



CONFLICT & volunteering

[How to deal
constructively with conflicts
in relation to international
voluntary service



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FOREWORD

The work of CCIVS is an important part of the Global Movement for a Culture of Peace, as it was called by the United Nations General Assembly in its 1999 landmark resolution on the culture of peace. Most recently, this has been expressed in the CCIVS contribution to the report, *Youth for a Culture of Peace*, submitted to the United Nations initiative "Alliance of Civilizations." Thus it is a special pleasure for me to introduce this publication.

Let me share with you three brief thoughts on the value of conflict and conflict resolution in the context of the movement for a culture of peace.

1) Conflict may be good or bad. When it disrupts our social relations and our work, conflict is bad. But, on the other hand, the struggle for justice, democracy and peace is a kind of conflict that we should seek rather than avoid. As Martin Luther King said, "He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it." The key, of course, is to struggle against injustice with the methods of non-violence, as Martin Luther King learned from Mahatma Gandhi.

2) Conflict resolution is a powerful tool that can be used for many purposes, good and bad. Conflict resolution makes our lives more enjoyable by resolving the conflicts that threaten to divide us from those whom we love and with whom we work. Conflict resolution is good when it helps to ensure effective results in projects like those of CCIVS, but not if it is used simply to increase production by workers in a situation of exploitation.

3) Conflict resolution is an important aspect of non-violent power. It is needed to ensure unity of purpose in organizations and groups that are struggling for justice. We saw this when I was working with the UN to help the people of Burundi develop a national culture of peace program. We learned that the *bashingantahe*, the traditional elders who practiced a form of conflict resolution, had been systematically suppressed by the colonial powers and their successors. Why? Because the colonial powers recognized that the conflict resolution efforts of the *bashingantahe* promoted the unity of the people and hence their ability to resist colonial oppression. Hence, one of our major tasks was to seek out the few remaining *bashingantahe* and enable them to teach their talents of conflict resolution to the new generation.

I hope that these thoughts may be of use to you in your important work.

David Adams was the Director of the United Nations International Year for the Culture of Peace under the responsibility of UNESCO in 2000 and now works with the *Fundación Cultura de Paz* and various Internet initiatives for the culture of peace.

For further reading

- *Fundación Cultura de Paz*: <http://decade-culture-of-peace.org/>

- UNESCO's Culture of Peace website: <http://www3.unesco.org/iycp/>

Culture of Peace

In 1998, the United Nations General Assembly defined Culture of Peace as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations". In 1999, it was decided that responsibility and actions needed to be taken in this direction by various stakeholders. The aim of International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) is to make the movement for a culture of peace larger and stronger. Eight main domains of actions at national, regional and international level have been defined:

- foster a culture of peace through education
- promote sustainable economic and social development
- promote respect for all human rights
- ensure equality between women and men
- foster democratic participation
- advance understanding, tolerance and solidarity
- support participatory communication and the free flow of information and knowledge
- promote international peace and security



CHAPTER 1

Introduction and background

About this publication

Introductory remarks

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". (Initial phrase of the constitution of UNESCO)

"Conflict [is] a creative opportunity. [...] Within each conflict lies the potential to move the relationship, the situation or the system forward." (Cornelius & Faire 2007:XVIII/2)"

"The best method of fighting against those who serve violently is to serve non-violently" Pierre Ceresole - founder of SCl (from spaceforpeace.net, 10/07/07)

The Co-ordinating Committee for International Voluntary Service (CCIVS) brings together organisations engaged in international voluntary service (IVS), and a common element in the work of all these organisations is to build international and inter-communal understanding. The organisations themselves may be confronted with conflicts within their own organisations or between the participants on their projects. Such conflicts may be a result of prejudices about "the other", of disagreement on how to organise a project, of communication problems or of opposing value systems. These conflicts are not necessarily of a very serious nature, but they are, nonetheless, part of their reality. If organisations consciously and constructively try to prevent, deal with and resolve such conflicts, they do not need to be destructive or negative, and they may have the potential to lead to positive change.

A number of organisations run or support projects in areas recently or currently torn by major political, social or religious conflicts or wars. They must have the capacity to prepare, organise and carry out effective projects in such areas (see Chapter 5).

One of the main aims of CCIVS is to provide member organisations with resources or support that will allow them to further develop and improve their work. This publication aims to contribute to organisations' capacity to deal with conflicts constructively and thus contribute to the fulfilment of our common vision of international cooperation, intercultural understanding, local development, global solidarity and peace. We hope the publication will raise awareness, encourage reflection, and present possible ideas and strategies of how to deal constructively with conflicts.

The question running through this publication is: ***How can the issue of conflict be addressed in the context of an international voluntary service project?***

We cannot provide a complete answer, one specific recipe, or the perfect guide or

toolkit, but we can raise awareness, encourage reflection and discussion, in order to strengthen the competences necessary for dealing with conflicts.

Background to this publication

CCIVS has worked for reconciliation and intercultural understanding since it was established in 1948. It played a significant role in the days of the Cold War, creating contact and friendship across the "Iron Curtain". More recently, with the support of UNESCO, CCIVS has organised a number of seminars and workcamps on conflict and peace issues in Africa - in Namibia (1993), Liberia (1997), the Democratic Republic of Congo (2001), Zimbabwe (2003), and Kenya (2004). Many CCIVS member organisations have been active in conflict areas, as can be seen in the examples in Chapter 5. All these activities have raised awareness and have highlighted the necessity of finding constructive strategies to deal with conflict.

In the action plan defined by the General Assembly of CCIVS in Kenya 2004, it was decided that one of the project areas to be given high priority during 2005-2007, should be "conflicts and emergencies". One of the activities decided upon was to update the existing publication "Volunteering in Conflict Areas", published in 1997, which contains theories and reflection on ("macro-") conflicts in general, as well as examples of IVS projects taking place in zones of conflict. Since then CCIVS has also identified the need to widen the understanding of "conflict" to include smaller scale ("micro-") conflict e.g. between individuals or within organisations. For instance, during the compilation of the module on Cultural Diversity, CCIVS became increasingly aware of how a constructive approach to cultural diversity² is closely interlinked with and dependent upon a conscious and constructive way to deal with conflicts. This is why this publication is more than a mere update of the 1997 publication. Whereas the main part of the publication will deal with conflicts between people and within organisations which take place on a daily basis, Chapter 5 will be fully devoted to volunteering in (post)conflict areas. At the same time, it is important not to divide the reflections completely, as interpersonal and societal conflicts are interrelated.

How to read this publication

To help you make best use of this publication, we will briefly explain the structure and the layout.

OUTLINE: Chapter 1 will provide you with some history of the IVS movement. Chapter 2 introduces concepts and theories relating to the issue of conflict, with the aim of promoting reflection and raising awareness on the theme. In Chapter 3 the focus will be on the specific reality of IVS, giving examples of conflict situations and ways of dealing with them. Chapter 4 provides a number of ideas, tools, games and exercises, which can be used in projects, training courses and semi-

Note

Throughout the publication international voluntary service will be referred to as IVS.

nars. Chapter 5 will deal with volunteering in (post)conflict areas and present concrete project examples coming from around the world, as well as some general reflections and recommendations.

You will find some boxes that contain illustrative examples, or related discussion topics, or links and resources to further reading.

THEORY+PRACTICE, REFLECTION+EXERCISES: We encourage you to read also the background and theory, as we believe it is important to have reflected upon certain issues and aspects in order to carry out a fruitful exercise. To keep in view the connections between the different levels and chapters, we will regularly present different links that relate to specific parts of the publication.

START WITH YOURSELF: To a large extent a "conflict sensitive approach" begins with questioning yourself and your behaviour. *How do you react if you feel frustrated or angry? How do you communicate when you find you are being disrespected? How do you react when a group of people are fighting? How do you deal with conflicts that originate from cultural differences and values?* Since conflict is a subject that cannot be learned by heart, a capacity to respond to conflict is connected to a process of reflection. We therefore encourage a constant reflection, and not at least self-reflection, throughout the reading of the publication.

The international voluntary service movement: some history³

International voluntary service (IVS) grew directly out of a response to conflict. Pierre Ceresole, a Swiss pacifist who had observed the massacres and hatred of the First World War, was present at the inaugural meeting of the Fellowship of Reconciliation in 1919. A German delegate, Walter Koch, whose brother had been killed at Verdun, rose to speak: "We have been talking for two days now", he said. "Is talking all we can do?". He proposed something practical and creative - to work together on reconstruction. Ceresole decided to take action. He found Esnes, a devastated village near Verdun in France, which was ready to welcome an international group of volunteers.

The first workcamp

For the first workcamp, volunteers from Germany, Britain, Hungary, Switzerland, Austria and the Netherlands came together to work with the French villagers of Esnes to reconstruct their homes. Any person of goodwill was welcome. Ceresole was a pacifist; his brother, a Colonel in the Swiss army, also took part. The work went well for several months but after a time some of the local people felt that their presence was "an insult to the dead of France" and the German and Austrian volunteers were asked to leave. This wrecked the whole idea of a reconciliation project and the project came to an end.

Despite this setback, this first project illustrated the potential - that working side by side to achieve a common task, living, eating and relaxing together enables people to learn to understand each other in a way that no other activity can. Convinced of this truth, Pierre Ceresole and his colleagues went on to establish Service Civil International (SCI) which, in the inter-war years, brought international teams together to respond to emergency situations - floods and avalanches in France and Switzerland; an earthquake and flood in India (the first time Indians saw Europeans labouring as equals); and a small town demoralised by unemployment in Wales.

Others took up this model of voluntary service: Quakers were involved in some initiatives (and in SCI). The origins of the Christian Movement for Peace (CMP), now Youth Action for Peace (YAP), also goes back to 1921. But it was really after 1945 that there was a much larger flowering of IVS. New organisations sprang up, mainly in Western Europe, with the primary aim of post-war reconstruction and reconciliation. These included Concordia in the UK and France, IJGD in Germany and a number of new SCI and CMP branches. Other international networks were also created in some cases from an initial US-German contact: ICYE (International Christian Youth Exchange, now International Cultural Youth Exchange) and AFS, the American Field Service with its European offspring EFIL (European Federation for Intercultural Learning). Despite the fact that several organisations initially stressed their Christian inspiration, they did not make any distinction based on race or religion and in most cases explicitly define themselves today as secular.

This proliferation of volunteer activity lacked any kind of coordination. At a UNESCO conference in 1948 this problem was addressed by the creation of the **Coordinating Committee for International Voluntary Service (CCIVS)** with an office in UNESCO's headquarters in Paris, where it is still based. From a mainly European start, membership of CCIVS widened over the years to include new organisations in Asia, Africa, the Americas and in the then socialist countries of Eastern Europe. These organisations have peace and inter-community understanding high on their list of priorities, but they are also concerned with social justice, human rights, the environment and grass-roots development. International workcamps and longer term volunteer exchanges are the principal ways of working towards these objectives.

What is a modern workcamp?

Workcamps vary greatly according to the country, the culture and even the individual project. Having said that, an average workcamp today might consist of 10-30 volunteers, open to all, but most volunteers are aged between 18 and 30, coming from different countries; or sometimes from different cultural or social backgrounds within the same country. They live simply and communally for a

period of 2 to 5 weeks, usually with the participation of the local community in the work and in the hosting of the camp. Special qualifications or experience can be useful but are usually not required - just the motivation to do useful work in an international and culturally diverse atmosphere. Most organisations provide training, especially for workcamp co-ordinators. Food, lodging and local transport is normally provided.

Longer term voluntary service

Many of the organisations which run workcamps, also exchange volunteers for medium term (3-11 months) or long term service (a year or more). Such placements are often in more specialised projects where particular skills and experience are sometimes needed. The main focus of IVS projects of any length lies however on the experience of living together and the acquisition of capacities and attitudes such as intercultural competence and active citizenship on the part of the volunteers involved and of the local people they work with. The European Union appreciates the value of international volunteer exchange and it has established the European Voluntary Service (EVS) which also encourages the recruitment of disadvantaged young people.

Since the 1950s and 1960s there have also been many programmes of long term volunteering in "developing countries" with the aim of aiding development and funded by the governments of the "developed" countries e.g DED in Germany, VSO in the U.K., or government-run as in the case of the U.S. Peace Corps. Development cooperation of this kind has seen the "volunteers" in effect become paid "development workers" whose mission is the transfer of knowledge and capacities. In 1970 **United Nations Volunteers** (UNV) was established under the authority of UNDP. UNV works for development through the UN system with a majority of volunteers now coming from "southern" countries. UN volunteers are generally over 35 years of age and are recruited on the basis of several years of professional experience.

CCIVS and conflict

At the height of the Cold War, CCIVS played an important role in promoting exchanges between the youth movements in the communist countries and voluntary associations in other parts of the world. With its base at UNESCO, CCIVS was seen by both sides as a neutral intermediary. In the 1990s, many new, smaller conflicts broke out and CCIVS members felt that they should have a role in addressing them. A resolution at the CCIVS General Assembly in Moscow in 1993 was followed by a seminar in France in 1995 at which IVS organisations were urged to study the dynamics of the conflicts that faced them and to try to take appropriate action. The 1997 booklet was the result of this seminar. This publication has a larger perspective on conflicts, also focusing on the everyday interpersonal conflicts that take place in the projects. Thus, for several reasons, the theme of conflict

is highly relevant for CCIVS and its member organisations.

"We believe that young people have an essential role in our societies to act within the conflicts and in the promotion of non violent values and attitudes. It is important that young people become aware that there are non-violent ways to deal with conflicts and to provide them with knowledge and skills to change the aggressive trends of our societies." (Youth Action for peace, http://www.yap.org/index.php?tab_id=4&link_id=3&link_pos=2).

We have no illusions. IVS organisations are small and have few resources. Yet they have a formula that has been shown to be successful on a person to person scale; in situations of community tension which could lead to conflict; and in places where post-conflict healing and reconstruction are needed. The examples in this publication show that, in spite of difficulties and disappointments, voluntary action can be successful and that, as Walter Koch suggested in 1919 (see page 10), talking is not the only thing we can do.

"We believe that young people have an essential role in our societies to act within the conflicts and in the promotion of non violent values and attitudes"

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¹ The constitution is available at the UNESCO website, translated into six languages (http://portal.unesco.org/en/ev.php-URL_ID=15244&URL_DO=DO_TOPIC&URL_SECTION=201.html)

² No size can fit all CCIVS: <http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/culturaldiversity/nosizecanfitall/x1.html>

³ The chapter on history has been written by Nigel Watt.

For further reading

- CCIVS website: www.unesco.org/ccivs

- T-Kit (no. 5) International Voluntary

Service Youth Partnership

CHAPTER 2

About conflicts

**Conflict is part of life.
As individuals with different needs, tastes, views, values and personalities, sooner or later we are bound to clash.**

To be able to prevent, resolve and transform conflicts better, we should try to understand and analyse what conflicts are about, and then reflect upon what is the best way to deal with the specific conflict. In this chapter the aim is to present a theoretical background and some reflections on conflict - on important related concepts, how conflicts can be understood, and how they can be dealt with.

GUIDING QUESTION:

What concepts, tools and strategies can help us to better understand and deal with conflicts?

Different perspectives - different understandings

There are many ways of understanding conflicts. Different perspectives emphasize different aspects. Different countries or cultures approach and deal with conflicts very differently. Any point of view regarding conflict is thus influenced by pre-conceptions. We encourage readers to keep a critical perspective, and to bear in mind that there is no absolute truth or magic recipe for the comprehension of the causes, effects and management of conflicts (see also pages 6, 16, 27).

What is conflict?

Conflict takes many different shapes: it may be played out between friends, within an organisation, or between states. It may have various consequences: feelings of frustration and unhappiness, arguments, even violence. There are many different definitions and ideas of what conflict is. Below you will find a few examples.

> *"Conflicts are disagreements that lead to tension within and between people"*¹.

> *"[Conflict] is the expression of disagreement over something important to both (or all) sides of a dispute"*².

> *Conflict is part of life. As individuals with different needs, tastes, views, values and personalities, sooner or later we are bound to clash. Its scale may be small or large.*

Conflict can flare up between neighbours or between countries; cleaning up the kitchen or cleaning up the environment. It happens in the briefest interactions with strangers and in our most intimate relationships. (Cornelius & Faire 2007:1).

> *In Chinese, the sign for conflict is made up of the signs of danger and opportunity*³.



All definitions are different but they also show some similarities. The first definition highlights two points. The disagreement refers to the issue in question: what is the conflict about? The tensions refer to the relationship between the people involved: how is the relationship between the actors? Not all disagreements lead to conflict. When you try to understand and deal constructively with conflicts, a use-

ful first step is to separate the issue from the relation and the problem from the people involved. By separating the "WHO(s)" from the "WHAT(s)" you will get a better understanding of the conflict and it can become easier to avoid personal attacks, direct confrontation or other destructive behaviour⁴.

The conventional approach is usually to view conflict as something negative and destructive. That is why many people and organisations are eager to avoid or suppress conflicts⁵. However, conflicts can also have a positive effect when the parties involved are ready to learn the lessons and not to pretend that all is well. As the Chinese sign illustrates, conflict can both be a danger and an opportunity. If dealt with properly, conflicts can lead to improved situations and relationships.

In the discussions that follow we deal with issues that sometimes appear abstract. So at this point we want to introduce two examples of conflict situations. We hope that by referring to these examples you will more easily understand the concepts and issues.

CONFLICT EXAMPLE 1: AT THE OFFICE

John and Emma work together as paid staff for an IVS organisation. They have a different idea of time management. Emma is always late and John gets very angry.

CONFLICT EXAMPLE 2: AT THE WORKCAMP

Maria is the workcamp coordinator of an international workcamp. Pedro does not approve of her leadership style. He wants to lead the group and tries to convince people to support him. Maria is very angry with Pedro.

There are many different types and levels of conflict: some are between two people (interpersonal), some are between groups, or within an organisation, and others are international (see Chapter 5 on projects in [post-]conflict areas). Some talk of "micro" and "macro" conflicts to separate these levels. However, often it is not possible to say that one conflict is only interpersonal, or only international. A conflict with someone of another culture or nationality may be connected to the political or historical relationship between your home countries, e.g. a Czech and a Russian, a Chinese and Japanese. Similarly, even in international "macro" conflicts, interpersonal issues may influence the conflict. The different levels are often interlinked. It might help to think of conflicts as a concentric circle illustrating how the different levels are closely interlinked and dependent on each other.

Related concepts

Communication and intercultural learning are concepts that are relevant to our context, and we will touch upon these issues. Before deepening our understand-

When you try to understand and deal constructively with conflicts, a useful first step is to separate the issue from the relation and the problem from the people involved.

Discussion topics

Have you recently experienced any conflicts with another person? Have you experienced any conflicts within your organisation or in a project where you participated?

In communication there is always a sender, who sends a message to a receiver. Messages can be verbal or non-verbal.

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ding of what conflict can be about, here is a brief introduction to the concepts.

Communication

Communication takes place everywhere. Communication links people with people, and through it we gain information and knowledge. In communication there is always a sender, who sends a message to a receiver. It can be seen as a process or exchange of information or meaningful interaction. A message can contain practical information, but it can just as well express feelings.

Messages can be verbal or non-verbal. Verbal communication means the exchange of spoken or written words. Through discussions, e-mails, letters, lectures, telephone calls, a message is transmitted in the form of words. However, there are many different ways of communicating that are non-verbal, some without using language at all. The way you greet someone, shake someone's hand or kiss someone on the cheek or raise your eyebrows, your "body language" during a conversation - all these send a message. Sometimes you may say something but your "body language" says something else. Communication is not always easy!

Communication is highly cultural. The words you use, the way you greet people are a result of your cultural background. Eye contact can be a sign of respect, but it can be seen as insolence. Lack of communication, unclear communication or intercultural differences in expression can lead to misunderstandings - even conflict. It is therefore crucial to be aware of the importance of communication, since it can prevent misunderstandings but it is also the key to dealing with conflicts in a constructive way. We will later use the example of NonViolent Communication (see pages 28, 43) as an approach. In an intercultural context such as in voluntary projects, the ability to communicate (expressing yourself, interpreting the other, being aware of differences) is closely linked to being capable of dealing with conflicts in a constructive way and facilitating intercultural learning.

Intercultural learning

One of the most important aims of IVS is to promote intercultural learning and understanding.

Cultural diversity is the uniqueness and plurality of the identities of the groups and societies making up humankind as a source of exchange, innovation and creativity" (UNESCO Universal Declaration on Cultural Diversity)

Intercultural learning is the deep understanding in practice (while interacting with others) of cultural diversity. ^{6"}

For further reading

To know more on intercultural communication, see Chapter 1 in No size can fit all: http://www.unesco.org/ccivs/NewSiteCCSVI/CcivsOther/culturaldiversity/no_sizecanfitall/x1.html

Cultural diversity is a complex concept. Many different, unique cultures make up our societies. Cultural diversity refers to the mixture of different identities, experiences and backgrounds. It contributes important perspectives, capacities and creativity to our society. Migration, urbanisation and greater international mobility have all contributed to our increasingly diverse societies. To make the most of cultural diversity, respect and intercultural understanding are needed. It needs to be understood and lived in practice. In IVS projects there is cultural diversity, but this does not in all cases result in intercultural learning.

Intercultural learning can be seen as the active and lived experience of learning more about yourself and other people, your own and other cultures in an atmosphere of respect and understanding. Intercultural learning is also difficult to define and to recognise or "measure".

A major purpose of this publication is to show that the competence to deal constructively with conflicts is closely linked to a setting which allows for deeper exchange and fosters intercultural learning. Cultural diversity and intercultural learning go far beyond the encounter of people from different countries. Volunteers are not only from different national backgrounds but their identities vary according to gender, socio-economic background, sexuality, educational level, family situation, belonging to subcultures etc.. In other words, encouraging intercultural learning is not merely about providing space to share and recognise national particularities - it is a general approach that values the cultural diversity and promotes understanding - and peace. It is about being able to put ourselves in the situation of the other, to step out of our "ethnocentric shoes" (see below).

To make sure intercultural learning is really happening, it is useful to have someone to facilitate the process, e.g. the workcamp coordinator on a workcamp project. Encouraging a positive way of dealing with differences - to see them as a richness - will also help us to be able to prevent destructive conflicts, or to deal with them in a constructive way if they occur (see also page 45).

Ethnocentrism⁷ means believing that the ways of thinking and acting of our own culture is "the most logical, the most preferred - in short, the "best".. "

The idea that you value your own culture more highly can be an unconscious one, and that is why it is useful to be aware of, and to question, your own and others' perspectives. "They are crazy in that country, why do the women wear hardly any clothes?" or "They are crazy in that country, why do the women wear veils?"

Understanding conflict

To deal with and resolve any conflict, it is crucial to have some instruments to help

For further reading

For more reflections and methods For more reflections and methods connected to cultural diversity and intercultural learning see:

No size can fit all: How to seize the chance for intercultural learning in international voluntary service projects? CCIVS 2007. CCIVS: Paris

<http://www.unesco.org/ccivs/NewSiteCCSVI/CcivsOther/culturaldiversity/nosizecanfitall/x1.html> Module with reflections, examples and methods related to intercultural learning and IVS.

T-kit (no 4) on Intercultural learning

Youth Partnership 2000. Council of Europe Publishing: Strasbourg. Also available online:

www.youth-partnership.net/youth-partnership/publications/T-kits/4/Tkit_4_EN 'Reflections, resources, tools on the theme of Intercultural learning. See also Chapter 4 and references at the end.

understand and analyse it⁸. The following sub-chapters will look at ways to detect a conflict which is building up and introduce different dimensions and types of conflicts, which can be useful when analysing them. The sub-chapter also proposes different ways of mapping or portraying a conflict in order to grasp its dynamic and to address it at various levels.

