

# CSS MEDIATION RESOURCES

## **Gender in Mediation:** An Exercise Handbook for Trainers



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Second edition published September 2017

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Layout: Miriam Dahinden

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Acknowledgements: Thank you to Julian T. Hottinger (Swiss FDFA), Carrie O’Neil and Nanako Tamaru (Institute for Inclusive Security), Georg Stein (Swiss FDFA), and Mathias Zeller (swisspeace) for their inputs and very helpful comments on draft versions of the text. Thank you to Katrina Abatis and Angela Ullmann for English proofreading. The financial support of the Swiss Federal Department of Foreign Affairs, in the framework of the Mediation Support Project (a joint project of the Center for Security Studies ETH Zurich and swisspeace), is gratefully acknowledged.

Disclaimer: The views expressed in this publication are those of the author, and not necessarily those of the publishing or donor institutions.

ISSN: 2296-7397

ISBN: 978-3-905696-52-3

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# Foreword

The anniversary of UN Resolution 1325 on Women, Peace and Security serves as a pertinent reminder of one key question that has long challenged our work: how to make peace promotion efforts more inclusive and gender-sensitive. Without inclusion and in particular inclusion of women in peace processes, peace agreements are less legitimate and durable as a result. Switzerland has a long history of good offices and mediation, and sees these approaches as pivotal to a more peaceful and secure world. Building on our historical experience, we are continually looking for ways to improve our methods and keep them in tune with the times.

While we have normative frameworks for how to do this, we still struggle to implement them in practice. The many resolutions and proclamations on the importance of gender and constant calls for more inclusivity, have not yet brought about the results we need. How can we achieve this? By demonstrating in front of the closed gates of the hotel in which the peace negotiations are taking place? By naming and shaming those who refuse to take gender issues into account in UN fora or in the media? These are two approaches, but there are alternatives.

One is to learn from and build on the successful efforts that have already been undertaken. More and more women are active in peace promotion work, including at the highest level. Ambassador Heidi Tagliavini is a case in point, as she was key to the OSCE's facilitation efforts related to the Ukraine crisis. From my own professional experience as former head of the Swiss OSCE Chairmanship Task Force, and now as the head of the Swiss FDFA Human Security Division, I am firmly convinced that, as more women become engaged in peace promotion in leading and visible positions, it will become easier for more women to enter this line of work. This is important, as we cannot credibly ask actors from conflict regions to include women in their negotiation delegations if we ourselves do not include more women in our mediation and peace promotion teams.

This handbook shows us ways and means, tools and techniques for transforming people's thinking and thereby empowering them to tackle the gender issue on their own. That is its particular strength. It provides negotiation and mediation trainers with practical exercises to reflect about gender in a manner that seeks to foster cooperation between men and women. I hope you will be inspired by the exercises in this book, and use them in a way



that is best adapted to the people and cultures with which you work. I believe that this handbook can help us keep our mediation approaches up to date, actively responding to the reminder provided by this year's anniversary of UN Resolution 1325.

**Ambassador Heidi Grau**

Head of the Human Security Division,  
Swiss Federal Department of Foreign Affairs

# Guide to Finding Exercises

→ Exercise type:	Warm-up	Role play	Text analysis	Multi-media	Socio-metric	Arts-based	Case-study
↓ Mediation topic:							

## Actors in mediation

Understanding gender	1, 2, 3, 4, 5	5					
Conflict behavior	1, 7, 10, 11		9		7, 11	6, 8	
Negotiation style and skills	13	12	15, 16	14		13	
Mediation style and skills	5, 18	5, 17, 21	20			18, 19	

## Topics in mediation

Security	26	22, 27	23, 24	23	26		25
Power-sharing		28, 29	29				
Economy, wealth-sharing, environment	31			32	30		
Normative frameworks, justice, human rights, dealing with the past		34, 35	33				
Socio-cultural issues		36, 37					

## Process design

Conflict analysis	40		38				39, 41
Multi-track, informal processes		43	43	42			44
Formal, Track 1 processes		45, 46, 47	45				

# 1. Introduction

**The goal** of this handbook is to assist negotiation and mediation trainers in making mediation trainings more gender-sensitive. By offering practical exercises to trainers, this handbook aims to raise participants' awareness of the role of gender in negotiation and mediation processes, and to stimulate reflection and discussion in training sessions. We argue that there is a natural intersection between the topics of mediation, gender equality and interactive didactics, which is their common concern with patriarchal approaches. The intersection of the three approaches allows for more participatory and consensus-oriented decision making in situations of conflict. These more participatory and consensus oriented decision making processes do not intend to end conflict, but to minimize the use of violence in dealing with conflict.

**Rationale and theory of change:** Negotiations are increasingly used to terminate violent conflict, with about 40 % of intra-state armed conflicts ending through negotiations<sup>1</sup>. Negotiation processes may be supported by an impartial third party, a mediator. The number of Track 1 mediated conflicts is rather stable over time<sup>2</sup>. The relevance of negotiation and mediation as methods of dealing with violent conflict is empirically clear and normatively laudable, and there are various efforts to professionalize the fields of negotiation and mediation so as to improve their effectiveness. At the same time, while there is evidence that gender plays a role in various dimensions of conflict, negotiation and mediation, the question of *how* gender is to be included in professionalizing negotiation and mediation trainings is still in its infancy<sup>3</sup>. The authors of this handbook believe that if mediation and negotiation trainings

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- 1 Human Security Project (2012) "The Shift in How Intrastate Conflicts End, 1950–2004" figure 6.4, *Human Security Report 2012: Sexual Violence, Education, and War: Beyond the Mainstream Narrative*. Vancouver: Human Security Press (data source: Uppsala Conflict Data Program (UNCDP), Uppsala University, Uppsala, Sweden / Human Security Report Project, School for International Studies, Simon Fraser University, Vancouver, Canada).
  - 2 Svensson, I. and Onken, M. (2015) 'Global Trends of Peace Negotiations and Conflict Mediation', in Roth, M., Ulbert, C. and Debiel, T. (eds.), *Global Trends 2015 Prospects for World Society*, Development and Peace Foundation, Institute for Development and Peace, Käte Hamburger Kolleg / Centre for Global Cooperation Research, [www.global-trends.info/fileadmin/Globale-Trends/beitraege\\_kapitel/svensson\\_onken.pdf](http://www.global-trends.info/fileadmin/Globale-Trends/beitraege_kapitel/svensson_onken.pdf)
  - 3 Some courses that explicitly focus on this include the UN High Level Course on Gender and Mediation, organized by the Mediation Support Unit of the UN Department of Political Affairs, Crisis Management Initiative (CMI), Peace Research Institute Oslo (PRIO), Finnish Ministry of Foreign Affairs, and Norwegian Ministry of Foreign Affairs.

include exercises where participants experience various dimensions of gender, that negotiators and mediators will not only become more gender-sensitive, but also more effective in dealing with conflict constructively.

**Focus on practice rather than theory:** Despite a wide international consensus to promote gender sensitivity of peace processes and in particular the increased participation of women in negotiations and mediation, this aspiration generally stays at the level of normative policies, which are often understood rationally, but not internalized, which would allow emotional or intuitive grasping of the matter. Continuous discussions concerning the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), UN Security Council Resolution on “Women, Peace and Security” (UNSCR 1325) and corresponding National Action Plans have not been able to identify enough practical channels to make peace mediation gender-sensitive and more inclusive. This handbook aims to fill the gap between theory and practice by promoting gender-sensitive peace mediation through exercises that not only allow for reflection, but also contribute to internalizing the importance of gender-sensitive mediation.

**Target group:** Many mediation and negotiation trainers are not gender experts and do not always have the resources or interest to invite experts to cover gender-sensitive mediation issues. Gender experts may effectively be brought into training courses if the organizers have the financial resources available. However, if course organizers have the normative requirements to comply, but no interest or limited resources to do it effectively, gender often gets dealt with as an afterthought, purely to tick the gender box. We believe that a handbook with exercises may be useful to a wide range of negotiation and mediation trainers, helping them consolidate and mainstream the topic into their trainings in a low-cost, yet highly effective manner.

**Content scope and structure:** This handbook brings together three fields of enquiry: mediation, gender and didactics. We argue that this intersection creates synergies which allows for greater participation and consensus orientation in mediation practice than using one of the fields individually. This conceptual framework is explained below. Exercises are classified according to the various broad topics that are covered in mediation trainings and are clustered into the following three main blocks:

- *Actors* and their conflict behaviors, as well as actors' basic negotiation and mediation skills
- *Topics* in mediation processes and peace agreements
- *Process design* including conflict analysis, phases, format, participation, etc.

Each block will be briefly introduced along the lines of: 1) the subject matter and how it relates to mediation; and 2) how gender plays a role in that particular topic or skill. Not all gender aspects of the respective topics or skills can be covered and illustrated through exercises, but this type of clustering allows for some key aspects to be highlighted in an illustrative manner.

**Use and copyright of exercises:** This handbook is a work in progress. Trainers are welcome to use all exercises in this handbook, under the condition that they acknowledge the person or organization who developed the exercise (mentioned as 'Source' for each exercise). Not all exercises will be useful to all trainings – the idea is that trainers pick and choose an exercise and adapt it to fit into their course. Ideally trainers should experience an exercise before using it with a group, or try it out with some colleagues in a safe environment first. We also hope the diversity of exercises inspires trainers to develop new exercises which they share with others. Trainers are also most welcome to send feedback on these exercises as well as ideas for new exercises (for an updated edition) to [mediation@sipo.gess.ethz.ch](mailto:mediation@sipo.gess.ethz.ch).

## 2. Conceptual Framework

The focus of this handbook is made up of an intersection of three fields of enquiry: mediation, gender and didactics (see Fig. 1 below). Each field is briefly introduced in this section, as there are different understandings of mediation, gender and didactics. Both as authors and as trainers we feel it is important to briefly explain how we see these terms, to avoid terminological confusion. We then discuss how the three topics fit together. In each exercise we also mention which of the three aspects comes into play in the exercise.

