

Women and Dialogue Skills

Session

18

Objectives

- To enable participants to distinguish between dialogue and debate
- To help participants evaluate the idea of women's dialogues across the lines of conflict in their community.
- To give participants an experience of dialogue on a controversial issue

Content

Dialogue is a way of listening and talking about difficult issues and expressing differences. The process of dialogue is less formal and structured than mediation. Women are using dialogue processes around the world to reach across lines of conflict and build bridges between groups of women. This session explores how women can facilitate dialogue to contribute to peacebuilding.

Dialogue is a way of talking that encourages deep listening and honest but respectful speaking. Dialogue is different than the ways we may be used to talking about conflict with people from different backgrounds. Unlike negotiation or mediation, dialogue is not aimed at reaching an immediate solution to a problem. Instead, dialogue is used when there are misunderstandings between groups and different experiences. Dialogue is a way of starting to build relationships and understanding between groups. It can lead to mediation and negotiation.

Dialogue between groups in conflict can be done with or without a facilitator. Facilitating dialogue between groups is similar to mediation. However, dialogue is much more informal than mediation. It is also less threatening because there is no pressure to come up with a solution to problems. Dialogue simply creates the space to begin to talk about problems in a place where everyone is committed to listening to each other and trying to understand different points of view.

The chart below describes some of the differences between “dialogue” and “debate.” Politicians and media shows dramatize debates where each side of an argument tries to prove they are right and the other side is wrong. Debate is unlikely to lead to real understanding or an appreciation of the differences that led to a given conflict. Dialogue is more likely to lead to mutual understanding.

Women use dialogue to build relationships with women from opposing sides of a conflict in many communities around the world. These dialogue projects often lead to cross-community alliances. Women from different ethnic or religious groups can agree to meet each other and dialogue about the issues in conflict. Dialogue projects succeed more often when women have a comfortable place to sit, something to drink and eat, and if possible, when they can bring their children to play together. This type of setting allows women to see the full humanity of women from opposing groups. Each of the case studies below gives examples of how women began to dialogue across the lines of conflict.

Israeli-Palestinian Women’s Dialogue

Over the last two decades, women’s groups in Israel and Palestine have reached out to each other to begin a dialogue about their differences and to work creatively to find projects that they could do together to help build peace. Groups such as The Jerusalem Link, Bat Shalom, and The Jerusalem Center for Women organize regular dialogues between women.

Christian-Muslim Dialogue in Nigeria

In September 2002, Christian and Muslim women in Kaduna, Nigeria came together for a training in women in peacebuilding. While the women had a common desire to learn more about peacebuilding, the training itself became an opportunity for the women to dialogue with each other about the rising tide of violence between Christians and Muslims. The women issued a joint statement about religious violence in their state and have continued to work together to promote peace.

Rehumanization Dialogue Process between Muslim, Sikh and Hindu women in Kashmir

In the mountainous region of Kashmir, a strip of land claimed by both Pakistan and India, Muslim, Sikh, and Hindu women find their lives torn apart by violence. While the women hold different political perspectives and have had different experiences in the conflict, they understand that their future is tied together. They began to build peace in the region by using dialogue to appreciate their different experiences and views. After building

relationships and networks with each other, they moved on to engage in joint activities to improve their lives, including trauma counseling, peace education, socio-economic empowerment, trust-building and reconciliation, and sustained dialogue with all the stakeholders in the conflict.

Indo-Fijian and Indigenous Fijian Women's Dialogue

In the 1990s, the South Pacific island of Fiji experienced waves of violence as the two major ethnic groups struggled to define democracy and human rights in a post-colonial context. After the British left, the Indo-Fijians and the Indigenous Fijians were both left with a sense of injustice about how to share resources and political power. The two ethnic groups are also divided religiously, as Indigenous Fijians widely practice Christianity and Indo-Fijians practice Islam or Hinduism. Women across the islands of Fiji engage in sustained dialogue to prevent violence from reoccurring in their communities.

Assessing the purpose and risks of dialogue is an important step in peacebuilding. It may be dangerous in some situations for women to meet across the lines of conflict. They may be called traitors or rejected from their communities.

Dialogue projects should eventually lead to structural changes. In conflicts where women belong to groups with very different amounts of power, a first task of dialogue is to come to a mutual understanding about the power differences. Issues of power and privilege need to be understood before the group can move forward together to brainstorm options for structural change that might end the violence.

Activities

1. Women and Dialogue

- a. Ask participants if there have been any dialogues among women in their communities or countries across the lines of conflict. Ask them to describe those dialogues.
- b. Ask participants to distinguish dialogue from debate or other forms of communication. Pass out the handout on "Dialogue and Debate" and review with participants.

2. Practicing Dialogue

- a. In the large group, name difficult or controversial issues that need a dialogue among women, particularly women involved in peacebuilding. The issues should be controversial among the women present. For example, there has been a lively debate about whether or not to use the term “feminist” in women’s peacebuilding projects.
- b. Ask two participants to volunteer as facilitators to help keep the dialogue constructive and to avoid letting the discussion slip into a debate. Let the facilitators give the ground rules and describe the process of dialogue to the group. Then let the dialogue begin so the group can practice dialogue skills.
- c. At the end, reflect on the process. How was this conversation different from other discussions on difficult subjects?

3. Planning for a Dialogue in your community

In small groups, ask participants to imagine how dialogue could be used in their communities to address issues of conflict and violence. Discuss these questions:

- i. What would be the risks of a women’s dialogue across the lines of conflict?
- ii. What would be the benefits or possible opportunities?
- iii. Who is in a position to begin such a dialogue?

This session was designed by Lisa Schirch.

Dialogue	Debate
<p><u>Goals:</u></p> <p>Increased understanding and deeper analysis</p> <p>Maintain relationship while confronting real differences</p> <p><u>Tactics:</u></p> <p>Active listening to the experience of others</p> <p>Suspend all value judgments to understand things from another point of view</p> <p>Trust in the sincerity and goodwill of others</p> <p>Come to learn and teach</p> <p>Find common ground</p> <p>Speak from your own experience</p>	<p><u>Goals:</u></p> <p>Win the argument</p> <p><u>Tactics:</u></p> <p>Critique other opinions</p> <p>Assert your experience and opinions as Truth</p> <p>Come only to teach others</p> <p>Polarize discussion</p>

Schirch 1999

Women and Negotiation Skills

Session

19

Objectives

- To identify different styles of negotiation
- To explore some principles of negotiation
- To improve women's negotiation skills

Content

Everyone negotiates. We are constantly negotiating in all of our human interactions. Women need to negotiate in many places: with their families, at their work places, in the marketplace, and on behalf of their communities. Sometimes women participate in formal peace talks where they negotiate on behalf of their communities and in particular, other women in their communities or nations. Session 27 explores how women can create a formal negotiating agenda for peace talks. Negotiating is a skill and an art: it is possible to become a better negotiator. This session helps women identify different negotiation strategies and improve their skills as a negotiator.

There are several key principles to negotiation. Each of the principles builds on the earlier principles described here:

Principle 1: Win-Lose or Win-Win?

Most people approach negotiations with a belief that in order for us to “win” or get what we want from the negotiation, the other side needs to “lose.” This “win-lose” attitude makes people feel like they are against the other person and their needs. Instead it is important to view negotiation as an opportunity to solve a shared problem. The first principle of

negotiation is that people need to work together to solve their shared problem and create a “win-win” solution that satisfies everyone.

Principle 2: Positions versus Interests and Needs

When deciding how to negotiate, many people believe that the best negotiation style is to decide what you want, take a “position,” and then push and coerce other people to give you what you want. If people in a negotiation stick to discussing their positions rather than their interests or needs, it will be difficult for them to find creative solutions that allow each of them to be satisfied.

Focusing on your basic needs and interests is a better negotiating strategy. Needs and interests can be satisfied in many ways. Creative problem-solving can be used to satisfy each person or group’s interests or needs in a negotiation.

Principle 3: Three types of Negotiation

Soft Negotiation: Some people have a very difficult time negotiating because they do not like conflict. For people who tend to avoid conflict or seek only to accommodate and please others, negotiation is difficult. People who are accommodating are often willing to give up their own interests and needs in order to satisfy other people. In other words, they are willing to lose to allow other people to win a negotiation. This type of negotiation style puts a large focus on maintaining relationships at the expense of solving problems. Because women are often given the task of maintaining family and community relationships, some women have developed a “soft negotiation” style. They willingly sacrifice their own interests and needs in order to please others and maintain relationships.

Positional Negotiation: In positional negotiation, people see each other as the enemy. They make no effort to understand or care about the interests and needs of other people. They may use coercive negotiating tactics such as threats, abusive language, or power-plays to show that they will not accept anything other than their “position” in the negotiation.

Interest-Based Negotiation: In interest or need-based negotiation, people see each other as partners in an effort to solve a mutual problem. They share their own needs and interests while also listening to the needs and concerns of others. They recognize that their needs and interests are interdependent and that it will be difficult for them to meet their own needs and interests without examining the needs and interests of others. People engage in creating problem-solving to brainstorm how all human needs can be satisfied. People build relationships with each other and seek to cooperate rather than compete with each other. This type of negotiation searches for a “win-win” outcome acceptable to all the people in the conflict.

The chart below illustrates these three different negotiation styles.

Soft Negotiation	Positional Negotiation	Interest-based Negotiation
<ul style="list-style-type: none"> • Soft on the people and the problem • Seeks “I lose, you win” solutions • Makes offers and yields to pressure 	<ul style="list-style-type: none"> • Hard on the people and the problem • Seeks “I win, you lose” solutions • Makes threats and pressures others 	<ul style="list-style-type: none"> • Soft on the people and hard on the problem • Seeks win-win solutions • Explores interests and focuses on principles

-Adapted from Roger Fisher, William Ury, and Bruce Patton

Principle #4: Best Alternative to a Negotiated Agreement or “BATNA”

Negotiation is only one way to try to solve problems. There are many different ways of trying to address problems. Using violence or war, political pressure, law or legal methods, and negotiation are some of the most popular methods.

Before beginning a negotiation, it is important to know the alternatives to addressing a conflict. If the negotiation fails to address the problems, what will happen? What next steps will each group take? Understanding the “best alternative to a negotiated agreement” or “BATNA” allows people to make decisions about what they will accept during a negotiation. If for example, a woman negotiating in a market place over the price of tomatoes knows that she can find the same variety of tomatoes in another store or stall for a lower price, she knows when she should stop trying to negotiate at one place and move on to another. She knows her alternatives.

If a rebel group negotiating at a peace conference knows that they have more weapons and larger numbers of people on their side than the government forces, they may be more likely to want to continue fighting than to make a political settlement. In this case, their “BATNA” is continued fighting.

People may decide to negotiate for the following reasons:

- They have experienced great losses during war
- They have tried using war or violence and it has not been able to solve their problems
- They may realize that they can only solve the problem through negotiation because they recognize the interdependence between groups

In these situations, people realize that it would be better for them to negotiate rather than to keep on fighting. People decide to negotiate for a wide variety of reasons. Most importantly, people negotiate because they believe they can get what they want and need by negotiating

with others. People may decide to negotiate before, after, or during their other efforts to address a problem or conflict. Ideally, people try to negotiate first, as negotiation is the most effective and sustainable way of addressing the underlying causes of conflict.

Principle #5: Separate the people from the problem

Make an effort to remain in relationship with the person you are negotiating with so that you work together on solving the problem rather than attack each other. Try not to see the identity of the other person as the problem and remember that each human being is unique and has a different set of experiences in life. In many violent conflicts, people come to see each other as the problem. For example, in Israel-Palestine, people from one side see the other side as “the problem” rather than seeing their mutual problem of developing a way of sharing the land that satisfies everyone’s interests and needs.

Principle #6: Use creativity and innovation to find a solution

Negotiating requires creating a new path through the forest of conflict. There may not seem to be solutions at the beginning of a negotiation. Brainstorming is a process of thinking creatively to develop a list of ways a problem may be solved. Brainstorming helps people to “think outside of the box” that may limit their ability to see a solution. While doing brainstorming, no judging or critiquing of solutions is allowed. Sometimes a solution developed during a brainstorming session seems impossible at first, but can be adapted and combined with other options to create a win-win solution. For example, the countries of France and Spain were in conflict over a river on their borders. Rather than fight a war over the river, or decide that one country owned it, they developed a win-win solution. They developed a creative idea of alternating years that they could use the resources of the river.

Principle #7: Find objective ways of making decisions

Many negotiations can borrow from others who have faced similar conflicts. Where there are laws, rules, or standards, negotiators can use these as standards for deciding what is fair. For example, if two people in a marketplace are negotiating over the price of a chicken, they may use or refer to the price of chickens listed in the newspapers to assist them in finding an agreeable solution.

Negotiation Role Play: Child-Care Worker

You are an experienced child care worker. You are preparing to move to a new city and are looking for work. You want to find a safe place to live and a good job so that you can send money home to your parents in the rural areas. In order to afford a place to live in a safe section of the city, you need to make at least 50,000 a month in your local currency. You have just finished an interview with a mother who needs child care for her two young daughters. You know she is desperate for your help. But you can tell she doesn't want to pay you 50,000. You need to find a job and a place to live as soon as possible, so you feel pressured and anxious about making sure that this woman will agree to pay you 50,000 a month. Begin your negotiations with her with the aim of getting 50,000 a month.

Negotiation Role Play: Working Mother

You are a mother of two young daughters. You had been taking care of your mother-in-law, who lived in an apartment in your basement. She died a few weeks ago, so now you are finally able to go back to work. You have just been offered a job in the city. It does not pay very well, only 50,000 a month, but you are eager to get the experience in hopes that you can make more money in the future. You have just finished an interview with a young woman who has experience taking care of young children. You want to hire her, but you know she wants more money than you are able to pay. In fact, you believe that she will try to get 50,000 a month from you- and that is as much as you will be making at your own job! You need the young woman to help you take care of your young daughters while you are at work, but you want to make sure that at the end of the month you can keep some of the money from your hard work. Begin your negotiations with her with the aim of paying her 25,000 a month.

Negotiating on Interests Rather than Positions: A Case Study

Both women may push each other to accept a certain position on what the wages should be for the childcare work. This form of positional negotiation does not reveal the underlying needs of both of the women. An "interest-based negotiation" will have each woman sit down and share their financial interests and needs. The woman looking for a childcare worker may describe her interest in finding a childcare worker that she can afford while putting her other children through school. The woman looking for a job in this area may describe her need for a wage that allows her to rent an apartment that is safe and sanitary. Together the two women may discover through the negotiation that there are other ways to address both of their needs. The working mother may offer to let the childcare worker live in a room in her basement in exchange for some of her wages. If the two women stuck to arguing about their positions in regards to the level of wages and did not talk to each other about their interests, they may never discover this creative solution that satisfied both of their interests.

Activities

1. Reviewing 7 principles of negotiation

In the large group, go over the seven principles of negotiation. Be sure to include as many examples from the local region as possible so that participants can relate the principles to their own conflicts.

2. Experiencing negotiation

- a. Make copies and pass out one of the roles from the “Negotiation Role Play.” Each participant in the role play will receive one role to play: EITHER the “childcare worker” or the “working mother.”
- b. Give participants about 20 minutes to negotiate to find an agreement.
- c. Debrief: What were the positions of each person? What were their interests? What solutions did you find? Did anyone negotiate based on interests rather than positions?
- d. If no one develops a creative win-win solution, begin the role play over again, this time encouraging everyone to use interest-based negotiation.
- e. Debrief again, using the box called “Negotiating on Interests Rather than Positions: A Case Study” as an aid.

This session was designed by Lisa Schirch and draws on the work of the Harvard Negotiation Project and their book *Getting to Yes: Negotiating without Giving In*.

Women and Mediation Skills

Session

20

Objectives

- To understand the concept of mediation
- To learn the steps of mediation
- To practice the skills of mediation

Content

Mediation is a process for handling conflict with the help of an impartial facilitator who leads a process where people have control of addressing their own needs. This session introduces women to the process of mediation and to the wide variety of places where they may be able to use the skills of mediation in their own lives.

Mediation is not a new idea; it is very old way of handling conflict. Mediation is not a Western idea, it is a practice handed down to us from our ancestors from all different faiths and ethnicities. While mediation is now practiced and advocated widely in the industrialized countries, traditional and Indigenous societies around the world developed the principles of mediation.

Where is mediation useful?

Mediation is a process useful in many different contexts.

- Community leaders use mediation to help members address community problems

- School administrators use mediation to help teachers and parents make curriculum decisions
- Students use “peer mediation” to help fellow students resolve their conflicts without violence
- Parents mediate conflicts among their children and spouses
- Businesses and organizations use mediation to resolve workplace disputes
- Religious leaders use mediation to mediate between members in their churches, mosques, or temples

What is a mediator?

A mediator is more of a facilitator than a judge. Mediators guide people through a process where they can express their needs and share their experiences, listen to others, and develop solutions that everyone can live with. Mediators need a wide variety of skills. These include the skills of good communication, dialogue, and negotiation discussed in the last few sessions. The skills for guiding people through the mediation process include:

- Active listening
- Paraphrasing
- Identifying positions and interests
- Reframing or “laundering” unhelpful language
- Identifying common ground between the groups in questions
- Asking questions
- Making sure there is an atmosphere of respect.
- Keeping the good of the larger community in mind and guiding the people or groups in conflict toward a solution that reflects the community values of democracy and human rights.