Indications of conflict

There is a tendency to believe that a conflict is not a conflict until there is a crisis or confrontation - but often there are earlier indications that something is wrong. If you are aware of this it may be possible to deal with the conflict before it becomes a crisis. These indications range from discomfort to crisis.⁹

- 1. Discomfort:** a feeling that something is not quite right.
- 2. Incident:** minor episodes that upset or irritate, but are seldom dealt with.
- 3. Misunderstanding:** false assumptions or misinterpretations.
- 4. Tension:** negative attitudes, fixed opinions and emotions expressed openly.
- 5. Crisis:** extreme behaviour and strong emotions, heated arguments, violence.

If you are aware of the different indications of warning signs, you may be able to deal with conflicts before they reach crisis point. Let us use the example of John being irritated about Emma being late to the office. Even before John "lectured" her and called her "disrespectful", there were other indicators or incidents that showed that a conflict was on the way. One incident was when she was late for a meeting and John made an ironic comment about it. If this incident had been dealt with directly, the issue might have been sorted out before becoming a real crisis.

Dimensions of conflicts

Conflicts can be of different types and of different dimensions. It can be useful to think through what the conflict is really about, trying to find its "centre of gravity". Some conflicts are more "instrumental", while others are more personal. Some are conflicts of interests, while others are conflicts of values.

FOUR DIMENSIONS OF CONFLICTS ¹⁰

Instrumental conflicts

About: Tangible issues, means, methods, procedures, structures etc

Example: How to organize the cleaning at a work camp.

*Often experienced but not necessarily any negative feelings involved.

Conflicts of interests

About: allocation of time, money, labour, space (things perceived as limited)

Example: How to spend the allocated money for youth activities. Some want to spend it on a campaign, others on a conference.

Conflicts of values

About: political, religious, moral values

Example: Should we have parties without alcohol in order to accommodate non-drinking members?

*Often combined with an instrumental conflict.

Personal conflicts

About: identity, self worth, loyalty, breach of confidence, rejection etc.

Example: A participant at a workcamp feels left out because of language difficulties.

Of course, in real life the dimensions are often mixed. At the CCIVS seminar in Italy in September 2007, the participants discussed their experiences of IVS projects. Some found that the same conflict could be interpreted differently depending on the perspective of the different actors. Maybe someone experienced it mainly as an instrumental conflict, whereas someone else would say it had more to do with a conflict of values. If we take the example of cleaning (in the first box above) - is it only an instrumental conflict? If someone feels they do all the work, the conflict could be related to personal issues as well. Thus, the idea of reflecting about the dimension of the conflict (or the centre of gravity) can help you to sort out what it is really about, and thus to see what is the best approach.

Conflict Mapping

Conflict mapping could be a fruitful way of analysing and understanding better what a specific conflict is about. Through symbols and signs you can map out the conflict, with its actors, relations, issues etc. Below is an example of what a conflict map might look like. This is a map that analyses the second conflict example in the introduction of the chapter.

When you apply this analytical tool, you may find out new things about the conflict you are trying to understand. For instance, you would not have thought about the support that Maria has in the two volunteers Sara and Samuel, if you had not asked yourself if there are any links or alliances. Or you would maybe not have become aware of the different power positions (cf. in relation to the size of the circles).

Discussion Topics

Try making a map of a situation that you are currently working on. Some questions you might ask are:

- Who are the main parties in this conflict?
- What other parties are involved or connected in some way, including marginalised persons and external parties?
- What are the relationships between all these parties and how can these be represented on the map? Alliances? Close contacts? Broken relationships? Confrontation?
- Are there any key issues between the parties that should be mentioned on the map?
- Where are you and your organisation in relation to these parties? Do you have any special relationships that might offer openings for working on this conflict situation?

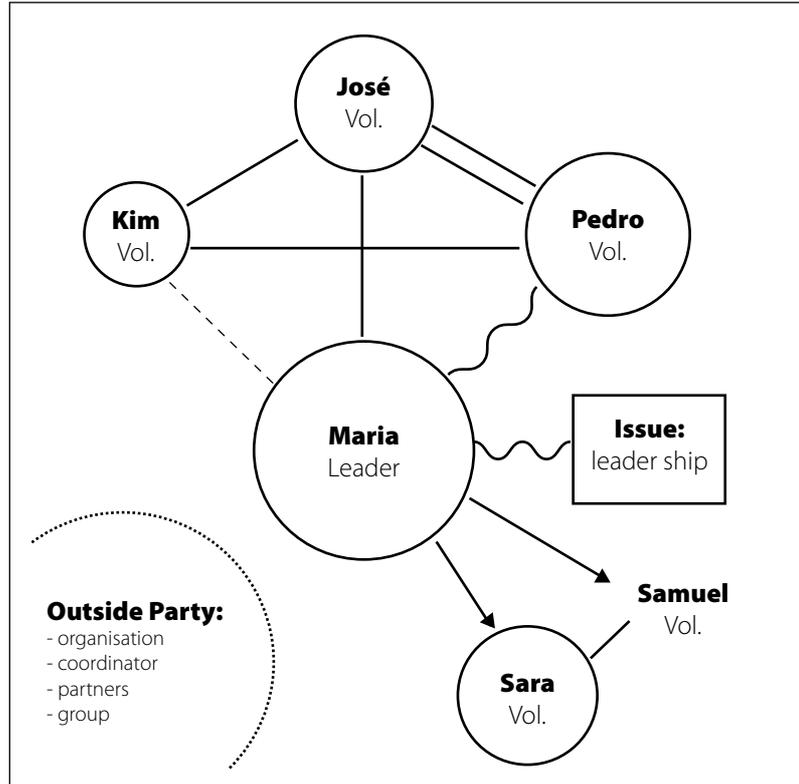
Did you learn anything new about the conflict when you did the mapping? Did you find the tool useful?

For further eading

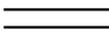
See also annex to seminar report *Conflict and Communication, Okello Sunday Angoma's handouts:*
http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandC_annexB.pdf, p 6-7

MAPPING: EXAMPLE

Below is an example of what a conflict map might look like:



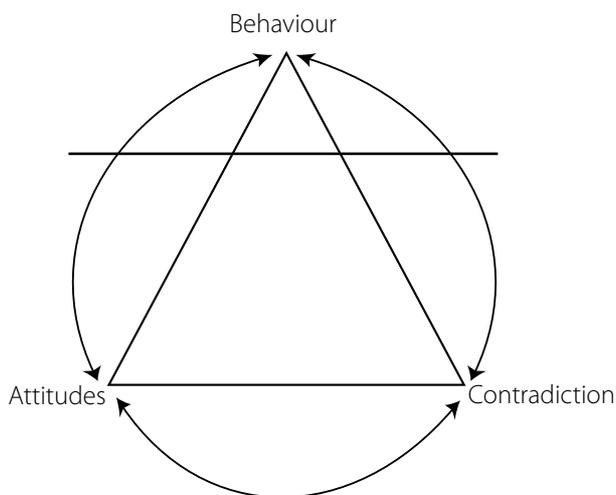
KEY: In mapping, we use particular conventions. You may want to invent your own.

- | | | | |
|---|--|---|---|
|  | circles indicate parties to the situation; relative size = power with regard to the issue |  | lines like lightning indicate discord, conflict |
|  | straight lines indicate links, that is, fairly close relationships; |  | double line like a wall across lines indicates a broken connection |
|  | double connecting line indicates an alliance |  | square or rectangle indicates an issue, topic, or something other than people |
|  | dotted lines indicate informal or intermittent links |  | shadow shows external parties which have influence but are not directly involved |
|  | arrows indicate the predominant direction of influence or activity | | |

Conflict Triangle

Johan Galtung, a Professor of Peace Studies, has introduced the idea of a Conflict Triangle, or ABC Triangle (see figure below). This analysis is based on the premise that conflicts have three major components: contradiction (conflict issue), attitudes and the behaviour. These three components are interlinked and represented graphically as the corners of a triangle. A contradiction (C) may result in a feeling of frustration, which, in turn, may lead to negative attitudes (A) towards the other individual or state, which in turn can lead to a behaviour (B) of verbal or physical violence. Then the behaviour may influence or reinforce the contradiction, etc., etc. The three corners are thus interrelated and influence each other, which is why you can see the arrows going between the different corners.

The iceberg conflict triangle (ABC)



The dynamics of a conflict are often compared to an iceberg of which the major part is "under water and remains unseen".¹¹ It is only the behaviour of the actors that is shown (the "tip" of the iceberg), whereas the underlying attitudes are not visible (the "bottom" of the iceberg). The "tip" is thus found on an observable level, whereas the non-observable part of the iceberg represents the psychosocial level. To understand a conflict properly, remember that not all aspects of a conflict are visible; try also to "look underwater". A conflict is thus composed of many layers and aspects.

In many cases the conflict can be understood in different ways by the different actors involved. Remembering the example of Emma and John, we could imagine that whilst Emma might think that the contradiction (or the problem) consists in John not being flexible enough, John might think the contradiction has to do

Discussion topics

Think of a current (or recent) conflict situation you have experienced (or are experiencing). Try to identify the contradiction, the attitudes and the behaviour.

For further reading

Annex to seminar report Conflict and Communication, Okello Sunday Angoma's handouts: http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandC_annexB.pdf, p 5

"A conflict is often not a result of lacking willingness to resolve it, but most of the time it is a result of lacking the knowledge to deal constructively with it".¹²

with Emma not respecting the efforts of others. If you use this tool for a concrete situation, it may be useful to let the actors draw their own triangle. These could then be compared, to see the differences and to help the people involved to understand the others' views. The Conflict Triangle can be quite challenging to use.

How can we constructively deal with conflicts?

Having analysed conflicts in general, we will now give some reflections and advice on how to deal constructively with them. Of course the simple fact of trying to understand a conflict is already an important step in the process of trying to deal with it, but here the focus will be more on how to take action.

Ways of responding to conflict

Blake and Mouton identify five main attitudes or ways of responding to conflict.¹⁴ These responses and attitudes relate to the relationship or the issue respectively.



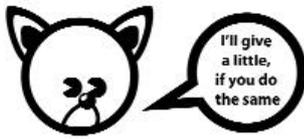
MONKEY: a "surrendering" response when the relationship is more important than the issue, by apologising or giving in, etc. (*I lose - you win*)
"Whatever you say would be fine with me."



TURTLE: an "avoiding" response when the issues and relationships are not considered to be really important, resulting in, for instance, pretending not to know about the problem or joking about it. (*I lose - you lose*)
"Conflict, what conflict?"



SHARK: a "fighting it out" response is used when the issue is considered more important than the relationships, resulting in attacks, threats, stand-offs, etc. (*I win - you lose*)
"Do it my way."



FOX: a compromise response gives a certain importance to both the issues and the relationships, and where both parties gain part of what they want. (**both lose and win some**)
"I'll give a little, if you do the same."



OWL: a problem solving response occurs when both the relationships and the issues are considered to be important and the parties try to find a solution that is positive for both parties. (**I win - you win**)
"Let's try to resolve this together."

In the graph you can see how attitudes influence reactions and responses to conflict. These attitudes can seldom be identified in a specific situation or in the behaviour of one person. Nonetheless, they may serve as an illustration, and help you to become more aware of your own and others' attitudes and responses to conflict.

These different ways of responding to conflict can be useful in different situations. There is not one that is always the best. At the same time, in many cases it is useful to try to aim at the problem-solving approach, since it takes into consideration both the relationship and the issue, and it tries to solve the problem together. If the two who wanted the orange - but for different purposes - would have tried to solve the conflict together, they could have found out that they could actually both get what they wanted. The one who wanted the peel could have got it, the other who wanted the inside could have got it; thus, both would have won. This also illustrates how important creativity is when you try to respond constructively to a conflict.

Angry, frustrated, afraid, sad - how do you react in situation of conflict?

How do you react physically when you find yourself in the situation of a conflict? What kind of emotions do you feel? You might scream at or accuse the person that annoys you. In such cases your communication skills get blocked. It may therefore be important to learn to recognise your own warning signals when you feel hurt, offended or under threat. When you feel those warning signals, try to calm down and instead find ways of communicating and explain what you feel and why. Since everyone is different, you will need to recognise your reaction and find your own strategy of how to deal with your irritation or anger. Sometimes it might be enough to take a deep breath or to "sleep on it" before getting back to the question.

Discussion topics

"Two people argue about an orange as both would like to have it. They finally agree to compromise and divide the orange. One eats the inside and throws the skin away. The other throws the inside away and uses the peel for baking a cake"⁹³

Discussion topics:

- What does this example say about how people respond differently to conflicts?
- How could the two people have acted differently?

Discussion topics

How do you usually react when you find yourself in a conflict situation? Do you usually surrender, avoid the other, fight it out, compromise or use a "problem solving" stance?

Try to think of situations where you are angry; what are your warning signals? How do you react, physically and emotionally? Do you have any strategies of how to calm down and focus on communicating?

**"Non-violence or non-existence."
(Martin Luther King)**

Conflict prevention

Conflict prevention is not the same as avoiding or suppressing conflicts. Not dealing with tensions or conflicts can cause more problems; by dealing with them bad feelings and destructive relations can be prevented or transformed into improved situations. Some conflicts would never arise if the **atmosphere** within a project or an organisation was a positive one. If you manage to create a safe and positive environment in a project, then the participants are more able to express what they feel, think and need. In this way, frustration and misunderstandings may be prevented, or dealt with before becoming a serious problem. It is difficult to pinpoint what it is that can create such an atmosphere. In Chapter 4 (page 50), you will get some advice on how to facilitate a positive group process.

Equally important is the planning of your project. The seeds of conflict can be sown before the start of a project, if you forget to deal with important issues beforehand (see Chapter 3). It is better not to avoid conflicts, but to try to take tensions and problems into the open and discuss the issues. In this way, a conflict can become a learning experience and bring positive results. If someone recognises the early indicators (e.g. John's comment when Emma arrived late to a meeting), and deals with it at that time, then it is easier to deal with the issue and the relationship, rather than when tensions have arisen.

Communication is thus also a very important key to preventing conflicts. "NonViolent communication" will be introduced in chapter 2 (page 28) as a way to respond to conflict situations.

Conflict resolution and transformation

So, how do we manage or solve conflicts in a constructive way? How do we act to transform them? Conflict resolution aims on the one hand to allow the parties in conflict to express what they are feeling, and on the other hand to enable them to address the problem and define the best possible solutions.¹⁵ Look at three critical questions.

Three critical questions:

1. **What is the conflict about?** (*understanding the conflict*)
2. **What are the alternatives for transforming it,** given the way it has been defined and analysed?*(finding alternatives)*
3. **How can the most constructive solution be carried through?** (*implementation of the solution*)

As we have explained, to deal with conflict means first understanding what it is about. Take a step back from the argument and frustration and reflect upon the reason for the conflict and you have actually already started dealing with the conflict. The first step could be called a "problem-framing phase". The analytical tools in the section above may be useful for this.

The starting point should be the needs of the conflicting parties, not their stated positions. It is also good to focus on the interests and needs that the parties have in common. Do not limit the discussion but brainstorm openly and consider as many potential solutions as possible.¹⁶ Even though all these "solutions" may not be possible, these may lead to other ideas that are easier to implement, and this is also a way of understanding better the other actor in the conflict. The final phase consists simply in doing something about the conflict; implementing the solution that has been agreed upon.

Some basic conflict resolution tips and reminders:

- Agree to disagree
- Accept that resolution should be tried
- Each person tells his or her story
- Try to agree on what are the major issues at stake
- Express and listen to all parties' needs and interests
- Brainstorm solutions
- Make clear and realistic agreements
- Make sure that both sides are satisfied

People involved in conflict are sometimes incapable of initiating the process of conflict resolution. In this case there might be a need for a **mediator** or **facilitator**. For instance, if there is a conflict on a workcamp, the workcamp leader may sometimes see the need (or be asked) to initiate the resolution process. In cases such as this mediation is not formal. A mediator's main concern is not the content of the conflict, but the resolution process and the relationship between the conflicting parties. The mediator can help them to find solutions, in which both parties can win.

Some of the things to remember when you act as a mediator, or facilitator:¹⁷

- You need to be accepted and trusted by the conflicting parties.
- You should not have an interest in the solution of the conflict and be impartial.
- You should never judge.
- You should guide the process, making sure that the parties resolve the conflict together.
- You should ensure that "power" is not too unbalanced.

Whereas conflict resolution is about wanting to put an end to a conflict, conflict

management is more about trying to prevent conflicts from escalating or spreading. Lately, the term conflict transformation is becoming increasingly used: it refers to the process of making relations less violent and more just. It is meant to be a "wider" concept which goes beyond the mere management or resolution of conflict.¹⁸ It captures the idea of the potential positive changes in which can come out of a conflict.

The transformation perspective

*Johan Galtung has developed ideas in relation to conflict transformation, or what he refers to as the "transcend method". "The central thesis is that in order to prevent violence, and develop the creative potential of a conflict, there has to be transformation. [...] with an attitude of **empathy** (with all parties), **non-violence** [...] and **creativity** (to find ways out). The task is to transform the conflict [...] finding positive goals for all parties, imaginative ways of combining them, and all of this without violence. It is the failure to transform conflicts that leads to violence."*¹⁹

Needless to say, there is no magic recipe to solve or transform conflicts. Each conflict is specific. Referring to the different dimensions of conflict (see page 18), there might be a need to stress different approaches when dealing with these different dimensions.

Instrumental conflicts

About: Tangible issues, means, methods, procedures, structures etc
Approach: problem solving
Desired objective: solution

Conflicts of interests

About: allocation of time, money, labour, space (things perceived as limited)
Approach: negotiations
Desired objective: Agreement (a fair solution)

Conflicts of values

About: political, religious, moral values
Approach: open communication
Desired objective: a deeper understanding

Personal conflicts

About: identity, self worth, loyalty, breach of confidence, rejection etc.
Approach: open communication
Desired objective: a deeper understanding

Certain approaches are more suitable for certain types of conflict. In conflicts of values, open communication might be the key to transform the conflict into

something positive, with greater understanding and respect for each other. Instrumental conflicts require more pragmatic and problem-solving methods.

Dealing with conflict should always involve dealing with both the issue and the relationship. A solution may have been found to the visible conflict, but the damaged relationship may remain. Mutual confidence and respect may still need to be restored, even though the actors may have agreed on a solution to the concrete issue (see page 22).

Dealing with conflicts in intercultural settings

In IVS projects the participants come from diverse backgrounds, with different habits and ways of communicating. Some of these differences can lead to misunderstandings and conflicts. When somebody acts in a way that is completely normal in their culture, it can be understood by someone else as an offensive act which could set off a conflict.

Since IVS projects take place in an intercultural environment, many conflicts that occur have a cultural dimension. Culture orients people's way of life. There are national and regional cultures but as mentioned earlier there are many other aspects that influence the cultural identity of a person - age, family history, sex, religion, educational background, socio-economic class, hobbies. Cultural differences do not automatically lead to conflict - this depends on how you view your own and others' culture.²⁰ "Cultural" conflicts can thus arise through stereotypes, prejudices and ignorance of other people or cultures ("Muslim men always have four wives"; "Nigerians are aggressive"; "Germans have no sense of humour"). A reason for conflict may be a lack of respect for others' beliefs or values, or the feeling that your family or religious values or gender role are threatened.²¹ In conflicts connected to cultural differences, the question is how you relate to the differences, rather than the differences themselves.

In a culturally diverse environment, conflicts due to misunderstandings, different values, prejudices etc. often take place. Try to seize the opportunity to turn these into learning experiences!

The way to understand and deal with conflict is different depending on the cultural context.²² Probably most of our proposals are closer to "Western" ideas of conflict resolution. But there are many differing approaches to dealing with conflict around the world. A good example being the *bashingantahe* in Burundi, (mentioned in David Adams' foreword) the traditional elders who practiced a form of conflict resolution.²³ As an example,²⁴ you would find differences between the Western and Arab-Islamic conflict resolution. In the West, conflict resolution methods often have an individual approach, and are a lot based on rationalism, whereas the

Arab-Islamic approach is more of a collectivist one, that uses religious and traditional values. The communication styles may differ; you could for instance say that generally the communication is more confrontational in Western societies than in the Arab-Islamic societies. Especially when you work in a culturally diverse environment, it is important to recall that we have different habits of how we deal with conflicts, and we should not try to impose our way of doing on others. There is not just one correct approach.

You should be careful not to impose your own way of dealing with or resolving conflict in a culturally diverse environment.

To resolve a culturally defined conflict, the cultural similarities and differences should be studied to avoid preconceptions and stereotypes and to develop a common approach. (cf. Thomas in SCI:57-58). To be able to mediate in conflicts in intercultural settings, there are two useful skills (1996 in SCI:64). First, to have some *knowledge about the cultures involved (a rational approach)* in order to be able to see and understand culturally defined assumptions. Secondly, perhaps more crucial, the *ability to see things from all angles (more of an emotional approach)*, in order to open up the attitudes of the conflicting partners and promote true intercultural learning. Some of the misunderstandings and conflicts in international projects are linked to misconceptions about cultures, or the non-acceptance of other cultural values. This is why transformation of conflicts in the context of IVS is closely linked to intercultural learning. If you are able to transform a "cultural" misunderstanding into a learning experience, where the parties succeed in realising things about their own and other cultures, this will improve the intercultural competence of the participants and increase intercultural understanding.

To deal with conflicts in a culturally diverse environment, you need to have some knowledge about the cultures involved and be able to see the conflict from all angles

COMMUNICATION AND NONVIOLENT COMMUNICATION

*The concept of NVC was founded by **Marshall Rosenberg**, an American clinical psychologist. In 1984 he set up the Center for NonViolent Communication, which aims at promoting NVC globally and provides references, material, support and training. A large number of people have been trained in NVC and NVC has spread throughout the world. (www.cnvc.org)*

Many cases of misunderstanding and conflict in voluntary projects could be prevented or better dealt with if communication was more constructive. Communication can be the key to constructive conflict prevention and conflict resolution. Even if there is willingness to solve a conflict and you initiate a process

of conflict resolution, you still need to have a constructive strategy of communication. As we have seen, there are different ways in which people communicate. Communication is not only about how you express yourself, but also how you listen. You need to ask yourself whether you are really listening or just waiting for your turn to speak. "Active listening implies that for a period of time you tune out from your own point of view and tune in to the other person"²⁵. Instead of talking about yourself, you should focus your attention on the speaker. You should allow for pauses instead of filling in every pause or changing the topic. You should give feedback on the other's feelings and ideas rather than advising, diagnosing and criticising. If you do not use an active listening approach, you will risk making the other feel unheard and ignored.

NonViolent communication²⁶ (hereafter NVC) is based on the assumption that all humans share the same needs, and these needs can be met without violating others and their needs. The key to doing this is through connecting with each other. NVC contributes to connection through encouraging us to express our own needs and to listen to others.

NVC is about being able to express yourself and what you want, to understand each other better and to communicate in a more compassionate way - something which can prevent misunderstandings and destructive conflicts. In everyday life, we often use language that is violent in nature. A lot of the messages we communicate to ourselves and others contain judgments, criticism, interpretations and blame. NVC has a different approach and wants us to change these habits and rethink the way we communicate. There are many examples of misunderstanding and conflict in voluntary projects that could be prevented or dealt with better if you adopt a more constructive way of communicating. One of these alternative approaches can be NVC, which is a rather complex concept, with numerous dimensions.

NVC language is usually referred to as the "giraffe" language, as opposed to the violent "jackal" language. One reason to using the giraffe metaphor is because the giraffe has a large heart, and NVC is meant to be a language of compassion which is spoken from the heart.

NVC language is usually referred to as the "giraffe" language, as opposed to the violent "jackal" language.

