

TRAINING MODULE FOR EDUCATION FOR A CULTURE OF PEACE



"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

UNESCO Charter

UNESCO/FAWE CO-OPERATION AND
COLLABORATION

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Picture on title page:

The heart symbolises the minds of men in which wars begin and the defences of peace must be constructed, according to the UNESCO Charter. The houses represent the peaceful homes all mankind yearns for.

**TRAINING MODULE ON WOMEN'S TRADITIONAL CONFLICT
RESOLUTION AND MEDIATING PRACTICES**

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FOREWORD:

Sierra –Leone has had its share of war and conflict since 1991. Hopefully the current Peace process will bear fruit soon so that the entire Nation can breathe Peace once more.

This eight-Unit module contains the outcome of reflections on the experience of conflict and conflict resolution strategies in Sierra-Leone. Peace-Building like any construction can never be a one person show. All the stake-holders must be encouraged to participate at the relevant stage.

I would therefore like to thank all those who have contributed and will continue towards the accomplishment of this work from the case-studies phase, through the critique and module development stages to the final training sessions. It is recommended that the training sessions have at most 20-25 participants per session. This is to facilitate effective interaction so that working groups do not exceed five people.

It is sincerely hoped that the FAWE/UNESCO Collaboration in the development of these module and the subsequent training sessions would yield the desired dividends towards a Culture of Peace in the next millennium.

**Christiana Thorpe
Founder/Chairperson
FAWE Sierra-Leone Chapter**

GENERAL INTRODUCTION

WHY THE MODULE?

Conflict being very much part of human existence has always had various methods for handling or resolving it, depending on the culture of the community.

Since causes of conflict are many and varied for example: individual conflict (stress, jealousy, envy etc.), family conflict (family feuds, divorce, poor communication etc.), community conflict (tribalism, religion, uneven distribution of resources etc.), international conflict (preservation of national integrity, wars etc.), conflict management/ resolution cannot be limited to a particular group of people because of their sex, profession, religion, age or status. Everybody should play his/her role to ensure a peaceful resolution of any conflict in the community.

Unfortunately, although in conflict situations in Africa, women and children tend to bear the brunt of its attendant problems, they are mostly left out in conflict resolution initiatives. This is not because they lack the knowledge or expertise, but perhaps because as usual, their views are never sought nor their initiatives treated with the seriousness they deserves as they are always relegated to the background in society. This module has been written to provide some relevant information on practical ideas to enhance women's traditional conflict resolution and mediating practices since they are also stakeholders in conflict situations.

The materials are also meant for women and men of all levels. Thus the trainer's role is to break down the content to suit the level of the particular group of trainees. Further more, this module has been developed to equip women and men who lack requisite knowledge and skills in gender focused conflict management, and also serves as a refresher course for those who already have some knowledge of the subject matter.

ORGANIZATION OF THE MODULE AND UNITS

The module is divided into 8 units.

Unit 1 - Understanding Gender and distinguishing between Gender and Sex Roles

This unit gives a comprehensive explanation of basic gender concepts which are mostly misunderstood by even the educated.

Unit 2 - Trauma Healing and Counselling

As trauma is the most common effect of conflicts such as wars, this unit provides the trainer with important information on what trauma is, and how to cope with it.

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Unit 3 - Conflict Resolution

Conflicts such as the rebel wars in Africa do not have their causes limited to one incident

but rather to several, and most times the majority of the people, be it the perpetrators or the victims, may not know the cause or reasons for the conflict. This unit provides guide on some causes of conflict, its ill, victims, and suggestions for its management/ resolution.

Unit 4 - Gender Awareness in Conflict Resolution/Reconciliation, Concept of Repentance and Forgiveness

Since the causes of conflict are not limited to one sex, its resolution/management should not be limited to one sex either. The unit therefore gives salient ideas on how to promote both men and women's participation in conflict resolution and peace building.

Unit 5 - Mediation and the role of Women in Peace Building within the Family, the Community, the School and the total Social Environment

Here mediation is focused as a method of resolving conflicts and the role women could play using this method in various situations.

Unit 6 - Raising Awareness of Gender Issues and Peace Building through the use of Drama

Drama is one effective method that could be used to promote Peace Building in conflict communities especially if the actors comprise both women and men. The messages the drama conveys should be for the whole community.

Unit 7 - Understanding Basic Rights and Freedom and their Limitations

Often people are very concerned about their Rights and Freedom without bothering to know the limitations of those Rights and Freedom as well as their own responsibilities in society. This unit offers a summary of the international instruments on Rights and Freedom and also discusses some limitations.

Unit 8 - Practices for sustaining Peace after the Resolution of Conflict/Institutionalizing transformation

The problem of most peace initiatives is that the sustenance of peace is not built in, thus the peace is never lasting. This unit suggests ways we could

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institutionalize peace building initiatives so that we could sustain peace after the resolution of conflicts.

UNIT LAYOUT

Each UNIT has the following layout:

- A. Unit Number:
- B. Topic of Unit:
- C. Duration: The timeframe here is flexible. Trainers are free to increase or decrease the duration of sessions depending on the needs of the trainees.
- D. Objectives/Learning Outcomes:- What trainers/trainees are expected to cover and learn if they complete a Unit.
- E. Activities:- These are suggested activities you may undertake to help you achieve the Objectives listed above.
- F. Trainer's Input:- This is information/Knowledge the trainer would need to pass on to trainees to help them acquire the knowledge in each unit. The detailed information of each item in the Trainer's input could be found in the background information.
- G. Review Session/Evaluation:- Helps to find out how far the objectives have been achieved.
- H. Resource Materials:- Materials to help you teach the unit.
- I. Background Information:- detailed information the trainer would need to help teach the unit.

- J. References:- Sources trainer could refer to or consult for more information on the topic.

**UNIT: 1 UNDERSTANDING GENDER AND DISTINGUISHING
BETWEEN GENDER AND SEX ROLES**

Topic: Gender: Meaning, Need and Scope

Time/Duration: 3 hours

Objectives/

Learning

Outcomes:

At the end of the unit, participants should be able to:

- define gender and participate effectively in discussion/debates on gender issues;
- promote the acceptance of the gender concept in Sierra Leone;
- identify, discuss and define key gender concepts;
- understand special gender-related issues and establish and make important distinctions;
- discuss and define gender/sex and sex roles/gender roles;
- identify and discuss gender and sex roles.

Activities:

1. Definition

- Brainstorm on the meaning of gender.
What is gender generally?
- What is gender for you as a Sierra Leonean?

2. Participants discuss in groups.

- Why gender?
- What is the need for the focus on gender?
- Categorize - What gender is/and is not

Gender is about:

Gender is not about:

-

-

-

-

-
-
-

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3. Key Concepts in Gender

- Identify and define Key gender concepts.

4. Sex/Gender Roles

- Participants work in group to define gender, sex; sex/gender roles;
- Working in groups participants identify and list roles assigned to men/women in Sierra Leone society.

Trainers Input:

- Definition of gender
- Need for gender focus
- Handout on key concepts on gender distributed and explained/discussed.
- Related key concepts in gender and sex roles listed/distributed as handouts and these are explained/discussed.

Review Session:

- Discuss the various definitions of gender.
- Identify common misuses of gender
- Questions and Answers:
- Who can describe a gender blind project/programme, gender sensitive/responsive project/programme
- What is your understanding of these concepts?:
 - gender
 - gender analysis
 - gender relations
 - gender equality
 - gender equity

- gender empowerment
- women's empowerment
- Prepare a brief proposal of a gender sensitive/responsive project.
Select a topic of your choice.

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- Give some examples of:
 - (a) Gender roles stereotyping
 - (b) Reproductive role
 - (c) Productive role
 - (d) Community role
 - (e) Gender needs
 - (f) Practical gender needs
 - (g) Strategic gender needs

Resource Materials:

Flip Charts/Markers
 Blackboards/Chalk
 Posters
 Pens/Pencils/Papers etc.
 Handouts

Background Information:

Definition of Gender

Gender refers to the socially-constructed roles ascribed to males and females. The social roles assigned to either men or women are not inherent in their biological sex, but culturally and historically constructed and closely related to a differential distribution of power. Gender defines social roles and determines sexual division of labour within the family, the work place and the state and cross cuts sociological ordering principles such as class, caste, age and ethnic group.

Need for Gender Focus - Why Gender ?

An explanation for this new focus on gender lies in the lessons learned over the years. Central among these is the recognition that for true development to occur in any society, the inequalities which exist between men and women and which constrain their full potentials and

active participation in mainstream social, economic and political activities have to be eliminated

Sex and gender are different. (Sex is a biological characteristic, while gender is socially determined).

Gender is not equal to man
Sex is not equal to gender
Gender is not equal to woman

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Gender = Evolving Socially - Constructed Roles, Attitudes, Values and Relationships. Gender can also be an adjective as in gender sensitive, gender-blind, gender biased etc.

Gender relations in the Sierra Leone society as in any other society in Africa/other parts of the world are shaped today by significant interactions among its economic, social, political, historical and cultural factors. The interplay of these factors at any level of society can be seen in the unequal economic, social and political opportunities between men and women.

There is a need to tackle the problem of gender imbalance. This is now widely recognised since the UN Decade for Women which was declared in 1975, and which

culminated in Nairobi in 1985 and the Fourth World Conference on Women held in Beijing, China, in September 1995. For true development to occur in any society, the

inequalities which exist between men and women and which constrain their full potentials and active participation in mainstream social, economic and political activities have to be eliminated. Thus gender approach to development as opposed to the 'Women in development approach' focus/address interdependence between men and women in their social, economic, political and cultural contexts and the structural nature of factors that generate imbalance.

While the Women In Development (WID) approach was successful in drawing attention to the multiple dimensions of women's role and the positive impacts of women's inclusion in development, it has not been able to guarantee women the benefits of development. In fact, the WID approach often proved counter-

Women in Development activities tended to focus exclusively on one role or another, ignoring how roles were articulated and overlooking social and power relations between women and men.

It was logical that, to be effective, a new development paradigm - known as the Gender and Development (GAD) approach - would evolve incorporating this dimension.

At the same time, the development community began to focus on empowerment as a corrective to welfarist approaches that viewed women as a dependant, vulnerable or disadvantaged group.

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This new direction brings with it a growing awareness that the efforts of both women and men are needed to make the “people-centred” (as opposed to “economic-based”) agenda of sustainable development a reality.

Key Gender Concepts

We Sierra Leoneans live in a patriarchal society where women are accustomed to being assigned subordinate roles to men.

In the Sierra Leone society, women have been silenced and unable to share their stories of abuses, tortures, pains and sufferings because they are urged to put everyone else before themselves and as such these abuses, tortures, pains and sufferings were regarded as normal both at home and in the society.

Women demand to be heard now. There is a need to call on Government, NGOs, UN/Donor agencies and civil society to show their solidarity with women by demonstrating a new understanding of gender equity and equality, and a new understanding of power and male willingness to share its exercise with women.