In traditional societies, elders and chiefs play the roles of mediators. While mediation is used as an addition to the court system in the West, in many communities, mediation by elders and chiefs are the main form of justice. Elders, chiefs, tribal or religious leaders have the responsibility of safeguarding law and order in many communities around the world. The goals of mediation in these traditional societies may include identifying victims and offenders and making the outcome of a mediation public so that people can see that law and order are being enforced. They may go further to ensure that the outcome reflects a solution that will be good for the community at large.

A mediation process may end in an agreement where an offender pays or gives something to the victim. This process needs to be public so that community members have a sense that there is some sense of justice and predictability in their community.

What are the steps of mediation?

The process of mediation is not an exact recipe to be followed. Mediation is an art and a science. When traditional elders, chiefs, or religious leaders use mediation between members of their community, they do not follow each of these steps in an exact order. When a mediator in a courtroom leads people through a mediation process, they too do not follow each step exactly. The mediation process looks different in different contexts. Yet, each step is included in some way.

Introduction

- Make people feel comfortable according to local culture or custom. Greet people and help them find an appropriate place to sit
- Give people a sense of how the process will proceed
- Establish ground rules or open with a prayer or ritual that gives people guidelines for acceptable behavior. In some faith-based settings, opening with a prayer calls the presence of God into the room and will help people speak respectfully to each other.

Storytelling/Sharing Experiences and Identifying Needs

- Let each person describe the situation from their own perspective.
- Mediators can use paraphrasing and summarizing to ensure that everyone's story has been heard correctly.
- Identify the major issues of each person or group in the mediation. These can include loss of trust in a relationship, specific behaviors that are offensive, or a disagreement about a specific decision or resource.

Problem-solving, Healing, and Brainstorming Options for Resolution

- Choose one issue to begin with. Ask participants to think about and share their deeper concerns and needs.
- Ask people to think creatively to address everyone's needs and interests. Create a list of possible options for addressing the issue.
- Evaluate the different issues: which options will satisfy everyone's needs?
- Encourage and empower the people in conflict to choose which options are best for everyone.

- Use this process to address each issue until they all have been addressed.

Making Final Agreements

- Make the final agreement as specific as possible: Who will do what? When will they do it?
- Make arrangements for what will happen if the agreement does not hold or if some other issue or conflict arises. What will happen next?
- If apologies, acknowledgement of responsibility, or affirmation is part of the agreement, write these down or make note of them in the final agreement.

Women's Roles as Mediators

Many women have experience playing a mediating role in their families. Some women may persuade people in conflict to ease their positions, or may even use themselves as some sort of guarantor for that change. For example, a mother might mediate between her children and make sure that each child behaves respectfully to the others.

In communities that restrict women's leadership to the home, women are not encouraged to play mediating roles in the larger community. In many traditional communities, male leaders take the fore in these conflicts and mediate in what are termed "more serious matters". Yet many women are still involved in working toward the peaceful resolution of conflicts in their communities. Sometimes women will hold "kitchen table mediations" between neighbors or people with a conflict in their community. Kitchen table mediations allow women to play a leadership role in their homes and still appear to be acting within their prescribed gender roles. Kitchen table mediations can be very effective precisely because they are held in the kitchen- which is an emotionally and physically safe place to meet over the comfort of a cup of tea or coffee and the smell of food cooking.

Women also need to play public mediating roles, as called for in Security Council Resolution 1325.



Activities

1. In the large group, define the word "mediation." Describe the mediator's role and the stages of mediation.
2. In pairs, ask participants to share experiences where they have been a mediator. Ask them to share what happened, what skills they used, and what happened in the mediation.

3. Mediation Role Play

- a. Using the case study provided, divide the group into Bobonis, Ilehas, and mediators.
- b. Let each group prepare for their role by reading the briefing page below.
- c. Role play the mediation. The mediators should set up the mediation as they would like to. They can decide if they want to meet individually with each side first, or if they want to bring them together. They should decide how they will divide up the roles of a mediator so that they each get a chance to practice and observe. They should decide how they want to set up the space for the mediation and invite the parties to come to it.
- d. Debrief the mediation with the large group. What happened? What did the mediators do well? What were their challenges?

This session was designed by Thelma Ekiyor and Lisa Schirch and draws on the *Mediation and Facilitation Training Manual* published by Mennonite Conciliation Service.

Mediation Role Play Boboni

The Bobonis are Christians and also crop farmers. They live in the same Local Government Area (LGA) as their Ileha neighbors, who are Muslims. The Ilehas outnumber the Bobonis in the State. The Bobonis have always tried to be friendly with the Ilehas, as they are trading partners. The Boboni own most of the businesses in the LGA and have also invested in neighboring LGAs. The Boboni are also very educated and have many professionals in their community. It is well known that the Ilehas resent the Bobonis for being more prosperous through their farming.

A few months ago, as the farmers reached their farms surrounding the river, they saw that cattle had destroyed the harvest. They decided that the best thing to do was to barricade the way to the river until the harvest was over so as not to incur more losses. The Ileha herdsmen tried to access the river and saw that the river had been barricaded. They met with Boboni elders who agreed that the barricade be removed on the condition that the cattle do not destroy any more farms. The Ileha agreed to this. The Ileha youths felt the Bobonis could not be trusted.

Last month, as Bobonis got to church, they found cattle dung on the church premises. They immediately knew that it was Ileha cattle and could not believe that the Ilehas could defile their place of worship in this manner. After a meeting of the Bobonis, it was agreed that the incident at the church was retaliation for barricading the river. The Bobonis felt the best way to get back at the Ilehas was to hit at their own place of worship, so a mosque was burned.

Since that time, both communities have been embroiled in violence. The LGA chairman has intervened and said both sides should settle the matter amicably or the military would be brought in. The Bobonis believe that as the wealthier minority, their losses will be greater, and want the violence to end but not without compensation on the destroyed farmlands. Many Bobonis want peace and just want to go back to their wealthy lifestyle. Some Bobonis believe that they can afford to buy sophisticated weapons and destroy the Ilehas once and for all.

The team that has been selected to represent the community at any interventions is a mixture of those who want peace and those who want to fight.

-Written by Thelma Ekiyor

Mediation Role Play Ileha

The Ilehas are cattlerearers and are Muslim. They move around the country a lot and finally decided to settle at their current location because of the river and the convenience it offers to water the herds.

The Ilehas share a Local Government Authority (LGA) with the Bobonis, their neighbors who are Christian. They have made several attempts in the past to get closer to their neighbors but all attempts met dead ends. A while ago, a young man from Ileha tried to marry a woman in Boboni. He was treated badly. The Ilehas feel the Bobonis have a superiority complex because they asked the man to convert to Christianity or he would not be allowed to marry the woman. The marriage never took place. It was after this incident that the Ileha, as a people, decided not to try intermarrying with the Boboni. Furthermore, Bobonis are always trying to convert Ilehas to Christianity and have succeeded in converting a few people. This really angers Ilehas as they never try to convert Bobonis to Islam.

A few months ago, as herdsmen were leading cattle to the river, they saw that the Bobonis had barricaded the river. This act was unbelievable and unacceptable as the river was important to both communities. This further proves the arrogance of the Bobonis. But being peace-loving people, the Ilehas visited Boboni elders and reported the incident; the elders said Ileha cattle had destroyed the Boboni harvest on the farms. This was news to the Ilehas, but they promised to control the cattle more in the future.

To the Ileha's surprise, Bobonis attacked the Ilehas and burned down a mosque, claiming that Ileha people put cow dung in their church. This act could not have been carried out by any Ileha person and the Ileha believe that the Bobonis were just looking for an excuse to burn down the mosque. Ilehas have come to the conclusion that the burning of the mosque is another way of Bobonis attacking Islam.

Ilehas have taken to arms and waged war against the Boboni. During the war, both sides had casualties. The Local Government Chairman has intervened in the conflict and has asked both sides to find an amicable resolution to the conflict. Many Ilehas feel the war should continue and that if Ilehas persevere, they would win the war as they outnumber the Bobonis. A few Ilehas want to make peace and continue the cattle trade, which has diminished since the conflict, but want the Bobonis to build another mosque and publicly beg Allah for forgiveness.

Some Ileha Christian converts have nominated themselves to be part of any intervention that takes place. The team representing Ileha is a mixture of those who want peace and those who want to fight.

Special Skills and Topics

Pacebuilding is a life-long learning process. This chapter introduces some of the skills and topics important to women's work for peace. Trainers should work with members of the group to choose which sessions in this chapter fit the needs of each particular group. In a week-long training, it will be difficult to cover all of these topics. However, the group may decide to do one of these sessions per week over a period of several months after the core training to continue the learning and reflection process.

- Session 21 Women's Advocacy and Activism** focuses on strategies for balancing power and raising awareness of conflict issues
- Session 22 Women's Early Warning and Response** provides skills for women to use to identify the potential for violence
- Session 23 Women and Peacekeeping** gives women ideas for how they can reduce violence
- Session 24 Women and Trauma Healing** provides an overview of the concepts and skills of trauma healing
- Session 25 Counseling Victims of Domestic Violence** outlines positive ways women can counsel each other
- Session 26 Creating a Women's Agenda for Formal Peace Talks** provides a process for preparing women for peace talks
- Session 27 Using Ritual and Art in Peacebuilding** helps women think about how they can use ritual in their efforts to build peace
- Session 28 Women and Religion** examines the ways that women are both empowered and oppressed by religious institutions
- Session 29 Men as Partners in Women's Empowerment** looks at how women and men can work together in peacebuilding
- Session 30 Women Working with Women in Peacebuilding** addresses some of the challenges women face working with other women

Women's Advocacy and Activism

Session

21

Objectives

- To understand the need for advocacy and activism in peacebuilding.
- To learn how to create a strategy for advocacy and activism on women's issues.

A woman is like a tea leaf. When she gets in hot water, she just gets stronger.

-Eleanor Roosevelt

When women want to raise awareness or have their voices heard in public, they may use advocacy and activism to gain people's attention and respect. This session assesses women in using advocacy and activism to raise women's concerns.

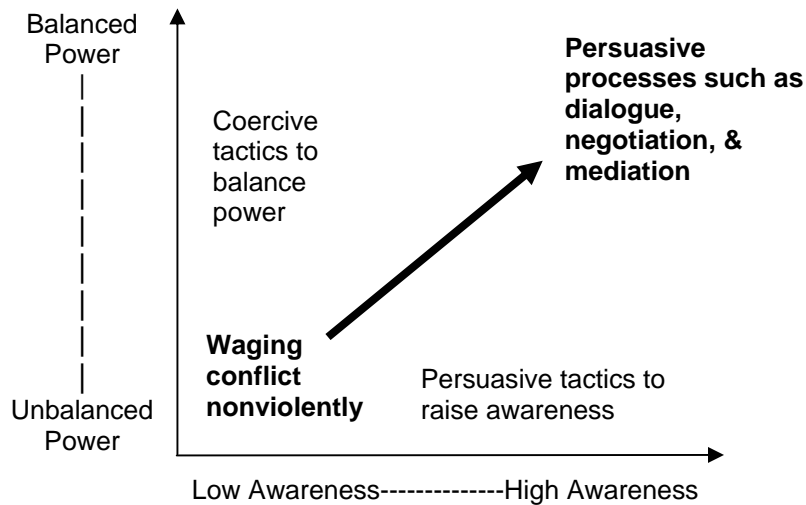
Content

In some conflicts, dialogue, negotiation, and mediation are not possible. When the power differences between groups in conflict are great, the more powerful group may refuse to meet with their opponents because they feel no need to find a mutual solution. The group with lesser power may also resist dialogue, negotiation, or mediation because it can be interpreted as a sign of weakness or be seen as a betrayal to the cause of justice. In situations where citizens oppose their governments, citizens may find it difficult to find a forum where they can express their concerns and needs. Women in particular may find it difficult to get the attention of those in leadership positions since there are few women in leadership positions in any country. Since women are excluded from public and political leadership in most countries, they have little alternative ways of voicing their concerns except by direct actions such as protests, sit-ins, and vigils.

Advocacy and activism are a set of strategies used to gain power and increase awareness on a set of issues to create social change. For example, before the Civil

Rights Movement in the U.S., the African American community was seriously disempowered in relation to the white state and national governments. The Civil Rights Movement used demonstrations, vigils, pilgrimages, and sit-ins to create mass awareness of the injustices facing African Americans and to demonstrate the power of the Black community. Over a period of many years, the Civil Rights Movement “ripened” the conflict to a place where white leaders had to pay attention and negotiate with African Americans to address their concerns. As a result of many negotiations and court cases, segregation laws were changed, civil rights laws were enacted, and many white Americans began to understand and challenge the attitudes and structures of racism.

The following diagram gives a picture of how to determine conflict ripeness for different interventions. In the lower left corner of the graph, power is unbalanced and awareness is low. Activist strategies use a mix of coercion and persuasion to wage conflict nonviolently. If these strategies work, power becomes more balanced, awareness of issues increases, and building relationships to address the roots of conflict and violence through dialogue, negotiation, and mediation becomes possible.



(Adapted from Adam Curle. *Making Peace*. (London: Tavistock Press, 1971).

There are two key strategies in advocacy and activism:

1. Increase Power: Find a way to increase your power so that the opposing group feels a sense of interdependence with you and agrees to engage in a process of dialogue, negotiation, or mediation.
2. Raise Awareness: Find a way to increase support and awareness for your issues within the general public and the opposing group.

There are a variety of strategies for increasing power and raising awareness. They include stopping activities that you normally do and/or starting new activities.

Stopping Regular Activities:

- Boycotts (or “Girlcotts” in this case☺) are campaigns where people avoid a particular activity until demands are met. Examples include economic boycotts of certain stores (no shopping there), boycotts of buses or trains (no riding), sex boycotts (withholding sex from your husband until demands are met), or cooking boycotts (not doing any cooking until demands are met)
- Strikes or work stoppages where people refuse to continue to function on their jobs causing a breakdown of public life until the issues are addressed.
- Withholding taxes from governments who do not address the concerns of citizens, particularly about military budgets.

Lysistrata

Lysistrata is a character in a Greek play who began a “sex boycott” in an attempt to stop a war. She mobilized other women to refuse to sleep with their husbands until their husbands agreed to stop fighting.

Committing New Acts:

- Protests and demonstrations with placards and chants to raise awareness of issues.
- Candle-light vigils and prayer services in public places to raise awareness of issues.
- Petitions to gather signatures on a list to show how many people are concerned about a certain issue.
- Sit-ins, stand-ins, pray-ins, sing-ins, etc where people go directly to a place where the conflict takes place and refuse to leave until their demands are met.

Liberian Women Sit-In to Advocate for Peace

In April and May 2003, thousands of Liberian women used sit-ins to communicate their demands for a ceasefire, a productive dialogue between warring factions and civil society actors, and an international intervention force to monitor the ceasefire and human rights in Liberia. Women across Liberia, Sierra Leone, and Ghana coordinated their sit-ins for peace in Liberia. Liberian women in refugee camps held a sit-in on the football field of their refugee camp and alerted local press. Groups of Liberian women and their Ghanaian women supporters held a sit-in outside the Liberian Peace Talks being held in Ghana. In Liberia, thousands of women held an ongoing sit-in and candlelight vigil to promote their three demands. Liberian President Charles Taylor called the organizers to find out if they were advocating for a new government. The women had strategically chosen demands that did not call for the overthrow of their unpopular and militarily repressive President. Rather they made demands that would set the context for democracy and human rights to take root.

Women in Black

The “Women in Black” movement began in Israel in 1987. Each Friday, mostly Jewish women gather in Jerusalem’s busiest intersections during rush hour, wearing black clothes to symbolize mourning. They stand in silence to oppose the Israeli occupation of Palestine. The Women in Black movement is now spreading around the world. In 1991, a Women in Black group began in Belgrade, Serbia to denounce the victimization of civilians throughout the Balkans. In the weeks before the 2003 U.S.-led war on Iraq, women wearing black joined together in silent protest in cities in the U.S. and around the world.

Nigerian Women

Nigerian women have a long history of collective protest. The Women’s War of 1929 began when colonial officials tried to regulate the marketplace, one of the few places where women were in control. Tens of thousands of women used traditional ways of humiliating and shaming men: “sitting on a man” or challenging officials to impregnate them. In recent years, women have joined together to protest corporate oil companies who reap huge profits and give only a tiny fraction to the local communities.

Several principles of activism and advocacy contribute to success:

- Be clear of the goals and visions for change
- Be patient and committed to the long term process
- Join and support women's organizations and groups to build support bases
- Build teams of women organized to distribute and divide tasks; let every woman have a role and feel like she has a stake in the process
- Form strong alliances with men who share values, analysis and goals
- Form a wide base of support so that when you are challenged you can point to the "people power" behind you. For example, when Palestinian leader Hanan Ashrawi confronts a crowd she can say "You mess with me, you're messing with everybody."
- Use traditional notions of womanhood to your own interest. For example, in Latin America, women organized as "mothers" to draw on cultural values and respect for motherhood as detailed in the box below.

"Motherist" Movements in Latin America

Women in Latin America "responded to state violence and the "disappearance" of their children not with the expected passivity and meekness that their culture and their government demanded, but with outrage and single-minded purpose that took the military regimes by surprise. They invaded the streets and plazas, representative off the political realm and a male preserve, thereby politicizing and publicizing their "private" grief. They openly challenged the regimes, converging on the most visible and symbolic public places, defying the ban on public gatherings and claiming a space for themselves and their demands for justice..." As the women became powerful actors, states responded with vicious repression against the women. This backfired, as regimes lost all legitimacy and support and eventually collapsed under the pressure. As a group of mothers, the activists increased their protection from repression and strengthened opposition movements to the violent regime.