THE NVC MODEL

The NVC model consists of four steps:

- First step: **Observation**
- Second step: **Feelings** (What do I feel?)
- Third step: **Needs** (What are my needs?)
- Fourth step: **Request**

The first step of the four step model of NVC is to observe what is happening. Usually, we tend to include judgements or interpretations when we express what is happening (cf. also the separation between the relation and the issue in a conflict (see page 14). In NVC, it is important first to describe the situation with facts and a clear observation, in a way that everyone can agree upon. So, instead of saying "when you annoy me...", you would rather say what annoys you, for instance "when I see that you laugh as I...".

OBSERVATION *What is happening?*

"When I see...", "When I saw...", "When I hear..." etc.

The second step is to express what you are feeling. What does your met or unmet need make you feel? In this step it is important to try to express "pure" emotions or feelings as far as possible, and not expressions that somewhat imply the guilt of someone else, as in "I felt you acted in an annoying way". Instead express your feeling: "I felt angry...".

FEELING *What is my feeling?*

"I feel...", "I felt...", "I become..." etc.

The third step is to express why you are feeling like that; how come you have such a feeling? What unmet need lies behind your feeling? The needs could be basic needs such as rest, or acknowledgement, or maybe friendship. In other words, as you have expressed your feelings, also add what kind of need of yours that has not been met.

NEED *What is my need?*

"Because I need...", "Because I needed ...", "Because I wished..." etc.

The fourth step is to express what you would like to happen for your need to be met. What would you like the other person to do? It should be a clear and specific request (not, for instance, "act normal"), future-oriented (you cannot undo things) and positively oriented (you cannot do a "don't"). There is also an important distinction between a demand or order, and a request.

REQUEST *What would I like to see happen to have my need met?*

"I would like you to...", "Would you be willing to..." etc.

So far it may seem that NVC merely concerns how you express yourself. However, it is also about how you listen to and understand others. When you listen to someone, NVC encourages you to follow the same principles and listen with empathy.

When you... (observation),

do you feel... (feeling),

because you need... (need)?

Would you want...? (request)

Instead of giving your opinion or advice, the idea is to be with the person and make sure that you have understood what has happened, and try to see what may be behind the words.

Feelings and needs...

Sometimes the biggest challenge is to name the feelings and needs. Below you can find some examples. However it is not all intended to be definitive; it only serves as an illustration and inspiration as you try to better understand and practice NVC.

List of feelings. When needs are not meet, one might feel:

<i>Afraid</i>	<i>Envious</i>	<i>Lonely</i>
<i>Angry</i>	<i>Frustrated</i>	<i>Sad</i>
<i>Confused</i>	<i>Hurt</i>	<i>Surprised</i>
<i>Disappointed</i>	<i>Irritated</i>	<i>Troubled, etc</i>

List of needs. Some examples of needs that you would want to fulfil:

<i>Acknowledgement</i>	<i>Empathy</i>	<i>Order</i>
<i>Affection</i>	<i>Food</i>	<i>Purpose</i>
<i>Contribution</i>	<i>Friendship</i>	<i>Rest</i>
<i>Cooperation</i>	<i>Independence</i>	<i>Shared values, etc.</i>

Ahimsa: the act of non-violence

Mahatma Gandhi's struggle for the independence of India was based on his philosophy of non-violence. For Gandhi non-violence was not a negative term, merely implying that you do not harm or use violence against others. Instead, he viewed non-violence, ahimsa, as a positive act, of love or even of aggressive goodness, which could overwhelm the opponent.

For further reading

Read more about the NVC approach

- www.cnvc.org (Center for NonViolent communication)
- www.nvctraininginstitute.com (NVC Training Institute)
- www.cnvc.org/network.aspx (links to groups promoting NVC around the world, in different languages)
- www.nvcacademy.com (get on line training on NVC)
- Marshall B. Rosenberg NonViolent communication - a language of compassion, 2003.

About "Ahimsa, the act of non-violence" read also:

- *Unarmed Heroes* (edited by Peace Direct), London Clairview Press 2004
- *Gandhi* by Peter Ruhe, Sophie Spencer-Wood and Terence McNamee, Louis Fischer 2001
- *The Essential Gandhi: an Anthology of his Writings on his Life, Work and Ideas*, Louis Fischer reprinted 2002.

¹ Danish Centre for Conflict Resolution: www.dccr-dk.org/regado.jsp?type=page&id=189

² www.ppu.org.uk/learn/conflict/st_conflict.html

³ http://chineseculture.about.com/library/symbol/blcc_conflict.htm

⁴ Cascón Soriano 2001: 16-22

⁵ Coordinating together SCI 2000: 57

⁶ No size can fit all CCIVS: <http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/culturaldiversity/nosizecanfitall/x1.html>

⁷ T-Kit on Intercultural Learning, Youth Partnership: www.youth-partnership.net/youth-partnership/publications/T-kits/4/Tkit_4_EN, p 92

⁸ The part on "Understanding conflict" is largely based on the tools introduced by the trainers at the CCIVS seminar "Conflict and Communication" in Italy, September 2007. Thanks to Mette Juel Madsen and Okello Sunday Angoma!

⁹ Cornelius & Faire 2007:2-5

¹⁰ Based on material from the Danish Centre for Conflict Resolution. See www.dccr-dk.org, see also annex to seminar report Conflict and Communication (Mette Juel Madsen's handouts) http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandC_annexA.pdf, p:6-7

¹¹ Dadalos Education Partners: http://www.dadalos.org/frieden_int/grundkurs_4/eisberg.htm

¹² Coordinating together SCI 2000: 62

¹³ Conflict Resolution Resource Pack SCI GATE, Year unknown, Part II: 10, see also Cornelius & Faire 2007:27-28

¹⁴ Coordinating together SCI 2000: 59, see also Cascón Soriano 2001: 6-9

¹⁵ Coordinating together SCI 2000: 61-22, Volunteering in conflict areas CCIVS 1997: 21-22

¹⁶ Cascón Soriano 2001: 20-21

¹⁷ Coordinating together SCI 2000: 63

¹⁸ Stepputat & Kyed 2005: 2

¹⁹ Transcend Manual: http://www.transcend.org/pctrcluj2004/TRANSCEND_manual.pdf

²⁰ Coordinating together SCI 2000: 100-101

²¹ T-Kit on Intercultural Learning, Youth Partnership: www.youth-partnership.net/youth-partnership/publications/T-kits/4/Tkit_4_EN, p 92-93

²² Coordinating together SCI 2000: 57

²³ See also Resource Pack for Conflict Transformation International Alert 1996 part II: 35, and Watt 2008

²⁴ Hesselmans 2006.

²⁵ Cornelius & Faire 2007:46, see also "communication killers" 43-45

²⁶ Rosenberg 2003, Center for NonViolent Communication: www.cnvc.org. This text (and other related to NVC) was drafted at and after a SCI training on the theme (SCI: Peace Education skills training: NonViolent Communication, 2007, Poznan). Towe Widstrand, an experienced NVC trainer, led a number of skills workshops.

CHAPTER 3

Conflicts and IVS

This chapter aims to provide a link between the earlier chapters, which introduced some general concepts about conflicts, and the fourth chapter, which will include practical examples and tools. We will now focus on and give examples of conflicts related to IVS. The aim is to *reflect on the reality of conflicts in IVS and to give examples, recommendations and strategies of how IVS organisations may address the issue of conflict.*

GUIDING QUESTION: What conflicts are common in IVS organisations, and how these be dealt with in an appropriate and constructive way?

We shall present examples and ideas of how you can actively and practically work with conflicts - but these are not instructions, recipes or rules that work in all situations and all contexts. We want to encourage reflection and prepare you to be better capable of dealing with conflict situations. This chapter is based on contributions from CCIVS member organisations, from seminar participants and examples from existing publications and resource material. Volunteers, staff and active members have shared their stories.

Conflicts in IVS

What's the problem? - Some conflict examples from project

Alcohol or not?

At a teenage camp in Germany the participants were mainly from other parts of Europe. In Germany you can buy alcohol from the age of 16. In the other countries it is not so easy, or accepted. Some volunteers enjoyed this increased freedom, others did not. Angry parents contacted the hosting organisation, saying it was a scandal.

When the work is different from the description

At a workcamp in Western Europe: *"We came here to do reconstruction work at a cultural heritage site, but we finished building that wall in only a few days. Now we are cleaning a park, cutting bushes and so on, which makes me disappointed and angry."* (Eastern European volunteer)

"We finished the original work much sooner than expected, but we had to find something else useful to do the other weeks. I tried to explain this situation to the volunteers, but some of them are still angry, and do not want to help. They take a lot of breaks. This makes me, and I think some of the volunteers, irritated. There have been some discussions about this." (Workcamp leader)

"Girls only party"

At a project in the Middle East, the young women from the local organisation

wanted to throw a party. They did not feel comfortable in the company of the male volunteers, so they turned it into a "Girls only party"; a local male "door guard" made sure no men entered. Some of the Western male volunteers felt excluded and were very frustrated with the situation, arguing that they were being discriminated against and that they had never excluded anyone from the parties they organised. The girls argued that they were de facto excluded from the mixed parties because it was culturally not acceptable for them to attend the late night drinking and smoking parties organised by the Western participants.

The plot

"Charles", the President of an African organisation went away to Europe for quite a long period. While he was away other members wanted the association to be more active. Charles thought this was a plot against him. He returned home and his term as president was due to end but he went to the youth ministry to report the alleged plot and the ministry supported him. No proper General Assembly was held and the organisation split into two factions, with Charles' faction claiming the registered office, P.O.Box and telephone. Things got worse. Both groups would try to meet the same foreign volunteers arriving at the airport. After some time, Charles fell very ill and members of both factions would visit him in hospital - and reconciliation gradually took place.

"Two groups within one..."

In a workcamp in South Asia half of the participants were Asian, and the other half European. The atmosphere was not great: the Europeans did not feel that the Asians showed any interest in them or their cultures, and - for instance - did not want to eat the "European" style food. The Europeans did not appreciate that, nor did they accept that the group would only eat South Asian food. The groups became more and more divided, and communication failed. The conflict was not really managed or resolved - the two groups stayed divided and there was no real interaction.

(story told by one of the European volunteers)

"Why is she angry with us?"

Among the participants at a workcamp in Europe, there were two East Asian girls, and a West European girl, who came from a deprived background in a "tough" suburb. The two Asian volunteers were convinced the third girl was angry with them, since she spoke loudly with big gestures and used a lot of bad words. The two volunteers got anxious and did not feel comfortable. When they eventually asked cautiously about this, they learnt that the girl was not at all angry with them, and that the language she used was just her usual way of expressing herself.

"The shut door"

"[One] incident arose [in Palestine] when volunteers, exhausted from their morning's

work, took the seemingly innocuous decision to close the door on a crowd of hyperactive children, in order to enjoy a quiet lunch-time break. The scandal that was caused by this mixed group occupying a room with the door shut was so great that even the Palestinian volunteers were amazed by it."

"Toilet in the night"

In a workcamp in Lesotho (Southern Africa), the African girls feared going out in the dark in the night. The European girls objected to the African girls using a pot inside the small tent where they were sleeping.

"Turtle eggs"

At a workcamp in Central America the work consisted in protecting the eggs of turtles. Among the volunteers there was a European couple, both of whom were marine biologists by profession. They did not believe that the turtle eggs could be kept in bags for some time where they lost warmth, before being brought up in the beach to be buried. The local expert (who "guided" the work of the workcamp) was saying that there was no rush, whereas the couple were worried and a bit annoyed. The workcamp leader knew that the local experts were experienced, but checked with them again. They explained that before the projects were started there had been some research on this issue, and that they followed this advice and methods. This helped the couple to calm down, and the tension became less.

Common causes of conflict in IVS

Conflicts in IVS can be of very diverse nature. They can occur between all stakeholders involved: the volunteers, the organisers, the local hosts, the local population, the partner organisations sending and hosting volunteers and within the organisation itself... Despite their diversity many conflicts have similar roots. Below, you will find some common challenges, that seem to occur in various contexts.

Preparation and information exchanged before the project. The seeds of a conflict can be sown before a project starts.

Failed expectations. Conflicts may occur when expectations are not fulfilled, or differ from others' expectations. The expectations are closely linked to the preparation: Have people thought about their motivation? What have they been told? Did they think about what others might expect?

Organisation and division of work. Different perceptions of how the work should be done, e.g. how the common tasks should be divided; how the concrete-

te task should be carried out, how useful it is...

Different perceptions or disagreement on the leadership style or way to organise a project. What is the role of a leader, what kind of decisions should be taken collectively?

"Opposing" cultural values or prejudices leading to disagreement.

Different ways of communication and language barriers causing misunderstandings.

Social "challenges": Divisions within a group, e.g. between different language or culture groups, or some who are not integrated to the group.

"Finances": Many conflicts are caused by a lack of transparency on finances, which causes doubts about how well the money involved is managed or distributed

Historical and political conflicts. Conflicts to do with the history, or the political relations between, for instance, the countries of the participants involved.

Dealing with conflicts in voluntary projects

So, what can then be done to deal with these types of challenging situations and conflicts? In this part we will reconnect to the discussions in Chapter 2 on conflict prevention, resolution and transformation from the perspective of IVS projects and organisations.

General guidelines

To start with, here are some basic general guidelines on how to deal constructively with conflicts in international voluntary projects and organisations.

General guidelines on how to deal constructively with conflicts in IVS projects and organisations

1. Openly acknowledge the existence of conflicts and see the potential of how they can be used as a vehicle for positive change.
2. Create an open, inclusive and democratic atmosphere, which allows problems to be identified before they escalate and negatively affect the work.
3. Ensure that communication is clear, open and non-violent in tone.
4. Include conflict and communication as major items in training and preparation of staff, leaders, and volunteers.

5. In situation of conflict, hear all sides and identify the issues and relationships involved, taking into account different cultural approaches.
6. Make full use of the CCIVS publication on "Conflict and volunteering" and ensure that it is available.

These guidelines were drafted at the CCIVS seminar in Italy in September 2007, revised and adopted at the General Conference and Assembly of CCIVS (in November 2007) as an annex to the "CCIVS Guidelines for Inter-regional Volunteer Exchange".

(<http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/Documents/Exchangeguidelines.pdf>)

International voluntary organisations need to be sensitive to conflicts and to strengthen their skills in conflict transformation. If you are prepared and have tools to understand and deal with a conflict you will not be overwhelmed by it and you will have more instruments that will help you to do something about it. If a workcamp leader has been given some background in how conflicts can be recognised and in communication strategies, then s/he might be able to deal with a conflict more easily. Conflict transformation, communication and non-violence should therefore be systematically included in preparatory trainings for leaders, staff and volunteers.

The fourth chapter will focus on the competences necessary to address conflicts, offering practical advice, tools and exercises that can be used in the everyday work. There is not ONE perfect, ideal way of dealing with conflicts. All contexts and conflicts differ. When you face a conflict, try to think of creative ways of transforming it, taking into consideration all sides involved.

Story told by a Central American volunteer

"I was at a workcamp in North America, where we had a bad atmosphere. The group was divided and we had had some smaller conflicts. The leader gathered all of us volunteers, and then turned the light down, put some music on, and asked us to take two papers. On the first we should write something that we really like about the workcamp, on the other something that we do not like. Almost everyone mentioned "selfishness" on the negative papers. The division and atmosphere in the group somehow started to change positively after this. I think the workcamp leader did it in a very good way. Also the fact that we had found the problem and the solution together was very important, I think." (Story told by a Central American volunteer)

Mediation is not an easy task. If you are the leader of a project or a group there might be situations where a third party is needed to help those involved finding a solution to the issue. If two volunteers are in conflict, you may provide a safe space for the two to explain their attitude. The challenge is to get the volunteers to be able to put themselves in the shoes of the other (to show empathy). In the T-Kit on International Voluntary Service (Youth Partnership, p 69-70) you will find

some more useful tips for mediators (see page 24).

Sometimes conflicts in an organisation cannot be solved internally. A staff member of a European organisation gives an example: "We had a lot of problems, so in the end we asked a professional from the outside to come and sit down with the group. This was very useful." This may not be a desired or possible solution (since it may be a question of money also), but it is one possible strategy.

Acknowledgement of and preparation for conflict situations are important. Some organisations have a defined and documented plan of what to do in cases of serious conflict, indicating possible steps that could be taken, or whom to turn to if the conflict gets difficult to handle.

Closely connected to the need to deal constructively with conflict, is the need for "fruitful group processes" or the creation of a positive atmosphere in projects and organisations.

Try to create a "neutral space" where people feel at home and safe (see box below). It is crucial to get to know each other as people, not only as co-workers. If there is a good atmosphere on a project, people will feel more confident to speak openly and constructively about difficult situations or tensions that may arise.

Create a "neutral space"

"Neutral spaces can be defined as an avenue for participants of the project to openly discuss their feelings, thoughts, stereotypes and prejudices. Through this creation of neutral space, participants and trainers or camp leaders experience trust and safety. Because of this healthy atmosphere, all stakeholders are able to share their thoughts, feelings and ideas. With sharing comes learning! A neutral space is not by definition a real [physical] space.[...] It is more like an atmosphere in which people can freely express themselves."

(<http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/culturaldiversity/nosizecanfitall/module%20final%20gb.pdf>: p 36)

A few suggestions

Contribution by Grazyna Pulawska, international trainer, SCI International

From the more general guidelines, we will now get more concrete and turn our attention to the conflict examples we gave in the beginning.

Acknowledgement of and preparation for conflict situations are important.

> **Conflict example 1: at the office** (See page 14) *John and Emma work together as paid staff for a IVS organisation. They have a different idea of time. Emma is always late and John gets very angry.*

Some tips for John

Prevention

- Discuss expectations and responsibilities
- Be clear about the programme
- Ask for information and learn about working style of others
- Be prepared for surprises

Managing

- avoid talking about conflict with other members of staff / group unless it is a meeting dedicated to this issue
- respect others' opinions instead of trying to promote your own point of view

Resolution

- discuss the situation openly (expressing feelings)
- look for common ground and motivation
- set priorities (eg situations when being on time is crucial)

[Remember] that you can learn more from a person who has very different opinions, ways of working and attitudes from you. *"Diversity is the biggest treasure to find if you are open to learn from experience and see this as a gift."*

> **Conflict example 2: at the workcamp (See page 14)**

Maria is the workcamp leader in an international workcamp. Pedro does not approve of her leadership style. He wants to lead the group and tries to convince people to support him. Maria is very angry with Pedro.

Some tips for Maria

Prevention

- in groups with many leaders there is a risk that this situation can happen - be prepared to react with respect for the other despite possible personal attacks
- plan in advance how you can use leadership skills for the benefit of the whole project

Managing

- take a deep breath and take some time to see the situation clearly
- in the case of personal attacks, keep your distance (everybody watches the coordinator very carefully)
- find an important task for Pedro and appreciate his involvement if he performs well

Resolution

- try to find a person you trust (and is not involved emotionally with the issue) to

help with communication

- ask Pedro directly what he wants to achieve with his actions
- depending on the group - if there is a high level of trust - invite the whole group to discuss the issue.

[Remember] nobody can hurt you without your approval so before you will answer think what you want to achieve with your message. *"Anger can have many faces - try to see the real person hidden behind strong emotions."*

Tips for dealing with conflicts in IVS projects

The following recommendations were developed by the participants of the CCIVS seminar on "Conflict and Communication" organised in Italy in 2007.

1. Conflicts between volunteers

Prevention

- Host organizations should ensure gender and language balance in work camps.
- The camp leader could allow for an induction period of, say, 5 days when volunteers would give space to each other and work more actively to understand each other and create a good atmosphere, a time when they are not afraid to ask about each other's differences (cultural and personal).
- Ensure that there is a leader/coordinator for each camp or project.
- Discuss and agree together about "rules" or a "common culture" in the beginning of the camp or project. Some of the eventual ideas to include:
 - Respect others' opinions, culture and religion.
 - Consider the needs of each other (Hours for rest and work, timing, personal space, belongings etc.).
 - Everyone should be honest and express their opinion freely.
 - Stress that being patient and listening to others is essential to understanding.
 - Encourage everybody to ask questions without hesitation.

Solutions

- Activities that include a lot of talking between volunteers from different countries.
- Game: story telling in different languages - to appreciate language diversity in the camp and to have a laugh:.
- Game: half a day when all the volunteers talk to each other in their own language. This raises awareness of the importance of the common language (English?) of the camp.
- When solving the conflict the focus should on the issue but not on the person.

2. Conflicts between volunteers and leaders or coordinators

Below you find some general tips for leaders

Prevention

- Contact volunteers before a workcamp, asking for their expectations and sen-

ding the info sheet; ask for a reply

- Leader and volunteers share expectations
- Explain the role of a camp leader
- Get all possible information about work (aims, roles) and working hours and inform volunteers
- On the first day of the workcamp hold a meeting discussing ALL conditions of the workcamp, as well as cultural issues and backgrounds.
- Ensure good group dynamics (games, activities, problem solving)
- Be the volunteers' friend; do not abuse your "power"; be a part of the group
- Take care about evaluation and feedback (e.g. have a "confidential" mailbox)
- Balance work and free time
- Delegate tasks to volunteers
- Include volunteers in decision making
- Use ideas from CCIVS kit "No size can fit all" (cultural evenings, raise topics on cultural differences.).
- Celebrate success and praise the volunteers when possible

Language problems

- Establish a common camp language (new words, gestures, signs, songs)
- Mix up the group to prevent language sub-groups

Problem of outsiders

- The leader should try to be a friend and integrate outsiders

Rules

- If volunteers create a common culture and rules together the possibility that they break them is lower.
- Make rules or set a limit to alcohol consumption
- Give heavy drinking volunteers responsibilities (especially morning duties!)

Problems between leaders and co-leaders

- Create working shifts if there is more than one leader
- Divide responsibilities
- Use the help of a mediator if needed

3. Conflicts within an organisation

- Clear information
- Well defined policies, terms of reference and organisational structure
- Guarantee quality with clearly defined standards
- Transparent financial management.
- Took for agreed priorities in the work.
- Redefine policies from time to time.
- Always give clear cut instructions to staff and volunteers.
- Look for the common needs of the organisation.

4. Concrete with the local community or between organisations

We identified the possible causes of conflict in four areas.

A) Financial problems: Allocation of funds, volunteers replacing local workers, no role for volunteers, budget deficit , etc.

Potential prevention/solutions:

- *Transparency in the financial aspects*
- *Emergency budget*
- *Fundraising*
- *Good, clear, concise in planning and budgeting to guarantee basic financial resources for the project.*
- *Evaluation of the budget after the project*

B) Technical problems: Lack of communication, language, lack of professionalism on the part of partners, lack of information about the condition of the work, accommodation and logistics, lack of leadership, etc.

Potential prevention/solutions:

- *Sufficient, detailed, accurate information and good info sheet*
- *Open and balanced communication among all parties involved relating to all phases of the conflict.*
- *Proper and appropriate preparation for volunteers, leaders, sending and hosting organisations, as well as the local partner and local people.*
- *Good logistics, transport, accommodation and other basic needs of the volunteers and the project.*
- *A back-up plan for unexpected situations.*
- *Have a contact person to consult in case of any unexpected situation*

C) Ideological problems: Lack of understanding of the meaning and values of voluntarism, (solidarity, breaking down barriers, not cheap tourism, tolerance, cross cultural understanding)

Potential prevention/solutions:

- *Make sure the community understands the ideology and the role of the volunteer in the project.*
- *Make sure the volunteers are aware of what voluntarism in general is about, what the specific project is about, and that they understand the importance of good relations with the local community.*

D) Cultural problems: No contact between volunteers and community, alcohol, dress code, drug abuse, lack of respect for the local culture, invasion of local space

Potential prevention/solutions:

- *Proper preparation on cultural issues by the sending organisation*
- *Sufficient information (dress code, alcohol, race, religion, and other sensitive matters)*
- *Organising cultural activities*
- *Including local volunteers on the project*
- *Open and honest communication if misunderstandings happen*

NonViolent communication on a project

Several recommendations above are related to practicalities and planning of the project. In Chapter 2 we introduced some concepts and discussions about how to deal with conflicts when they happen. Dealing with conflicts is not a technical issue - in the end a big challenge is to maintain good relations and to communicate in a constructive way. NonViolent Communication (NVC) was already introduced (page 28) There are different ways of communicating. Open, constructive, respectful and NonViolent Communication will contribute to positive atmospheres and to an increased capacity to deal with conflicts.