The women need opportunities and skills which will enable them to fully participate in the process of rebuilding a better Sierra Leone for the future: better homes, better environment, better families and better communities. In other words, a future that will enhance women’s worth as persons and their dignity as women.

Our African society is male dominated; women are oppressed in many ways as daughters, wives, mothers and widows. According to this tradition, women are to be obedient to fathers, husbands, uncles, brothers and sons. There are many taboos, proverbs and poems expressing social attitude towards women.

Examples:

Women are not part of decision making process in the home or the community .

Women are not allowed to participate in activities that are outside those defined for them by tradition.

Definitions:

Gender Analysis

is fundamental to understanding how policies and programmes will impact differently on men and women, just as factors of class or ethnicity do. Gender analysis is important to assess how existing

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institutions may be reinforcing inequalities through their procedures, practices and policies, and how these inequalities can be avoided and remedied. Gender analysis also takes into account how factors of class, race, ethnicity or other factors interact with gender to produce discriminatory results.

Gender Relations

refer to the inequality in relations between women and men acquired in the process of socialization in terms of power sharing, decision making, division of labour and returns from labour within the household and in society at large.

Gender Equality

means that there is not discrimination on grounds of a person's sex in the allocation of resources or benefits, in rights or in the access to services. It may be measured in terms of whether there is equality of opportunity and status, equality of treatment, or equality of results. It implies the legal and social capacity of women and men to mobilize and manage domestic, community, national and international resources, and enjoy benefits, on an equal basis.

Gender Equity

an approach towards ensuring that women have a fair share of the benefits, as well as the responsibilities of the society, equal treatment before the law, equal access to social provisions, education, equal pay for work of the same value, et. Gender equity, as a goal, requires that specific measurements and monitoring are employed to ensure that, at a minimum, programmes, policies and projects implemented do not leave women worse off than other sections of the population, in particular the men in their group and families.

Gender Blindness

this is the inability on the part of players eg. policy makers, administrators, managers, those in authority of whatever nature to realize that there are different gender roles and gender needs in different situations. Failure to appreciate, let alone acknowledge that men and women are affected differently by economic, social and political programmes/activities that are planned.

Gender Empowerment ability of both men and women to control their own lives, make choices and gain equal access to and control of resources and benefits.

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Women's Empowerment:

Ability of women to control their own lives, make fertility choices and gain access to, and control of resources and benefits. It includes improving women's access to secure livelihoods, education and economic resources, alleviation of their responsibilities with regard to housework, removing legal impediments to their participation in family and public life, and on citizenship, raising of social awareness through effective education and mass communication programmes. Empowerment also enhances women's sense of self-worth, their decision-making capacity at all levels in all spheres of life (especially in the area of sexuality and reproduction) and their ability to influence the direction of social change and to create a just social and economic order, both nationally and internationally.

Gender Sensitive

describes an approach that considers factors rooted in the division of labour and power between women and men and uses information like

income and influence to reveal who benefits from development initiatives and who does not.

Gender Biased

refers to the discrimination, which, ranges from the exclusion of women from developing programmes to wage discrimination and systematic violence against women. In its most generic form, writes Jodi Jacobson, boils down to grossly unequal allocation of resources - whether of food, credit, education, jobs, information or training.

Gender and Sex Roles

What is sex? What is gender?

Sex refers to biological differences between men and women, while gender refers to socially constructed characteristics of men and women. While sex roles such as the ability of men to impregnate women and women's ability to bear children are universal, gender roles are determined by culture, social and economic factors which vary widely. Gender roles are dynamic and change over time.

Some Common Gender Concepts

Gender Planning

is an approach which recognizes this difference because women and men have different needs.

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Gender Roles

roles which are assigned to women and men in a given society.

Sex Roles

are biologically determined, that is roles such as the ability of men to impregnate women and women's ability to bear/breastfeed children.

Gender role Stereotyping

this is the perpetuation of gender roles eg. that women and men continue/are forced to continue doing particular activities due to pressure from society and/or peer groups.

Reproductive Role

child bearing/rearing responsibilities and domestic tasks done by women i.e. biological tasks as well as maintenance of the future work force - children and men.

Productive Role

work done by both women and men in paid employment - exchange value production.

Community Politics Role

activities carried out primarily by women at community level - extension of their reproductive role.

Gender Needs

women and men have different needs as they play different roles in society.

Practical Gender Needs

needs women identify in their socially accepted roles in society.

Strategic Gender Needs

needs women identify because of their subordinate position in society in relation to control and power, division of labour etc.

Both men and women work to maintain households and communities, but their work tends to be different in nature and value. Understanding the different tasks and responsibilities that men and women assume - referred to as the gender division of labour - is critical to understanding the social relations that arise out of these gender roles. This understanding also provides insights into the different values that men's and women's work receive.

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A helpful way of understanding the distribution of men's and women's work is to categorize activities into three types: productive work which involves the production of goods and services for consumption and trade; reproductive work which involves the care and maintenance of the household and its members, and; community work which involves collective organisation of social events and ceremonies, community improvement activities, local political activities and so on.

Although only certain work is remunerated and although certain work has higher value, all work (even undervalued reproductive labour) is profoundly economic

and interdependent. Failing to recognise the interdependence of productive, reproductive and community work has been a key impediment to achieving programme sustainability.

The chart below summarizes the difference between gender roles and sex roles:

SEX ROLES are:	GENDER ROLES are:
...Universal	...Socially constructed
...Biologically determined	...Learned
	...Dynamic and change over time
	...Differ within and between cultures
	...Influenced by wide ranging factors, such as class, ethnicity, etc.

Useful Hints:

Recognise the “seamless web” of women’s lives, encompassing a variety of productive and reproductive activities easily discounted in sectoral planning.

Make women’s productive work visible by employing new ways of identifying and measuring their contributions, like the sex-differentiated data advocated by INSTRAW and other United Nations agencies. Use comparative analysis to expose gender-based economic and social inequities.

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Examine personal gender biases and challenge internalized assumptions about men’s and women’s social roles.

Traditional thinking draws heavily on a notion of the specialization of functions.

References:

1. Gender concepts in Development Planning Basic Approach.

United Nations International Research and Training Institute for the Advancement of Women (INSTRAW).

1. Mainstreaming through the lens of Gender - UNDP.

1. Social, Economic and Gender Analysis (SEGA) Training Materials - UNDP.

4. Trauma Counselling Services: A Guide to Care Givers
A Hand Book for Trainers and Trainees - Sept 1996

UNIT: 2 TRAUMA HEALING AND COUNSELLING**TOPIC:** How to deal with Grief, Loss and Stress**Time:** 2 Hours**Objectives/ Learning Outcomes:**

At the end of the unit, participants should be able to :-

- increase understanding of the meaning of trauma;
its symptoms and victims
- know some possible causes of trauma: stress, loss and grief
- increase their understanding of:
 - (i) the meaning of counselling;
 - (ii) counselling as an important coping skill.
- identify and discuss traditional helping skills.

ACTIVITIES:

1. Brainstorm on definitions of:
 - (a) trauma (b) counselling and discuss them
2. Discuss possible causes of trauma with special emphasis on stress, loss and grief.
3. Discuss counselling as an important coping skill and role-play it.
4. Discuss traditional helping skills.

TRAINER'S INPUT:

- Definition of trauma.

- Definition of counselling.
- Definition of stress, loss and grief.
- Counselling, an enabling process.

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REVIEW SESSION/EVALUATION:

Participants discuss and share experiences of traumatic events and how they coped.

Resource Materials:

Blackboard and chalk.

1.0 BACKGROUND INFORMATION:

WHAT IS TRAUMA?

Trauma is an emotional shock that may cause long-term psychological damage.

A disordered mental or behaviour state resulting from intense mental or emotional stress or shock.

A shocking, painful and bitter experience that overwhelms the individual's capacity to cope with at the time.

A very shocking and upsetting experience.

1.1 SIGNS AND SYMPTOMS OF TRAUMA

These may include:

- Excessive tension/excitement characterized by:
 - * sexual disorder
 - * eating disorder
 - * hallucination
- Nightmares/bad dreams
- Flash backs/Startles

- Impaired memories/forgetfulness
- Psychic numbness:
 - * acute numbness - (natural anesthesia which protects the individual from sudden shock)

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- * Chronic numbness (distortion of thoughts and emotions), dissociations, depression.

In Children:

- * Child may physically shake or cry uncontrollably because of the intense piercing shock.
- * Child may become silent and withdrawn.
- * Some may hide their distress for the time being by becoming "too good to be true".
- * May express his/her anxiety by becoming physically ill.

1.2 Victims of Trauma:

There are two groups:-

- Primary victim - who experiences the agony or events himself/herself i.e. gunshot, torture, rape, sudden death.
- Secondary victim - who may either:-
 - (a) witness the event in which someone is killed, raped or tortured or may have a relationship with the victim of the event.

1.3 EFFECTS OF TRAUMA

POSITIVE EFFECTS OF TRAUMA

Trauma is generally considered bad for the individual but it does have some positive effects after the individual has undergone therapeutic treatment such as:

- Character Reformation - i.e. recovered trauma victims develop a high achievement motivation as they are able to face challenges much better.
- It increases victim's faith in God.
- Recovered trauma victims often act as good counsellors to traumatized people.

NEGATIVE EFFECTS

- It can limit the individual's social and emotional development e.g. individual develops antisocial behaviour.
- In children it can limit their educational and intellectual potential and make them become very aggressive and withdrawn.
- It can have long term effects on the individuals outlook on life, on his/her interactions with people.

2.0 Some possible causes of trauma.

Traumatic Events (according to Van der Kolk, 1987) have the following characteristics:

- * Must be unexpected occurrence
- * Must be of piercing intensity
- * Must be outside the range of usual human experience
- * Must be one that would frighten almost anyone.

Traumatic events may include:

1. Stressful events in which the person:
 - is unable to cope with the threats of the environment;
 - faces a situation that threatens to harm physically or psychologically;
 - begins to feel tense and uncomfortable.

Examples:-

War and its attendant problems:

- violence - torture/brutal beatings, rape, witnessing the burning of people alive or cutting of the hand with a dull matchet.
- displacement
- poverty

- disease
- hunger
- loss of property

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- death
- gruesome accident
- marital separation
- loss of job
- jail term
- being wrongly accused of state crime/victimized
- natural disasters and their effects
- child abuse

2. LOSS AND GRIEF

DEFINITION OF LOSS

- The disappearance of something cherished by the individual i.e. person or property.
- Sudden deprivation.

IMPORTANCE OF LOSS DEPENDS ON:

- * Value
- * Attachment
- * How dependant on who/what is lost
- * Manner (how we lost it)
- * Pace (time)
- * Multiple losses

THINGS WE LOSE THAT MAY CAUSE TRAUMA:

- * Parents, siblings, relations
- * Property
- * Job opportunity
- * Confidence, security, peace
- * Educational opportunity

DEFINITION OF GRIEF:

- Expressed feeling of sad situation

- Emotional process of reacting to loss

INTENSITY OF GRIEF REACTION IS DETERMINED BY:

- * How sudden or unexpected the death/loss was.
- * What was the mode of death - violent or intense suffering involved?
- * Nature of relationship e.g. very dependent.