### Focus of Handbook

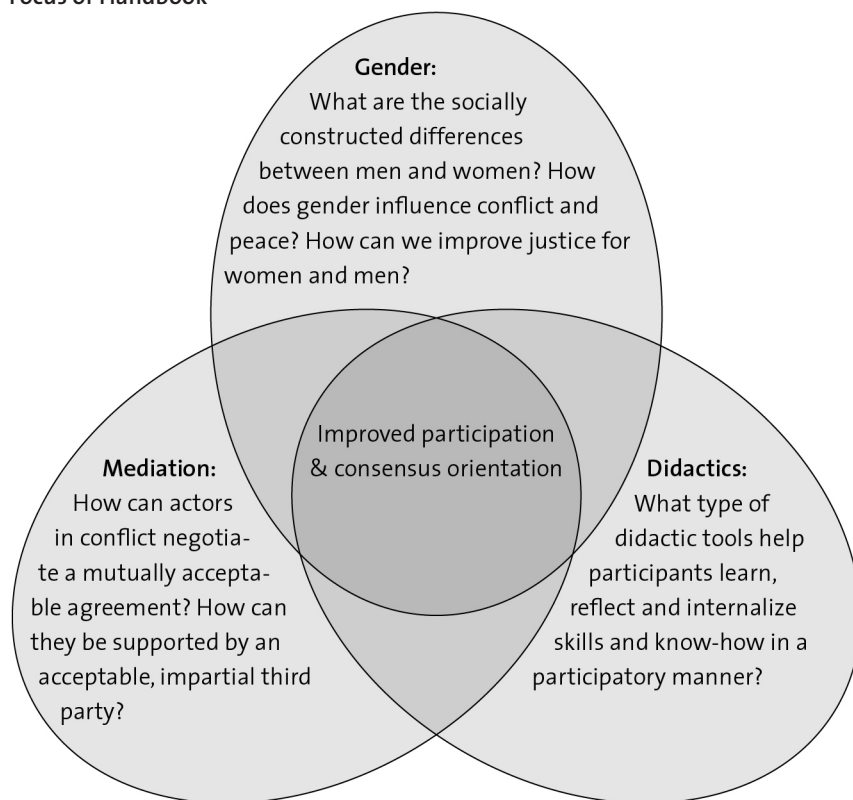


Figure 1: Focus of handbook in the intersection of mediation, gender and didactics

# Mediation

There are different methods of supporting the resolution or transformation of a conflict, including dialogue, negotiation, mediation, arbitration and court systems (for definitions, see Fig. 2). Careful analysis of the conflict is needed before deciding which approach is most suited, and then in adapting the chosen approach to the specific case. In this handbook, we focus primarily on negotiation and mediation, but some exercises may also be useful for trainers who focus on dialogue-oriented approaches.

Mediators generally focus on actors, content, and process.<sup>4</sup> We will explain some of the basics of these three dimensions below. Context factors are also vital, and will briefly be touched on in the process section.

**Actors:** The actors in a conflict (i.e. those affected by the conflict and those who can influence it), as well as any third party seeking to support them in their negotiations, comprise one analytical category that is fundamental to a mediator. In preparing for a mediation process, some of the questions that a negotiator or mediator will seek to explore which may be classified under the “actors” section include:

- *Who:* Who is playing an active part in the conflict? Who is affected by the conflict? Who is needed to reach a transformation or resolution? Who are the external actors shaping the conflict? Who are the third parties that may assist in this conflict?
- *How:* What are the actors’ conflict behavior? What are the actors’ skills, techniques and culture of negotiating or mediating? What are the actors’ perceptions of the conflict and of the other actors in the conflict? How do they deal with emotions?
- *Relationships:* What are the relationships between different actors? Who is in contact with whom? What are the various forms of leverage and power and what is their relationship to each other?

During a negotiation or mediation process, work on the “actors” level goes beyond an analysis of who is involved and affected by the conflict, and is instead very much a question of how to build up a working relationship with

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4 See, for example, the Actors, Content, Context, Process (ACCP) model presented by Julian T. Hottinger, in Frazer O. and Ghetta, L. (2013) *Approaches to Conflict Transformation, Lessons from Algeria, Denmark, Egypt, Kenya, Morocco, Tajikistan, and Yemen*, Cordoba Now Forum, Center for Security Studies ETH Zurich, [www.css.ethz.ch](http://www.css.ethz.ch)

### Figure 2: Definitions

“**Mediation** is a process whereby a third party assists two or more parties, with their consent, to prevent, manage or resolve a conflict by helping them to develop mutually acceptable agreements.” (UN Guidance for Effective Mediation 2012).

**Negotiations** can be understood as a dynamic exchange and interdependent decision making process in which parties discuss and change/adapt their strategies in response to each other (adapted from Ury, W., Fisher, R. and Patton, B. (1983) *Getting to Yes: Negotiating Agreement Without Giving In*, Penguin Books).

**Dialogue** focuses on exchange and understanding, but not primarily on results and decisions (as in negotiation) (adapted from Pruitt B. and Thomas, P. (2007) *Democratic Dialogue – A Handbook for Practitioners*, UNDP, OAS).

the actors (and between the actors) and how to deal with the highly emotional climate in a constructive manner. There is no easy formula for working with actors, but usually a key aspect is to work on perceptions of each other, launch joint initiatives to create trust, and thereby create an atmosphere conducive to negotiations. The basic principle is that without at least a minimal degree of trust, there can be no negotiations.

**Topics or content:** Negotiators are generally highly focused on content: the issues that the parties in the conflict are struggling over. Sometimes they are so focused on content that they forget the importance of understanding the other actors and shaping a process that will lead to an agreement. Content relates to what the actors want, their concerns, and the issues that they want addressed in the negotiations. Content can be broadly structured in topical clusters such as: 1) security; 2) justice and dealing with the past; 3) power-sharing; 4) economy and environment; and 5) social issues – all of which can then be prioritized within a certain time frame (low, medium, and high priority in short, medium and long term).<sup>5</sup> Issues normally are presented by parties as “positions” (what a party wants), and the work of the mediator is to look at the vision and goal that this should feed into, as well as the interests that drive actors in conflict, including the underlying core concerns and

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5 Presented by Julian T. Hottinger Peace Mediation Course (PMC) 2014, Oberhofen, Switzerland



needs.<sup>6</sup> Mediators help the parties by structuring the agenda and issues, thus making the process less confused and easier to handle.

**Process:** One of the other key tenets of mediation is that process matters. Process and content are linked, but can also be looked at independently of each other. Nicolas Fink Haysom, a senior mediator, pointed out that, “The right answer in the wrong process sinks like a stone”<sup>7</sup>. Many negotiations fail because the process is not structured, but is organized in an improvised, ad hoc manner. One example of a mediation “process design” is the five-step model of “neutral low powered mediation”<sup>8</sup>:

1. *Setting framework:* Setting the framework includes clarifying the goal, participation, venue, finances, timing, and communication guidelines.
2. *Presenting:* Presentation of perceptions means giving each actor the necessary time to speak about how they view the conflict, and to tell “their side of the story” from the beginning.
3. *Clarifying:* This phase seeks to create better understanding of each actor’s concerns, and to shift from positions to interests.
4. *Developing options for settlement:* Brainstorming options has to occur before decisions are made.
5. *Deciding:* The final stage involves agreeing on an option that is acceptable to all parties. If possible, jointly agreed-upon “fair” criteria are used to assess the various options. This stage also involves clarifying implementation questions (who does what, when, and how).

Mediation processes in international conflict situations may last months or even years and involve far more complexity, as well as more directive third parties. If more directive and forceful mediation is used, the question is how directive the third party is in the process. If pressure is exerted primarily on the process to shape the process, one often speaks of “high-powered mediation.” If pressure is exerted to the degree that content is imposed in the

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6 Ury, W., Fisher R., and Patton, B. (1983) ‘Getting to Yes: Negotiating Agreement Without Giving In’, Penguin Books. Moore, C. (2003) *The Mediation Process: Practical Strategies for Resolving Conflict*, San Francisco: Jossey-Bass Publishers.

7 Mason, S. A. (2007) “Learning from the Swiss Mediation and Facilitation Experiences in Sudan” Working paper, Mediation Support Project (Center for Security Studies ETH Zurich & swisspeace), German version: Mason, S. A. (2006) Lehren aus den Schweizerischen Mediations- und Fazilitationsdiensten im Sudan. In Wenger, A. and Mauer, V. (Hrsg.) *Bulletin 2006 zur schweizerischen Sicherheitspolitik*, Center for Security Studies ETH Zurich, p. 43–96.

8 Simplifying from the 12 steps of Moore, C. (2003) *The Mediation Process: Practical Strategies for Resolving Conflict*, San Francisco: Jossey-Bass Publishers, pp. 68–69.

agreement, one would no longer speak of mediation, but of “high-powered diplomacy.” Simply put, mediation in this international context, which deals with violent political conflict, is comprised of the following broad phases, which in turn can then be divided into different sub-phases<sup>9</sup>:

- *Pre-pre-talks*: Parties do not want to negotiate, but the mediator is in contact with them.
- *Pre-talks*: Parties want to negotiate, but do not know where, with whom etc., so the technicalities of the process are shaped.
- *Negotiation phase*: Parties negotiate and potentially reach an agreement. There may be various sub-phases and models used within this broader “negotiation phase”.
- *Implementation*: The agreement is put into practice.

Key process questions include:

- *Goal*: What is the vision and goal of the negotiation or mediation process? Can all parties agree on a common goal?
- *Participation*: Who will participate in the negotiation or mediation process? What are various complementary forms of actor inclusivity?
- *Venue*: Where will the mediation process take place?
- *Timing*: How frequently will the parties meet and for how long?
- *Third party*: Will the negotiation be without third party support, or will there be a mediator? If yes, who will they be, and are they accepted by the negotiating parties (if not, the person cannot be the mediator)?
- *Support*: How is the process financed and supported internationally?

There are exceptions, but the general principle is that the mediator shapes the process, and the negotiating parties are in charge of the content. This separation of process and content is one way of making the negotiations less complicated for the conflict parties, and therefore easier to find a resolution.

