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International Fellowship of Reconciliation
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Women Peacemakers Program

"MORE TRAINING!": TOWARDS GENDER-SENSITIVE NONVIOLENCE TRAINING

by Shelley Anderson

Photo: S. Anderson

Participants from eight countries gather for a training exercise.

Final report of the 2002 Women Peacemakers Program's Training of Trainers

The Women Peacemakers Program is a program of the International Fellowship of Reconciliation.
This IFOR Training of Trainers was made possible by a grant
from the Women and Development Division of the Netherlands Ministry of Foreign Affairs.

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“MORE TRAINING!”: TOWARDS GENDER-SENSITIVE NONVIOLENCE TRAINING

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INTRODUCTION

The International Fellowship of Reconciliation (IFOR) has a long history of organizing and developing nonviolence training. This history reflects IFOR members’ commitment to active nonviolence, both as a method of struggle for social change and as a personal life style. The values inherent in the theory and practice of active nonviolence are the same values necessary for building a culture of peace. Nonviolence training is a way of espousing these values, providing opportunities to pass on and improve the concrete skills that make for peace.

One key area in building a culture of peace (as identified in the United Nations Declaration and Program of Action on a Culture of Peace, 1999, Resolution A/53/243) is ensuring equality between women and men. Such equality demands a gender-sensitive approach—an approach that is often lacking in nonviolence training. Training methodologies and materials are often assumed to be gender neutral. However, on a practical level, they may actually promote attitudes that discourage access to training for women and girls, or ignore or silence the concerns of women and girls. On a conceptual level, a gender-neutral approach overlooks the fact that gender is a vital element in both the making of war and the making of peace.

This is the challenge that faced IFOR’s Women Peacemakers Program. This report of the first WPP Training of Trainers will look at content, then at the methodology used, and finally a day-by-day recounting of highlights from the training.

Photo: S. Anderson

Agnes Kabaikya of JYAK (IFOR branch in Uganda) making a presentation.

TRAINING OF TRAINERS

One often-heard demand during the Women Peacemakers Program's (WPP) first phase was "More training!" This demand comes from concerned individuals and groups who have never participated in nonviolence trainings before and who see training as an integral way to advance their peacemaking work. It also comes from more experienced groups requesting follow-up trainings to previous trainings they have participated in, and from still other groups interested in organizing their own training programs. Whenever possible, the WPP has responded to these increasing requests from women's groups for nonviolence training by providing trainers, materials, and/or financial support.

During the WPP's second phase (2001-2005), a new component was instituted to meet this demand: the WPP annual Training of Trainers (TOT), which began in 2002. While the WPP continues to support other nonviolence trainings, it has initiated its own TOT to increase the number of qualified women nonviolence trainers and to develop a gender-sensitive approach to training. This pioneering project is a work-in-progress which the WPP is monitoring closely.

> *"If you bring up gender in my country* [Armenia]*, people think you are a feminist. So we must be clear about what gender means."*
>
> *"In my country* [Zimbabwe]*, if you talk about gender, the opposite sex thinks you want men to do the housework."*
>
> *"Gender is all about people having the chance to be human."*

THE PROJECT

The overall goal of the TOT project is to deepen the skills of 28 grassroots women activists in nonviolence training and education. A total of 14 women from different regions of the world were selected to participate in the first TOT. Ideally, two women were chosen from the same nongovernmental organization (NGO), so that they could support each other upon their return to their community. This is important, not only because training itself is demanding work, but also because bringing up gender issues can be a struggle. Support is needed for change agents within NGOs themselves.

The TOT lasted approximately two weeks. The methodology was highly participatory, and included work in pairs, in small groups (sometimes based on geographical regions) and in plenary; group discussions and reflection; storytelling; role plays; and more. This participatory approach encourages participants to share their wisdom and experience on various issues, such as: the theory and history of active nonviolence; conflict analysis; needs and fears mapping; facilitation and group dynamics; participatory teaching methods; conceptualizing gender and diversity; leadership; women's human rights; and gaining access to political power.

Upon their return home, each pair is required to organize and conduct two gender-sensitive nonviolence trainings within a year. They are linked with a mentor—an experienced woman nonviolence trainer who is willing to provide feedback and guidance. The next year they will reconvene for another two weeks of skills development, to discuss any obstacles they encountered, especially in terms of mainstreaming gender in their NGOs.

During the project's third year, a new group of 14 women will be selected, and the cycle will repeat itself. By the end of four years the WPP hopes to produce a nonviolence training manual which fully incorporates and reflects a gender-sensitive approach.

Photo: S. Anderson

A relaxed moment between gender trainer Bunie M. Matlanyane Sexwale (left) and nonviolence trainer Diana Francis (right).

THE FIRST T.O.T.

The first WPP Training of Trainers was held September 6-20, 2002, at the IFOR affiliate KURVE, in Wustrow, Germany. The group was welcomed by Harald Müller, director of KURVE, who spoke about KURVE's origins as a nonviolence training center. KURVE is an important part of the on-going nonviolent struggle against the German government's use of nearby Gorleben as a nuclear waste dump.

A list of the participants can be found in appendix A. The first week of the training (September 6-11) focused on deepening participants' skills and knowledge of active nonviolence. Facilitators leading this segment incorporated gender issues into the discussion, highlighting any implications for gender whenever possible. After a rest day (September 12), the training resumed with a three-day (September 13-15) component specifically on gender. Further components of the training focused on essential organizing skills such as accessing European Union funding (September 16-17) and using the media for peace (September 19). September 18 was devoted to a day-long case study of nonviolent civil disobedience action. At the end of most days, participants broke into small groups to reflect on the day's learning. Evening sessions involved video presentations on topics such as: UK responses to the war on terrorism; successful efforts by women in Mali to stop female genital mutilation; the 1993 women's human rights tribunal during the UN World Conference on Human Rights; and the successful acquittal of four UK women who disarmed an Indonesian-bound Hawk jet fighter (for use in East Timor) in an act of civil disobedience, to name a few.

Each day began with announcements about practical matters, finding a timekeeper for the day, and a spiritual reading or inspiring song from one of the participants' religious traditions. This latter pattern was instituted at the express wish of the participants. A review of the day's agenda would follow. The trainers had prepared many handouts on the tools and methodologies they introduced. Excerpts from several of these handouts, especially from those written and presented by Diana Francis and Bunie M. Matlanyane Sexwale, have been included in this report. Each participant also received a copy of the training manual "Working with Conflict: Skills and Strategies for Action". This training manual was developed in cooperation with nonviolence practitioners and trainers from many different cultures.

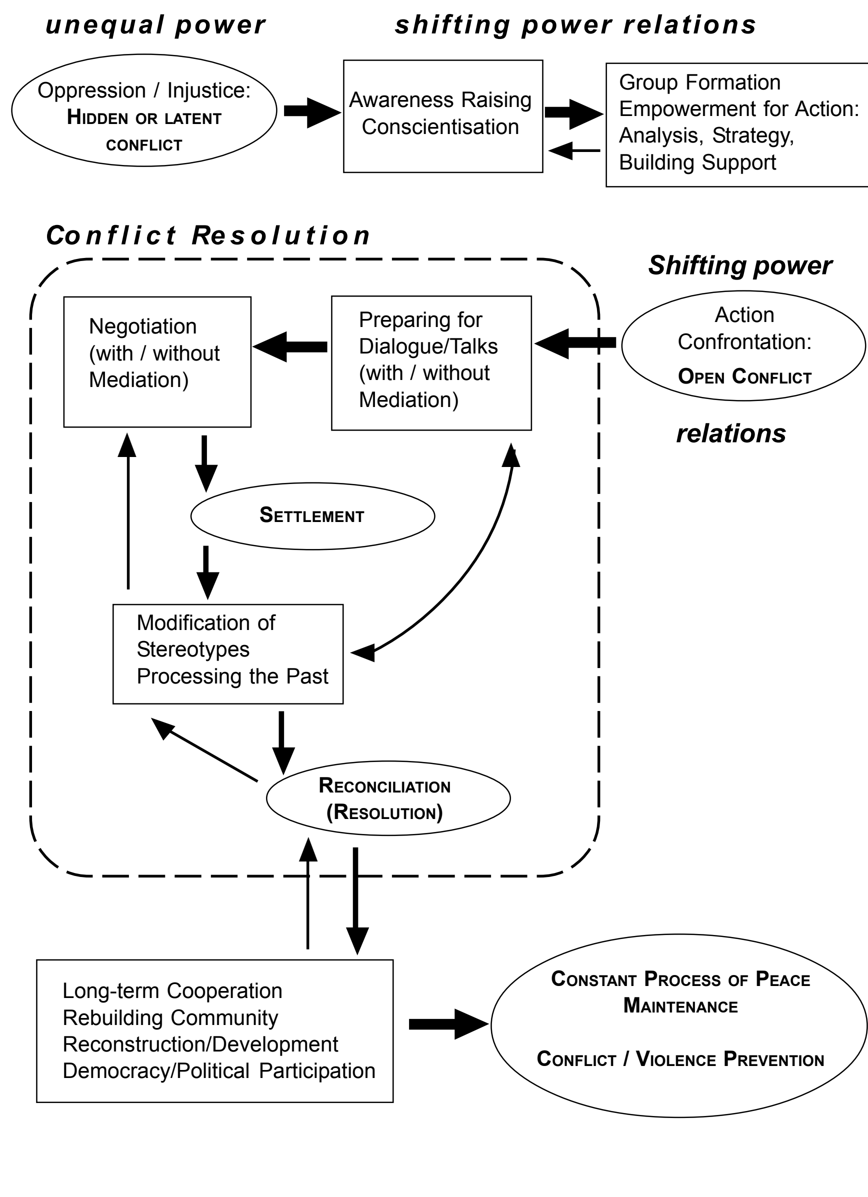
In an on-going evaluation process, at the end of each day the group would divide into small base groups to reflect on the day's content and methodology, group dynamics (including personal participation in the day's work), the role culture played throughout the day, and the extent to which women's experiences and actions for social and political change were reflected throughout the day. These reflections were shared out loud when the group rejoined. The training as a whole ended with a good-bye ceremony and an oral and written evaluation.