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- * Loss of practical support.
- * No funeral rites performed/were possible.

3 DELAYED TRAUMATIC STRESS REACTIONS

Sometimes people in highly stressful situations show few signs of stress, only to experience a stress reaction long after the event has passed. This is referred to as:- Delayed Stress Reaction. Some of these stress reactions are traumatic in nature but the symptoms do not manifest themselves immediately after the event.

For example, weeks, months or years later, victims may experience a combination of:

- nightmares
- emotional outbursts
- fatigue
- memory impairment
- hyperarousal /excessive tension / excitement
- vivid images of the events
- lack of complete control of situation
- difficulty relating to people

Note that these delayed stress reactions can often occur after both natural and man-made disasters for example: floods, earthquakes, hurricanes, rape, ex-combatants, prisoners of war, hostages and grief not dealt with

4 COUNSELLING

4.1 What is counselling?

There is no one definition for counselling. For example, "Counselling is to help the individual towards overcoming obstacles to personal growth, wherever these may be encountered, and towards achieving optimum development of personal resources" (American definition). Thus counselling involves helping and caring

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for people to be their best selves by giving them advice, support in times of trouble or need and encouragement.

Instances where counselling is most necessary are when people have emotional and psychological problems like: trauma, stress, loss and grief. This is because counselling is an enabling or a facilitating process.

It involves helping people to become aware of their own internal processes so that they feel more able and confident about their own decision making. As a process of empowerment, it gives people greater control over their own lives rather than giving them advice or telling them what to do. Let us examine the three phased model of counselling technique:

Phase 1- This is the exploration stage where the counsellor helps the client to explore the area of concern so that the problem could be identified. The counsellors' task is to understand the client from the client's own point of view and through accepting responses, a relationship of trust is built between counsellor and client. Appropriate helping skills at this stage would include:

- active attention
- listening
- communicating empathy
- being genuine
- paraphrasing
- reflecting
- summarizing
- using open-ended questions to encourage

concreteness

Phase 2 - Understanding the situation better:-

In this Phase the counsellor helps the client to see herself or himself from new perspectives and to develop a deeper understanding of the problem as a result of thorough investigation. This further helps the client to decide what to do about the problem which may lead to the client setting specific goals and objectives.

In addition to the skills in Phase 1, are challenging skills because the counsellor would be challenging the client and these include:

- summarizing
- probing
- clarifying

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- pointing out inconsistencies
- goal-setting

Phase 3 - Formulating plan of action:-
Here the counsellor helps the client to translate goals into specific plans for action. To do this, the counsellor examines the different ways of achieving the goals and also helps the client to identify personal resources.

The additional skills necessary are:-

- creative thinking
- problem-solving and decision-making
- coaching

It is hoped that by the end of this Phase, the problem would have been managed.

3.2 **Impact of War on Children**

- i Loss of family and home
- ii Loss of friends and other important figures
- iii Loss of child
- iv Loss of physical safety
- v Loss of Moral Development

- vi Loss of Innocence and Beliefs
- vii Personal losses: Identity, status, Self-worth
- viii Loss of security and trust

3.3 Guidelines for Responding to Traumatized Children

3.3.1 Baby or small child (0-5 years)

- (i) Signs and symptoms of a traumatized child in this age bracket include:

- crying a lot
- is often frightened or sad
- clings to particular people
- has nightmares
- frights
- can be either very active and troublesome or very inactive
- does not grow or develop properly

- (i) Why they act this way is because:

- they do not understand when people go away and don't come back
- they live only in the present and can only understand what they see

- (i) Some ways to help these children would include:

- holding them and comforting them

- encouraging them to draw pictures and talk about what they have seen
- encouraging them to express themselves through games

3.3.2 Children (6-12 years)

(i) Signs of symptoms of a traumatized child in this age bracket would include:

- fear
- crying a lot
- plays at being a soldier, fighter
- is wild and uses bad language
- fights
- afraid of this dark and of going to sleep
- refuses to do things for you
- does not sleep well
- wets the bed
- won't talk
- won't eat
- may behave like a baby or an adult instead of a child
- complains of headaches or stomach pains

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(i) Why they act this way is because:

- they are more aware of what is happening to them than younger

children

- they are developing the idea of being people in their own right and want to feel in control of what happens around them
- (i) Some ways to help these children would include:
 - holding and comforting them, drawing pictures and using games to help them talk
 - talking to them about their dreams and bad memories
 - helping them tell their story of what happened
 - if they have had a religious upbringing, praying with them and reading special healing verses from scriptures

Youths/teenagers (13-19 years)

- (i) Signs and symptoms of a traumatized child in this age bracket would include the child:
 - not trusting people
 - unwilling to talk about feelings
 - refusing to take orders or to help others

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- may get into bad company
- fights, gets vexed easily
- feels bad about surviving when others die
- feels bad about not helping others more
- plans revenge
- had nightmares
- is quite and depressed

- cries a lot
- worries and thinks a lot
- may behave like a much younger child (bed-wetting) or may try to act like an adult
- eat more for comfort or eats very little
- (i) Some ways to help these children would include:
 - listening to them and making them feel that you have time for them and appreciate them
 - helping them to understand that they can control what happens to them
 - encouraging them to talk about their future but only when they are ready
 - helping them talk about their dreams and fears –even acting them out
 - encouraging them to draw pictures and talk about their feeling
 - teaching them how to relax

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5. TRADITIONAL HELPING SKILLS

In traditional societies, community leaders, elders, family members, friends, etc. use a variety of methods to help people cope with problems.

These would include:

- encouraging the grieving persons to talk about their loss

- listening without interrupting
- consoling but allowing to cry so that they could release the pain
- dialogue: encouraging family members to talk with each other about the loss e.g. talk about the person who died, his/her character and achievements
- use of proverbs and riddles to reassure
- advising
- sharing of experiences
- going to traditional healers
- having recourse to 'Alpha Man' to diagnose and solve problems
- purification ceremonies
- offering sacrifices and other societal rites
- memorial services, tributes, songs, dancing, dirges
- family gatherings
- societal gatherings
- talking to the dead (ancestors) pouring libation
- praying and fasting
- cleansing

Participants can add to the list as it is not exhaustive.

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Unit 3: CONFLICT RESOLUTION

Topic: Meaning of Conflict and how to deal with it

Duration: 3 Hours

OBJECTIVES/

LEARNING

OUTCOMES:

At the end of the Unit, participants/trainees should be able to:-

- list causes, effects, elements, nature, categories and dynamics of conflicts.
- catalogue some ills and victims of conflicts.
- explain personal experiences and encounters with conflicts.
- relate material learnt to realities in their society.
- identify and also describe the methods of resolving conflicts in society.
- participate in resolving conflicts in their homes, their families and in their neighbourhood.
- phrase messages and design common posters on various points on the topic.

ACTIVITIES

- a) Brainstorm on the word 'CONFLICT' with participants.
- b) Organize debates for participants to argue on advantages and disadvantages of conflicts.
- c) Open discussions among participants on personal encounters with conflicts and how to resolve them.

- d) Develop posters participants to portray messages or information on the topic.

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- e) Use the disciplinary committee of your organization or school/institution to illustrate 'CONFLICT RESOLUTION' procedures and make explanatory references to conflict and its component features in one conflict that was resolved by the committee.

TRAINERS' INPUT

- Definitions:
1. The word 'CONFLICT'
 2. Victims of 'CONFLICT'
 3. 'CONFLICT RESOLUTION'

Review Session:

Trainer goes through the main points of the lesson together with participants by asking questions relating to those points which need to feature in the summary of the lesson.

Resource Materials/Teaching/learning Aids

- Use examples of conflicts in the community.
- Personal encounters with conflicts narrated by learners.
- Stories from the Holy Bible or the Holy Quran on the concept and values of Society.
- Use charts and posters to illustrate different points on the topic.

CORE MESSAGES

PEACE

- a) - Peace is the pillow even the dying would value for it relieves one from torment and agony.

- Take all what I have and leave me the peace that would make me recapture all that I lost.

b) Tolerance

- Tolerance is your reference when you walk/work with a stranger.
- Tolerance makes you the stronger of the two in conflict.

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c) Non-Violence

- Violence does you no good, it only leaves you lonely and unwanted. Do you need a friend? The denounce violence!!
- I lost my partners - my eyes, my arms, my glories, my respect, all because I chose violence which has left me naked.

Debates:

- Trainer's notes
- Religious citations from the Holy Bible and Holy Quran.

BACKGROUND INFORMATION

The fact that we live in this world with other people, we need to have a fair knowledge of one of the consequences of human interaction.

CONFLICT

Definition of conflict - the word with its many definitions given, connotes negativity of human attitude. All its defining components involve opposition, contradiction, disagreement on ideas, opinions, views, beliefs, interests and needs of people. It is characterized by elements which may vary from one situation to the next, depending on the nature and type.

Conflicts are found at all levels of society - the home, the school, organizations, etc. Interpersonal, inter-group, inter-tribal, inter-state and sometimes those between close neighbours (villages or states) over land or other property, are a few to name. We are all familiar with conflicts and their effects on the community or society or on our own personal lives as individuals.

Conflicts cause us so much set-backs, unhappiness, discomfort, loss, grief, pain, fear, etc. The effects of political conflicts (inter-tribal, inter-state, inter-religion) on different sectors and people in society could be immense. The history of wars in our countries or in the world give a real catalogue of ills, too unpleasant to remember.

VICTIMS OF CONFLICT

Sometimes we suffer directly from the conflicts in various ways. When we think of the rebel war in Sierra Leone for example, the open wounds in the hearts of survivors is so difficult to heal, the precious lives that have been lost, the good

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and otherwise friendly relationships that have been gambled for hostilities, the atrocities and instances of mass killings, traumatize everyone. It is so sad to note that we are not the same people God made in His own image and likeness, giving all on earth to enjoy our stay on the planet.

Victims of conflict include the following:

a) Child Combatants

Rebel uprising and political upheavals often use children as mercenaries or thugs. These kids usually 7 to 16 years old are armed and under the influence of hard drugs. We should be aware of these in our midst. They could be malnourished, weary, immature, violent, vulgar, untrustworthy and frigid.

b) Abused Youths and Adults

During wars and other serious conflicts, women and girls usually suffer most. Sexual abuses such as raping, etc. are common place. Today there are high incidences of sexually abused cases, leading to so many other problems for the victims of such circumstances. Sexually transmitted diseases, unwanted pregnancies, broken marriages, battered reproductive systems for women, child labour and abuse and deprivation of opportunities necessary for a livelihood, misuse and raping of men by women commandos in rebel wars are some of the usual consequences of these frightening encounters.

c) Widows

In wars men form the strength of the fighting forces. These men are exposed to the risk of losing their lives. Most of them are killed in the battle. More men are also most times abducted like in the case of the Sierra Leone rebel war.