From *Women in War and Peace: Grassroots Peacebuilding* by Donna Ramsey Marshall, U.S. Institute of Peace 2000.

Activities

In small groups, discuss experiences of advocacy or activism.

- a. Share experiences where dialogue, negotiation, or mediation were difficult or impossible because women did not have the power or public sympathy to address an issue.
- b. Define advocacy and activism and go over some of the strategies detailed in the content section.
- c. In small groups, ask participants to discuss the following:

- i. Reflect on the activism or advocacy strategies in your community or nation. Have they been effective in increasing power and public sympathy?
- ii. What other strategies may be employed to increase power and awareness about key women's issues in your community? How could women use advocacy and activism tactics more effectively?
- iii. Report back to the large group.

This session was designed by Lisa Schirch.

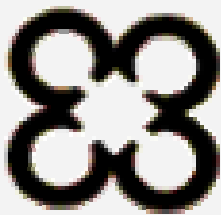
Women's Early Warning of Violent Conflict

Session

22

Objectives

- Identify key signals that signal the potential for violent conflict
- Learn how women can mobilize responses to early warning information



Agyindawaru: Literally: “the gong of Agyin.” The king of the Ashante people had a servant named Agyin. This symbol is named after him. Agyin sounded a gong to announce special events. Early warning of conflict is like sounding a gong to announce violence.

Content

In many conflicts, women know that others are preparing for war. A woman may see her son, husband, or father go to the hills to meet other men planning an assault. Or she may see truckloads of arms enter her community at night, hear rumors of war in the marketplace, or sense a growing hatred and political exclusion among ethnic groups. This session examines women's roles as “early warners” – people able to warn others and mobilize responses to impending crises.

Gender analysis is important to early warning and response. Women and men have different experiences, and may be aware of different indicators of potential violence. Women and women's groups are important data collectors and analyzers.

Women's Early Warning of Violent Conflict

Goals of Early Warning and Response to Conflict

1. Identify activities that indicate people are preparing for war or violence
2. Collect data about these indicators from many people in many different places and levels of society
3. Analyze data and determine the possible meanings for best and worst case scenarios
4. Mobilize support and resources for addressing the conflict issues and provide a forum for political discussion to avert violence once data indicate the potential for violent conflict. This may include identifying the need for relief aid and humanitarian workers to prepare to intervene if violent conflict occurs.

Early Warning Indicators

- Social, political, cultural, or economic exclusion or discrimination against some people and groups in society
- Increased income disparity, political oppression, restrictive laws, and human rights violations

Indicators Linked to Women's Experience

- Few women in political office or public leadership positions.
- Increases in rape and domestic violence
- Increased amounts of women's jewelry for sale in markets as women prepare for and support war.
- Hoarding of supplies in preparation for war shortages
- Increases in media images of masculinity tied with violence
- Increases in the negative images of women in the media and public blaming of women for political or cultural betrayal
- Involvement of women in black markets and new war economies
- More women as the head of their households
- Lack of women's participation in civil society organizations and peace processes

As the war was brewing, women were up and about very early in the morning, getting all of their business done as quickly as possible. The markets were only open for a few hours because people were afraid. When the market was open for longer, it was a sign that things were getting back to normal.”

-Woman from Sierra Leone, *Women, War, and Peace*, p. 117

In the morning, if we see women coming down from the mountain, then we know it is safe to send our children to school. If we don't see women, we know that something may happen. They have been sent back by the men for a reason, and it is very possible that it is not safe.”

-Woman from Burundi, *Women, War, and Peace*, p. 117

An effort to disarm and demobilize armed men in Macedonia used media messages on TV and radios to connect demobilization with women's safety. The successful program connected men's responsibility to protect women with giving up their arms.

-*Women, War, and Peace*, p. 119

Early Responses to Conflict

Gender equity is central to all peacebuilding initiatives, including those before violent conflict begins. NGOs need to address both men and women's unique needs. Support is needed to form women's peace movements and organization. Regional organizations can assist women in gaining a place in peace negotiations. Women need to be involved in deciding what kinds of responses are needed to prevent victimization of women in a war or post-war context.

Activities

1. Defining early warning

- a. Go over the concept of early warning
- b. Pass out the handout on “goals for early warning” and “early warning indicators” and go over it with the group

2. Discussing early warning in your community

- a. In small groups, ask participants to discuss how women are already providing or could provide early warning for violence in their community.
- b. Ask participants to discuss how women can create structures and networks to gather information systematically in their community about impending violence.

Women and Peacekeeping

Session

23

Objectives

- To identify strategies for women to intervene in the midst of violence

Content

Peacekeeping is a short-term peacebuilding strategy to separate the groups in conflict or to bring such pressure on them so that they will stop fighting. Peacekeeping aims to reduce violence. This session explores how women can be effective peacekeepers in their communities.

There are many different forms of peacekeeping. Military peacekeeping carried out by the United Nations or regional organizations such as the African Union are only one form. Civilian peacekeeping is done by non-governmental groups who make a moral or religious commitment to reducing violence.

Civilian groups have entered the civil wars in Nicaragua, Guatemala, Sri Lanka, Bosnia and other places. Civilian peacekeepers try to reduce violence by walking in between warring groups, by accompanying people whose lives are threatened, and by being a presence in towns and cities under attack. They also monitor and report on the levels of violence.

Civilian peacekeepers do not use the power of guns. They must assess their ability to stop war in each situation. International civilian peacekeepers may be able to reduce violence in some situations where warring parties depend on support from the

international community, since the lives of internationals within these war zones would be somewhat protected. In other situations, religious leaders make effective civilian peacekeepers because of their moral and spiritual power.

In many cultures, women have a history of being peacekeepers. Throughout Africa there are stories of women walking between warring tribes. In some societies, women would walk naked or lift their skirts to the warring tribes as a way of bringing shame and a curse on them for fighting. In other parts of the world, women have created “peace zones” where they can keep their children safe. Peace zones are established through negotiated agreements with all combatants who agree to avoid fighting in certain areas.

At the interpersonal and family level, peacekeeping is also required. Efforts to reduce violence against women around the world use civilian peacekeeping as a way of keeping women safe. In Washington, D.C., a neighborhood group known as the “orange hats” patrol city streets at night so that women and others may feel safe walking around.

Keeping the Peace Inside Sudanese Homes

A southern Sudanese women’s group realized that one of their members had become silent, depressed, and was obviously troubled. Upon questioning, they learned that her husband was physically abusing her. Almost every day, he beat her immediately after he arrived home in the evening. The woman felt powerless to stop the beatings. The women decided to intervene to assist their sister. One afternoon, twenty of them went to the small house where the woman and her husband lived. The husband had not yet arrived home. The women sat silently until the husband arrived. When the husband arrived, the women did not speak to the man, but continued to sit quietly. He looked at them, then went to his bed without speaking. After a time the women left, saying to the man as they left, “if necessary, we will return.” The man never beat this wife again.

Women in UN Peacekeeping Missions

Research from the United Nations shows that a “critical mass” of women staff in UN peacekeeping missions seems to correlate with increased success in other forms of peacebuilding such as formal peace talks. It also focuses attention on human rights and gender issues in the code of conduct for peacekeepers and contributes to an environment of compassion, nonviolence, listening and learning, stability, and morality in the peace process. In addition, substantial numbers of women peacekeepers in a force correlate with increased confidence and trust among the local population, improved ability to use dialogue and negotiation to diffuse potentially violent situations in the local context, and a transformation of discriminatory views and stereotypes of women in the host country.

-from “The Role of Women in United Nations Peace-Keeping,” *Women2000* December 1995.

Activities

1. Explain the idea of peacekeeping and how women and other civilians may help stop acts of violence.
2. Read the case study of peacekeeping in a domestic violence situation in Sudan in the box above out loud. Reflect on what happened:
 - a. What forms of power were the women using to stop the violence?
 - b. Why did the man never beat his wife again?
3. In small groups, identify the most dangerous places for women in your community. What forms of peacekeeping might be appropriate in these areas? Who should be involved in the peacekeeping?

This session was designed by Lisa Schirch.

Women and Trauma Healing

Session

24

Objectives

- To define trauma and trauma healing
- To identify a variety of strategies for addressing women's trauma

Content

Women's experience of trauma during violent conflict creates a set of physical, emotional, and psychological needs. Since many women experience direct violence at some point in their lives, either in their own homes or as an assault by a stranger, most women peacebuilders are themselves wounded in some way. This session helps participants identify the types of trauma healing women need in order to function effectively as peacebuilders in both their family and community.

What is trauma?

The word 'trauma' comes from a Greek word meaning "wound." Trauma is an event or series of events that cause severe physical, emotional, or spiritual injury.

What kinds of trauma do women experience?

The session on women and violence explores the many ways women are victimized both by family members and their communities in times of "peace" and during violent conflict. Sometimes women experience trauma at a specific moment or period in time. These are "specific traumas." Other women experience trauma as a regular part of their lives. These are called "chronic traumas."

Specific Traumas

- War
- Loss of child or husband
- Rape
- Torture
- Emotional and mental distress by physical displacement or refugee status (80% of refugees around the world are women)

Chronic Trauma and Stress

- Domestic Violence
- Domestic Rape
- Media Violence
- Living in a patriarchal society that values women's lives and experiences less than men's

What is trauma healing?

Specific traumas require short-term trauma healing interventions. Chronic trauma and stress require ongoing, regular processes to help women recover from trauma. Here is a list of common trauma healing processes for women:

- Female medical professionals who can attend to rape, abuse, and torture victims.
- Individual and/or counseling with a mental health professional
- Sharing sessions for groups of women
- Prayer and healing services with candles and other rituals

Trauma prevention is part of trauma healing. Trauma prevention keeps traumatic reactions from escalating once a tragedy has happened and works at root causes so it doesn't happen again. Trauma prevention focuses on peacebuilding at the societal level so that the causes of trauma do not reoccur.

Mending Women's Hearts in Sierra Leone

"Mending Hearts" is a program for women who were raped or violated. The program includes rituals or ceremonies to help "clean" a woman after rape or incest. Women friends help wash the rape survivor and clean them on the outside. The group creates a safe space for women to cry and clean out the inside of themselves as well.

Women and trauma healing:

Trauma awareness and recovery is both a decision and a process. Trauma recovery does not occur step by step in a uniform order. People may go through different elements of trauma healing at different times. Victims need to know the paths available to them to move toward healing. Like the medical field, the best trauma healing processes are not only cure trauma, they also prevent future trauma by helping people move out of the cycle of revenge and violence.

Elements of Trauma Healing

- Naming the trauma and working through emotions
- Forming meaningful relationships with others
- Finding spiritual meaning
- Re-establishing a sense of personal integrity and control
- Seeking root causes of the trauma and working to alleviate them

There is a tension between the powerful urge to deny trauma, to not speak about the unspeakable, and the great need to have others listen to and publicly recognize the experience of trauma and victimhood. Women need a safe place to tell the truth of what happened to them. In Truth and Reconciliation processes, organizers need to ensure that they create a protected space for the telling of the very personal and sexual nature of crimes against women.

The Role of Ritual in Trauma Healing

All cultures have rituals to help people deal with trauma. All cultures have funerals, for example, to help people deal with the loss of a loved one. Many people who are traumatized find it difficult to talk about their trauma. It may be too painful for words to express. Ritual is a way of communicating that does not involve words. Many people find it healing to use ritual to symbolically address grief and trauma. Rituals engage participant's sense of smell, taste, sight, and touch in the trauma recovery process. Rituals also create a place for the safe expression of emotion.

Ritual can be used in trauma healing to do the following:

- To create a safe space through candle light, prayers or other rituals so that people feel safe to express their emotions and share their trauma
- To enable people affected by trauma to express the pain of trauma through symbols or symbolic actions rather than words
- To transform people's sense of their identity from victims of trauma to survivors of trauma.

Ritual as Trauma Healing

One woman who experienced severe sexual abuse as a little girl decided that she needed to create a ritual to help her move on from the experience of being a victim. She wanted to see herself as a survivor. She decided to hold a funeral for one of her childhood dresses that represented the way she had lost her childhood to the sexual abuse. She had a coffin made for the childhood dress and invited her closest friends. Together they mourned the loss of her childhood and how the little girl inside her that had been so victimized had died. After the funeral, the woman announced that she was a *survivor* rather than a victim of sexual abuse. For her, the ritual of a funeral was part of her recovery process.

Women's Groups as Trauma Healing

Women have a tradition of meeting together to heal themselves and others. When women meet together in this way, they become very powerful. During the Middle Ages, the Church and State became so fearful of women's powers of healing, even though they were often based on Christian prayer and natural herbs, that they killed up to nine million women in Europe during the so-called "witch hunts" for practicing midwifery and healing within women's groups.

Today modern society provides few if any spaces where women can meet alone to focus on healing themselves and addressing problems in their lives. Many women feel isolated and alone and do not have regular contact with other women in a safe space where they can talk. The practice of meeting together with other women on a regular basis is returning to many societies. When women meet with other women to share our traumas and stress, we become our own healers. Women meet together in many cultures in churches, mosques, temples, huts, or in living rooms. In North America, the women's movement is based on women's groups. Women's groups are also called "birth centers for social change," "patriarchy-free zones" or "consciousness-raising groups." They are places where women can learn about women's history, women's issues, and feminism.

Women's circles are a unique space set apart from regular, everyday life. It can be a "patriarchy-free zone" where women can freely express themselves and feel empowered. Women's circles allow the expression of emotions and the use of symbols instead of words to express the pain of trauma. Women's circles help women build relationships where they feel empowered to act together to change the conditions that lead to trauma.



Activities

1. Introducing basic concepts

- a. In the large group, write the word "trauma" at the front and ask participants to call out words they associate with that word. Ask the large group to define the difference between "stress" and "trauma". Share other insights into trauma based on the content reading above.

2. Responding to Trauma

- a. In the large group, make a list of the ways women respond to trauma.
- b. In small groups, discuss what kinds of programs or services women need to deal with trauma.
- c. Reflect on the importance of creating spaces in your lives where you can share your stories with supportive women who have also experienced trauma in their lives.
- d. Review the 'elements of trauma healing' detailed in the content section.

3. Sharing about Trauma

- a. If the group did not share personal stories of violence against women in session 13, consider that activity for this session. If the group did the personal sharing activity earlier, ask the group to form pairs to process their stories with the skills and knowledge from this session. In pairs, ask people to do the following:
 - i. Briefly review their story
 - ii. Talk to each other about how they have addressed the trauma of the violence against them,
 - iii. Discuss the important elements in their own trauma healing path.

Debrief this activity with the large group to gain new insights.

This session was designed by Lisa Schirch and draws heavily on the STAR (Strategies for Trauma Awareness and Resilience) seminars at Eastern Mennonite University.

Counselling Victims of Domestic Violence

Session

25

Objectives

- To identify how women can counsel victims of domestic violence.
- To practice counseling skills with other participants in the workshop.

Content

In many communities around the world, women do not have adequate resources for addressing the trauma of domestic violence. All women involved in peacebuilding will most likely encounter women in their organizations and groups who have experienced domestic violence. This session helps women peacebuilders develop basic skills in counseling women victims of domestic violence.

Counseling is increasingly a professionalized art. Yet women have been counseling and consoling each other over domestic violence for as long as it has existed. In many cities, there are professional counselors for rape and abuse victims. These may be medical professionals, mental health professionals or religious leaders. While these people have years of training to guide them in their counseling of victims of domestic violence, many other people will encounter victims without this type of background.

The elements of trauma healing were detailed in the last session. The handout on the next two pages gives some specific ideas about how to respond to women who have been abused.

Guides for Counseling Victims of Domestic Violence

1. Listen and ask questions.

Women may have a hard time talking about violence against them. Women may be vague or unclear about the violent events. As a counselor, you can listen patiently. Be comfortable with long silences. Ask questions about the abuse, such as:

"Are you in danger?"

"What does he do when he gets angry?"

"Are you worried about the safety of you and your children?"

Listen to the woman and understand her situation. Uncover abuse. Recognize panic and fear. Take seriously her assessment of a life-threatening situation and the potential danger to her from her husband's violence. Do not discount her fears that he may try to kill her if she leaves, or that if she stays she may be killed.

2. Believe her.

Women who have experienced violence in the home may minimize or make excuses for the violence. They may fear not being believed or being blamed for the abuse. Telling you the story of the violence in her life is probably embarrassing for her. She is not likely to exaggerate.

3. Affirm her.

Respond with affirmation and without judgment to a battered woman. Let her be your teacher and educator. You be the listener. Listen without assigning blame.

4. Challenge the violence.

It is often difficult for victims of domestic violence to come forward because of our tendency to "victimize the victim." It is important to state clearly that violence is not acceptable and not ask a woman questions such as "What did you do to provoke him?" A battered woman is not responsible for the violence in her relationship. Confront her with the reality of the situation: she can't make him stop and neither can you. She can, however, declare that she will leave if he does it again, or that she will not come back until he gets help.

5. Help discover and develop her own resources.

Encourage her to name the personal resources she has to deal with the situation. Does she have any money, friends, relatives who will help, employment? Encourage her to make contact with the nearest shelter. The battered woman must make her own choices and make them in her own time. Support her even if you disagree with her decision. If she decides to stay in the relationship, it is appropriate to share with her your concern for her safety and to discuss ways she can increase her safety. It is not appropriate for you to tell her what she has to do or should do. Beware of your tendency to want to rescue the woman. It is important that she make her own choices, whether to stay or leave, and how to do it.

