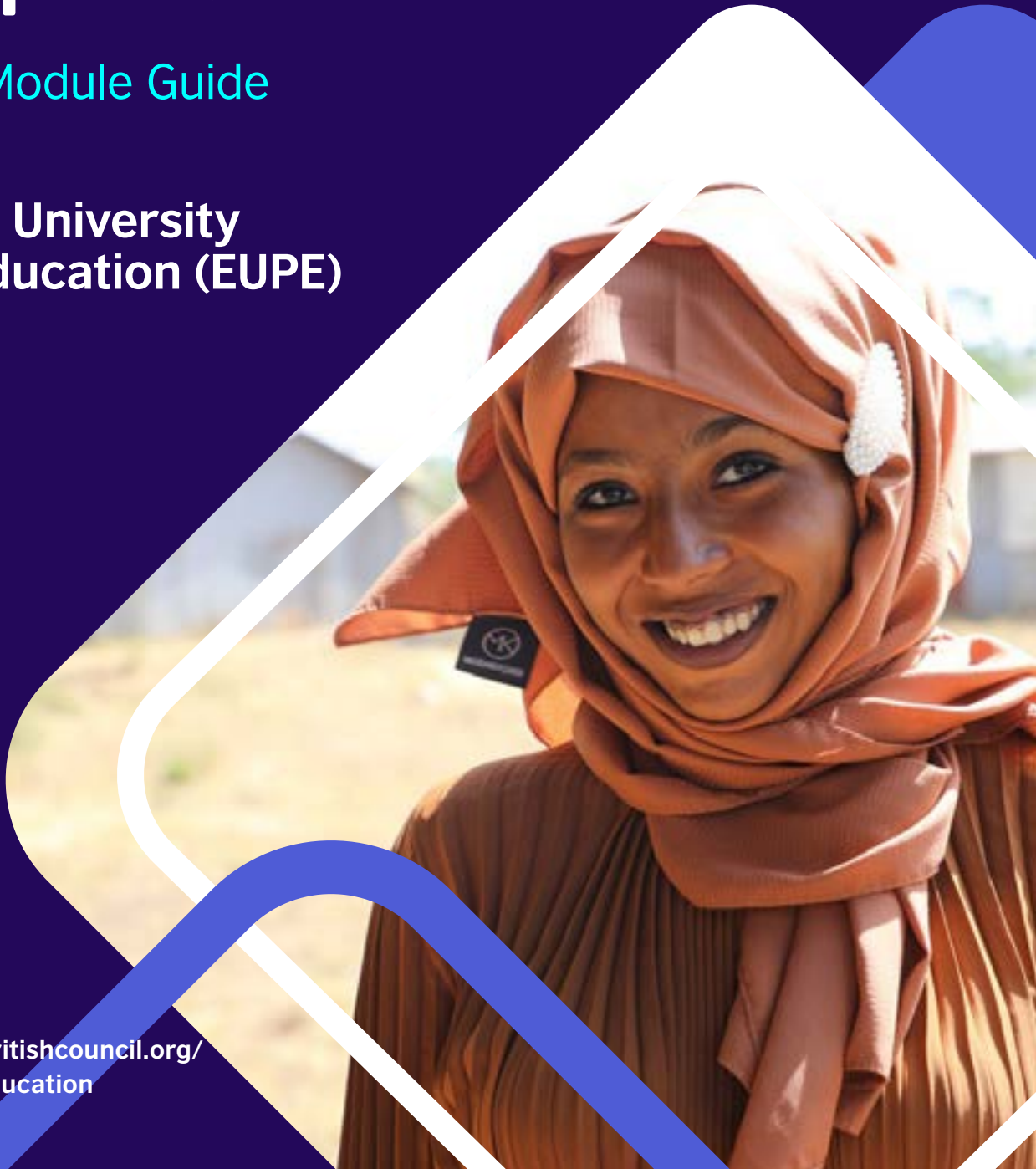

Peace Education for Ethiopian Universities

Student Module Guide

Enabling University
Peace Education (EUPE)

August 2023



Acknowledgement

This module on peace education is a collaboration between a diverse and representative group of Ethiopian universities and the Centre for Trust, Peace and Social Relations at Coventry University in the UK. The initiative was led by the British Council in Ethiopia, with guidance from the Ministry of Peace (Ethiopia) and the Ministry of Education (Ethiopia), and was kindly funded by the European Union. We give our thanks to contributing academics and project coordinators at Bahir Dar University, Jimma University and Hawassa University.

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Foreward

Selam! This is the first Amharic word I learned when I arrived in Ethiopia. It is such a beautiful way to greet each other by wishing peace, like in many other parts of the world.

The various conflicts and tensions that have broken out in Ethiopia over the past few years do not change the pacific nature of most Ethiopians, who want to live in security and peace. Ethiopia has shown the world for centuries how ethnicity and religion can coexist harmoniously. Ethiopians have overcome all kinds of challenges and difficulties because of their rich traditional conflict resolution mechanisms, their strong social support, their resilience.

Ethiopian universities are a meeting place for cultures, bringing together young people from across the country to discover other cultures, religions, and languages for the first time. In universities, tolerance, respect and freedom are emphasized. As you are the future of the country, you should play a key role in fostering and spreading a culture of peace.

The European Union is committed to globally promote key universal values and principles enshrined in the United Nations Charter, such as peace, democracy, and freedom around the world so that everyone can benefit from them. Consequently, the European Union has supported and financed the British Council to develop the students' manual, "Peace Education for Ethiopian Universities", in order to provide university professors and students with the knowledge, skills, and values to foster harmony and prevent future conflicts.

Hopefully this will be a valuable resource for university students in Ethiopia to build and spread peace. Ethiopia needs it, Africa needs it, the World needs it.

Mr. Roland Kobia, Ambassador of the European Union to Ethiopia

Welcome!

The ethos of peace education centres around reducing violence and promoting a culture of peace. Peace education, therefore, refers to a process which seeks to explore the attitudes, beliefs, attributions, skills, and behaviours that transform a culture of violence into a culture of peace. This process thereby promotes political and community-based solutions.

This module aims to promote and instil a context-based culture of peace as a strategy to prevent and manage violent conflicts. You will explore skills and apply various conflict management approaches, tools and techniques. The module will introduce you to the meanings of conflict, peace and peace education, and the mechanisms and approaches to managing conflicts and promoting a culture of peace. It will also explore the role of women and youth in peacebuilding and provide examples of peace in action to give you the confidence to become peace builders yourselves.

This module is designed to be studied by any undergraduate student from any discipline that has an interest in transforming conflict and violence into peace and learning how to become a peace builder/agent. It incorporates the following learning approaches to ensure all learners can benefit from the module::

Experiential Learning: This is an approach where learners learn by doing. It enables learners to immerse themselves in every phase of the learning process. This could be, for example, through role plays, exercises, simulations and games.

Reflective Learning: This provides the opportunity for continuous reflection and examination of approaches and participant experiences, such as through the discussion of case studies, evaluations and feedback.

Critical Thinking: This encourages learners to objectively analyse information and issues and then form their own perspectives and understanding based on reliable evidence.

This module requires the participation of learners and includes mini lectures that introduce and explain relevant key concepts and theories, which are then illustrated with case studies and scenarios that you will be expected to discuss and comment on as part of a small or large group. It also includes interactive activities that will enable you to explore in detail some of the aspects of peace and demonstrate how the knowledge and skills you have accumulated can be transformed into peacebuilding activities in your own communities.

The module is designed to take learners on a journey from a culture of tension/conflict/violence to a culture of peace. The module comprises four units:

1. Understanding and Analysing Conflict.
2. Managing Conflict.
3. Youth in Peacebuilding.
4. Peace in Action.

As an extra-curricular module, there is no formal assessment. However, learners are encouraged to explore the concepts, mechanisms and issues covered in the units by engaging with the recommended additional resources. At the end of the module, it is hoped that learners will have the knowledge, skills and confidence to become peace builders in their own communities.

This module is the result of a partnership and collaboration between Bahar Dar University, Hawassa University and Jima University in Ethiopia, with the Institute of Peace and Security at Coventry University in the UK. The project is managed by the British Council and is funded by the European Union.

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Unit 1: Understanding and Analysing Conflict



Introduction

This unit introduces you to the fundamentals of conflict, its analysis, and the related concepts. The learning outcomes of this unit are as follows:

1. Understand in a technical manner what constitutes a conflict;
2. Identify the different levels and types of conflict;
3. Examine the positive and negative functions of conflicts;
4. Identify the main causes of conflict;
5. Understand and apply different conflict analysis tools;

The aim of this unit is to acquaint you with the different aspects of conflict, such as its meaning, basic constitutive elements, the issues and dynamics, and the different routes conflicts take, as well as how a conflict can be analysed.

This has two purposes in our discussion. First, it will help us establish a conceptual framework to understand the various levels, factors and causes of conflict. When conflict is understood and analysed, it is also easier to find ways to predict it, transform it, resolve it, and ultimately prevent violence. Second, it will help us identify the broader commonality and the particularity of every type of conflict which makes us aware of the difficulty of producing 'an-all-appropriate-resolution/management' mechanism and encourage creative thinking in our approach to the practical management or resolution of conflicts.

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Above

Photo © Henock Birhanu

This module establishes a fundamental framework to understand and explore subsequent modules.

Lecture 1: Basic Concepts of Conflict



Students to do a quick brainstorm as follows:

- What associations and images come to mind when you hear the word “conflict”?
- Write down the words you think of and/or draw pictures you associate with conflict.
- What do the words and images you associate with conflict signify?
- Discuss the words and images with your neighbour. Do they have a positive, neutral or negative connotation?

The word “**conflict**” comes from the Latin word **conflictus**, which is a past participle of **confligere** from **com** (together) and **fligere** (to strike). As the origin of the word suggests, conflict refers to a struggle between two or more people over incompatible goals. Conflict occurs when there are real or perceived differences in interests (i.e., wants, needs, and concerns) that cannot be simultaneously satisfied. This brings together essential features, which are common to all sorts of conflicts.

First, conflict is a relational concept. For a conflict to occur there must be two or more parties (actors). The parties can be individuals, groups, or states. But in any case, there must be at least two parties for a conflict to occur and there are often many invested parties in a conflict.

Second, conflict arises from incompatibility of interests, perceptions, or goals between two or more parties. A relationship is incompatible when one party’s action (actual or perceived), happens to frustrate another’s goal-seeking desire. Conflict also often occurs when two or more parties have made a competing demand for scarce resources.

Incompatible goals can be the result of an objective state of affairs or the subjective perception of the parties involved. The presence or absence of conflict is never rigidly determined by the objective state of affairs but also by what is valued by the parties involved. Understanding this distinction is important for understanding conflict.

The specific issues in a conflict are not always similar and are often very numerous. Here are some of the most common issues for goal seeking incompatibility:

- Control over resources** such as space, money, property, power, prestige and so on can result in incompatibilities if parties view them as non-sharable and/or if the parties seek exclusive control with rigid fixation and with little desire to find a satisfactory substitute.
- Value differences** as a source of incompatibility revolve around ‘what should be’. This difference can be over relatively minor issues, such as between husband and wife about domestic arrangements or it can be over larger issues, including religious or ideological values. These can be very competitive and in opposition to one another, as for example, between capitalist vs. socialist viewpoints on restructuring state-society relations. Value differences by themselves do not necessarily cause conflict unless there is a claim by one of the parties that one value should dominate or be applied to others who have different values
- Values are informed by beliefs and discrepancies over beliefs** are ultimately over ‘what is’. This is an incompatibility over facts, information, knowledge, or interpretations which are securely held as indisputable by the person or group. Opposition constitutes a challenge to philosophical perspective on the world and one’s ability to understand reality. Like values, not every discrepancy in beliefs leads to conflict unless one of the parties decides their beliefs should dominate or be accepted by the other.

Conflicts are a fact of life. However, they are only problematic if they are not peacefully resolved. Some conflicts can be healthy and creative and can allow us to generate change or address injustices. For instance, the apartheid era in South Africa legalized racial discrimination. This has resulted in a series of conflicts between those who opposed this racial based discrimination and those who supported the continuation of the apartheid regime. Nelson Mandela’s resolute commitment to end the apartheid era through reconciliation and forgiveness led South Africa to a democratic country free from racial inequality and discrimination.

Student Reflection:

- Think of a conflict you have experienced in your life.
- Try to think of the issues that drew you into the conflict.
- What kind of emotions did you experience and what actions did you take?
- Discuss with your neighbour.

Understanding Conflict – The ABC Triangle

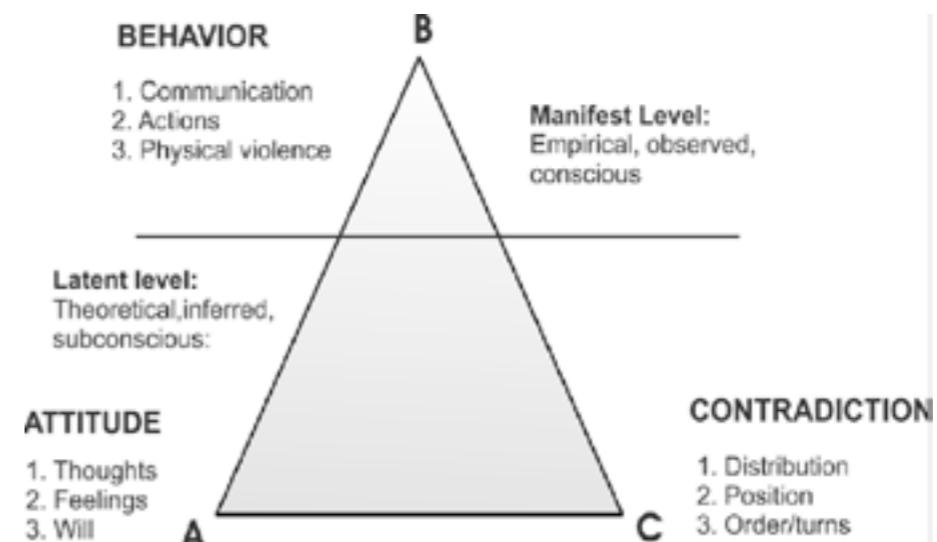


Figure 1.1: Conflict Triangle

(Adapted from Gatlung, J. (1997) Peace by Peaceful Means: Peace and Conflict, Development and Civilization, Sage, London, p. 72)

Johan Galtung, in his ABC triangle analysis, identifies **contradiction, attitude and behavior** as the three constitutive elements of conflict. These are shown in Figure 1.1. Let us consider these.

Attitude: refers to the psychological attributes of the conflicting parties, which are often less visible but nonetheless important. These mental processes can include feelings and values that people hold. In conflict situations parties tend to develop negative attitudes and perceptions such as fear, hate and mistrust and these can allow them to develop negative stereotypes and classify people as inferior or superior. Attitudes are not violent in themselves but they can influence behaviour and context.

Behaviour: refers to physical actions which display hostility. In conflicts, violent behaviour is expressed through threat, coercion, violence, war, destruction/destructive attacks.

Contradiction/Context: refers to the underlying situation that has generated incompatibility of goals between the parties. It is often driven by a mismatch between the social values individuals, groups or states hold, and the social structure that they live within. Social structures can include the norms and institutions such as the family and community, the economic and political institutions of society and the rules that govern relationships among individuals and groups within states and among states at international levels.

Behaviour, attitudes and contradiction/context all influence each other. Changes in context can lead to changes in attitude and behaviour and changes in behaviour can lead to changes in attitudes and ultimately influence the context.

As we can see, conflicts are not always about the things we first thought of. Most people associate conflict only with threats, coercion, violence and destructive behaviour that are displayed. These are the things that we can easily see. However, conflict behaviours are not the only things that matter. Conflict behaviours are based on attitudes that are held and the wider context that the conflicting parties find themselves in. The ABC Triangle uncovers all of these dimensions.

Levels of conflict

The term “conflict” has been used to describe a broad range of human activities. Sometimes it can be hostility between individuals, such as arguing with a sibling or a street fight. Sometimes it can be struggles between groups, such as gang fights, or a skirmishes between two communities; and sometimes it can be an international war, as in the recent Russia and Ukraine war. This shows us that conflicts have different levels of expression.

We can identify at least five different levels of conflict based on the number of actors or parties involved in the conflict. These are:

I. Intra-personal conflict: this refers to when one person struggles to reconcile conflict *within* themselves such as internal contradictions in their beliefs or attitudes.

II. Interpersonal conflict: refers to conflict at *individual* levels. It means conflicts occurring between individuals or small groups of people at personal levels such as within a small family.

III. Intra-group conflict: refers to conflicts that happen *within* a particular group, whether it is a religious, ethnic, geographical, or other type of group.

IV. Inter-group conflict: refers to conflicts occurring *between* organised groups such as conflict between different ethnic or religious groups.

V. International conflict: refers to conflict *between* states.

Latent and Violent Conflict

Based on their manifestation conflicts can be broadly grouped into four categories.



Figure 1.2: Goals and Behaviour.

Fisher, S. et al (2000) Working with conflict: skills and strategies for action. Zed Books: London, p.5.

A. Latent conflict

Sometimes parties have incompatible interests, but these are not openly acknowledged. This may be caused by lack of awareness or lack of opportunity to be open. We call these latent conflicts.

B. Open/Surface conflicts

Conflicts **manifest** when these unacknowledged contrary interests become conscious and voiced. Latent conflicts can turn into either nonviolent (peaceful) or violent conflicts as discussed below.

Open conflict: If conflicts are openly expressed then all the three elements of the ABC Triangle (attitude, behaviour and contradiction) must exist simultaneously and be acknowledged. Otherwise, the conflict remains latent or at surface level.

Violence does not always occur within conflicts even when interests differ. Violence is contingent upon the availability and application of conflict regulating mechanisms and perceptions of how costly and damaging violence will be.