If these too get killed, one could imagine the dreadful situation. These may be fathers or husbands with homes. Their death leaves wives as widows and children fatherless. Then the problem arises for the women to take care of the children and the home all by themselves. Most times these widows are without earning power.

d) Orphans

In wars, most adults stand the greater risk of losing their lives. These adults may be fathers and mothers. Their death would therefore earn

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society so many fatherless and motherless children who are left to their own fate either to struggle all through their childhood or are fortunate to be adopted. Such children are sometimes deprived of parental love and care.

e) Abandoned children

Sometimes children are left behind by their parents because the war situation gets too 'tight' for the parents or guardians who could no longer afford food, protection and care for the children. Sometimes babies born cannot be taken care of. They are 'thrown' or abandoned for ease of burden on the parent.

f) Abandoned Old People

Old people are normally a burden on the younger ones especially when they can no longer be healthy and useful to the rest of the family. In conflicts they are the less cared for and easily abandoned (in wars). Their lives are for some people relatively less important than those of the children and young adults.

g) Amputees

In recent times, wars and other serious conflicts have taken a new dimension. In Sierra Leone rebels maim and amputate the limbs of whoever falls in their trap of torture. This inhumane behaviour is usually characteristic of combatants influenced by drugs. Children, men and women have all been amputated in different forms.

h) Perpetrators

These offenders, the brain and machinery behind the conflicts and the forces of the battle are also victims of their own kind. They are sacrificed and subjected to death. As they fight to achieve their aims, they are also exposed to the risk of losing their lives in the battle. The atrocities and ills they cause other people lead to scornful treatment and isolation from the rest of society.

RESOURCE MATERIALS - TEACHING/LEARNING AIDS

- Use examples of conflicts in the community.
- Personal encounters with conflicts narrated by learners.

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- Stories from the Holy Bible, the Holy Quran on the concepts and values of society.
- Use of charts and posters to illustrate different points on the topic.

METHODS OF RESOLVING CONFLICTS

We need to have a look at ourselves and re-adjust to develop the right attitude towards each other for a peaceful co-existence. Peace is indispensable, an asset we cannot do without, the key to the things that make our lives 'complete'.

We have all experienced the ills of CONFLICT. Peace therefore is no longer one man's business. Our individual contributions count so much.

Let us therefore address conflicts around us. We need lasting peace which can be brought about either by resolving conflicts or preventing them. This is a prerequisite for the existence of all human rights and duties. We must strive hard to check conflicts in their early stages or better still prevent them completely in peace-building tones.

As we take up the duty of resolving a conflict, we should think of the conflict itself; to know how it came about, who are involved, what effects it has on the parties involved or on other people or even on the community if necessary.

Our local communities have their own methods of handling or addressing conflicts. Some of these have proved very effective. Each of these methods has its mark on the peace we so desire and desperately crave for. Let us now examine a few of them:

1. Submission - Two parties or more with one member/party accepting the responsibility of ending the conflict either by paying damages or otherwise.
2. Reconciliation – Between friends, family members and peers. In Minor disputes - the parties let go of the offences and friendship is restored. It can also be useful in resolving major conflicts. It helps to hold the parties firmly together.
3. Negotiation - Arrangements, explanations, suggested solutions on conflicts between two polarized parties are done through a third party called the NEGOTIATOR, who should be neutral and just. It is used for settling territorial inter-states' conflicts, etc.

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4. Retaliation - This may be counter-productive. Letting off steam through heated arguments or exchange of painful physical touches - an 'eye for an eye' solution to conflicts.
5. Arbitration - In some cases, conflicts are handled by respectable people who act as judges in settling the dispute between the parties. Usually chosen by the disputing parties themselves.
6. Facilitation - A third party between the disputing ones persuades them to resolve the conflict at an early stage and readily too.

7. Mediation - Communicating by friendly intervention through an intermediary who should effect a relationship between the two parties. This 'agent of peace' - the mediator should be a respectable friend of each party. Sometimes one person mediates, other times based on the gravity of the conflict a body is formed to take up the responsibility.
8. Litigation - Inclined to engage lawsuits, may be open to contention. This is a more formal and serious set-up used to handle desperately polarized parties.

Peace Accords have worked in Namibia, South Africa, Mozambique, El Salvador. After all, 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed' preamble to UNESCO's Constitution.

Let us educate for peace, let us bring peace to the learners through education, for "School is the power to which the future belongs and the joint action of the educator should bring order in the universe to maturity", Chikh Bekri, 1995, 'The Road to 1945'. Article in UNESCO Courier, November, 1995.

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**UNIT:4 GENDER AWARENESS IN CONFLICT
RESOLUTION/RECONCILIATION**

Topic: Confession, Repentance, Justice, Forgiveness and Reconciliation

Time/Duration: 2 hours

Objectives/LearningOutcomes:

By the end of the unit, participants should be able to:

- promote the participation of both men and women in conflict resolution and peace building;
- identify highlight and enhance the use of women's positive and special mediation attributes;
- demonstrate an increased awareness of women's capability as an integral and essential element in peace building and development.
- use techniques in social analysis of problems
- appreciate that both the offender and the offended have a role to play in resolving conflict
- that community/family bond is strengthened during common exercises.

Activities:

- Brainstorm on the appropriateness of the topic
- Get participants to individually write down at least 3 traditional sanctions/mediation mechanisms and social integration strategies participants, this time in groups answer the following:
 - (i) Which of the traditional sanctions/mechanisms are supportive/not supportive of women?
 - (ii) Which of the traditional sanctions/mechanisms are supportive/not supportive of men? List them.

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- Why should we be gender conscious in facilitating conflict resolution and peace building?

- participants share experiences of common mediation practices in groups/plenary
- participants are divided into groups and asked to do the following exercise:

Exercise 1: (i) In your groups, use the materials given to build a hut for the family. In each group there should be the builder (To be blind-folded), a helper to hand him/her the building materials and the rest of the group members give advice. Time allowed is fifteen minutes.

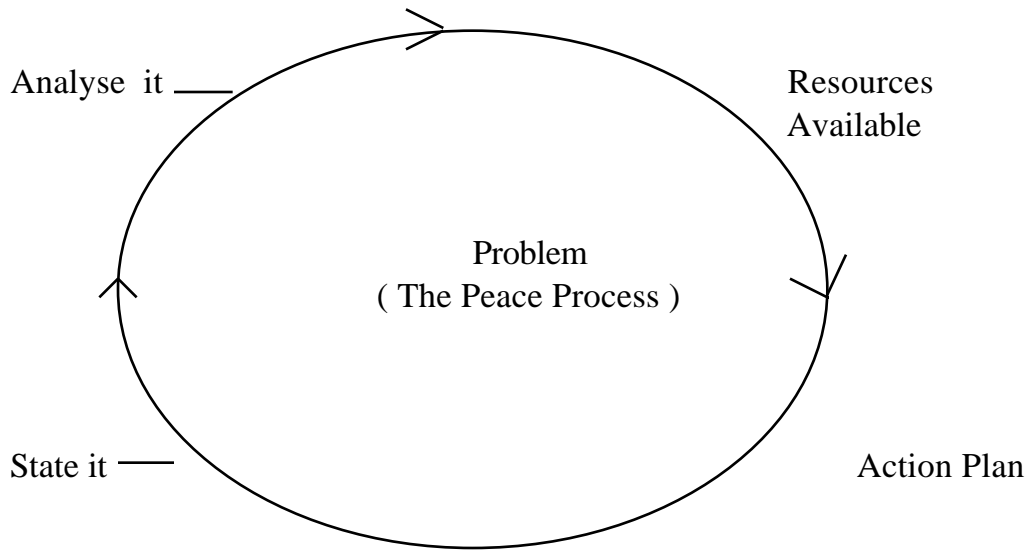
- (ii) After 15 minutes, participants stop work. In plenary they explain the experiences of the builder, the helper and the advisers.

Exercise 2: Some pictures are selected by trainer. The pictures should portray/carry various messages on the concepts in the topic. The whole class of participants together with their trainer discuss these one after the other, each time bringing out at least some ideas that can help the participants come right into the reality of the situations. - see diagram I on social analysis.

Exercise 3: The story of the two sons is narrated or read.

- (i) In groups participants discuss the actions of the people in the story.
Father, two sons, servant, etc
- (ii) A role play on the story is performed.
- (iii) Using a check list on the Board participants identify the concepts that are revealed by persons in the story. See diagram 2

SOCIAL ANALYSIS



	Father	Elder Son	Younger Son	Servant	Girls	Girl friends	Etc.
Confession							
Repentance							
Justice							
Forgiveness							
Reconciliation							

Trainers Input

Definitions of key concepts-Brainstorming.

Review Session:

1. Participants discuss together in plenary both men's and women's special attributes which enhance conflict resolution.
2. Participants role play in groups to practicalise what have been discussed.

- | | | |
|---------|---|--------------------------------|
| Group 1 | - | All females |
| Group 2 | - | All males |
| Group 3 | - | Mixed (Both males and females) |

A brief summary session is organised to bring out the observations from the role play and recommendations they would like to make at the end of the exercise.

Suggested questions :

- What do you observe in the role play exercise?
- Which of the groups had a good outcome?

Resource Materials:

- Flip charts
- Markers
- Clips/Cutouts
- Chalk and Board
- Stories from the Holy Bible and the Holy Quran or other books, given as handouts

Background Information:

Definitions

- Confession - Several definitions have been given, some of which are:
- Acknowledgement of something wrong/crime/a fault
 - To own or admit
 - To reveal or make manifest

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Confession is summary, is to admit that wrong has been done, This is generally regarded as the first step in the healing process.

- Repentance - Is the act of repenting or regretting, showing sorrow for or wish have been otherwise. It can also be a change from past evil. Establishing a sense of justice and forgiveness.

Justice - This is a quality of being 'just' or impartial, or upright, awarding what is due. To be just means to be fair, accurately true, exact, and in accordance with facts.

- Forgiveness - This is the act of pardoning, remission, overlooking, giving up and being merciful. There is willingness to accept the offence and readiness to reconcile.

Reconciliation- We reconcile with each other to restore or bring back friendship or union. Bringing to agreement or contentment. It can also mean to pacify or to regain.

Essentially, reconciliation helps ensure a sense of justice through confession, repentance and forgiveness.

All these concepts hinge on 'wrong'. But what is this 'wrong'?

In its adjective form it means being crooked, twisted, not according to rule, incorrect, wicked, erroneous, mistaken, misinformed, not in accordance with moral law.

The concept of balanced power that is argued in mediation is relatively new in our society. Most of us learned from childhood that manipulation, coercion and fighting our way into things are the fastest and the best means of handling differences.

The fact that our society is at war today tells us that our traditional methods should be given another thought, especially as we fashion a new generation and a new society built on the rule of law, justice, equality, peace and development.

THE STORY OF THE TWO SONS

Once upon a time there was a man who had two sons. The younger son said to his father, 'Give me my share of the property.' So the father divided his property between his two sons.

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Not long after that, the younger son packed up everything he owned and left for a foreign country, where he wasted all his money in wild living. He had spent everything when a bad famine spread through that whole land. Soon he had nothing to eat.