PRINCIPLES OF ACTIVE NONVIOLENCE—September 6

The facilitators for the week-long nonviolence segment of the training were Diana Francis and Shelley Anderson. The first full day of work began with introductions, team-building exercises, and an introduction to the steps and principles of active nonviolence. Participants worked in pairs, sharing their concerns and dreams for their community back home and for the world. Later they shared these out loud as an entire group. Peace was an overriding desire, especially for the participants from Sri Lanka, who have lived with war for over 20 years. Several participants expressed their concern at how religion is being used to foster armed conflict. Equality between women and men and stopping violence against women were other major concerns. "We need to regain secularism and harmony of earlier, when we lived as many different cultures under one roof," said a participant from India. "Religious fundamentalism has destroyed this. I hope for a world without class, color, or caste distinctions, where justice is the order of the day."

"My hope," said a participant from Zambia, "is to introduce more women to nonviolent social change and empower women to make decisions. There's too much domestic violence. Women can't decide anything, and few women complete school. This, and early marriage, increases their vulnerability to violence."

"We need peace in my region," said a participant from Azerbaijan. "Politicians are using refugees from the



war for their tricks and games. We need politicians to stop using religion for war; this is even more dangerous than using weapons. I want no more enemy images of Armenians and Azeris, and I want equality between men and women in Azerbaijan."

Some hopes for the training were repeated by different participants. These included enhancing knowledge about gender, gender experiences, techniques, and strategies; learning how to integrate gender into peace and nonviolence training; learning about each other's experience with nonviolence; and integrating this training with work back home, in order to spread the training. Common fears centered around how to work with the mentality back home (cynicism, apathy, etc.) and how individuals can learn to apply and integrate what they learn in their own community and family. All these concerns were addressed by the end of the training.

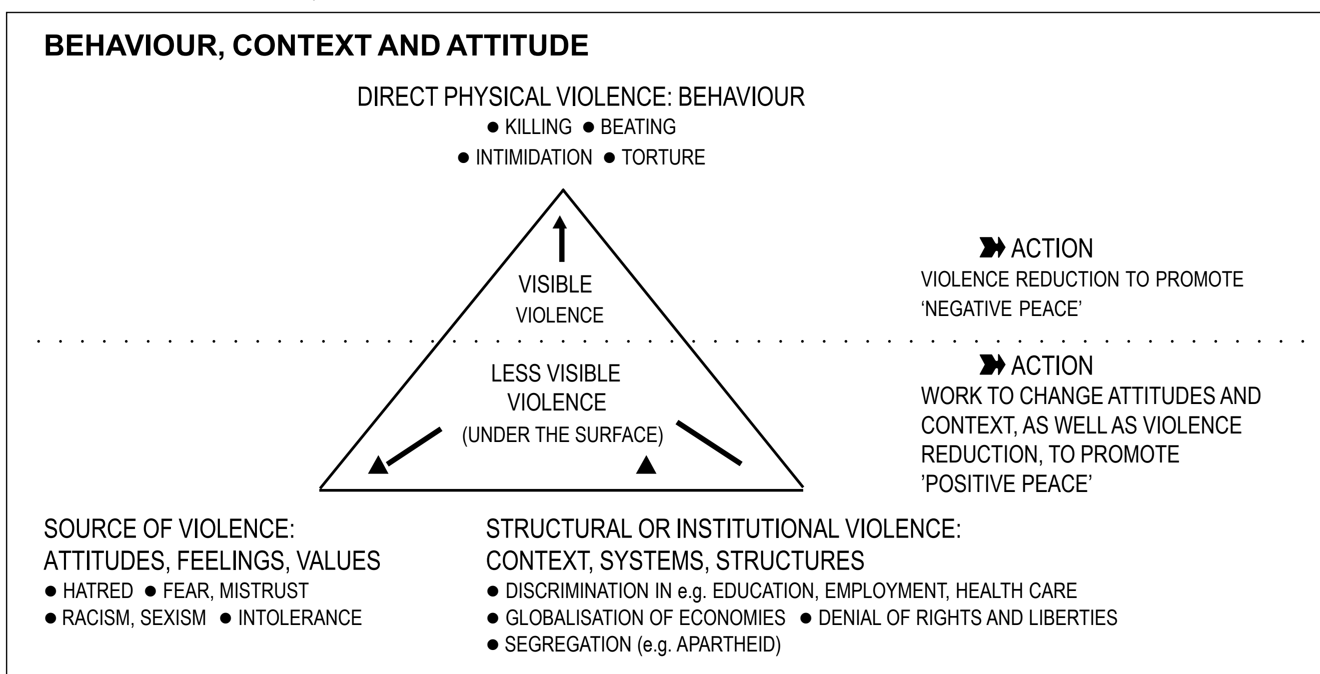
Participants also shared their expectations of the training and devised ground rules for the group's proceedings. Participants agreed to:

- Keep to the time schedule
- Share the time to talk
- Listen when someone is talking
- Treat each other as each one would want to be treated
- Make room for differences: respect participants with different opinions, and try to understand the differences
- The position of time-keeper would rotate each day, and include ensuring everyone was present when the sessions began, and taking care of anyone who was absent or ill.
- Maintain confidentiality
- Be trustworthy and trust.

An analytical framework was presented on both conflict transformation and on the cycle of conflict [*see graphic below*]. The afternoon progressed with more small group work, as participants began to explore tools to analyze violence and discuss their own experiences and definitions of violence (one definition being "anything that harms or demeans"). Each shared one experience she had with violence and how she had reacted. Different kinds of violence were then listed on a flip chart: imposition of arbitrary rules; psychological, sexual, and social violence (including sexual harassment and trafficking); domestic violence; political violence (such as buying votes); emotional violence (such as expelling pregnant students from university, as in Uganda); threats and intimidation; violence incurred by silence and secrets; economic inequality; physical violence (beatings, killing); and domination or exclusion.

Afterwards, these examples of violence were placed into one of three categories (according to a triangle proposed by peace researcher Johan Galtung): cultural violence, direct violence, or structural violence. The concept of "civil courage", or social responsibility, was introduced.

Common responses to violence range between flight to fight: at one extreme, there is passivity, which causes people to ignore violence or suffer in silence; it could also mean being too polite or soft. There was much concern about how to practice nonviolence in the family; some participants said being passive can be an



effective strategy, particularly in family situations. At the other extreme is aggression, or becoming violent oneself. An example of this came from Nepal: “The Maoist struggle started out as a struggle for social justice. But it has degenerated into violence.” Nonviolence is a creative alternative to both these extremes: it is assertive action without becoming aggressive. Assertiveness can be a risk, so one must choose wisely when to act and when to compromise. Nonviolent action is also a risk, and can succeed or fail. Proper training can increase the chances that a nonviolent action will succeed.

During the day’s last session, the group discussed creative alternatives to violence and the difficulties of active nonviolence. Each small group presented a short theatrical presentation of a nonviolent initiative or action. There was an introduction to Dr. Martin Luther King’s philosophy on nonviolence, including his six principles of nonviolence and the six steps to non-violent social change. This is one of many approaches to active nonviolence, called the Kingian approach, after Dr. King.

The Six Principles of Active Nonviolence are:
1. Nonviolence is a way of life for courageous people.
2. Nonviolence seeks to win understanding and friendship.
3. Nonviolence seeks to defeat injustice, not people.
4. Nonviolence maintains that suffering can educate and transform.
5. Nonviolence chooses love instead of hate.
6. Nonviolence is convinced that the universe is on the side of justice.

The Six Steps to Nonviolent Social Change are:
1. Investigation
2. Education
3. Personal involvement
4. Negotiation
5. Direct action
6. Reconciliation

CONFLICT ANALYSIS—September 7

Om mane pame hungre
Lamalai Kapsungchhe
Sangyelai Kapsungchhe
Om mane pame hungre
Ghedunglai Kapsungchhe
Chhelai Kapsungchhe
Om mane pame hungre

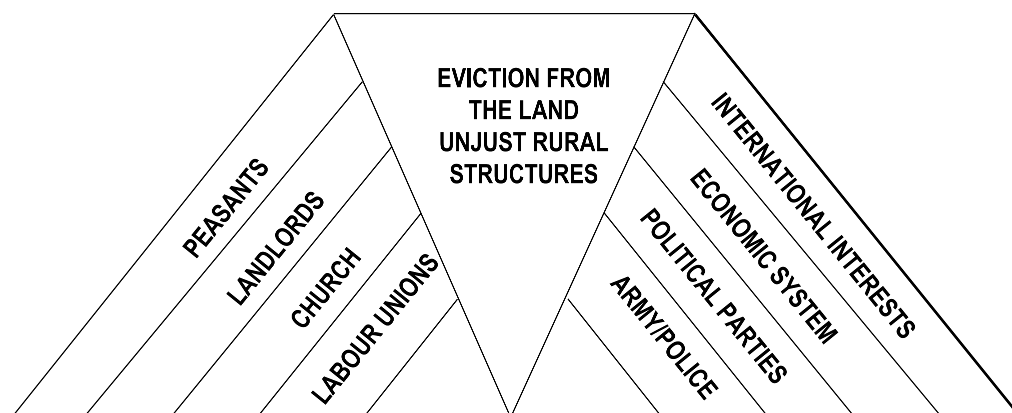
Traditional Tamang prayer, Nepal

This day looked at some specific conflict analysis models, and at a training tool called the hassle line. The links between active nonviolence and conflict resolution were explored.