In all questions raised above that look at actors, content and process, the context must not be forgotten. Context can be understood as events and factors that shape one’s process, but that one does not have much (or any) influence over. Context analysis is especially important when it comes to gender, as the societal norms of gender in which a conflict or peace process is taking place will shape what gender aspects can or should be addressed in

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9 Presented by Julian T. Hottinger, Peace Mediation Course 2014, Oberhofen, Switzerland.

the process. Conflict generally changes societal gender roles, and women may not want to go back to the gender roles they had before the conflict, this is the reason why the link between this process and the context has to be carefully considered.

In summary, key aspects of mediation include: 1) actors' skills to shape communication, relationship building and general atmosphere for parties to interact with each other; 2) content and issues, how they are identified and worked on, and 3) process design, to help move the parties forward and reach an agreement. For each of these three dimensions, the role of gender will be explored.

## Gender

The concept of “gender” developed because there was increasing realization that the behavior, needs and perspectives of women and men were sometimes different, but this difference was not determined by biological differences. According to Mary Dietz, the theorization of gender as a socially constructed difference between men and women, thereby disentangling it from the natural sex difference between men and women “was an emergent property of second-wave philosophy and social science research.”<sup>10</sup> This distinction can be attributed to thinking around pioneer feminist theorist Simone de Beauvoir's formulation in 1949 that “one is not born a woman, but rather becomes one”<sup>11</sup>. Thus, gender is separate from, but related to, the concept of sex. What becomes key is distinguishing the relationship between the two – sex and gender are analytically distinct.<sup>12</sup>

Three aspects of gender are introduced in this handbook: what is gender? What is gender equality? What is a “pragmatic approach” to gender in negotiation and mediation?

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10 Dietz, M.G. (2003) 'Current Controversies in Feminist Theory', *Annual Review of Political Science Journal*, vol.6: 399 – 431, June, p. 401.

11 Ibid.

12 Ibid.

**Understanding gender:** “Gender refers to the socially constructed differences between men and women and the unequal power relationships that result.”<sup>13</sup> Gender affects both an individual’s identity and social relations.

Our personal *identity*<sup>14</sup>, the way we define ourselves, is normally greatly shaped by our gender. Of course our identity is also shaped by our biological body, but there is ample evidence that culturally constructed differences between men and women (in other words “gender”) also greatly shape our identity. For example, in a given culture, there may be social expectations that men should be successful in their career and women should learn housework in school to prepare them for motherhood. These expectations that will shape our identity as “the one who earns money” or “the one who looks after the house” are not determined by biological differences, but by gender. Our gender may be influenced – *but not determined* – by where one is in one’s personal life-cycle<sup>15</sup>, by one’s family and cultural context, one’s political and economic environment and one’s biology. There is an interaction between gender (cultural, political, economic and psychological aspects) and sex (biological aspects) – yet this is indirect and the nature of the interaction is very much debated.<sup>16</sup> Gender thus may affect an individual’s needs, perceptions, values, and behavior.

Gender affects *social relations*<sup>17</sup>, which always also involves questions of *power relations*. Gender may shape the relationships between men and women, and their role in society. In social conflict, this aspect is often at the forefront, in terms of how societies’ gender role attribution leads to discrimination against one of the genders.

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13 Women’s Initiative for Gender Justice, *Clarification of Term ‘Gender’*. [www.iccwomen.org/resources/gender.html](http://www.iccwomen.org/resources/gender.html) accessed at 18. September 2015.

14 “Gender is a person’s inner identity as feminine or masculine as distinct from possessing a female or male body. Gender is historically contingent and cannot be represented as somehow “transcendent” of the culture where its particular “style” is situated”. Rowland, S. (2002) *Jung: A Feminist Revision*, Oxford, Malden: Blackwell Publishers, p. 176.

15 Carol Gilligan shows how gender characteristics may change during the life-cycle of an individual. In her North American culture, boys are expected to become independent and “tough” (the initiation often happens at about 5 years of age), and girls are expected to sacrifice themselves for relationships (the initiation often occurs during puberty). Thus girls tend to start adult life with more “relatedness” qualities, and tend to work on developing independence qualities, and boys start adult life with more independence qualities, and tend to work on developing relatedness qualities. Both men and women, when developed, show a high degree of balance between independent relatedness and related independence. Gilligan, C. (1982) *In a Different Voice: Psychological Theory and Women’s Development*, Cambridge, Massachusetts, London, England: Harvard University Press.

16 Samuels, A. (1986) *Jung and the Post-Jungians*, London and New York: Routledge.

17 “Gender should be defined as the social construction of social relations between ‘women’ and ‘men.’ Reimann, C. (2004), ‘Gender in Problem-solving Workshops: A Wolf in Sheep’s Clothing?’, *swisspeace Working Paper*, p. 7. [www.swisspeace.ch/fileadmin/user\\_upload/Media/Publications/WP3\\_2004.pdf](http://www.swisspeace.ch/fileadmin/user_upload/Media/Publications/WP3_2004.pdf)

Gender is culturally<sup>18</sup> shaped, which means that our individual gender identity and relations are shaped by the social group that we are part of. Thus it changes over time and space. Therefore it does not make sense to speak about universal gender qualities. However, it does make sense to speak about gender qualities within a given social group and in a specific phase of history. Furthermore, even within the life-history of an individual, the gender qualities affecting conflict behavior, negotiation, and mediation may change. This means it does not make sense to say: “women are more relationship-oriented, and men are more assertive and independent,” but it does make sense to say: “in North America in the latter half of the 20<sup>th</sup> Century, women are more relationship oriented, especially in the first half of their life. In the same context and period, men tend to be more assertive and independence oriented.”<sup>19</sup> Furthermore, there is empirical evidence that the intra-gender differences can be greater than the inter-gender differences. For example the difference between the negotiation and mediation style of two individual men may be greater than that between the average man and the average woman.

**Understanding gender equality:** So far we have looked at gender as an analytical category. Once someone has seen with fresh eyes what they did not see before, there are often implications for action, but the first step is recognizing this. However, it is often important to go beyond gender analysis to also look at the *normative* (gender equality) and *practical effectiveness* (how does gender equality lead to more sustainable peace) considerations.

Advocates of gender equality and feminism struggle against patriarchy, against societies dominated by men (see Fig. 3). The quote in Figure 3 by a Roman Catholic abbot may be seen as stereotyping or “essentializing” men – but the starkness of the message serves as a useful wake-up call to see how societies dominated by masculinity tend to be oppressive. The argument is not that societies dominated by women would be fairer, but that equal opportunity for both women and men is likely to lead to fairer societies for all people involved. It goes beyond analysis as it has a normative angle to it. An example of this type of thinking can be found in the “transformative feminist

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18 Culture can be understood as “socially inherited, shared, and learned ways of living possessed by individuals by virtue of their membership in social groups.” Avruch, K. (2002) *Culture and Conflict Resolution*, Washington D.C.: USIP Press, Chapter 14.

19 No direct quote, but the idea is based on ideas outlined in Gilligan.

### Figure 3: The Problem of Patriarchy

“Men have always dominated and masculinity has at all times and in all places usurped the feminine. Certainly, the patriarchal society of the last two-to-four-thousand years, with its excess of male power and energy, has been responsible for many of the world’s present problems: ruthless pursuit of power, destructive exploitation of the natural world, nuclear weapons, violence between nations, denigration of women, child abuse, racial oppression, unbridled competitiveness and untrammelled materialism.” Hederman, M. P. (2010) *Underground Cathedrals*, Dublin: the Columba Press, pp.17–18.

school” that questions both patriarchy and neoliberal macroeconomic structures.<sup>20</sup>

There are at least four issues related to gender equality: 1) gender based violence, 2) limitation of roles based on gender (e.g. no women in politics, no men in child caring), 3) separating men and women (e.g. public toilets, prisons, unisex education, separation of women and men in religious, public or private space), and 4) fundamentally questioning the patriarchal and neoliberal values that shape our society (i.e. transformative school). While there is large consensus to avoid gender-based violence, the question of which roles men and women are allowed to take on is hotly debated in most societies<sup>21</sup>. What men and women can do together and what they cannot is also often culturally disputed – often with traditional or religious actors seeking a greater separation of the two. Fundamentally questioning patriarchal and neoliberal values of society may also be strongly debated – especially by those who benefit from the system.

Feminists (e.g. who “struggle for justice for women and the transformation of society”<sup>22</sup>) and advocates of gender equality may refer to one or all of these dimensions – but the confusion of the dimensions can lead to misunderstandings and conflict. Many advocates of specific gender roles and clearer separation of sexes, for example, do not feel as though they are endorsing gender specific violence (they probably argue that they are minimiz-

20 Baksh, R. and Harcourt, W. (eds.) (2015) *The Oxford handbook of transnational feminist movements*, New York, NY: Oxford University Press.

21 Köppel, R. (2009) “Mütter”, *Weltwoche* 29, [www.weltwoche.ch/ausgaben/2009-29/artikel-2009-29-editorial-muette.html](http://www.weltwoche.ch/ausgaben/2009-29/artikel-2009-29-editorial-muette.html)

22 Description of Mary Grey about feminist theology, in Grey, M. (1999) “Feminist Theology: a Critical Theology of Liberation”, in: Christopher Rowland (ed.) *The Cambridge Companion to Liberation Theology*, Cambridge: Cambridge University Press, p. 89.

ing it), while some feminists may feel that not allowing women into politics is a form of violence.

**Understanding the pragmatic approach:** At the same time, going beyond normative arguments, there are also *pragmatic arguments* of effectiveness. Efforts to increase the representation and meaningful participation of women in peace negotiations have witnessed the emergence of two approaches: 1) a normative approach largely based on rights; and 2) a pragmatic approach largely based on a conflict transformation perspective. Historically, the Women, Peace, and Security (WPS) agenda emerged not only from the experiences of women in conflict, but also from interactions between women's rights activists, feminist interventions in security and conflict transformation, and the field of peacebuilding. Thus, the WPS agenda can include gender and rights-based normative overtones which guide the resulting advocacy and policies. In contrast, the pragmatic approach touts that the increased participation of women results in more efficient and effective peace processes. There is empirical support that peace processes that are more inclusive of women are more effective and sustainable.<sup>23</sup> Women not only have a right to participate in negotiations – they also make up half of the constituencies that conflict parties represent. This unique knowledge and experience can enrich the arguments of negotiators, resulting in an agreement that is more implementable and sustainable. It can also result in more support and participation from constituencies during the implementation phase of a peace process.<sup>24</sup> The evolution of the WPS in policy and practice has seen a trend towards the pragmatic approach, but much of it is still heavily based on the normative framework surrounding gender.