Conflicting interests can be pursued peacefully and non-coercively. These kinds of conflicts are called **peaceful conflicts** and are handled according to regulated mechanisms to pursue competing interests. Contradictions between individuals or groups can be regulated based on the national constitution and laws, family and clan systems, religious codes, habits of propriety, debate and discourse, and come to be peaceful. Conflict regulating mechanisms can be informal and tacit, such as social norms and customs. They can also be highly formal and institutionalized, as in a nation's written statutes (laws). Elections are a classic way that conflicts can be addressed peacefully though they can also lead to unintended violence.

Conflict and Violence

Conflict - involves a relationship between two or more parties (individuals or groups) who have or think they have incompatible goals.

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

Figure 1.3: Definitions of Conflict and Violence

Student Reflection:

- Think of your own example of conflict that you identified earlier – do you think it was latent, surface or open?
- Would you consider it to have been peaceful or violent?

Functions of Conflict

Conflict is part of daily life. What matters is whether and how the conflict can be resolved constructively.

Constructive Conflicts

Conflict can lead to positive change. These include making people aware of problems, promoting necessary change, improving solutions, raising morale, fostering personal development, increasing self-awareness, and enhancing psychological maturity. Wars of liberation are examples of constructive conflicts in that the violence and destruction associated with them (negative conflict) can produce positive and constructive outcomes. However, constructive conflicts do not need to resort to violence, as there are resolution mechanisms available and the solutions address the grievances of parties and restore their human dignity.

Lots of conflicts have used non-violent means, such as mediation, negotiation, reconciliation, and peaceful resistance to achieve positive outcomes. Many countries successfully pursued their freedom from colonisation using nonviolent resistance. On a smaller scale this can involve raising issues through strike action, peaceful protest marches and social media campaigns. Research has shown that large-scale non-violent resistance movements are over twice as effective as violent movements in achieving their goals.

Destructive Conflicts

Destructive conflict is often characterised by coercion, threat and violence. Conflict can also be destructive if the resolution does not satisfactorily address the various parties' needs and interests, if it does not address social injustices or if the conflict is 'won' through force and therefore leads to a victor's peace.

Causes of Conflict

There are many causes of conflict and identifying these is essential to dealing with it effectively and is a key part of conflict analysis.

Structural and Proximate Causes

Structural causes of conflict (also called root causes or underlying causes) refer to the underlying fundamental incompatibilities of a conflict. Proximate causes of conflict (also called immediate causes) constitute more easily identifiable events or factors that accentuate structural causes and lead a conflict to escalate. This distinction is relevant for understanding both the sources and the dynamics of a conflict, as well as for coordinating the efforts of management and resolution. When we consider proximate causes, we look to identify triggers that can be tackled in the short term. When we consider structural causes, we look at root causes that need to be addressed and eradicated to find long term and sustainable solutions.

Structural causes of a conflict refer to imbalance in relations that involves:

- Unequal social status;
- Unequal wealth and access to resources;
- Unequal political power.

Structural causes can typically include clashing of major interests, a lack of material benefits, differences in identity, ideological or spiritual outlook, stereotypes and prejudices, frustrations with interpersonal relations, or a lack of knowledge, skills and experience for overcoming differences.

Proximate causes enable conflict to escalate and often result in violence. Proximate causes can be events that act as triggers for further violence, such as the election of a new government, a military coup, a natural disaster, or the implementation of unpopular policies. These expose underlying grievances and exacerbate instability, but they are usually underpinned by deeper structural issues.

Miscommunication and Conflict

Have you ever quarreled with someone thinking that they have done something wrong to you, but later discovered this was not the case? This shows that the information you had in the first place was incorrect and that the distortion of information caused conflict between the two of you.

Ineffective communication exacerbates conflict. Even if there is no fundamental incompatibility between groups and individuals, poor communication can lead to conflict. Moreover, stakeholders may have different understandings of the facts in a situation and no resolution can be reached until they are clarified. This requires self-reflection, regard for others, active participation, good listening skills, and emotional discipline. Lacking the skill to express one's point of view clearly and respectfully often leads to confusion, hurt, and anger, all of which exacerbate conflict.

Identity and Conflict

As human beings, we tend to become aware of what it is to be a member of a culture when we are confronted with someone who we consider to be culturally different. In some contexts, culturally diverse people live together harmoniously. On the other hand, in certain contexts, very different groups of people live within close proximity, leading interconnected lives, and must learn to navigate their differences in positive ways to avoid violence within their society.

There are two major factors that endorse identity-based conflicts.

First, discrimination along cultural lines creates grievances as the oppressed groups strive for their cultural freedom. In some societies, certain religious, ethnic and racial groups are exposed to various forms of discrimination because of their identity. There is a clear incompatibility of interests here as the demand for cultural expression is sought by some and denied to them by others. Under such circumstances, the two groups are engaged in conflict based on identity.

Second, in some instances, conflicts between identity groups are used as a smokescreen for political elites to avoid taking responsibility for their lack of effectiveness in catering for the basic needs of those they govern. The deep sense of alienation and discrimination such communities experience is exploited to exacerbate conflict, and the main issue is to address this exploitation.

Summary

Conflict is a relational concept that captures a disagreement between at least two parties and indicates a struggle between them over discordant goals. Conflict arises when differences and interests, real or perceived, are viewed as simultaneously unsatisfiable. Such conflicts can include competition over scarce resources.

Galtung's (1997) ABC triangle (Figure 1.1) reflects the attitudes, behaviours and contradictions that form a conflict. In this framework, conflicts are about more than the easily observable and displayable threats, coercion, violence and destructive behaviour that characterises conflicts. These are only the surface level behaviours resulting from goal-seeking incompatibility and discord. We must also consider the attitudes and context that help shape these behaviours (see Figure 1.2).

There is also a distinction between latent and open/surface conflicts. Sometimes incompatible interests may not be openly acknowledged, and we call these latent conflicts. Conflicts manifest when these unacknowledged contrary interests or goals come to the surface.

Conflict can sometimes lead to positive change. It can make people aware of problems, promote necessary change, instigate solutions, foster personal development, increase self-awareness, and enhance psychological maturity. We call these constructive conflicts. Destructive conflicts are characterised by coercion, threat and violence. A conflict is regarded as destructive if the resolution does not satisfactorily address the parties' needs and interests/goals, if it does not address social injustices or if the conflict is 'won' through force and therefore leads to a victor's peace. Given that conflict is a fact of life, what matters is whether and how it can be resolved.

We can broadly categorize causes of conflict as structural and proximate. Structural causes of conflict (also called root causes or underlying causes) refer to underlying fundamental incompatibilities. Proximate causes of conflict (also called immediate causes) constitute more easily identifiable events or factors that accentuate structural causes and lead to an escalation. Identity can be both a structural and proximate cause of conflict, but there are many examples all around the world where identity is not a salient feature in conflict and where people of different identities live peaceful and harmonious lives.

Group Activity 1: Conflict in Zemazoma City

Carefully read the following hypothetical conflict scenario and, in small groups, discuss the questions provided below.

Case Study: The Conflict in Zemazoma City

Zemazoma City is the home of diverse socio-economic groups. There are conservative political majority groups, who want to maintain the traditions of the city. There are also youth groups, who see themselves as "progressive" and "modern," and who want to promote modern values and practices in the city. One of the "progressive" youth groups is Zemazoma Rap Music Group (ZRMG), which has 5000 members who wish to promote rap music in the city. The youth of the city consider themselves progressive and modern, however the conservative majority refer to them as naïve and unmannered. The youth depict the conservative majority as backward looking and failing to cope with the modern world.

One day ZRMG planned to organize an open-air event in one of the most popular public squares of the city to perform rap music. They set a date for the event and asked the city authorities for permission. However, local authorities, under pressure from the conservative political majority, denied permission. The city council reasoned that Zemazoma city is based on Zemazoma tradition and only Zemazoma culture should be promoted in the city. The youth group ignored the city administration's decision and began organising their music concert. In response, the city administration gave orders to the police to inform the youth to halt the organisation of the music concert. When the youth refused, the police tried to arrest some of the organizers. The ZRMG members started protesting and were joined by young people nearby who started throwing stones at the police. The clash came under control after 2 hours, leaving 5 youth and 2 police officers injured.

The next day, the whole city heard the news that one of the wounded youths had died. Many young people from all over the city went to the streets protesting with banners condemning the killing of the young person. The police made a statement denying the death of the wounded youth. The police then went on to show on TV all five wounded young men safe and well. Regardless of the police efforts, the clashes between the police and the youth spread throughout the city. The police fired tear gas and plastic bullets and dispersed the protesters at the end of the day. About 65 youth and 30 police officers were injured, and 200 youth were arrested.

Working in groups, describe the conflict in terms of the conflict triangle discussed in the lecture (see Figure 1.1).

1. Describe the conflict attitudes, behaviours and contradictions displayed by both the youth group and the city administrators.
2. Describe the causes of the conflict, distinguishing between structural and proximate causes.
3. Why did the youth who were not members of the ZRMG join their protest on the first day of the conflict? Why did so many youths in the city protest on the second day?
4. Discuss the role of misinformation in exacerbating the conflict.

Lecture 2: Conflict Analysis and Tools



Students to do a quick brainstorm as follows:

Think of one particular conflict that you are familiar with:

- How was this conflict depicted in order to begin a peace process?
- What tools were used to analyse the conflict?
- What was the outcome?

This section explores tools for analysing conflicts. They can be used by parties involved in a conflict, by people who want to intervene in a conflict, and by analysts who want to understand a conflict better.

The concept, principles, and elements of conflict analysis

Conflict analysis is a structured process to understand conflict by focusing on:

- The conflict profile (background of conflict)
- The parties involved and their perspectives
- The causes and the dynamics of how these elements interact
(Conflict Sensitivity Consortium, 2012)

The main purpose of conflict analysis is to understand the many variables related to a specific conflict including its causes, the roles of parties involved, and the dynamics, trends, and impacts of the conflict. It is fundamental to adopt a multifaceted and multidimensional framework to comprehend the various aspects of an existing conflict. This means we have to look at things from lots of different directions and perspectives.

As key principles, a conflict analysis needs to be:

- **Multilevel:** looking at the intrapersonal, interpersonal, intergroup, regional, national, and global levels, focusing on their complex interactions;
- **Multidisciplinary:** drawing on psychology, anthropology, politics, sociology, history, economics, law, philosophy, and religion;
- **Multicultural:** identifying conflict as a worldwide phenomenon and conflict resolution as a cooperative international enterprise;
- **Participatory:** enabling the involvement of different ethnicity, gender, generations and religious groups;
- **Flexible and Timely:** up to date with changing situations/contexts and consistent monitoring.
(Herbert, 2017)

In addition to these principles, conflict analysis must be balanced and comprehensive, avoiding any kind of oversimplifications and misrepresentations of reality. It also needs to be sensitive; understanding the context in which it operates to avoid potentially exacerbating tensions among the parties involved. There is no correct method for conflict analysis and each specific analysis should be purpose-driven and contextually specific.

Stages of Conflict

It is important to recognize that conflicts may progress through different phases or stages. These are shown in Figure 1.4. This indicates that there are basically three stages to a conflict.

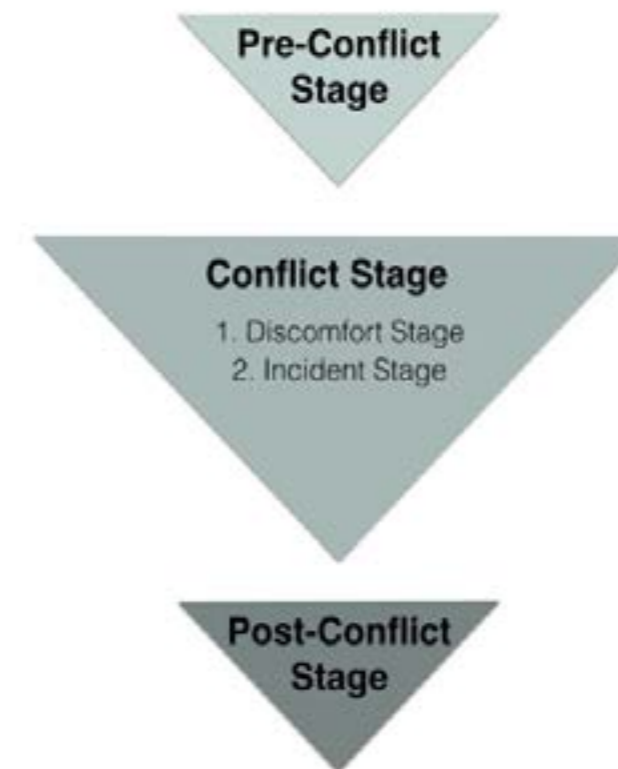


Figure 1.4: The

- The first stage is the **pre-conflict stage**. In this phase a problem between parties begins to manifest itself without the parties' knowledge.
- The second stage is the **conflict stage**. This stage marks the point where the conflict emerges. This may be due to a specific trigger or an increase in underlying tensions.
- The third stage is the **post-conflict stage**. The conflict comes to an end and a peace settlement is reached. This settlement then has to be implemented.

Each stage will require the use of different analysis tools in order to understand the conflict and to find a peaceful resolution.

Conflict Analysis Tools

Conflict analysis is usually conducted using several tools.

Conflict Profile: Timeline

A conflict timeline shows the important events of a conflict in the order that they happened and can help us identify the different stages in the conflict. It also describes the different ways that actors/parties understood those events. Conflict timelines identify the events that are most important to each actor's/parties' conflict history. Since the different parties involved in the conflict may have different experiences and perceptions about their understanding of the conflict's history, the timeline serves as a tool for clarity among stakeholders and analysts, providing different perspectives and interpretations.

Conflict timelines help us to:

- show different points of view of the same event;
- clarify and increase understanding of each actor's version of events;
- Identify which events are most important to each actor/party.

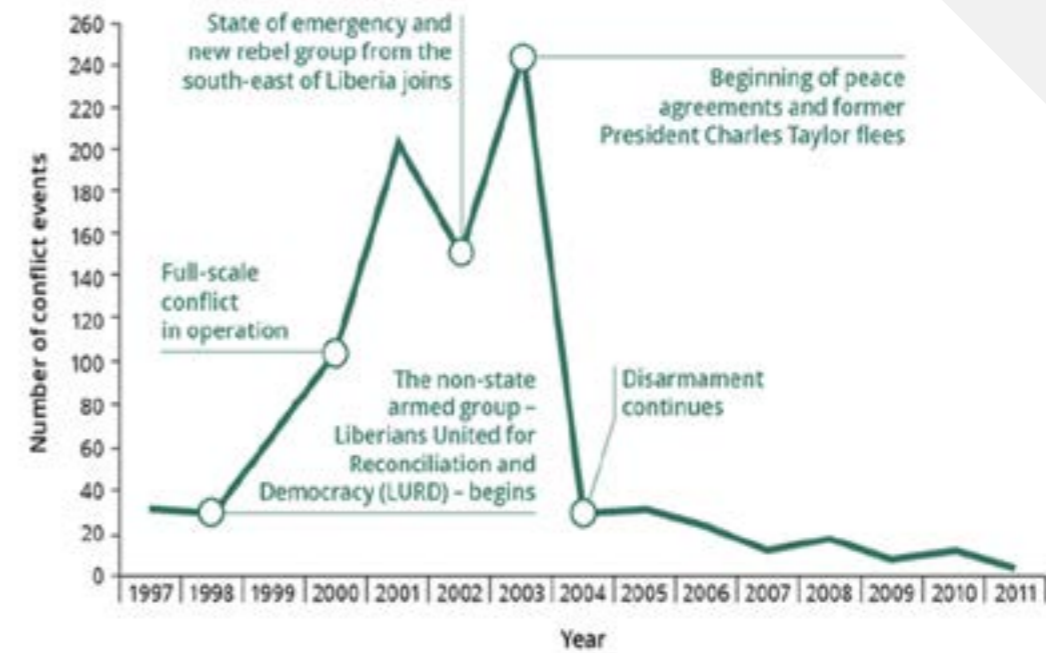
Figure 1.5 shows a timeline of conflict events in Liberia between 1997 – 2011. The conflict in Liberia has its origin in the history and founding of the modern Liberian State. The early 1800s saw the settlement of a small group of freed slaves in Liberia, arriving from the United States or captured slave ships. This minority elite group – the Americo-Liberians – founded the Liberian state in 1847 and developed a relatively stable oligarchy, dominating political, economic, social, and cultural life. The indigenous inhabitants were largely antagonistic to the formation of the Liberian state with conflict over territory and trade routes during the 1800s (TRC, 2009).

The Americo-Liberian elite fostered ethnic affiliation as a means to access state power. Interestingly, these historical roots are not captured on the diagram, however these antagonisms still resonate today.

Since its foundation, Liberia has been characterised by elite politics, corruption, judicial limbo, political, military, and economic violence, generational and other group clashes, and widespread poverty. Two civil wars in Liberia (1989 to 2003) led to the death of hundreds of thousands of Liberians, the displacement of millions, and widespread traumatising. The wars have harmed the economy and infrastructure and inevitably impacted livelihoods.

Student Reflection:

- How well do you think Figure 1.5 captures the contested timeline of conflicts in Liberia?
- Can you identify the various stages of the conflict?
- How useful is it as a tool?



Source: Adapted from Dowd & Raleigh (2012: 14)

Figure 1.5: Timeline Analysis of the conflict in Liberia 1997-2011

Causal Analysis: Conflict Tree

The Conflict Tree helps us to identify key conflict causes using the image of a tree: the roots represent the non-visible underlying and structural causes, the trunk represents the visible issue and the branches and leaves stand for the visible effects, symptoms, and consequences of the conflict. The conflict tree effectively visualises how structural and dynamic factors are interlinked and interact to lead to conflict (see Figure 1.6). We will examine the processes of using a conflict tree in our seminar activity.