6. Ask about her children.

Are they being abused by either her husband or her? Does she want this kind of future for them? Sometimes concern for the welfare of her children can motivate a woman to act for her own safety too.

7. Try to involve her in a domestic violence program.

Give her information about the support programs available to her. In addition a woman

counselor, a lay religious leader or woman's group can provide the further support that she may need to deal with her situation.

8. Continue to support her

It is important that you not give a battered woman resources and then exit the scene. Maintain contact by checking with her periodically to see how she is doing and offer more information on resources.

9. Assure confidentiality

Let her know that you will not discuss this matter with anyone else without her permission. Agree that you will not call on her at home and bring up the subject. Doing either of these may increase her danger as well as increase her fear and distrust.

10. Give her the gift of time and be prepared for frustration.

A battered woman needs time to sort through a lot of religious, social, emotional and economic issues. She deserves time and patience from you as she does this. Provide support and help her rebuild her sense of self-worth, self-confidence and the belief that she can make it on her own.

11. Gently address self-blame

Respectfully offer alternatives to her understanding of the abuse if she blames herself. If you say "I am confident that God does not want you to suffer" or "I do not believe that God is punishing you for sin" you may help her find a way to resist self-blame and take action for her self-protection.

If the victim is feeling that she must forgive the abuser and stay in the abusive situation, respectfully suggest that if abuse is ongoing, it means that the abuser has not repented and that therefore forgiveness is not appropriate. You may suggest that forgiveness is the end, not the beginning of the healing process.

What to do if confronted by the abuser

Any information shared by a victim about her assailant's behavior must be considered confidential in order to guard her safety. Confrontation with abusers by untrained practitioners may endanger victims. If the abuser confronts you, remember he may vehemently deny any wrongdoing and may not even be able to remember the episodes of violence.

You will need to be patient with him, yet unrelenting in your statements that the violence must cease today. The abuser may have a long history of violence in his own family and will need help in seeing his behavior clearly and beginning to identify the patterns of violence in his life. This should be a learning process to effect change and NOT an exercise in finding excuses for the violent behavior. There is no short term solution to the life of violence; therefore it should be your goal to involve him in a batterer's program as soon as possible.

-Adapted from *Franciscan Peacemakers website on Domestic Violence* at www.franpax.org/flclergy.html



Trauma healing is like a long journey toward an unknown destination. Counselors can walk with victims for part of that long journey so that the victims know they are not alone.

Image: Asha Kaji Thaku

Activities

1. Reviewing counseling skills

- a. Pass out the handout on counseling victims of domestic violence.
- b. Ask participants to take turns reading the suggestions.
- c. Ask participants to comment on the handout, make additions, or changes to fit into their culture.

2. Victimization Exercise

- a. In pairs, describe in detail an experience you have had as a victim. Each partner should ask the other about what happened using as many of the skills from the handout as well as the questions below to guide the conversation. You will not be asked to share these stories in the larger group and each group of pairs should assure each other of confidentiality.
 - i. What happened?
 - ii. What did you think about while it was happening?
 - iii. Who did you tell?
 - iv. Who did you decide not to tell?
 - v. How did you feel?
 - vi. What did you do?
 - vii. What were the immediate after effects?
 - viii. What were/are the long term effects?
 - ix. What is it like to remember it now?

(Adapted from Susan Schechter's exercise for training rape crisis volunteers.)

- b. Debrief in the large group. What did it feel like to listen to someone's story of a trauma? What did you do to practice your counseling skills? What were your strengths? What was challenging?

This session was designed by Lisa Schirch and draws from the Franciscan Peacemakers Domestic Violence Program.

Creating a Women's Agenda for Formal Peace Talks

Session

26

Objectives

- To identify women's needs in peace settlements
- To identify women's capacity for leadership in peace talks
- To create a women's charter to articulate women's needs and ideas

Content

After war or civil violence, formal peace talks aim to bring together important leaders of armed groups to negotiate a ceasefire and then create a political solution to the causes of the violence. Women are often left out of formal peace talks. Since the leaders of armed groups are almost always men, it is predominantly male leaders who are negotiating the end to the wars and designing the post-war political leadership. Some women who have tried to participate in peace talks have been discouraged, ridiculed, or completely blocked from participating.

Having women at the peace table provides an opportunity to make advancements on women's issues and rights. For women, the peace table becomes a platform for addressing social injustices against women.

The peace table involves intense bargaining and "deal making" that requires intuitive and practiced skills. These skills are important to both male and female negotiators. Some believe the skills women have acquired from being caretakers and mothers managing children, the sick, and elderly enhances their abilities to engage at peace talks. Liberian women's leader Ruth Perry states that the influence she had over the warlords during peace negotiations came from the trust she got from her role as a mother. She said "they

considered me an experienced mother with many children.” She described herself as a disciplinarian to the warlords and told them no side could renege on agreements that had been reached during peace talks.

Some scholars who have experienced women at the peace table note that their presence makes a difference: women model good communication, respect and cooperation. However, there has not been any consistent research on this since so few women participate in peace talks.

While women’s identities and skills as mothers and relationship-builders may allow them to have a positive influence on peace talks, it is also helpful for them to have acquired and practiced negotiating skills, to be aware of negotiating strategies, and to have a women’s agenda for peace talks.

Women in the Burundian Peace Talks

Women’s participation in the Burundian peace process increased significantly when the organizers from the Mwalimu Nyere Foundation invited UNIFEM to brief the negotiating parties and facilitation team on how gender relates to peace accords. Experts from other countries who have made peace accords, such as Guatemala and South Africa, shared advice on how gender impacts land rights, governance, resettlement, refugee reintegration and other post-war programs. UNIFEM helped to convene the first All Party Burundi Women’s Peace Conference where more than 50 Burundian women developed a common vision for peace and presented it to the facilitator, former President Nelson Mandela. Many of their recommendations, including punishment for sexual crimes against women, measures to increase women’s security, and equal education for girls and boys, were included in the final peace accord. It demonstrated that women’s participation in peace talks makes a significant difference.

-from *UNIFEM at Work Around the World* on Security Council Resolution 1325. Women, Peace, and Security. UNIFEM p. 2.

In October 2000, the United Nations Security Council unanimously passed Resolution 1325 on Women, Peace, and Security, urging its member states to ensure the full inclusion of women in all aspects of international peace and security processes. Resolution 1325 is the most comprehensive UN resolution to date on the role of women in peacebuilding activities. 1325 urges member states to include more women at all levels of decision making and field operations related to conflict resolution.

Resistance and Challenges to Women's Participation in Peace Talks

Male negotiators may exclude women intentionally. In other cases, women do not participate in formal peace talks for unintentional reasons. In the Somali peace talks of 2003 for example, women's groups simply did not have enough money to send representatives to the peace talks that continued over many months. The list below details both the intentional and unintentional exclusion of women from peace talks.

Political Constraints

- Participants at peace talks may be composed only of the "warring parties" and women may be excluded from fighting or deliberately choose not to participate in the fighting.
- In peace talks that do include civil society actors in addition to the warring parties, participants may be representatives of different civil society organizations. If women are not organized into women's groups, they may be excluded because they are not chosen as representatives from civil society.
- Women may not be organized into groups that can send representatives to the peace talks.

Cultural Constraints:

- Women may be confined to the home and prohibited from using or developing leadership capacity during times of war or peace. Women's exclusion from peace talks may reflect on social norms that restrict women from all forms of political process.
- Men may actively exclude women from peace talks because women are often stereotyped as "too emotional" and not able to think rationally.
- Women's involvement in politics is sometimes seen as a direct threat to culture and tradition.
- Women's involvement is thought to make women more vulnerable by exposing them to potentially dangerous situations.
- While new roles may be accepted during crises, after the fighting is over and official peace processes begin, women may be encouraged to return to their traditional roles.
- Women may be threatened for their involvement in politics.

Economic Constraints

- Women often lack the economic resources to mobilize themselves to participate in peace processes.
- Women's groups may not have the funding to send representatives to take part in the formal peace talks.

Experiential Constraints

- Women may lack the political experience to know how to become involved in official peace processes.
- Women may lack education and so may be at a disadvantage in terms of the skills and knowledge needed to participate.

Crying for Representation in Burundi

During the Burundi peace talks, one of the male delegates said “The women are not party to this conflict. This is not their concern. We cannot see why they have come, why they bother us. We are here and we represent them.” Women’s groups continued to press for representation at the peace talks. At one point, they held a “cry-in” in front of the building where the negotiations were taking place. The men inside heard the women’s sobs and asked the women to explain what they were crying about. Representatives of the women’s group informed the male negotiators that they were crying for everyone they had lost in the war, everything that had been lost, for the loss of hope in their future, and for their exclusion from the negotiating table where they might have a say in their country’s future.

Women Press for Inclusion in Cote d’Ivoire Peace Talks

In November 2002, the civil war in Cote d’Ivoire was escalating at an alarming pace. Ongoing peace talks were being held in other West African countries. The peace talks did not include any women representatives. Women throughout the region began to encourage and assist Ivorian women in their struggle to gain representation in the peace talks. The West African Women in Peacebuilding Network annual conference in Dakar, Senegal issued a statement calling Ivorian leaders and regional organizations to include women in the peace talks. Resolution 1325 gives women’s groups a powerful tool to call upon in situations where women are intentionally or unintentionally excluded from formal peace talks.

Northern Ireland Peace Negotiations

Women in Northern Ireland worked across lines of conflict to create the Northern Ireland Women’s Coalition, an official political party that won two seats at the negotiation table. The women started by agreeing on their common ground: a search for human rights, equality and inclusion. The group was able to get these three values represented in the Good Friday Peace Agreement in addition to a provision for victims and the establishment of a civilian forum.

The Liberian Women’s Vision for Peace

Women in Liberia joined together to develop a common statement of their vision for Peace. They spread the message of this text to everyone they could and worked tirelessly to encourage armed groups to lay down their weapons.

“Our vision for peace in this land that was given to us by God and based on our experiences of the past is that Liberia will be a place where collective ownership,

patriotism, and increased solidarity will be the hallmark.

A society where an enabling environment will be created for citizens to be actively involved in the development process irrespective of social and economic status.

A society where the rights of people are respected, justice, and good governance are prioritized.

A place where the youths will be considered stakeholders in issues that affect the society and their opinions will be respected and regarded.

A society where the basic needs of all will be met and children will be protected during armed conflicts.

A society where women will be given a chance to participate in decision making in society especially as it relates to conflict resolution and peacebuilding based on their respective qualifications. That women's roles and efforts in the nation building process will be respected and appreciated.

A society where structures would be put in place to constructively address community and national conflicts.

We believe that our vision cannot be realized without God's blessings and inspiration and without the collective efforts of every Liberian.

We are therefore calling on all peace loving citizens of this land given to us by God to join hands in making this vision a reality.”

Assessing Women's Capacity for Participation in Peace Talks

Not all women are equally capable of participating in formal peace talks. In some situations, warlords have brought in their silent, obedient girlfriends to represent women during peace talks because they wanted to appear like they were including women, but they wanted to ensure that they would be able to control what women said and how they participated in peace talks.

Women who have shown the capacity for leadership over time and are respected as leaders by their communities are most capable of making an impact at peace negotiations. However, women who have been victimized during war or survived great hardships can give powerful testimonies to women's concerns and needs. These women also should have a voice in formal peace talks.

The Nairobi Peace Initiative-Africa (NPI-Africa) has helped women in Somalia, Sudan, the Democratic Republic of Congo and other African countries develop an agenda for their participation in formal peace talks. Before deciding to help women's groups, NPI-Africa makes an assessment of women's capacity for participation. They look at the following factors to assess the women's power and capacity for participation:

1. The history and development of women's organizations in the region.

2. The perception of these women's groups and their leaders by the wider communities where they work.
3. Their financial capacity to send representatives to peace talks.
4. Their vision for what they would like to do at the peace talks and how they want to participate.
5. Their "plan B" or their alternatives if they are not allowed or able to participate in formal peace talks. What are the women's best alternatives to participating in the peace talks? What will they do if they do not succeed in the negotiations or get only part of what they ask for?

Activities

1. Introductory Discussion

In the large group, facilitate a discussion on the following questions:

- a. Do women in your region of the world participate in formal peace talks when your countries are at war?
- b. If they do, who do they represent? Are women's groups represented at the peace talks? If there are women there, do they legitimately represent women's interests or are they token representatives?

2. Developing a Strategy to Overcome Obstacles to Women's Participation in Peace Talks

- a. In the large group, identify the obstacles to women's participation in formal peace talks in your region. As you identify obstacles, write them down. Are there political, economic, cultural, and experiential constraints on the list?
- b. Pass out the handout on "Resistance and Challenges to Women's Participation in Peace Talks" and discuss it.

3. Creating a Women's Agenda for Formal Peace Talks

There are several steps needed to assist women in developing an agenda for formal peace talks. These steps are outlined below, and draw on skills offered in previous sessions. This activity could in fact be an agenda for an entire workshop. It could also be completed in an afternoon if time is limited.

- a. **Expectations and Hopes:** What do women want to accomplish by participating in the peace talks?
- b. **Fears:** What do women fear about participating in peace talks? What is a "worst case scenario" for the peace talks?
- c. **Current Situation:** What are women's experiences during the war? What are the major problems for women?

- d. **Women's Responses:** What are women already doing to address the problems they have identified?
- e. **Identifying Gaps:** What are the gaps between women's concerns and what is already happening?
- f. **Goals:** What are the specific goals women have to address existing problems?

Divide the allotted time to address each of these topics. Facilitate a large group discussion or divide into small groups to develop a women's agenda for formal peace talks.

This session is based on the work of the John Katunga, Florence Mpayei, and Berewa Jommo of the Nairobi Peace Initiative-Africa, Rita Litwiller, and Lisa Schirch.

Using Ritual and Art in Peacebuilding

Session

27

Objectives

- To raise awareness about the capacity of ritual for communication and transformation in peacebuilding processes
- To foster skills in using ritual to address trauma and conflict

Content

Communication experts estimate that between 65-80% of human communication is nonverbal. Yet peacebuilding relies heavily on verbal methods of communicating about conflict. This session explore how to communicate about peace through ritual.

Symbols can bridge cultures. Artists create images, songs, or poetry that captures shared human experience. The act of eating together, a daily ritual in all cultures, can be shared. Ritual is... space, communication, transformation.

Space: Rituals take place in a unique social space, set aside from normal life. Ritual takes places at special times and places that set it apart from everyday life.

Communication: Ritual is a way to communicate through symbolic actions using bodies, senses, emotions, and symbols rather than words. Sometimes words cannot capture the complexity of our feelings. In ritual, people communicate and learn by doing. There is a preference for nonverbal communication using bodies, senses, and emotions rather than words. Communication theorists claim between 60-80% of communication is non-verbal. Education theorists argue there are “multiple forms of intelligence” and

“multiple ways of knowing.” Ritual communicates through emotions and using all the senses (tasting, touching, hearing, seeing, and smelling). Ritual includes potent images, objects, and actions that are significant to participants and have the effect of transforming the way people see the world. Particular symbols become important ways of remembering or reliving traumas as well as the recovery process. These special symbols are objects, persons, or actions that “sum up” the whole experience.

Transformation: Ritual marks and assists the process of personal and relational change or transformation. Ritual gives people a “prism” or a new way of looking at themselves, their identity, their experiences, and their relationships with others. Ritual can heal wounded identities when it helps people move from seeing themselves as victims toward seeing themselves as survivors. Or it can create new identities, such as when former enemies agree to work together as peacebuilders in their community. Ritual can create a constructive pathway for expressing conflict between groups. Groups engaged in violent conflict may decide to create a ritualized game, sport, or festival where they compete with each other in less deadly, more creative ways.

Types of Ritual

While many people think of rituals as formal and traditional, all rituals are created at some point in time to fill some perceived need in a community. Female genital mutilation (FGM) is an unhealthy, violent ritual. FGM has not always existed: it was created by people who thought women’s sexuality needed to be controlled. Not all rituals are beneficial to a community, even though people in the community may think they are. Ritual is a powerful tool that can be used for constructive or destructive purposes. Women can use traditional rituals or create new rituals to assist in the process of peacebuilding.

- ◆ **Formal:** High awareness of ritual (Catholic Mass)
- ◆ **Informal:** Low awareness of ritual (eating meals together, dancing)
- ◆ **Traditional:** Long history of the ritual
- ◆ **Improvised:** New ritual material that has not been performed before
- ◆ **Religious:** Rituals whose meaning is tied explicitly to religious themes
- ◆ **Secular:** Ritual's whose meaning is tied more to non-religious, everyday themes

Spectrum of Types of Ritual

Formal-----Informal

Traditional-----Improvised

Religious-----Secular

Examples:

Here are some examples of rituals useful in peacebuilding processes between groups in conflict:

- Eating meals and drinking together
- Traveling to a symbolic place together
- Singing and dancing together
- Working on a piece of art together
- Holding a silent candlelight vigil together
- Attending a religious service together
- Praying together
- Creating a graduation ceremony at the end of a workshop to mark the participant's new identities as peacebuilders

Sudanese Women Sing for Peace

In Sudan, women compose songs calling for the war between the North and the South to be resolved through dialogue. They sing to call upon God and the leaders to focus their efforts on a just peace. They sing about saving their children from the evils of war.

-from "Women: Together for Peace." Babiker Badri Scientific Association for Women's Studies Issue No. 16. June 2001, p. 6.

Activities

1. Large group discussion of ritual and peacebuilding

- a. How do you define ritual? Write down the words the participants use to describe it on a large sheet at the front.
- b. How are rituals used in peacebuilding in your community?