Coming from a mediation perspective, the general line we follow in this handbook is to use pragmatic arguments to try and convince both men and women of the benefits of gender equality, rather than imposing norms on people, or pretending that gender differences (which are culturally shaped) should just be ignored. Often agents of change from within a society can do this in a more effective and culturally-sensitive way than outsiders.

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23 Nderitu, A. and O'Neill, J. (2013) *Getting to the Point of Inclusion: Seven Myths Standing in the Way of Women Waging Peace*. Washington, DC: The Institute for Inclusive Security and Paffenholz, T. (2015) *Beyond the Normative: Can Women's Inclusion Really Make Better Peace Processes?* Policy Brief, Geneva, Switzerland: The Centre on Conflict, Development and Peacebuilding.

24 Palmiano, J. (2014) *Mediation Perspectives: Fighting 'Feminist Fatigue'*, <http://isnblog.ethz.ch/conflict/mediation-perspectives-fighting-feminist-fatigue>

In a nutshell, the answer to why gender is important for mediation is because: 1) gender may affect actors (e.g. communication style, conflict behavior, negotiation and mediation style), 2) gender may affect the topics negotiated (e.g. security, power sharing, economy, social issues), and 3) gender may affect various aspects of process design (e.g. participation, venue, logistics, goal etc.). The exercises seek to stimulate reflection on how gender affects actors, topics and process design in mediation, by sharpening our analysis (gender analysis), reflecting on our norms (gender equality) and encouraging more effective mediation processes (pragmatic approach to gender in peace and security).

## Didactics

Besides the question of what participants learn in a course, the key question is *how* they learn it, and how this affects retention of knowledge and information, motivation and the ability to bridge the theory-practice divide. People require different learning methods and retain information differently depending on context, how they acquire it, and whether the relevance of the knowledge is made clear.<sup>25</sup> Exercises are sometimes critiqued as being a slow method of transferring new information, and trainers may be tempted to overload participants with information, leaving out the examples and exercises. Yet exercises are vital to help participants internalize and retain the information. If designed and implemented well, exercises can also increase participants' motivation and self-reflective capacity. Through the process of "doing", participants can better link the new information with their existing knowledge and skills.<sup>26</sup>

For trainers, it is often useful to think of three questions (of increasing difficulty) when conveying a specific concept, topic or theory: 1) what is the

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25 "...for successful learning experiences, students need to experience a variety of instructional methods and that direct instruction needs to be accompanied by methods that further student understanding and recognize why what they are learning is useful." Lalley, J. and Miller, R. (2007) 'The learning pyramid: Does it point teachers in the right direction?' *Education and Information Technologies*, 128(1), pp. 64–79. Quoted by Jones, D. The learning pyramid: true, false, hoax or myth? <https://davidtjones.wordpress.com/2009/10/11/the-learning-pyramid-true-false-hoax-or-myth/> accessed at 18. September 2015.

26 Natasha, G. (2015) *Inside the Box: Using Integrative Simulations to Teach Conflict, Negotiation and Mediation*, CSS Mediation Resources, Center for Security Studies ETH Zurich, [www.css.ethz.ch](http://www.css.ethz.ch). The "learning-doing-reflection" circle may also be helpful for some, see David Kolb's experiential learning cycle [www.simplypsychology.org/learning-kolb.html](http://www.simplypsychology.org/learning-kolb.html) accessed at 18. September 2015.



theory, concept, or approach? 2) how can it be applied to a specific case? 3) how can it be communicated and understood by participants, and tailored to their specific context and prior expertise?<sup>27</sup>

There are different types of exercises that are frequently used in negotiation and mediation trainings:

- *Warm-ups*: Warm-up exercises are brief exercises (e.g. 5–15 minutes) that are used to break the ice or re-energize participants after the lunch break. They are often the easiest type of exercises, as the playfulness aspect is often more significant than the educational aspect. However, many warm-up exercises also include an element of learning, and certain gender issues can also be included into a warm-up in a “light footprint” manner.
- *Role plays*: Role plays vary greatly in purpose, design and length. They all involve participants putting themselves in the shoes of an actor, and working along the role play instructions from the perspective of the assigned actor. At its simplest, a role play may involve two parties and last 30 minutes, but more complex role plays can have more than 20 different roles and carry on for more than two days. Role plays are frequently used in negotiation and mediation trainings as they allow participants to experience conflict dynamics and test skills in a safe but realistic environment. Care must be taken not to caricature real life actors and to only use role reversal (i.e. a conflict party plays her or his opponent) if the participant is willing and only if the role play is well-designed and managed.<sup>28</sup> Relating to gender, role play can be used where women play men, or men play women, in order to get a feel for the different role. Normal negotiation and mediation role plays can also be used with gender-disaggregated teams, and the debriefing may show some gender differences in how the teams approached the case.
- *Text analysis*: Text analysis involves giving participants a text with certain questions to answer based on the reading. Completing the questions forces the participants to actively engage with the reading material, thereby resulting in better retention of the information. Easy to prepare, text analysis is useful for concepts that are more intellectually oriented, in contrast, for example, to skills training. Regarding gender, text analysis may include giving participants a case study or an excerpt of a peace agreement, with

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27 Presented by Julian T. Hottinger, 2013, Bern.

28 Natasha, G. (2015) *Inside the Box: Using Integrated Simulations to Teach Conflict, Negotiation and Mediation*, CSS Mediation Resources, Center for Security Studies ETH Zurich.

questions guiding them on what to look for in the text. Examples of questions could include whether different roles and needs of men and women are mentioned and if not, where they should be mentioned.

- *Multi-media:* Audio or video clips often help people get a feel for a case emotionally. Various questions or exercises can then be built on the film clip. Generally, a longer video clip (10–30 minutes) tends to be more effective than numerous short clips.
- *Socio-metric exercises:* Socio-metric exercises involve participants moving around the room, and are very useful for visualizing issues. For example, one can use a room to indicate a scale: one side of the room starts at 0 (meaning “no conflict”) and the opposite side of the room ends at 10 (meaning “violent conflict”). After reading out various situations (such as “wife shouts at husband”, “25 killed in riots”, “politician kicks opponent politician in parliament”, “boy takes ball from school mate and runs away”, etc.) the trainer can ask participants to position themselves along this scale depending on whether they view various situations as a “conflict” or not. Related to gender, one could ask participants before the exercise how they would rate their knowledge of gender and mediation (0 = “not at all”, 10 = “excellent”) and then repeat this after the exercise.
- *Art-based exercises:* There is a growing field of training exercises that use art in negotiation and mediation training. They can help participants learn and experience reality on an emotional, intuitive level that is often difficult in more mental-oriented exercises. Drawing, moving ones hands or body, pantomimes, or simple sketches can all be used to visualize or experience a certain reality. Arts-based approaches are generally more common in conflict resolution work in non-Western cultures.
- *Case studies:* It is often very useful to work with real case studies, especially for people who know the case well. Various issues and questions can be examined in light of the given case, helping participants work and prepare for real life situations.

Ideally a variety of exercise formats are used and certain exercises combine the different categories presented above. Certain participants also have preferences for certain types of exercises, so the participant selection affects the selection of exercises.

For every type of negotiation and mediation training – gender-sensitive or not – there are some basic points to keep in mind<sup>29</sup>:

- *Goal*: What is the goal of the training, and has it been clearly communicated to the participants (e.g. on a flip chart or hand out)?
- *Program*: Is the program communicated and is it linked to the goal? Is there a clear “red thread” through the course? This means the participants are guided in the same way as if one walks into a cave and traces their way with a red thread to allow them to find their way back.
- *Participants and trainers*: How have participants and trainers been selected? What is the group constellation? Is gender a specific criterion for selection (often a 50/50 balance is aimed for, but 30/70 is seen as acceptable)? What group size does one aim for (it is advisable to keep the number under 25, because above 25 exercises can get rather cumbersome in plenary)?
- *Expectations*: Have the participants’ expectations for the course been collected and reflected back to the participants? Generally this helps to make sure the goals and the program correspond to what the participants are really looking for.
- *Guidelines*: Are the guidelines of the course clear and accepted by the participants? Guidelines may include questions of information management (Chatham House Rule<sup>30</sup>, confidentiality etc.), time awareness, use of mobiles and cameras, definitions of informal and interactive<sup>31</sup>.
- *Venue*: The venue has a great impact on the training: is the plenary large enough? Are there side rooms for smaller group exercises? What does the seating arrangement look like? Does one have enough time before the training to view the venue and change the seating arrangement if desired?
- *Gender and cultural custodian*: It may be a useful idea to appoint a culture and a gender custodian from amongst the participants. This role can rotate every day. The task of the custodian is to be aware of issues related to culture or gender during the day. The custodian reports back to the plenary at

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29 For the impact of training for peacebuilding, see also Sprenger, D. (2005) *The Training Process: Achieving social impact by training individuals? How to make sure that training for conflict transformation has an impact on conflict transformation*, Berghof Foundation, [www.berghof-foundation.org/fileadmin/redaktion/Publications/Handbook/Articles/sprenger\\_handbook.pdf](http://www.berghof-foundation.org/fileadmin/redaktion/Publications/Handbook/Articles/sprenger_handbook.pdf)

30 Chatham House Rule: “When a meeting, or part thereof, is held under the Chatham House Rule, participants are free to use the information received, but neither the identity nor the affiliation of the speaker(s), nor that of any other participant, may be revealed.” [www.chathamhouse.org/about/chatham-house-rule](http://www.chathamhouse.org/about/chatham-house-rule) accessed at 18. September 2015.

31 This is often used in a workshop with participants (e.g. diplomats) that may be used to formal, “stiff” settings. Explaining that the workshop is “informal and interactive” can help make people more relaxed and more interactive during the sessions.

the end of the day or the next morning. This gender custodian should not be seen as a replacement of a thorough assessment of how gender comes up in various topics and sessions. It is, however, one way of at least keeping an eye on gender so that one can flag questions as they arise.