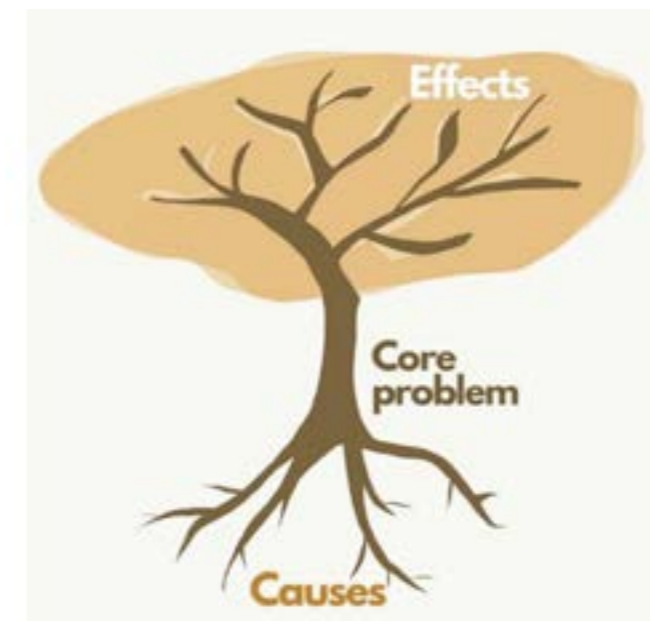


Figure 1.6: Example of a Conflict Tree. (Source: Bergman 2023)

Stakeholder Analysis: Onion Model

The Onion Model allows us to analyse the actors' positions (what people say they want), interests (what they really want), and needs (what they must have). This model (see Figure 1.7) is based on a metaphor of an onion whose layers are gradually peeled back.

The outer layers represent actors' public positions about the conflict. The language can be fairly strong with little room for negotiation, as the parties have vested interest in defending their positions. Next are the layers that correspond to actors' interests – what they want to achieve, what motivates them. These are often long term and include their broader hopes and goals. At the centre of the illustration are the actors' needs – the most important and crucial elements that people or a group must have satisfied. The aim is to understand and identify these dynamics and layers so that the real needs at the heart of the dispute can be addressed and the conflict can be resolved. The Onion Model can be used as part of a negotiation or mediation process – even during the post-conflict reconstruction process.

Student Reflection:

- How helpful do you think the distinction is between position, interests and needs in understanding a conflict?
- Compare notes with your neighbour.

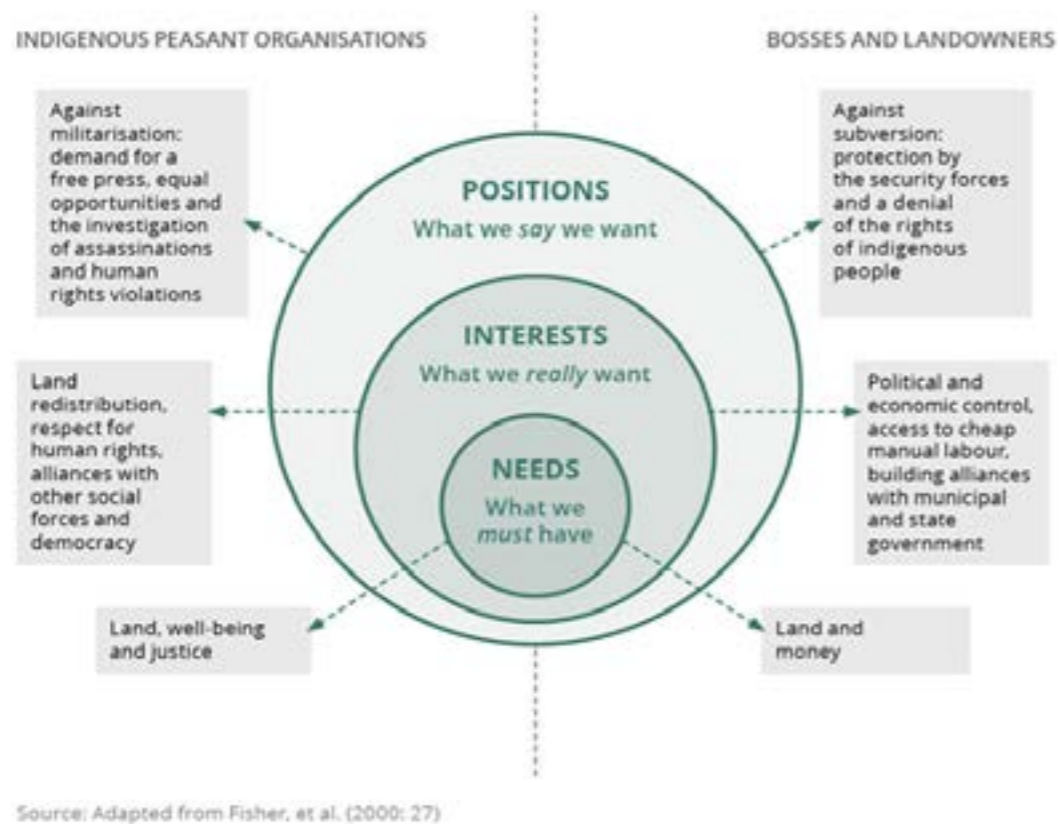


Figure 1.7: Onion actor analysis - actors' positions, interests and needs in Chiapas, Mexico

Summary

Analysing conflict is essential in order to understand it and ensure the actions we take are responsible and appropriate. There are lots of tools that can help us to understand conflict better including the Stages of Conflict, Conflict Timeline, Conflict Tree and Conflict Onion. These tools help us to identify the structural and proximate causes of conflict, the needs and interests of all actors/parties and the evolution of conflict and its current dynamics. These tools can be used by everyone and can be applied to lots of conflict situations, from a minor dispute within a family through to a community conflict or even an international crisis. Do not be afraid to adapt and experiment with these tools and apply them in your day-to-day life.

Seminar 1: Effects and Causes of a Conflict

As we have learned, conflict analysis tools can help us identify the structural and proximate causes of conflict, the needs and interest of all actors/parties, the evolution of conflict and its current dynamics. To address conflict, we need to have a good understanding of all these things. We would like you to work in small groups to apply these conflict analysis tools.

Conflict tree activity

This activity examines the root causes and effects of a conflict. Please read the scenario below and work in a team to undertake the tasks listed below. You are welcome to use additional resources and your personal experience. Please be mindful and respectful of the opinion of your teammates, as everyone has different perspectives on conflict.

The Conflict in Zwakanda

In a territory called Zwakanda, there are two groups (Awakanda and Bwakanda). These have been living together for centuries practicing pastoralism, which has been the sole means of livelihood for Awakanda and Bwakanda people since time immemorial. Cattle and camel products are the major, if not the only source of food. Besides, for both Awakanda and Bwakanda people, animals and animals' products are the only sources of cash income. People of Awakanda and Bwakanda sell cattle and camel products to neighbouring communities and thus earn cash income to purchase non-food items needs (such as medication). Thus, ensuring the well-being of cattle and camels is of the utmost concern of Awakanda and Bakwanda people. They do their best to provide their cattle and camels with sufficient pasture along border areas between Awakanda and Bwakanda. Fortunately, the pasture and water sources in Zwakanda were so abundant that large-scale conflict over pasture and water sources had never happened between by Awakanda and Bwakanda groups up until 2021.

In 1950 the total population of the two groups was 170,000. After 70 years, in 2020, their total population had increased to 1,200,000. Concurrently, the livestock population of Zwakanda has increased. In 1950, there were 400,000 cattle and camels in Zwakanda owned by Awakanda and Bwakanda people. In 2020, the total livestock (cattle and camels) of the Awakanda and Bwakanda people had risen to 3,000,000.

In August 2021 inter-communal violence along the border of Awakanda and Bwakanda led to large-scale population displacements, loss of life and damage to property. The violent conflict was over the use and allocations of pasturelands and water resources. This led to a second, large wave of violence in November 2021, displacing over 100,500 people from both groups. While 50% of internally displaced people (IDPs) (24,450 men and 26,000 women) that were recorded in collective sites and host communities belong to Awakanda group, the remaining 50% IDPs (24,000 men and 26,050 women) are from Bwakanda. From both sides, IDPs gathered in cramped public buildings and spontaneous IDP sites.

The displacement had a negative impact on people's lives, assets and livelihoods. Over 10 houses were burned down and 40 cattle and camels were reported to have died due to lack of water when their owners fled to IDP sites to escape the conflict. Women and girls lacked access to critical items and safe facilities for personal hygiene and sanitation, resulting in the death of 2 women and 6 children. Eight Hundred children from both groups dropped out of school due to the displacement.

In your group:

- Draw two pictures of a tree including its roots, trunk, and branches;
- On one tree write words or draw symbols or pictures that indicate the causes of the conflict;
- Now transform your Conflict Tree into a Peace Tree. On the second tree note what needs to change or be resolved to transform conflict into peace;
- Be prepared to share your trees and explain them to your team members.

Student Reflections:

At the end of this Unit, you should be familiar with the frameworks, models and concepts listed in Table 1.1. If there are any that you feel unfamiliar with, then please read Unit 1 notes again, speak to your trainer and/or read some of the additional resources listed above.

Framework/Model/Concept	I feel familiar with this Framework/Model/Concept	Reflections and any comments on further study or reading
Conflict as a relational Concept		
Issues in a Conflict		
ABC Triangle: Understanding Conflict		
ABC Triangle: Understanding Conflict		
Latent and Open/Surface Conflicts		
Constructive and destructive Conflicts		
Structural and Proximate Causes of Conflict		
Miscommunication and Conflict		
Identity and Conflict		
Three Stages of Conflict		
Conflict Analysis		
Conflict Analysis Profile: Timeline		
Causal Analysis: Conflict Tree		
Stakeholder Analysis: Onion Model		

Table 1.1: Frameworks, Models and Concepts covered in Unit 1: Student reflections



Additional resources

“A Glossary of Terms and Concepts in Peace and Conflict Studies”, University For Peace, 2005. Available at: www.upeace.org/library/documents/GlossaryV2.pdf.

Center for Conflict Dynamics – www.conflictdynamics.org

Conflict mapping and context analysis for peace building in Ethiopia, (2020)

Coser A. L. (1956). The Functions of Social Conflict. Free Press, New York.

Galtung, J. (1978). Essays in Peace Research: Peace and social structure (Vol. 3). Ejlers.

Galtung, J. (1996). Peace by peaceful means: Peace and conflict, development and civilization (Vol. 14). Sage.

Herbert, S. Conflict analysis: Topic guide. Birmingham, UK, (2017).

International Centre of Excellence for the Study of Peace and Conflict– www.incore.ulst.ac.uk

International Peace Institute – www.ipacademy.org

Luna K.C., Gemma Vander et al. Changing Gender Role: Women’s Livelihoods, Conflict and Post-conflict Security in Nepal (2017)

Ramsbotham, O., Miall, H., & Woodhouse, T. (2011). Contemporary conflict resolution. Polity, Oxford.

Responding to Conflict – www.respond.org

Schelling, T. C. (1980). The Strategy of Conflict: with a new Preface by the Author. Harvard University Press.

Understanding conflict – understanding peace. Learn Peace: A Peace Pledge Union Project, www.ppu.org.uk/learn/conflict/st_conflict.html.

Understanding Conflict and War by Rummel R. J., www.mega.nu/ampp/rummel/ucw.htm.

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

Unit 2: Managing conflict



Photo © Mesfin

Introduction

Conflict, which arises from the incompatibility of goals, is always with us. Conflicts affect everyday life and have different causes. Conflict can be considered negative in the sense that it damages relationships, destroys properties, infrastructure and can even take lives. This does not mean that conflicts are always destructive and negative, in fact they can be a turning point for alteration and improvement. It depends on how the conflict is managed and resolved. Conflicts should be managed in a way that reduces their negative effects. Managing conflict refers to addressing differences and antagonisms. The deepest form of conflict handling beyond management is conflict transformation which refers to the restoration of relationships between conflicting parties.

Youth and women play key roles in the process of conflict management. It is important to equip them with the knowledge and skills to manage conflict.

The learning outcomes of this module are as follows:

- To become familiar with the concept of conflict management;
- To differentiate formal and informal conflict management techniques;
- To understand indigenous conflict management mechanisms;
- To appreciate the role of women in conflict management;
- To acquire and understand conflict management skills and techniques.

This module introduces students to strategies that are commonly used to manage, and hopefully resolve, conflict.

Lecture 1: Conflict management and the role of women

Conflict management

Students to do a quick brainstorm as follows:

- How do you think conflict can be managed?
- What roles can women and men play in conflict management?
- Discuss with your neighbour.

Conflict is natural and inevitable, as we are social beings with goals that are sometimes incompatible. But it is not always bad and can be a turning point for change, such as wars of liberation. The negative effects of conflict should be managed to lessen, if not avoid, the potential damaging effects. For example, since 2018 Ethiopia, has been battling with violent conflicts that have led to the loss of lives, displacement, and destruction of property. These violent conflicts must be properly managed to prevent the further fragility of the country and to support the peaceful social relations and cohesion of society. Conflict management is one important tool available to manage the effects of conflict.

Conflict management is a process by which incompatible goals can be reconciled and peace and order can be restored. Some forms of conflict management also aim to restore the relationships that are broken, and this is often referred to as conflict transformation. Conflict management can be carried out by the parties in conflict themselves or by the intervention of a third party. But its aim is to enable the parties in conflict to come to a solution.

Modes or styles of conflict handling

The way that conflicts are managed has implications for personal and group dynamics. The five conflict handling modes that are developed in the Thomas – Kilmann Conflict Mode Instrument (Kilmann, 1992) evaluate the behaviour of an individual in a situation of conflict. The model describes an individual behaviour in a conflict situation using two dimensions: assertiveness and cooperativeness. The assertiveness dimension has to do with the attempt of an individual to satisfy his or her own interests. Whereas the cooperativeness dimension goes beyond the satisfaction of the individual's own interests and extends to considering the satisfaction of the interests of others.

These two dimensions of individual behaviour in a conflict situation – assertiveness and cooperativeness – are used to delineate five different ways of handling conflict. As illustrated in Figure 2.1, the five conflict handling modes include: (1) competing, (2) collaborating, (3) compromising, (4) avoiding, and (5) accommodating. The Thomas-Kilmann Conflict Mode Instrument has been effectively used for more than three decades to enable those who are involved in managing conflict in different contexts, to recognise the way conflict management modes or styles affect personal and group dynamics.

Figure 2.1: Thomas-Kilman Conflict Mode Instrument: The two-dimensional model of conflict-handling behaviour (Source: Kilmann2008, p. 2)



(a) Competing

The competing mode is assertive and emphasises the satisfaction of an individual's own interest above the interest of others. It is also power-oriented, as an individual uses any power they possess to satisfy their own interests regardless of others.

(b) Collaborating

The collaborating mode is both assertive and cooperative. The individual collaborates with others to work towards satisfying the interests of all involved. Collaborating goes deep into the conflict issues to distinguish the key interests of all sides, and it tries to come up with alternative mechanisms that satisfy everyone. Because of the engagement that collaborating involves, parties to the conflict have the opportunity to learn from other parties' perceptions and understandings. Moreover, the collaborating mode provides an opportunity for all parties to come up with an innovative solution to the problem.

(c) Compromising

Compromising can be understood as conceding to some of the demands of others and finding a middle ground that satisfies the partial interests of all parties. Compromising is something of a middle ground between competing and cooperating, since the parties involved partially give up their positions, decentering themselves to reach a solution. Compromising can help to solve problems in a more direct way, but it does not provide the opportunity of engaging and exploring the problem in the same depth that collaborating does.

(d) Avoiding

This mode of conflict handling is both unassertive and uncooperative. Instead of trying to work to satisfy their own or another party's interest, the individual avoids the conflict all together. There can be understandable reasons that people avoid conflict. They may be waiting for a better time to manage it, they may feel intimidated, or they may simply not have the resources and want to pull back from a hostile context.

(e) Accommodating

The accommodating style is unassertive, but it is cooperative. In accommodating mode, an individual suppresses his or her own interests while trying to satisfy the interest of the other parties. This mode can promote altruism, selflessness, and concern for the interest of others. However, the outcome for the person making accommodations can be less than optimal and even damaging. Too much accommodation can result in long term resentment and could be a symptom of a person's powerlessness if they are not accommodating willingly.

Student Reflection:

- What do you think are the benefits and challenges associated with each of these 5 modes of conflict management?
- Which of the models would you be most likely to adopt, and how do you think this is influenced by your culture, gender or age?
- If so, which ones and why?
- Share your thoughts with your neighbour.

Gender Based Violence (GBV)

Gender-based violence (GBV) is defined by the Office of the High Commissioner for Human Rights (OHCHR) as violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering, based on gender discrimination, gender role expectations and/or gender stereotypes, or based on the differential power status linked to gender. One form of Gender-Based Violence is sexual violence and this is often referred to as Sexual and Gender-Based Violence (SGBV). SGBV is a serious human rights violation and whilst it is endemic in times of peace, the risk rises significantly in periods of armed violent conflict.

The OHCHR report that conflict results in higher levels of gender-based violence against women and girls, including arbitrary killings, torture, sexual violence and forced marriage. This often mirrors and builds upon pre-existing gender norms and discrimination. The OHCHR report published in 2021 states that sexual violence is increasingly being used as a weapon of war. While women and girls are in general more likely to be the subject of sexual violence and men the perpetrators, men and boys have also been victims of sexual violence, especially in contexts of detention.

SGBV is not only an issue in conflict situations but also reaches high levels in post-conflict situations. This is due to the general break down of law and order, the availability of weapons, the breakdown of social and family structures and the "normalisation" of gender-based violence. Human trafficking is also exacerbated during and after conflict owing to the breakdown of political, economic and social structures, high levels of violence and factionalism.