2. Developing ritual spaces for peacebuilding

Facilitate a discussion of the following questions:

- a. What kind of ritual space would be helpful for peacebuilding in your context?
- b. How does the size and shape of rooms or the geographic location of dialogue processes shape the kinds of discussions that will occur?

- c. How could the space you are in right now be changed to more fully nurture a sense of peace between people? Rearrange the room or space as much as possible. Reflect on how the changes feel.

3. Improving communication with ritual

- a. How could ritual be used in your context to improve communication about the conflict?
- b. What symbols trigger a sense of trauma in the conflicts in your community?
- c. What symbols trigger your sense of hope and recovery from those conflicts?
- d. What could you do with these symbols that might tap into the power of ritual?

4. Discussing the power of ritual to transform

- a. How could ritual be used to encourage transformation?
- b. How could a “ritual prism” help people see themselves, others, and the world in new ways?
- c. What rituals could help people heal their identity or change their understanding of themselves from victims to survivors of trauma?
- d. What rituals could help groups strengthen their relationships?
- e. Can ritual be used for the expression of differences between groups in conflict?

5. Spend time doing a ritual or singing a song

- a. Ask participants if anyone knows of a ritual or a song that they would like to share with the group.
- b. The song “Healing River” found on the next page works well with women of different religions since God is referred to here as a “healing river.”
- c. Women may pass a bowl of water and wash each others hands and/ or throw water over their shoulders to symbolize putting their fears behind them and moving boldly into the future.

6. Develop a ritual for closing a women’s training or workshop.

- a. Ask two participants to volunteer to help facilitate the discussion about how the group would like to end their workshop together. The goal is for them to create a symbolic ritual to end their time together.
- b. The two facilitators should help the group discuss what they want to do in the closing ritual.
 - i. How can the participants make a special space for the ritual?
 - ii. What do the participants want to communicate?
 - iii. What do the participants want to transform?
- c. Ask for volunteers to form a small group to continue the planning and involve others in leading the ritual.

Song: O Healing River

Oh Healing River
Send down your water
Send down your water upon this land
Oh Healing River
Send down your water
And wash the blood from off of the sand.

This land is parching
This land is burning
No seed is growing
In the barren land

Oh Healing River
Send down your water
Oh Healing River
Send your water down

Let the seed of freedom
Awake and flourish
Let the deep roots nourish
Let the tall stalks rise
Oh Healing River
Send down your water
Oh Healing River
Send your water down.

Women and Religion

Session

28

Objectives

- To provide insight into the role of women in religion
- To examine the impact of religion on women's roles
- To examine how women can be constructive in religious conflicts

Content

Many women place a high value on their religions. Religions can play an important role in women's empowerment. Yet most religions restrict the leadership and human potential of women. This session will examine the roles religion plays in women's lives as a cause of conflict and a resource for peace. Religion is a very sensitive issue and the session does not aim to alter people's religious beliefs but to open a dialogue on how women can be faith-based peacebuilders.

The roots of peacebuilding are often found in religious values and traditions that aim to nurture healthy relationships among people. While religion is often a source of conflict, religions also have teachings on and can be resources for peace. In many communities, religious leaders are peacebuilders.

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? If a religion restricts women's roles in society, then it may be difficult for women to be effective peacebuilders.

Activities

1. In the large group, brainstorm responses to the question “How does your religion influence your desire to be part of peacebuilding?”
2. In small groups, discuss the following questions:
 - a. How does your religion empower women? What specific role models do you look to in your religion?
 - b. How does your religion disempower women? What specific teachings prohibit women from becoming leaders or using their talents?
3. In small groups of participants of the same religion, develop two role plays for exploring the role of religion in women’s lives.
 - a. Each group should develop a role play about how their religion hurts women. Assume that a woman or girl in the role play wants to go against a tradition justified by that religion. Ask each group to act out the scenario by assigning the roles of the women and the important figures in her life: parents, elders, religious leaders, sisters, and friends. Have the woman or girl approach each person in the role play to discuss her wish to break with tradition.
 - b. In the same small groups, develop a role play about how a woman or a group of women played prominent roles in a religious conflict that shows women with strong religious beliefs playing positive roles in a conflict.
 - c. Debrief both of these role plays

This session was designed by Thelma Ekiyor and Lisa Schirch with contributions from Hajiya Aisha Muse, Hajiya Zanies Bayer, Elizabeth Joseph and the International Fellowship of Reconciliation’s Workshop Kit on *Women and a Culture of Peace*.

Men as Partners in Women's Empowerment

Session

29

Objectives

- To explore the challenges and opportunities of working with men in peacebuilding

Content

While there are great differences between men and women, there are also great differences among men and among women. Many women find that their greatest supporters are men. In the pursuit of peace, men and women need to work together. This session explores the opportunities and challenges women face in working with men in peacebuilding.

The challenges women face when working with men are as varied as the number of men they work with. Some men do not want women to be involved in peacebuilding. They may actively seek to exclude women from peacebuilding projects or they may try to disempower women who are already active. Some men feel threatened by women who act like their equals. Men may express their anger toward women's involvement in peacebuilding through direct aggression or passive aggression.

Other men are key supporters of women's roles in peacebuilding. Because men currently hold most leadership positions, they are in the position to give women opportunities to participate in peacebuilding. Some men support women's involvement in peacebuilding and are eager to work with women in creating peaceful communities.

Women use a variety of strategies to address men who want to exclude them from peacebuilding. They may confront men directly about their behavior or they may use a variety of paths to find a way to continue building peace despite the opposition. Many women have found it important to develop male allies in their work. Male allies can use their networks to support the work women do to build peace.

Activities

1. Sharing Challenges

In pairs, take turns sharing two stories, one of a man who is currently empowering and supporting them and one of a man who is challenging or obstructing their ability to contribute to peacebuilding.

2. Overcoming Challenges

In the large group, ask participants to list strategies to use with men who obstruct their work. Make a list at the front of the room of the different strategies women suggest.

3. Implementation

In pairs, share how you might implement any of these strategies with the man who is currently obstructing your work. What will you do different the next time you see that person? What will you say or do? How can you find support from other men and women?

Women Working as Partners in Peacebuilding

Session

30

Objectives

- To understand conflict between women as normal and acceptable
- To provide insights into the various ways women express conflict
- To develop strategies for dealing with conflict between women

Content

Women often work together very cooperatively. But women are not immune to conflict. Conflict is a normal part of all life. When women are in conflict with each other, it can be particularly painful as women expect that other women should empower rather than disempower or discriminate against them. Women peacebuilders need to find ways of being in conflict with other women that allow for the healthy expression of difference, jealousy, or competition while affirming the common ground between them.

Women and men have different ways of expressing conflict. As noted in earlier chapters, it is more acceptable in most cultures for men than women to express anger and argue with each other. Many women are encouraged to hide their anger. All humans have a full range of emotions, so even though women are encouraged to suppress their anger, it still finds a way of coming out. Women who hide their anger often express it in other ways. Some women express "passive aggression" through trying to hurt someone in an indirect way. This could be through not doing household chores or refusing to include someone in a group. Passive aggression is a way to communicate dislike and anger in a way that is socially acceptable for women. However, it still creates a harmful dynamic because the real issues and sources of conflict cannot be addressed or discussed.

Women who want to control others often use manipulation to get others to do what they want. Women can manipulate both men and other women in a range of ways. When women want to make someone feel bad, they use manipulation including nonverbal cues like rolling eyes, not looking at someone, or excluding someone from social gatherings or meetings. Women can use manipulation to gain support of others by offering social and status rewards as well.

Activities

1. Identifying Challenges

- a. In the large group, discuss whether women help to perpetuate their own oppression. How do women oppress each other and contribute to patriarchal systems?
- b. Define "passive aggression" and "manipulation." Ask the large group if they have you ever seen this type of behavior.

2. Sharing Challenges

- a. In pairs, take turns sharing two stories, one of a woman who is currently empowering and supporting them and one of a woman who is challenging or obstructing their ability to contribute to their communities or using manipulation or passive aggression.
- b. Ask people to share with their partner how others pull them down in their own peacebuilding efforts.

3. Overcoming Challenges

- a. In the large group, ask participants to list strategies to use with women who obstruct their work.
- b. As the group, evaluate the different strategies. Which are most likely to be effective in your own lives?

The Way Forward

Living in a world where women's lives, experiences, and abilities are valued less than men's takes a daily toll on women's self-esteem. Women around the world have resources to draw on to empower them to pursue their visions of peace. Women can also develop strategies to empower themselves and other women in building peace. This chapter highlights some of the specific challenges women often face in peacebuilding. It also provides an opportunity for women to assess their resources or "sources" of empowerment and to develop strategies for strengthening their ability and their capacity to build peace.

Session 31: Women and Leadership identifies strategies for helping women develop and promote their leadership

Session 32: Creating Action Plans provides a space for women to identify the needs in their communities, to discuss challenges and opportunities for women as peacebuilders, and gives ideas about how to form teams and timelines for accomplishing the work.

Women in Leadership

Session

31

Objectives

- To identify the importance of having women in leadership positions
- To understand the dilemmas and resistance to women leaders
- To discuss strategies for building the capacity of women to be leaders



A good leader inspires others to have confidence in her. A great leader inspires people to have confidence in themselves.

-Chrysalis leadership training for pioneering women

Content

This session explores some of the attitudes that discourage women from becoming leaders as well as some specific strategies to help women empower themselves to be leaders.

In many places, women's leadership is restricted to raising children, providing education for children, running the household, and possibly engaging in selling and shopping for household goods. Males, on the other hand, are given leadership responsibilities for politics, security, and other public issues. When women show leadership or aspire to be leaders in

their workplaces, communities, or nations, they often meet resistance from other women and men who think they are either 'too feminine' or 'too masculine' to be a good leader.

Too Feminine

In times of political transition and when there is suspicion of current male leaders, women leaders may be seen as less threatening and more appealing. In Latin America, women use the image of "supermadre" or supermother to gain political power and offer alternative political agendas. However, when women use existing gender definitions to gain office, it often becomes more difficult to address the traditional "male" issues of security and the economy.

Too Masculine

Some women who have been able to obtain positions of political leadership are ridiculed for being too much like men. Some argue these "invisible women" or "honorary men" do little to advance women's roles in society and may reinforce existing gender discrimination by resisting the inclusion of other women into leadership positions.

Power in Numbers

Studies show that when individual women are in positions of leadership without the support or accountability of other women, there is little promotion of women's concerns. In situations where women are vastly outnumbered by male politicians, men can be as or even more effective in promoting women's concerns as women. As long as women are in the minority in political leadership in a country, it will be difficult to advance women's concerns. The UN Division for the Advancement of Women claims a "critical mass" of 30-35% of women in leadership is needed to address such issues as domestic violence, gendered wage discrepancies, parental leave, etc. Some countries are now creating quota systems to ensure that women compose at least 30% of leaders at the national and regional level.

There is a growing awareness that when women and men share leadership, there is more attention to human rights, indigenous and national self-determination for minority groups, greater economic justice and environmental protection, broader ideas of security, and more attention to reproductive issues and population-planning policies. In other words, when women join men in leading their communities, regions, and countries, everyone benefits and real changes take place that support a just peace.

Self-Esteem

Leaders need a healthy sense of self-esteem; a belief that they have something to contribute to their community. Because women often receive so many negative messages from others about their capacity to contribute, women may need to work specifically to strengthen their sense of themselves as able to be leaders.

Strengths

Opportunities

Weaknesses

Threats or Challenges

East Timorese Women in Politics

Unifem supported a series of political skills training workshops for women in preparation for the 2001 elections in East Timor. 145 women were trained in the process of running for electoral office, the importance of women's participation in elections as both candidates and voters, and electoral campaigning skills. Women won 24 of 88 seats in the election- that is 27% of the Constituent Assembly in East Timor.

-from "UNIFEM at Work Around the World"

Activities

1. **Strengths, Weakness, Opportunities and Threats (or Challenges) to women's leadership in peacebuilding**
 - a. Draw a SWOT chart, as diagramed above, in front of the group on large paper or pass out handouts for the 'SWOT' analysis.
 - b. In small groups fill out one square of the SWOT chart and just focus on the strengths, for example, or each small group can complete a whole chart by themselves.
 - c. Debrief in the large group by comparing charts or by asking each small group to present their square of the chart.
 - d. Review any of the content material that you find helpful to the group.
 - e. Discuss or reflect on the following questions:
 - i. How can we build on the strengths for women's leadership in peacebuilding?
 - ii. What specific activities could we develop to address the challenges to women's leadership in peacebuilding?

2. **Nurturing self-confidence**
 - a. Ask each person to close their eyes and think of a time when they acted with self-confidence. Ask participants to think about these questions: What allowed you to feel self-confident? How did you hold yourself physically? What did you look like to others? What do you need to do to feel self-confident, like you were in this specific instance, more often?
 - b. What specific actions could you take in the next month that would help you practice being self-confident?

This session was adapted from the Chrysalis Leadership Training for Pioneering Women

Creating an Action Plan

Session

32

Objectives

- To create a plan of action by and for the participants in the workshop

Content

What happens next? This session gives women the opportunity to talk with each other about what they want to do as individuals or as a group to continue building peace. The reflection and activities help identify the needs in their communities.

Will this group of women meet again? Will they form small groups to work on projects together? Will they be prepared to respond to the next major conflict in their communities?

Sudanese Women Civil Society Network for Peace

The Sudanese Women Civil Society Network for Peace is a non-political group of 21 women's organizations from different regions of Sudan. Sudanese women designed it to create a forum to share their ideas, experiences, and activities. The group holds forums to listen to women and creates space for dialogues. They formulate joint peace strategies and charters, hold trainings to build their capacity, and disseminate information.

Activities

1. Designing Action Plans

- a. In small groups of 5-7 people, ask participants to brainstorm a list of ideas that women in the workshop could do individually or collectively to help build peace. Ask each group to record their ideas on separate sheets of notebook size paper and to tape these pieces of paper to the walls of the room. (Remove most of the other paper on the walls from the previous workshop sessions.)
- b. Ask each woman to put a mark next to the five ideas she thinks would meet the most needs for peacebuilding. Participants can use stickers or colored markers, or pencils. When all the women are finished voting, count the marks next to each idea and write the number of votes each idea received next to the idea in large print.
- c. Observe with the group which ideas were most popular. Ask people to select one group to do further brainstorming work. Get into these action groups to decide how to implement these ideas. Ask each group to choose two people to be their coordinators. Ask each group to define the project in more detail and to develop some goals with a timeline of steps to meet the goals.
- d. Each action group should present their ideas, goals, timelines, and coordinators to the larger group.

2. Building Women's Peace Networks

- a. In small groups, ask participants to identify existing women's networks in their region. Where are the places women meet each other?
- b. Ask the small groups to brainstorm ways women and women's groups could more effectively communicate and coordinate their activities with each other.
- c. Ask the small groups to explore how a women's peace network in their region could take some of the action steps identified above.
- d. In the large group, ask small groups to report their ideas.
- e. Encourage the large group to make some decisions about their next steps. Who will do what? When will it be done? Where will it take place?

Training and Facilitating Guide

This manual is based on interactive, experiential learning. While many trainings are based on a lecture-format, this training manual seeks to engage women as the authorities on their own experience of building peace. While this manual invites women to learn new skills and theories about peacebuilding, all sessions begin and end with the women participants present in each workshop and their unique experiences.

Organizing a participatory workshop for women requires a number of skills. This chapter of the manual contains four parts. While no part of this manual is a simple recipe for creating your own workshop, the ideas offered in this chapter are resources for all trainers and facilitators as they prepare to offer a workshop for women.

Part A: Organizing a Peacebuilding Workshop for Women

Part B: Designing a Training for Women

Part C: Facilitation and Training Skills for Women

Part D: Opening Session for a Workshop or Training



This symbol, the adrinkahene, is said to have played an inspiring role in the designing of other symbols. It signifies the importance of playing a leadership role.

Organizing a Peacebuilding Workshop for Women



Assessing Needs: Questions for the organizers and trainers

1. **Who is organizing the workshop and what are their aims or goals for it?** (Example answer: WANEP and Oxfam America are organizing the workshop and aim to increase the capacity of Senegalese women in peacebuilding).
2. **What are the cultural, social and political conditions** in the target community? Are there tensions or conflicts involving some individuals or groups of people? Are conflicts attended to quickly or are they left unresolved? Are there well-known individuals or groups in the community who are helpful in resolving conflicts?
3. **What number of participants** will you have? This may depend on logistics such as the size of the space available for the workshop; the number of trainers / facilitators needed for the size of your group; and on whether you want a high or a low level of interaction among the participants (or a combination of both). Generally, it is difficult to have good interaction in a group of more than 30 people.

NOTE: Workshops have a better chance of success when you have a highly interactive, participant-centered type of training where the participants spend some time working together in the whole group (called the **plenary**), but spend most time “learning by doing”, working together in small groups in guided discussion and dialogue sessions.

4. **Who is on the invitation list** for the workshop? Who needs to be invited to get the balanced mix of participants you want (different ages, religions, classes, ethnic and cultural groups, organizations)?
5. **What is the education / work experience / skill level** of the participants?
6. **Why are they coming** to the workshop? Are they coming because they want to (out of personal interest), or because they have to (their boss or someone else in authority told them to)?

7. **What do the participants hope to get out of the workshop?** What are their expectations about what they will experience? Help participants say what they need or expect to learn. When possible, do a *needs assessment*, or survey, beforehand to find out what participants want. Or let them say what they need to learn during the workshop itself when you discuss the expectations people have for the workshop. The facilitators can then tailor each workshop to the needs of the participants.