The use of a hassle line was introduced and practiced. The hassle line is a good exercise to train for a specific action. Like a role-play, it can help alleviate fear and provide an opportunity to practice good communication skills.

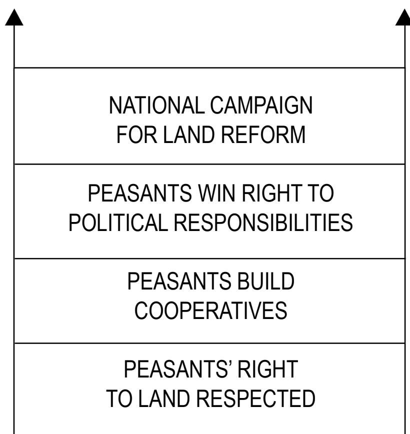
One conflict analysis model that has been used successfully is the Goss-Mayr strategy for nonviolent action. A major goal for this model is defining the injustice and identifying the pillars that support the injustice. The steps for this model are:
1. Analyse the situation: one must define the injustice and identify the pillars that uphold the injustice.
2. Activists must build a constructive alternative.
3. Allies must be identified and approached.

An inverted triangle was used to help participants to visualize and to deconstruct the situation. This upside-down triangle, or pyramid, is unstable. It will fall down unless pillars support it. When the supports are removed, the injustice will collapse. The injustice the group wants to overturn is identified and written inside the triangle. The group must first name the pillars—or the

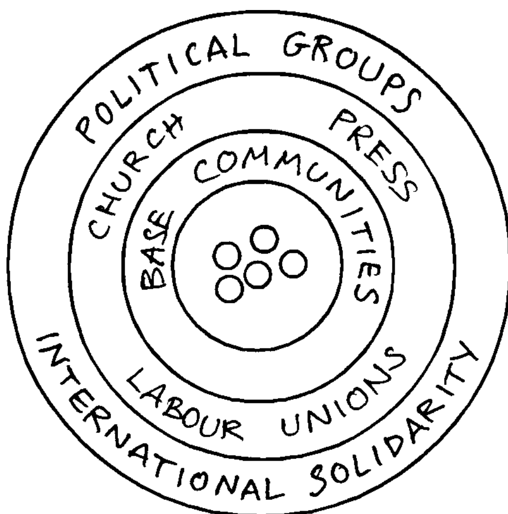


supports—to remove them. To do this, the group must ask, "Why do those who act as those pillars do as they do? Why is the adversary the way he or she is? What are his/her positive points? How do we reach out to him or her?"

A ladder is used to help the group design an alternative. The group must think about what to replace the injustice with. They must be planning for the future and building something constructive as they are struggling to undermine the support for the injustice.



A large circle is used to help the group to identify potential allies. A small circle is drawn to illustrate and name potential allies that can be won over quickly. Other circles are drawn to identify other necessary allies, who may take more time to win over.



After a presentation of this model, the participants were divided into three groups and asked to apply it to their own examples of injustices, such as domestic violence or the lack of women's input in decision-making processes. Pillars that uphold this latter case included women's own lack of self-confidence, the use of religion to support the continuation of traditional roles, women's multiple roles, cultural stereotypes, women's lack of education and economic power, and the culture of decision-making.

A constructive campaign to build an alternative would require cooperation between men and women, awareness campaigns for men and women on gender stereotypes, and campaigns to empower women educationally and economically.

Allies would include women's groups, women decision-makers, open-minded religious leaders, public ad social groups engaged in like-minded issues, foreign women's networks, policymakers, the media, and peace-building movements.

The base groups found this day's spiritual content encouraging and the role-play very effective for training. The discussion on gender and culture was good, and learning about different tools to carry out nonviolent actions was useful.

NONVIOLENT COMMUNICATION—September 8

The Five Precepts (from the Buddhist tradition)

1. *Panathi patha veramani sikkha padan samadiyami.*
2. *Adinnadana veramani sikkha padan samadiyami.*
3. *Kamesu michchachara veramani sikkha padan samadiyami.*
4. *Musavada veramani sikkha padan samadiyami.*
5. *Surameraya majja pama dattama veramani sikkha padan samadiyami.*

1. *I vow to abstain from killing living beings.*
2. *I vow to abstain from taking what is not given.*
3. *I vow to abstain from sexual misconduct.*
4. *I vow to abstain from lying.*
5. *I vow to abstain from taking intoxicants.*

This day looked at the dynamics of conflict and escalation; explored the roles communication, prejudice and stereotypes; and introduced tools such as reframing and needs and fears mapping.

This day began by exploring positive and negative behaviours in a conflict situation. The dynamics of (unmanaged) conflict were explored: from normal communication, to blame, attack, and/or personalization; to a proliferation and generalization of issues; to increasingly difficult constructive communication; to hostile acts giving new cause for animosity and vengeance; to common ground diminishing and tolerant voices being silenced. Oftentimes, the end result of these dilemmas is all-out hostility, a demonization of the other, and/or an 'us' or 'them' attitude.

A breakdown in communication contributes to the escalation of a conflict. Other signs of escalation include: an increased number of people being drawn into the conflict; the number and complexity of issues increasing; more misunderstanding and disagreement; and finally, an attitude that mutual existence is not possible and that the survival of one community depends upon the destruction of the other community.

It is important to be alert to such escalation and to plan nonviolent interventions. Violence against women is often an early warning sign of escalating tension. Women's placement in a community may give them an advantage in detecting early warning signs of conflict: for example, market women may have greater awareness of increased rumours about weapon flows or insults between communities.

Communication

The next session dealt with communication skills such as active listening, and assertive and sensitive speaking. Participants identified the following as good listening and speaking practices: paraphrasing the other's words; paying attention to body language; making eye contact (if culturally appropriate); being patient and not interrupting the speaker; making the other feel at ease; concentrating on what the other is saying; using simple language, honesty, and self-control; being aware of the situation's context; and not criticizing for the sake of criticizing.

The handout on attentive listening (provided by Diana Francis) contained the following useful guidelines:

1. Paraphrase: state in your own words what you understand the speaker to be saying
2. Summarize: make a summary of what the other has said to confirm that the listener has understood what the speaker is saying.
3. Ask questions to demonstrate the listener's willingness to understand and to check information and interpretation.
4. Listen to criticism, be aware of internal defences, and stay open to what is being said, while reserving the right to disagree.

There was a group discussion on what affects communication, such as: perceptions about the power relationship between speaker and listener; the environment; whether the talk is formal or informal; how much time is available for communication; confidentiality; what language is used; past experiences; the self-esteem of the speaker or listener; prejudices and values, and more. Participants practised their communication skills in an exercise using a hassle line: half the group lined up and pretended they were student demonstrators trying to reach the university, while the other half lined up as police blocking the demonstrators.

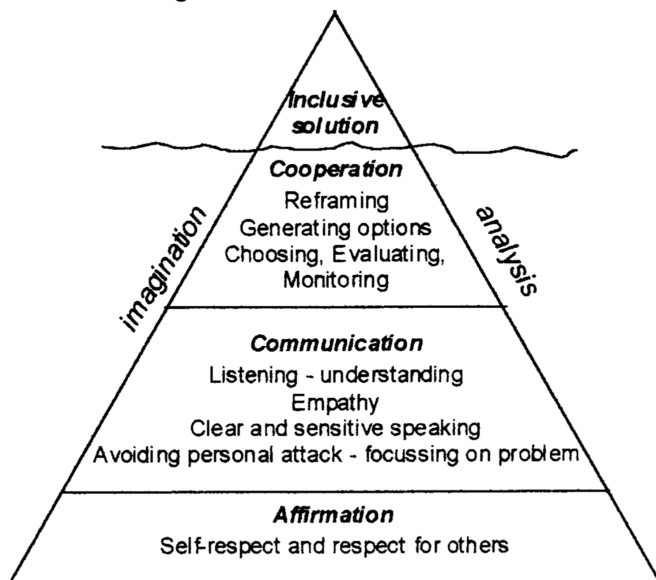
Prejudice and stereotypes

Preconceived notions about the other can make a powerful impact on communication, especially in a conflict situation. The participants divided themselves into groups based on their country for an exercise on prejudice. They were asked to look at categories of differentiation (clan, ethnicity, race, class, gender, etc.) to decide what group they would place themselves in and to reflect on prejudices the "other" would have about their category as well as what prejudices they

hold about the "other". Participants then came back as a whole group to share what they had discussed. The Sri Lankan participants, for example, looked at both ethnicity and caste, in addition to gender: "For Tamils, if you have five daughters you are a beggar. For Sinhalese, there is a prejudice that women's brains are like spoons" (i.e. women are stupid).

Problem-solving iceberg

The problem-solving iceberg (or island, or mountain, depending upon the cultural context) is a diagram used to encourage discussion on attitudes and behaviours that lead to creative problem-solving. The tip of the iceberg represents the goal of an **inclusive solution**—a solution that is acceptable to all parties. Other sections of the iceberg show the best possible processes leading to such a solution, based on the groundwork of affirmation, self-respect, and respect for others. Communication and cooperation are major components of the iceberg.