The Organization for Security and Co-operation in Europe (OSCE)'s Office for Democratic Institutions and Human Rights (ODIHR) is one of the world's principal regional human rights bodies that was established by participating states. It is based in Poland and is active in Europe, the Caucasus, Central Asia and North America. The ODIHR clearly outlines how acts of SGBV can amount to international crimes for which perpetrators are liable under international law. Depending on the circumstances, they may constitute crimes against humanity, war crimes and/or genocide. The 1998 Rome Statute, which established the International Criminal Court (ICC), expressly mentions rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization and other forms of sexual violence of comparable gravity as crimes against humanity. They can also constitute war crimes in both international armed conflicts and non-international armed conflicts. The OSCE gives the examples of the International Criminal Tribunal for the Former Yugoslavia (ICTY) and the International Criminal Tribunal for Rwanda (ICTR) as being examples where successful international prosecutions have taken place. They also give examples where prosecutions have taken place in national courts and evidence given in national tribunals of peace and reconciliation.

For many women SGBV is a part of their everyday reality reflecting the gender power structures as well as social and gender norms of their communities. For many women and girls, the manifestation of this is domestic abuse and violence.

Student reflection:

Reflecting on your own community consider the following questions:

- What do you think are the main causes of SGBV in your community?
- How is SGBV perceived in your community?
- Are there any sanctions for perpetrators?
- Discuss with your neighbour.

The role of women in managing conflict

Women are not just the victims of conflict, as they are often perceived to be. They also play key roles in managing conflict and building peace. They can be critical in determining the outcomes of conflict, either as perpetrators of conflict and violence, or as peacemakers.

In October 2020, the Human Rights Council (Resolution A/HRC/RES/45/28 - <https://daccess-ods.un.org/tmp/2844647.16911316.html>) recognized the crucial role that women play in the prevention and resolution of conflicts and in peacebuilding. This resolution stressed the importance of the full, equal and meaningful participation and involvement of women in all efforts for the maintenance and promotion of peace and security.

Women have an important role in traditional conflict management mechanisms across various communities and cultures in Ethiopia. They also play crucial roles in preventing conflicts. However, they are not visibly empowered to participate in decision making and their role as key players and change agents of peace is often sidelined.

In Sidama tradition, for instance, women are engaged in peacebuilding through nurturing children in ways that prepare and socialize them towards peaceful relations. Culture, peace, tolerance, and traditions of nonviolence are embedded in and transmitted through mothers. Yet Sidama women are prohibited from taking part in Elders' Council (Songo) meetings in their respective localities, even when the meetings consider issues concerning and affecting women themselves. Thus many traditional institutions and cultures undermine women and their roles in society, especially when it relates to peacebuilding.

Studies indicate that women are often socialized in ways that help them manage disputes and support peace in their communities. For example, if women participate in the creation of peace agreements, the agreement is 35% more likely to last at least 15 years (UN Women, 2015). This implies that if women are empowered and get the chance, they can play a significant role to effectively handle conflicts. Women's roles in managing conflict can be described in three different phases of a conflict, namely: pre-conflict, during conflict, and post-conflict stages.

Pre-conflict stage

In the pre-conflict stage, women can help to deescalate tense situations. This often involves managing the feelings of others, including youth and men. Women can play an informal, preventive role in the early stages of conflict. They may advise and influence conflict protagonists through their personal relationships and warn them of the consequences of violence and the potential damage that can be caused to the community.

In the Arssi-Oromo tradition, for instance, when women know that a conflict is about to erupt, they call for each other, move to the place where it is about to occur, stand between the disputing parties and raise their 'Siinqee' to the sky, insisting the disputing parties stop fighting. In peace studies, this is called 'interpositioning' (Oldenhuis et al 2021). 'Siinqee' is a stick that symbolizes Oromo women's political, economic, societal power and spiritual authority. As an institution, 'Siinqee' mobilises women's duty, responsibility, and authority to resolve conflict. In most cases the disputing parties do not escalate the conflict as they fear the 'Siinqee' curse. It is believed that if one or both sides of the disputing parties disobey women and keep fighting, the 'Siinqee' curse will also impact those who refuse to stop the fight.

The Gammo women also try to prevent conflict by lying down under the knees of the parties in conflict, dropping their traditional belt in front of them, and asking the parties not to move over it, or else. They ask those who want to fight to stop by saying:

For the sake of my breast that you sucked, stop quarrelling! I forbid you with the bones of my dead families, for the sake of my womb that did hold you for nine months, stop fighting and I am the symbol of Saint Mary! (Alemu, 2019, p. 1182).

During the conflict

During the conflict, women play a crucial role. They often make attempts to stop the violence, settle issues, and work towards a more sustainable peace. The Liberian women's nonviolent peace movement during the Liberian fourteen years civil war (1989-2003) is an interesting example of this. The movement was led by the 2011 Nobel Peace Laureate Leymah Gbowee, who is a peace activist, social worker, and women's rights advocate. The movement pressured warring factions to come to the negotiating table, through campaigning, religious practices, and the threat of withholding intimacy. This helped to end the civil war and establish democracy which created an opportunity to appoint Ellen Johnson Sirleaf, the first woman president in Africa).

In Ethiopia, women help convince their family members to stop fighting and settle their disputes through peaceful means. They may also ask elders in the community and religious leaders to intervene and settle the conflict. Women play an effective role in influencing elders and religious leaders in this way. They support efforts to end conflict and mobilize resources to finance peace meetings, and invite others to engage in peace work.

Post-conflict stage

As in the pre and active conflict stages, women play a pivotal role post-conflict in consolidating peace. For example, the Oromo women sing a song which can provide psychological preparation to admit wrong-deeds and is a moral appeal to the individuals or groups who refuse to cooperate in peacemaking. In the 'Siinqee' institution of the Arssi-Oromo culture, song is an essential element and is considered to have dynamic power to attract and pursue the parties in dispute to be calm and sit for reconciliation. Moreover, in most Ethiopian traditions, women celebrate the reconciliation process by emitting different sounds like 'Elile' and clapping their hands, and preparing meals and drinks (Alemu, 2019).

Summary

To sum up, conflict is natural, and as social beings, we live with it. Conflict is negative when it is damaging and destructive, but if a conflict is properly managed it can be a turning point for positive change. Managing conflict is therefore important, particularly for countries such as Ethiopia suffering from violent conflicts. Conflict management is the process of enabling the parties in conflict to overcome animosity, fix broken relationships, and move towards peace. This can be done either by the parties in conflict, by women or through the intervention of a third party. Managing conflict can be done in many ways depending on the context and the individuals involved. The parties may adopt one of the five conflict handling modes from the Thomas-Kilman Conflict Mode Instrument (see Figure 2.1): competing, collaborating, compromising, avoiding, and accommodating. In the process of managing conflict, women play important roles. Their input is crucial in fixing relationships that are broken and building peace, particularly using traditional conflict management mechanisms embedded in different cultures in Ethiopia.

Group Activity 1: The issue of domestic violence

You are working with a famous online peace influencer who wants to highlight the roles of both men and women in ending domestic violence.

Your task, in your group, is to create a 3-minute drama that explores the issue of domestic violence with reference to the Stages of Conflict Model.

You should show the different ways that women and men can bring positive change to their communities and help to resolve family tensions without resorting to violence or aggression.

Once you have created your drama you will present it to the wider group in order to discuss the gender dynamics and important roles played by women and men in moving towards sustainable peace within families.

Group Activity 2: Conflict Modes

You will be put into one of five groups and your group will be assigned one of the five conflict modes and scenarios below (1-5). Please familiarise yourself with the conflict mode and the scenario you have been allocated and address the following questions:

- What are the advantages of using the mode of conflict management you have been allocated?
- What are the disadvantages of this mode of conflict management?
- What are the implications on women's roles when using this mode of conflict management?
- Do women use different modes of management as compared to men? If so why?
- Be prepared to share a summary of your discussions with the rest of your classmates

Group Number	Conflict Mode	Seniario
1	Avoiding	You are having a conversation with someone who voices opinions you disagree with. Rather than argue, you switch topics or leave.
2	Accomodating	Your manager needs you to stay late at work to complete an important project. You agree to accommodate them and do whatever it takes to meet the deadline.
3	Competing	You take your vegetables to market to sell, there is already a trader selling the same items, but you continue to sell your items and compete with them at a more competitive price.
4	Collaborating	There is lots of housework to do in preparation for a big celebration. You work as a team to negotiate and agree the tasks.
5	Compromising	You and your friend want to watch different films. You agree one chooses the film on this occasion and the other can choose next time.

Lecture 2: Conflict Management Techniques



Students to do a quick brainstorm as follows:

- What techniques do you know of to manage conflict?
- How effective do you think they are?

There are various techniques for managing conflicts, which can be classified into two sub-categories: **formal** and **informal**. While formal conflict management techniques deal with judicial settlement or litigation, informal conflict management techniques focus on practices such as negotiation, mediation, arbitration, and reconciliation, which can draw on deeply rooted traditional and social customs. It should be noted that the concept of informal conflict management techniques can be misleading, as for many communities these processes and associated institutions are not regarded as informal but are the norm. The informal concept is therefore might not be applicable in all contexts. A better way of framing these conflict management techniques is by re-labelling them as judicial and alternative dispute resolution mechanisms.

Conflict management techniques help the parties in dispute to come together to find a resolution, either independently or with third party support. The focus is not only on how the conflict ends, but also on the process. The techniques are the means by which the conflicting parties manage the disputes between them and restore peace.

Ethiopia has experienced violent conflicts in recent years. Although there are formal and informal (alternative dispute resolution mechanisms) conflict management mechanisms that are embedded in the culture of different ethnic groups, these have struggled to prevent violent conflicts. This demonstrates that the presence of conflict management techniques alone does not suffice – they must be well-implemented, recognising the root causes and the context (see Unit 1), and must also be prioritised by all parties involved. Understanding these techniques, and their merits and limitations, is necessary for effective management of conflicts.

Formal/Judicial conflict management

Formal/Judicial conflict management refers to a process whereby parties bring their case to a court through a lawsuit (see Figure 2.2). Parties are expected to prepare a written complaint in line with the judicial process. This can be supplemented with additional evidence or testimonies that support the complaint made. Without this, it is difficult to win the case. In the formal conflict management process the parties often receive a decision after a lengthy and costly court process. They sometimes have the right to appeal, often to the next court level, or they can accept that the decision made is final.

In the formal judicial conflict management technique, both parties in dispute have the right to present their cases, complaints and evidence to a neutral decision-maker and have the right to be heard. However, the parties in dispute have no right to control the process, set their own deadlines, or decide the outcome.

Litigation

It should be noted that judicial organs that are involved in the litigation process function under the existing legal, social, political and economic context. Litigation tends to be more relevant for inter-personal disputes, but can also be used for inter-group conflicts.

Pros

The advantages of litigation include:

- An opportunity to settle disputes in a structured way in accordance with the law;
- Legal representation from a trained and qualified professional;
- Alternative to informal conflict management techniques if these have failed or the parties to the conflict have chosen not to use them;
- Competing claims tested through an evidence-based process;
- Opportunity for appeal.

Cons

The following are some of the disadvantages of litigation:

- Lengthy and costly;
- Depending on the nature of the court, the parties may lose their confidentiality and may have private information made public;
- Creates 'winners' and 'losers';
- The process is punitive (based on punishment rather than reconciliation) and so there may be continual animosity which could further damage relationships;
- Can be alienating for some people or groups
- In many conflict affected countries trust in the formal system is weak and also there is a problem of asserting the rule of law.

Student Reflection:

- What do you think are the benefits and disadvantages of litigation? Are there others you would add to the lists above?
- Give some examples as to what circumstances litigation could be useful?
- Under what circumstances might litigation be a challenge?
- What are the alternatives?
- Discuss with your neighbour.

Informal conflict management/Alternative Dispute Resolution Mechanisms

Informal conflict management techniques are non-judicial alternative dispute resolution mechanisms and are usually geared towards reconciliation, maintenance, and improvement of social relationships (see Figure 2.2). They can help to ensure peaceful relations and harmonious living and enhance social and public order. Arguably, they can be more sustainable than modern litigation through the courts. They are often embedded in local tradition and culture and are regarded as the norm in many communities and may be regarded as 'formal' mechanisms in many contexts.

Ethiopian communities have local institutions and mechanisms which are effective in handling disputes among people. Elders, chiefs, community and religious leaders all play a significant role in settling conflicts at different levels using non-judicial alternative dispute resolution mechanisms. Those who lead informal conflict management are often individuals who are highly respected, senior, and well known for their good personal character, wisdom and knowledge, including religious leaders. However, their composition, number, and the procedure they follow may vary from ethnic group to ethnic group depending on specific local customs and practices. Different faiths and religions may also have their own non-judicial alternative dispute resolution mechanisms.

Non-judicial alternative dispute resolution mechanisms have a long history of successfully settling disputes at different levels, from the individual to the community to the societal. These traditional practices are deeply rooted in the culture, religion, and history of different ethnic and identity groups in various contexts including Ethiopia. They arise from age-old practices that have regulated the relationships of the peoples in the community and may be based on spiritual foundations.

Different ethnic groups in Ethiopia have mechanisms and institutions which are effective in handling conflict among people. For instance, Jarsumma and Sinqee in Oromo; Aba'la in Afar; Shimgelina in Amhara; Nemo in Shinasha; Ye Joka in the Gurage people; the Xeer and Odayaal in Somali; and the Korefinie in the Gamo are among the many indigenous conflict management mechanisms in Ethiopia (for more information see Pankhurst et al, 2008, Muluken, 2020). All these indigenous conflict management mechanisms which are embedded in the different cultures are expressions of informal conflict management.

Non-judicial alternative dispute resolution mechanisms include negotiation, mediation, arbitration, and reconciliation. A discussion of these mechanisms and the pros and cons of each of the techniques is presented below.

Negotiation

In negotiation two disputing parties or groups arrive at a settlement between themselves. The disputing parties must be willing and ready and should have some level of trust. The outcome of the negotiation is decided between the two parties in dispute, through conversation.

Pros

The following might be considered advantages of negotiation:

- It is an informal process;
- It is relatively flexible and affordable;
- Depending on the progress the parties make, there can be quick resolutions as compared to litigation;
- It helps to maintain a direct relationship between the disputing parties, in that the parties are encouraged to communicate with each other rather than the court or another third party;
- Ensures privacy if it takes place in a private environment.

Cons

The disadvantages of negotiation include:

- The parties to the dispute may not come to a settlement;
- The parties are not legally bound to honour the commitments made during the negotiation;
- Imbalance of power between the parties is possible in negotiation.

Mediation

Mediation occurs when a negotiation is assisted by a third party. It involves the non-coercive intervention of a third party, often called a mediator, either to reduce or bring conflict to a peaceful settlement. In the process of mediation, the disputing parties are the ones who decide who can attend the mediation and how to manage the dispute. The mediator can facilitate the conversation but does not determine the outcome of the negotiation. An example is the role the US played in the Grand Ethiopian Renaissance Dam (GERD) negotiations and how it went from being an observer to a mediator. Another example is the role played by the African Union in the Tigray conflict.

The steps the mediator goes through to settle the conflict could include:

- (1) meeting with the parties separately and together to enter into discussion;
- (2) using appropriate facilitation techniques to bring the parties of the dispute to a settlement;
- (3) facilitating productive conversation between the parties;
- (4) clarifying ground rules and general regulations;
- (5) helping each side clarify its interests and concerns.

These steps aim to reach an agreement that is perceived fair and accepted by the parties, providing an opportunity for conflicting parties to improve their current relationship by managing conflict and hopefully achieving a mutually acceptable solution.

Some mediators are professionals, but others could be close friends or family members, or colleagues and other well-respected people.

Student reflection:

- Have you ever mediated a conflict between two people you know?
- What was the outcome/solution?
- How did you feel about the process?
- Was the issue successfully resolved for both parties?

Pros

The advantages of mediation are very similar to those of negotiation but also include having the support of a caring third-party mediator. The mediator may also be able to navigate moments of tension or power imbalances between the different parties.

Cons

The disadvantages of mediation are also similar to negotiation, however a third-party mediator may introduce their own biases to the process.

Arbitration

Arbitration is predominantly a mode of informal conflict management wherein the disputing parties go through a process to achieve an amicable resolution by an impartial third party known as an 'arbitrator'. Arbitrators are professionals who have expertise in the subject area of the dispute. Unlike mediation, the arbitrator has the final say in the outcome.

Arbitrators have a specific role. This role includes:

- Considering the evidence and arguments provided by both parties;
- Examining and establishing the facts based on evidence presented by the conflicting parties;
- Basing their decisions on the principles and the laws of the country including any conventions and legal precedent. Alternatively, they may also be basing their decision on professional body guidelines or codes of conduct depending on the nature of the dispute.
- Arbitrators should operate in accordance with codes of conduct. They should be free from bias and focus on justice in the procedures and their decisions;
- Keeping confidential all matters relating to arbitration proceedings and decisions;
- Being courteous and respectful to all parties;
- Performing duties diligently and concluding the case as promptly as the circumstances permit.

Arbitration can either be voluntary or mandatory. When it is mandatory, it can be because of a court order, legislation, or a contractual agreement.

Student reflection:

- How might arbitration affect the behaviour of the parties?
- What types of disputes might benefit from arbitration?
- Discuss with your neighbor.

Pros

Arbitration has similar advantages to negotiation and mediation; however, the arbitrator also brings specialized skills to the process and operates according to well established codes of conduct. Processes and procedures are less formal than the court process.

Cons

The disadvantages of arbitration are similar to negotiation and mediation. However, in some circumstances entering arbitration can limit future options to seek justice through the court system. It can also be very difficult to appeal an arbitrated settlement. Arbitration does not seek to support the restoration of relationships between conflicting parties.

Reconciliation

Reconciliation is both a process and a goal. Issues of peace and justice usually bring challenges to reconciliation. It is primarily concerned with healing the wounds of conflict and rebuilding relationships. Reconciliation cannot be forced and can sometimes take years, decades, or generations to achieve, if ever. This is because it asks people to consider forgiving those who have harmed them. Before forgiveness is possible there can often be a process of truth telling and recognition of the harm caused, this could include a formal apology.