Duration of Workshop

Factors like funding and availability of participants would determine the length of a workshop. This manual offers too much information to cover in one workshop. Either decide which sessions to cover based on a group needs assessment or hold a series of workshops with the same group of women to cover all of the material and allow room for discussion on all issues. The ideal duration for workshops is FIVE DAYS. Trainers should be clear on the objectives of the training and determine if the length of the training is sufficient to address the needs of the group.

Finding and Creating a Safe Space for the Workshop

Trainers need to ensure that there is a comfortable space for the workshop. Your choice will depend on whether you plan to have a live-in or a live-out training event.

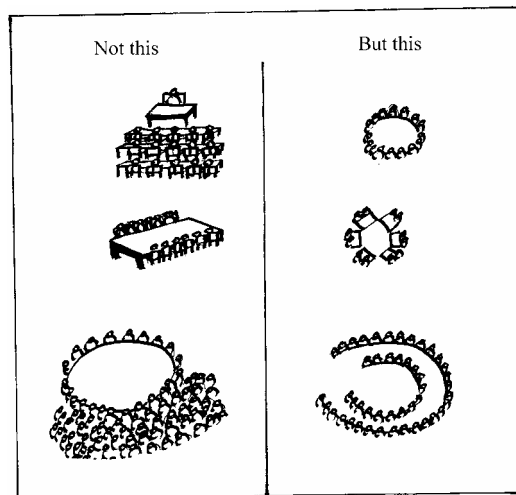
NOTE: Whenever possible, have a live-in workshop where everyone stays together in a place for a few days. This allows more time for people to interact with each other and for other workshop purposes, such as having get-togethers in the evenings.

For a big workshop, ask for volunteers in your planning group to take responsibility for making the chosen space safe and comfortable for all. This small group can be called the “hospitality” committee and can report to facilitators if there are un-met needs in the group.

Check the following points:

1. **Is the meeting room secure** enough for confidential discussion of topics, including violence against women? If the training workshop is held in villages and open areas are used, select an area where passer-by traffic is light and the group would not be easily distracted. In communities that experience open violent conflicts, workshops for women should be held in areas where the safety of the participants and indeed the trainers is ensured.
2. **If women bring their babies** or children, there should be an adjoining room with nanny facilities where participants can readily attend to them.

3. **Is there enough light?** Ventilation? Can you hear easily in the space for the workshop? Enough toilets and rest areas? Enough chairs, tables, mats? Do what you can to get the best possible outcome for your space.
4. **Is there space** for small groups to meet and work? For people to have some quiet time? Is there space for people to share songs, stories, dances, poems, and dramas about peace? These sharing times often become the most powerful memories participants take away from the workshop.
5. **Is there a board** for writing on and wall space or something for hanging up charts and posters?
6. **Use suitable posters**, artwork, music, flowers or candles to create an inviting, comfortable atmosphere.
7. **Seat participants in a circle** so that they can see and talk to each other and the facilitators face to face. Use chairs or mats that can be moved around easily for the small group work.



8. **Who will be responsible** for taking care of the ongoing questions and details relating to the space during the workshop?

Food and Drink

Food and drink are always important at workshops so do what you can to provide some kind of refreshments at the breaks. Food and drink breaks help people to talk and to build

relationships with each other and are needed to re-energize people for the workshop sessions.

Check the following points:

1. **Who will provide** the right kind of food and drink for the tea breaks and meals?
2. **Do they have clear instructions** about where, when, and how to set up the refreshments?
3. **Will there be water** available to participants at all times?
4. **Set out non-messy fruits** or sweets / lollies on the tables for participants to enjoy when they want.

Publicity and Registration for the Workshop

Check the following points:

1. **Advertise the workshop** in the most suitable way for your target community: through the newspaper, radio, posters, community and church/mosque/temple newsletters. Give full details about the dates, the times, and the place for the workshop. State whether it is a live-in or a live-out workshop. Name the organizers and the facilitators.
2. **Let the participants know** what to expect – it will be a participant-centered, experiential type of workshop, where people learn mainly through taking part in dialogues and discussions, sharing ideas in small group work, acting out life situations in role-plays and games, and so on.
3. **Give the application requirements**, dates for lodging applications, and details of the contact persons for the workshop. Give people enough time to apply and prepare for the workshop, especially if it is a live-in.
4. **Prepare participant lists**, folders (containing the workshop programme, notepaper, pen, etc) and nametags for the registration process at the start of the workshop. For live-out workshops and large groups, prepare and use a daily attendance register

Translation and Language

The trainer should be conscious of the language issue. This manual has been designed in English. The end users may not speak English so ideally the trainer should speak the language of the participants. Where this is not possible, the trainer should engage the services of an interpreter. However, interpretation has many problems. For example, content might be misplaced or completely lost during interpretation. One solution is that the interpreter be trained in the meaning of concepts or be given time to study and become familiar with training materials.

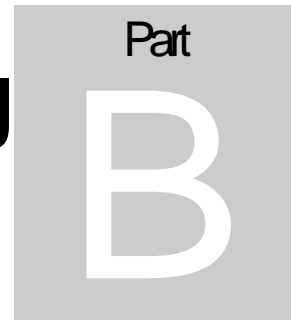
Materials and Visual Aids

It is possible to run workshops with very few resources. In fact, some of the most meaningful trainings can happen in the shade of a tree with people sitting in a circle on the ground. Where there is access to more resources, determine whether you want to use the following materials and machines.

1. **Get the basic materials** needed for the workshop such as:
 - blackboard; white and colored pieces of chalk; eraser / duster
 - whiteboard; whiteboard pens (use dark colors: black, red, green, blue); whiteboard eraser
 - flip board with butcher paper (also known as newsprint)
 - big index cards / vanguard sheets (in several colors) / sheet paper / lined paper
 - different colored markers / panel pens, pens, pencils, crayons
 - masking tape, blue tack, thumbtacks, pins, scissors, string/rope
 - question / suggestion / feedback box
 - waste paper baskets / rubbish bins

2. **If you need the following**, know how to use them and test them beforehand to make sure they work properly:
 - overhead or slide projector (put transparencies and slides in correct order beforehand, make sure light works)
 - video machine, video tapes
 - tape recorder, audio tapes
 - microphones and sound system
 - extension cords
 - computer, floppy disks, printer, computer projector

Designing a Training or Workshop for Women



I hear, I forget.
I see, I remember.
I do, I understand.
-Chinese proverb

This section reviews the ways participatory learning is different from the type of “transfer” learning practiced in most formal education, where the teacher knows everything and transfers the knowledge to the students. It will help facilitators design a training or workshop for women in peacebuilding based on participatory learning methods.

Transfer Learning vs. Participatory Learning

What?

Participatory learning is a method of adult education that allows for direct involvement and creates an atmosphere for sharing experiences. It involves adults practicing new skills and applying new knowledge and attitudes during workshop activities.

Why?

In many learning environments, a “banking” method of education is used where the trainer “transfers” knowledge and skills to the participants. The following table gives examples of the roles in this traditional transfer model of education.

The “Transfer” Trainer

- is very big and important
- is full of knowledge
- ignores participants' experience

The Participant

- is small and unimportant
- has little knowledge about the topic
- must keep quiet during lecture
- has no experience to share

This is often not an effective training model for adults for two reasons.

- 1) It does not use a very important resource - the participants' knowledge and experience.

- 2) Studies show that people learn better and remember what they learned when they:
- hear information
 - see demonstrations and illustrations
 - discuss information and ideas
 - practice techniques

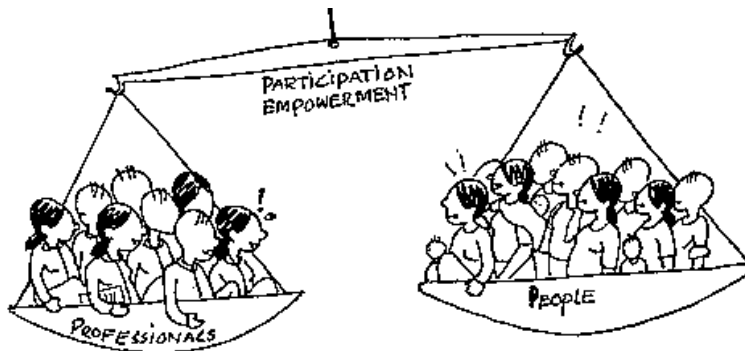
The participatory learning model of education is quite different. Characteristics of this model include:

The “Facilitative” Trainer

- is a facilitator
- is a good communicator
- works at the same level as the participants
- respects participants' ideas and experiences
- is supportive of the learning process
- is an organizer of learning experiences

The Participants

- are members of a communication network
- feel at ease
- participate actively
- share experiences
- ask questions, make mistakes, and take risks as part of the training process
- use the trainer as a resource, guide, and mentor



Asha Kaji Thakur

ADULT EDUCATION PRINCIPLES

Adults tend to learn in different ways from teenagers and children. These ways are more dependent on the experience, maturity, and motivation of a later life stage. Knowing some of the important aspects of the adult's approach to learning will be of assistance to you in the task of creating the best possible learning environment.

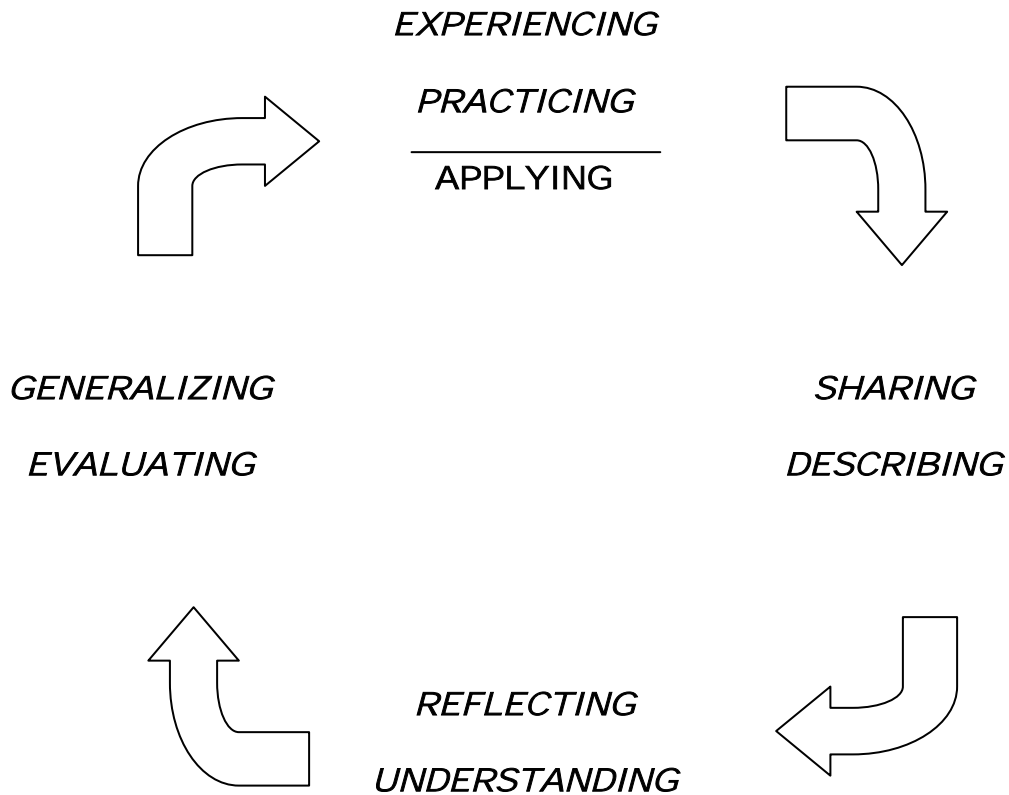
Adult Education Principle	Implications for Training
<ul style="list-style-type: none"> Adults learn best when they perceive learning as relevant to their needs 	<ul style="list-style-type: none"> Provide "real life" situations and emphasize the application of learning to real problems. Identify learners' needs and what is important to them.
<ul style="list-style-type: none"> Adults learn by doing and by being actively involved in the learning process. 	<ul style="list-style-type: none"> Provide activities that require active participation of learners. Provide activities that involve the learners as whole people: their ideas, attitudes, feelings, and physical being.
<ul style="list-style-type: none"> Adults have unique learning styles. They learn in different ways, at different rates, and from different experiences. 	<ul style="list-style-type: none"> Use a variety of training techniques. Establish an atmosphere of respect and understanding of differences.
<ul style="list-style-type: none"> Participants bring relevant and important knowledge and experiences to the workshop. 	<ul style="list-style-type: none"> Provide opportunities for sharing information. Discuss and analyze participants' experiences. Use participants as a resource and encourage them to participate and share their experiences.

By using adult education principles and practices, the trainer can expect active participation by persons attending the workshop. Personnel trained using these methods learn quickly and retain new knowledge and skills.

The Experiential Learning Cycle¹

Participatory learning is a five-phase cycle.

¹ Adapted from David Dyck



1. **Experiencing/Practicing:** This is the first phase of the cycle and it consists of recreating or creating an experience for the training participants. The participants go through an experience that generates the “raw material” (feelings, reflections, thoughts, and reactions) for further learning. Examples include dialogue in small groups, role plays/simulations, case studies, storytelling or sharing, exercises, or games.
2. **Sharing/Describing:** During this second phase, participants are invited to describe what happened, how it happened, what they observed. They begin to share, focusing simply on describing their experience from their perspective.
3. **Reflecting/Understanding:** In the third phase, participants begin to attempt to reflect or understand what they just experienced. What happened? What was surprising? How did you feel about the experience?
4. **Generalizing/Evaluating:** Now the participants begin to ask themselves, “So what?” What are the implications of their interpretation for the subject matter being considered? What did you learn from this exercise? What will you “take away” from this exercise? What impact might this experience have on your views? What might

it mean for other parts of your life? What general principles have you learned or had reinforced that may be useful in the future?

- 5. Applying:** *Lastly, participants consider how these principles can or should be applied to a specific problem or context. How will these insights help you in the next two weeks? What do you think will be most difficult when you use this? How will it specifically affect or change your overall behavior? What specific consequences or outcomes do you expect to result in a particular situation? What are some of the questions you still have about how to implement these ideas? The fifth phase also serves as the lead back into phase one and another opportunity to experience or practice as you begin yet another round of the cycle.*



People learn in different ways. We have different forms of intelligence. Some people are musically gifted. Others have the gift of speech. Others have the gift of art, or leadership, or physical strength. The best trainings draw on the strengths of the participants and lets them experience and express ideas in different ways.

Sessions

Each Session has a Title or Topic, objectives, background reading, and training activities. These are suggestions, and do not need to be followed if they are inappropriate for the group. Sessions should be fluid and specific to the group (e.g. lectures need to be translated into local languages and use local examples).

Keeping Time

Trainers should make an outline of the sessions to be covered each day. Make an estimate of how much time each session will take. It is okay to be flexible if participants are very engaged in a particular topic. However, let participants make the choice of whether they will continue with a session that is taking longer than you planned. Make them aware that other sessions will need to be dropped or covered more quickly if the group makes the decision to spend longer on one session.

Flow of the Workshop

The workshop programme should be designed to have a beginning, middle and end.

- Beginning:** Focus on developing group interaction and setting the tone. Start with clear and easy tasks so participants build confidence in themselves and trust in the group. In the early exercises, use small group work to develop communication and team building among participants.

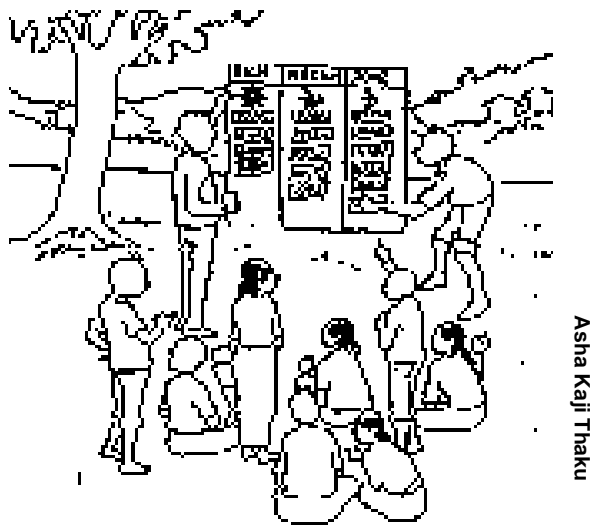
Middle: Focus on accomplishing the major goals of the workshop. Make exercises go from less to more in emotional intensity. Put the most difficult exercises in the middle of the programme so that the group has the time and opportunity to build up to them confidently and to wind down from them safely.