Reframing

Good communication is an important skill in reaching a **win-win** or **mutually acceptable outcome** in a conflict. Reframing, or changing the emphasis or language used in a conflict, can also be helpful, especially when communication has become stuck or rhetorical. Reframing helps to alter views by providing new ways of looking at a conflict. Trainer Diana Francis explained the way in which reframing transforms attitudes and perspectives from:

- a 'you' versus 'me/us' approach, to a 'we' approach
- a conflictive definition, to defining the situation as a shared problem
- an emphasis on the past, to emphasizing the present and the future
- an emphasis on positions, to an emphasis on interests (based on needs and fears)
- a feeling that a solution is impossible, to a feeling that a solution is possible
- identifying oneself as a victim/victims, to identifying oneself or one's community as having choices.

Needs and fears mapping

Diana Francis then led the group in an exercise on needs and fear mapping. This is a tool "for both analysis and empathy," she explained. "By including all parties' points of view in a definition of what is at issue and by acknowledging the needs and fears of each party, the conflict may be reframed as a shared problem that needs a common solution."

Participants worked on drawing up a needs and fears map for their own conflict. Each map included the issue (as defined by each party), the parties involved, their positions, needs, and fears. These were presented to the entire group. The day ended with feedback from the base groups.

NEGOTIATION AND MEDIATION—September 9

"If you want to see the brave, look at those who can forgive. If you want to see the heroic, look at those who can love in return for hatred."

From the Bhagavad-Gita

Negotiation and mediation headed the topics for the morning sessions, while reconciliation was the topic for the afternoon. Participants first broke into regional groups (Europe, Africa, and Asia) to discuss their experiences and ideas on mediation and negotiation. The African group defined mediation as a process where a neutral person tries to bring together two or more parties in conflict. Mediators may include religious leaders, former or current national leaders, traditional leaders, and elders. Understanding, influence, and knowledge are important qualities for a mediator.

In Asia, mediation is used as a problem-solving strategy for all contexts. Mediation involves a third party helping to build a bridge between two individuals or groups. The skill of communication is essential.

In Europe, mediation is used to help overcome barriers, to restart communication, and to build bridges. Mediators must be aware of all the parties' positions and the background to the conflict/s. Mediators should be unbiased, flexible, and creative, possessing a strong personality and capacity for tactful confrontation. Mediators act like a filter, stimulating the discussion, reframing and rephrasing the talk, and allowing both parties enough time and space to interact successfully.

An interesting difference of opinion emerged between some of the Asian participants and some of the Western facilitators over the question of whether or not a mediator should also serve as a counselor. In an Asian context, such a role would be appropriate—even necessary, in some cases—according to several participants. One Western facilitator maintained, though, that since a mediator may not be trained in counseling methods, it is not the role of a mediator to offer counseling.

Mediation can take different forms. Mediation may involve separate meetings with the parties in conflict, or face-to-face meetings between the parties in conflict, as often happens with community mediation efforts in UK neighborhoods or in South African townships. Mediation could also involve shuttle mediation, as in

Della Lopchan taking notes for activists and students back in Nepal.

the classic case of Quakers assisting the mediation of a peaceful settlement of the independence war in Zimbabwe; and problem-solving workshops, as has happened in Norway (between Palestinians and Israelis), Northern Ireland (between Republicans and Unionists), South Africa, Georgia, and Abkazia.

In the case of community, or neighborhood, mediation, which involves face-to-face meetings between the parties in conflict, the following steps may apply:

- Introductions, agreement on process
- Parties giving their own account of the conflict (uninterrupted)
- An exchange of views or argument
- A summary by the facilitator or mediator, which clarifies issues and interests
- Beginning to generate options for possible solutions ("what I can offer" as well as "what I need")
- Selecting, combining, reaching agreement (including implementation, timing, and monitoring).

After a break, participants began a role-play about mediation. Role-play is an experiment, not a performance. It does not have to be complete or reach a solution, but it is a way participants can explore skills and ideas. Participants can use the role-play to put themselves in another's shoes or to be themselves with a specific task. Observers are an important part of any role-play. Their task is to watch behaviors and their effects, assess the impact of the words used, see where clarity on an issue is needed, etc. A role-play can be stopped or 'frozen' at any time in order for the group to go more deeply into an issue.

The role-play exercise was based in part on the conflict situation in northern Uganda. It involved a group of internally displaced persons (IDPs) who wanted to

return home. They had been relocated by government troops who were fighting rebel guerillas. Participants volunteered to role-play IDPs, rebel representatives, government representatives, and mediators.

Reconciliation

The session on reconciliation included a discussion on personal experiences and on different forms of reconciliation. The following exercise led to the group discussion: participants were asked to think of a hurtful conflict that they had been involved in, and then to answer the following three questions:

1. Have they been able to heal the internal hurt in themselves?
2. Have they been able to heal the relationship with the opponent?
3. What helped the healing? What hindered it?

Behavior that nurtures reconciliation includes: acknowledging responsibility; compromise; moral and economic support and restitution; telling the truth; valuing the relationship; putting oneself in the position of the other; resolving to overcome the problem; and apology. Behavior that hinders reconciliation consists of: pride; anger; revenge; failure to recognize the hurt inflicted; blame; discouraging words; communication breakdown; opponent's lack of integrity; feelings of guilt; ignorance; and/or power inequalities (based on age, gender, social position, etc.).

Another exercise, led by Diana Francis, helped participants to explore the tensions between the values that make for reconciliation. The exercise is taken from the work of peace researcher John Paul Lederach, and based on the Biblical text Psalm 85, verse 10: "Truth and mercy have met together, peace and justice have kissed." From these four values, participants chose the value they felt most important in reconciliation, and discussed why it was so essential. They then talked about which value was next in importance, and which value they felt most threatened these two.

The last session of the day was a presentation and discussion on people's successful involvement in peace processes, especially those of women. A series of posters on women's involvement in peace processes helped lead the discussion. There was an introduction to United Nations Security Council Resolution 1325 on Women, Peace and Security, and each participant received a copy of the resolution.

FACILITATION AND ORGANIZING—September 10

"Meet each other with a smile. A smile is the beginning of love." Mother Teresa

The day began with a large blank sheet of paper being put on a wall. Participants were invited to list remaining unanswered questions, or questions they would like to explore more deeply. These questions would be used to guide future discussions.

Today's topics were facilitation, and organizing a nonviolence training. A new training tool was introduced, that of sculpting. The morning session involved a short introduction on the tasks of a facilitator, in preparation of a role-play on this topic. Nine participants volunteered to role-play a village women's meeting. Three of these nine were given the task of acting out various disruptive or negative behaviors. The rest of the group had the task of observing the role-play.

The women had gathered to plan a public meeting on gender roles and the situation of women in their community. While some women began planning, the "difficult" actors started to gossip, heavily criticizing the proposals and interrupting speakers.

The role-play took approximately 30 minutes, the de-briefing and observations slightly less time. Afterwards there was a discussion on different approaches to facilitating learning. A **prescriptive** approach is very oriented on the facilitator, who lectures or provides information while participants listen. An **elicitive** approach is more focused on the participants, with the facilitator/s drawing out the participants' experiences and insights. After participants explored their own approach to training, Diana gave some remarks about things to consider when designing agendas for trainings, such the training goals, how the venue will impact on the training, and more.

"Training is facilitated learning." Diana Francis

Later in the day, Shelley led a session on organizing a nonviolence training. While a trainer/facilitator is responsible for a training's content, agenda, and structure, an organizer is responsible for the practical things needed for a training to take place. In many peace groups, one person is responsible for all of these different tasks.

A flip chart sheet with the heading "Things to consider organizing a nonviolence training" was placed on the floor. Blank post-it notes were distributed, and all the participants were invited to think about the question and write their responses on the post-it notes, sticking the notes on the flip chart.

The participants identified the following organizational concerns:

- Who should be invited and why
- Location
- Financial support
- How much time is realistic? Style, methods to use? Weather
- Place, materials
- Gender
- Language, so everyone will feel comfortable and understand each other
- Date, finding a training centre
- Prioritizing topics, gender balance
- Number of participants
- An environment where participants feel comfortable
- Cultural background of the participants and facilitators
- Resources and materials ready and accessible

The last sessions of the day introduced another methodology: sculpting. Sculpting is a way of exploring relationships between individuals and groups. One participant, or group, uses others as their sculpting material, arranging them in different positions in relation to each other. "When the figures are still in position," explained Diana Francis, "participants can be asked how it feels to be so placed, and invited to experiment with changing positions. Observers also asked for their perceptions, and can be invited to change parts of the sculpture, too."

After the exercise in sculpting, the day concluded with another exercise on workshop design. Participants were asked to imagine a concrete training they would like to conduct. Working in pairs, they were to design one session of this training, which they would present to the whole group the next day. The presentation was to detail the content and method the participants would use in one session (hassle line, sculpting, continuum, role-play, etc.). Next, they were asked as a group to incorporate some new elements that they had learned during this week. The presentation was to be 20-minutes long. Observers would then critique the presentation.

A multifaith living statue tableau created by Rupal Ajbe (India) (left), Nithiyavathany Benedict (Sri Lanka) (standing), and Inoka Priyadarshani (Sri Lanka) (kneeling, right).