To illustrate a bit better what we mean, we will use an example of a situation of tension in a voluntary project. A similar situation will be presented in two versions: one using more of a "violent" communication style, the other using NonViolent Communication. The dialogue takes place in a workcamp, where the participants are organised in kitchen teams where different groups are in charge of preparing the food and cleaning up on different days. In the first dialogue, volunteer A - who wants to make sure volunteer B fulfils his tasks - uses a more violent language, whereas in the second dialogue her approach is more nonviolent.

Dialogue 1: "Jackal language"

A: Can you come and do the dishes, please?
B: OK, but first I have to take a shower.
A: Can't you do the dishes before you take the shower?
B: Oh, come on, the shower won't take long.
A: How can you be so selfish? You never help!
B: What is your problem, there is always clean dishes and food on the table?!
A: Ah, you are so ignorant.



Dialogue 2: "Giraffe language" (NVC)

A: Can you come and do the dishes, please?
B: OK, but first I have to take a shower.
A: B, would you be willing to do the dishes before the shower?
B: Oh, come on, the shower won't take long.
A: B, I feel a bit disappointed and sad because I really wish to be heard. It's important for me. Would you like to know why I asked you to do the dishes before the shower?
B: OK, yes.
A: Well, I do feel worried because I would really like for us in the kitchen team to cooperate and contribute to the rest of the group by doing a nice job. Last time you were in the kitchen team I noticed that the next morning the dishes were still dirty. I feel really exhausted and need to rest now. This was why I wanted to be heard.
B: OK, I got your point, but listen, I really must take a shower now as I just finished two hours of jogging, and then I will do the dishes immediately after that.

In the first dialogue, volunteer A uses judgments ("selfish", "ignorant") and blame ("you never help!"). She rather orders than requests volunteer B to do the dishes right away, who answers seemingly without any understanding of volunteer A's opinion.

In the second dialogue, volunteer A uses another approach, and tries to express her message according to the principle of NonViolent Communication. She observes what she has seen ("last time [...] I noticed that the next morning the dishes were still dirty"), instead of interpreting and simply blaming the other. She expresses her feelings ("disappointment", "sad", "worried", "exhausted") and needs ("wish to be heard", cooperation and contribution, "rest"). The approach in the second dialogue is more empathetic. Volunteer B possibly gets more of an understanding of what volunteer A is trying to express ("OK, I got your point"), which could help the relationship to become more cooperative.

Through reflecting upon and expressing your own needs and feelings, as well as others', you are more likely to reach mutual understanding and positive relations. NVC may seem abstract, but keeping its principles in mind, it can contribute to a better quality of your projects.

Conflict transformation and intercultural learning

It is of course important not to view conflicts as obstacles for achieving the objectives of the projects, but as an opportunity for a "deeper" intercultural learning experience. Intercultural learning is challenging: it could even be said there is a "need" for conflicts in order for people to be able to understand difference. "Conflicts in intercultural encounters may not occur because the partners are not interested in one another (and do not know what to do together) or if one (sub-)group dominates the other".² When volunteers get together or get to know local partners, there are likely to be misunderstandings and in some cases disagreements. In the list of examples (see page 34) we saw some illustrative situations:

- > "Why do the volunteers not respect our local customs?" (cf. "*The shut door*")
- > "How come the South Asian volunteers do not want to know about European culture or eat our food?" (cf. "*A group divided*")
- > "Why do the African volunteers have to use a pot inside the tent, and can't go outside to the toilet in the night?" (cf. "*Toilet in the night*")

The challenge is to be able to react in the situations where there are a lot of tensions and negative feelings. In these cases, you often need to talk directly to the people involved, and clarify what is happening. Try to bring up questions of why the people are frustrated; why they do not approve of what the others are doing; and if they can understand why the others are doing what they are doing? One

idea may be to bring up some reflections and discussions about culture, identity, cultural diversity etc. If the volunteers or people involved become more aware of these issues, they will more easily understand why other people react the way they do, and that what is an offensive act for you, could be a perfectly "normal" action for someone else.

Intercultural learning and global understanding = important aims in IVS
| *The successful transformation of conflicts contributes to intercultural learning* |

¹ Conflict Resolution - Best Peace Practice SCI 2004 (extract from "Impressions from Shabab-Workcamp, August 2003 - A camp-coordinators perspective" - Linda Pexton)

² Coordinating together SCI 2000: 58

CHAPTER 4

Tools and exercises

"I hear and I forget. I see and I remember. I do and I understand." - Confucius

This fourth chapter is devoted to tools and exercises, and the aim is to *improve the way in which we address the issue of conflict*.

GUIDING QUESTION: How to strengthen our competence in practice?

In the first section we discuss general guidelines and ideas on how the theme of conflict and conflict transformation can be used and integrated in projects and organisations. In the second section exercises and tools will be provided, as well as a list of further ideas and resources.

Practical ways of strengthening our competence

First, we would like to address some key concepts related to non formal education and how to make games and exercises effective.

NON-FORMAL EDUCATION (NFE)

Non-formal education (NFE) means planned education that take place outside the formal school system, e.g. a training weekend for workcamp leaders or a thematic workshop for staff and volunteers. Notions of NFE include: - voluntary participation; active and interactive participation; self-reflection; and experiential methodology. It is learner-centred and aims to improve different competences. Much of NFE is about "*learning by doing*".

A vital principle is the link between what you experience and how you put it in a wider perspective. When you experience something and really seize a learning opportunity, you need also to think how this experience relates to reality, and how what you have learned can be applied in the future. The Learning Cycle of David Kolb is one way to connect these different phases .¹

As a facilitator or trainer of NFE activities, you need to be aware of these steps and to be able to follow and facilitate the learning experience of the participants. You need some knowledge about the specific topic, the context, methodology etc. It is also good to have some skills, for instance presentation skills, the ability to include all participants in the activity and promote positive group dynamics. Finally, the facilitator's attitudes and values are important. This may seem abstract, but it is about empathy, recognising differences etc.

For further reading

To go deeper into non-formal education material

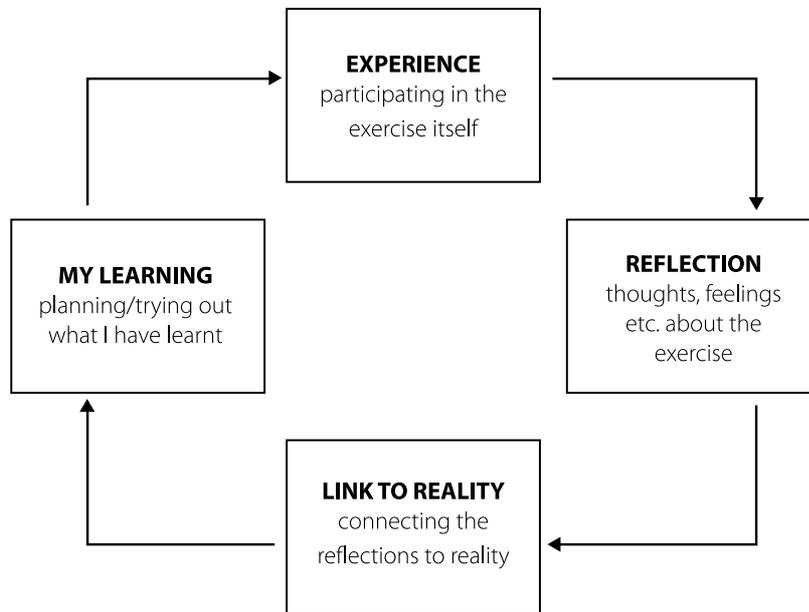
- More on NFE didactics in the CCIVS Education for Sustainable Development kit: http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/esd/ccivs-esd-kit.doc#_Toc170704267: pp 18-26

- T-Kit (no 6) on Training Essentials Youth Partnership:

www.youth-partnership.net/youth-partnership/publications/T-kits/6/Tkit_6_EN

- On the website www.nonformality.org you find more useful links, blogs and material related to NFE

The Learning Cycle of NFE of David Kolb



Debriefing and reflection

Sensitivity to conflict and skills to deal with it are not just something you read about and then you know it all. Applying exercises is not enough. Improving conflict transformation skills demands a lot of reflection and self-questioning. It is important that trainers and leaders can follow and facilitate this reflection process.

It is crucial to finish the exercises with **debriefing** or reflection sessions where questions, doubts, perspectives and experiences can be discussed. Even if you just play a short game, which may seem to be nothing but a group activity, it is good if it connects to the theme, and that you explain the reason why that particular exercise was chosen. It can be useful to go back to Kolb's Learning Cycle to decide what aspects to include. After the exercise, questions could be:

Questions after the exercise

1. *What happened during the exercise? How did you feel during the exercise?* (REFLECTION)
2. *Can you relate this to the reality? In your organisation or projects, have you ever had any similar experiences?* (LINK TO REALITY)
3. *What can you learn from this exercise? How can you use it in your organisation?* (MY LEARNING)

The concrete questions will of course have to be adapted to the context and the concrete exercise you wish to debrief.

There are many different ways of encouraging reflection. One way is "reflection or 'buzz' groups". Participants turn to their neighbours into smaller groups and discuss the question raised by the person leading the exercise. This is an opportunity not only to deal with urgent issues, but also a place to make sure that the experiences of the day are put into a wider perspective, perhaps linking it to the reality of their organisations.

Group dynamics

In projects the group atmosphere or dynamics can be decisive (see discussion on "neutral space" (page 37). As a leader or coordinator it is important to be able to facilitate the creation of a positive group atmosphere - and here conflict resolution skills also are necessary.

Some hints based on Bruce Tuckman's model of group development

Contribution by Grazyna Pulawska, international trainer, SCI International (responsible for international training)

"During any event participants and organisers often have an unforgettable experience. It can be called group atmosphere or group spirit. It is sometimes hard to say how some events are remembered for years and some make long-lasting friendships while others do not. There is no recipe for making a perfect event... but feel encouraged to try..."

Here are some hints based on Bruce Tuckman's² model of group development. This list is not meant to be a closed one but an invitation to try using different tools.

1. Forming: *The group comes together and gets to know one other.* It is good to create a structure at the beginning of the project to let people get to know each other better and give them the possibility to observe each other. As at this stage it is too early for effective work but you can provide them with some small "get to know each other" exercises. It also a good time to work on some rules and recommendations that are acceptable for the whole group to which you can refer to in the future in case of problems.

2. Storming: *A chaotic phase for leadership.* This is the moment when you can see what different roles people are taking in the group (the same person may have more than one role). It is important to provide space for discussion and to clarify who is who in this group e.g. by using different team exercises. This stage is also a place where conflicts can happen. It is an important moment for the group: if they manage to overcome the conflict they can prove to be the best group. Otherwise they may split into smaller groups with no place for cooperation.

3. Norming: *Eventually an agreement is reached on how the group operates.* This is the first moment when the group can start working seriously, as the level of trust

is high. They should be given a serious task to do so as to test their capabilities and see if they can work well together.

4. Performing: *The group works well and becomes effective in meeting its objectives.* At this stage the only concern is to have clear tasks for the group to do and to appreciate the results. It is quite important to be sure that the main work is being done during this period.

5. Adjourning ("mourning"): *The process of "unforming" the group, that is, letting go of the group structure and moving on.* Usually at this stage it is helpful to organise some closing activities such as a slide show of pictures "from the beginning to the end of the project", a closing dinner or party, a summing up of what has happened, an exchange of contacts and sharing of feelings.

How about...?

There are many different ways of introducing the theme of conflict and of learning to transform conflicts. It is really up to your imagination - here are a few ideas!

- Organise study visits to places, institutions, local groups or individuals that have some interest or experience relating to conflicts or to related themes such as communication or intercultural learning.
- Plan and perform a concert or a play (theatre) on the themes.
- Watch a film on a related theme: maybe about peace education, Non-Violent Communication, prejudice and conflict, intercultural projects or non-violence. (You can find DVDs on conflict resolution from FLT Films (www.fltfilms.org.uk))
- Read or hand out articles, texts or books on the theme.
- Invite someone (a former workcamp leader, a volunteer, a mediator etc.) to talk about their experience of dealing with conflicts.

Travelling workcamp: one way to do it!

Contribution compiled by Wilbert Helsloot, SCI (wilvogel@yahoo.com)

Between 2001 and 2003 Service Civil International (SCI) organised travelling workcamps in Germany and Italy on conflict transformation. The main idea was that volunteers would not go to a regular workcamp, but would be trained to give workshops on conflict resolution at different workcamps. They travelled from one workcamp to another. The idea started at the same conference in 2000 where the conflict resolution team in SCI was also created.

The aims of the travelling workcamp:

- to train more trainers on the subject of conflict transformation
- to provide regular workcamp participants with useful training on conflict

A travelling workcamp (TWC) consists of three parts:

The training week: The participants get an intensive training about the concept of the travelling workcamp and about conflict resolution. After a training session for all, the participants split up into small groups to prepare training units on different conflict resolution topics. The trainers also provide the groups with material and

support. After having chosen the exercises and planned their programme, the small groups present it to the other TWC participants.

The travelling part (about 2 weeks): After the training week the small groups travel to four different workcamps to offer one-day workshops to the workcamp volunteers.

The final evaluation: the TWC participants get together again to exchange experiences and evaluate the training they have been giving. The final topic is to discuss future projects: what will volunteers do with their newly learned skills and knowledge when they return home?

As one result of the travelling camps one-day conflict resolution workshops were permanently integrated into the workcamps of SCI Greece (see example in box below).

The main successes of the travelling workcamp were:

- 35 people were trained as volunteer trainers on conflict resolution
- 450 workcamp participants received their first introduction on constructive approaches to conflict resolution

General problems were:

- The travelling workcamp needs a big logistic effort
- Due to the often long distances, the travelling workcamp is a very expensive project which always needs much energy for secure funding

All in all, the travelling workcamp is an interesting concept, but for practical and logistical reasons it might be better to organize one-day workshops in one country, as SCI Greece has decided to do. However, the volunteer trainers have to be trained first.

Example of conflict resolution (CR) workshops in SCI Greece

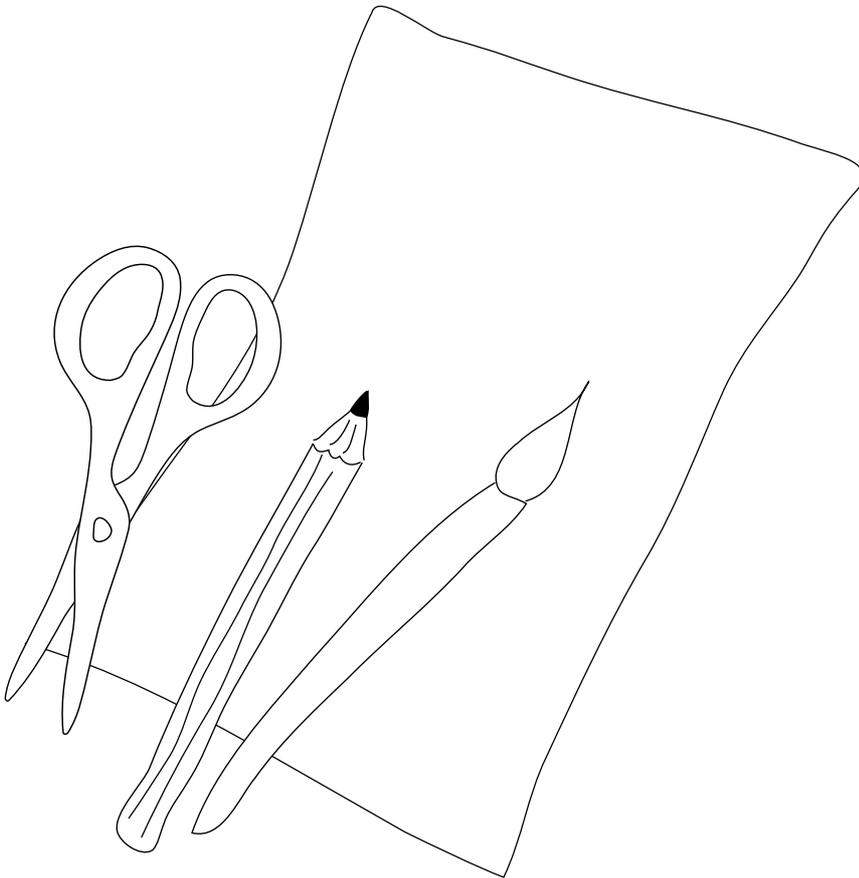
SCI Greece has been organizing one-day CR workshops at workcamps since 2002/2003. The first attempt was in 2002, which was evaluated thoroughly. The conclusions were:

- *CR workshops are interesting and welcomed by the volunteers.*
- *The workcamp volunteers should not feel obliged to participate.*
- *Co-operation between the coordinators of the workcamp and the volunteer trainers should be very close. It is good if the trainer arrives a day before the actual workshop.*

The workshops include: introduction of the trainers, a name game, presentation of the programme, what is a conflict?, principles of conflict resolution, components of a conflict, styles of response towards conflicts, steps towards conflict resolution, self esteem, communication (a) general (b) speaking (c) listening (d) acceptance, "violence barometer", forum theatre, evaluation. Duration 6-7 hours including breaks.

TOOLS AND EXERCISES

The following tools and exercises come from different trainings, publications and resource websites. Some have been adjusted to fit the format of this publication and to the IVS context. Each exercise will follow the same layout to help you to understand what the exercise is about.



"Establishing a lasting peace is the work of education; all politics can do is keep us out of war." Maria Montessori³

For further reading

More information about this topic can be obtained at www.spaceforpeace.net

NVC Exercise: Guess Feelings and Needs

Reference: modified exercise, based on exercise by: Marianne Göthlin - Towe Widstrand -07, www.fnvc.se

Duration: approx. 45 min.

Participants: from 2

Aim: To practise identifying (as well as distinguishing and interrelating) feelings and needs.

Introduction: An important part of communicating in a non-violent way is the ability to identify what feelings and needs you (and others) are experiencing in a specific situation.

Material: handouts (see below)

Related reading: pages 16, 28, 43

Instructions:

Before you do this exercise, make sure you have gone through the basic four step model of NVC, and in particular the discussion on feelings and needs.

Ask the participants to team up in small groups, and then hand out the examples you find below. Within the group they could discuss the different examples, and try to think about the feelings and needs hidden behind their statements or comments.

Give them about 25 - 35 minutes to discuss the examples. Afterwards, do a short debriefing. You could, for instance, go through the examples one by one and let each group explain what feelings and needs they guessed.

At the end you can ask them some questions such as: was it difficult to guess the feelings and the needs? Were there a lot of differing interpretations and ideas in the group? Was it sometimes difficult to differentiate between the feelings and the needs? Did you think the exercise was useful? Why do you think we did it?

Hand out: Guess Feelings and Needs

1. A volunteer says to two other volunteers in the group: "I don't want to wash up the dishes just because I'm a girl!"

What does the female volunteer feel?

What might the female volunteer need?

2. A workcamp leader says to a volunteer: "You have to work harder!"

What does the workcamp leader feel?

What does the workcamp leader need?

3. An Asian volunteer says to a German volunteer: "Oh, you are just so German!"

What does the Asian volunteer feel?

What might the Asian volunteer's needs be?

4. A board member says to a staff member: "Why does it matter - you don't listen to my opinion anyway?!"

What does the board member feel?

What might the board member's needs be?

NVC Exercise: Express yourself with honesty

Reference: Modified exercise, based on exercise by: Marianne Göthlin - Towe Widstrand -07, www.fnvc.se

Duration: 40 min - 1 hour

Participants: 2+

Aim: To practise NVC and the four steps consisting of giving an observation and expressing needs, feelings and requests.

Introduction: Before you do this exercise, it is important that you have introduced the concept of NonViolent Communication, and especially the four steps of NVC that help you understand your feelings and needs and how to communicate in a nonviolent way.

Material: pens, paper (prepare a flipchart or handout)

Related reading: pages 16, 28, 43

Instruction: Choose a situation that happened in the past (perhaps from an IVS project) during which you were not happy with your way of communication or behaviour. It might be a situation where someone behaved in a way that is not consistent with your values or that disrespected your opinion or wishes.

Describe the situation and prepare a message according to the four steps. Remember: try to keep it short. This is meant to be just the beginning of a dialogue, the very first thing you express, not the solution of the situation.

WHEN I SEE (HEAR OF, THINK OF)

_____ (observation)

I FEEL

_____ (feeling)

BECAUSE I NEED

_____ (need/wish)

AND I WOULD LIKE TO

_____ (requested action)

Ask the participants to prepare a message according to the four steps which is adapted to their way of speaking and to the person the message is addressed to (a colleague, a volunteer or a local partner...) The message should be as short and clear as possible. Be sure that steps 3 and 4 are included.

Then, ask the participant to pair up or create small groups where they practice saying their message aloud. The others can then give feedback as to how they received the message. *Did they hear it as an invitation to connect and cooperate, or did they hear criticism?*

Sum up the exercise with the entire group, asking questions such as: *Was it difficult to identify the four steps? What was the biggest challenge? What feedback did you give to and receive from the others? What was the biggest difference from how you expressed yourself in the previous situation? Did you think the exercise was useful? Why do you think we did it?*

Reference: Exercise drafted by Julia Schätze, SCI Germany

NVC Exercise: Observation exercise

Duration: approx. 45 minutes

Participants: 2 - 20

Aim: This exercise is about learning how to distinguish between an observation and a judgement.

Introduction: The Indian philosopher J. Krishnamurti once established that the ultimate performance of the human intelligence is to observe without judging. For most of us it is indeed difficult to observe human beings and their behaviour in a way which is exempt from prejudices, criticism and other forms of analysis. When we mix observation with judgement, it is most likely that the other person hears criticism and starts to fend off what we were about to say. An important part of NVC deals with the differentiation between observation and judgement.

In this exercise the focus lies upon practising how to recognise judgements and how to transform them into observations.

Material: worksheet (see below), pens

Related reading: 16, 28

Instruction: Each participant gets a worksheet on which they can find different statements. They have about 10 minutes to deal with the statements, each on their own. First of all, it is important to decide whether they are dealing with an observation or a judgement and, if necessary, to transform the judgement into an observation. Subsequently, the worksheet should be discussed.

Possible sentences to put on the worksheet (NB: without the comments in italics):

"Marta always tries to avoid her kitchen duty." (interpretation)

Possible observation: "I have never seen Marta doing the washing up"

"English people have a great sense of humour" (judgement)

Possible observation: "When Ian, who is English, makes a comment, it often makes me laugh"

"The project manager said that he was really satisfied with our work" (observation)

"Flavio doesn't respect the camp management" (interpretation)

Possible observation: "When Christine, one of the camp managers, wanted to discuss what we're going to do tomorrow, Flavio interrupted her."

NVC Exercise: Don't do anything - just be there

Reference: Exercise drafted by Julia Schätze, SCI Germany

Duration: approx. 30 minutes

Participants: 2 - 18

Aim: The participants get an opportunity to learn how to listen empathetically. Moreover, the exercise should convey the feeling how it is like to receive empathy.

Material: not needed, but you may want to prepare a flipchart with advice on what to try to do and what to avoid.

Related reading: 16, 28, 43

Introduction: Empathy means respectfully to understand the experiences of other human beings. It only occurs in contact with others if we have abandoned our preconceived opinions and judgements. Instead of an empathic reaction, we often feel the urge to give advice or to reassure and to expose our own opinions and feelings.