He went to work for a man in that country, and the man sent him out to take care of his pigs. He would have been glad to eat what the pigs were eating, but no one gave him a thing.

Finally, he came to his senses and said, 'My father's workers have plenty to eat, and here I am starving to death! I will go to my father and say to him, 'Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son. Treat me like one of your workers.'

The younger son got up and started back to his father. But when he was still a long way off, his father saw him and felt sorry for him. He ran to his son and hugged and kissed him.

The son said, 'Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son.'

But his father said to the servants, 'Hurry and bring the best clothes and put them on him. Give him a ring for his finger and sandals for his feet. Get the best calf and prepare it, so we can eat and celebrate. This son of mine was dead, but has now come back to life. He was lost and how now been found.' And they began to celebrate.

The older son had been out in the field. But when he came near the house, he heard the music and dancing. So he called one of the servants over and asked, 'What's going on here?'

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The servant answered, 'Your brother has come home safe and sound, and your father ordered us to kill the best calf.' The older brother got so angry that he would not even go into the house.

His father came out and begged him to go in. But he said to his father, 'For years I have worked for you like a slave and have always obeyed you. But you have never even given me a little goat, so that I could give a dinner for my friends. This other son of yours wasted your money on prostitutes. And now that he has come home, you ordered the best calf to be killed for a feast.'

His father replied, 'My son, you are always with me, and everything I have is yours. But we should be glad and celebrate! Your brother was dead, but is now alive. He was lost and has now been found.'

Women

Females generally have characteristics that are peculiar to them based on their specific/traditional gender roles/needs. These include:

- Patience/commitment
- Tolerance/resilient
- Care/service
- Love
- Kindness
- Empathy
- Flexibility

Women in Sierra Leone are often heads of households and the main people responsible for children and elderly people in their homes and community. This makes any conflict in their community and the society as a whole a huge stress on their lives.

Women have battled to keep stable and safe homes in the face of increasing conflict in their communities in the ongoing rebel war since 1991. In a civil war where several thousands of people have died and thousands fled their homes, family and community life has been severely affected by these displacements.

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The role of women is crucial in times of conflict as they often work to preserve social order in the midst of conflict. Women make important but often unrecognized contributions as peace educators in the family and in their communities.

Despite this role as peace educators women are seldom represented in peace making and conflict resolution fora in their communities and in Sierra Leone in general. If women are to play an equal part in securing and maintaining peace they must be empowered politically, and represented at all levels on conflict resolution and peace building bodies.

It is common knowledge that when women are explicitly considered, it was virtually always as mothers and childbearers. It is also often assumed that everyone's interest would be best served by helping women improve the way in which they cared for children and catered for the family's needs. As a result traditionally family welfare programmes were devised specifically for women giving them instruction in home economics, in improved nutrition, health and

hygiene and ignoring the enhancement of their ability/capacity to contribute to conflict resolution/peace building as well as other important aspects of socio-economic development.

People involved in development practice face different problems. For example, rural community development schemes did make explicit attempts to get local people to identify types of projects which would encourage self-sustaining rural/community development. Emphasis on 'The Community' smoothed over any distinctions between the interests and concerns of women and men. In spite of the fact that women make significant contributions to family/community development, usually no particular efforts are made to identify women's needs/interests.

That women might be an integral and essential element in development planning, and implementation, as well as conflict resolution and peace building is seldom or never contemplated. We need therefore to accelerate our efforts in putting gender in the mainstream of all developed and peace building activities.

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**UNIT 5: MEDIATION AND THE ROLE OF WOMEN
 IN PEACE BUILDING**

Topic: - Mediation and the Role of Women in Peace Building within:

- A) THE FAMILY
- B) THE COMMUNITY
- C) THE SCHOOL
- D) THE TOTAL SOCIAL ENVIRONMENT

Time: 3 hours

Objectives/

Learning

Outcomes: At the end of the Unit, participants should be able to:

- discuss and define mediation;
- understand and discuss the process of mediation;
- identify and discuss the qualities of a good mediator;
- identify and discuss the constraints of mediation processes;
- identify and discuss mediation structure in the community.

-discuss the role of women in peace building within the family, the community, the school and the total social environment.

ACTIVITIES:

- Have a brainstorming session to develop the meaning of mediation.
- Divide participants into groups and let them discuss the traditional procedures that would be used by an intermediary to resolve a domestic or family dispute. Note the differences between the various ethnic groups in the community. After the presentation of group reports, formulate a step-by-step description of the traditional procedure. Let participants state how they would describe the process. Role play the mediation process.
- Identification and discussion of:
 - (i) the qualities of a good mediator
 - (ii) the constraints of mediation process
- Participants work in groups to identify mediation structures in the community paying special attention to women's groups and discuss findings in a plenary.
- Divide participants into four groups and let them discuss the role of women in peace building within the following categories

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- Group 1 - the family
- Group 2 - the community
- Group 3 - the school
- Group 4 - the social environment

Groups present their reports at plenary and discuss them.

TRAINER'S INPUT:

- Steps in the Mediation Process
- Qualities of a good mediator
- Constraints of Mediation Processes.

REVIEW SESSION:

Let participants share their experiences in Mediation Processes and discuss the importance of mediation in conflict resolution.

Resource materials:

Blackboard and chalk/flipchart and markers

Charts

BACKGROUND INFORMATION

Different methods for handling various kinds of conflict developed and tried in African traditional societies have been discussed in Unit 3. However, in this Unit we are going to further discuss Mediation which seems to be the most popular method people use in settling conflicts.

The Mediation Process

Mediation is both an approach and a process.

As an approach the following should be noted:

- The emphasis is on both parties winning with no losers.
- The parties need to resolve their conflict directly to the satisfaction of all parties.
- The focus is not on the objective truth but the shared perception and experience.
- The mediators choose to move toward the conflict so that they can become attached to both parties.

Mediation as a process.

Most times conflicts are only resolved over a period of time and there may be need for "shuttle mediation". That is, the mediator would have to meet with each party of the conflict separately several times, until the parties are willing to meet together. Even when they do meet does not guarantee immediate solution.

Steps in the face-to-face mediation process.

Step 1 - Introductions:

The venue chosen must be accepted by both parties and it must be free from all interference. Mediator and conflicting parties introduce themselves. The mediator starts the process by putting the parties at ease and explains the ground rules. He/she explains his/her role and makes it very clear that he/she will not take sides.

Step 2 - Telling the Story/Explanation:

- Each party tells what happened without interruptions. The person bringing the complaint tells his or her side of the story first, then the other party explains his or her version.

- Having listened to both sides attentively, the mediator tries to identify the facts and issues both parties agree upon. This is done by summarizing each party's views and ensuring that they are the facts and issues as each party understands them

Step 3 - Problem Solving

- Each party identifies possible solutions to the problem which the mediator lists. The mediator then asks each party to explain his/her feelings about the possible solutions.
- The mediator and parties revise and discuss solutions. That is, based on the feelings expressed by both parties, mediator revises possible solutions and attempts to identify a solution that would be accepted by both parties.

Step 4 - Agreement

Once the solution has been agreed upon by both parties, they must formalize their acceptance by signing an agreement which should include the action to take if either of the parties breaks the agreement.

Qualities of a good Mediator

A successful mediation process and sustaining peace depend to a very large extent on the qualities of the mediator(s) and these would include:

Neutrality:- The mediator should not take sides. He/she should demonstrate a balanced approach and should be willing and prepared to listen to all sides - including the excluded and marginalized groups on each side.

Honesty:- The mediator should be someone with reputable character and experience, and should be able to build relationships of trust with key people in each party of the conflict.

Punctuality:- The mediator should ensure that he/she is always present at the agreed venue when the parties of the conflict arrive as leaving them on their own may lead to a re-emergence of the conflict. Besides, the mediator being around to welcome the two parties would show his/her concern for the resolution of the conflict.

Intelligence:- The mediator must be able to understand and think things out quickly, correctly and impartially. He/she should be able to analyze the conflict and identify possible points of intervention; clarify

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misunderstandings of statements and positions on each side; interpret fears, hopes and intentions of each side to those concerned. The mediator should be someone with good sense of judgement.

Responsibility:- The mediator should be a respecter of persons. That is he/she should respect everybody in the conflict irrespective of their groups, status and differences.

Tolerance:- The mediator should be someone who allows others to have their own views, beliefs and behaviour which he/she may not necessarily approve. This is important as tempers and bitter arguments between disputing parties usually rise high during mediation and these should be handled with tact.

The mediator should also be willing to be the "scape goat" if negotiations breakdown.

Confidentiality:- The parties of the conflict must trust you with their information. Thus the mediator has to maintain a high level of confidentiality according to the wishes and needs of the people on each side of the conflict.

Confidence:- The mediator should believe that he/she can deal with the situation successfully using his/her abilities and qualities. This is important as lack of confidence might put the credibility of the mediator at stake as some disputing parties may take advantage of such situations.

Constraints of Mediation Processes

If a mediator lacks the qualities described above, then his/her intervention might not be successful and lasting. Other factors which might lead to failures in the mediation process would include:

Exclusion:- Women are not actively involved in decision making at most levels in the community because of their low social, legal and economic status together with some socio-cultural barriers. As a result they do not usually play a leading role in mediation processes. This of course has nothing to do with their ability and qualities.

Another group in this category are the youths. Although adults believe that the youths are the adults of tomorrow, they are mostly denied the opportunities that prepare them for their future roles. For example, youths are usually excluded from taking part in mediation processes because of their age. Adults believe that the older you are the wiser you would be.

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Poor timing of the mediation exercise:- This fact supports women's exclusion as they hardly have what could be termed a "free time". They are the first to wake up in the morning and the last to go to bed at night. In the evenings both in the rural and urban settings, while women would be preparing meals the men would either be relaxing at home or at some social gatherings e.g., community meetings. So most times the women do not attend meetings which may be deliberately/inadvertently timed not to suit their convenience.

Fear:- In many African societies the culture of silence is very dominant. People are afraid to speak their mind out of fear of being different from the rest of the group, being excluded from the community or even being punished.

Fear is used as a tool by those who govern so that they could achieve submission, and by elders in order to achieve respect and obedience. Fear is thus managed by the community mainly through taboos, superstitions and threats.

Women's low status makes it impossible for them to raise their voices at gatherings. Hence the saying "A woman should be seen and not heard". Since some resolution procedures involve giving evidence against other people in court, in committees or before chiefs and elders, women are usually scared away from such exercises, especially also when some offenders may become violent and often make threats of retribution against those who may volunteer to give evidence against them.

Monitoring structures for the resolution of conflicts

Just as there are various methods for handling conflicts in traditional African societies so also are there various mediating structures for their resolution some of which are listed below:-

The Family Elders -When there is a dispute within the family or between different families, members of the family or families are usually the first mediators. Only when they do not reach a consensus is the matter referred to the Chief and Council of Elders.

The Chiefs and Council of Elders -These bodies operate mainly in rural areas and they command a lot of respect in the community. They make and enforce laws, pass judgements and impose punishments and fines. Their decisions are often final.