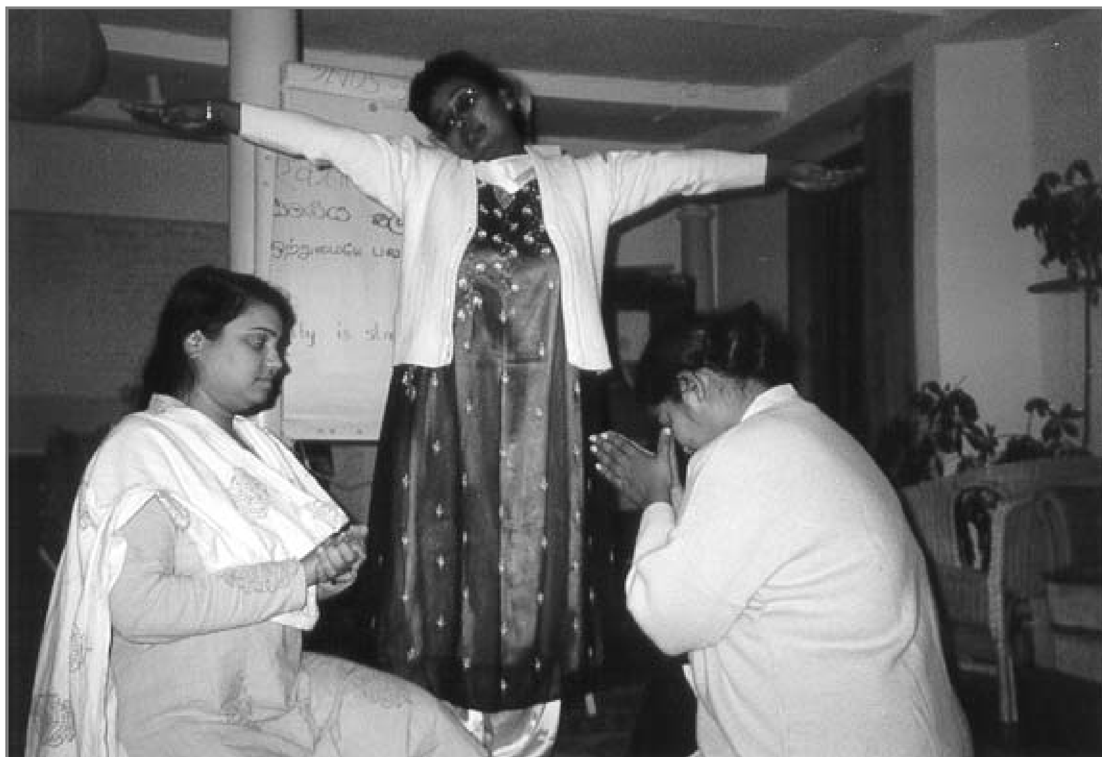


Photo: S. Anderson

EVALUATION—September 11

"Let there be no compulsion in religion."
from the Holy Qu'ran

"And if anyone saved a life, it would be as if he saved the life of the whole people." (5:32)

"Accept my instructions to deal with women generously. You are forbidden to inherit women against their will. Nor should you treat them with harshness." (4:19)

Today's topics included discussion on unanswered questions, and on evaluation. This morning's inspirational beginning remembered the victims of September 11, 2001, and quoted movingly on the peace message within Islam. WPP Program Officer Shelley Anderson made a presentation on the International Fellowship of Reconciliation (IFOR) and the Women Peacemakers Program (WPP).

There was an open session where the group addressed questions participants had previously written down as topic suggestions. One such question was: where is the border between violence and nonviolence? For example, during the video on grassroots women leaders in Nepal, a group of village women threw a drunk man into a pond to enforce a no-drinking ban they had enacted within their community. Was this violent or not? Is cutting down a fence at a nuclear weapons base violence? Or supporting better conditions for sex workers as opposed to working to eliminate prostitution? Opinions varied. One useful guideline in cases like these, where there is no agreement as to where the border is between violence and nonviolence, is to imagine the worst of what could happen on either side if the proposed action were carried out.

Photo: S. Anderson

Audrey Kalonga of the Youth Forum for Peace and Justice in Zambia.

Evaluation, planning – action - reflection cycles

Evaluation is an important part of organizing. Participants were urged to look at the section on 'Evaluation' in the "Women and a Culture of Peace" workshop kit that had been distributed to everyone. A typical evaluation could involve three components:

1. **Evaluation of the event**. How many participants and what were the demographics (gender, ethnic, religious, geographical, age, etc.)? How were the participants engaged, and how did they feel they benefited from the event? These questions can be answered through both a daily evaluation and a final evaluation (which could be oral and/or written). The trainer would also be observing the group, referring back to participants' expectations and their plans for the future.
2. **Evaluation of impact on the participants**. In what way was knowledge disseminated? What is the willingness of participants for follow-up? Is the follow-up evaluated? What are the indicators for success?
3. **Evaluation of impact on the wider situation**. This involves monitoring change at a ground-base level. Being specific is important, in terms of choosing what aspect of change will be monitored. Other factors that could have made a difference must also be considered.

"Take no thought of harvest, but only of proper sowing."
T.S. Eliot

An oral evaluation of the training's first week was then conducted. Participants were happy with the content on nonviolence and the quality of materials given out (handouts, training manual, etc.). The emphasis throughout the training on peace-building was mentioned several times as a positive factor. Many

appreciated the linkages made (and the "good range of interrelated topics"), the process, and the practical exercises, which helped them to understand the issues and concepts. The practical exercise on presenting one's own training program was rated especially high. The supportive atmosphere, the energetic facilitators, the "good sharing", the good facilitation skills and methodologies, and the energizers were all mentioned as contributing to the success of the training.

Aspects of the training which could be improved included a repeated demand for more information on methodologies, on tools for conflict analysis and on facilitation skills. The use of videos during the sessions, rather than only during an evening program, was recommended. While the handouts and papers given out were appreciated, at least one participant stated, "I need more materials and videos to do a training." Language barriers made learning and sharing difficult for some participants.

Suggestions for future trainings fell into three main categories: materials, organization, and topics. In terms of materials, participants recommended that a training manual and a video with a gender perspective be produced. Compiling and publishing the groups' experiences in peace-building was another suggestion. The concrete recommendations for organizing future trainings included: sending the program out beforehand to allow for input from participants; transportation from the airport to the training venue; different dates for future TOTs; and awarding a certificate after completion of the training. One participant requested that the topic of how to convince others to work nonviolently be included in a future agenda.

These recommendations have been taken into consideration in organizing the 2003 TOT. In terms of materials, participants were invited to sign up for free copies of videos to be sent to them later. Many used this opportunity to sign up for five or six videos, confirming the need for training and information videos of this nature. Financial limitations meant the WPP could only send a maximum of three requested videos to participants after the training.

September 12

After an intense time of working together, September 12 was a rest day, with participants sleeping late or exploring nearby towns. Work resumed the next day with a component on gender.

GENDER—September 13

"*We all do gender. We do gender every day, every minute, from birth to death.*" Bunie M. Matlanyane Sexwale

The facilitator for this three-day segment focusing on gender was Bunie M. Matlanyane Sexwale. Excerpts from her report are included in the following report. There were two general aims for this segment: to explore and share definitional issues around the concepts of women and gender relations and to learn, practice, and scrutinize training methodologies and techniques employed during the process.

The exercises and assignments were deliberately designed to encourage participants to consider the self as part of the definition and critique. There were individual reflections, work in pairs and small groups, brief interactive lectures, and plenary discussions. In particular, a new methodology was introduced—that of the metaplan–a very participatory method that made extensive use of cards and which encouraged reflexive, critical learning.

The introductory session was co-facilitated by two participants who, drawing on their experiences as school teachers, led participants in an energetic song, explaining that the purpose of this session was to gain a conceptual understanding of gender. Participants reflected on their own personal identity by means of a checklist which looked at factors such as language, ethnicity, gender, religion, class, sexuality, ability/disability, race, nationality, health, age, status, etc. Then they arranged these factors in a web of relationships. The interconnections among and between these relationships led to an exploration of the social construct of gender identities and power relations. Participants identified and discussed how different institutions and social structures aid in this construction.

The second exercise centered on the analysis of the poem "Ain't I a Woman?" (see appendix A on page 24 for the poem), based on an historic address by African-American freedom fighter Sojourner Truth (1797-1883) given at a US women's suffrage convention in 1852. Participants worked in small groups, using the following questions to aid in the discussion. The questions were listed in a handout designed by Bunie M. Matlanyane Sexwale:

1. Who is Sojourner Truth?
2. What impacts and influences who she is/becoming (e.g., institutions, structures, processes, and

dynamics)?

3. What relationships is she a part of? Reflect on power in those relationships. Is she a powerless victim? Why?
4. What assumptions and contradictions are highlighted by the refrain "ain't I a woman?" What assumptions underlie the ways in which different people react to and deal with Sojourner Truth?
5. Identify the 'violence' reflected in the poem. How do issues identified above become relevant in acting out and in dealing with the violence?
6. How would you have fared in Sojourner Truth's shoes? Remember to compare and contrast with cultures you are familiar with.

After analysis in small groups, the participants came back together for further analysis of the poem. The poem helped introduce and spur discussion around identity, different kinds of power, power as a relational dynamic, attitudes, prejudice, assumptions and myths about women in the same and different societies, and different kinds of gender-related violence.

September 14

"Struggle is hope. Struggle is faith in action."

The day began with a recap of yesterday's work. Two slips of paper, one green, the other red, were given to each participant, who was asked to raise the green paper when she talked of some bright moment in yesterday's work, and the red when speaking of something that could be improved. Most participants said that the methodology presented the day before was one of the most important learning points.