- *Preparation or follow-up:* What other courses or experiences have the participants had before your course, what are possible follow-up activities?
- *Reader:* Many trainers provide a course reader, either for further reference, or for some basic preparation before the course. Generally, one cannot assume that participants have read the reader before the course.
- *Evaluation:* One of the most effective ways of improving training courses is to get feedback from participants. This can take the form of verbal feedback (e.g. by 2–3 individuals for 10 minutes at the end of each day), as well as written feedback (daily and at the end of the course).

When running a specific exercise there is often a moment of chaos when an exercise is introduced and participants have to start working. This can be minimized by observing the following points:

- *Goal:* What is the learning goal of the exercise? Some exercises have a “surprise” element that would be given away by stating the goal. However, in general terms and without giving away the surprise element, it is generally useful to state the purpose, e.g. “Learn and practice various communication skills.”
- *Instructions:* Generally, it is helpful to provide written instructions of what is expected from participants, either on a flip chart, PowerPoint and ideally also as hand-outs if instructions are more complex. Even if one clearly and slowly explains the exercise, many people like a written paper to guide them. In some cultures, however, people prefer verbal over written instructions, which takes more time.
- *Phases:* Most exercises, especially role plays, have a preparation phase, the phase of actually running the exercise, and the debriefing, lessons learned, or “harvesting”<sup>32</sup> phase. There is a tendency to spend too little time on the preparation and debriefing phase.
- *Culture-sensitivity:* When working in a foreign cultural context, trainers are well advised to co-train with locals and to also check with locals on the cultural sensitivities an exercise may inadvertently touch upon.

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32 Term used in arts-based approaches in conflict transformation, see LeBaron, M. (2011) ‘Creating Shifts: Using Arts in Conflicts with Religious Dimensions’, in Mason, S. and Squaitamatti, D. (eds.) *Politorbis “Religion in Conflict Transformation”*, No. 52, Bern: Swiss Federal Department of Foreign Affairs (FDFA).

## Putting it all together

There is a conceptual intersection between the three approaches discussed above, that we highlight before clarifying the structure of this handbook:

### Conceptual Intersection

There is a natural conceptual intersection between mediation, gender equality, and interactive didactics. All three approaches struggle against the ideas of patriarchy and paternalism which adopt the “I know what is right for you” or “I seek power over you” argument. All three approaches seek to improve the participation and consensus orientation of decision making and learning.

Mediation is a method of assisting conflict parties to seek a mutually acceptable agreement, thus it aims at consensus, rather than having one side dictate the outcome. If there are more than two actors, mediators will generally seek consensus rather than using the majority vote method, as it tends to side-line minorities and often does not allow for the interests and concerns of actors to be discussed. Gender equality seeks justice for women and men, and seeks to fight against male-dominated societies and politics. A short-sighted form of feminism can be understood as fighting for equal opportunities for women, so that they can take on roles of men, without ever questioning the patriarchal values which shape societies. A far-sighted or transformative form of feminism, however, seeks equal opportunities for women as well as questioning the patriarchal values that shape society.<sup>33</sup> In this line of argument, far-sighted feminism is also participatory and consen-

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33 This follows the “transformative feminist school” as well as the “conflict transformation” approach that seeks changes in the personal, relationship, structural and cultural spheres conflict transformation (see: Lederach J.P. and Maiese, M. (2009) “Conflict transformation: A circular journey with a purpose” in: *Conflict transformation: Three lenses in one frame*, Uppsala: New Routes, A Journal of Peace Research and Action). It also goes in line with the following distinction (translated from the original German) from Zygmunt Bauman: “There are two schools of thought in feminism. The first one argues that women should be made the same as men. Women should serve in the army and should be allowed to go to war. Feminists in this school of thought ask: Why is it not allowed for women to kill other people, as men are allowed to? The other school of thought argues for making the world more feminine. Everything was made by men for men, for example, politics and the military and many things that do not work today, stem from this. Equal rights: for sure. But should women also follow the values that were created by men?”. Original German: “Es gibt zwei Strömungen im Feminismus. Die eine ist, Frauen von Männern ununterscheidbar zu machen. Sie sollen in der Armee dienen und in den Krieg ziehen können; und sie fragen: Warum ist es uns nicht gestattet, andere Leute zu erschliessen, wie das die Männer dürfen? Die andere Strömung ist, die Welt femininer zu machen. Das Militär, die Politik, alles, was geschaffen worden ist, ist von Männer für Männer. Vieles, was heute falsch läuft, kommt davon. Gleiche Rechte, sicher. Aber sollen die Frauen nun auch Werte folgen, die von Männern kreiert worden sind?”. Bauman, Z. ‘Die Welt, in der wir leben’, von Peter Haffner. *Das Magazin* Nr. 27. 2015.

sus oriented. Interactive didactics, finally, also argues against the predominance of prescriptive didactics, calling for more interactive, participatory, and elicitive learning methods. Similar to mediation, where the answer does not rest with the mediator but the mediator is seen as the one to help the parties find solutions that fit their problem, elicitive learning also assumes knowledge rests with the participants, and the trainer is more to be seen as a “learning coach” rather than as a teacher, helping participants reflect and tap into their own insights and learning experiences.<sup>34</sup>

In a nutshell, what we are trying to do in this handbook is to provide exercises that lead to reflections about how to make decisions in conflict situations more participatory and consensus oriented. At the same time we are not naive, and do not pretend that all processes can be totally participatory and that full consensus can always be reached, especially when dealing with large groups, communities, or even entire countries. Inclusive decision making does not necessarily mean getting all people around one table, it may mean designing a process that involves leaders who are representative of various constituencies and perspectives, and getting these “representative leaders” to decide jointly on the issue.<sup>35</sup> There are also other ways for people to influence decisions, even if they are not at the table and they do not shape the process through representative leaders.<sup>36</sup> Elicitive learning methods are needed, but should be seen as complementary to prescriptive approaches rather than a replacement for them.<sup>37</sup> Thus the goal of this handbook is to move in the direction of greater participation and consensus orientation in a realistic manner, counter-balancing the predominance of patriarchal values that often dominate our way of doing things.

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34 For more on the balance between elicitive and prescriptive learning, see Lederach, J.P. (1995) *Preparing For Peace: Conflict Transformation Across Cultures*, Syracuse, New York: Syracuse University Press.

35 Point made by Stephan Martineau on decision making processes with 50 adults in a co-housing project in Nelson, Canada. One interesting criteria to choose “leaders” for decision making in this co-housing project was that they were not either totally for or totally against a specific issue (e.g. allowing dogs in the village), by getting “leaders” who understood the various extremes of the argument (no dogs at all, dogs everywhere and at all times) but who were themselves not attached to one of these extreme positions. The middle ground leaders came up with very balanced decisions. For each issue, the representative leader appointed to make the decision changed. Interviewed by Simon Mason, 11 July 2015, Eutal, Switzerland.

36 For ideas how to combine different models of inclusivity, see Paffenholz, T. (2015) *Results on Women and Gender from the Broader Participation and Civil Society and Peacebuilding Projects*, Centre on Conflict, Development and Peacebuilding (CCDP), Briefing Paper.

37 Lederach, J.P. (1995) *Preparing For Peace: Conflict Transformation Across Cultures*, Syracuse, New York: Syracuse University Press.

## Structure of the handbook

This handbook uses the three key aspects of mediation (actor, content, and process) to structure the various didactic exercises that are elaborated below. For each of these three mediation aspects, some of the various gender dimensions (identity, social relations) are explored – without in any way seeking to be comprehensive. The questions we seek to address through the exercise include the following:

1. *Actors*: Who are the actors and what negotiation skills and mediation techniques do they use in a peace negotiation? How are these influenced by gender, identity and social relations (which includes needs, roles, perceptions etc.)?
2. *Topics*: What are the needs, vulnerabilities, roles, values and perceptions of men and women related to security, justice, economy, ecology, and political power sharing? How different are those needs and roles and how should they be addressed correspondingly in peace processes? How are men and women affected by these issues in different phases of conflict and in peace making?
3. *Process*: How do gender aspects shape process questions? Who is involved? How is the goal set? Where do the talks take place? How much time do the meetings take? What decision making approaches are used? How are the talks financed? How do you work your way around patriarchy, history, and culture without reinforcing (negative) stereotypes and perceptions of different roles men and women play?

**Figure 4: Summary of gender questions related to the mediation sections of the handbook**

These questions can be used by trainers to get a first idea of what gender related questions may come up in different fields of negotiation and mediation training. More specific questions and aspects are discussed in the blocks below.

Block	Mediation Issue	Gender Dimension
Block I: Actors: Basic Negotiation and Mediation Skills	Understanding gender	<ul style="list-style-type: none"> <li>- What is gender?</li> <li>- How is the concept of gender understood in different contexts?</li> <li>- How do individual and personal experiences and knowledge shape one's understanding of gender in different contexts?</li> </ul>
	Conflict behavior	<ul style="list-style-type: none"> <li>- Do men and women behave differently in conflict contexts? If so, how?</li> <li>- How does gender influence conflict behavior?</li> <li>- Does gender-specific behavior change in different phases of conflict? If so, how?</li> </ul>
	Negotiation and mediation style and skills	<ul style="list-style-type: none"> <li>- How do gender attributes (e.g. emotionality, rationality) affect how you communicate?</li> <li>- What are one's personal strengths and weaknesses as a communicator? How far are these qualities affected by gender?</li> <li>- How does your gender affect your negotiation or mediation style? How can you diversify your repertoire?</li> </ul>