The Committees - These may be permanent or adhoc. Disciplinary Committees are often set up to investigate crimes or disputes in work places,

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clubs, schools, religious groups, etc. These often mediate in the resolution of conflicts amongst members.

Religious Bodies - Priests and religious leaders often preside over disputes involving members. Sometimes prayers are used to resolve some difficult disputes.

Courts - These vary in hierarchy; it may be the local chieftdom court, the magistrate court or the high court. These courts carry out litigation processes.

Peace Keeping Forces - These are usually military personnel and monitoring groups charged with the responsibility of maintaining law and order in war affected countries. In West Africa for example, the advent of the civil war in Liberia was the starting point of the formation of the West African Peace Keeping Force - ECOMOG.(Economic Community of West African States Monitoring Group)

Women's Societies -Women's participation is very minimal in all of the bodies listed above. However in some African countries like Sierra Leone some causes affecting women are settled in exclusive societies. These are often presided over by special elders like the 'Sowei', the 'Ndigbas'and the 'Ya-alimamys'. There is ample evidence that the interventions of these elders are often very successful and lasting.

In conflict situations, women tend to bear the burden most: they suffer displacement, loss of home and property, loss of close relatives; poverty and family separation; they are also victims of murder, terrorism, torture, sexual slavery, rape, sexual abuse and forced pregnancy.

In the Sierra Leone situation, the problem is further compounded with the fact that women are often heads of households and the main people responsible for children and the aged in their homes and community. Thus any conflict in their community and the society as a whole is a huge stress on their lives.

The women have struggled to keep stable and safe homes in the face of increasing conflict in their communities in the ongoing rebel war since 1991. In a civil war where several thousands of people have died and thousands fled their homes, family and community life have been severely affected by these displacements.

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Unfortunately, in spite of women's substantive contribution to the socio-economic development of countries because of their inferior or low status at community, national and international levels, they are often excluded from decision-making even when the issues to be discussed directly affect their lives. For example, women have very limited participation in negotiation bodies such as peace agreements, and as a result post war concerns and needs of women are rarely explicitly identified as an area of emphasis so that provision would be made to meet those concerns and needs.

Besides some women do work in earnest with conflict perpetrators, such as giving vital information to the enemy. These same women could use the same channels to bring peace once they are made to realise the futility of the conflict.

Useful Hints

It is an obvious truth that because people have so many emotional problems, like anger, frustration, hatred to name a few different conflicts will arise among all groups in Sierra Leone. In view of the above, it is necessary that we draw on the conflict resolution/mediation/peace building expertise and experiences of both females and males.

Conflicts should be mediated with a view to identify and destroy the sources of the conflict.

Analysis of gender concerns - of the different impacts of development on women and men - does not create conflicts but can help to identify and resolve them.

The goal is to bring about positive change to move forward to a time when all people will have the opportunity to become what they choose to be and not what society, or one sector of it, determines they should be.

The role of women is crucial in times of conflict as they often work to preserve social order in the midst of conflict. Women are active agents of peace if only they are given the opportunity to prove their mettle. They make important but often unrecognized contributions as peace educators in the family and in their communities:-

- (a) **WITHIN THE FAMILY** - The family which is the foundation of a community has women as a very important group.

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Women are:

- nurses
- caregivers
- teachers
- advisers
- peace makers between members
- home makers
- moral educators
- confidantes
- comforters of the afflicted

In post conflict situations when most families would have lost the fathers, women take on the additional role of household heads. A high dependency ratio is created with many children including orphans, the aged and the disabled all depend mainly on women. The survival and development of the remaining members of the family thus squarely rest on women's shoulders. These are evidences enough that women are the most important pillars in peace building within the family.

- (b) **WITHIN THE COMMUNITY:** No community can develop without the marked participation of its women folk. The general upkeep of the community rests on their shoulders. Taking care of the men e.g. preparing meals, keeping a clean and healthy environment enables the men to perform their own roles efficiently, as a hungry or sick man would not be able to protect his community in times of crisis or conflict.

In crisis/conflict situations also, the actual running of the community becomes the women's responsibility as the men would have either taken cover or would be at the war front. The women become resourceful, more hard working and even take more physical risks to meet their families and community needs.

In some countries where there are all-women associations, these associations are very powerful and cohesive. Some of them have been going on very successfully for years.

In post conflict situations women have the power to nurture future generations, recreate the family and culture on their return home and revitalize the local economy.

Returnees often possess a considerable amount of human and social capital such as skills, experience and survival strategies acquired in exile and a collective determination to rebuild their shattered families and

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communities. Thus given the necessary assistance and encouragement, women are the best community resources for peace building.

- (c) **WITHIN THE SCHOOL**

In Day-Care Centres, Pre-Schools and Primary Schools in Africa where the foundation for the child's formal-social, emotional, intellectual, physical, and health development is laid, about two-thirds of child-minders and teachers are women. Thus at the very tender age the children would be taught the importance of peace in life and the problems of conflict so that they would grow up as peaceful citizens.

Women's role as peace makers do not stop in their families, that role is performed wherever they are and educational institutions are one such place.

Pupils/students find women to be more reliable impartial confidantes so they take their problems to them knowing that the problems would be resolved amicably.

Fortunately, Peace Building Curricula is now common place in education institutions in countries in conflict or post conflict situations.

Pupils know that the cane which male teachers use often is not the best of methods for enhancing discipline or resolving conflicts. There are better methods which women often use.

(d) **WITHIN THE TOTAL SOCIAL ENVIRONMENT**

Women are effective agents for peace building in the family, the community and the school, it then follows logically that they would play that role effectively in the total social environment if given the opportunity. We know that women have the skills and knowledge but because their contributions remain unacknowledged and undervalued, they lack political decision-making powers and are therefore often relegated to the background by their men folk.

The fact is that it would need the efforts of women and men working together to dispel fear, restore hope and confidence, instill good neighbourliness, tolerance, understanding and mutual respect, so as to bring harmony and peace to the total social environment. Women's participation in peace building therefore, is not only necessary and important but imperative.

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(e) **THE ROLE OF YOUTHS IN PEACE BUILDING**

Perhaps one of the causes of rebel movements particularly in Africa is the failure on the part of adults to provide an enabling environment for its youths so that they grow up to be responsible citizens equipped to take up their adult roles. What makes the situation explosive is the fact that African countries have young populations i.e. about three-quarters of the population are children and youths.

Leaving these young minds uncatered for in terms of meaningful development only makes them susceptible for example to recruitment as combatant into the armed

forces or used as thugs by politicians during electioneering campaigns or be used by ill motivated adults to achieve their selfish aims. Female youths are increasingly being forcefully abducted and used not only as combatants but as domestic aids and sex workers.

If for example the youths:

- have inadequate educational facilities and materials;
- are marginalized by government and traditional rulers;
- are exposed to drug and alcohol abuse;
- are prone to involvement in violent crimes;
- are exposed to indiscipline amongst parents and authorities;
- are encouraged by parents to bring in ill-gotten wealth;
- lack vocational skills educational facilities;
- lack moral education;
- are not allowed to express their opinions;

It follows that these youths would not develop into normal persons as they have been deprived of the facilities and materials necessary for their meaningful growth.

In Sierra Leone for example, the youths were very instrumental in inflicting mayhem on the nation for ten months (May 1997 - March 1998) under the AFRC/RUF regime (Armed Forces Revolutionary Council/Revolutionary United Front). The rebels were mainly youths and so were their civilian collaborators. They killed and maimed people and raped women at will. The female youths were even more dangerous as they were informants for both the AFRC/RUF as

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well as the ECOMOG Troops. In short, these youths were the executors of the AFRC atrocities.

Ironically these same youths played an equally formidable role in the restoration of the democratically- elected government. This time they sought out those junta

members who had taken cover when ECOMOG captured the city and major towns in the country.

This fight for the restoration for democracy in Sierra Leone has shown that the youths are gradually awakening to their rights in the community and they are becoming a force to reckon with. They are now more vocal, more demanding and can influence their peer pressure to make their needs felt. They should therefore be parts and parcel of all peace programmes in the country. As such certain meaningful provisions should be made for the development of our youths; for example:

- a) Educational activities which could promote interaction among youths and also form new relationships such as:
 - peace education clubs;
 - play groups;
 - organized sports and games;
 - drama, songs, story telling;
 - cultural activities.

- b) Advocacy programmes where youths could take part in discussions on some international instruments on human rights e.g. the Universal Declaration of Human Rights (1948), the UN Convention on the Rights of the Child, the African Convention on the Rights and Welfare of the Child, Convention for the Elimination of all forms of Discrimination against women

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(Background/Working Paper) at Seminar in 4 above.

Unit: 6RAISING AWARENESS OF GENDER ISSUES, PEACE BUILDING

Topic: Raising awareness of Gender Issues and Peace Building through the use of Drama

Time: 3 hours

Objectives/
Learning

Outcomes: At the end of the Unit, participants should be able to:-

- (i) identify and discuss gender issues and peace building in their community;
- (ii) discuss the meaning of drama, kinds of drama and the use of drama;
- (i) show that awareness of gender equity could promote peace building through social interaction such as drama.

ACTIVITIES:

- (i) With reference to Units I and IV, participants identify gender issues and peace building in their community and discuss them.
- (ii) Brainstorm the meaning of drama and its uses.
- (iii) Discuss the meaning of drama and their uses.
- (iv) Discuss the use of drama to raise awareness of gender issues and peace building.
- (v) Participants work in groups to develop short dramatic scenes that focus on gender issues and Peace Building. Groups enact their scenes followed by general discussion.

TRAINER'S INPUT

Define within the context and give simple examples:

- (i) Drama
- (ii) Skits
- (iii) Jingles

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REVIEW SESSION

Trainer encourages participants to enact short dramatic scenes e.g. plays, skits.

RESOURCE MATERIALS

- (a) Blackboard and pieces of chalk.
- (b) Appropriate posters and Newsprint.
- (c) Trainers' notes
- (d) Explain and enact the dramatic games mentioned in the background information.

BACKGROUND INFORMATION

Gender Issues discussed in previous Units deals with the imbalances/lack of equity between the sexes in for example:

- Economic opportunities;
- Legal Practices (Discriminatory);
- Educational/skills development facilities;
- Political empowerment;
- Social status.

PEACE BUILDING

These imbalances must be addressed for any peace building process to be effective. In other words, peace building for example, entails an absence of social and political violence, the establishment of effective impartial judicial procedures, the introduction of pluralistic forms of government, and the equitable distribution of resources. In addition, the issues which gave rise to conflicts must be urgently addressed so as to avoid a relapse to the conflict situation.

Basically, the word PEACE comes from the Hebrew Word `SHALOM' meaning completeness, well-being and soundness. It is used when one asks for or prays for the welfare of another, when one seeks the good of a family, a community, a city or

a country for example Sierra Leone. It may also mean physical prosperity, physical safety, or spiritual well-being which is associated with righteousness and truth.

Peace can be very rewarding especially when it comes after conflict resolution. It is always a good idea to have people especially women of repute involved in peace making as they can easily monitor the process for sustainable peace.