The session continued with an interactive presentation on prejudice, including the cycle of prejudice: Prejudice on a personal level, when combined with power and action, can go to another level—that of discrimination. When such discrimination is systemic, and prejudice becomes part of the socialization process, injustices such as apartheid, racism, and/or sexism result. This led to a discussion on power and different forms of power: power over others, power within an individual, shared power with others, etc.

After the morning break, there was a group discussion on different aspects of training. For example, how does a facilitator handle feelings that may come up in group discussion, especially if personal questions are asked about identity? It is, as Bunie said, a "great responsibility we face as facilitators" to create a safe place where participants can talk openly about themselves. Showing respect is crucial to this. Breaking a group into pairs or smaller groups and providing affirmations helps create a sense of safety. Being aware of time is also important—is there enough time to deal with certain issues? Asking people to talk about the past or about childhood experiences can sometimes create a distance that adds to a sense of safety. Participants may also decide to share their personal stories outside the formal session.

Participants were asked if they saw any difficulties in using such a methodology in their respective communities. In some cultures, people may be reluctant to talk about themselves. The use of pictures, posters, videos, or cartoons might help, especially when people are illiterate. People can also express their feelings through drawing or sculpture. Images should be chosen with care, as some people might feel patronized if cartoons are used. If any explicit images of violence are used, participants should be warned in advance, and enough time must be given to discuss their reactions. Many cultures have a storytelling tradition that is used to express values. One person could be chosen to tell a story that is known to the whole community, and then a group discussion could be facilitated to help unpack the social myths or assumptions behind the story. It is important to use material available within the community. One participant suggested bringing up other social issues (like environmental issues) as a first step leading into more sensitive issues like gender.

There was further discussion on group work—in particular, how to handle individuals who may deliberately set out to cause problems. One participant pointed out that a group does not have to reach a consensus; the purpose of group work is to help understand the subject, not necessarily come to complete agreement. It is the responsibility of the facilitator to ask how the group process went/is going. People who are disruptive may be very insecure and want to assert their power, or they may be uninterested in what is going on and yet unable to leave. Depending on the level of disruption, such behavior might be ignored, confronted, or accommodated: for example, someone with a need to assert her power could be given some individual task that would benefit the group.

Disruption may also be a sign of misunderstanding. In such a case, the facilitator could give more feedback, provide an example to illustrate the point, or elaborate on a good group presentation. Questions are also an excellent tool to promote understanding, as long as the questions are

Photo: S. Anderson

Bunie M. Matlanyane Sexwale during a group reflection on gender and identity.

simple and specific. The facilitator could also ask a group member to repeat what the assignment is.

One participant objected to the idea of confronting a group member on the grounds that "I was brought up to be polite to others." Bunie responded, "Isn't there a difference between being courteous and stopping others from spoiling a group discussion?" There was also a question as to what silence on the part of an individual or a group might mean; was silence "always negative?" One participant said silence was a normal part of any discussion. Another said silent periods were also normal if the workshop was in a foreign language.

"In the final analysis, the responsibility to learn lies with the individual," Bunie said. "As a facilitator, make people know that you are accessible. Make sure people know you are available, so they feel free to come back and ask more questions, or debate, or learn more."

The concept of socialization was introduced, and there was a discussion on how ideology—especially an ideology that supports women's oppression—is perpetuated (through beliefs, attitudes, tradition, prejudice, etc.). The group then divided into three smaller groups to analyze and discuss how ideology affects gender in one's life. The groups looked at issues such as marriage and how education perpetuates women's oppression. The groups then reconvened to report on their work.

September 15

"*Gender inequality is a major cause of the culture of violence and a mechanism for its perpetuation.*" United Nations statement

There was a review of the main learning points from the day before, then an interactive lecture by Shelley Anderson on how gender relates to peace. Gender equality, she pointed out, has been identified as a main factor in building a culture of peace. Gender roles and expectations are essential in maintaining either a culture of violence or a culture of peace. Boys may be socialized to prove their worth by dominating or competing with others. Control or power over others (especially over women and girls) and violence may be seen as signs of masculinity. Military service may be considered a proving ground for virility. Men and boys are brutalized in order to prepare them for military service. War itself is gender violence against men, as men and boys are forced to kill.

Girls may be socialized to prove their worth by placing others' needs before their own. Passivity and silently accepting injustice may be seen as signs of femininity. This kind of socialization fosters victimization. Protection of women and girls is used in propaganda to incite or justify war. War is gender violence against women, as sexual violence is used as a weapon of war.

Ideas and expectations about masculinity and femininity can be changed. In particular, ideas that women could not or should not be leaders need to be challenged. Women must be empowered to become decision-makers at all levels—from the individual level, to the family, community, and especially at the highest political levels. Tips on how to begin incorporating gender into peace work and peace organizations were explained, then given to each participant (see appendix B).

A moving gender analysis of the South Africa Truth and Reconciliation Commission (TRC)—which looked at structures, processes, and modalities that enhanced or inhibited women, in particular, from participating in and benefiting from the TRC— comprised the next session, followed by a discussion. The TRC had two specific sub-commissions: one for youth hearings and one for women-only hearings. The latter was created as a safe space for women to talk. Support teams of social workers and psychiatrists were available before, during, and after the giving of testimonies, as were those

trained in counseling skills. This was an attempt to raise the visibility of gender violence and seek redress for survivors of such violence. To talk about sexual violence (such as rape in prison by security forces or by superiors inside one's own political group) invites shame, silence, and fear. Shame on the part of women, and fear of reprisals, meant that gender violence was very underreported during the TRC, despite the attempts to create a safe space for women to give their testimonies.

Gender Diagnosis

The last session of the day had participants doing a gender diagnosis of their respective organizations. Forms were passed around listing several formal and informal mechanisms and relations that could either impede or promote gender equality (see appendix C). Participants were asked to complete the forms as genuinely and frankly as possible, then to prioritize one area using the information on the form. The participants then developed a strategy on how they would engender that area, taking into consideration the implications this would have on other areas and on the overall gender relations within the organization. The domination of leadership positions by men was an important issue. Another problem for some was the low involvement of girls and young women in activities, especially youth activities. Participants voiced different strategies on ways to deal with these and other issues. Some participants identified specific individuals or groups inside their organization for awareness raising; others discussed how to replace male leadership during upcoming elections.

FUNDING—September 16

The next two days involved a lively and highly interactive presentation by Caterina Occhio on accessing funds within the European Union (EU). Caterina had emailed a pre-training questionnaire to participants from countries eligible for EU funding. There had been few responses. Each participant received an individualized packet of information on current EU funding possibilities at the beginning of the training.

The aim of the training was to help participants find their way "through the EU jungle." The session began with a short introduction to the EU, a body of 15 West European member states, soon to be enlarged to include 12 new East European countries. Caterina explained that administratively, the EU is comprised of a European Parliament, a Council of Europe, and the European Commission. It is from the European Commission that proposals for new laws originate. These proposals go to the European Parliament.

The European Commission (EC) is made up of 20 Commissioners whose main role is to administer and implement European Union policies. The EC is divided into several Directorate-Generals (DGs), including a DG for External Relations. Within this DG there is a unit on Development, which deals with aid for African, Caribbean, and Pacific countries, for Central Eastern European countries, for Asia and Latin America, for the Commonwealth of Independent States (former USSR), and for Mediterranean countries (North Africa, Morocco, and the Middle East).

Various programs are consistently available to non-governmental organizations (NGOs) that wish to apply for funding. The countries eligible for financial support

Photo: S. Anderson

Jalya Mamedova (Azerbaijan) (left) and Inessa Shishmanyan (Armenia) (right) with trainers Eric Bachman and Dorie Wilsnack (middle) during the "Tips for Trainers" evening program.

and the issues that may be supported are subject to change, so it is important to have up-to-date information. This information may be available from the EU delegation in each country, from the Brussels office (tel. +32 2 2991111), or from the website EUROPAID (www.europa.eu.int/comm/europeaid/cgi/frame12.pl). Sometimes the EU delegation in a country will accept proposals, but normally these proposals must be mailed to the office in Brussels. There is a standard application form that must be used for this.

After lunch Caterina explained the **logical framework** for writing a proposal. If this framework is pictured as a triangle, the tip of the triangle would be a statement about the problem, then the overall objectives of the proposal. Next come the specific objectives (what the project's purpose or goal is), then the expected results, and finally the activities, along with a complete budget.

"*The best training is done in teams. When you are with other trainers, do evaluations. Talk about your problems and get honest feedback.*" Eric Bachman and Dorie Wilsnack

The evening program for this night was a presentation on "Tips for Nonviolence Trainers" by two experienced trainers, Eric Bachman and Dorie Wilsnack. The talk included both the low points and high points of training from their experiences, common mistakes of trainers, and some practical guidelines on good practice and lessons learned. Each participant wrote down her answer to the question, *What do you see as your role as a trainer?* "There is no one right answer to this question," said Eric. "It is important, however, to clarify your role as a trainer and the role of the participants. We trainers and participants are both learners and teachers."

Some responses to the question included:

- "To provide participants with tools and examples they can use."
- "Sometimes we have to be a counselor."
- "To show the obvious—to underline things participants can already do."
- "To formulate the content of the workshop and be sensitive to the pulse of the group."
- "To try to develop their hidden potential."
- "To help discover new ideas."
- "To help people dialogue."
- "To provide a space where people can learn something for themselves."

September 17

Caterina began by continuing an explanation of the logical framework for proposals. "Think of a birthday party," she suggested. "What are the indicators for the party? For example, when is it to be, how many people will come, and how much food will you need to feed the guests? What would the sources of verification be, or how could you prove the party took place? These could be photographs or the dirty dishes!"