Block	Mediation Issue	Gender Dimension
Block II: Topics in Mediation Processes	<b>Security</b>	<ul style="list-style-type: none"> <li>- How do the various security arrangements include gender?</li> <li>- How do local gender norms impact the opportunities offered to women ex-combatants and support staff in the post-conflict reintegration process (i.e. professional re-training, new security structures)?</li> <li>- How do you assure that potential financial support for ex-combatants and support staff will benefit all family members equally and can female ex-combatants access their share of financial support independently?</li> </ul>
	<b>Power-sharing</b>	<ul style="list-style-type: none"> <li>- Who has access to political power?</li> <li>- What are the barriers to participation for men and women? What discourse keeps them from power structures?</li> <li>- How can gender questions be introduced in a culturally-sensitive manner that respects local ownership?</li> </ul>
	<b>Economy, wealth-sharing and the environment</b>	<ul style="list-style-type: none"> <li>- How far is there an opportunity in peace negotiations to get new land, property and inheritance rights for women? Could these be at odds with some cultural norms of inheritance?</li> <li>- How far does gender influence who has access to resources?</li> <li>- How far do economic efforts to employ ex-combatants also consider female combatants and combatant support staff?</li> </ul>
	<b>Normative frameworks, justice, human rights (HR) and dealing with the past (DwP)</b>	<ul style="list-style-type: none"> <li>- What are the roles of women and men related to justice arrangements (legal and non-legal)?</li> <li>- What are the different needs and views of women and men related to the justice, human rights and dealing with the past (DwP) provisions in a peace agreement?</li> <li>- What are other aspects of justice, human rights, and DwP that are affected by gender beyond the normal “women are victims” discourse?</li> </ul>
	<b>Socio-cultural issues</b>	<ul style="list-style-type: none"> <li>- How is gender understood in different cultural and societal contexts?</li> <li>- How does the culture vs. gender sensitivity balance arise in different conflict contexts?</li> <li>- How are questions of gender related to deeply felt value systems in different societies?</li> </ul>

Block	Mediation Issue	Gender Dimension
Block III: Process Design	<b>Conflict analysis</b>	<ul style="list-style-type: none"> <li>- Who is affected by the conflict? Are there gender-based differences in the way actors are affected once information is disaggregated by gender?</li> <li>- What does a gender analysis of conflict include and not include?</li> <li>- How has the conflict changed gender roles in society?</li> </ul>
	<b>Multi-track, informal peace processes</b>	<ul style="list-style-type: none"> <li>- How are the actors (women and men) included in the peace processes at the Track 1, 2 and 3 level?</li> <li>- How are they selected and what decision making power do they have?</li> <li>- How can women's participation in peace processes be fostered in a constructive manner?</li> </ul>
	<b>Formal Track 1 processes</b>	<ul style="list-style-type: none"> <li>- How can women be included in negotiation and mediation teams in an effective manner considering that in many contexts this exclusion on Track 1 level reflects the reality in their respective societies (i.e. women are not in power structures and hence not at the table)?</li> <li>- How can international actors work constructively towards greater inclusion of women in negotiation and mediation teams?</li> <li>- How can the issues of women and men be mapped so as to shape the process design?</li> </ul>

### 3. Exercises Block I: Actors in Mediation: Gender, Conflict Behavior, Communication, Negotiation, Mediation Styles and Skills

To become effective negotiators and mediators, women and men need to become aware of their conflict behavior, as well as of their particular style of negotiation and mediation. While the general principles and skills of negotiation and mediation are simple, a great deal of training and effort is needed for women and men to become aware of their individual strengths and weaknesses, to then work on these, and to internalize effective approaches. The individual strengths and weaknesses of a negotiator or mediator are affected in part by gender, which is the reason why this topic needs to be explored and brought to light in negotiation and mediation trainings.

The more diverse your repertoire of styles is as a negotiator or mediator, the more effective you will be. Thus, the purpose of becoming aware of how gender affects your conflict behavior, negotiation and mediation style is to build on your strengths and work on your weaknesses – especially those that are limited by your gender. This is the purpose of the subsequent exercises. However, before getting there, we include some very simple exercises to clarify what gender and gender inequality is, as this understanding is needed for all of the subsequent exercises.

#### 3.1 Understanding Gender

If people have a good understanding of what gender is and how it affects their lives, there is no need for the following exercises. However, in situations where this is unclear, or understood intellectually but not emotionally, it may be useful to spend some time clarifying basic points about gender, before looking at how it affects our conflict behavior, negotiation and mediation style in the subsequent sections.

## 1. Exercise: What is Gender?

Goal:	Challenge participants to see that our own gender awareness is socially and culturally constructed and is not biologically determined
Gender dimension:	Gender identity
Mediation dimension:	Conflict behavior
Didactic exercise type:	Warm-up
Length:	Ca. 20 minutes
Source:	Irene Santiago. Exercise written up by Anna Hess

### Background

Our gender identities are culturally constructed. By challenging participants to go down memory lane and remember when they first realized they were boys or girls, one is able to show that culture is not absolute and has been socially constructed and inherited. This personal approach to “what is gender” is often more emotionally powerful than reading a definition of gender and having an intellectual debate about it.

### Instructions

- Form groups of 3 to 4, depending on the size of the entire group.
- Ask participants to take a few minutes alone to remember when they first consciously realized they were a boy or a girl, and what made them believe they belonged to a respective gender.
- Within the small groups, spend 10–15 minutes of reflection and discussion, with the following questions:
  - How did they learn to be boys or girls, or women and men?
  - What activities were they taught to regard as appropriate for being a girl or a boy?
  - What songs and stories were they told to shape and form them as girls or boys?
  - How far did their early experience of being a boy or girl also relate to what is acceptable conflict behavior?
  - On growing older, have they also rejected certain gender behavior patterns?

### Debrief

- Show the participants that gender is socially and culturally constructed, influenced by our biological sex, but also largely independent of our

biological differences. There might be a need to go into the difference between gender and sex, if it has not been tackled in that particular group yet.

- Show that behaviors and activities are not God-given and are acquired at an early age unconsciously and are hardly challenged, being perceived as part of an inherent culture.
- Caveat: Be aware of the difficulty of challenging people's inherent values and cultural perceptions. There needs to be an atmosphere of trust in a group to do this in a constructive manner. To some participants, questioning their gender awareness and hence culture, might be threatening, and will only lead to stereotyped answers if there is no trust and safe space in the room. In some contexts, gender is rarely questioned or reflected on as it is considered an absolute value system.

## 2. Exercise: Aliens

Goal:	Explore the biological and sociological differences between men and women and to introduce the concept of gender
Gender dimension:	Gender identity and relations, including power relations
Mediation dimension:	Conflict behavior
Didactic exercise type:	Warm-up
Length:	Ca. 10–15 minutes
Source:	Rachel Gasser, and Gal Harmat. Exercise written up by Julia Palmiano Federer

### Background

Understandings of gender change in different cultures and over time. There are also individual differences of understanding within the same culture. This exercise explores the diverse understandings in a playful way, showing diversity of experience and concepts as well as emotional experiences related to gender.

### Instructions

- Tell the group that an alien has just landed on earth and has absolutely no idea what the concept of gender and sex is.
- Appoint one person to explain the difference between men and women to the alien.
- Appoint an additional person for support if necessary.

## Debrief

- Address both the physical and sociological differences between men and women if not done so already.
- Discuss perceptions surrounding gender and sex.
- Explain the concept of gender and sex and the difference between them.

### 3. Exercise: Bechdel Test – Recognizing Gender Inequality

Goal:	Gain a sense of gender inequality using the simple three-step Bechdel test
Gender dimension:	Gender identity
Mediation dimension:	Conflict behavior
Didactic exercise type:	Introduction, Warm-up
Length:	Ca. 10 minutes
Source:	Cartoon: Bechdel, A.(1986) 'The Rule' <i>Dykes to Watch Out For</i> , Firebrand Books, 1. October. Exercise written up by Valerie Sticher

## Background

We are often unaware of how our perception of gender relations is shaped by mainstream media. The following test was developed by Alison Bechdel in the 1985 comic strip “Dykes to watch out for”, titled “The Rule”. It puts forward three simple criteria to measure gender biases in movies.

To pass the Bechdel test, i.e. to prove that it does not amplify clichés or oversimplify gender relations, the movie has to:

1. “have at least two women in it, who
2. talk to each other,
3. about something besides a man”<sup>38</sup>

The test is one simple way of evaluating how women are portrayed in movies.

The basic idea of the test can also be applied to other situations, e.g. what would be a series of three questions to see if women play a key role in a peace process?

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38 Bechdel, A. (1986) 'The Rule' *Dykes to Watch Out For*, Firebrand Books, 1. October. <http://bechdeltest.com>

## Instructions

Ask participants to think of the last film they watched and to apply the Bechdel test. A nice way of introducing the test is to print out the original comic strip and distribute it to participants:



Cartoon: Bechdel, A. (1986) 'The Rule' *Dykes to Watch Out For*. Firebrand Books 1. October 1.

## Debrief

- People present in plenary if the last film they watched passed the Bechdel test
- Discuss in buzz groups why so many films fail the test
- Discuss in plenary what an adapted Bechdel test could look like, in relation to peace processes
- Interesting to know: in Sweden, films must pass the Bechdel test to get an A rating.<sup>39</sup>

39 'Swedish cinemas take aim at gender bias with Bechdel test rating' *The Guardian* (6 November 2013).

#### 4. Exercise: Gender Riddle

Goal:	Show how we are prone to biases and gender blindness
Gender dimension:	Gender relations, bias of perceptions
Mediation dimension:	Conflict behavior and relationship building
Didactic exercise type:	Warm-up
Length:	Ca. 10 minutes
Source:	Old proverbial riddle, tested to measure gender biases by Mikaela Wapman and Deborah Belle, 2013. Exercise written up by Valerie Sticher

#### Background

An old riddle helps reveal how deep-seated gender biases are in everyday life:

“A father and his son are out driving and are involved in a terrible accident. The father is killed instantly, and the son is in a critical condition. The son is rushed to the hospital and prepared for an operation that could save his life. The surgeon comes in, sees the patient, and exclaims, “I can’t operate, that boy is my son!”

Who is the surgeon?”<sup>40</sup>

Research with university students revealed that only around 15% of subjects were able to solve the riddle. Factors such as gender, life experience, political views and social class did not influence whether the respondent considered the option that the surgeon might be female.<sup>41</sup>

#### Instructions

- Distribute pieces of paper with the riddle on it.
- Ask participants to write the answer on the back of the paper, without talking to their neighbors. Give them a moment to reflect on the answer.
- Some participants may have heard the riddle before and know the answer. Ask them to guess the percentage of participants who can solve the riddle successfully.

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<sup>40</sup> Wapman, M. (2014) *Riddle me this*, <http://mikaelawapman.com/category/psychology>

<sup>41</sup> Ibid.



- Collect all papers and read out all the wrong answers anonymously, before telling participants the correct answer (“The mother”).