The following exercise was created in order to practise empathic listening.

Instruction: Each participant finds a partner for teamwork. First of all, one of the two is asked to talk for about three minutes about one topic he/she is interested in (e.g. a recent holiday trip, future plans, things which makes him/her angry). The person listening gets the assignment to summarise what the other person says at regular intervals.

When you try to connect with someone empathically, the following advice may be useful:

- Pause occasionally
- Think: "This is not about me!"
- Try to "be with" the person, instead of "doing something"
- Put yourself completely in the shoes of the other person

The listening person should avoid:

- to talk about him/herself
- to judge the opinion of the other
- to advance his/her view
- to ask a lot of questions (except to check if you understood correctly, or to guess the needs and feelings of the other, or to ask if the person has any requests)
- to give advice

The aim for the listening person is to focus his/her entire attention on the talking person. After three minutes, the participants switch roles.

During the reflection part of this exercise, it is important to work out what emphatic listening is all about. Moreover, it should be found out how it feels to get the entire attention of another person or rather how it feels to concentrate on what another says without any distraction.

Possible questions for reflection may be:

What was it like to find oneself being the talking person and getting the undivided interest of the other person?

How did it feel to be the listening person?

What kind of gestures, feed-back and actions did you find exceptionally empathic?

Did you notice any difference from how you usually listen to others?

Can you learn anything from this exercise for your organisation?

Where do you stand? - on conflicts

Reference: In the CCIVS Tool-Kit on Intercultural Learning you can find a useful explanation of the method (p 51-53).

Duration: 30 - 60 minutes

Participants: 5+

Aim: To promote personal reflection and group discussion on how to view conflicts and how to react in situations of conflict.

Introduction: This discussion exercise can be a good introduction to a workshop or seminar on conflicts, since it encourages the participants to reflect individually and to discuss different statements on conflicts.

Material: "Yes" and "no" signs (put up at the ends of a room), prepared flipcharts with different statements

Related reading: Chapter 2

Instruction: Prepare a number of statements (5-10) connected to the theme of conflict (you can choose or be inspired from the list below). Generally, it is important to make sure the statements are clear and can be understood by everyone. Put up two signs ("Yes" and "No") on opposite walls.

Explain the exercise to the participants. A number of statements will be read out, and everybody has to stand either at the "Yes" side or the "No" side. Everybody has to choose a side, no-one can stay in the middle*. Then the participants will be asked to explain to each other why they agree, or why they disagree, with the statement.

During this discussion, participants are free to change sides. It can be good to underscore that there is nothing wrong with changing sides after having been convinced by the arguments of someone from the other side.

When you read out the statements, you will probably be asked to clarify something. If it is really about understanding the essence of the statements, then you may answer - but be careful not to answer questions that could be an argument for or against the statement. As a facilitator you should make sure everyone feels invited to participate in the discussion. You could also decide beforehand a limit of discussion per statement (e.g. 5 minutes), or you can decide for yourself when is the good moment to move on.

Here are some possible **statements** that could be read out:

I have experienced conflicts in international voluntary service projects.

Conflicts are destructive.

Conflicts should be prevented.

The most important quality of a project co-ordinator is to be a good mediator.

A lot of conflicts arise due to misunderstandings.

All conflicts can be solved.

If there were fewer conflicts, the world would be a nicer place.

In my organization we often experience conflicts.

Violence can solve conflicts.

If there is a conflict in a workcamp, it should be dealt with or mediated by the workcamp leader.

Conflicts can be positive.

Women and men relate to conflicts in different ways.

There are more conflicts in a group with people from different countries.

I often feel uncomfortable in situations of conflict.

After the exercise, many interesting questions may have been brought up, and it is likely that these discussions will continue even after the session. This is a good opportunity for you as a facilitator to see if there are any particular themes or discussions that the participants seem to want to develop more at a later stage.

You should do a short reflection session or debriefing after the exercise, discussing questions like: *Why was it so difficult to find agreement on some statements? Why was it easier with others? Are there any issues or statements to spend more time discussing?*

*In some versions of this exercise, you might position yourself on a line between two "extremes", but usually you are meant to choose one side (even though you may position yourself very close to the middle).

Simulation exercise: "5 trick"

Reference: Annette Mütter, IKAB (Institut für angewandte Kommunikationsforschung in der Außerschulischen Bildung - Institute for Applied Communication Research in Non-formal education, www.ikab.de)

Duration: approx. 1 hour 30 minutes.

Participants: 20-40

Aim: To encourage reflection on non-verbal communication. What happens things work in a different way from what you expected? How do you react? Adopt or impose? What are the potential difficulties in intercultural encounters

Introduction: When you come from one culture to another, you may find things strange or shocking. They may cause confusion, frustration or anger.

Material: Pens, paper, 5 sets of playing cards of 32 cards (from 7 to Ace), one "Tournament guide-sheet" for each participant, detailed explanations of the game for each participant (NB. There are five different rules, one per table! If there are 5 participants at each table, hand out five sheets of one set-up to these participants). Prepare five tables with chairs, numbered from 1-5.

Related reading: 16, 22, 27

Instruction:

Timing of session

Orientation: 5 min

Introduction & Instructions: 10 min

Play "5 Tricks": 30-40 min

Debriefing: 30-40 min

Phases

Preparation: split into groups of 4-8. Groups sit around the table arranged from number 1 to 5. Each group gets a deck of cards (paper and pencils if necessary)

Orientation: instructions are given (use the word "simulation" instead of "game")...

Intro "5 tricks": each group receives a "guide-sheet", reads for 5 minutes and can ask questions. The rules of the game of "five tricks" are distributed and studied for 5 minutes; the rules are then taken away and no verbal communication is allowed; scoring is done at the table; after each round players move according to the guide-sheet. Let the group practice for a few minutes then take the rules away. Play! (move on quickly without taking questions.)

Home round: this lasts for a few minutes (they should start keeping the score at this point) - enforce non verbal communication! At the end of the round a bell rings and they move to other groups as outlined. Facilitators need to act as referee - get them moving and playing and enforce the no words rule. Organise 4-5 rounds. Remind them they can draw pictures (but no words), urge them to follow the guide-sheet but do not help. Some groups may have two people, others 15 - but just keep them playing...

Game Winner: The player taking the most tricks in the Game (one "hand"). If a game is not complete when the Round ends, the player winning the most tricks so far in that game wins that game.

Round winner: The player winning the most games in the Round. (Ordinarily, several games will be played during a

Round.)

Each round lasts a few minutes.

At the end of each round: The player who has won the most games during a round moves up to the next highest numbered table. If there are more than four players at a table, the two players who have won the most games during a round move up to the next highest numbered table.

The player who has won the fewest games during a round moves down to the next lowest numbered table. If there are more than four players at a table, the two players who have won the fewest games during a round move down to the next lowest numbered table.

The other players remain at the table.

Winning players at the highest table remain at the table, as do losing players at the lowest table.

The game ends without any warning. Get delegates to collect sheets and cards and move into a semi-circle.

Debriefing

What happened during the simulation?

How did you feel during the simulation?

Were there moments where you felt frustrated, insecure or not respected?

How did you communicate among yourselves?

Can you see a link between this simulation and reality?

When you come to a new culture, how do you usually react?

What can we learn from this simulation? Is there anything you can use in the work in the organisation?



Handout 1: FIVE TRICKS | A Card Game Easy to Learn and Easy to Play

Cards	32 cards are used - 7,8,9,10, Jack, Queen, King, Ace in each suit. Ace is the highest card and spades are trumps.
Players	Varies from 4-8
Deal	The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards depending on the size of the group. Important: each player has the same number of cards.
Start	The player to the right of the dealer starts playing any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick.
Winning	When each player has played a card, the one with the highest card wins the trick. The one who played this card gets all cards and gathers them on a pile.
Continuation	The winner of the trick leads the next round which is played as before. Proceed until you hold no more cards.
Following	The first player for each round may play any suit.
Suit	All other players must follow suit, which means you have to play the same suit as the first card. If you do not have a card on the first suit, then play a card of any other suit. Trump cards may only be played, if you cannot follow suit. The trick is won by the highest card of the original leading suit or the trump.
End/Win	The game ends when all cards have been played. The player who has won most tricks wins the game.

Handout 2: FIVE TRICKS | Card Game Easy to Learn and Easy to Play

Cards	32 cards are used - 7,8,9,10, Jack, Queen, King, Ace in each suit. The Ace is the lowest card and diamonds are trumps.
Players	Varies from 4-8
Deal	The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards depending on the size of the group. Important: each player has the same number of cards.
Start	The player to the left of the dealer starts playing any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick.
Winning	When each player has played a card, the one playing the highest card wins the trick. The one who played this card gets all cards and gathers them on a pile.
Continuation	The winner of the trick leads the next round which is played as before. Proceed until you hold no more cards.
Following	The first player for each round may play any suit.
Suit	All other players must follow suit, which means you have to play the same suit as the first card. If you do not have a card on the first suit, then play a card of any other suit. The trick is won by the highest card of the original leading suit or the trump.
End/Win	Game ends when all cards have been played.

Handout 3: FIVE TRICKS | A Card Game Easy to Learn and Easy to Play

Cards	32 cards are used - 7,8,9,10, Jack, Queen, King, Ace in each suit. Ace is the lowest card.
Players	Varies from 4-8
Deal	The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards depending on the size of the group. Important: each player has the same number of cards.
Start	The dealer starts playing any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick.
Winning	When each player has played a card, the one with the highest card wins the trick. The one who played this card gets all cards and gathers them on a pile.
Continuation	The winner of the trick leads the next round which is played as before. Proceed until you hold no more cards.
Following	The first player for each round may play any suit.
Suit	All other players must follow suit, which means you have to play the same suit as the first card. If you do not have a card on the first suit, then play a card of any other suit. The trick is won by the highest card of the original leading suit.
End/Win	The game ends when all cards have been played. The player who has won most tricks wins the game.

Handout 4: FIVE TRICKS | A Card Game Easy to Learn and Easy to Play

Cards	32 cards are used - 7,8,9,10, Jack, Queen, King, Ace in each suit. Ace is the highest card.
Players	Varies from 4-8
Deal	The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards depending on the size of the group. Important: each player has the same number of cards.
Start	The player to the right of the dealer starts playing any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick.
Winning	When each player has played a card, the one with the highest card wins the trick. The one who played this card gets all cards and gathers them on a pile.
Continuation	The winner of the trick leads the next round which is played as before. Proceed until you hold no more cards.
Following	The first player for each round may play any suit.
Suit	All other players must follow suit, which means you have to play the same suit as the first card. If you do not have a card on the first suit, then play a card if any other suit. The trick is won by the highest card of the original leading suit.
End/Win	The game ends when all cards have been played. The player who has won most tricks wins the game.

Handout 5: FIVE TRICKS | A Card Game Easy to Learn and Easy to Play

Cards	32 cards are used - 7,8,9,10, Jack, Queen, King, Ace in each suit. Ace is the lowest card and spades are trumps.
Players	Varies from 4-8
Deal	The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards depending on the size of the group. Important: each player has the same number of cards.
Start	The player to the left of the dealer starts playing any card. Other players take turns playing a card.
Winning	The cards played (one from each player) constitute a trick.
Continuation	When each player has played a card, the one with the highest card wins the trick. The one who played this card gets all cards and gathers them on a pile.
Following	The winner of the trick leads the next round which is played as before. Proceed until you hold no more cards.
Suit	The first player for each round may play any suit. All other players must follow suit, which means you have to play the same suit as the first card. If you do not have a card on the first suit, then play a card of any other suit. Trump may only be played, if you cannot follow suit. The trick is won by the highest card of the original leading suit or the trump.
End/Win	Game ends when all cards have been played. The player who has won most tricks wins the game.

Negotiation Exercise

Reference: Based on an exercise in the report from the Alliance Study Session in February 2006: Voluntary Service in conflict areas - international workcamps as an instrument of conflict resolution and peace-building.

Duration: 50 - 60 min

Participants: 6 - 20

Aim: Experience and practice negotiation in a concrete conflict situation in a voluntary project, in order to strengthen the conflict transformation skills of the participants.

Introduction: In IVS projects there will necessarily be situations of tension, disagreement and conflict. One thing is to talk about conflict transformation generally - another thing is to try to come up with creative ways of dealing with conflicts in reality. Often there are two different points of view - how can these find a common agreement?

Material: Handouts for the two groups

Related reading: pages 24, 37

Instruction:

Divide into two equal groups (of not more than 10 each). One of the groups represents the Board of the Directors of an NGO that is hosting long-term volunteers to work in a community. The other group consists of the volunteers. Each group receives a short description of the situation. These descriptions are from different perspectives, but this should not be mentioned to the participants. You can of course also come up with your own examples.

The group has 10 to 15 minutes to come up with clear strategies and demands. When they are prepared, the two groups meet and negotiate for another 10 minutes. The exercise finishes with a debriefing that could start in the groups, or be done together.

Some ideas for questions:

How did the preparation go in the groups? Could you come up with clear strategies and demands?

How was it then to meet the other group?

Have you experienced any similar conflict situations in your organisation? How did you act?

What do you think seem to be important in situations of negotiation?

Did you learn anything from this exercise that you think is useful for future similar situations?



Handout: GROUP 1

You are on the Board of the Directors of an NGO that is hosting long-term volunteers to work in your community. Originally the volunteers were supposed to be working in a community centre, however at the last moment the funding was cut. All your time was spent rearranging the project and you were really happy to have been able to provide another project at such short notice. After all, the volunteers are still contributing to the local community. The people in the old people's home are really excited about having the volunteers there and the help is really needed. The volunteers will be getting their meals provided at the centre and so the monthly allowance (which was intended to cover food) is not really necessary. Also the one bedroom apartment belongs to the home and is the only accommodation they can provide. You've hosted a workcamp there before the apartment was thought to be very nice. You feel like you have arranged everything very well in difficult circumstances and you're disappointed and angry at their attitude.

Come to the meeting with clear strategies and demands.

Handout: GROUP 2

You are a group of volunteers who have applied for a long-term project in Dreamland. In your project description it states that you are going to be working for the community centre on recreational activities for children in their free time. It was also your understanding that each of you would be accommodated in a one bedroom apartment with two volunteers per apartment and that you would have a small monthly allowance. It appears now that your work will actually be in an old people's home where you will have to do kitchen duties and other tasks. You have also found out that all of you will be sharing the same one bedroom apartment and no allowances are going to be given to the volunteers. Soon you will have a meeting with the Board of Directors of the organisation to express how disappointed you are and to demand from them to take actions to adjust the situation.

Come to the meeting with clear strategies and demands.

The chair game - or win/win

Reference: introduced by Wilbert Helsloot (SCI International)

Duration: 10 - 25 min.

Participants: 12 - 30

Aim: To illustrate the difference between a competitive and a cooperative approach.

Introduction: In many situations in the society we have a tendency to think and act in a competitive way, rather than in a cooperative one. In situations of conflict, one may tend to think "how can I get out of this situation in the best way"?, instead of "how can we solve this together in the best way?".

Material: Chairs (same number as the size of the groups).

Related reading: page 24

Instruction:

Divide the participants into three groups of equal number. Put some chairs (same number as the size of the groups - if they are 18 participants, then six chairs - in the middle of the room). Each group gets a task. They have three minutes to carry out this task.

Tasks:

(1) **Form a circle with the chairs**, (2) **Put the chairs in a row**, (3) **Put the chairs outside**.

(NB: if there are any of these tasks that are difficult, then use your imagination and come up with another task).

You should not spend too much time explaining; just tell the participants their task and that they have three minutes to do it.

In many cases, you will find that the participants run to the chairs, and struggle to take the chairs from the other groups, in order to fulfil their own task. However, it has never been clarified that the game is a competitive one. Neither has it been said that the chairs have to stay according to their task instructions for the whole three minutes, or till the end. In other words, the different groups could also have tried to cooperate among themselves, and agreed to fulfil the task one by one; to put them first in a circle, then in a row, and then outside.

After the three minutes, tell them that the time is up, and gather the entire group back in plenary.

In the debriefing you could use (some of) the following questions:

- *What happened in the exercise? Did you fulfil your tasks?*
- *Could the tasks have been fulfilled in any other way? How? Did the groups "compete" with each other?*
- *Can you relate this to your real life? Are there any situations where you tend to compete instead of cooperate?*
- *What about when you have disagreements or are in conflict with someone?*
- *Can you use any of these reflections in the future?*

It is good to make sure that the following issues are touched upon: the difference between competition and cooperation; that in many cases both or several partners can fulfil their tasks or needs; that creativity and problem-solving are approaches to aim at.

Get into the circle

Reference: <http://www.spaceforpeace.net/download.php?f=51a034d09d1a155b420436bf0c0088ca,11/04/07>(Resources, energizer)

Duration: 15 min

Participants: 10 - 30

Aim: The participants will feel what it is like to be excluded from a group and how verbal solutions can be the best.

Introduction: Sometimes, when focusing on an efficient solution to a challenge, we can forget how communication is the key to together finding the most suitable solutions.

Material: none.

Related reading: page 24

Instruction:

One or more participants leave the room voluntarily while the rest make a circle, holding hands. The facilitator tells them what the game is about. The volunteers who have left the room are going to be part of the circle, but the only way of getting into the circle is to ask politely. The volunteers enter one by one. They are told that their aim is to get into the circle, but they are not given any explanation on how to do it. The participants normally assume that they have to break into the circle. The people in the circle will therefore not let them in because they have not asked. If the participant gives up and does not find a way of entering the circle, the facilitator or the participants in the circle have to remind them that the aim is to get into the circle, not to break in.

This exercise can also be used as an energizer or ice breaker to lighten the atmosphere. The exercise shows that we often tend to use violent, physical attacks or ways of communication instead of conversation.

After the exercise, you may want to do a short debrief, just to sum up. *Why did we do this exercise?*

Mono-Multi

Reference: Behrooz Motamed-Afshari, Trainer & Consultant for Youth and Civil Society Development

Duration: approx. 1 hour 30 minutes

Participants: 20-35

Aim: To experience and raise awareness of how challenging it can be to communicate and cooperate, when you come from different backgrounds.

Introduction: Three different cultures meet and have to co-operate/communicate under difficult cultural circumstances.

Materials: cartoon, 3x scissors, 3x rulers, glue, 3x pencils, role cards (9x for each role). Make sure you have three separate rooms/spaces.

Related reading: 16, 22, 24, 27

Instructions:

This simulation exercise consists in mainly four parts.

- 1. Introduction and instructions.**
- 2. Each group is formed of one "culture".**
- 3. The groups get together to build a shelter.**
- 4. Debriefing (in groups, then in plenary)**

Step by Step:

Due to an enormous storm a ship goes down to the bottom of the ocean. The passengers manage to reach a desert island. It seems also that other ships were wrecked because other groups have managed to get there too.

The island is very mountainous and there seems to be only one spot where it's possible to live. Which means that the passengers from three different cultures have to live together. Because of the location of the island it is not expected that help will arrive before the end of the next month, so they have to survive for at least five weeks. Food does not seem to be a problem. There are lots of fruits growing and all kinds of animals to hunt.

The first concern is to build a shelter where everyone can sleep and hide in case of heavy rain and storms and which can protect them against wild animals. It's important to do this as fast as possible because this area is known for sudden changing in weather conditions. They must do it together because there is not enough space and material to build more than one shelter. The materials for building the shelter are cardboard, scissors, glue, rulers and pencils. The shelter must be stable and should at least be 50 cm high and 100 cm wide. It should have a roof and of course a door. They have 30 minutes to build the shelter.

The participants will be divided into 4 equal groups (gender, nationality). Three of them will receive a role card describing their culture/behaviour codes/belief. They will have 15-20 min. to prepare and practise their "culture". The fourth group will have the task of observing and reporting using a questionnaire (see questions below).

Debriefing (30 minutes altogether) is first done in the groups, where first an observer comments according to the questions. Then the actors are asked some questions about how they experienced it. Finally, the groups come together for a final debriefing, making a link from the exercise to the reality.

Debriefing questions - Observers

Cultural groups

How did the group manage to get into its culture?

How did they "practice" their culture?

How do you think they accepted their new culture?

Island

Are the group members able to stay in their role when they meet the other cultures?

Are they successful in working with the other cultures?

What main problems/conflicts do they meet in dealing with the other cultures?

After the reporting from the observers the participants will answer the following:

Debriefing questions - Actors

Cultural groups

How did you feel during the simulation?

Are you happy about the shelter that you built?

What do you think about the construction process?

Were there moments where you felt insecure or not respected?

What do you think are the characteristics of the other cultures?

Plenary

Can you see a link between this simulation and reality?

What can we learn from this simulation?



Role Card : COLDONIA

In your culture 'intelligence' and 'hard work' are the central issues. Other cultures consider you as "cold", but you see yourself as a very successful and wealthy country, mainly because of your very effective way of working.

You do not discuss feelings, you like intellectual debates and logical arguments. Showing your feelings is considered childish. Self-control is seen as an important quality. Religion totally disappeared in your country and is considered as "stupid" and "a waste of time".

You greet other people by looking into their eyes. Freedom of space is very important in Coldonia. That's why you never touch people while greeting or communicating and you do not like to be touched . Touching other people is only used as an invitation for sexual intercourse, which in Coldonia has few moral implications and is mostly done as a relaxing and physical exercise.

Your body language reflects your culture. You only use small gestures, your back is straight and you stay always calm. It is very normal in Coldonia to interrupt another person whenever you feel the need to do that. An important characteristic of Coldonians is that they are very willing and see it as their task to teach and train other cultures to help them to become as efficient and as successful as you are. Whenever you have the opportunity to teach other cultures you do it. Coldonia is famous for building big oil-platforms and huge bridges.

Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 20 minutes to prepare yourself in your own group. Practice your behaviour ! Also make sure that there is one thing that shows in your appearance that you are from the same country. (e.g. the way you dress, the way you do your hair etc.) It's very important to practice well because you will need it in the follow-up.

Role Card : TURTELINA

In Turtelina "friendship" and "taking care of each other" are important values. Turtelinians show their feelings all the time and personal feelings are always the central issue in communication. Your face and your gestures show how you feel. You always touch each other. When you talk to someone you hold his or her ear. You stand close to the other. A distance more than 30 cm is considered as rude. When you greet somebody you put his or her hand on your heart. Any reference to sex is taboo and considered offending.

Time is very important in Turtelina. You are never in a hurry. You like to take your time. When you work together you first want to be sure that the atmosphere is good. So you ask the others all the time how they feel and you inform them about your feelings. Interrupting people when they are speaking is considered impolite. You wait till they have finished their story. When people interrupt you, you feel rejected and you react very emotionally.

Turtelina is well known for its circular colourful buildings. Round houses are always built because this reflects friendship and harmony.

Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 20 minutes to prepare in your own group. Practice the behaviour! Also make sure that there is one thing that shows in your appearance that you are from the same country. (e.g. the way you dress, the way you do your hair etc.) It is very important to practice well because you will need it in the follow-up.

Role Card : SMILIA

In Smilia "politeness" and "friendship and harmony" are the most important values. You do not like conflicts; you consider arguments as impolite behaviour. That's why you do not know the word "no". Even when you do not agree you say "yes". You always smile at people even when you do not like their attitude. When you are working together and somebody asks you to do something you do not want to do, you say "yes" but you always find a way not to do it.

Smilia is a very religious country. In daily life this means that you pray often. Every five minutes you stop whatever you do to come together to worship your gods. You do that by sitting together and whistling. The Smilians greet each other by rubbing each other's legs. While speaking to each other your feet or legs are always in touch with the other ones feet or legs. You do not touch each other above the waist e.g. it is not allowed to touch shoulders, ears, hands or arms.