Participants then read the application form, line by line, asking questions if they needed clarification. After lunch, they worked in smaller groups, coming up with their own proposals. Some participants then took turns role-playing EC officials, as each group presented its proposal for funding. The proposals ranged from a training program to gender training for police to a women's center. Evaluations for this segment were high, with the main criticism being there was not enough time to develop a budget for their proposals.

Photo: S. Anderson

Caterina Occhio (center, seated) guiding participants through the European Union funding maze.

CASE-STUDY—September 18

"As nonviolent activists, we must question our own enemy images." Hagen Berndt

This day was devoted to a practical case study on contemporary active nonviolence. Trainer Hagen Berndt gave an overview of the background to the Gorleben struggle. The participants had received some information from a video documentary the night before.

The Gorleben area of Germany, which includes the village of Wustrow, has many salt deposits. The German government decided to convert some of the salt deposits into an intermediate storage site for nuclear waste. Two workers died while constructing an underground site when water broke through into the area. This water could also move radioactive containers, an unforeseen problem the government still has not confronted. Despite massive opposition from local residents concerned about the environmental, security, and health risks of the site, the government has pushed ahead with the project. There is currently a moratorium on plans to build a final storage site for both low-level and high-level nuclear waste. "We always say a 'so-called' final stage, because who can say what will happen in 100,000 years?" said Hagen.

"Even more dangerous than the facilities themselves are the transports, called CASTOR ('Cast' and 'Storage' for radioactive waste). During these transports, by train, when the waste is shipped to the storage site, some 30,000 police come into the area," said Hagen.

Over the years many alternatives have been proposed to deal with where the nuclear waste should be stored. One such alternative is to ship the waste to other countries for storage. Other possible waste sites include China, Mongolia, and Sri Lanka. Most protestors agree that the solution is to stop generating nuclear waste, as no safe disposal site has yet been found.

Resistance to the shipments and the site began in 1977 when an older woman in the community asked other elderly neighbors to come together to talk about the government's plans, the day after she learned of the proposed shipments. In 1980, after the government began drilling bores to find suitable waste sites, a drilling hole was occupied for four weeks by protestors who demanded that the government construct an alternative. The occupation ended only after a police raid.

Blocking train shipments of nuclear waste near Gorleben, Germany through massive nonviolent civil disobedience.

In 1995, during the first two transports, protestors lined the roads. "The nonviolence movement decided that we needed to occupy the roads to stop the shipments. We calculated that we needed 50,000 people to sit on the road. We started with about a dozen people and no money. We each put 10 marks on the table to start our fund. In 1997, we got 9,000 people to block the road during the CASTOR shipments. We were able to provide about 10 percent of these with nonviolence training, which was a significant enough number to determine the behavior of the crowd. We received good media coverage, with the result that politicians now had to justify the transports. After it was discovered that the first storage cast was leaking radioactivity, and that a second cast had not been closed properly, a ban was imposed on transports."

By 1996 transports had resumed. The resistance continues to today. A major protest was being planned for a few weeks after the WPP Training of Trainers. During the protests, police violence increases, comprised of bans on travel inside or outside the area (imposed just before transports), police raids on organizations, and searches of homes. "Guards are put in front of houses in the no-go area and people cannot

leave their own home before or during a transport," Hagen said. The government's response to citizens' objections and police repression raise many questions about German democracy.

Hagen presented four tools for analysis, based on the Gorleben case study. The group was divided into four, with each group given one of the tools. Three activists involved in the Gorleben campaigns came and were interviewed by the group, each group using their particular tool to analyze the campaign.

Group 1 used a timeline to learn more of the history behind the conflict and the development of differing perspectives towards it. Group 2 used conflict-mapping to gain a deeper understanding of the various actors involved and their relationships to each other. Group 3 used the Goss-Mayr model of support pillars to determine who or what allowed the system of storing and disposing of nuclear waste to continue. Group 4 analyzed how the nonviolent movement was able to build its network of support and solidarity.

After meeting in their small groups, all the participants came back together and shared their work. Feedback at the end of the day revealed that the exercise, presenting specific tools and a concrete case study, was very useful.

PEACE MEDIA—September 19

WPP Education Officer Janne Poort-van Eeden, a former radio broadcaster currently involved in producing video documentaries, coordinated this day on women, gender and the media. The following is from her report:

The main objectives of the workshop were to improve the participants' knowledge and skills in: their own contacts with media; their training work—how to include media aspects in their trainings; and in using media as a tool for training.

The first exercise involved a round, in order to gain a basic understanding and getting focused on media. Each participant gave an example of her contacts with (mass) media, whether positive or negative. Based on these personal experiences, there was then a discussion, guided by the following questions:

- What elements made the contact with the media into a positive or a negative experience? Did being a woman have anything to do with this?

After an explanation of the basic mechanisms involved in media work (i.e., components such as a sender/receiver; the kinds of senders and receivers; and the media itself); participants discussed the following questions: where can a message go wrong? It was pointed out that the basic mechanisms are valid not only for mass media but for everyone who has a message.

The basic principles in making a message for the media were outlined:

- Be clear about what you want to say
- Know your audience— what they need/what excites them
- Choose your medium according to the message and the audience.

Photo: S. Anderson

Janne Poort-van Eeden explaining the use of a video camera during the session on peace media.

A handout on the '10 commandments of media use' was then given to each participant, followed by questions and comments on the handout.

The next activity involved an exercise found in the "Women and A Culture of Peace" workshop kit, designed to help analyze conflicts in the media. Participants read about the stages of conflict and the impact of the media on the different stages; afterwards, they broke into pairs to discuss which stage was relevant to the conflict in their region/country. The insights were also shared with the larger group.

After lunch, participants completed the written evaluation form for the two-week program. The media workshop then resumed with a presentation on how the use of media can be helpful in nonviolence training. Participants broke into smaller groups, based on country or conflict, for the next exercise. In order to think of their objectives and formulate them concisely, they had to choose a peace message and an audience, then prepare the message with the chosen medium (video, theater, press release, etc.)

Next came the presentation of the work. Selected media were varied: some participants chose a "living" statue, in order to portray religious harmony. This form of drama was very well suited to village life, and has, in fact, been used by the participants' organization before. Another popular medium was posters. One group designed a poster showing a heavily burdened woman (with a child, water pitcher, and bundle of firewood) alongside an unencumbered man. This group wanted to raise discussion about gender equality and the unfair division of work between women and men. Another poster, written in three different languages, stated "I will have no hatred in my heart." During the group presentations, participants were prompted to observe the use of the medium and discuss whether it fit the message and the audience.

A closing ceremony was held before lunch, involving the exchange of gifts and messages, since two of the participants were leaving early. There were hugs and tears, as participants and facilitators said their good-byes. There was also a feeling of satisfaction, as a great deal of work had been accomplished and much learning had taken place. As one woman commented, "A lot of good seeds were planted during the last two weeks. I hope these seeds of peace will be watered and taken care of so they can grow."

ANALYSIS

Both participants and trainers, in written and oral evaluations, expressed satisfaction with the training, despite time constraints. It was clear that much learning had taken place, and that participants valued what had been learned. Some participants sacrificed a great deal in order to participate in the training. One participant is a teacher who gave up two weeks salary in order to attend the training. One invited participant (from Georgia) was unable to attend, as she could not get permission from her new boss for a two-week leave of absence. Such difficulties point to the need for more trainings in local areas, and perhaps trainings of shorter duration. This latter point would encounter difficulties of its own, given the participants requests for more time to go deeper into various topics. Several participants, especially from Africa, experienced unnecessary complications while entering Germany, such as rude and/or intense questioning by immigration officials. Many were traveling outside their country for the first time and found such behavior intimidating. It is difficult to avoid suspecting racism on the part of such immigration officials, given that the participants papers were all valid and complete. Many participants requested more aid in traveling from the airport to the training venue, as a recommendation for future trainings.

During the training itself there were frequent requests for more games to offset the intensity of the work, which included the assimilation of new concepts, and the difficulty in dealing with a different language and cultures. The sharing of such games, or 'energizers', was one unexpected learning point; participants were asked, usually after lunch when the group re-assembled for the afternoon, to share games they used in their trainings. Games provided physical release, fun, and a lightened atmosphere. Such energizers played an important role in the training, especially in afternoon sessions following the meal, when energy of the group was low. These helped restore concentration and create a sense of team membership and cooperation. Many used games in their trainings back home.

The diversity of the group, which included participants and trainers from Africa, Asia, Europe, and North America, and from a variety of religious traditions, presented a challenge. There were many different values and ideas expressed around gender. Some reflected stereotypical ideas of gender roles. This created a tension for facilitators: when to challenge such stereotypes, given the need to create a safe environment for learning, and the equally pressing

need to model respect for cultural differences? The trainers themselves displayed different styles, some more confrontational than others. All the trainers did present some challenges to previously-held ideas, especially those around gender.

Participants came from very different societies and had experience with different types of violence. It was, and remains, a challenge to create a training of trainers program that addresses all these different types of violence, and to share methodologies that can be used in very different contexts. Different cultural values created tensions within the group. Great unease was expressed by some participants when a group of younger participants chose to spend some evenings in a nearby pub. Yet living and learning with such an international group of women was, as many pointed out during the final evaluation, also a very enriching experience.

It was clear from the requests for more discussion and materials on integrating gender into nonviolence trainings that this was an issue of great concern to participants. During the evaluation there was a specific request for a gender-sensitive nonviolence training manual, and a suggestion that such a manual be compiled based on the WPP Training of Trainers experiences. This suggestion is being taken into consideration.