## Debrief

Ask participants to discuss in buzz groups:

- What does this tell about gender perceptions?
- Were you surprised about the answer? And about other participants’ answers?
- Do you believe that our cultural background shapes our answers? What other factors may determine the answers we provide to this riddle?

## 5. Exercise: Sick Child

Goal:	Explore how our understanding of gender influences our approach to mediation: when to get a third party, and what type of third party
Gender dimension:	Gender relations
Mediation dimension:	Mediation style
Didactic exercise type:	Role play, warm-up
Length:	Ca. 30 minutes
Source:	Stella Mystica Sabiiti. Exercise written up by Simon Mason

## Background

Simple role plays that are played out by a group often reflect some of the styles and approaches that are typical for the specific group. This exercise has been played with an armed liberation movement, with a school class of teenagers, and with a group of peace practitioners. The way it was played reflected the specific group dynamics as well as the questions and approaches the various groups were reflecting on and thus was helpful to trigger a discussion in the group in a fun manner. Key questions the exercise can bring to light are: 1) Is it always good to get a mediator? If the problem can be solved without a mediator, it is generally advisable to do so? 2) Does the mediator impose himself or herself, or does the mediator start by listening to the problem? 3) Does the mediator (i.e. the doctor) work with the parent (i.e. the conflict parties) or does she or he impose a solution on the sick baby?

### **Instructions**

- Ask three volunteers from the group to come to the front. One is to play a baby that cannot talk, one is a parent (leave it up to the group to decide if it is the father or mother), and one is to play the doctor.
- The parent and the baby start playing in front of the group, the baby is ill. The doctor is to stand in a corner of the room, slightly at a distance from the baby and the parent.
- Let the three play out this “universal” situation of sick baby, parent and doctor. Often the parent will try to find out what the problem is and try to solve the illness. If this is not possible, they will phone the doctor to come and help.

### **Debrief**

- What does the parent do? Do they try to solve the problem before getting the doctor, or do they go straight to the doctor? How does the baby express itself, as it cannot talk?
- If the parent asks for the doctor to come and help, how does the parent explain the illness?
- What does the doctor do? Does the doctor listen, or just give a prescriptive therapy?
- Did the group choose a woman or a man to be the parent or doctor?
- Which of the roles were more “feminine” or “masculine”?
- What does the group think about the similarity of illness and conflict, and the idea of when and how to get external help (e.g. a mediator), and how the mediator intervenes?

## **3.2 Conflict Behavior**

We need to understand how gender influences conflict behavior because it directly affects the way we negotiate and mediate. Conflict behavior is the instinctive way we deal with conflict, and it will always shape any “learned” negotiation or mediation styles we gain over time and with training and experience.

## 6. Exercise: Bull-Swan Mapping

Goal:	Become aware of how our natural conflict behavior may be shaped by gender
Gender dimension:	Gender relations
Mediation dimension:	Conflict behavior
Didactic exercise type:	Arts-based
Length:	Ca. 1 hour
Source:	Using existing conflict behavior typologies (please reference the ones you choose to use). Exercise written up by Simon Mason

### Background

There are different typologies of conflict behavior, e.g.

- “Swan” vs. “bull”: “Swans” float around and avoid direct confrontation, being unclear on what they really want, but they can be charming and may help bring a group together. However, they often avoid issues and it is hard to get clarity out of them. “Bulls” seek and enjoy direct confrontation, but often cause more noise and mess than necessary. They are often very clear about issues and obstacles.<sup>42</sup>
- The Thomas-Kilmann conflict modes of competing, avoiding, accommodating, compromising, and collaborating<sup>43</sup>: there is an online questionnaire<sup>44</sup> that can be used by participants (at a cost) to assess what style they tend to use.
- Enneagram typology, in which behavior is classified into: 1) the teacher, who likes to educate others and is oriented towards ideals, 2) the helper, who is motivated by feeling he or she is helping others, 3) the manager, who is often efficient in organizing work, 4) the artist, who focuses on the power of beauty to change the world, 5) the scholar, who is keen to analyze and rationally grasp and structure reality, 6) the loyalist, who is key to sticking to the rules and getting an organization working collectively, 7) the party person, who brings and enjoys fun, 8) the justice and power person, who seeks what is “right” and the power to uphold it, 9) the avoider,

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42 Based on presentation by Julian T. Hottinger, 2013, Bern.

43 Ogunyemi, D., Fong, S., Elmore G., Korwin, D. and Azziz, R. (2010) ‘The Associations Between Residents’ Behavior and the Thomas-Kilmann Conflict MODE Instrument’, *Journal of Graduate Medical Education* [Electronic], 2 (1): pp.118–125. [www.ncbi.nlm.nih.gov/pmc/articles/PMC2931232](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2931232) accessed at 18. September 2015.

44 Thomas-Kilmann Conflict Mode Instrument, [www.kilmanndiagnostics.com/catalog/thomas-kilman-conflict-mode-instrument](http://www.kilmanndiagnostics.com/catalog/thomas-kilman-conflict-mode-instrument) accessed at 18. September 2015.

harmonizer, who may avoid conflict but also find ways to bridge differences.<sup>45</sup> There is an online free assessment tool.<sup>46</sup>

## Instructions

- At its simplest, take a duality of conflict behavior, such as “swan” and “bull”. Post a card with a picture of a bull and a card with a picture of a swan on either side of the room. (A more complicated version of this exercise is to use more complex conflict behavior typologies e.g. Kilmann or Enneagram, with five or nine points in the room where people can gather and discuss but often this is only possible if they have already done the test beforehand).
- Ask participants to stand along the continuum between “swan” and “bull” according to how they see their personal “natural” conflict behavior. If there are clear clusters, ask them to discuss amongst themselves why they see themselves as being more “swan”- or “bull”-like.
- See if there are more men or women on one end of the continuum. Ask individuals at different points along the continuum to explain why they have positioned themselves where they are.
- A second step can be to ask participants to stand along the continuum not according to how they see their own conflict behavior, but how they see the conflict behavior of the parties or party they are working with.
- A possible further step (which may be more delicate) is to get all the people who were close to the swan to move like swans, so they get a physical sense of the style. After a few minutes ask them to stop and start move around the room like bulls. Stop and ask them to reflect on how it feels. Do the same for those who feel they are closer to the bull energy. You can play with the elements, e.g. get everyone to move with their natural style, but to let themselves over time copy others they meet and shift into a new style (the purpose is always to increase ones repertoire of conflict styles).

## Debrief

Back in plenary, further questions can be used to trigger a discussion:

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45 The Enneagram Institute [www.enneagraminstitute.com](http://www.enneagraminstitute.com) accessed at 18. September 2015.

46 Comprehensive Enneagram Quiz, [www.enneagramquiz.com/quiz.html](http://www.enneagramquiz.com/quiz.html) or <http://similarminds.com/test.html> accessed at 18. September 2015.

- In your own culture, or in the culture you are working in, how does gender affect conflict behavior?
- How flexible are conflict behaviors within a gender group?

## 7. Exercise: Multiple Identities

Goal:	Reflect on the fluidity and multiplicity of our own identities. Show how different elements of our identities play out in different contexts. Reflect on the interconnectedness, despite the multiplicity of identity elements and how we draw on multiple sources to create our identity
Gender dimension:	Gender identity
Mediation dimension:	Conflict behavior
Didactic exercise type:	Socio-metric scale, warm-up
Length:	Ca. 30 minutes
Source:	Kamla Bhasin. Exercise written up by Anna Hess

## Background

Our identity, status and power in society are shaped by diverse sources, including our sex, gender, marital status, religion, origin (continent, region, country, and sub-region), economic status, race, caste, ability-disability, sexuality, profession and community affiliation. Our identities are constantly shifting, and in a particular context one identity can become more important than another. Becoming aware of the different factors that shape our identity is useful in raising awareness that we all have multiple identities and multiple sources of identity. This is important, so that if one source of identity is under attack, we can draw upon other sources of identity. For example, if I am in conflict and my gender is being attacked, and my gender is my primary source of identity, I will react in a more defensive and aggressive way than if I am aware of and can draw on other sources of identity, such as my community affiliation. One way of understanding violent behavior is that a person feels their primary source of identity (e.g. gender, religion or ethnic community) is under threat, and they also feel there are no other sources of identity (e.g. being a citizen of the country) that can be used to access security and economic resources. This dynamic, manipulated by certain politicians, seems to have played a role in ethnic clashes in Kenya during the election crisis in 2007–2008<sup>47</sup>.

47 Branch, D. (2011) *Kenya Between Hope and Despair 1963–2011*, New Haven and London: Yale University Press.

## Instructions

Get all human beings to form a circle. In this breakup we see that everyone in the group is a human being. All other identities (except biological differences) are socially created. Now ask the participants to stand according to their:

- Nationality (if it is an international group).
- Region they come from.
- Religion they were born into.
- Religion they believe in now. (Some participants may now say their religion is humanity, or they do not believe in any formal religion now etc. This can lead to a nice discussion, depending on the time available). In countries where there are religion based conflicts, religion suppresses women etc. this categorization can open up issues for discussion.
- Class/caste/ethnicity they were born into. This can be asked if these are important categories and related to the workshop topics.
- Sex (in a mixed group of men and women). In a gender workshop this is the most important categorization as gender inequalities are based on this. These days it has become important to mention intersex and transsexual categories.
- Marital Status. Nowadays we find that many women decide to remain single. This can be discussed further, depending on the time available. Questions that can be raised are: how are single women treated in society, what special problems do they face, what problems do single men face, what problems and privileges do married people have; does marriage and having children mean the same for men and women.
- Partner/spouse and whether their partner/spouse works outside the home? In South Asia we find that spouses who do not work outside the home are mostly women. One can discuss this gendered practice that expects every man to have a job. One can also discuss the difference in the life circumstances and work burden of men who have housewives at home and women who normally carry double the burden of work.
- Percentage of household work – what is the percentage they and their partner does? Normally this brings out the fact that women carry the main burden of household work even when they have jobs outside the home.
- Work e.g. those who work on gender equality, peace, human rights, income generation etc.