End: Focus on bringing closure to the group by helping participants to be clear about what they have learned and how they will use their new knowledge and skills. Closing activities should aim to give participants a sense of achievement together and should focus on next steps for follow-up work (e.g. arrangements to continue dialogue or to begin a project together)

Training Activities

Brainstorming

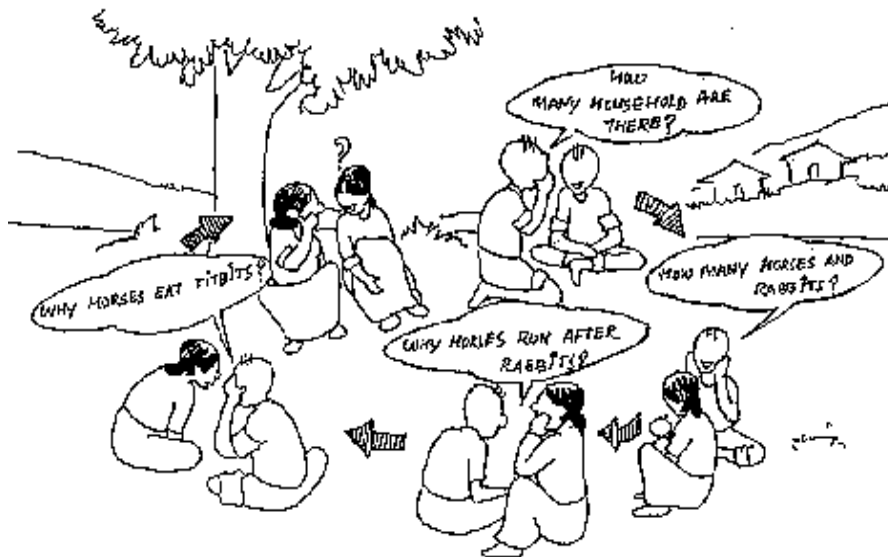
Asking groups an interesting question is a good way to start all the sessions. Brainstorming is a process that allows groups of people to share as many of their ideas and experiences as possible in a short amount of time without judgment or evaluation. Brainstorming allows creativity and diversity of opinion and experience.



Pair or Small Group Discussions and Brainstorming

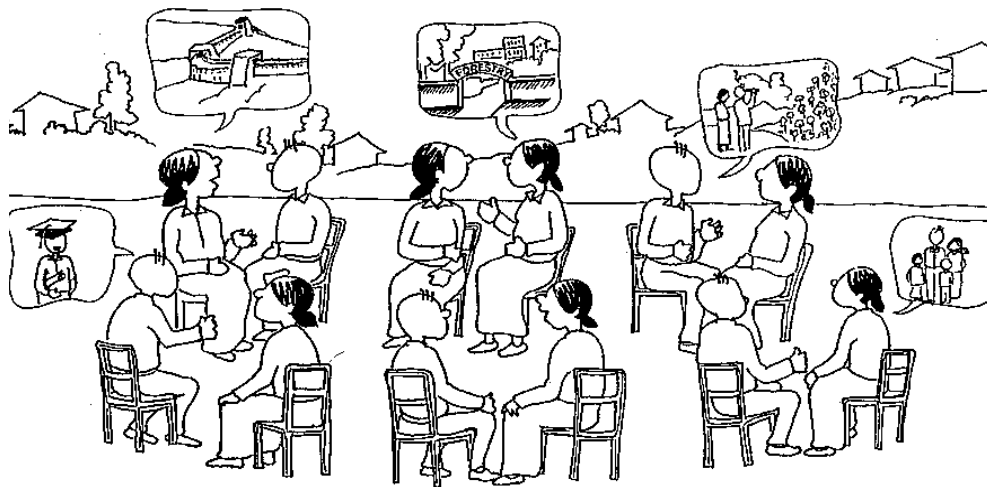
In any group of people, including men, women, or youth, it is helpful to start discussions by inviting the large group to break into small groups of 2 or small groups of 3-7 people. Small groups are also referred to as “buzz” groups because they fill the training room with the “buzz” of people talking. Many women are not comfortable talking in large groups. Starting a session with a small group discussion is a good way of getting everyone involved and

engaged in the topic, as it allows everyone the opportunity to talk in a safe space about their opinions and experiences.



Asha Kaji Thaku

Before moving to large group brainstorming, it is helpful to give 5-10 minutes for pair or small group brainstorming. In 5-10 minutes, small groups can develop a long list of ideas. Small groups work much faster than large groups. In small groups, one person gets to talk in each group. In large groups, only one person can talk at a time. After small group brainstorming session, ask the small groups to report their ideas to the large group one at a time. Ask that there be no repetition if another group has already stated one of your ideas. This way, the large group gets the benefit of all the work done by the small groups without having to listen to the same ideas.



Asha Kaji Thaku

Role Plays and Dramas

People learn best when they use all of their senses. Traditional lectures only include seeing and hearing the lecturer. Role-plays and dramas engage participant's bodies, emotions, and intellect. Participants are more likely to remember role-plays and dramas than information that is given to them through lecture format. In role-plays or dramas, participants are asked to volunteer to pretend to be someone else.

Debriefing role-plays is very important to the learning process. Facilitators need to ask both the "audience" and the "actors" about what happened in the role-play. Asking questions about their observations, feelings, and ideas about alternatives choices people could have made throughout the role-play is a helpful way to engage people in learning from a role-play.

Sculpting

Sculpting is a second way of getting participants to use their whole selves in the learning process. Facilitators can ask participants to create a statue or sculpture representing an idea. For example, a small group of 4-5 people can be asked to create a sculpture of good relationships between men and women, or 4 small groups can be asked to each develop a sculpture of key concepts such as the interactions of truth, justice, peace, and mercy. Each small group can develop their own sculpture and then display it to the large group, explaining the sculpture as needed.

Rituals

Spirituality is an integral part of peacebuilding. Throughout a workshop, make time for participants to develop their own rituals to express how the workshop is touching them spiritually. For example, an evening may be set aside for storytelling and personal sharing with candles and prayer. Or a closing ceremony can be created by participants to “graduate” them or initiate them as a rite of passage into the identity of “peacebuilder.”

Energizers and Animators

The facilitators can use games and energizers to keep the sessions interesting and engaging. Both facilitators and participants can lead energizers. Facilitators can ask participants to sign up to be part of an “energizer committee” that will be ready to lead the group in a fun, energetic activity to liven the group. Here are some examples:

- Teach the group a song or drum beat and ask participants to repeat it.
- Ask the group to write their names in the air in front of them with their finger, elbow, knee, foot, etc. (belly button might not be proper)
- Create the sound of a rainstorm by asking the group to follow a leader who starts with snapping your fingers, then patting your knees, then clapping hands, then patting knees again, then snapping fingers.
- Do a listening game by standing in a big circle. The leader starts by whispering something (a proverb or phrase) into the ear of their neighbour. This person then whispers the message into the next person’s ear and so on all the way around the circle. Ask the last person to say out loud what they heard.

Guidelines for Debriefing Role-Plays and Other Exercises

Help participants describe, reflect, and evaluate their experience. Facilitators can ask participants to complete at least one of the following sentences.

- I learned that . . .
- I re-learned that . . .
- I noted that . . .
- I discovered that . . .
- I realized that . . .
- I was surprised that . . .
- I was glad that . . .
- I was disappointed that . . .

Training and Facilitation Skills



Most of us grew up with male teachers and trainers. Women trainers and facilitators are growing in numbers, but we are still in the minority. Women in workshops look to women trainers to model the self-esteem, confidence, sensitivity, respect, and empowerment of others that they will need to practice as peacebuilders. Trainers provide a role model for women. Many women have a problem speaking in public or have been socialized to believe it is not “womanlike” to be vocal. Trainers should be able to learn fast and to be extremely flexible as the needs of women vary from community to community.

Facilitating and Training

To *facilitate* means to *make easy*. The role of the facilitative trainer is to make the discussions and interactions flow easily and comfortably at the workshop.

How to Facilitate & Train

The basic and fundamental part of being a facilitative trainer is the ability to guide the process. Training deals with imparting skills, but merged with proper facilitation it creates an opportunity for interactive learning. Are trainers made or born? It is true that more charismatic people make good trainers but this does not mean that less charismatic people cannot train. By and large, trainers are trained and the attributes required to be a good trainer can also be developed.

Your basic role as the facilitative trainer in a participant-centered, “learning by doing” workshop for adults is to help the participants interact most effectively to achieve the workshop’s goals. It is your job to make the participation flow easily and to enable the participants to learn from their interactions with each other. It is your job to help the group arrive safely at the understanding and decisions that are the outcomes of the activities / exercises.

The facilitative trainer's job is to guide the process of participation in the workshop, not to control the content of the participation. Sometimes you can just let the process unfold naturally as a result of the group's own interaction. Sometimes you may have to challenge participants over the direction the content is taking in relation to the workshop goals but the final decision should be theirs not yours. Most of the time, you will be helping them arrive at consensus (consensus is a group agreement; a belief shared by the group) on the outcomes through hearing all views, asking the right questions, clearing up misunderstandings, and encouraging them to show respectful interest in each other when speaking and listening.

The facilitator's main responsibility is to run the workshop effectively. Facilitators should not take part in the discussions, dialogue, and decision making (content) of the group but should focus on guiding the way (process) the group does these things. During a workshop, the facilitator team can check on how the process is working by holding a "Review of the Day" session after each day's work is done.

MAIN ROLES OF THE FACILITATOR

Manage and Guide the Program

- Give clear instructions for the activities / exercises. Check with participants to make sure they understand what to do.
- See that participants follow the ground rules and create a safe training environment.
- Try to keep to the time set for each activity but be open to making changes if necessary. If you need more time for an exercise, check with the participants and the other facilitators and then decide what to do. Set less time for some exercises as people often work better under pressure and focus on the main issues only.
- Change your way of doing something if it is clear that it is causing a problem for the group.
- Lead energizing activities and games to help people keep lively, build trust, laugh together and have fun during the workshop. This is best to do after lunch or after exercises that cause tensions and strong feelings in the group.
- Learn how to deal with difficult or shy people. Plan what you will do to handle those who talk too much or too little, refuse to participate, or cause trouble in the workshop.
- Review of the Day: after the day's work is done, hold an evaluation session with the facilitator team to see how the process is going and to make any necessary changes.

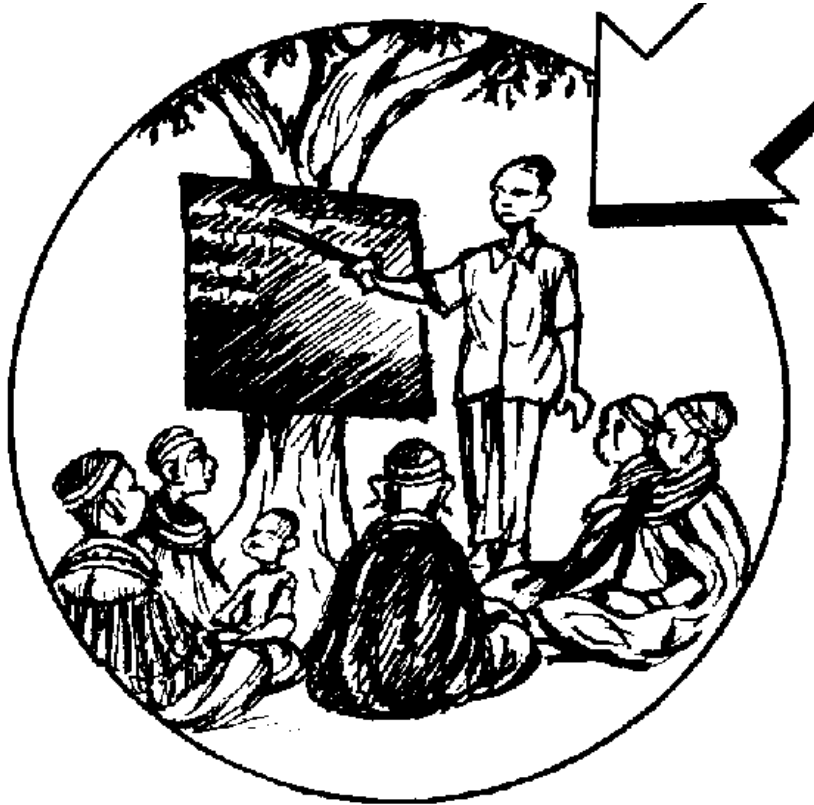
Show you care for everyone

- Be a role model for participants by following the ground rules yourself. Show by your words and your body language that you like and respect the group and want to hear everyone's views. Listen deeply to what people say. Show your interest by nodding or smiling and looking at them when they are speaking.
- Be the leader but show you are not trying to be the boss. Be honest about your own limitations and weaknesses and be able to laugh at yourself.
- Be neutral and fair: don't take sides. Try to find something useful to praise in everything a speaker offers to the discussion.
- Since many workshop activities deal with how to change attitudes and question values, help people to get in touch with their feelings and release them safely in the group. Let the group help you get in touch with your own feelings and express them as well, when necessary.
- Encourage the group to work well together by accepting, understanding, and supporting each other, especially through the hard times. Be ready for this by coming with background knowledge of the group's key values and traditions and of the current situation in the community / country.
- Keep checking on the mood of the group. Have a quiet word with anyone who seems shy or unwilling to participate and find out how they are feeling about the workshop. You can ask in the plenary from time to time: "Does anyone have anything to clear?" and take a few minutes to sort things out if necessary.

Help to give meaning and to develop understanding

- Guide the group understands of the learning points and outcomes of the workshop. Put hard terms or concepts in English into the local languages of the group or say them in a simpler way. Use local examples and word-pictures that help people relate to what you're talking about.
- Focus the group's attention on important interactions and positive changes in attitude and behavior.
- Write up the group work on the board or flipchart so that people can see a written record of the main points in the discussions. This helps people to keep focused on the exercise and provides a shared memory or summary of the learning points.
- Help the group to review what they are learning and feeling by asking reflection questions.

- Help the group to remember by repeating key points and to make the connections in the training by reminding them of work done earlier. To fulfill these roles you need to develop a range of facilitation skills for working with the plenary, with the small groups, and one-to-one with individual participants.



Sidy Lamine Dramé

Non-Verbal Facilitation Skills

- **Look around the whole group** as you speak. Try not to favor certain people by looking directly at them most of the time.
- **Stand up when you speak**, especially at the beginning of a session. Show you are feeling relaxed but confident by smiling and keeping your hands still.
- **Move around the room** without distracting the group. Don't pace up and down, or show your back too much or speak when people can't see you easily. Don't stand or sit too close to people if it is clear they want more space.
- **Use gestures and actions** to keep the group lively and focused or to show affection. Clap your hands to get attention or show someone has done the right thing; act out some of your answers to back up what you are saying; raise and lower something to signal time in an activity; etc.

- **Use Visual Prompters:** Use headings on flipcharts or whiteboards to focus the responses from the training group. (e.g. If you are leading a discussion on personal boundaries between members of a work team, you might choose to write the following questions in large block letters on the flipchart: “What are my personal boundaries?” and “Why are these important to me?”)

Verbal Facilitation Skills

- **Speak slowly and clearly.** Find simple ways to express hard ideas and use local examples to help understanding. Make sure your tone of voice suits the speaking situation.
- **Help the participants do most of the talking.** Ask questions that make participants talk such as: “What do you think about...”, “Why...”, “How...”, “What if...” etc. If someone answers with a simple “Yes” or “No” ask him or her to elaborate. Bring the group into a one-to-one conversation: ask the other participants if they agree with a statement someone has made. Ask them to explain. Invite the plenary to answer some of the questions. Say: “Does anyone else have an answer to that question?”
- **Paraphrase:** Occasionally re-phrase people’s thoughts and feelings in your own words and check-in with them to ensure that you have correctly understood what they said. Say: “So what you’re saying is ...” This is especially important if you are not sure you understand what they are trying to communicate or if other participants look confused. It is also useful when someone is challenging you or if things are becoming tense.
- **Tell Your Stories:** Use appropriate self-disclosure by the trainer to create trust between the group and yourself. They will be much more likely to share their own stories if you share yours. However, one should be aware not to become so personal as to make people uncomfortable or to go on at too much length (people will generally follow your lead, so be aware of what you model). In general, if you are asking others to engage in a discussion or exercise, it is a useful exercise to consider how you would personally answer the question you are putting to the group. Give support to someone’s statements by sharing a relevant personal experience. Say something like: “That reminds me of something that happened last year when...”
- **Offer examples or symbols** that will help people visualize and relate to what you are talking about. Organic metaphors (i.e. comparisons with things in nature or practical hobbies such as gardening, sports, and crafts) are especially powerful.
- **Listen, Listen, Listen!:** Validate, clarify, restate, and reflect, especially when you think you may disagree. When people put a question to you as the “expert,” make a practice of inviting others to respond first by putting the question to the group as a whole. You will often be surprised at how much wisdom resides within the group.
- **Draw on Others to Avoid a Battle:** If you find yourself being criticized by a participant or in strong disagreement with what s/he is saying, it is often helpful to invite the comments of the rest of the group before commenting yourself. Others in the group will often raise your concern or perspective or offer another angle on the

issue, thus allowing you to avoid appearing defensive or overly controlling. This also models a comfort with disagreement and encourages open dialogue over contentious issues.

- **Be Affirming!**: Wherever possible, find something positive and useful in whatever is being offered. Refocus the discussion if you have gone off topic.
- **Do “Temperature Checks”**: Check in with the group relatively frequently regarding their interest level and/or understanding of what you are presenting (“Am I making sense here?” or “Does anyone have any comments or questions at this stage?” etc.)
- **Bring out quiet participants** by gently including them in the dialogue. Say: “We haven’t had the chance to hear your view yet. Would you like to share it with us?”
- **Address participants who talk too much**: Be nice when you discourage talkative participants who keep trying to take over the speaking time. Say: “Thank you again, but let’s hear from someone else on this first.”
- **Help to bring out views** that are not fully expressed or represented. Say: “We haven’t heard much about how young people feel. What do you think?” Or: “There are other sides to the story, I’m sure. Can we hear from those women now?”
- **Stop one-on-one arguments** from developing and threatening to take over the dialogue. Ask for quiet time for a few minutes, do a quick energizer or get everyone to stand up and stretch, encourage the people involved to talk about it during the break, or suggest that people count to ten before answering back.
- **Be a model** of peacebuilding behavior for participants by doing what you expect of them yourself. Keep their discussion focused and keep your focus on guiding the process.
- **Summarize the discussion** for the group as you go along to help everyone keep up with it. Keep track of people’s feelings as well. Do a quick feelings check from time to time by asking participants to complete at least one of the following sentences: I was surprised that ...; I realized that...; I was glad that...; I learned that...; I was afraid that...; I was ashamed that... Check for disagreements and upsets and help the group to draw conclusions and find ways to clear them up.