You have very strict rules about tools and materials. Cardboard and scissors are male and cannot be used by women. Rulers and pencils are female and cannot be used by men. Glue can be used by both sexes. Smilia is famous for its paintings and interior decorations. That's why you prefer to paint and decorate instead of building.

Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 20 minutes to prepare yourself in your own group. Practice the behaviour! Also make sure there is one thing that shows in your appearance that you are from the same country. (e.g. the way you dress, the way you do your hair etc.) It's very important to practice well because you will need it in the follow-up.

Communication exercise: "How tall is Alfred?"

Reference: SALTO YOUTH Toolbox:

<http://www.salto-youth.net/download/140/SALTO%20TC%20report%20SEE%20without%20photos.doc>, p 27-28 "

Duration: approx. 1 hour 30 minutes (30-40 min exercise+40-50 min debriefing)

Participants: 6 - 30 (with 6 in each group, 7 if one of the participants is the messenger)

Aim: There are several aims of the exercise:

- to reflect about one's own way of communicating in a team
- to think about a better (more systematic) way of communicating together
- to become aware of the effectiveness of sharing information

Introduction: Communication is crucial in everyday life, and probably even more so in team work. But communication is not so easy: how do you communicate in an efficient and constructive way? How do you find the way of communicating in a group?

Materials: Telegram papers (about 100 for 6 players), 1 handout with description, rules and information sheet for each player, 1 registration flipchart for the messenger. The 12 sentences with information about how tall is Alfred, cut into pieces. Every player receives two of them. Prepare the chairs in a circle, backs facing each other.

Related reading: 16, 28, 50

Instruction:

Explain the rules (see below) and either hand them out, or write them down clearly on a flipchart. Their task is to find out how tall Alfred is. It is important that the rules are clear and visible for everyone, especially since no one is allowed to speak as soon as the exercise is started. The participants may be a bit confused, so make sure they have time to understand the rules. However, if they are curious and ask how they should figure out Alfred's height, then say that that is their task to figure out how.

The debriefing is very important. Be prepared that there may be a lot of frustration in the group, in some cases even tension. Make sure people feel comfortable, invite them to share their experience and feelings. You may have to deal with any eventual tension because of the exercise. You could start the debriefing in the small groups, and then get back in plenary for the last questions (see below), concerning reflections about the reality or specific project they are involved in.

Rules

1. Six players (P1, P2, P3, P4, P5, P6) sit in a circle with their backs to the inside of the circle. They must not talk with each other.
2. The messages (telegrams) are taken from the writer of the message to the addressee by the messenger(s). The messenger must not talk either. His task is to register the messages.
3. The rules of sending messages:
 - Format: P1 (sender of message) P4 (addressee of message)
 - The text of the message

The message, like a telegram, is addressed to one person only.

Another message cannot be sent on the same piece of paper.

To forward it, the message has to be written again according to the rules above.

The game is over

After 30 minutes or when everybody has made their suggestions about how tall Alfred is. The tender is won if everybody has answered the question and all six people have the right answer.

Questions for debriefing

What happened during the game? Did the team find the solution? Why?/Why not?

How many messages have been sent? (Enough, 60-70, or too few or too many?)

What made the communication difficult and/or easy?

What kind of information / management system(s) have you developed and at what stage of the game?

Was there a leader of the work? If yes, was there one or were there several leaders? How have they been chosen?

What lessons have you learnt?

So far: How has the management system been in your project group during this project/training course etc.?

Who takes the initiative? Who responds?

Do you like the way you work together now? Or do you want to change something after this training course?

To sum up the exercise, you can together make a list of recommendations for communication and co-operation in international project groups.



How tall is Alfred? - Clues

(write them on small papers - hand out two clues to each participant)

Alfred is 4 cm taller than Janusz

Janusz has the same height as Diana

Diana is 3 cm shorter than Henri

Henri is 6 cm taller than Branco

Branco is 20 cm shorter than Irma

Irma is 5 cm taller than Udo

Udo has the same height as Asha

Asha is 6 cm taller than Besim

Besim is 6 cm taller than Igor

Igor is 16 cm shorter than Sonia

Sonia is 5 cm taller than Frank

Frank is 1.77cm tall

Forum Theatre

Reference: introduced by Simona Costanzo Sow, drafted on the basis of the CCIVS/UNESCO manual Act, Learn and Teach: Theatre, HIV and AIDS. Toolkit for Youth in Africa. CCIVS/UNESCO 2006: <http://www.unesco.org/ccivs/NewSiteCCSVI/CcivsOther/Documents/act-learn-teach.pdf>. Forum theatre is based on the concept of "theatre of the oppressed" developed by Augusto Boal (1982, 1992) based on the theories of Paulo Freire (1972, 1993).

Duration: variable: between 30min and 3 hours

Participants: 6 to 60

Aim: To develop alternative scenarios to solve / transform a given conflict

Introduction: Forum Theatre is meant to be a space where people can express their thoughts, feelings, and concerns. Forum Theatre is not about providing definite answers but about testing other types of behaviour and asking the relevant questions to understand the power relations and pressures who influence social interactions. The idea of Forum Theatre is that people who feel helpless and passive about a situation need to understand the mechanisms and social conditions which make them suffer, in order to be able to take their destiny into their own hands. In Forum Theatre terminology, someone who suffers without knowing what to do about it is a "victim", someone who understands what creates the suffering is "oppressed" and can actively change his or her situation.

Theatre as a "rehearsal for reality." - Augusto Boal

Material: Enough space where everybody can see everybody. Other material depending on the scenario developed. Possibly props to symbolise the space of the "stage".

Related reading: 22, 34

Instruction:

Think of one, simple, strong and concrete conflictual situation which you would like to address. Do not raise two issues in one play; leave no choice for the audience but to discuss the single issue you wish to explore with them. Depending on the context and the amount of time you have, it can be interesting to develop ideas for the kind of situation which you would like to address with the whole group first or come with a concrete idea. You could also use the examples developed in chapter 2.

As a second step you develop a scenario in which one of the actors is the "victim" (protagonist), meaning s/he suffers from the situation you thought of. You introduce another character (antagonist) who symbolizes the situation or institution which causes his/her suffering. Rehearse the play with your actors.

In order to actually perform the play you need a "Joker", i.e. an animator or story-teller who introduces the story and warms up the audience through games, songs or energizers to get them ready to participate and create a good mood before the play. You yourself can take this role if you feel comfortable with it. The Joker explains to the audience what is going to happen and what the different stages of the play will be.

"First we play, then you play, then we discuss"

The performance starts. The scene shows quickly what the problem is and necessarily ends badly without a solution.

"A protagonist and an antagonist in a situation, which ends badly"

At this point you interrupt the show and the Joker addresses the audience. S/he asks the audience what they think about

what they saw and how to change the result The Joker first asks the audience to describe what happened to be sure that the intended message was received and then asks them to make suggestions for change. What have they seen? Who is suffering most? Who is causing the suffering? Who should have done what, when? Where could X or Y could have done something differently? In Forum Theatre the public is not passive as in traditional theatre. That is why the people in the audience are sometimes called "spectactors"...

There are different ways to proceed for the second phase. In all these options the entire scene or key scenes are played again to test other alternatives: one way is for the spectactors to make suggestions for another ending, which the actors act out. The Joker can also encourage the audience to say "stop" as the scene is played and to replace one of the characters themselves to suggest another behaviour. In this case the actor hands over a piece of his clothing (e.g. a scarf, or belt..) to the spectactor and the plot is replayed according to the same plot, integrating the changes brought by the spectactor. The audience is then again consulted to discuss what changed and to make more suggestions. The audience can also bring another character into the scene - perhaps a friend or parent. However there are no magical solutions. **Forum Theatre allows people to test behaviour which they would necessarily use in real life.** Instead of coming out with what they would do personally, they can suggest strategies for the character in the play and at the same time experience ways of transforming conflicts for themselves.

You stop the play when you sense that enough different scenarios have been tested and then have a debriefing session.

Ideas for debriefing questions:

What happened?

Which kind of behaviour seemed most successful to you? Why?

Have you experienced situations like this in real life?

Do you know people like X or Y?

Which strategies do you think were most effective?

What have been the learning points in this session?

What is one word that sums up what you have experienced today?

What would you do in this situation?

When discussing the various strategies, do not ask if the spect-actors interventions were realistic. That reinforces a sense of a lack of possibility. Instead ask if they are possible. Ask what could be done in that situation, rather than what would probably happen. Remember, a particular action may be difficult for a character to take, but still possible.

Ideally, this discussion will help the spect-actors connect the dramatic situation to their personal life. Spect-actors tend to want to analyze the situation, advise and criticise the characters, as if the problem is not relevant to them. In the closing discussion, the public may need to be reminded to practice what they preach or be provoked to see how the scenario relates to their personal lives. The Joker can say something like, *"What we're playing with now in theatre has very serious implications for life..."*

FOUR ENERGISERS!

Below you will find four energisers⁴ related to our themes.

HUMAN KNOT

The group starts out in one or two tight circles. Everyone in the group reaches across the circle with their right hand to grab another group member's right hand. Then in with their left hand everyone grabs a different group member's left hand. The object is to untangle the group without letting go of hands until a circle is formed. If the group is having extreme difficulty, you can administer "knot first-aid" and break one set of tangled hands (with group consensus), otherwise group members may not let go at any time. You may have to decide as a group that the knot cannot be untied, after a prolonged attempt.

NOTE: This can also be played without talking.

Cooperation, team work

PRUI

The purpose of this game is to integrate group members and build trust and communication. Have each player take a blindfold and lay it on the floor. Ask those who feel comfortable to put their blindfolds on. Explain that you will tap someone on the shoulder; that person will be the "Prui" and will take off his/her blindfold. None of the other players will know who the Prui is. Everyone will move around slowly. Each time a player bumps into someone, they should shake his/her hand and ask, "Prui?" If the person says "Prui," they are NOT the Prui. If the person does not answer you back, he/she IS the Prui. Once a player finds the Prui, he/she should join hands with him/her and take off his/her blindfold. That person is now part of the Prui, so if someone bumps into him/her, they should NOT respond, so that person knows to join the Prui as well. Everyone will continue mingling until they find the silent Prui chain. When everyone is part of the chain, the game is over.

NOTE: This is a high trust activity, and should be done at an appropriate time.

Communication, cooperation

HEIGHT LINE

Ask participants to close their eyes (if they feel comfortable). Without opening their eyes, the group is asked to arrange themselves by height in a straight line. They may choose to arrange by feeling height or some say their height out loud. The only restriction is that they may not open their eyes.

Communication, problem-solving

NO TALKING!

This exercise is one where the participants are not allowed to talk. They are asked to put themselves in a line (1) in age order (from the youngest to the oldest), (2) according to the time of the year when they are born (from January to December), (3) in alphabetical order of the first letter in their name (A to Z), etc. They cannot speak with each other, but have to find alternative ways of communicating.

Non-verbal communication

If you want more....

Direct links to some more exercises...

"Conflict web": brainstorming exercise on what conflict is.

<http://preventiontraining.samhsa.gov/CTW06/mod2tr.htm> (27/03/07)

"Conflict staircase": an exercise that introduced a conflict staircase, as a tool for negotiations in conflict.

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

[download.php?f=f0f680d3d0f6596c37cda6bee57e662a](http://www.spaceforpeace.net/download.php?f=f0f680d3d0f6596c37cda6bee57e662a)

"My own mirror": participants observe and write down (in "research diaries") within a certain amount of time their ways of responding to conflict. (T-Kit on Intercultural Learning, Youth Partnership.

[www.youth-partnership.net/youth-partnership/publications/T-kits/4/](http://www.youth-partnership.net/youth-partnership/publications/T-kits/4/Tkit_4_EN)

Tkit_4_EN: p 47-48)

"Only four words": reflection and discussion on what communication is about, where bigger and bigger groups need to agree on which four words describe best communication. www.educationforpeace.no (under developing skills, communication)

"Conflict timeline": reflection on everyday conflicts and what they mean to people www.educationforpeace.no (under developing skills, conflict transformation)

¹ http://www.ldu.leeds.ac.uk/ldu/sddu_multimedia/kolb/static_version.php

² <http://www.chimaeraconsulting.com/tuckman.htm>

³ Space for Peace: www.spaceforpeace.net

⁴ The exercises (except the "No talking!" exercise) were drafted by Grazyna Pulawska;

CHAPTER 5

IVS projects in (post-)conflict areas

In this chapter we will discuss and give some examples of IVS projects in (post-) conflict areas, looking at challenges, outcomes and lessons learned. Our objective is to *raise awareness about working in a specific context and about the important issues to consider when organising a project in a place that has a history of conflict.*

Wars & violent conflicts

As with interpersonal conflicts, wars result from disagreements that lead to tensions between people, groups or countries.

The box below shows the development from "old" to "new" wars and underlines how complex and multilayered conflicts may be.

From "old" to "new" wars

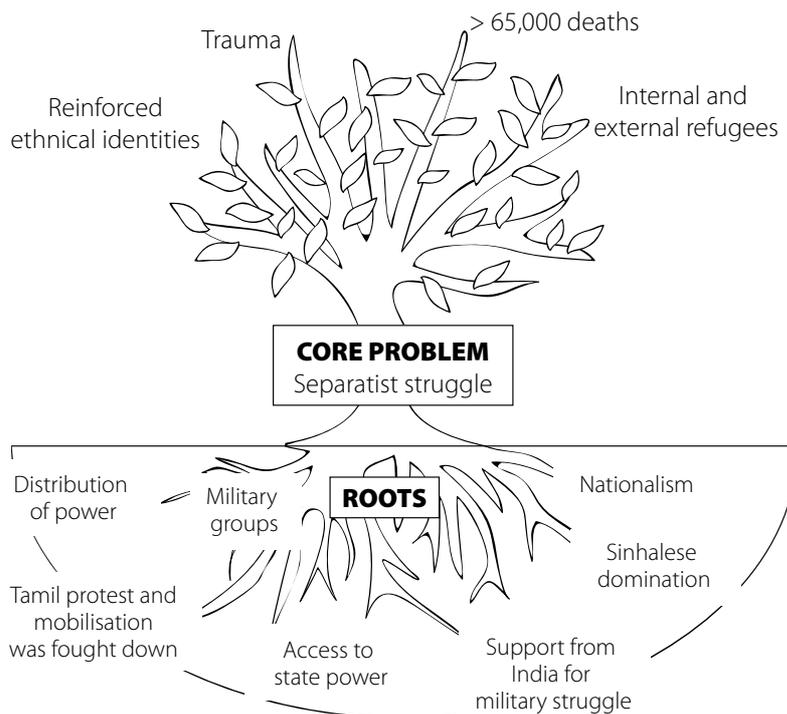
When you speak about "macro conflicts" and wars, the classic idea is that wars are played out between two states, and principally between the armies or soldiers of the states. The number of such wars is decreasing and we are witnessing more conflicts taking place within a state (cf. Wade 2006, Kaldor 1999). Mary Kaldor (1999) speaks of the emergence of "new wars", as opposed to "old wars". These new wars often take place in former colonial states (e.g. Africa, Asia) or states emerging from authoritarian rule (e.g. former Yugoslavia and Soviet Union). After the end of the Cold War in 1989 this phenomenon became particularly evident. Many of the countries torn by "new wars" gained independence with arbitrary frontiers and multiple ethnic and other internal tensions. Unrepresentative governments often provoke national conflict, especially when they are dominated by one group or discriminate against others, who may then demand a separate state of their own (e.g.. Sri Lanka). In "new" wars, the actors are no longer only the governments and their armies, they are local "rebels", often backed by foreign powers or international movements (e.g. CIA, Al Q'aida). Regional and economic factors also have an effect.

Conflicts within a state are often labelled as "ethnic", but we should be cautious of reducing the causes simply to ethnic or cultural differences. It is when these are politicised that they set off or reinforce a conflict.

As with the conflicts on a personal level, we need tools to understand what wars and violent conflicts are really about. You may never get a perfect understanding of the conflict, but it is crucial to try to get a grasp of who are the important actors and what were the main causes. The analytical tools presented in the second chapter may also be useful when trying to understand wars and violent conflicts. For instance, the "mapping" tool (see page 19) can be useful when you try to determine who the different actors in the conflicts are and what their relationship

is with each other.

Another analytical tool is the conflict tree¹ (cf. Ware 2006:30) which is a way to identify the core problem, its roots as well as the main manifestations or effects. This can be challenging, but nonetheless useful. Understanding its roots may provide a more nuanced picture of the conflict. As an example, you can see below how the "tree of the Sri Lankan conflict" could be interpreted. Depending on who does the conflict tree analysis, you would find yourself with different results, since it is always an interpretation of what the conflict is about. Also, separating the roots from the effects is not always simple - what one person sees as a root, another may believe it is an effect.



After a war there is a long way to go to achieve peace even when the direct violence has ended: the security situation, the degree of justice and the relations between people take time to get back to normal. It is challenging to organise a project in a war zone or in a post-conflict area. It demands a lot of effort and preparation.

"Peace means the absence of physical and structural violence inflicted by human

"Peace means the absence of physical and structural violence inflicted by human beings "

beings: it is more than the absence of war, although war is the ultimate form of non-peace. Phrased positively, it means a way of living together [...]. This includes social justice, mutual respect, community spirit, freedom of opinion and speech, a healthy environment and sustainable use of natural resources.² "

Examples of IVS projects in (post-)conflict areas

In this section we will present the work of IVS organisations in (post-)conflict areas. Through highlighting their particular experiences, some of these examples may provide inspirations for new projects.

Burundi

[CCIVS, SCI, local NGOs]

ORGANISATION: CCIVS, SCI, local NGOs.

MAIN PROJECT/ACTIVITIES: Study trip for Burundian youth workers to Northern Ireland and "multi-ethnic" workcamps in Burundi.

KEY THEMES/LESSONS LEARNED: It can be helpful to do study projects in other countries; multi-ethnic groups working together can reduce prejudices

READ MORE: "Burundi, biography of a small African country" Nigel Watt (Hurst, London and Columbia University Press, New York) 2008

In Burundi, as in Rwanda, rival groups have struggled for political power, making use of the labels "Hutu" and "Tutsi". This has led to the polarisation of these population groups (they are not "tribes" or ethnic groups as in other parts of Africa). Exclusion of Hutus from power led to revolt: the government responded with mass killings of Hutus in 1972. The overthrow of the elected president in 1993 led to ten years of mutual genocide and civil war.

Youth organisations such as the Scouts and Guides and various Christian groups have always tried to overcome the divisions in society. Following a youth exchange with Europe in 1993 in which a number of Burundian organisations took part, CCIVS obtained a grant from UNESCO to help with reconstruction after the massacres of that same year. Sadly, Burundi was as yet too unstable for reconstruction and the funds were used for a visit by Burundian youth leaders hosted by SCI in Northern Ireland, where they learned about projects and presented Burundi's problems.

Inside Burundi, local youth and church organisations tested the workcamp as a tool for reconciliation. A good example was the project at Nyangungu in 2001. The volunteers were young Hutus, Tutsis and Twa coming from rural areas and from the capital city, plus a few from Rwanda, Uganda and Congo to add to the

For further reading

To know more about wars and violent conflicts, refer to:

- Ware, Helen 2006 *The No-nonsense Guide to Conflict and Peace* New Internationalist, Oxford
- Kaldor, Mary 1999 *New and Old Wars: Organised Violence in a Global Era* Stanford University Press.
- www.crisisgroup.org (The web page of the International Crisis Group, with up-to date information and resources in a number of languages)
- www.incore.ulst.ac.uk (web page with, e.g., data base with information on conflicts, by country)

mix. The work project was to build houses for local people of all groups. The Twa, the marginalised minority pygmy community, hosted the camp at their own school and they were in the unusual position of being proud hosts and beneficiaries at the same time. The ambience at the camp was wonderful. Perceptions changed and prejudices were reduced. People saw that peace could be built with hundreds of small steps like this.

BY: Nigel Watt, CCIVS director 1992-98 and CCIVS Vice President

Colombia

[peace brigades international]

ORGANISATION: peace brigades international (pbi) in Colombia

MAIN PROJECT/ACTIVITIES: Volunteers are international monitors and protect people who are under politically motivated threat.

KEY THEMES/LESSONS LEARNT: IVS contributing to Human rights protection. Need for preparation and training of volunteers.

READ MORE AT: www.peacebrigades.org.

Colombia's civil war has lasted seventy years. The paramilitaries and the guerillas aim to gain economic power through the occupation of land at the expense of the civilian population. Parts of the establishment, such as the military, the police and the political elite, often cooperate with the paramilitaries and are stakeholders in the economic exploitation of the country's rich mineral resources.

The story of Marco, a member of a farmers' association in the Catatumbo area in the north-east of Colombia, is one of many stories about displacement, murder and impunity: "Before, the countryside was more densely populated. Farmers had beautiful fincas (farms) and bred cattle. This was before the paramilitaries came. They went from finca to finca and killed entire families. Fear and distrust among the farmers was growing and we eventually decided to leave the area. We went to Venezuela or to the nearest big towns. Now we are back here again because this is our land. Our wives and children remain in the towns. Life is still too insecure and our children wouldn't be able to go to school here."

In this situation, teams of pbi volunteers protect people like Marco who are under threat of politically motivated violence, kidnapping, torture or murder. pbi accompanies them physically and thus creates a chance for local players to influence political and social developments and to promote the interests of civil society. There are four pbi teams in Colombia with a total of 33 volunteers who work as international monitors or accompany local activists at the request of local social and human rights organisations. They work according to the pbi principles of non-

violence, non-interference and non-partisanship.

pbi is regularly in contact with representatives of the military as well as of the Colombian government. Transparency and a far-reaching international network of members of parliament, high-ranking representatives of the church, diplomats and international organisations ensure the safety of the volunteers. The volunteers receive several months of intensive training on human rights and political issues in the country and advice on how to work on the ground.

The partnership with committed stakeholders from different social movements allows volunteers to gain insight into the political and social background. Particularly impressive are the people you meet and work with, who boldly stand up for the protection of their fundamental rights despite very difficult conditions.

As well as in Colombia, pbi also has projects in Guatemala, Mexico, Nepal and Indonesia.

BY: Katharina Meier (former pbi volunteer in Colombia) and Adam Muminovic (pbi Germany)

Croatia

[Service Civil International]

ORGANISATION: Service Civil International

MAIN PROJECT/ACTIVITIES: Long term volunteers working in the community.

KEY THEMES/LESSONS LEARNT: Solidarity is easier to build than reconciliation.

READ MORE AT: www.sciint.org

Croatia declared independence from the crumbling state of Yugoslavia in 1991 but the border region of Krajina was inhabited by Serbs who fought to remain part of greater Serbia. The small town of Pakrac, about 120 kilometres east of Zagreb, was right on the boundary between the area controlled by the Croats and Krajina. The line cut the town in half and it was the scene of intense fighting in 1991-92. Croatia took complete control in May 1995 but a Serb minority remained and mutual hostility remained.

In July 1993 the first international volunteers arrived, the first of over 300 from 20 different countries who worked beside local people, removing rubble, cleaning bricks and helping to rebuild houses. The Pakrac project, coordinated by SCI, captured the imagination of members of IVS organisations all over Europe. Many came for three-week workcamps and many other stayed on as long- or medium-term volunteers. The volunteers could, in theory, work on both sides of the barrier, but crossing over was not easy. The volunteers helped to keep the town alive and

they made some impact on the attitudes of people. Just by being there was important: having a chat and a drink with local people, giving them a chance to talk about their experiences and frustrations, playing with local children. The volunteers did plenty of useful work too. They visited families, especially old people, helping them with odd jobs and repairs. They opened a youth club which tried to respond to the social and psychological needs of the town's youth. They helped set up a women's group, which later became a permanent project with knitting, sewing and a laundry. They trained teachers and older participants in non-violent conflict resolution techniques, communication skills, confidence building and democratic principles. They trained teenagers and adults in English and computer skills, including what was then the latest thing- e-mail! They ran a local radio show - for entertainment and information.