Participants expressed anxieties about bringing the training back home and disseminating what they learned. There was a constant need for the practical application of what had been learned. Some participants wanted more theory, others more explanations of certain concepts or methodologies; all wanted examples of practical applications. This need was met some what by the frequent telling of success stories. These stories featured women and women's groups who created nonviolent change or successfully entered into and/or concluded peace negotiations. Such stories were well received. The stories helped inspire new strategies and ideas for campaigning and illustrated yet another powerful methodology—that of storytelling.

There were also many requests for posters and videos, to be used as training aids. Participants pointed out that such materials are good to use with illiterate persons or when groups may be multi-lingual, with no language in common. The introduction of a poster series from International Alert's campaign on gender mainstreaming was especially well received. The impact of a well-designed image can be very powerful, and a useful tool in spreading ideas about gender equality.

A written evaluation was sent to all participants several months after the training's conclusion. Eleven of the 13 participants responded; all indicated they had read most of the materials received during the training, in particular the Responding to Conflict manual and the handouts from Diana Francis. As of January 2003, there have been follow-up trainings in Zambia and Nepal; proposals for follow-up trainings have been received from Armenia, Sri Lanka and Zimbabwe; and materials from the training had also been used in trainings in India. The participants' recommendations for the TOT in 2003 are being studied and incorporated when possible into the program. These recommendations include sessions on: trauma, how to deal with fear (including how to motivate people to act in spite of the risks), and discussion of the emotional/psychological aspects of nonviolent action.

The WPP's first training of trainers was a challenge for all–the participants, the organizers, and all the trainers and resource people. Grateful thanks are due to everyone involved. It is clear that the training of trainers is fulfilling a very important need, and making a contribution towards mainstreaming gender within nonviolence training. It is fitting that this report concludes by repeating an observation from a participant: "A lot of good seeds were planted during the last two weeks. I hope these seeds of peace will be watered and taken care of so they can grow."

Photo: S. Anderson

Sanu Amatya of Nepal prepares a presentation.

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The following poem by Erlene Stetson
(in M. Busby, ed. *Daughters of Africa*, Vintage, London, 1993)
is based on an address by Sojourner Truth (1797-1883).

AIN'T I A WOMAN?

That man over there say
 a woman needs to be helped into carriages
and lifted over ditches
 and to have the best place everywhere.
Nobody helped me into carriages
 or over mud puddles
 or gives me a best place....
Ain't I a woman?

Look at me!
Look at my arm!
 I have plowed and planted
and gathered into barns
 and no man could head me...
And ain't I a woman?

I could work as much
and eat as much as a man–
 when I could get to it–
and bear the lash as well
 and ain't I a woman?

I have born thirteen children
 and seen most of them sold into slavery
and when I cried out a mother's grief
 none but Jesus heard me...
and ain't I a woman?

That little man in black there say
a woman can't have as much rights as a man
 cause Christ wasn't a woman.
Where did your Christ come from?
 From God and a woman!
Man had nothing to do with him!
 If the first woman God made
was strong enough to turn the world
 upside down, all alone
together women ought to be able to turn it
 rightside up again.

Sojourner Truth, freedom fighter

IFOR and Gender: Some Helpful Tips

Some definitions

Gender is defined as the roles and expectations a society has about women and men, girls and boys. Gender is also about the power balance between men and women. Gender looks at the way boys and girls are socialized, and at how society defines what is masculine and what is feminine.

There are other terms describing concepts related to gender: *gender analysis, gender-blind, gender sensitive, gender relations,* and *mainstreaming gender*.

Because of both sex and gender differences, men and women have different needs. A *gender analysis* attempts to recognize and take these different needs into account. In contrast, a *gender-blind analysis* would not take into account the different needs or social roles of men and women. Such an analysis would assume, for example, that the design or impact of any particular program would be the same for both men and women. Many organizations and projects try to *mainstream gender* in their work; they try to integrate gender into all the life and work of their organization.

Gender and a Culture of Peace

Gender plays a key role in building a culture of peace or a culture of violence. The seeds of a culture of violence are planted when boys are raised to think that violence is a sign of masculinity, and when girls are raised to think that passivity is a sign of femininity. Violence within the family, such as wife abuse or incest, helps instill such values. Violent behavior in the family helps create attitudes and behavior tolerant of violence throughout society.

Gender justice, with respect and equal opportunity for all, is one pillar in building a culture of peace. As a peace organization, the International Fellowship of Reconciliation (IFOR) wants to model gender justice. Achieving gender justice is more than looking at the branch's gender balance (the number of women or men, boys and girls, in leadership positions, in the general membership, and at specific trainings or events). It also means looking at who benefits from how the branch's resources are spent, and how practices and policies may affect men and women, girls and boys, differently.

Some Things to Look At

Policies

- does the branch's mission statement and vision include a gender perspective?
- does the branch have a clear gender policy?
- does the gender policy include an activity plan with a time frame and allocation of responsibilities?
- is implementation of the gender policy adequately funded?
- is information collected about the number of women and men in the general membership, in leadership positions, and participation in trainings and activities?

Staff and Volunteers

- do staff and volunteers receive gender training?
- are new staff and volunteers recruited and selected for gender sensitivity and an ability to deal with gender issues?
- do men and women on staff receive equal wages for equal work?
- do the work arrangements take into account women's and men's caring responsibilities outside the work place? (For example, part-time work, job sharing, maternity/paternity leave?)
- is gender sensitive behavior encouraged? (For example, in terms of language used, jokes and comments made, images and materials displayed, style of meetings, procedures on sexual harassment?)
- are appropriate facilities such as toilets, child care, transport provided in the work place?
- are provisions (training, study days, etc.) made to help staff and volunteers increase their expertise about gender?
- do women and men receive equal chances and support to participate in trainings, seminars and conferences, both locally and internationally?

Programs and Activities

- do nonviolence trainings contribute to the

empowerment of women and girls? Do nonviolence trainings challenge unequal gender relations?

- is there a gender balance in terms of equal numbers of men and women participating in peace teams, nonviolence trainings, workshops, etc.?
- are training materials gender sensitive? (For example, do they give illustrations, role plays, and experiences from the lives of both women and men, boys and girls?)
- are nonviolence trainers rewarded for gender sensitive behavior? Do they receive gender training and integrate this in their trainings?
- are gender differences taken into account in planning nonviolence trainings and meetings?

"The World Bank estimates that violence against women is as serious a cause of death and incapacity among women of reproductive age as cancer, and a greater cause of ill health than traffic accidents and malaria combined. World-wide, one of every four women has been or will be raped, most often by someone she knows. In some countries, the estimate of women abused by their spouses soars as high as 75 %." United Nations Development Fund for Women

An Example of a Gender Sensitive Approach

The Federation of African Women Educationalists (FAWE) and UNESCO produced a gender sensitive training manual on "Education for a Culture of Peace" in Sierra Leone, by first conducting research among women on women's traditional conflict resolution and mediating practices.

As FAWE developed its gender analysis for this project, they also realized that many women would need their husbands' permission to attend a conflict resolution training, given the gender relations in Sierra Leone. FAWE surveyed male chiefs about their thoughts on women and conflict resolution. They found that chiefs would allow wives to attend such a training, under certain conditions. Chiefs said having wives with such skills could reduce the time chiefs had to spend dealing with conflicts between co-wives and other women in their community, and could increase the prestige of the chiefs themselves.

The chiefs did not want wives mediating in conflicts between men, as that was the chiefs' preserve. They also did not want the trainings to take women away from their household responsibilities; and chiefs were worried that wives would be vulnerable to physical assaults if they had to travel long distances or at night to trainings.

Given all this input FAWE designed short, to-the-point training modules that could be easily reproduced, during daylight hours, within rural villages. The modules included raising awareness of gender issues in peacebuilding. A gender blind approach would not have asked such important questions nor taken into consideration gender relations in designing its program.

More examples

Organizations have experimented in many ways with increasing their gender sensitivity. Some organizations (and some countries, too) conduct an annual gender audit, to see if men and women are benefitting equally from the ways the budget is spent. In some cases, male and female staff and volunteers have temporarily swapped jobs in order to learn more about each other's situations (asking participants to swap or role-play the opposite gender can also be an exercise during a nonviolence training). Some organizations have formed discussion groups that meet during lunch hour or on special team days to explore gender issues. When discussing sensitive issues such as gender violence, a group of men and women may separate into a women-only group and a men-only group, and come back together in a larger group later.

Some of the following questions, from IFOR members in different countries, might be asked to encourage group discussion:

- How can violence against women and the other gender issues be addressed in a nonviolent way? (Nepal)
- Do men and women conceptualize and live out reconciliation differently? What is an interfaith-based gender perspective? (USA)
- Is there a difference in how men and women engage in nonviolence? How do we get more macho men involved? How do we get the silent woman, struggling to feed her children, involved? (Zimbabwe)
- What impact does the socialization of boys and girls have on creating a culture of peace? What has to change and how can we change it? (Austria)

Consider the formal and informal mechanisms and relations in your organization that **obstruct** gender equality in the following areas:

AREA	FORMAL	INFORMAL
Decision-making at management level		
Structure		
Recruitment and selection		
Staff development		
Internal relationships		
Salaries		
Program		
Relationships with beneficiaries		
Ethos of the organization		

Consider the formal and informal mechanisms and relations in your organization that **promote** gender equality in the following areas:

AREA	**FORMAL**	**INFORMAL**
Decision-making at management level		
Structure		
Recruitment and selection		
Staff development		
Internal relationships		
Salaries		
Program		
Relationships with beneficiaries		
Ethos of the organization		

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