Some reconciliation processes are very small-scale, dealing with interpersonal conflicts or local issues. Others are very large-scale and may involve the whole country in a process of truth and reconciliation, such as has happened in South Africa or Rwanda. Reconciliation is not just about the outcomes, but it is also about the process towards transforming relationships.

Most communities in Ethiopia have traditions to seek sustainable peace and harmony after conflict through reconciliation. For example, in the Oromo tradition, 'Arara' or reconciliation is not only about settling the conflict or restoring peace but includes healing the wounds of the parties sustainably. When conflict occurs, either at the inter-ethnic or intra-ethnic level, all causes of the conflict are investigated, and the case referred to the Gada leader. It then follows the mechanism of 'Jarsuma' (reconciliation) and the process of giving Guma (compensation to the victim). The Gada leader forms councils of elders to find the facts and come up with solutions that could heal the wounds and make sustainable peace between conflicting parties.

Pros

The main advantage of reconciliation is that it seeks a more meaningful solution to the conflict by healing the wounds of conflict, strengthening relationships, and enabling forgiveness. It also addresses the root causes of conflict by encouraging people to think of the experiences of everyone involved and seeking ways to transform relationships.

Cons

The primary disadvantage of reconciliation is that it requires deep reflection from the parties, which cannot be forced and so can take a long time, and which can take an emotional toll on those involved.

Types	Formal/ Judicial	Informal/ Non-judicial alternative dispute resolution mechanisms			
		Negotiation	Mediation	Arbitration	Reconciliation
Techniques	Litigation	Facilitator	Mediator	Arbitrator	Self-guided and Third-Party or Conciliator
Third Party	Judges, courts Has decision making power	No decision-making power	No decision-making power	Has decision making power	No decision-making power
Nature of the Proceeding-	Legally binding	Not legally binding	Not legally binding	Legally Binding	Not legally binding
Best suited to manage	Interpersonal conflict Group conflicts Resource-related conflicts Armed conflict Genocide	Interpersonal conflicts Group[1] conflicts	Interpersonal conflicts Armed conflict Group conflicts	Group conflicts Business-related conflicts Resource-related conflicts	Interpersonal conflicts Group conflicts Armed conflicts

Figure 2.2: Summary of formal and informal conflict management techniques

Summary

Conflict management techniques help conflicting parties to restore peace, sometimes with the support of a third party. They can be broadly classified into formal and informal categories. Formal conflict management techniques focus on litigation and judicial settlement, while informal conflict management techniques consist of negotiation, mediation, arbitration, and reconciliation. All these techniques have their pros and cons, and the choice and application of them varies based on the type of conflict and the context within which conflict occurs.

Group Activity 3: Truth & Reconciliation in South Africa

In your small group, please watch this video (<https://www.youtube.com/watch?v=9k4deBth2K8>) on the experiences of truth and reconciliation in South Africa. Please answer the following questions:

- Who benefited from the process of truth and reconciliation and how?
- What were the challenges involved and how were they overcome?
- What do you think of the principle of forgiveness as a basis for reconciliation?
- Are there any lessons that could be applied to the Ethiopian context?

Group Activity 4: Conflict Management Role Play

Conflict management role play introduction

In your group, please read the following conflict case study.

- Each group will be allocated one of the four informal non-judicial alternative dispute resolution mechanisms (see Figure 2.2).
- You will need to work as a team to determine the outcome of the story based on your allocated non-judicial alternative dispute resolution mechanism.
- You will need to design a story board and then assign roles to perform the role play for your classmates. Your role play should be last no longer than 10 minutes.
- Once you have performed the role play and seen the others, please discuss the outcomes of the four different non-judicial alternative dispute resolution mechanisms and consider the advantages and disadvantages of the different mechanisms.

Conflict case scenario

Two farmers, Mrs. Sutume and Mr. Firaol share a border on their farmland. Both breed cattle and plough crops. Mrs. Sutume is a widow with two children and feeds her cattle in a pasture reserved on her farm. Obsinan, her eldest son who is 14, usually brings the cattle to the pasture. One day, he brought the cattle to the pasture to graze and met his two friends, Solomon and Segni, who were also cattle herders. The three boys became distracted and started to play together and Obsinan's cattle escaped the pasture.

The cattle entered Mr. Firaol's farm and ate a large portion of his newly grown maize. Mr. Firaol discovered this. He realised the cattle belonged to Mrs. Sutume and angrily confronted her. There was a huge confrontation, and a threat was made against Mrs. Sutume from the side of Mr. Firaol in the village. The neighbours tried to calm the situation. A few elders from the village intervened to restore peace between the two families. What happened next?

Additional resources

Ajayi, A. T., & Buhari, L. O. (2014). Methods of conflict resolution in African traditional society. *African research review*, 8(2), 138-157.

Alemu, A. (2019). The role of women in indigenous conflict resolution: The case of Dokko community in Gamo Zone, SNNPR, Ethiopia. *International Journal of Science and Research*, 9(9), 2319-7064.

Bercovitch, J. (1983). Conflict and conflict management in organizations: A framework for analysis. *Hong Kong Journal of Public Administration*, 5(2), 104-123.

Fiseha, A., Yntiso, G., & Azeze, F. (2011). The state of knowledge on customary dispute resolution in Ethiopia. *Customary dispute resolution mechanisms in Ethiopia*, 21-36.

Gizelis, T. I. (2011). A country of their own: Women and peacebuilding. *Conflict Management and Peace Science*, 28(5), 522-542.

Hussein, T. H. (2019). Atete: A Multi-Functional Deity of Oromo Women with Particular Emphasis on Human Rights and Conflict Resolution Management. *Current Res. J. Soc. Sci. & Human.*, 2, 15.

Law Reform Commission (2010). *Alternative Dispute Resolution-Mediation and Conciliation. A Report.*

Longaretti, L., & Wilson, J. (2006). The impact of perceptions on conflict management. *Educational Research Quarterly*, 29(4), 3-15.

Ma, Z., Lee, Y., & Yu, K. H. (2008). Ten years of conflict management studies: themes, concepts and relationships. *International Journal of Conflict Management*.

Mamo, D. F. (2017). Indigenous mechanisms as a foundation for AfSol comprehension: Lessons from Gadaa system of the Oromo Nation in Ethiopia. *Sociology and Anthropology*, 5(5), 379-387.

Mnookin, R. H. (1998). *Alternative dispute resolution* (p. 2). Harvard Law School.

Mollen, S. E. (1999). *Alternative dispute resolution of condominium and cooperative conflicts.*

Additional resources

- Ajayi, A. T., & Buhari, L. O. (2014). Methods of conflict resolution in African traditional society. *African research review*, 8(2), 138-157.
- Alemu, A. (2019). The role of women in indigenous conflict resolution: The case of Dokko community in Gamo Zone, SNNPR, Ethiopia. *International Journal of Science and Research*, 9(9), 2319-7064.
- Bercovitch, J. (1983). Conflict and conflict management in organizations: A framework for analysis. *Hong Kong Journal of Public Administration*, 5(2), 104-123.
- Fiseha, A., Yntiso, G., & Azeze, F. (2011). The state of knowledge on customary dispute resolution in Ethiopia. *Customary dispute resolution mechanisms in Ethiopia*, 21-36.
- Gizelis, T. I. (2011). A country of their own: Women and peacebuilding. *Conflict Management and Peace Science*, 28(5), 522-542.
- Hussein, T. H. (2019). Atete: A Multi-Functional Deity of Oromo Women with Particular Emphasis on Human Rights and Conflict Resolution Management. *Current Res. J. Soc. Sci. & Human.*, 2, 15.
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- Longaretti, L., & Wilson, J. (2006). The impact of perceptions on conflict management. *Educational Research Quarterly*, 29(4), 3-15.
- Ma, Z., Lee, Y., & Yu, K. H. (2008). Ten years of conflict management studies: themes, concepts and relationships. *International Journal of Conflict Management*.
- Mamo, D. F. (2017). Indigenous mechanisms as a foundation for AfSol comprehension: Lessons from Gadaa system of the Oromo Nation in Ethiopia. *Sociology and Anthropology*, 5(5), 379-387.
- Mnookin, R. H. (1998). *Alternative dispute resolution* (p. 2). Harvard Law School.
- Mollen, S. E. (1999). Alternative dispute resolution of condominium and cooperative conflicts. *John's L. Rev.*, 73, 75.
- Mohamed, A. M. (2003). The role of Somali women in the search for peace. *Women and peace in Africa: Case studies on traditional conflict resolution practice.*

Student reflections:

At the end of this Unit, you should be familiar with the frameworks, models and concepts listed in Table 2.1. If there are any that you feel you unfamiliar with, then please read Unit 2 notes again, speak to your trainer and/or read some of the additional resources listed above.

Framework/Model/Concept	I feel familiar with this Framework/Model/Concept	Reflections and any comments on further study or reading
Conflict Management		
Thomas-Kilmann Conflict Mode Instrument		
Sexual and Gender-Based Violence		
The role of Women in managing conflict		
Stages of Conflict		
Conflict Management Techniques		
Formal/Judicial Conflict Management		
Informal/non-judicial alternative dispute resolution mechanisms: Negotiation		
Informal/non-judicial alternative dispute resolution mechanisms: Mediation		
Informal/non-judicial alternative dispute resolution mechanisms: Arbitration		
Informal/non-judicial alternative dispute resolution mechanisms: Reconciliation		

Table 2.1: Frameworks, Models and Concepts covered in Unit 2: Student reflections

Unit 3: Youth in Peacebuilding

Introduction

Peace education introduces the values and culture of peace to people and can be used as a means to challenge cultural aspects of violence. The UN, including UNESCO and UNICEF, have all embraced peace education to promote peaceful relations and reduce violence. Many national governments have recognised the value of peace education, particularly in post-conflict contexts, some like Ethiopia even have government ministries or departments for peace and widespread educational curricula in peace.

The learning outcomes of this module are as follows:

- To understand the concept and dimensions of peace;
- To examine the nature and purpose of peace education and its benefits to society;
- To showcase the values and cultures of peace;
- To explore the role of youth and women in peace education.

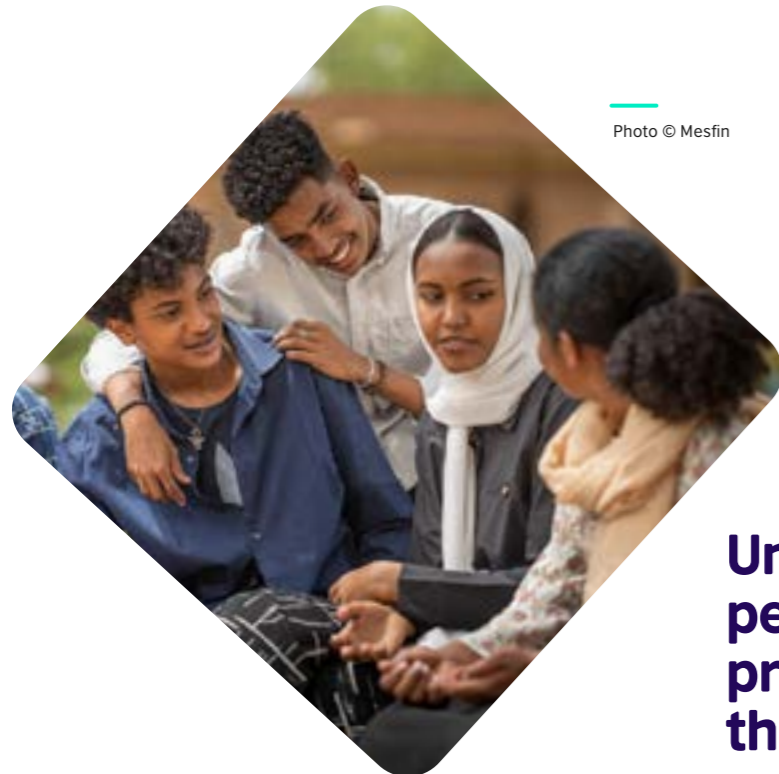


Photo © Mesfin

Understand the role of young people in peacebuilding processes and promoting the culture of peace.

Lecture 1: The concept and dimensions of peace and peace education

What is Peace?

Students to do a quick brainstorm as follows:

- How would you define 'peace'?
- For you in reality, what does 'peace' mean?
- Share your answers with your neighbour and discuss any similarities and differences in your answers.

People define the word peace differently, based on their own experience. In the English language, the term peace is ambiguous; where it begins and ends is not clear. Many people define it as the absence of tension and violence, such as the absence of rivalry between political units or the absence of war, riots, and chaos.

Peace scholars frame the understanding of peace in different ways. A narrowly defined understanding of peace is the absence of violence, including riots, disturbances, chaos, armed struggle, fighting, and war. This is referred to as **negative peace**. Conversely, some people see peace as the presence of social justice, economic opportunity, emotional well-being, and the conditions required to thrive. This is referred to as **positive peace**.

Negative Peace

In focusing on the absence of violence, negative peace neglects the factors that lead to armed struggle, riots, protests, and revolutions. In this sense, the absence of violence is mistaken as peace, regardless of socioeconomic and political problems. Negative peace does not necessarily address the underlying causes of conflict.

Negative peace can be maintained by intimidation and force; therefore, it advocates peace by non-peaceful means. It is generally top-down and imposed by those with power regardless of the will of the population. Maintaining negative peace often involves the suppression of individual rights and the assertion of power by elite power structures, such as the government, the military or other armed actors. Security forces often ensure law and order in societies, but in situations of negative peace their role goes beyond this and they may be used as an instrument for silencing dissent.

In Ethiopia, people used to say as far as there is no killing, riots, or war, the rest does not matter; 'we can live by eating Kollo' (traditional fast food usually made of sorghum or barley).

Student reflection:

- How does this saying relate to the concept of negative peace?
- Discuss with your neighbour.

Positive Peace

Positive peace goes beyond the traditional view of peace as the absence of violence. It recognises that people suffer and die from other causes as well, and cannot feel fully at peace until these are addressed. Such causes include chronic poverty, malnutrition, exploitation, repression, injustice, or lack of access to basic human rights such as clean water, education and healthcare.

Student reflection:

- What are the main barriers to peace in your community?
- Compare with the answers given by your neighbour.

Positive peace focuses on addressing the socioeconomic and political conditions that underpin conflict. It cannot prevail with military muscle alone. As such, positive peace is founded on the promotion of social justice, respect, dignity and the promotion of human rights.

As positive peace is so comprehensive, the task of achieving it is much more difficult than achieving negative peace. It requires transforming causes of conflict, including non-egalitarian relationships, inequitable distribution of resources, disregard for human rights and tackling the barriers to social justice and human development in general.

Positive peace does not mean the absolute absence of violence. Violence may be used, for instance, to arrest murderers and criminals or in self-defence. Many societies consider these legally and morally justified uses of violence. Employing violence in such circumstances does not necessarily undermine peace and can be essential to maintain the stability of society.

A holistic understanding of peace is illustrated in Figure 3.1.



Figure 3.1: Levels of peace.

(Navarro-Castro & Nario-Galace, 2010)

Student reflection:

- Study Figure 3.1.
- At which level do you feel peace and why?

The nature and purpose of peace education

Peace education promotes a culture of peace; it cultivates the knowledge, skills, attitudes, and values to support peace and reduce violence. Peace education enables people to use non-violent means to work for and hopefully achieve sustainable peace. The nature of peace education is usually practice-oriented, as it encourages people to create peaceful conditions in their own communities through tackling the causes of conflict and engendering peace-related values.

Student reflection:

Watch this short video on [peace education in schools](#) and answer the following questions.

- What is the aspiration of peace education as it relates to schools?
- What skills can you acquire from peace education?
- Can these concepts be applied in Ethiopia and/or are any of them not easily transferrable?

Models of Peace Education

There are many models of peace education. Here we introduce two: the Flower Petal and the Integrated Peace Education models.

Flower Petal Model

The Flower Petal Model contains six categories that make up a culture of peace. These are used to organise learning topics and materials. The six categories are:

- **Dismantling the culture of war** – this is concerned with mitigating all support for war, including competitiveness, gender oppression, defence spending, and security systems;
- **Living with justice and compassion** – this involves tackling poverty and gross inequalities;
- **Building cultural respect, reconciliation and solidarity** – this involves developing healthy interactions between groups, providing opportunities for discussion and understanding, and tackling divisive cultural norms;
- **Promoting human rights and responsibilities** – including generating awareness of civil, economic, political, cultural and religious rights, and protecting these inalienable rights for others;
- **Living in harmony with the earth** – including managing and preserving natural resources, cultivating good stewardship, respecting the environment and living as part of nature;
- **Cultivating inner peace** – including evaluating our own physical, emotional, and spiritual states as well as the interplay between different levels of conflict (personal, interpersonal).

The six themes are linked together and if studied together produce a holistic vision of peace that is aligned to the concept of positive peace discussed earlier.

Flower-Petal Model Education



Figure 3.2: The Flower Petal Model of Peace Education.

The Integrated Model of Peace Education

The Integrated Model of Peace Education is a person-centered conceptual framework which integrates the UN principles for a culture of peace. It holds that peace is a state of integrity, security, balance and harmony, and that each person lives within three relational contexts: in relationship to the self, in relationship to others, and in relationship to nature. Violence or peace can be expressed within each one. A culture of peace, therefore, needs to be constructed simultaneously in all these contexts, on ethical, emotional and behavioural levels.

Peace is at the core of the model which is illustrated in Figure 3.3. It is the state that we aspire to. The second concentric circle is universal responsibility, which draws on human rights and duties that are generally considered to be universally held. The third concentric circle, spirit of community, refers to the need for community learning to overcome simplistic notions of conflict. Around each of these axes, there are three interdependent dimensions (contexts): peace with one's self, peace with others, and peace with nature, and these spiral out accordingly.



Figure 3.3: Integrated Model of Peace Education. (Brenes-Castro, 2004:83)

The Integrated Model of Peace Education introduces us to some of the key elements of peace, including within oneself and one's environment. It shows how an individual shapes peace with themselves, with others, and with the universe.