The solidarity provided by an international group may not have stopped all the hatred and prejudice but it helped provide hope and a broader outlook for people in Pakrac.

BY: Nigel Watt, CCIVS director 1992-98 and CCIVS vice president

Italy

[Cantiere Giovani]

"IL CANTIERE"

An approach to conflict in suburban areas of Naples

ORGANISATION: Cantiere Giovani

MAIN PROJECT/ACTIVITIES: Youth centre, educational activities, voluntary service

KEY THEMES/LESSONS LEARNT: Prevention of conflicts which result from young people's lack of opportunities in Frattamaggiore

READ MORE AT: www.cantieregiovani.org

Frattamaggiore is part of the suburban area of Naples in southern Italy. It is one of the areas with the highest population density in Italy and in Europe with 2.500.000 inhabitants and characterized by an uncontrolled urban development. The economic development of the area is based on small companies, many of which operate in the informal sector and many are engaged in illegal activities such as the production of brand imitations (counterfeiting) or cigarette trafficking. Living conditions are difficult, and many streets and roads are in bad condition. The few parks and playing areas for children are abandoned, the few meeting places and cultural opportunities for young people are not well maintained.

Petty crime is tolerated if not encouraged. This way of life sometimes leads to real crime, which gets fully reported in the media. The "camorra", or neapolitan "mafia",

is the criminal development resulting from the vote-catching of politicians who promise employment and favour relationships in exchange for votes, and from many people's conception of illegality.

People feel distant from the institutions and lack trust in them and they have little sense of the common good, leading to lack of participation in democratic processes and in community affairs.

The lack of alternative positive cultural models and opportunities leads young people to develop habits and aspirations based on consumption. Education is undervalued resulting in high rates of young people leaving school without a diploma. Lack of opportunities for intercultural exchange and learning increases the distrust of migrants and of diversity in general, whether it is related to sexual preference, religion or other differences. This situation often leads to violence and discrimination.

Established in 2001 with the goal of creating a place for young people to meet each other and develop creative activities, "Cantiere Giovani" (CG) is a youth organisation that works for peace, the promotion of diversity and intercultural learning, based in the town of Frattamaggiore.

CG directs its activities at teenagers, young people and the local communities of migrant people. It runs different projects with a focus on integration and active citizenship. CG tries to create opportunities for integration for school students and school "drop outs" through educational activities, running programmes and teaching visual communication in the schools; it offers Italian language courses and other opportunities to promote the social inclusion of the migrant communities. CG promotes European awareness and intercultural learning through co-operation, exchanges and workcamps as part of European Union programmes. CG also provides an integrated service of graphic communication, video and photo documentation. This knowledge about communication and media provides added value to its social projects.

CG acts at the local level, meaning that it directs its intervention to its own area, especially through actions to prevent the emergence of latent conflicts. The kind of conflict that CG targets involves the "different perception of security" which often sets at odds the institutions and the population and can lead to anti-social behaviour, violence and delinquency as well as marginalization. One example is the case of school "drop outs" who engage in illegal activities, or migrants without residence permits who face difficulties of inclusion. In a wider perspective, CG works on other kinds of conflict: socio-cultural, socio-economical, generation gap, "growing up" conflicts (teenagers), as well as geographical and religious conflicts. CG runs a project that puts in practice innovative ways of learning about conflict

through its youth centre, "Il Cantiere" ("cantiere" means building site). "Il Cantiere" aims at creating a meeting space for young people of all kinds of backgrounds in the area, a place where young people come to meet others and to participate in the various activities offered, such as workshops, events and trips, or to get information. It is managed by educators and volunteers who accompany the youth in an atmosphere of recognition and respect. "Il Cantiere" tries to link its own diversity with the wider society to avoid the creation of ghettos or the social isolation of certain groups such as immigrants, disabled people or children.

This project provides "light intervention" in social problems, focused on the value of the informal relationships between the educators and the participants and the absence of any hierarchy, as well as on peer education. This is possible because the centre is an open place, where the people are not obliged to stay and have the possibility to meet people in a neutral space. The centre is accessible for all in every sense. There is no entrance fee or selection; different groups are found there at different times; participation is free, dynamic and changeable.

The youth centre was opened in 2003 supported by the "Laboratori Metropolitan" project, funded by the Provincial Council of Naples. It was awarded the "Young Active Citizens Award 2004" by the Council of Europe as one of the best projects against violence.

BY: Elisa Cuenca Tamariz, IVS staff

Liberia [Federation of Liberian Youth (FLY) and CCIVS]

ORGANISATION: Federation of Liberian Youth (FLY) and CCIVS

MAIN PROJECT/ACTIVITIES: Reconstruction workcamp.

KEY THEMES/LESSONS LEARNT: A small action can show what is possible.

Liberia, an independent state since 1847, was created by and for freed slaves whom formed a ruling elite of "Americo-Liberians" and did little for the rest of the population. In 1980, Samuel Doe, a "native" took power in a coup but only promoted his own ethnic group. This led to a revolt and a civil war which lasted from 1989 to 1996. The final phase of this war caused the destruction of much of Monrovia, the capital city.

The Federation of Liberian Youth (FLY), supported by CCIVS and a grant from UNESCO's Participation Programme, hosted a workcamp and seminar in 1997, with the aim of showing what volunteers could do to help reconstruction and reconciliation; to provide an opportunity for Liberians from different ethnic groups including ex-combatants to meet and work together; and to try to develop the

volunteer movement in Liberia. The site chosen for the project was the Bassa High School in the town of Buchanan. This had been one of the best schools in the country but it had been closed throughout the war and the buildings had been occupied by hundreds of displaced families.

With the war ending, some of the buildings could be restored for school use. FLY recruited volunteers through youth organisations, schools and churches. In the space of two weeks they cleaned the main school building and the school grounds and painted the exterior of a large two-storey classroom block. Discussions led by experienced volunteers from Sierra Leone, Ghana, Togo and the Director of CCIVS focused on reconstruction, the involvement of ex-combatants (some of whom were participants at this camp) and how a sustainable voluntary service movement could be developed in Liberia. Lively social evenings and sports activities involved the displaced families still living on the site. The presence of volunteers from other parts of the country and from abroad brought hope and encouragement to the town of Buchanan. The former Headmaster of the school was on the road when he heard rumours that his school was newly painted. He could not believe his ears.

BY: Nigel Watt, CCIVS director 1992-98 and CCIVS Vice President

Northern Ireland

[IVS Northern Ireland]

ORGANISATION: IVS Northern Ireland (branch of SCI)

MAIN PROJECT/ACTIVITIES: Teenage workcamps.

KEY THEMES/LESSONS LEARNT: How to work with youth from tough conflict zones.

Two communities live side by side in the north of Ireland: one group descendants of the original population who remained Roman Catholic; the other group descendants of Protestant immigrants, brought in, mostly from Scotland, during the 17th Century. Ireland was partitioned in 1922: most of Ireland became independent but part of the north remained in the United Kingdom. This area of Northern Ireland has a majority of Protestants, who are also called "Loyalists" as they are loyal to the British connection. Most Catholics in the north would prefer to be part of the Republic of Ireland. However, the conflict and civil rights issues were complex: it was not a simple matter of Protestants discriminating against and oppressing a Catholic "native" population. It was as much as anything about prejudice and discrimination rooted in social, cultural and educational isolation, as well as ignorance and narrow horizons.

The conflict became violent around 1970 and the Belfast Group of IVS (SCI), which included members of both communities, came up with a project to bring together children from both sides for holidays away from the conflict, where they could learn about each other and make new friends. It utilised the strengths of local groups of SCI in Great Britain, France, Ireland and the Netherlands to organise and finance workcamps or holiday "hosts" to run the holidays. After two successful years, other groups had taken up this idea of children's holidays and were better financed to run them than IVS. Also it was felt that it was more important to have a residential centre in Northern Ireland. IVS helped to establish Glebe House, where the cross-community work for peace and reconciliation with children's youth and adult groups continues to the present day. The links with SCI and voluntary work are still strong with the involvement of long and medium term international volunteers and regular international workcamps.

In 1974 IVS began a "Teenage Workcamp Scheme" which fitted aims and ethos of SCI. It catered for the needs of young people from working class backgrounds in Northern Ireland, where the interface of the conflict was most evident and where tensions, conflict and violence were, and still are, an everyday reality. It aimed to provide challenging and worthwhile alternatives to the excitement of sectarian violence and of belonging to paramilitary groups which were offering them a chance to "be somebody". The scheme provided an opportunity to meet people from different cultures and backgrounds and thus to widen their horizons beyond Northern Ireland.

Structured workcamps were organised for disadvantaged and marginalised teenagers aged 16 to 19, coming from neighbourhoods on the front line of the conflict and from other areas of sectarian tension and violence in Northern Ireland, most of whom had a poor level of education and skills, low self-esteem and were heading for long-term unemployment. Each group had an equal number of Protestants and Catholics and also of males and females. Some of the workcamps were held in Northern Ireland, but most were organised by branches of SCI in Great Britain, Republic of Ireland, France, Italy, Germany, Switzerland, Austria, Norway, Sweden, Belgium and the Netherlands. The project developed into an exchange, with teenagers from other countries joining with Northern Irish teenagers.³ Before the camp the teenagers were prepared, with ice-breaker activities, exploring cultural differences and similarities and conflict management, with work weekends, leader training and orientation about SCI. After the workcamp, which consisted of both socially useful work, discussions and cultural exchanges, the teenagers would come together in their home towns for follow-up activities which would explore cultural, political and community differences and similarities in greater depth, building on the friendships and relationships developed during the workcamp.

A major difficulty was the cultural and social difference between the Northern Irish teenagers and the volunteers or the organisers on the international camps. There were problems of communication and of alcohol. Such issues were addressed by rigorous training of leaders. There were regular international meetings and visits to enable organisers to appreciate the situations from which the young people were coming, as well as the reality of the conflict. Even the concept of "peace" had to be examined as, for many, "peace" meant woolly-headed "do-gooders" from outside - not something to appeal to "cool" young people!

What effect did the teenage programme have? Many continued to be involved in voluntary and community activity of one kind and another including helping to run the teenage scheme - and in international workcamps. The idea of cross-community youth projects was taken up as part of the Youth Service curriculum in Northern Ireland and the methodology is now employed by many other groups. The scheme led to new youth projects in SCI. It was seen that conflict and violence is not unique to Northern Ireland and that prejudice and discrimination occurs at all levels through ignorance and lack of positive contact. We learned to be realistic about the level of expertise needed to work with seriously disadvantaged and potentially violent young people. This meant rejecting some of the most needy but potentially most difficult.

The major point was that the project was initiated and controlled by Northern Irish people from both sections of the community, rather than being parachuted in from outside. It was also built on the traditional strengths of SCI, namely voluntary workcamps, which allow people to work and socialise together on a common task and thus benefit a local community. The template of the teenage workcamp scheme can be used in other situations but it needs to be supported by local youth and community leaders and by volunteers and it must be well planned and organised.

BY: Helen Honeyman, Harmony Community Trust, former International President of SCI

Uganda & Sudan

[Uganda Pioneers Association]

ORGANISATION: Uganda Pioneers Association

MAIN PROJECT/ACTIVITIES: Workcamps and other youth projects contributing to reconciliation

KEY THEMES/LESSONS LEARNT: Bringing young people together on concrete project can contribute to increased awareness about others' situation and reconciliation.

READ MORE: www.upa.sphosting.com/ www.upa.typepad.com "The Wizard of the Nile" Matthew Green (Portobello Books) (about the conflict)

In the 1970's and again since 1986 southern Sudan and northern Uganda have been embroiled in brutal conflicts that have had a devastating impact. The Sudanese Peoples Liberation Army (SPLA) in Sudan and the Lord's Resistance Army (LRA) in Uganda fought their governments. The conflict in southern Sudan was fuelled by religious and racial discrimination and a desire to share power, while that in northern Uganda results from its political exclusion and from failure of the Uganda government under President Museveni to honour a peace agreement. Both countries have a deep south-north divide. Both conflicts have led to mass killings, children recruited as combatants, rape, human rights abuses against civilians and massive displacement. By the early 1990's the two conflicts were further linked and complicated: the governments of one country supported the rebels in the other country, and the war in the Congo added to the destabilisation of the region. By September 2002 it was estimated that 552,000 Ugandans and at least 24,000 Sudanese refugees in Uganda had been forcibly displaced and tens of thousands had been killed in northern Uganda and southern Sudan.

In 1995 Uganda Pioneers Association (UPA) made its first attempt to penetrate the "danger zone" by opening a branch in Gulu with 118 youths, all students and teachers at Gulu Vocational Community Centre, aiming to provide psychosocial support and dialogue for people traumatized by the unending war. Since then UPA has conducted open discussions, debates and sports and games activities as a tool for strengthening friendship, brotherhood and solidarity. The move was also intended to offer young people in the south an opportunity to witness directly the effects of the war and thus to understand the need to advocate a peaceful solution. For the youths from the north it was an opportunity to experience peace and to encourage them talk to their fellows back home to denounce participation in the conflict.

Since 1995, UPA has organised workcamps and workshops denouncing war and talking and practicing peace. Activities included games and sports, visiting displacement camps and conducting open discussions on human rights, conflict resolution and reconciliation. The most remarkable was the 2002 workshop entitled, "Global action on Peace, Conflict Resolution and Reconciliation, a trip to a violence affected zone" with 40 youths from Gulu, southern Uganda, Tanzania, Kenya, other civil society organisations. After this workshop, youths of the south were attracted to participate in workcamps in the north and vice versa, thus contributing to national reconciliation. Youth exchanges also started with a Sudanese students' organization.

Samuel Waddimba, Executive Secretary of UPA and CCIWS Vice President

Palestine

[International Palestinian Youth League]

ORGANISATION: International Palestinian Youth League (IPYL)

MAIN PROJECT/ACTIVITIES: inter-cultural exchanges and workcamps in order to raise awareness about and express solidarity with the Palestinian people

KEY THEMES/LESSONS LEARNT: volunteering in a conflict area bears a specific potential for learning and growing. At the same time it is essential for the volunteers to respect the rules set by the host organisation related to the security situation.

READ MORE AT: <http://www.ipyl.org>

Since June 1967, Israel has occupied what remained of historical Palestine; the West Bank, East Jerusalem and Gaza Strip (28% of historical Palestine). Resistance erupted among the Palestinian people who rejected this occupation. Since then, Israel has confiscated more than 42% of the Palestinians' lands inside those areas and built a wall through the heart of the West Bank and around East Jerusalem. Even through the "peace process", Israel continued its expansion and continued to deprive the Palestinians of their basic rights. Currently, more than 1.5 million Palestinians out of the 3.5 millions in the occupied territories are living in refugee camps in addition to 6.4 million refugees in the surrounding Arab countries and other places. Several major issues are still for negotiation: the refugees' right of return, the status of East Jerusalem, water, final borders and international relations.

In 1997, some young Palestinians took the initiative to a project that would later become the International Palestinian Youth League (IPYL). They had earlier experience of international volunteering and intercultural projects, and wanted to promote empowerment among Palestinian youth and active citizenship and democracy. Some of the projects IPYL organises are mainly at a local level, but international exchanges and voluntary service are a central part of its activities.

IPYL facilitates participation of Palestinian youth in short intercultural exchanges, meetings and activities. IPYL also organises geo-political study trips to Palestine for international groups, where the aim is to show the participants examples of Palestinian culture and raise the awareness of the situation in Palestine. They host international volunteers and send Palestinian volunteers abroad. The international workcamps IPYL organises each year in different places around Palestine comprise manual work in the morning and educational or cultural activities in the afternoon. These activities, e.g. visits to other organisations, are aimed at raising the awareness of the volunteers of the situation in Palestine. The groups of volunteers are diverse, and there are many different motivations for volunteers to come to an IPYL workcamp: educational, professional, humanitarian, curiosity of how it is to live under occupation or a desire to show political solidarity.

Working in a conflict area is totally different from working in an area at peace. Many additional aspects need to be given serious attention. One concrete example is the security issue. Thanks to years of experience and contacts, IPYL follows closely the development of the security situation in Palestine, so they can avoid problems and make sure volunteers are not put into danger. For instance, for some visits it may be necessary to have escorts. You also have to be prepared to cancel projects at the last minute, if the security situation is estimated to be too unstable. The sending organisation must take the security issue seriously; its main responsibility is to ensure an ambitious preparation of the volunteers, where the seriousness of the situation is stressed. Of course, to be able to do this, the host organisation must communicate its expectations and keep the sending organisation up to date about the situation. In the preparation of volunteers, one important aim is to make sure they understand that they need to listen to and respect the experience and advice of the hosting organisation. IPYL has experienced examples of volunteers placing themselves in danger by ignoring the instructions of the project coordinators. As an example, when violence had increased after the Israeli army surrounded a prison in Jericho and kidnapped Palestinian prisoners including leaders of political parties, those parties threatened to kidnap foreigners in Palestine. IPYL was contacted by several security systems in the area, who asked them to be careful if they had international volunteers. IPYL decided to move the group of volunteers to a safe area (occupied East Jerusalem). One of the Italian volunteers did not listen, shut down his mobile phone and disappeared. IPYL tried to contact him. A few hours later, IPYL was approached by the police who wondered if they had an Italian volunteer missing. The police had received news that one faction kidnapped an Italian man. The search for the Italian volunteer started and finally he was found visiting some friends in a highly volatile area. He had wanted to check the news by himself. The problem was not the incident itself, but the attitude of the volunteer who claimed he could take care of himself and believed that he did nothing wrong. Such attitudes can lead to serious problems on the projects. Volunteers who come mainly for "the thrill" of spending some time in a conflict zone, or what could be called "war tourism", should be discouraged. However, in spite of the challenges, international workcamps are very positive. Volunteers contribute by helping with the harvest; they show solidarity with people in difficult situation and they help to raise awareness about the situation.

BY: Adli Daana, General Secretary and founder member of IPYL.

"The meaning of solidarity: a participant's impression of Palestine"

(extract from Best Peace Practice in SCI: 14-15)

Marcelina, Germany, from the diary

"A local volunteer said to me, "What's wrong? Why are you so sad?" I responded, "We saw a film, you know..." And, her answer was: "We have enough sad faces here, we are

not in need for more."...

Well, what was the meaning of solidarity then, Why had nobody explained it to me?

Was it not showing your feelings of despair, rage and anger or to hide them and to show consideration instead, giving the Palestinians what they are in need of? Are the Palestinian people more in need of the smiles that we can share with them? More than the tears, despite the fact that we are not in the mood to be easy going and to have fun, when we see things that make us scream, shout and cry inside?

Plans were changed every day, work was cancelled due to the invasion, no way to go out, because it was too dangerous, clashes in the Old City of Nablus, and the frustrations were growing; what were we here for? We came to Palestine to help Palestinians, to show solidarity, not to watch the bad news and discuss politics! We were volunteers and we had only three weeks. How can we stay in the flats because of the curfew?

Expectations were unfulfilled. Motivation turned into frustration. Inactivity and the feeling of being useless grew in me. What was it for? Why did it happen to me? But, really it didn't just happen to me. Suddenly, I accepted and understood the situation, it was the situation of the Palestinians, too. It was the feeling of being helpless, bored and not able to do anything. This was the reality we had to accept.

I realised how fast we lose out patience after some days, even if we know that we can leave whenever we want, while thousands of inhabitants can't leave. They cannot do anything. They are forced to accept this inactivity and all the difficult circumstances that destroy any kind of motivation and growth. Aggressions and depressions, hope and despair, that is not only in the political situation, but also reflected in the everyday life and relations of the people. This is another lesson I had to learn.

It was a big mistake to have any kind of expectations for the success of plans, expectations of changing everything, by working and making fast efforts in order to feel useful. We were not really useful, but our experience was how it feels to be a Palestinian, caged like an animal, humiliated, afraid and reduced to think about food while the Israeli tanks do not let you even sleep at night. There was also the boredom, frustration, feeling useless, powerless, helplessness, getting into troubles and living life with rumours about the withdrawal the whole time.

I shared these feelings with Palestinians; now, I think I understand the meaning of real solidarity, a completely different kind of solidarity, than we all had planned in a different world, where people are free and responsible for themselves.

Sri Lanka

[SCI Sri Lanka]

ORGANISATION: SCI Sri Lanka

MAIN PROJECT/ACTIVITIES: Post tsunami-reconstruction with international volunteers and Sri Lankan volunteers of different ethnic background.

KEY THEMES/LESSONS LEARNT: Working together for a common challenge (emergency reconstruction project after the tsunami) can contribute to reconciliation

READ MORE AT: www.sciint.org

The main actors in the conflict are the Government of Sri Lanka and the Liberation Tigers of Tamil Eelam (LTTE). The LTTE is claiming the right of an independent state for the Tamil minority in the North and East of the island, the traditionally Tamil parts of the island. The seeds of the conflict were laid during colonial times, when the Tamil minority were privileged by the colonial powers over the Sinhalese majority. After the independence of Sri Lanka in 1947, Sinhalese nationalist parties came into power and several reforms did not ensure the protection or influence of the Tamil people. Frustration among the Tamils led to protest actions, first non-violent, but when these were suppressed, militant groups were created. In 1983 the war in Sri Lanka erupted. Since, several attempts at peace have been tried but they have not brought peace. In 2002 a Ceasefire Agreement was signed, which officially ended at the beginning of 2008, but in reality the situation has remained unstable.

SILVER LINING - THE DARK CLOUD PRESENTED

(Peace Making Episodes Amidst Emergency Relief Action By SCI - Sri Lanka)

"A Thursday in September 2005a bell is ringing ... the symbol of life coming back to the Hindu temple, damaged by the tsunami, in the village of Kalmuni in the east of Sri Lanka. The bell announces the ceremony and prayers made to bless the temple and thank the people who have been working on the project.

Muslims, Hindus, Christians, Sinhala Buddhists from Sri Lanka had been working hand in hand with Italians, Spanish, French, Japanese, Belgian, Australian, British and Nepali volunteers to rebuild the village temple since March 2005.

Step by step, stone by stone, the Hindu temple has regained its bright colours, its devotees and his high position in the life of the village. The eyes of the villagers have brightened. Happiness, hope and delight to share these moments of prayer together in this sacred place.

Friday7.30 pm the bell is ringing again for the first weekly religious ceremony...

.....the children's songs rise in the temple. The prayers are peaceful. Muslims, Buddhists, Christians, Hindus, Sri Lankans and foreigners, all together again to celebrate life coming back to the tsunami torn village..... simply. The most beautiful reward for all the volunteers and workers".

The above is a little episode recorded by Eric Morel, a French volunteer who was a part of our emergency relief team that rushed to Kalmuni, a little township in the east of Sri Lanka, immediately after the tsunami disaster. The shock, the horror, the damage and the devastation the tsunami of December 2004 caused would never be forgotten by those who experienced it. SCI-Sri Lanka was one among the thousands of relief agencies who rushed to the scene of disaster.

As the saying goes "Every Dark Cloud has a Silver Lining". The tsunami saw no distinction between the rich and poor, the powerful and the weak, low caste or high caste, man or woman, able or disabled. Everyone suffered equally without any discrimination whatsoever. The warring factions in Sri Lanka, the military and the Tamil Tigers suffered equally with their ammunition, ships, boats and personnel being washed away by the giant killer waves which came without any warning. This forced them to help one another to stay alive and created history in the twenty five year old civil war in Sri Lanka.

SCI-Sri Lanka saw in this situation a unique opportunity to add the dimension of peace, tolerance and understanding to its emergency relief action. We made it a point to embark on activities that would bring the divided communities together in an act of goodwill and friendship.