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The mediating process should not merely be seen as the elimination of discord, but as the harmony and true functioning of love.

The follow-up aspects could include psychological teachings such as motivation in terms of showing positive approval such as smiles, gestures, gifts in cash or kind, offerings for conforming to expected patterns or norms of behaviour as is described in Leviticus 3.

However, peace building does not merely mean mediation and its constant monitoring effect. It involves sustenance such as a forum for one to voice out one's opinion to :-

- (a) Community leaders without the fear of being falsely labelled or misinterpreted;
- (b) Religious leaders as completely independent from the political climate of the day;
- (c) Leaders of Humanitarian Organizations in the Community responsible for the provision and the distribution of basic necessities for their survival, such as food, medicines, clothing and shelter. It should also be remembered that people at grass root level have their own methods of assessing community leaders and politicians and if there is no independent or socially tailored meeting point, divided opinions could create aspects of doubts within peer groups thereby frustrating the mediating processes.

Thus for peace to be meaningful and sustained there is need for the concerted efforts of women and men. An effective technique that could be used to raise the awareness of gender issues and peace building is DRAMA.

WHAT IS DRAMA?

Drama - This can be defined as an activity based on skills which are conducive to creating an atmosphere of relaxation, trust and mutual cooperation in which the

participants feel confident and happy enough to assume a different role. Drama is doing. Drama is being. It is such a normal thing that we are all engaged in it daily when we face a difficult situation. In Drama thoughts and feelings are experienced and shared by members of a participatory group. Drama is limited. It focuses on the participatory group only. In reaching out to a larger audience, we use the term theatre.

WHAT IS THEATRE?

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Theatre is communication between actors and audience based on techniques. Theatre brings people together. Theatre has the power to inform, to instruct, to ridicule, to

influence, to transform, to entertain, to change etc. Theatre is a potent communication tool because of its audio-visual nature. It appeals to the ears and eyes through sounds and sights that touch the intellect and emotions. In short Drama/Theatre can raise the level of consciousness of those who partake of it, thus it is an important tool in peace building.

Thus as Shakespeare said "All the world is a stage and all men and women are merely players"

Thus in drama, one acts or performs in plays and in the theatre.

In each of the above situations, there is:-

- (a) situation, problem, solution, the surface reality;
- (b) background, emotions, planning, underlying reality or foundation.

These six elements must be present so that what is learned could be acquired and retained e.g., if a learner of English asks "what is a blind person?" And one replies "A blind person cannot see." This would probably satisfy the learner intellectually. But if the reply was :shut your eyes and walk to the blackboard in front of you, then one would be involving the learner in the actual experience of being blind so that one would not only satisfy the learner intellectually but emotionally as well. This may even arouse in the learner, feelings of empathy with the blind.

The learner in this case is more likely to remember the meaning of the word as a result of the direct experience. In other words, drama offers direct experience and learning through this channel is lasting and worthwhile.

In drama, one could learn a lot from examining the ways in which actors prepare their voices for the stage e.g.,

- chanting
- choral speaking
- singing

Achievements of Drama

Drama stimulates discussion and interaction. It brings people together and facilitates genuine communication. This is because drama can generate the need to speak by focusing attention on the actor on creating for example: a play,

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dialogue, role play, debate, games or solution to a problem (as in simulations and games) because the emphasis would be on production rather than reception.

Why Use Drama - Functions

- Enjoyment/Entertainment (Ac & Au)
- Outlet for self expression (Ac)
- Helps the development of imagination (Ac)
- Helps the development of artistic awareness (Ac)
- Increases social awareness (Ac & Au)
- Increases mental awareness (Ac & Au)
- Increases fluency in speech (Ac)
- Increases self knowledge, self respect, self discipline and self confidence (Ac)
- It gives opportunity to learn how to cooperate with others (Ac)
- Helps develop orderly thinking (Ac)
- Helps develop ability to organise (Ac)
- Improves physical coordination and physical fitness (Ac)
- Has therapeutic effect through helping people to deal with their real life problems (Ac & Au)
- Has cathartic effect by enabling them to act out violence and frustration (Ac & Au)
- Provides social and moral training (Ac & Au)
- Helps young people to mature emotionally preparing them for adult life (Ac & Au)
- Provides outlet for the ability of bright but non-academically minded children (Ac)
- Gives opportunity to children on whom society may tend to force low expectations (racial or otherwise) to do well. (Ac & Au)

Kinds of Drama

- (i) Plays
- (ii) Role plays
- (iii) Simulations
- (iv) Debates
- (v) Skits
- (vi) Games i.e. Drama Games - this is an activity which involves imagination, action learning, and the acquisition of skills e.g., the "Handshake Game" which is frequently used as an introduction game/ice breaker.

Handshakes - for all levels and all ages in the class--participants circulate freely around the class shaking hands with one another. On shaking hands, they simply say their names as loudly and clearly as possible, before moving to the next person. This game is particularly appropriate for the very first meeting together.

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Skits:- These are poems aimed at ridiculing prevalent vices, follies or behaviour e.g.,

Jingles:- These could be songs rhythmically sang with the aim of attention catching or aimed at up-holding certain concepts or again making fun of prevalent vices. Drama e.g., skits and jingles could be used to up hold:

- (a) openness
- (b) honesty
- (c) Information about certain aspects of the law.

In conclusion, we could see that drama is one vehicle we can use to bring men, women and children together as one body, to work harmoniously to rebuild their communities after conflict. That is, through drama gender issues could be enacted by both men and women so that the whole community would know about the issues and work together to find lasting solutions for sustainable peace to reign.

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UNIT: 7 UNDERSTANDING BASIC RIGHTS AND FREEDOM AND THEIR LIMITATIONS

Topic: Human Rights, Freedom and Responsibilities

Time: 2 Hours

Objectives/

Learning

Outcomes: At the end of the Unit, participants should be able to:-

- i identify their basic Human Rights Entitlements;
- ii identify and discuss their basic Rights and Freedom and the corresponding limitations.

ACTIVITIES:

- i. Discuss freely some of the various facets of human rights in terms of the French Revolution in 1789 with reference to our culture.
- ii. Read through the Background Information and select the sections of human rights which are so basic that they belong to all human beings regardless of their circumstances.
- iii. Discuss the stance of "the law" within the limits of human rights and freedom.

Trainer's Input

Summarize the given articles on the categories of human rights and discuss i.e.:

- The Universal Declaration of Human Rights 1948
 - The African Charter on Human and People's Rights 1981
 - The Constitution of Sierra Leone 1991
 - The World Council of Churches 1990
 - The UN Convention on the Rights of the Child
- The Beijing Declaration on the Rights of Women

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- CEDAW- Convention on the Elimination of all forms of Discrimination Against Women

Encourage participants to do most of the talking in order that the trainer could evaluate their understanding of the topic.

Review Session/Evaluation

Trainers should encourage group/general discussion(s) on selected articles on Human Rights Charters which are available locally and internationally as listed below to:-

- (a) promote increased awareness of human rights, needs and mutual tolerance;

- (b) find out whether there is indeed the idea of human rights abuses in our community;
- (c) explain the importance of public information system and the campaign of human rights to the masses leading to the sustenance of peace, democracy and stability.

Resource Materials

1. Blackboard and pieces of chalk
2. Any UNESCO documents or reports on Human Rights
3. Hand outs of some of the categories of Rights
4. Trainer's notes

BACKGROUND INFORMATION

1. The word RIGHT is used generically e.g., it is an umbrella word such as Human Rights. The rights of children, the rights to basic education and so on. In each case, Rights is seen as a safety valve. It safeguards the individual, enhances one's participation in many ways and widens the scope of decision- making i.e. voting rights - one could not be compelled or deterred by law except upon disqualification in terms of Election Regulations; hence right is always connected with authority.

The idea that all human beings have human or natural rights simply because they are human did not become widely accepted until the middle of this century. After World War II, the world was horrified to discover that Nazi Germany had systematically murdered more than 6 million Jews. People wanted to ensure that nothing like this would be allowed to happen again. Representatives of the newly formed United Nations (1945) drew up a list of rights that all people are entitled

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to regardless of their sex, race, language, national origin, age or religions, political beliefs. In 1948, they produced the Universal Declaration of Human Rights. It was to serve as "a common standard of achievement for all people and all nations"

1. WORLD COUNCIL OF CHURCHES 1990

“Human Rights are God-given and their promotion and protection are essential for freedom, justice and peace”

Christians believe that all people are created in God's own image, which means that all people are obliged to treat each other with respect and honour. Christians also believe that God created the fruits of the earth so that everyone would have enough to live. That is why the churches support the UDHR and why they refer to human rights as "God-given". Some people think of human rights only in terms of personal rights (my rights). The christian view, based on the teaching and example of the Lord Jesus, puts equal emphasis on our responsibility to promote and respect the rights of others. Therefore learning about human rights and teaching others are important aspects of our work for social justice.

2. THE FRENCH REVOLUTION

This was agitated due to dissatisfaction among the people e.g., complaints of educational and sexual inequality in terms of jobs, salaries, the public service, and so on. On the other hand, the claim to equality before the law implies that in legal relations or in relations between persons appearing before the court, some unspecified but understood difference (perhaps of sex, colour or wealth) is made a ground of distinction and ought not to be made. Therefore, the Revolution focused on the Slogan Justice, Equality before the Law and Freedom.

3. a) Categories of Rights

These rights are sometimes referred to as "First Generation" Rights. They were the first category of rights to be formulated more than 200 years ago at the time of the American and French Revolution. These are rights that protect individuals against the abuse of State Power. And are usually referred to as Civil and Political Rights - they protect the life and dignity of individuals and guarantee various freedoms involving their thoughts, actions, choices and participation in the political life of their society.

b) Social and Economic Rights:

These rights are sometimes referred to as "Second Generation" Rights. They were formulated in the 19th century by the Socialist Movement, in

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reaction to capitalist exploitation of the working classes and colonial peoples. Unlike civil rights which protect individuals from the State, these rights depend on the intervention of the State to provide people with social af

c) Cultural, Environmental and Development Rights

These rights, sometimes referred to as "Third Generation" Rights, are of very recent origin. The importance of cultural and development rights began to emerge at the time when people were being freed from colonial domination. Concern for environmental issues has emerged in the last two decades.

4. THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

This Declaration sets a common standard of achievement, and provides a means of measuring how individuals, communities and countries uphold human rights. Although it is not a treaty or a binding legal document, nevertheless, the impact of the Declaration has been enormous. It influenced the Constitution and Laws of many newly independent nations, including Sierra Leone. It has also inspired countries in various regions of the world to draw up human rights treaties that reflect their own history and their cultural traditions. The UDHR covers civil, political, social and economic rights. It also mentions the duties of individuals.