Student Reflection:

Ethiopia has important values for peace which can be the basis for home grown peace education. However, these values are often overlooked. Consider the meaning of the following proverbs and how they relate to positive peace and peace education:

- I) ከሩቅ ዘመድ የቅርብ ጎረቤት (A neighbour is better than distant family)
- II) የሰው ሀገሩ ምግባሩ (Your nation is your ethics)
- III) ለሰው መድሃኒቱ ሰው ነው (Humans are a panacea for themselves)
- IV) የእናንተና የሰላም መጥፎ የለውም (There is no harm from mothers or peace)

Ethiopia is also rich in indigenous mechanisms of conflict resolution which can inform homegrown peace education. Most of these practices focus on the importance of social cohesion, forgiveness, and respect among communities. Peace education can incorporate these practices to enable students to become responsible citizens who recognise difference and have empathy and solidarity, both within and across ethnic and religious groups. This helps to deconstruct the foundations of violence and take action to advance the prospects of peace.

Summary

Peace exists where people interact non-violently and are managing their conflicts positively, with respectful attention to the legitimate needs and interests of all concerned. When narrowly defined, peace is an absence of war and violence, which is considered to be a negative peace. On the other hand, peace can be defined positively in terms of social justice, respect, dignity and the promotion of human rights. Structural causes of conflict such as exploitation, discrimination, suppression and inequality have to be addressed. Positive peace also considers the restoration of relationships.

Peace education prepares learners to contribute toward achieving and sustaining peace. Different models can be used in peace education. We have introduced you to the Flower Petal Model and the Integrated Model. We encourage you to make use of these tools, alongside Ethiopian peace practices, to develop your skills as a peacebuilder and apply these in your everyday life.

Group Activity 1: Peace Mapping in Ethiopia

Please reflect on the Levels of Peace diagram shown in Figure 3.1. As a group, draw your own diagram of levels of peace in Ethiopia. Identify different actors, parties and organisations who promote peace or have the potential to promote peace at each level. Discuss what each actor does or could do to promote peace. Which actors and levels are most important in promoting peace in Ethiopia and why? Share your diagram with your classmates.

Lecture 2: Culture of Peace, Virtues and Values

Culture of peace and peaceful relations

Students to do a quick brainstorm as follows:

- All communities have elements of their culture that support peaceful relations. These can be as small as a gesture, such as a handshake or hug, or they could be very symbolic such as a coffee ceremony.
- What peace-loving cultural practices do you have in your area and how do they work?
- Share your examples with your neighbour.

Usually, a culture of peace is defined in terms of its key collective values. Article 1 of the United Nations Resolution (A/53/L.79) defined a culture of peace as:

“a set of values, attitudes, traditions, and modes of behavior and ways of life, based on respect for life, ending of violence and promotion of the practice of non-violence through education, dialogue, and cooperation.”

The crux of a culture of peace is transforming the culture towards achieving a deep and durable positive peace. In this regard, the challenge is how to develop an approach that enhances the transition from force to reason, and from conflict and violence to dialogue and peace. This can be achieved through education and socialisation that reflects on attitudes and behaviours.

A culture of peace focuses on ways to live together. The expression presumes that peace is a value that is mediated by interactions with other members of the community and expressed through everyday behaviour.

We cannot assume peace emerges purely through proximity and peaceful relations; rather it is something we must constantly strive for. Achieving a culture of peace does not mean undermining or getting rid of differences. Rather, building a culture of peace is about finding ways of living with differences by promoting important values such as tolerance, human rights, dignity and freedom.

The key values of a culture of peace identified by the United Nations *Programme of Action on a Culture of Peace* (A/RES/53/243) are as follows:

- **Human rights** - the promotion of human rights at both individual and collective levels is at the heart of actions to promote a culture of peace and non-violence;
- **Democracy** - the fostering of democratic participation and governance can support the development of the culture of peace and nonviolence, however the transition to democracy can be de-stabilising and can in itself exacerbate conflict;
- **Tolerance** – peace begins with tolerance, and for many people who have experienced active conflict this is already a big step. A culture of peace prevails when we celebrate the beauty of our diversity, promote social solidarity and ensure justice and security for everyone;
- **Promotion of development** - development can be an enabling factor in achieving a culture of peace. International organizations such as the United Nations and sovereign states promote the importance of development for peace, recognising that inclusive socio-economic development can make a significant contribution to peacebuilding;

- **Education for peace** - education is one of the principal means of promoting a culture of peace. This includes not only formal education in schools but also informal and non-formal education in the full range of social institutions, including the family and the media;
- **Free flow of information** - freedom of opinion, expression, and information are vital factors in strengthening peace. Being able to have difficult conversations can bring latent conflicts to the surface where they can be addressed;
- **Improved participation of women** – it has been proven that peace processes that include women are more sustainable. For example, Rwandese women were remarkable in peace activism and advocacy after the civil war and 1994 genocide. They worked as peacekeepers and relief aid workers, served as mediators, worked as policy makers and as educators, and contributed to socio-economic development and reconciliation. The complex and evolving relationship between women, peace and development was first internationally recognised at the UN Beijing Conference in 1995. Since then, women’s political and socioeconomic empowerment and equal representation in peace processes have been promoted internationally.

Student Reflection:

Discuss with your neighbour:

- In many developing countries, youth make up a large proportion of the population and are seen as the future of their countries/communities. It is strange that the UN does not mention this cohort in their Programme of Action. Why do you think this is?
- Where do you think ‘the youth’ fit into this vision of a culture of peace?
- How and what can the youth contribute to a culture of peace?
- Discuss with your neighbour.

Peace virtues and the citizen

In order to create a culture of peace within a community, individuals should first cultivate peaceful virtues within themselves. Among these virtues some of the most important are critical thinking, tolerance, collaboration, and emotional intelligence.

Critical thinking

Critical thinking is scrutinising and analysing the reasons behind something. To think critically means to examine ideas, situations, contents, concepts and behaviours carefully and from all angles and perspectives. Thinking critically requires us to challenge our own assumptions. A critical thinker uses evidence and reason to weigh up claims made by someone else. He/she tries to challenge the idea, not the person. Texts and speeches are subject to our interpretation but we should be guided by reason, always asking the questions, who, why, how, what and when?

Every day we interpret the world around us. In the contemporary world, where social media has proliferated, asking questions and critically analysing sources of information are very important so that we do not become victims of disinformation, misinformation, fabrication, fake news and distortion.

Student reflection:

- Think about your own social media feeds. Are these reliable sources of information?
- How does social media promote peaceful relations or exacerbate tension, conflict and violence?
- How can this be supported or challenged by critical thinking?
- Share your thoughts with your neighbour.

Thinking critically is helpful to see things from different perspectives and avoid unnecessary confrontations based on misunderstanding. It requires people to look at things widely and deeply before they decide on any actions. For example, አንገት የተሰራው አዙሮ ለማየት ነው (the neck is made to look round), is a metaphoric expression that depicts the brain being rotated by the neck to see things from different directions. It is about sober observation before making a decision and taking action.

Student Activity:

Please read the situation below. How would you recount this situation as a critical thinker? Spend some time working individually and be prepared to share your ideas with the group.

Bear in mind that a critical thinker is:

- Guided by reason not by emotion;
- Fair and open-minded;
- Looking for evidence based explanations;
- Aware of their own strengths and weaknesses;
- Mindful of their own biases and motives

Diallo was a social science student at one of the universities in Ethiopia and a high achiever. He was a diligent, cooperative, and hard-working student. One day, he entered into a discussion with a classmate where they disagreed on a political issue. The discussion became serious and turned violent. The fight was recorded and posted on Facebook. The post said that Diallo was beaten because of his ethnic identity. Following this, students from Liben's ethnic group organised themselves and tried to take revenge. This created chaos in the university and security forces had to intervene to control the situation after the destruction of buildings and property on the campus.

Tolerance

Tolerance implies a willingness to consider a position, idea or behaviour that is expressed by another person. This does not mean that all positions, ideas or behaviours should be tolerated but the starting point should be understanding other people's perspectives. For instance, human rights abuses or criminality should not be tolerated, but we can seek to understand the reasons for them.

Tolerance comprises three central elements:

- ♦ **Recognising diversity** - including of ideas, terminology, religion, and culture.
- ♦ **Valuing diversity** - this requires understanding that diversity is not a problem, rather diversity can be positive and an asset.
- ♦ **Respecting diversity** - this requires attitudinal change so that people appreciate all languages, cultures and religions and accept that none are superior or inferior. Respect entails avoiding prejudices and stereotypical attitudes and behaviours towards others.

Diversity is the reality in Ethiopia. It is also a fact of universities as students come from different parts of the country. Accepting diversity and exercising tolerance is vital for harmonious relationships among students and staff. Platforms to celebrate diversity and diffuse tensions are essential for students and staff to promote a culture of positive peace within the university community.



Ethiopia: a mosaic of Diversity

Collaboration

Collaboration can help us to handle disputes and conflicts. In collaboration, all parties come together to try to resolve the conflict or promote positive peace. It is often the case that a team of people can produce a better outcome than one person working alone. It requires skills to collaborate, particularly when there is tension and the stakes are high. These skills include teamwork, listening, compromise, respect, and cooperation.

Student reflection:

- Do you have an example of a time when you have collaborated with others for peace?
- What skills were required in this situation?
- What was the outcome?

Emotional intelligence

Emotions are reactions that human beings experience in response to events or situations. They are partly determined by events, and they have a huge influence on our daily lives and decisions. There are two elements to emotional intelligence. First, we can personally express our own emotions by communicating and managing them in the presence of others. Secondly, we can perceive other people's emotions by reading their responses and body language, and listening to what they say and how they say it. Some argue that emotional intelligence can be learned and strengthened while others claim it is an inborn characteristic. In our experience, everyone has the potential to strengthen their emotional intelligence. Doing so is important for peace, as emotional intelligence helps us to understand and respect the perspectives of others and accept compromise as an act of care.

Student reflection:

- Have you ever been motivated to resolve a conflict out of compassion, once you have seen the impact that it had on others?
- What was the cause of the conflict?
- How did you resolve the conflict?
- Share your experience with your neighbour.

Summary

The concepts of a culture of peace, peace education and positive peace are all connected and mutually reinforcing. All communities have elements of their culture that support peaceful relations and these should be harnessed so that peace is recognised as something inherent rather than something new or foreign. We all have the potential to support peace within us by cultivating peace virtues, which include critical thinking, tolerance, collaboration and emotional intelligence. This lecture has introduced you to these peace virtues which you can continue to develop within yourself and in your community over time.

Seminar: Youth as peace agents and peacebuilders

This seminar aims to explore the important roles that youth can play in moving towards a culture of peace and a sustainable future in Ethiopia.

Here are some examples of the way that youth in Ethiopia have influenced peace:

- **Football** – youth from southern Ethiopia and northern Kenya came together for [a cross border football for peace championship](#), which included a one-day peace conference mapping out conflict issues and forming an action plan.

- **Environment/Politics** – Ethiopian youth directly influenced COP26 UN Climate Change Conference in 2021 by contributing to the [global youth letter on climate action](#).
- **Circus Debre Behan** – consists of Ethiopian youth from challenging backgrounds, some of whom are disabled, who tour the world [showcasing their circus skills and promoting peaceful relations](#).
- **Cartooning for Peace** – a project using [cartoons to promote peace in Ethiopia](#)
- **Music** - music can be a powerful tool for peace, such as [this song by Mehari Degefaw](#)

You will be shown 2-3 of these videos and in a group you will discuss the following questions::

- What was the role of youth?
- In what ways did they act as peacebuilders?
- Have you had a situation like this in your life and/or community? What did you do?

Seminar: Youth as peace agents and peacebuilders (part 2)

You have been allocated 30 minutes on the local radio station to give listeners an insight into the views and attitudes of young university students on a current peace and conflict issue of your choosing in Ethiopia. Working in small groups:

- Identify the issue you will focus on;
- Plan how you will use your 30 minutes to unpack the issue for the audience using some examples and some input from relevant stakeholders;
- Provide feedback to the class on your plans and how you would structure the radio show to present the issue fairly and comprehensively.
- Demonstrate how you would encourage critical thinking, tolerance, collaboration and emotional intelligence in the audience.

Student reflection and future planning:

Once you have finished the seminar and shared with the wider group, take a quiet moment for yourself to reflect on the following:

- Think about your own motivation and capacity to engage in peacebuilding activities. What kind of activity would you be most interested in doing? What are the barriers to engaging in this activity and how will you overcome them?
- What do you stand to gain in terms of knowledge, skills, and experience from engaging in peacebuilding?
- Are you able to make any commitments or set yourself a goal?

Additional resources



Short video on [The Wajir Story](#)

Short video on [the contribution of arts, culture and heritage to sustainable peace](#)

Introductory Video: [Peace Education; Theory and Practice](#)

Video on [peace education](#)

Adams, D. (1997). UNESCO and a culture of peace: Promoting a global movement.

Adelson, Anne. 2000. Globalization and University Peace Education. *Peace Review* 12(1): 117–122.

Agbiboa, D. E. (2015). Youth as tactical agents of peacebuilding and development in the Sahel. *Journal of Peacebuilding & Development*, 10(3), 30-45.

Breines, I. (1999). A gender perspective on a culture of peace. *Towards a women’s agenda for a culture of peace*, 33-56.

Brenes-Castro, A (2004) *An Integral Model of Peace Education in Wenden, AL* (Ed) *Educating for a Culture of Social and Ecological Peace*.

Cellitti, Anarella. 1998. Teaching Peace Concepts to Children. *Dimensions of Early Childhood* 26(2): 20–22.

Guetta, S. (2013). From peace education to culture of peace: context and issues, *Studi sulla formazione*, 1, 167-179.

Harris, I. (2009). Peace education: Definition, approaches, and future directions. *Peace, Literature and Art*, 1, 77-96.

Kendra Cherry, (2021). *What Is Emotional Intelligence?*

Kester, K. (2008). Developing peace education programs: Beyond ethnocentrism and violence. *Peace Prints: Journal of South Asian Peacebuilding*, 1(1), 37-64.

Moola, S. (2006). Women and peace-building: the case of Mabedlane women. *Agenda*, 20(69), 124-133.

Navarro-Castro, L., & Nario-Galace, J. (2010). *Peace education: A pathway to the culture of peace*. Center for Peace Education, Miriam College.

Student reflections:

At the end of this Unit you should be familiar with the frameworks, models and concepts listed in Table 3.1. If there are any that you feel you are unfamiliar with, then please read Unit 3 notes again, speak to your trainer and/or read/watch some of the additional resources listed above.

Framework/Model/Concept	I feel familiar with this Framework/Model/Concept	Reflections and any comments on further study or reading
Concept and dimensions of peace and peace education		
Negative Peace		
Positive Peace		
Levels of Peace		
Nature and purpose of peace education		
The Flower Petal Model		
The Integrated Model of Peace Education		
UN Key Values of a Culture of Peace		
Peace virtues and the citizen		
Critical Thinking, Tolerance, Collaboration and Emotional Intelligence		

Table 3.1: Frameworks, Models and Concepts covered in Unit 3: Student reflections

Unit 4: Peace in Action

Introduction

This Unit is the last in a series of four units and aims to give you the confidence and skills necessary to be active participants in peacebuilding and conflict transformation.

This Unit will be participatory in nature and will include mini lectures that introduce and explain relevant key concepts and theories, which are then illustrated with case studies that you will be expected to discuss and comment on as part of a small group. It will also include interactive activities that will enable you to explore in detail some of the aspects of peace education that you will have been introduced to in previous modules and demonstrate how the knowledge and skills you have accumulated can be transformed into Peace in Action in your own communities.

The learning outcomes of this module are as follows:

1. To understand the purpose of advocacy and the domains of advocacy in peacebuilding
2. To be aware of Lederach's pyramid of actors and approaches to peacebuilding
3. To appreciate the different ways peace messages can be effectively disseminated using arts, sport and digital means
4. To give you the skills and confidence to become a responsible advocate of peace in your own community
5. To understand how to design and implement peace actions using project planning tools.

Photo © Mesfin

Understand the role of young people in peacebuilding processes and promoting the culture of peace.

Lecture 1: Peace in Action

What is peacemaking?

Students to do a quick brainstorm as follows:

- What do you understand by the term 'peacemaking'?
- Who or what organisations do you think are responsible for peacemaking?
- Is there a role for a citizen such as yourself? And what might that role be?
- Share your thoughts with your neighbour.

We often think of peacemaking as something that is negotiated by politicians, diplomats and armed actors, with discussions and decisions taking place at the highest levels of society. Peace negotiations of this kind are certainly important, because they provide a framework for peace agreements and hopefully reduce outbreaks of violence. But the process of building a deep and sustainable peace includes all activities that intentionally try to resolve conflict, and these activities involve everyone – including you. Peacebuilding activities permeate all aspects of our society and culture, as we need to transform society to tackle injustices and resolve underlying grievances.

Every community has potential to build peace at the local level, however difficult the conditions. Many communities do so in remarkable ways, working together over time to develop their relationships and invest in their shared future. In Kenya, the Women's Forum works along the borders with Uganda, Ethiopia, South Sudan and Somalia to discuss the issues that are driving border conflicts. They look specifically at the dangers women face and their participation in community decision-making and conflict resolution. Together they were able to make their voices heard.

Student Activity:

Watch the short video on '[Women in Peacebuilding in Kenya's Borderlands](#)' and answer the following questions:

- What were the issues underlying the border conflicts?
- What activities did the women organise?
- What changes have the women seen as a result of their actions?

Men, women and youth all have roles to play in supporting peace in their communities and all should be included in peacebuilding, from organising activities through to making decisions. They can be great advocates for peace, as they understand the local context and know what needs to change.

Student reflection:

- Can you think of examples from your community of how peace is supported by local people?
- What contribution could you make, now or in the future, and what would help you do that?

What is advocacy?

In order to fully address a conflict, we have to transform the social and cultural conditions that generated it in the first place – we call this **conflict transformation**. Such transformation usually involves making structural changes to society, such as creating economic opportunities for young people, broadening political participation, tackling discrimination and sharing resources more fairly. These changes are difficult and contested, and so we have to advocate to build public support.