Our international team was comprised of volunteers from Sri Lanka, Nepal, Italy, France, Japan, Belgium, United States, UK and Germany. Locals were selected on the basis of their maturity, experience and leadership qualities in peace building. It was hard and tough work. First it was burying the dead, then clearing the debris. The putrid smell was unbearable. There was no drinking water, no electricity and no proper accommodation. The ardent Hindu Tamil was shocked and surprised to see a Sinhala Buddhist, a Muslim and a Christian who were supposed to be his enemies cleaning his house and toilet. The low caste Hindu was amazed to see the high caste Hindu doing menial work - this would never have been possible if not for the great disaster that crossed all dividing lines.

Then we cleaned the wells that provided drinking water for the residents and which were inundated by the sea. Our team comprised of all communities, races and religions and speaking many languages. Wells were highly protected in these communities. A low caste family was not allowed to draw water from a well belonging to a high caste family. But the tsunami changed all this - there were only a few wells that provided drinkable water and they were forced to share them, thus

breaking down barriers and establishing communication and dialogue. All in all it was a great experience in emergency relief and peace building.

BY: Mohamed Rajudeen, National Secretary - Service Civil International Sri Lanka

Western Kenya

[KVDA]

ORGANISATION: Kenya Voluntary Development Association (KVDA) Kenya

MAIN PROJECT/ACTIVITIES: Organizing workcamps in an area of tension between different communities

KEY THEMES/LESSONS LEARNT: In order to be successful and gain the confidence of all stakeholders, a project in an area of tension should be planned over the long term, involving all communities concerned.

READ MORE AT:

Report of the seminar: <http://www.unesco.org/ccivs/New-SiteCCSVI/CCIVSGAGC/final-reportpp2004.pdf>

Nairobi Peace Initiative: <http://www.npi-africa.org>

KVDA Kenya: <http://www.geocities.com/kvdaonline/aboutus.html>

The Maasai and Kuria communities are found in South Western Kenya and in Tanzania. The Maasai are well known for their traditional dress, and for the pride and dignity with which they preserve their cultural practices. They move from place to place in search of pasture. They adore cattle and are happy to have a herd even when they face starvation - and very few will sell their animals in exchange for cash. The Kuria people are also very conservative, small scale farmers who depend on subsistence farming to eke out a livelihood. They outnumber the Maasai in Tanzania, but not in Kenya.

For many years, the two communities lived harmoniously in Kenya as the population was sparse and resources were adequate to meet the needs of the people. Change came with colonialism, new religion and so-called civilization. Population pressure and the idea of individual land ownership has led greedy individuals to grab land, leaving communities destitute. Communities like the Maasai and Kuria who had lived together peacefully were set against each other as the scramble for land and resources took an ugly turn. Kuria were involved in raids where cattle were stolen and sold. In the 1990's and again in 2008 there were serious clashes in the Rift Valley where some communities sought to evict others perceived to have occupied their ancestral land. Thousands of people were displaced and while others were killed. Cultural stereotyping and propaganda deepened the ethnic division. The move to democracy has given birth to a vibrant civil society in Kenya and several NGOs work on peace building and conflict resolution.

Kenya Voluntary Development Association (KVDA) together with the Coordinating Committee for International Voluntary Service (CCIVS), the Nairobi Peace Initiative (NPI-Africa) and the Mashangwa (Kuria) community organized a workcamp followed by a seminar in 2004 whose theme was peace building and conflict transformation and a workcamp to help build a school for the Kuria community. The project preceded the General Assembly of CCIVS which ensured that peace building was a major item on the agenda. As a follow-up to this, KVDA has organized more workcamps with peace building as the theme, a means of social mobilization and the sensitization of communities.

BY: Isaac Oneka Munaniri, Director KVDA and CCIVS Vice President



Challenges of working in (post-)conflict areas

The experiences of these organisations highlight the challenges which must be faced when working in a (post-)conflict context. Below three of these challenges will be discussed and some recommendations developed.

Understanding the local context

For a project in a (post-)conflict area, it is crucial to know the local context well.⁴ For the host organisation it is necessary to be well aware of the historical and cultural dimensions of the conflict. The host organisation must have close relations with the local partners and security authorities, and maintain excellent and regular communication with them. The host organisations must ensure that they are not too "one-sided", and that they are perceived as a neutral actor, so as not to be caught up in the conflict itself. Understanding the local context helps to avoid misunderstandings or situations which may limit the positive outcome of the project or which may even create more conflict. Experience and special measures

may be needed when working with traumatised people.

The sending organisation should know the dynamics of the conflict in question, especially since these conflicts may not be well known outside the area affected. The host organisation needs to brief volunteers well upon arrival and needs to transmit relevant information to the sending organisation beforehand. When you host volunteers in a (post-)conflict area it can be useful to organise sessions and reflections about conflict. If you invite speakers make sure that the different sides of the conflict are taken into account.

Security

The lives of volunteers and of local people must never be put at risk. Therefore, the security situation must be constantly monitored. The question must also be asked whether a project in a given conflict zone is a good idea at all? The volunteer also has to be prepared for the situation and must understand the importance of following the guidelines given by those who understand the conflict and take all necessary precautions.

As mentioned above, it is crucial to have well developed local contacts with people who know the situation well. (see also example of IPYL in Palestine).

An example: volunteers' security in Nepal.

SCI Nepal works hard to ensure that volunteers are placed in safe environments. SCI Nepal normally works with its own recognized local groups. In places where SCI Nepal does not have a group it is working with partner organisations - local clubs, NGOs and community groups. Extra precautions are taken while selecting projects with local partners and the location of camps is carefully researched. When there was a conflict in the area and a travel warning was issued, volunteers have never had to leave a programme early due to any danger. To avoid trouble for our volunteers and to ensure sustainability, most placements and projects have been in or near Kathmandu. After their arrival, SCI Nepal remains in constant contact with the volunteers and requests all volunteers to register with their country's embassy or consulate.

<http://www.scinepal.org/safevolunteer.php>, 06/06/07, (paragraph rewritten from this site)

Selection and preparation of the volunteer

A successful project in a (post)conflict area depends a lot on the volunteers; if they are well prepared, and are really aware of the particularity of the situation. Volunteers going to a conflict zone or post-conflict area must go through a selection procedure. It is good if they have some previous relevant experience and it is indispensable that they are well motivated. A minimum age for these projects may be laid down.

The sending organisation has an important responsibility in making sure that volunteers know what to expect from the project. Volunteers must be well prepared. It is useful for future volunteers to meet or contact those who have previously worked in the same area.

12 steps plan: a project in a (post)conflict area

Contribution compiled by Wilbert Helsloot, SCI (wilvogel@yahoo.com)

Before starting a project in a conflict area and (later) sending volunteers, make sure to plan the project well in advance, and to do a conflict assessment. Here is a 12 step plan (from a Transcend training in Romania, see www.transcend.org)

These steps can take as long as needed but remember that the first steps can take days - or weeks!

Step 1: Map the conflict

In this phase the conflict will be thoroughly mapped: first mention all the actors involved. A conflict is seldom only between two parties; many actors may be involved. The Nepalese conflict was not only about Maoists, the King, the opposition and foreign countries, but also students, media, doctors, local NGO's, foreign aid. Each actor has its own issues, goals and interests.

Next, combine the actors and the issues. Finally include the relations between the different actors. Is it positive or negative and why? All this can take time, but it is necessary for a better understanding and overview of the conflict, and a better starting point from which to plan your project.

Step 2: Map related conflicts/tensions

Consider the situation around or near the conflict, e.g. For Rwanda, mention the tensions in the neighbouring countries (Congo, Burundi), but also 'justice', tensions over foreign aid, etc.

Step 3: Forgotten actors/Potential actors

Look once again at your map and think about actors you might have forgotten and those who can play a role in transforming the conflict.

Step 4: What can be done?

Brainstorm about your possible project, include all possibilities. At this stage nothing is too weird or crazy or wrong.

Step 5: How to do it?

Develop ideas and a plan made how to carry out the project.

Step 6: Impact/risk assessment

What will be the impact of your project and the risks. For example, when the harbour in Mogadishu (Somalia) was destroyed after the US attack, the World Bank made an assessment of the rebuilding of the harbour. It was not a bad plan... but it forgot that citizens had meanwhile started their own small harbours, and that the rebuilding of the big harbour in Mogadishu would harm those citizens' livelihoods.

Step 7: What has been done before?

Many people would say that this step and step 8 should be taken before step 4, but to do this might risk losing the sense of creativity in finding a transformation project. When a proposal is suggested, this is when others may point out what had been done before and did not work. If the conclusions about this project (or work in this area) in the past are negative, you will return to step 4 and/or step 5 again.

Step 8: What are others doing?

As a peace worker you are seldom alone in a conflict area. So, it is important that you learn what others are doing to avoid duplication, but also to see if cooperation is needed or desirable.

Step 9: Do it.

Carry out the project, with a mid-term evaluation.

Step 10: Repeat it.

If it worked, run your project again (and in a better way).

Step 10: Repeat it

If it worked, run your project again (and in a better way).

Step 11: Evaluate, learn lessons and breathe.

Evaluate your project thoroughly and make conclusions. The lessons learned you can use in another project again. But meanwhile, take a rest - do not rush into another peace project!

Step 12: Share your experiences.

It goes maybe without saying, but is often forgotten. Others can learn from your experiences!

Recommendations for IVS projects in (post)conflict areas

In conclusion we present some recommendations and guidelines, many of which have been touched upon in this chapter. The recommendations should be seen as guidelines or a "check list" to keep in mind when organising such projects. Some of the recommendations are only directed to sending organisations, others

For further reading

These recommendations were first drafted at the "Values and Violence" seminar in Morocco in 2004, then revised at the "Conflict and Communication" seminar in 2007 in Italy, and at the CCIVS General Conference in 2007.

- CCIVS: report from seminar Conflict and communication 2007, Italy

<http://www.unesco.org/ccivs/>

[New-SiteCCSVI/CcivsOther/CandC/CandCreport.pdf](http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandCreport.pdf)

- CCIVS: report from seminar: Values and Violence 2004, Morocco

<http://www.unesco.org/ccivs/>

[New-SiteCCSVI/valuesandviolence/valuesandviolencepresentation.htm](http://www.unesco.org/ccivs/New-SiteCCSVI/valuesandviolence/valuesandviolencepresentation.htm)

to hosting organisations, and some to both. Although the list is probably not a perfect one, we believe these recommendations are very important and useful.

Recommendations for international voluntary service projects in conflict and/or post-conflict areas

FOR SENDING (S/) AND/OR HOSTING ORGANISATIONS (H/)

1. RIGOROUS CRITERIA/PROCEDURES FOR THE SELECTION OF VOLUNTEERS

1. S/ To ensure careful selection of volunteers: maturity, expectations, motivation, even minimal conditions, such as previous experience.
2. S/ To encourage the long term involvement of the volunteers (e.g. involvement in activities before departure and after return).
3. S/ To conduct interviews.
4. S/ To ensure that the volunteer is not only going to the project to help, but also to learn.
5. S/ To take extra care to know the volunteer's motivation: why s/he wants to serve.

2. IMPORTANCE OF THE SECURITY SITUATION

1. S/ To verify the security situation through communication with the host organisation
2. S/ To make clear that the volunteer must fulfil his/her commitment to the project and avoid too close an involvement in politics.
3. H/ In the worst case scenario, to decide to stop the exchange (through a continuous update of the situation).
4. H/ To prioritise the personal safety of volunteers at all times.
5. H/ To inform the security authorities of the presence of international volunteers.
6. H/S/ To make sure there is information of the contact details needed in case of emergency.
7. H/ To make sure there is a Plan B, in case the security situation changes or the project needs to be changed.
8. H/ To facilitate the visa process including timely invitation letters.
9. H/ To facilitate the volunteer's arrival, welcome and travel to project.

3. RELATIONS BETWEEN THE SENDING AND THE HOSTING ORGANISATIONS

1. H/S/ To build up a relationship of mutual trust between the two organisations.
2. H/S/ To ensure a match of objectives between all parties (including volunteers).
3. H/ To provide clear information to the sending organisation and the volunteers (and his/her family), including the programme of activities.
4. H/ To provide and adapt criteria or guidelines for the sending organisations.
5. S/ To get to know the host organisation in order to measure its capacity to host projects (e.g. through visits, communication).
6. H/ To get to know the sending organisation in order to measure its capacity to send and prepare volunteers thoroughly for their projects.

7. S/ If needed and/or possible, allocate/find funds for host organisations.

4. TRAINING AND ORIENTATION

1. S/ To ensure careful pre-departure preparation/training of volunteers (e.g. by involving former volunteers).

2. H/ To organise orientation and on arrival training for volunteers.

3. H/S To agree on the content and timing of the different training parts so they are complementary.

4. H/ To provide a list of resources (articles; websites etc.) about the specific context.

5. H/S/ Constantly to revise the preparation information and training, to adjust to changes and new circumstances.

6. H/S/ To prepare the volunteers for possible sudden and drastic changes of the situation in the project location and to underscore the importance of following instructions from the hosting organisation and to respect the local knowledge of the situation.

7. H/S/ To exchange staff to share best practice and information with the host organisation.

8. H/S/ To exchange know-how in general (seminars, training courses, etc...).

5. RAISING THE PROFILE OF THE PROJECT

1. H/ To encourage a study aspect in workcamps.

2. H/ To consider the possibility of medium or long-term exchanges.

3. S/ To ensure debriefing possibilities and follow-up for the returned volunteers.

4. S/ To encourage and use former volunteers in promotion and preparation of new volunteers.

5. H/S/ To work for dialogue between the communities involved in the conflict zone, if the security and general situation allow.

¹ Ware 2006:30

² Space for Peace:
<http://www.spaceforpeace.net/download.php?f=57b5bce8e63f9c20553f9452d649a692>

³ International exchanges still take place, coordinated by SCI's Youth and Unemployment Working Group.

⁴ Conflict Resolution - Best Peace Practice SCI 2004: 9, 12, 40-42

REFERENCES

& further reading

Below you will find recommendations for further reading. The website references were active at March 2008.

Books, articles, CD-roms

Bringing Peace or Imposing Culture? - How culture affects conflict resolution in the Arab-Islamic world with case studies in Lebanon and the West Bank Hesselmann, Marthe 2006 MA thesis, University of Groningen

Burundi, biography of a small African country Watt, Nigel 2008 London: Hurst, New York: Columbia University Press

Conflict Resolution - Best Peace Practice in SCI, SCI GATE 2004. SCI GATE: Poznan
[Various examples of SCI peace work and projects in (post)conflict areas]

Conflict Resolution Resource Pack SCI GATE, year unknown, SCI GATE: Poznan
(Part I: SCI and Conflict Resolution, Part II: Workcamps and Conflict Resolution, Part III: Conflict in Europe)
[Concrete exercises and discussions on conflict resolution]

Coordinating together - A manual for training coordinators (writer Michale Kimmig) SCI 2000. SCI: Bonn
[Many interesting themes and tools, some parts related to conflict and conflict resolution]

Cultural Action for Freedom Freire, P., 1972, Penguin.

Education in and for conflict/Eduquer dans et pour le conflit Cascón Soriano, Paco UNESCO/Universitat Autònoma de Barcelona 2001. Available online:
<http://portal.unesco.org/en/files/32675/11455272121EduquerANG.pdf/EduquerANG.pdf>
[Booklet with reflections and analysis of conflict and peace education]

Everyone can win - responding to conflict constructively Cornelius, Helena and Faire, Shoshana (with Cornelius, Estella) Second Edition 2006 Simon & Schuster (Australia) PTY Limited: Sydney
[A "hands on" and extensive book on conflict resolution]

Games for Actors and Non-actors Boal, A. 1992. New York: Routledge Press.

La communication non violente au quotidien Rosenberg, Marshall B. 2003 Edition Jouvence: St-Julien-en-Genevois

New and Old Wars: Organised Violence in a Global Era Kaldor, Mary 1999 Stanford University Press:
Stanford Ware, Helen 2006

No size can fit all: How to seize the chance for intercultural learning in international voluntary service projects? CCIVS 2007. CCIVS: Paris. NB! Available in French and English. CD-rom version and available online. <http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/culturaldiversity/nosizecanfitall/x1.html>
[Module with reflections, examples and methods related to intercultural learning and IVS]

MS in conflict? - The experience and policies of MS in relation to violent conflict Stepputat, Finn & Kyed, Helene 2005 Danish Institute for International Studies: Copenhagen (MS: www.ms.dk)

Pedagogy of the Oppressed: New Revised 20th-Anniversary Edition Freire, P. (1993). New York: Continuum International

Someone Had An Idea... Connecting Vision and Action in SCI Vroemen, Liesbeth 2003 Stichting Vrijwillige Internationale Aktie: Amsterdam

T-kit (no 4) on Intercultural learning Partnership T-Kit no. 4; 2000 Council of Europe and European Commission (Taylor, Mark and Martinelli, Silvio (eds.) Also available online: www.youth-partnership.net/youth-partnership/publications/T-kits/4/Tkit_4_EN
[Reflections, resources, tools on the theme of Intercultural learning]

T-Kit (no 5) on International Voluntary Service Youth Partnership 2002. Council of Europe Publishing: Strasbourg. Geudens, (editor) Also available online: www.youth-partnership.net/youth-partnership/publications/T-kits/5/Tkit_5_EN

The No-nonsense Guide to Conflict and Peace New Internationalist Publications Ltd: Oxford

[A useful small book dealing with international conflicts, war, peace etc.]

The Theatre of the Oppressed (2nd Ed.). Boal, A. (1982). New York: Routledge Press

Seminar reports and other useful material

Act, Learn and Teach: Theatre, HIV and AIDS. Toolkit for Youth in Africa. CCIVS/UNESCO 2006. Italy. Also available online: <http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/Documents/act-learn-teach.pdf>

Conflict and communication CCIVS: report from seminar 21 - 28 September 2007, Arpino (Italy)
<http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandCreport.pdf>,
for annexes see: http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/CandC/CandC_italy07.htm

Diversity meets tolerance Jugend. Training course:, 7 - 13 May 2007, Bonn (Germany)

International Voluntary Youth Projects as an Educational Tool to Promote Peace and Understanding, Alliance of European Voluntary Service Organisations. Study Session: 24 June - 1 July 2007, Strasbourg (France)

Education Pack: "all different - all equal" - ideas, resources, methods and activities for informal intercultural education with young people and adults (Gomes, Rui (ed.)) Directorate of Youth and Sports, Second Edition 2004. Council of Europe. Also available online: <http://eycb.coe.int/edupack/default.htm>

Globalisation Kit CCIVS 2005. CCIVS: Paris.
Also available online: <http://www.unesco.org/ccivs/New-SiteCCSVI/CcivsOther/Documents/fullkit.pdf>

Leader Trainer Handbook CCIVS 1998. CCIVS: Paris

Peace Education skills training: NonViolent Communication SCL., 25 November - 2 December 2007, Poznan (Poland)

Resource Pack for Conflict Transformation (Doucet, Ian (ed.)) International Alert 1996/2003.
International Alert: London

T-Kit (no 6) on Training Essentials Youth Partnership 2002. Council of Europe Publishing: Strasbourg.
Also available online: www.youth-partnership.net/youth-partnership/publications/T-kits/6/Tkit_6_EN

Training Course: for Facilitators in Intercultural non-formal educational activities, Directorate of Youth and Sport of the Council of Europe. 1 - 10 February 2008, Budapest (Hungary)

Values and Violence CCIVS: report from seminar: 10 - 14 October 2004, Safi (Morocco)
<http://www.unesco.org/ccivs/New-SiteCCSVI/valuesandviolence/valuesandviolencepresentation.htm>
[Ideas, background, reflections, hands on examples and advices, etc., related to IVS projects]

Voluntary service in conflict areas - International workcamps as an instrument of conflict resolution and peace building, Alliance of European Voluntary Service Organisations; report from Study Session: 5th - 12th February 2006, Strasbourg

CHECK OUT! *List of all Tool-Kits in the Youth Partnership* (European Commission and Council of Europe):
www.youth-partnership.net/youth-partnership/publications/T-kits/T_kits NB! Many of these exist in several languages!

Websites

Very useful ones

Coordinating Committee for International Voluntary Service: www.unesco.org/ccivs
[CCIVS' own website with resources, reports, a directory to the member organisations etc. (Under "Conflict Resolution" you will find more on the theme). NB! Also in French, and partly in Spanish and Russian]

Conflict Resolution Network: www.crnhq.org [Training material on conflict resolution skills]

SALTO YOUTH Toolbox: www.salto-youth.net/find-a-tool

[Many different exercises and tools: for those related to conflict, choose "Conflict Management" in the search engine]

sPeaceForPeace - Peace Education in SCI: www.spaceforpeace.net

[SCI's resource website on peace education: reports, many exercises etc.]

Arbetsplatskonflikt: www.arbetsplatskonflikt.gu.se NB! In Swedish!

Center for Non Violent Communication: www.cnvc.org

Chinese Culture: http://chineseculture.about.com/library/symbol/blcc_conflict.htm

Dadalos Education Partners: www.dadalos.org

Danish Centre for Conflict resolution: www.dccr-dk.org

Education for Peace: www.educationforpeace.no

Fred i våra händer: www.fredivarahander.se NB! In Swedish

Föreningen för NonViolent Communication: www.fnvc.se NB! In Swedish

International Conflict Research: www.incore.ulst.ac.uk

International Crisis Group: www.crisisgroup.org

NVC Academy: www.nvcacademy.com

NVC Training Institute: www.nvctraininginstitute.com

Non formal education: www.nonformality.org

Peace Pledge Union: www.ppu.org.uk/indexa.html

Prevention Training SAMSHA: <http://preventiontraining.samhsa.gov/CTW06/mod2tr.htm>

Salto Youth Resource Centers: www.salto-youth.net

Service Civil International: www.sciint.org

Transcend - A Peace and Development network: www.transcend.org

Youth Action for Peace: www.yap.org

LIST OF ABBREVIATIONS

CCIVS	Coordinating Committee for International Voluntary Service
CMP	Christian Movement for Peace
CR	Conflict Resolution
DED	Deutscher Entwicklungsdienst (German Volunteer Service)
EC	Executive Committee
ESD	Education for Sustainable Development
EVS	European Voluntary Service
FLY	Federation of Liberian Youth
ICL	InterCultural Learning
IJGD	Internationale Jugendgemeinschaftsdienste
IKAB	Institut für angewandte Kommunikationsforschung in der Außerschulischen Bildung (Institute for Applied Communication Research in Non-formal education)
IPYL	International Palestinian Youth League
IVS	International Voluntary Service
LRA	Lords Resistance Army
LTV	Long Term Volunteer
MTV	Medium Term Volunteer
NFE	Non-Formal Education
NPI	Nairobi Peace Initiative
NVC	NonViolent Communication
PBI	Peace Brigades International
SCI	Service Civil International
SPLA	Sudanese Peoples Liberation Army
STV	Short Term Volunteer
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNV	United Nations Volunteers
UPA	Uganda Pioneers Association
VSO	Voluntary Service Overseas
YAP	Youth Action for Peace

WHAT? A publication proposing theoretical background to conflict and conflict transformation, concrete examples, experiences and reflections from the international voluntary service movement, and practical exercises and tools.

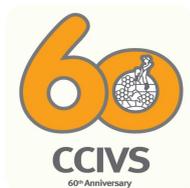
WHY? To raise awareness and improve the capacity to deal constructively with conflicts in international voluntary service projects and organisations.

BY? The Coordinating Committee for International Voluntary Service (CCIVS)

FOR? Voluntary service organisations and volunteers



COUNCIL OF EUROPE
CONSEIL DE L'EUROPE



Coordinating Committee for
International Voluntary Service
UNESCO House
1, rue Miollis | 75015 Paris | FRANCE
0033 (0)1 45 68 49 36 (tel.)
0033 (0)1 42 73 05 21 (fax)
www.unesco.org/ccivs
ccivs@unesco.org