5. THE AFRICAN CHARTER ON HUMAN AND PEOPLE'S RIGHTS - 1981

The African Charter was approved by the Organization of African Unity in 1981. As well as covering civil and political rights, it also protects the social, economic and cultural rights of individuals. Because of Africa's peculiar history of colonialism and foreign exploitation, the rights of peoples as well as individuals are included in the Charter. The Charter is also unique in detailing the duties of individuals. Because African customs and traditions favour mediation rather than legal procedures, the Charter did not make any provision for human rights court, such as the European Court of Human Rights, to hear cases and to ensure that member countries follow human rights standards. Instead, the African Commission on Human Rights was set up. Member countries are required to make periodic reports to the African Commission on their own progress. It is now clear that there are serious drawbacks to this system. Many people think that there should be an African Court on Human Rights - 'Discuss'.

6. THE UNIVERSAL DECLARATION OF HUMAN RIGHTS 1948

- Article 1 - When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.
- Article 3 - You have the right to live, and to live in freedom and safety.
- Article 4 - Nobody has the right to treat you as his/her slave and you should not make anyone your slave.
- Article 6 - You should be legally protected in the same way, every where, and like everyone else.
- Article 7 - The law is the same for everyone, it should be applied in the same way to all.
- Article 8 - You should be able to ask for legal help when the rights your country grants you are not respected.
- Article 9 - Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without a good cause.
- Article 10 - If you must go on trial this should be done in public. The people who try you should not let themselves be influenced by others.
- Article 11 - You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.
- Article 13 - You have the right to come and go as you wish within your country, to go to another one, and you should be able to return to your country if you want.
- Article 16 - As soon as a person is legally entitled, he/she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from nor your religion should be impediments. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The Government of your country should protect your family and its members.

- Article 19 - You have the right to profess your religion freely, to change it and to practise it either on your own or with other people.
- Article 20 - You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.
- Article 21 - You have the right to take part in your country's political affairs either by belonging to the Government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.
- Article 30 - In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.

7. HUMAN RIGHTS - THE AFRICAN CHARTER

- Article 1 - States which belong to the Organization of African Unity (OAU) and which agree to this Charter must recognize the rights, duties and freedom of the Charter and make them effective by law.
- Article 6 - Each person has the right to liberty and safety. No one's freedom may be unlawfully taken away. In particular, no one may be arrested or detained without a lawful reason.
- Article 8 - Everyone is free to hold his/her own beliefs, and is free to practice his/her own religion as long as it is with respect for others.
- Article 11 - Each person has the right to meet or assemble freely, as long as they do not break the law and do not disturb the rights and freedom of others.
- Article 17 - Each person has the right to education and cultural life. The State has the duty to protect and promote morals and traditional values recognized by the community.
- Article 18 - The family is the natural unit and basis of society. The State has the duty to protect and assist the family, especially women, children, the aged and the disabled.

Article 19 - All groups of people must be equal and have the same rights. Nothing can justify the domination of one group by another.

Article 23 - All peoples have the rights to national and international peace and security. The principles of the Charter of the UN and the OAU must govern relations between States.

Article 25 - States have the duty to promote and teach respect for the rights and freedom in the Charter. States must make sure that their citizens understand the rights and freedoms as well as the obligations and duties of the Charter.

Article 27 - Each person has duties towards his/her family and society, the State, other Communities and the International Community. Each person must exercise his/her rights and freedom without disturbing the rights of others.

8. FREEDOM

Collins English Dictionary describes freedom as:-

- (i) being in a state of liberty;
- (ii) not in bondage;
- (iii) released from strict law i.e. tax obligation, etc.

Philosophy sees freedom as:-

- (i) personal liberty;
- (ii) the state of being free;
- (iii) the ability to order one's own actions (which could be seen as autonomy);
- (iv) the philosophical doctrine of being unrestricted by physical determinism.

It might be helpful to define briefly the meaning of 'autonomy'; it is a stage at which the individual's will and actions are governed only by his/her own principles, laws

and to a large extent inherent traditional beliefs rather than by external constraints. This stage is seen by sociologists as the “stage of the vandals” i.e. ‘dangerous’.

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9. FREEDOM OF MOVEMENT

Articles 8 to 12 of the Human Rights - African Charter deal specifically with rights and freedom. It is revealed that security within the community is very important, also that peace prevails when there is:-

- a) freedom of movement;
- b) freedom of speech;
- c) freedom of affiliation;
- d) freedom of participation;
- e) freedom of worship, etc. etc. with no fear at all.

Hostilities amongst peers, family members, ethnic groups, community members and the likes create fear, uncertainty and mistrust within communities, etc. These severely limit the movement of people. Peace hardly prevails under such circumstances.

10. Limitations

To both rights and freedom, there are corresponding limitations; a boundary, a fence which prevents or protects one's own rights or freedom from encroaching into another individual's rights and freedom. It also includes the extent to which one could go; the duration in the case of time and period.

References

- (i) Universal Declaration of Human Rights
- (ii) The African Charter on Human and People's Rights
- (iii) The UN Convention on the Rights of the Child
- (iv) The World Council of Churches 1990
- (v) Fourth International Conference of Adult Education 1985

- (vi) Morris Ginsbery Pelican 1965
- (vii) International Dictionary of Adult and Continuing Education - London and New York.
- (viii) CEDAW – Convention on the Elimination of all forms of Discrimination against Women

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UNIT: 8 PRACTICES FOR SUSTAINING PEACE AFTER THE RESOLUTION OF CONFLICT/INSTITUTIONALIZING TRANSFORMATION

Topic: Sustaining Peace after Conflict Resolution

Duration: 2 Hours

Objectives/
Learning

Outcomes: At the end of the Unit, participants should be able to:-

- (i) relate to practices discussed;
- (ii) name other common and effective practices present in their own community or some others;
- (iii) apply materials learnt to the realities around them in the community;
- (iv) relate tolerance to sustenance of Peace;
- (v) display positive attitudes towards each other.

ACTIVITIES

- Organize field trips, visits, outdoor teaching, local court sessions (if accessible) can be useful here for observations by participants.
- If possible let teams of participants be given the chance to observe the School's disciplinary committee at work.

- Give group projects for the purpose of collecting information and reporting to class.
- Role play can also be of use here.
- Participants compose songs or poems on various aspects of the topic.

TRAINER'S INPUT

Much more information and ideas from situations in the local environment can be fed into the content of this unit to make it more effective and adapted to the

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participants. Usually, participants relate better with things and ideas that are familiar.

Therefore this unit could be better comprehended and made more meaningful if the examples given for explanations and discussion come from the participants themselves or from their environment. This should be noted.

REVIEW SESSION

- Participants/trainers either in groups or individually choose one point on the topic that interests them. They do a write-up on this.
- Several points and ideas in the topic can be brought out through questioning. Some of the questions in the background information could be used.
- Other questions from issues that come up in the course of the lessons could be helpful too.

SAMPLE QUESTIONS

- i. Have you ever been subjected to any of the practices discussed?
- ii. Which of the practice discussed in this unit is (are) more effective in your community?

RESOURCE MATERIALS - TEACHING/LEARNING AIDS

- Display of salient points/core messages to remind participants always of their obligations to keep peace for example:

- i. Crime does not pay, it only makes you a slave even to your own conscience.
 - ii. The more we are together the happier we shall be.
 - iii. We are all one and the same.
 - iv. Keep the devil out of your way and enjoy your freedom with other people.
- Illustrative messages and stories on each of the practices discussed will be necessary.
 - For example, Counselling and Monitoring:

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- i. The Bible tells us that the Greatest commandment of all that was given to man is “love your neighbour as thyself”. “Love one another as I have loved you”.
- ii. Do you believe that when you really love someone, you would not:-
 - hurt him/her?
 - steal from him/her?
 - disrespect her/him?
 - see her/him suffer?

Instead, you share with him/her the joys, sorrows, successes, failures and troubles of life.

 - Drawings of people embracing each other, or drinking together, or feasting together, etc. can be included.
- iii. Stories from the Bible and the Koran Bible e.g.,
 - a) The Good Samaritan extending a helping hand to another man in need.
 - b) Jesus and the Woman at the Well.
 - c) The story of Yusuf the son of Yakub and his brothers.

- Local Court Staff can be invited to assist in facilitating some parts of the lessons.
- Trainer's notes in the Background Information.

BACKGROUND INFORMATION

encounters. These parties should learn to ‘hold together’ to keep the peace going and alive. These guides help to suppress or prevent subsequent unwanted explosions.

In our communities peace is sustained through enforcement of certain practices. Some of these practices especially those in operation in Sierra Leone include; fines, punishments, gestures and peace offerings, use of role models, counselling and monitoring. They are all strategies that protect peace in the community. Below are brief explanations on these.

RULES AND REGULATIONS

Rules, regulations laws, ‘dos’ and ‘don'ts’ what are they? We know that we cannot live alone, in isolation. We need other people to make a meaning out of our lives.

Nations, communities, societies, organizations, associations, institutions are governed by sets of rules which are meant to regulate and control people’s behaviour towards each other and towards the society as a whole.

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FINES

These are money penalties levied on defaulters for breaking the law or disregarding the rules set out to protect Peace in the Community.

Disputing parties in the traditional setting usually pay fines. The amount of money involved may vary from one situation to the next, other depending on the gravity of the conflict.

PUNISHMENTS

Defaulting parties should be punished as a way of causing parties to suffer for an offence (in this case renouncing the Peace Accord), is sustainable Peace is after the resolution of the conflict. Punishment may vary from one community to the other.

GESTURES AND PEACE OFFERINGS

Social re-unions and other gatherings are organized, after the resolution of the conflict to share and restore the love and unity they have missed

USING ROLE MODELS

Prominent and responsible individuals in the community are used to bring disputing parties together through counselling. Sometimes people are commissioned to monitor and ensure that peace is sustained.

THE ROLE OF PERPETRATORS IN SUSTAINING PEACE

As was mentioned in Unit 3 earlier, perpetrators are a set of victims of conflict in their own category. They could be subjected to ill-treatment, suffering, death and of course isolation by the rest of society. So do we ever stop to think of questions like this:

- What am I in my community?
- Do I know I am part and parcel of my society?
- What does society expect of me?
- Have I lived to these expectations?
- If I have not, what should I do to prove myself worthy in society?

Certainly, if these questions find any meaning in our minds, there should be no reason to worry about wrongs, crimes, offences and the like. Unfortunately however, we often fall short. We have thus done wrong in our lives. Some of us

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have even committed punishable crimes. So the idea of a perpetrator is not a strange one to us.

But how do we address it when we find ourselves in the situation? Are we repentant for the wrong? Or are we reluctant to have a critical look at ourselves, our behaviour or the problem?

If we actually mean peace and do appreciate the value of peace, when we are faced with the problem as the perpetrators, we have the bulk of the mess on our hands. We should initiate the whole process of reconciliation.

Genuine repentance, is a noble obligation for which true forgiveness shall surely come. For after all, we all make mistakes. The important thing is to ensure that there mistakes are not repeated.

REFERENCES USED

- UNESCO Bulletin
- Futuresco, June 1996
- The UNESCO Courier
- Peace, a New Beginning, November, 1995

- Tolerance

- The Threshold to Peace

APPENDIX I

ACKNOWLEDGEMENT

**Case Study on Women's Traditional Mediation and Conflict Resolution Practices
in Sierra Leone.**

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APPENDIX II

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