By advocating effectively, local people can often make institutions more responsive to their needs. Sometimes this involves frank conversations about priorities, needs and failures, but this does not have to be confrontational. A lot of effective advocacy is collaborative, working with leaders to build support for solutions. At its heart, advocacy is about influencing others, either publicly or privately, and working together for change.

Wes Stafford, a high-profile advocate for children in poverty, once said:

'I spend half my time comforting the afflicted, and the other half afflicting the comfortable.'

Student reflection:

- What do you think Wes Stafford meant?
- How does this relate to advocacy on peace issues?
- Share your thoughts with your neighbour.

Ideally, advocacy should be as inclusive as possible. Everyone in society has a right to participate in the governance of their community. Article 21 of the Universal Declaration of Human Rights states that 'Everyone has the right to take part in the government of his [/her] country, directly or through freely chosen representatives'. More pragmatically, the more people you can involve in advocacy the more support you will build for your ideas and for possible solutions to contentious issues. It is very important to involve people who are affected by the problems identified. 'Nothing about us without us' is a slogan that captures this idea, as it infers that no policy should be decided without the full and direct participation of people affected.

Domains of advocacy

Advocacy for peace occurs in many domains and often intersects with culture. For example, peace messages can be spread on the local radio, social media, through football tournaments, or through storytelling, songs, poetry, theatre and dance. Some people organise non-violent peace walks or pilgrimages, collect signatures for a petition or peacefully protest in other ways.

Arts-based approaches to transforming conflict have become more prominent and are increasingly recognised as effective. They can be used to help people understand the issues in a conflict, such as corruption or climate change. They can also be a powerful way to explain lived realities and build bridges between communities, by creating awareness and empathy. Arts-based approaches can also be a powerful call for people to take collective action, creating momentum for peaceful change.

Who is involved in advocacy?

People who advocate for peace come from many backgrounds – they may be politicians, athletes, religious and traditional leaders, community organisers, artists, musicians, mothers and volunteers. There are lots of skills that can help you become an effective peace advocate, such as being a good communicator, being informed about local issues, and having an understanding of peacebuilding. These skills can all be learned by people from any background. Above all, local peace advocates must be trusted by and accountable to their communities, so personal integrity is very important. Take a look at the [BUILDPEACE Handbook for Learners](#) for more insight into knowledge, skills and attitudes that you will need to be an effective peacebuilder and how to develop these.

Young people are particularly important in peacebuilding. African nations have the highest population of youth in the world, and they can be a strong asset in building a more peaceful and prosperous future.

Student activity:

Watch the short video on '[Why young people need to be supported in peacebuilding](#)' and answer the following questions:

- Why is it important that young people are given meaningful ways to make a difference and advocate for peace?
- What mechanisms did the young interviewees use to make their voices heard?
- What were the challenges that the young interviewees faced?
- Are any of these mechanisms transferable to the Ethiopian context?

'[Lederach's pyramid of 'actors and approaches to peacebuilding](#)' helps us grasp who is affected by conflict, including top leadership, middle-range leadership through to grassroots leadership, and shows us the potential roles they can play to address peace. The pyramid, shown in Figure 4.1, can be used as analytical lens to understand action among different groups of the population.

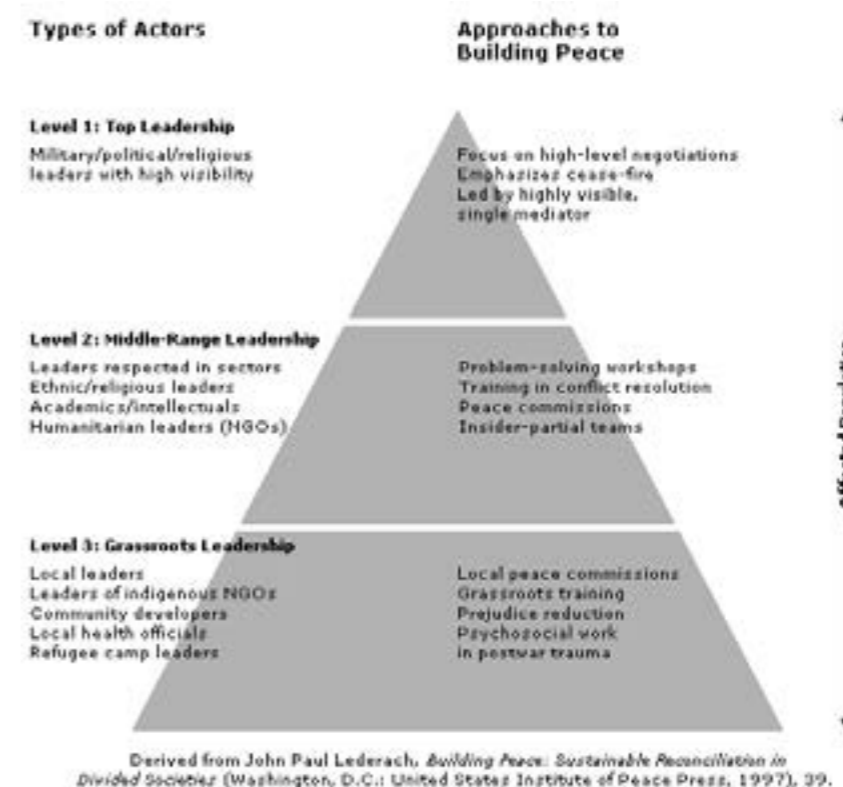


Figure 4.1: Lederach's Pyramid of Actors and Approaches to Peacebuilding.

- * The top level represents a small proportion of the total population with high public profiles, power and influence, such as political and military leaders, who are highly visible.
- * The middle level includes people who work in certain leadership roles outside of the authority of the formal government, such as education, business and health.
- * The grassroots level includes the largest proportion of the population at the base of the society who act on a day-to-day effort, including community organisations, NGOs and health officials.

The top level takes a top-down approach to peace, using their authority and influence to act at a high level and implement change below. The grassroots level uses bottom-up approaches, engaging at the community or village level on wider peace and conflict issues that affect the lives of people in an immediate and proximate way. The big question is how do the grassroots influence the higher level people to bring peace. Lederach highlights the significance of mid-level leaders, as they are connected to both the top and grassroots levels and are able to influence both. University lecturers and students in higher education exist within the mid-level and may be able to play a role in advocating for peace by engaging with the top and grassroots levels in society.

Arts and sports as tools for peace

The arts can take many forms, including the visual arts (drawing, painting, photography) and the performing arts (music, film and theatre, dance, comedy and poetry). Along with sports, they are considered to have universal appeal, and so they are an ideal resource to nurture peace. They can be a powerful instrument for creating understanding between people, allowing us to step into other people's shoes and see things from different perspectives. They can also be therapeutic, supporting trauma healing and reconciliation. Pieces of art created collaboratively can establish a strong bond between the participants, and sport can also create a strong sense of community among supporters.

Student Reflection:

In your own time, take a look at the difference the [Sports for Peace Project](#) has made in Gwoza, Nigeria, or see how powerful poetry can be with '[I want Peace in Africa](#)' in Kibera, Nairobi.

At the grassroots or community level, sports and arts can help create an environment in which people can come together, work towards shared goals, show respect for others, and share space and equipment – all crucial aspects of peacebuilding in everyday life. In Bosnia-Herzegovina, [The Open Fun Football Schools](#) use grassroots football as a site for interaction and to build relationships between young people. At the national and international levels, sports can create a sense of shared identity and endeavour, and represent a country positively to the international community. The East Africa Cup (EAC) is an annual sport, educational and cultural event using sports as tools to engage with youth, and to inspire and empower them to believe in themselves and make a difference. When relationships are strained, sport also becomes embroiled in disagreements. In 2023, The International Olympic Committee faced calls not to allow Russian athletes to compete in the 2024 Games in Paris, due to the country's hostile actions in neighbouring Ukraine. This brings into question the political neutrality of sport and also if sport can or even should be above politics as some proclaim. based approaches can also be a powerful call for people to take collective action, creating momentum for peaceful change.

Student reflection:

Consider a sport that you either play, follow or enjoy watching and consider the following questions:

- Does this sport bring people together in harmony, or create tensions within the community? How are these manifest?
- How can this sport contribute to peacebuilding? Have you any examples?
- With your neighbor discuss the role of sport in terms of creating a culture of conflict and/or encouraging a culture of peace.

Student activity:

Watch this short video from a body mapping project exhibition [Gender and Resistance to Violent Extremism in Kenya](#) and answer the following questions:

- Why was body mapping art used?
- What impact did it have on the participants?
- What impact did it have on the public?
- Is this a technique that might be effective in your community?

Digital advocacy

In recent decades, advocacy efforts have increasingly moved online – especially for young people. Digital advocacy uses online spaces such as social media platforms to advocate for specific causes. This requires some online skills, and access to technology, and so for some people it can be harder to access than more 'traditional' forms of advocacy. An example of this is the 'bring back the girls' campaign which highlighted the issue of the Nigerian school girls kidnapped by Boko Haram. There have also been highly successful #hashtag campaigns on Twitter, such as the "me too" movement. I am sure you can think of many others.

Student reflection:

- Who do you think is most likely to engage with digital advocacy in your community?
- Who do you think might be excluded from online advocacy in your community and why?
- What are the benefits and challenges associated with digital advocacy?

One benefit of using forms of digital advocacy is being able to reach a wide and global audience immediately. It is often a very cheap and quick form of getting your message out to others. It can also be easily accessed by anyone with a smart mobile phone or internet access, making it a 'go to' form of advocacy for many young people. Digital peace messages often tell short stories, using tools such as pictures, GIFs (moving images), or films to convey messages. Other modes of digital advocacy include [#hashtag campaigns, cartoons, and memes](#), which may be funny or striking to gain attention.

Although digital advocacy may seem innovative and far reaching, it does have its drawbacks. Not all information shared online is accurate or trustworthy and can spread lies and discord, and even encourage conflict and violence. We must be aware that some social media content is designed to stoke division rather than to connect people. Some is biased and presents only one side of the argument. I am sure you can think of some examples that you have come across. For instance, if you look at daily newspapers you will often see the same stories presented from very different perspectives. You will need to use your critical thinking skills to discern whether something online is factually accurate, and you should treat information skeptically, especially if it is inflammatory. Remember peacebuilding is underpinned by the ethos of '[do no harm](#)'.

Here are some questions to think about before embarking on digital advocacy:

1. What is the issue you want to raise awareness about?
2. Is digital advocacy appropriate for your message?
3. Does it conform to the 'do no harm' principle?
4. Who is your target audience – do they all have access to the internet, if not is this the right means of advocacy?
5. How long do you intend your message to be available and how will you ensure your message will continue to be available?
6. What are the risks involved to you and others, and are they worthwhile?

What can you do?

There are many ways, big and small, formal and informal, that you can use to bring about positive change and contribute to peace in your community. For many people, peace first begins within oneself through a conscious effort to tackle internal fears and conflict.

Krishnamurti (1995) frames this the following way:

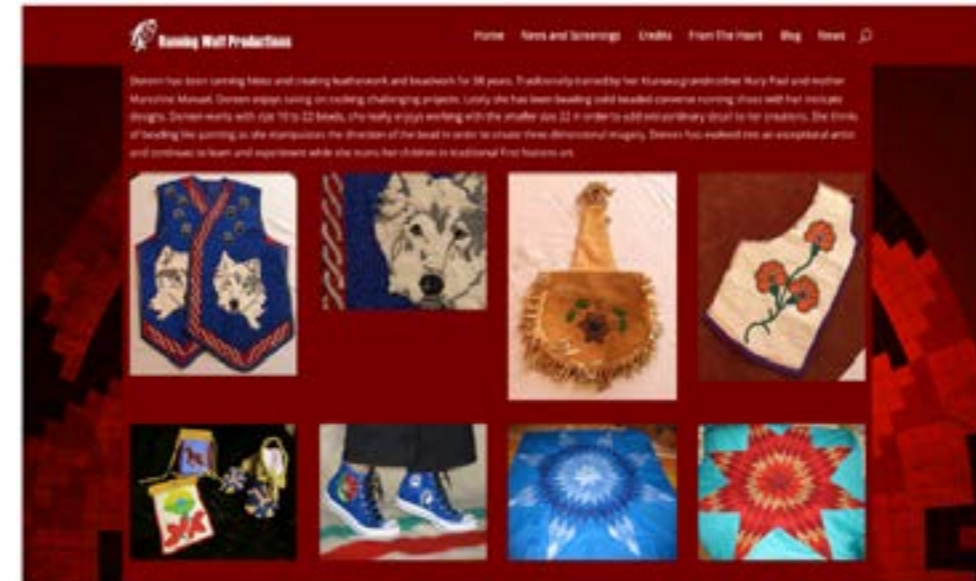
'When the individual is in conflict with himself he must inevitably create conflict without, and only he can bring peace within himself and so in the world.'

Other informal gestures include simple acts of kindness, such as talking with a stranger, holding an open door for someone or offering a reassuring smile. You could join a sports team to get to know people from different backgrounds. Or create art, such as paintings, poetry or storytelling, and share the meaning with those around you. Sharing food brings people together to showcase culture and interact positively.

Here are some other ways in which young people have advocated for peace in small but very powerful ways:



Indigenous young people using rap to raise awareness, bring people together and advocate for change in Colombia.



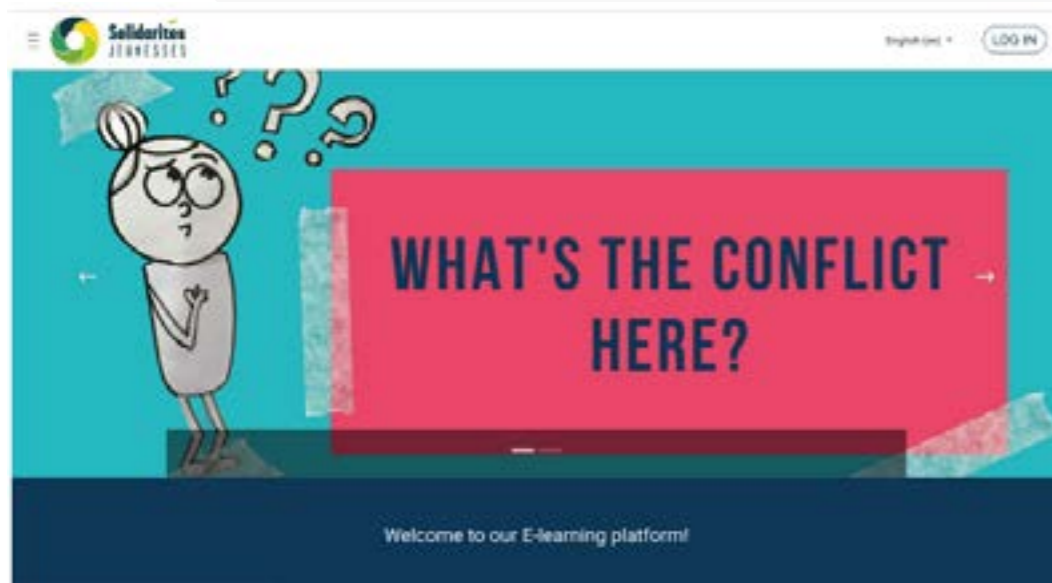
First Nations artists in Canada use weaving traditional and modern beading techniques which communicate culture, stories and values to First Nations communities and beyond.

There are also formal mechanisms you can use to bring about change, such as volunteering with organisations. These opportunities can be short or long term in nature and can happen in your local area or beyond. (See CCIVS for example: <https://ccivs.org/>). Volunteering allows you to develop personal skills, provides experiential learning, connects you with new people and enables you to work towards a common cause or goal. Other formal mechanisms for contributing to peace include involvement in formal educational programmes like university courses where new skills and concepts are gained.

Here are a few examples of ways in which young people advocate for peace in a formal manner:



Loesje poster writing workshops in the European Union bring people together to collaboratively create posters that reflect their collective values and advocate for peaceful change.



Training courses such as Be the Change Erasmus+ online course on conflict transformation.

Student reflection:

- What kind of peace related issues would you like to tackle in your community?
- What kind of activity do you think could tackle these?
- What kind of resources would you need?

Responsible Action

Many peacebuilding activities take place in what we term 'challenging environments'. These may be places with economic insecurity and wealth inequalities, food insecurity, or a 'brain drain' of qualified professionals such as doctors and teachers. Climate change may result in extreme weather events, such as floods, famines and biodiversity loss. There may be a lack of trust in public institutions, with poor governance, corruption and political instability. The conflict may have exacerbated these challenges and created new problems, such as factionalisation, sexual violence, conflict-related disabilities, health crises and displacement. New actors may have arrived to deal with the conflict, such as aid-workers and peacekeepers, which can create new cultural tensions, trust deficits and security risks.

If you are planning peacebuilding activities, you will need to be aware of, and be sensitive to, the local environment. We call this **context sensitivity**. To assess the context, you will need to start afresh, challenging your own assumptions and what you think you already know. Collect as much information as you can and consult widely with stakeholders, recognising their vested interests. Ask yourself lots of questions. What do people actually want and need? What institutions are functional and trusted? Is your project timely and achievable? Who may try to prevent your work?

Before you begin work, make sure you have answered two key questions:

- Why is your project needed?
- How will it make a difference?

Summary

This lecture has introduced you to the concepts, domains and skills of advocacy with respect to peacebuilding. Advocacy alone cannot always achieve peaceful resolutions to conflicts, but it is most effective when it is able to tackle injustices and transform conflict. Peacebuilding advocacy takes place in many domains of society, including sports, the arts and online. Anyone can engage in peacebuilding advocacy, but it is important to consider your actions carefully to 'do no harm'. The next part of the module will introduce you to behaviour change theory and in particular how you might use this to assist you as a peacebuilder and help you devise a peacebuilding activity.