A facilitative trainer needs to be:

A model: Show by your words and your body language that you like and respect the group and want to hear everyone's views

A leader: Set the agenda, keep the group focused the agenda while following the ground rules, challenge views positively. Be honest about your own limitations and weaknesses and be able to laugh at yourself.

A referee: make the group follow the rules, keep to the agenda, allow equal speaking time, bring out the quiet participants and help create boundaries for those who talk too much.

A peacebuilder: Encourage the group to work well together by accepting, understanding, and supporting each other, especially through the hard times; make it safe to speak and share and hear the differing viewpoints, calm conflicts, look for solutions, change direction if necessary.

A cheer leader: create team spirit, give support, encourage the group to achieve goals.

A prophet: inspire and challenge the group's visions for a better future.

Small Group Facilitation Skills

- Divide the plenary into small groups by counting off. (E.g. If you need 5 groups, ask participants in the plenary to count themselves off, 1-2-3-4-5, right around the plenary circle. Tell all the 1s to form a group, all the 2s to form a group, etc)
- Seat the group in a circle.
- Help the group to choose a reporter, recorder, and timekeeper if necessary.
- Announce the topic for discussion and the time available.
- Encourage people to speak honestly and respectfully and to share speaking time.
- Encourage people to draw on their knowledge and life experience.
- Point out something useful in all contributions;
- Encourage quiet and talkative participants.
- If people stray from the topic, remind them of it and summarize the key points.
- Ask questions or introducing new ideas.
- Keep an eye on the time and move people on when you have to.
- At the end, summarize the main lessons learned and close by thanking everyone for their inputs.

Challenges to Facilitating

Managing Conflict and Emotional Outbursts

Conflict is a natural part of group interaction and you should treat it as such. If there is no expression of conflict in a peacebuilding workshop, for example, some members might be holding back their real thoughts and feelings. Your job is to handle any form of conflict situation or emotional outburst so that the group learns constructive lessons from it, leading to greater awareness and group harmony. Here are some guidelines for managing conflict and emotional outbursts:

- **Accept conflict as natural.** Treat it as a chance to look closely at the issues involved and invite the group to help resolve it.
- **Remain neutral as much as possible.** If you don't take sides, the group will have more confidence in trusting you to help mediate and resolve the conflict.
- **Bring hidden conflicts out in the open.** If you see signs of unexpressed disagreement, ask those participants what they are feeling. Say something like: "I sense that we're not dealing with all the issues here. Do you have something to clear on this?" Or if tensions seem high but people are not talking, simply say: "Okay, what's going on here? Let's talk about it together."
- **Go to the heart of the matter.** Focus on the issues central to the conflict. This may seem to initially make matters worse, but you have to do it to understand the disagreements.
- **Disagree with ideas, not with people.** Don't allow participants to accuse or blame each other. Tell them to concentrate on dealing with the issues instead.
- **Call for a peace break.** Sometimes the arguments get so heated that people stop listening to each other. Do something that fits the situation to get things back on a constructive track.
- **Call for a time out.** Set another time outside the session to finish a discussion that is going nowhere. Do this especially when the conflict involves only a few participants and not the whole group.

Emotional outbursts

- **Accept strong emotion as natural.** Treat it as a chance to look closely at the issues involved and invite the group to help resolve it. Strong emotions express bottled-up feelings due to past experiences (anger, hatred, fear, hurt).
- **Don't stop a crying participant.** Give the person time to do it. Allow the flow of emotions and energies as well as the flow of ideas in the group, but don't let them disrupt the interaction for too long. For example, participants might burst into tears when sharing a painful experience.

- Allow the flow of emotions and energies as well as the flow of ideas in the group, but don't let them disrupt the interaction for too long. Call a break and ask the person what she needs from the group.
- Afterwards, lead the group into some moments of silence to process what happened or, if you know you can, talk it through for them to help them learn from the situation.

Addressing participants who talk too much

- Try to gain some agreement with the group at the beginning about the need to share speaking and listening roles so that each has a chance to talk.
- If some members of the group begin talking too much or too frequently, and you notice that others in the group are not paying attention, ask them if you can interrupt briefly. Remind the whole group of the need to listen to everyone's experience and that the facilitator's job is to make sure everyone has time to speak. Tell the group that you will raise your hand briefly when it is time for the person speaking to summarize their main points and let someone else talk. Then go back to the person who was talking and ask them to summarize their story and move onto another participant.
- In some situations, you may want to talk to the person who has been talking too much at a break, so they are not embarrassed in front of the group. Thank the person and tell them you observed that they had a lot of important experiences to share, and then ask them to make sure to let other women have a chance to talk.
- Be nice when you discourage talkative people who keep trying to take over the speaking time. Say: "Thank you- but let's hear from some others first."

Managing Silence

Participants are silent for different reasons in workshops. They can be afraid, shy, untrusting, bored, angry, and so on.

Here are some guidelines for managing silence:

- Treat silence with respect, not fear. There are usually good reasons for it and finding out the reasons will help you re-focus the group on the workshop goals. When silence is bothering the participants or they seem unable to break it, confront it. Say something like: "We all seem to be unusually silent and some of us are looking a bit uneasy. Can we talk about what's happened to cause this? How do you feel about the silence?"
- Sometimes "silence is golden". We often think that nothing can be happening unless people are talking or that something must be wrong if people are not talking. But communication can still happen without words: participants speak with their eyes, and with hand and body expressions (non-verbal communication). Learn to look for non-verbal communication and to interpret it

correctly for the group. Also, participants may want to take some quiet time out, even in a discussion group, to sit and think about what has been said. Allow them to do it as long as they don't make it a habit.

- If the whole group is silent, they may not understand the question you have asked to get the conversation going. Try to re-word the question or ask two or three similar questions and then open the discussion up again.
- If the group is only giving short and brief answers to your questions, ask more questions to help people say more about their experiences or feelings.
- If one person in the group is not talking, invite the person in. Remind participants that they are all learners and teachers in the group. Say: "We haven't had the chance to hear your experiences yet."
- If several group members are not participating, ask the group if they are willing to go around in a circle and each answer one of the questions you have suggested as a starting point for the conversation. You may want to use a "talking stick" or a symbolic object like a stone or beads that can be passed in the circle. Whoever is holding the object has everyone else's attention. It gives the woman speaking something to focus on as she talks; as she may be uncomfortable looking at other people as she shares her story.

NOTE: Facilitation Teams . . .

- provide the workshop with a variety of facilitation styles and skills.
- share tasks.
- provide more diverse positive styles of behavior for participants to copy.
- draw on the experiences from their different backgrounds to connect directly with more participants.

Choosing Facilitators

Check the following points:

1. **How many facilitators** will you need for the size of your group? One trainer for every 10 – 15 participants is a good guide.
2. **Try to balance** the ethnicity / race, religion, and age of your trainers. When possible, choose facilitators who represent the different ethnicities, religions, and age groups in your target community.

Sample Opening Session for a Workshop



Objectives

1. To open the workshop by sharing inter-faith prayers and visions for peace in the community.
2. To help participants accept and respect each other's different religions and backgrounds.
3. To welcome participants and show that their presence at the workshop is warmly appreciated.
4. To start the workshop in a confident, friendly, and organized way.

TIME 30 – 45 minute estimate

Activities

1. Welcome the participants in the plenary and thank them for coming and committing to such an important workshop.
2. Give them words of encouragement about peacebuilding or inspire them with a brief quotation. (E.g. Peacebuilders always find a way, "Blessed are the Peacemakers for they shall be called children of God", "Peacemakers who sow in peace raise a harvest of righteousness"). Or have one of the participants or organizers offer a prayer for peace.
3. Introduce yourself, your facilitation team, and the organizers (NOTE: You can also have the team and organizers introduce themselves).
4. Ask participants to write clearly on their nametags the name they want people to call them during the workshop.
5. If you have speeches or a variety of people opening the program, introduce the speakers properly before they speak and thank them nicely after they finish.
6. Set the stage (Trainers and/or organizers can take turns to do these tasks):

- a. Explain why the workshop is important (e.g. it is the first in a series of peacebuilding workshops, the first ever in that place, or on that topic, etc).
 - b. Tell why it is being held (To help people settle a recent conflict / help people learn how to resolve and prevent conflict / help people become peacebuilders in the community / country / region).
 - c. Explain that the workshop will be a learning experience for everyone, including the trainers and organizers.
 - d. Mention that there are cultural differences and similarities in the community for all to discover, appreciate, and respect.
7. Expectations: If a needs assessment has not been done before the workshop, ask the group to make a list of their expectations for the workshop.
 8. Ground Rules: Ask the group to develop a set of ground rules such as confidentiality, one person speaks at a time, showing respect and interest to who ever is speaking, and these will help create a sense of safety for people to share. Write these at the front of the group and keep them there for the entire workshop.
 9. Housekeeping matters - Set up committees for hospitality, entertainment, etc.
 10. Explain any transport, accommodation, and/or money details the participants need to know.
 11. Ask if there are any questions. Show you want to help anyone who has questions, problems or suggestions.

Ask if anyone has a hearing problem or any other problem, so the group can help him or her. Say that you hope that those who may have a language problem will not let it stop them from fully taking part in the workshop.

Content in this chapter was drawn from a variety of people including Thelma Ekiyor, Fr. Frank Hoare, Arlene Griffith, David Dyck, and Lisa Schirch.

Evaluations



Immediate Post-Workshop Evaluation

To be completed by each individual

1. How have your attitudes changed during this workshop?
2. How have your behaviors changed during the workshop? How will you use the new skills taught in the workshop in the next 2 weeks in your family, school, or workplace?
3. What new ideas about women and peacebuilding did you learn at this workshop?
4. What new relationships did you develop during this workshop that you plan to continue in the next 6 months?

6 Months Post-Workshop Evaluation

To be completed by the entire group of participants if possible.

Which of the following steps have you taken in the last 6 months?

- a. Developed new formal organizations to mobilize women's peacebuilding _____
- b. Developed an informal network for women in peacebuilding _____
- c. Influenced community or national life _____ Please explain how below:
- d. Influence the lives of your family members _____ Please explain how below:
- e. Taken concrete steps to build peace in your community or nation _____ Please explain below:
- f. Built solid relationships across the lines of conflict, (e.g. inter-ethnic, inter-religious, or between different economic classes) _____ Please explain below:
- g. Helped to stop violence or maintain a ceasefire _____ Please explain below:
- h. Participated in national peace talks _____ Please explain below:

A Gender Dialogue for Peacebuilders

Appendix

2

Objectives

- To create a space for dialogue between men and women in peacebuilding organizations
- To identify points of tensions between men and women in peacebuilding organizations
- To develop a level of comfort and commitment to addressing gender issues in peacebuilding organizations

Training Activities

- 1. Small group discussion of Gender, Conflict, and Peacebuilding**
 - a. In mixed small groups of men and women, make a list of the ways men and women experience conflict and violence differently.
 - b. In the same small groups, make a list of the different ways men and women participate in peacebuilding.
 - c. In the large group, ask each small group to report their major findings.
- 2. Divide the large group into small groups of men-only or women-only.**
 - a. Ask each group to share successes and challenges with working with the opposite sex on peacebuilding issues. Challenge the groups to get beyond their stereotypes and to provide as many real examples as possible- both positive and negative.
 - b. Ask the women's group and then the men's groups to discuss strategies for working with the opposite sex in peacebuilding.
 - c. In mixed pairs (one woman and one man), ask participants to respond to each other about the reports. Each person should take a turn to talk about his or her feelings about the dialogue. The other one listens and tries to understand, while not interrupting.
- 3. Do a Gender Analysis of the organization.**
 - a. Using the box of gender analysis questions in the next appendix, discuss how well the organization addresses gender.
 - b. Identify strengths, weaknesses, and opportunities of the organizations to improve its ability to both include and serve women in all its tasks.

Gender Analysis in Peacebuilding Organizations

Appendix

3

The following questions can be used as a way of assessing whether a peacebuilding organization or a specific peacebuilding initiative adequately addresses the differences between men and women.

1. Is there a clear understanding that men and women experience conflict differently?

Research has clearly demonstrated that women and men experience conflict differently—they contribute to war-making in different ways, they suffer different forms of violence, and they play different roles in peacebuilding. It is important that these differences be recognized in the general analysis and design of peacebuilding interventions.

2. Are women viewed as actors or victims?

Peacebuilding and development organizations have too often focused on women as victims rather than on strengthening their capacity to survive, act, articulate alternative visions, and rebuild their communities.

3. Has contact been made with local and regional peace organizations, especially those involving women?

Local and international sending organizations should always follow the lead and work with local initiatives working for peace. Women's groups and organizations are often over-looked as resources for peacebuilding by both internal and external organizations.

4. Have women fully participated in the design of the project? Have the project holders/partners established relationships to women groups and demonstrated a capacity to involve women?

Participatory methodologies will not automatically ensure that women's voices are heard or that their perspectives are represented in the project design. It is important to understand the obstacles women face when participating in programs or political processes and work to minimize these obstacles.

5. Will the peacebuilding initiative contribute to gender equality?

Peacebuilding and women's empowerment go hand in hand. There is no peace when one ethnic group dominates and discriminates against other ethnic groups. There is also no peace when women are excluded from decision-making. Discrimination against women is not a cultural value any more than slavery. Cultures change over time and women's full inclusion and participation in community life is necessary for the survival of their communities. All peacebuilding programs should contribute to women's empowerment and make steps toward gender equality.

For example, a peacebuilding program should look at how women participate in the overall program, not merely set aside a marginal amount of money for "women's projects." All too often gender-equality issues are considered as a subset or a marginal issue. Experience has shown that it is important to bring equality issues into the main proposed results for an initiative. In many programs, attention has focused on increasing women's participation in project activities rather than considering the overall impact on gender inequalities.

Resources

Appendix

4

Treaties

United Nations

Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
www.un.org/womenwatch/daw/cedaw/index.html

Beijing Declaration and Platform for Action
<http://www.un.org/womenwatch/daw/beijing/platform/>

Declaration on the Elimination of Violence Against Women
<http://www.hri.ca/uninfo/treaties/ViolWom.shtml>

Declaration on the Elimination of Discrimination against Women
<http://www.hri.ca/uninfo/treaties/21.shtml>

Convention on the Political Rights of Women <http://www.hri.ca/uninfo/treaties/23.shtml>

Declaration on the Protection of Women and Children in Emergency and Armed Conflict
<http://www.hri.ca/uninfo/treaties/24.shtml>

Regional Instruments

Latin America

Inter-American Convention on the Granting of Political Rights of Women (Bogotá, Colombia, 1948) <http://www.oas.org/cim/English/Conventions%20Polit.%20Rights.htm>

Inter-American Convention on the Granting of Civil Rights to Women (Bogotá, Colombia, 1948) <http://www.oas.org/cim/English/Convention%20Civil%20Rights.htm>

African (Bajul) Charter on Human Rights and Peoples' Rights
<http://www1.umn.edu/humanrts/instree/z1afchar.htm>

Websites

International Organizations and Websites

Womenwatch: The UN Internet Gateway on the Advancement and Empowerment of Women.

<http://www.un.org/womenwatch/index.html>

Women Building Peace: The international campaign to promote the role of women in peacebuilding.

<http://www.international-alert.org/women/default.html>

www.womenbuildingpeace.org

Inclusive Security: Women Waging Peace

<http://www.womenwagingpeace.net/>

International Fellowship of Reconciliation's Women Peacemakers Program.

<http://www.ifor.org/WPP/>

International League for Peace and Freedom: Peacewomen Program

<http://www.peacewomen.org/>

The Coalition for Women's Human Rights in Conflict Situations

www.womensrightscoalition.org

Women's International Tribune Center <http://www.iwtc.org/>

Women in Black <http://www.womeninblack.net/>

Global Fund for Women <http://www.globalfundforwomen.org/>

International Gender Studies Resources

<http://globetrotter.berkeley.edu/GlobalGender/>

Women's Human Rights Net <http://www.whrnet.org/>

Women's Environmental and Development Organization <http://www.wedo.org/>

Women's International Coalition for Economic Justice <http://www.wicej.addr.com/>

Women of Color Resource Center <http://www.coloredgirls.org/>

MADRE: An international women's human rights organization <http://www.madre.org/>

Women Living under Muslim Laws <http://www.wluml.org/english/>

Regional Organizations and Websites

WISCOMP: Women in Security, Conflict Management and Peace (South Asia)
<http://www.furhhd.org/wiscomp/html/index.htm>

Bat Shalom (Israel/Palestine) <http://www.batshalom.org/>

Caribbean Association for Feminist Research and Action <http://www.cafra.org/>

Mano River Women's Peace Network (West Africa) <http://www.marwopnet.org/>

WIPNET: Women in Peacebuilding Network (West Africa)
<http://www.wanep.org/programs/wipnet.htm>

Femmes Africa Solidarite <http://www.fasngo.org/>

Code Pink (North America) <http://www.codepink4peace.org/>

Asia Pacific Forum on Women, Law and Development <http://www.apwld.org/>

Shan Women's Action Network (Burma) <http://www.shanwomen.org/>

Isis International Women (Asia and the Pacific) <http://www.isiswomen.org/>

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