Group Activity 1: Integrating ex-combatants back into the community

Background

You live in the country of Fruitbowlia, which is one of the most deprived regions of the world. The country has experienced riots over the past three years between the Lemons (the majority) and the Limes (the minority). Both the Lemons and Limes come from the same Citrus ethnic group and speak the same language but are religiously diverse. These riots have led to organised military operations by the Lemons against the Limes. The Limes, in response, recruited combatants, including youth, to fight the Lemons in guerrilla actions.

A ceasefire exists between the two groups and subsequently both sides have recently negotiated a settlement. Under this new agreement both the Lemons and Limes will share power in the form of a power sharing government.

The riots and armed conflict have wreaked havoc on some areas of the country. Roads and bridges were destroyed, clean water supply was affected, and power supplies were damaged. The hospitals were looted leaving only basic healthcare facilities. Governmental infrastructure and the banking system have been greatly affected and provide patchy and basic services. The economy has deteriorated, and in many areas, people have resorted to bartering to get daily basics. In addition, many people were left traumatised by the violence they experienced, including the youth who were recruited into the militia (often against their will).

The new agreement between the Lemons and Limes brings hope that there is a concrete way forward. Unfortunately, when negotiations were taking place the politicians and other stakeholders did not address the issue of the reintegration of former combatants into their communities. This leaves former combatants in a place of limbo and further exclusion from society and their communities.

Your task

You have determined that the situation of former combatants in your community needs your urgent attention. These people need support to be reintegrated back into your community. You recognise the losses and trauma that they may have experienced and the need for them to be part of the rebuilding of the country.

Your task is to draw upon the traditional mechanisms used to mediate and bring people together. You will need to identify what culturally appropriate mechanisms you would use to support these ex-combatants and consider what your priorities are, how to leverage resources and get support from others. Think about the following and as a group create a presentation which addresses the following questions.

1. Who do you need to be involved with?
2. What form of advocacy will you use?
3. What change do you expect to see as a result of your activities?
4. What is your timescale and what resources you would need?
5. Are there any risks involved, if so, what are they?

At the end of the activity you will be expected to give feedback to the wider group. The remainder of the time will be taken up by a discussion on common issues raised.

Lecture 2: From peacebuilding advocacy to behaviour change

From advocacy to action

Students to do a quick brainstorm as follows:

- How do you think advocacy can be translated into action?
- Do you have any examples of peacebuilding actions that have resulted from advocacy?
- How did this transformation happen?

In peacebuilding, we use advocacy and other forms of action to tackle the root causes of conflict, as this allows us to truly transform conflict rather than resolving it superficially. This often involves persuading people to change harmful behaviours that are driving or exacerbating the conflict. It is not easy for people to change behaviours, as these are often deeply rooted in culture, tradition and social norms. Think of a conflict where someone has been dispossessed of their land – it may be that the state needs to change its behaviour around enforcing the law, or that social norms around inheritance need to change, or that discrimination against marginalised groups needs to be addressed. The background to and current manifestation of tension and conflict are always complex and this inevitably means that addressing these issues is also complex.

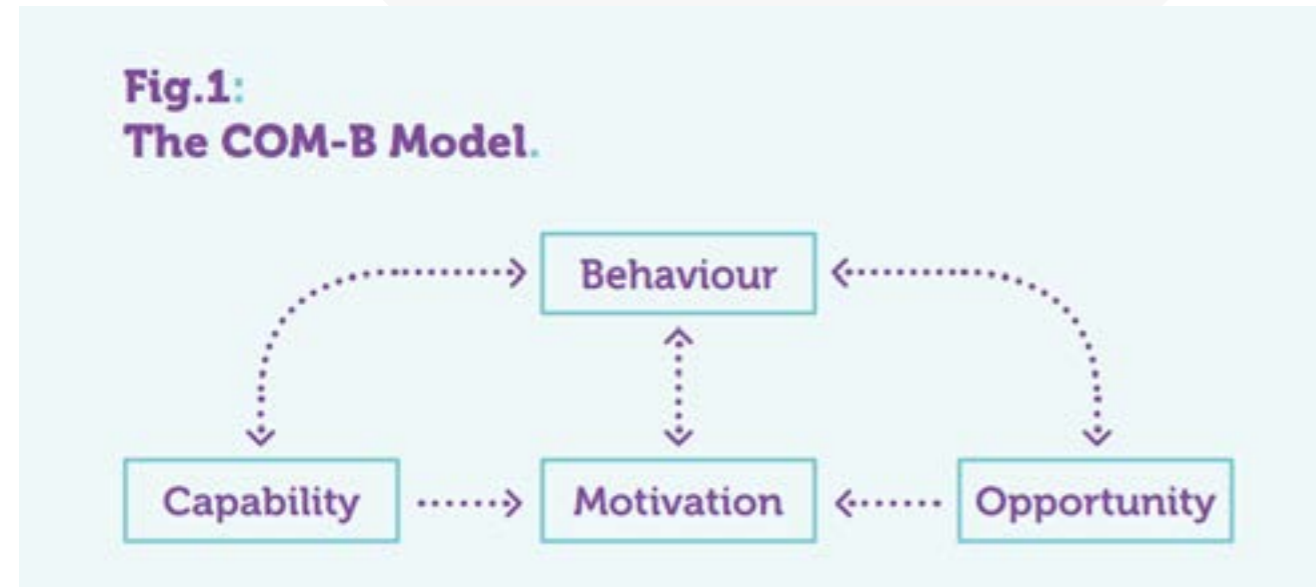
Changing people's behaviour and transforming social norms is not simple and requires an understanding of the issue that is the source of the tension or conflict, people's beliefs and perceptions of the issue, the rewards and sanctions different elements of society impose on individuals to ensure their compliance. We also need to identify key influencers within the community who can be used to facilitate change.

The COM-B Model

One way of conceptualising the complexities of achieving behaviour change is the COM-B Model. This model proposes that there are three components to facilitate behaviour change of individuals and communities and transform harmful social norms that might be responsible for tension and conflict:

1. **Capability** - to change a behaviour, people need the knowledge to understand that their current behaviour is harmful. This can be done through awareness raising and advocacy activities. To be effective this should be culturally sensitive and context relevant.
2. **Opportunity** - people must believe that they can change their behaviour (i.e., go against current social norms) without sanctions being imposed on them by their social group and community. Opportunities usually occur through dialogue and interventions that give individuals and communities the chance to discuss the harmful nature of existing social norms and to agree to replace them with more appropriate norms.
3. **Motivation** - people must see the value of changing their behaviour and be assured that changing their behaviour will not disadvantage them or their family. This involves attitudinal change which can be achieved when activities and interventions give individuals and communities the skills, competencies and opportunity to question harmful social norms.

As we can see in the model (which is shown in Figure 4.2), to be fully motivated to change behaviour people must first have the capability and opportunity.



Source: [A guide on the COM-B Model of Behaviour](#)

Figure 4.2: The COM-B Model.

Student reflection:

- Can you identify a social norm that is producing tension and conflict in your community?
- Why is this the case?
- What are the barriers to change?
- How does COM-B help you understand the situation and identify what interventions or activities are needed in the community to change this harmful behaviour?

From Model to Practice

Influential People Mapping

All families, communities and neighbourhoods have influential people that they look to for advice and guidance. We call these people influencers. They are often seen as guardians of tradition and culture. Different sections of the community may well have different influencers and so it is important to identify who these people are so they can be brought onboard in the peacebuilding process and can act as facilitators of peace. Bringing influential people into the peacebuilding process usually means that social norm change can happen at a faster rate and is less disruptive. Engaging with these individuals is very important.

Student reflection:

- In your home community or university who are the key influencers?
- Do the types of influencers differ according to the characteristics of the cohort being targeted, namely age and gender, religious and/or political affiliation?
- Is it possible to map the standing of these influencers within the community or university?
- Which ones would you target first if you wanted to address a potential conflict situation?

Alternatively, there may be influential people who do not agree with your point of view or do not agree with the change you are requesting. These people are what we term as 'spoilors' and are difficult to engage with as they can work to undermine your cause. As well as identifying influencers who can act as agents of change, you also need to identify those who may be obstructive and spoilors. These people need to be handled very differently and with sensitivity so that the principle of 'do no harm' is adhered to.

Student reflection:

- In your community or university can you identify influencers who might be sympathetic to your cause?
- Those who might not be sympathetic?
- How would you propose to deal with 'spoilors' without creating more tension and discord?
- Share your thoughts with your neighbour.

Using COM-B to Plan Peacebuilding Activities

By combining COM-B with influential people mapping, effective behaviour change action can be implemented. Influencers and stakeholders can be targeted and culturally sensitive capability, motivation and opportunity activities can be devised and actioned. This can produce a plan of activities that can be monitored and evaluated and revised as the context changes. Figure 4.3 provides a template that you can use in your own peace action planning ensuring that the end goal of behaviour change is emphasised, with a clear strategy of change.

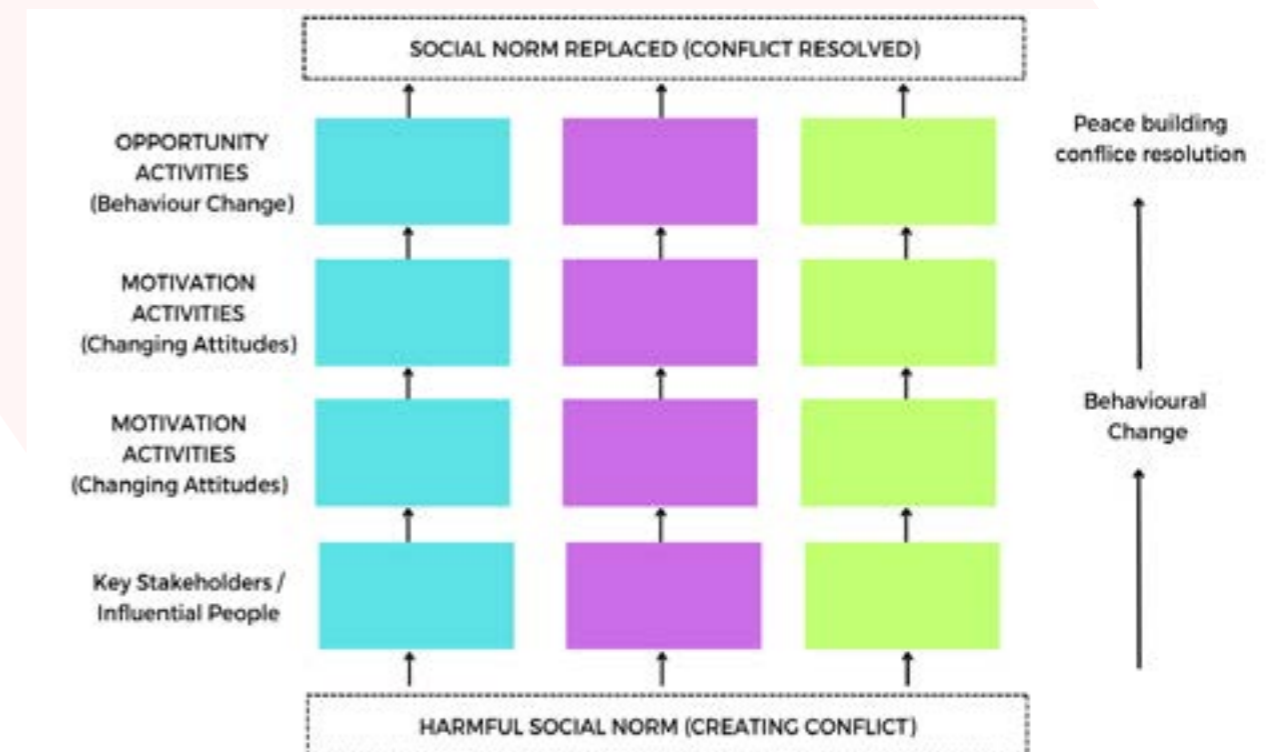


Figure 4.3: Using COM-B combined with Influential People Mapping to produce a Theory of Change.

(source: Barrett, 2023)

Managing Expectations

In any development or peacebuilding activities, it is important to manage the expectations of the people and communities you are working with. If the solution to the problem was obvious and easy to implement then the issue would already be resolved. Remember such situations are complex and feelings of injustice often deeply rooted. It is important that you do not over promise when undertaking your peacebuilding activities. Be realistic.

Sustainable Change and Exit Strategies

The template illustrated in Figure 4.3 will enable you to ensure that peacebuilding actions are sustainable, namely owned by the community. This ensures that when you exit the situation that peacebuilding will continue in the community as it is owned by the community.

There are also ways to 'soften' an exit:

- ◇ Be open about the length of time the project will run, from the onset and do not over promise about what will happen afterwards.
- ◇ Communicate and celebrate the successes of the project with project participants and communities, so that they can have a stronger sense of achievement.
- ◇ Wind down project activities over a responsible timeframe, so that it is not a shock.
- ◇ Keep your promises about the things that will be done before exiting.

(Laura Payne, Islamic Relief 2020).

Summary

This lecture has introduced you to some tools that can help you plan and implement peacebuilding actions that will move beyond advocacy to achieve sustainable behaviour change resulting in positive peace. Please think about what you have learnt in this unit and make a list of what tools you can apply to peacebuilding in your community, considering what the outcome is that you are working towards and how you will ensure that it is sustainable when you leave. The following group activities will give you the opportunity to apply the knowledge you have gained and give you confidence to become peacebuilders.

Seminar 1: The Behaviour Change Process

As we have learned, effective peacebuilding action depends on making structural changes in society, this often involves people changing their behaviours. To change, people need to have the capability (knowledge), opportunity and motivation to change. We would like you to work in small groups to dramatise this process.

You will need to:

1. Devise a scenario in which a person is demonstrating a harmful behaviour which is exacerbating tension and/or conflict.
2. Show how the person goes on a journey to change their behaviour.
 - How does the person gain the knowledge that their behaviour is harmful? For instance, do they take part in a training or encounter someone who explains the impact of their behaviour on others?
 - How does the person gain the opportunity to change their behaviour? This will probably involve some change in the social norms of the surrounding community so that individual people feel more confident in making new choices.
3. Show how the person is motivated by their newfound capabilities and opportunities and can actively change their behaviour. You may also like to show the impact of this on peacefulness within the community.

Please prepare and rehearse your short (5 minute) play within your groups. You will perform your play for your classmates and can reflect together afterwards.

Seminar 2: Reflecting on Peacebuilding Action – The 'Yes' 'No' Game

In this final exercise we will review what we have learned in this Unit through an interactive game. First, you and your classmates will form a circle(s) standing upright. The trainer will read out short peacebuilding dilemmas to you, and you will need to answer 'yes' or 'no' by taking a step in one direction or another. To answer 'yes' take a step into the circle. To answer 'no' step back from the circle. You will have the opportunity to expand on why you answered in a particular way. We encourage you to situate it within the material you have learned in this module, and if possible, to contextualise within your own community.

Here are the following peacebuilding dilemmas we will cover:

1. A poor woman steals food from a market trader. She apologises and the market trader accepts her apology. Is this peace?
2. Politicians, military men and rebel leaders from different factions in a war agree to end a conflict. They will share power with each other. Is this peace?
3. An international NGO is given funding to run a local peacebuilding project and plans the activities before they arrive in the community. Is this peace?
4. A university hires armed security guards to manage student disputes that have turned physical. Is this peace?
5. Children from minority communities are denied schooling unless they take on the language and customs of the majority population. Is this peace?
6. In a small oil rich country there is free healthcare and education. Everyone has a job, and no one must pay tax. It is not democratic, and protest is punished. Is this peace?

The session will end in a general discussion of the dilemmas we all face as peace builders. Then spend a few minutes thinking about your own personal 'rose and thorn' of the module. By this we mean the thing you like the best and the thing you liked least and be prepared to share with your group.

Additional resources



Amplify Change [Transforming Social Norms](#)

[BUILDPEACE Handbook for Learners](#)

Chambelland, C. (2018) [Art, a Miracle Remedy for Peace?](#)

Clarke, F., Jones, A. And Smith, L. (2021) [Building Peace through Sports Projects: A Scoping Review. Introduction to Peacebuilding: An Islamic Relief Practitioners Guide.](#)

Expert Program Management [Influence Mapping](#)

Gender and Resistance to Violent Extremism [Book of Stories](#)

Institute for Economics and Peace (IEP). [Positive peace case studies: Uganda, Ethiopia, The Philippines & Australia](#)

Krishnamurti, J. (1995) The Book of Life. Blackwell, Oxford

Lederach, J.P. (1997) Building Peace: Sustainable Reconciliation in Divided Societies. US Institute of Peace Press, Washington D.C.

US Institute of Peace Press, Washington D.C.

Payne, L and Islamic Relief (2020) [Introduction to Peacebuilding](#)

Power Tools [Stakeholder Influence Mapping](#)

Stafford, W (2023) Wess Stafford Quotes 2023.

West, R. and Michie, S. (2020) [A brief introduction to the COM-B Model of behaviour and the PRIME Theory of motivation](#)

Student Reflections:

At the end of this Unit you should be familiar with the frameworks, models and concepts listed in Table 4.1. If there are any that you feel you unfamiliar with, then please read Unit 4 notes again, speak to your trainer and/or read some of the additional resources listed above.

Framework/Model/Concept	I feel familiar with this Framework/Model/Concept	Reflections and any comments on further study or reading
What is Advocacy		
Domains of Advocacy		
Who is involved in advocacy		
Lederach's Pyramid of Actors and Approaches to Peacebuilding.		
Arts and sport as tools for peace		
Digital Advocacy		
Responsible Action		
The COM-B Model		
Influential People Mapping		
Theory of Change		
Managing expectations		
Sustainable change		
Exit strategies		

Table 4.1: Frameworks, Models and Concepts covered in Unit 4: Student reflections

Thank You and Good Luck!

We hope you have enjoyed studying this module and now feel motivated to become a peacebuilder/agent in whatever sphere or context your skills maybe needed.

We wish you luck in all your endeavours and look forward to living in a more peaceful world.



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