Further questions to be posed to participants may include:

- If you are asked whether you are a feminist, who would say yes? This is relevant for a feminist workshop. Here some participants may say they are *not* feminists or they do not know what feminism is. Participants who say they are feminists can be asked what they mean by it. Those who say they are *not* feminists can be asked to explain their objections to feminism.
- Who has already attended gender workshops before? This tells the resource person how to handle a diverse group that has people who have some understanding of gender and others for whom this is a new subject.
- Ability to sing? This exercise can end with a song by participants who sing.

### Debrief

- Show the participants the fluidity of identities and that someone can belong to different groups depending on a particular element of one's identity and the context.
- Show that despite the fluidity of identities and the constant shifting of identities, people cannot act in isolation and have to be aware of the interconnectedness we live in.
- By playing out the fluidity and multiplicity of identities, you show that women as such are not a homogenous group, neither are men, hence the need to avoid the trap of simplification e.g. "all men are violent or all women are peaceful".
- Show that the awareness of multiple sources of identity is in fact key to having resilience in the face of conflict.

## 8. Exercise: Drawing Role of Women and Men in Conflict

Goal:	Visualize participants' perception of the role of women and men in conflict and peace in their own experience
Gender dimension:	Gender identity and gender relations
Mediation dimension:	Conflict behavior of women and men
Didactic exercise type:	Arts-based approach
Length:	Ca. 1 hour for group of 25 people
Source:	Michelle LeBaron. Exercise written up by Simon Mason

### Background

Conflict resolution approaches are culturally shaped, and thus also shaped by a cultural construction of gender. Take an example: conflict resolution

approaches developed in the West tend to be biased towards the rational (and thus limited in their effectiveness). This is part of a wider Western phenomena that is biased to the rational, which in Western culture has often been attributed to the masculine principle. In contrast to the rational approach, arts-based approaches to communication and conflict resolution are slowly gaining traction in the West. While LeBaron points out that this seems new in the West, there have been cases of arts-based approaches to conflict resolution in many other cultures as age old practices (i.e. Nepal, India). The core argument of arts-based approaches is that rational approaches are limited in conflict resolution, and complementary, creative forms of communication are also needed. Arts can help bring diverse perspectives to a process. However, to be effective, they need to be carefully structured, and also require thoughtful and thorough debriefing (including framing, facilitated experiencing, and harvesting). They should be seen as companions to classical, rational oriented approaches, rather than as replacements or alternatives.<sup>48</sup>

The drawing exercise can be used in various ways to visualize a key concept of a course (e.g. “peace”, “dialogue process”, “religion and conflict”), without conceptualizing or rationalizing the experience. In a gender and mediation setting, participants can be invited to visualize how participants see the roles of men and women in conflict and peace, based on their specific experience (or case they are working on).

## Instructions

Ask individuals to draw on a piece of paper one of their images of the role men and women play in conflict (or peace) – based on their specific experience. Do not provide too much guidance on what this means, as the idea is to allow space for them to draw whatever emerges. This can be done while seated in small clusters, though the experience is individual and not collaborative, and the work is done in silence.

## Debrief

- Once everyone has finished, invite small group participants to reflect on their own and others’ images, noticing:
  - whether there are common themes or motifs in the images;

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48 LeBaron, M. (2011) ‘Creating Shifts: Using Arts in Conflicts with Religious Dimensions’, in Mason, S. and Sguaitamatti, D. (eds.) *Politorbis “Religion in Conflict Transformation”*, No. 52, Bern: Swiss Federal Department of Foreign Affairs (FDFA).



- textures, intensities, nuances and other features of the images in relation to gender;
- how participants experienced the exercise itself, i.e. did they find it difficult or easy; interesting or challenging, and why.
- Groups can then summarize their discussions, and a plenary dialogue can follow. In debriefing, it is important to start with the question: “What do you see?” to signal the importance of noticing patterns and relationships in the images rather than moving too quickly to interpretation.

## Variations

A variation of the exercise is to pair up participants: each pair has a piece of paper and one pen. Together they draw their experience of women and men in conflict or peace. As there is only one pen, the picture evolves as a dialogue. Debrief in a similar way as above, noting how turn-taking was negotiated, and whether this had any relationship with the subject of gender roles in conflict or peace.

Another variation is to keep the drawing individual, but to get male participants to draw what “men” do in conflict, and all women to draw what “women” do in conflict. If this is done, care should be taken to critically address stereotypes, and to incorporate social constructivist perspectives to emphasize that men and women are socialized differently across cultures. Also discuss how both men and women are subject to social censure if they violate gendered role expectations in conflict in their cultural settings.

## 9. Exercise: Masculinity and Emotions

Goal:	Reflect on the role of emotions in conflict, and how allowing emotions is shaped by gender
Gender dimension:	Individual relations
Mediation dimension:	Conflict behavior – dealing with emotions
Didactic exercise type:	Text analysis
Length:	Ca. 30 minutes
Source:	Using excerpt from Moore-King B. (1989) <i>White man, black war</i> , Harare: Baobab Books, p. 62–64. Exercise written up by Simon Mason

## Background

In many cultures, it is more accepted for women to feel and express emotions than for men. The question of feeling emotions is also related to our ability to feel pain as well as inflict pain.

## Instructions

Ask participants to read the text on pages 62–64 from “White man, black war”, by Bruce Moore-King. It is good to read all three pages, and to highlight to the participants the following excerpt:

““Do you see the reality, the actual reality behind all the words and phrases about ‘responsible majority rule’, and ‘the preservation of standards’, and all the rest of the undiluted crap we were fed? I’ll tell you what the reality was, the real horror of that situation. It wasn’t the effect on the child’s mother. It wasn’t that child’s mangled body or the ridiculousness in death of his new shoes. The horror was that I felt nothing, absolutely nothing for that boy, his mother, or her grief. The horror was that in order to ‘preserve the standards’, ‘maintain civilized rule’, ‘stop the evils of Communism’, in order to do all this, I had to lose my humanity. Totally.” The soldier straightens up. “I never felt emotion again. Not anger, nor fear, not love, not hate. Nothing, nothing to this day. Do you have any idea, any idea at all, what nothing feels like?” The soldier stands, stumbles away into the night. The girl sits alone, wrapped in darkness, hearing his footsteps fade away.” Moore-King B. (1989) *White man, black war*, Harare: Baobab Books, p. 63–64.

Ask them to reflect on the questions of emotions in conflict.

## Debrief

1. What strikes you in this text?
2. Have you seen this link between having no emotions and being able to inflict pain in other situations?
3. How far does our gender upbringing allow us to feel and express emotions?
4. How do you feel and express emotions?

## 10. Exercise: Monster Game

Goal:	Reflect on the emotional-rational continuum (that in some cultures is ascribed to the feminine-masculine) in conflict. Experience the interaction of emotionality and rationality under attack.
Gender dimension:	Gender identity and gender relations
Mediation dimension:	Conflict behavior – dealing with emotions
Didactic exercise type:	Warm-up
Length:	Ca. 30 minutes
Source:	Bartussek, W. S. (1998) 'Das Namensmonster', <i>Pantomime und darstellendes Spiel – Körperausdruck, Selbsterfahrung, Persönlichkeitsbildung</i> . Mainz: Auflage Matthias Grünewald Verlag. Exercise written up by Simon Mason

### Background

In some cultures emotionality is ascribed to the feminine principle, and rationality to the masculine, e.g. boys are told not to cry, or girls are said to be weaker at math. It is important to discuss and reflect on these cultural conditionings. However, the focus of the following exercise is rather to see how emotions and rationality can interact and be integrated within one individual. The exercise makes the point that both are needed.

### Instructions

- Get everyone to stand in a circle. The rules of the game are: 1) name a person before moving like a monster towards this person, 2) if you are being shouted at by the monster, name another person before being touched by the monster, and 3) only use names of people who are still in the game. Take the following example:
- One person (e.g. Mithra) starts the game by saying the name of one of the other people standing in the circle, and then shouting and behaving like a monster, being very scary, while moving slowly to the person who has been named (e.g. Susan).
- The person whose name has been called has various options:
  - The person named, Susan, says the name of a third person (e.g. Kanaka) before the monster has reached and touched her, and before moving in the direction of the person she has just named. Susan then becomes a monster and moves to the person she named (Kanaka), and the first monster (Mithra) stops and just becomes a normal participant again.

- If Susan cannot think of a name in time, and Mithra touches her shoulder, Susan is out of the game and must leave the circle.
- If Susan starts moving her feet before saying the name of the new person (Kanaka) she is also out of the game.
- If Susan says the name of someone who is out of the game, she is also out of the game.

The exercise is designed so that one has to use one's mental capacity (thinking of a name, saying it before moving) under emotional stress (time pressure, the monster coming your way, remembering people's names, people laughing). The exercise needs careful and strong supervision. If no one gets kicked out of the game, the speed and aggressiveness of the monster can be increased. If people get kicked out too quickly, the speed and aggressiveness of the monster should be reduced. The game can be played until there are just 2–3 people left.

### **Debrief**

- What strategies did you use, what helped (e.g. preparation, not looking directly at the monster)?
- How do you react to emotional attack (e.g. freeze, fight or flight)?
- Why has evolution led to instinctive ways of behaving whilst under attack, and how may these be counter-productive in a negotiation setting?

More generally:

- On the rational-emotional continuum, where would you position your main communication style in relation to others you work with?
- If you are on the emotional end, what can you do to strengthen your rational side?
- If you are on the rational end, what can you do to bring out your emotionality more in your communication?
- How can mediators deal with potential differences in the communication style of men and women?

## 11. Exercise: Power and Voice

Goal:	Reflect on what situational power and rank is, as well as how it is related to gender and how we communicate
Gender dimension:	Gender identity and gender relations, power relations
Mediation dimension:	Conflict behavior
Didactic exercise type:	Warm-up, socio-metric
Length:	Ca. 30 minutes
Source:	Mindell, A. (1995) <i>Sitting in the Fire: Large Group Transformation Using Conflict and Diversity</i> . Portland, Oregon: Lao Tse Press. Exercise written up by Simon Mason

### Background

Arnold Mindell listed various elements of rank<sup>49</sup> or “power” and asked people to grade themselves according to these elements within a group environment. He discovered that the more powerful an individual felt in relation to the others in the group, the more vocal they were in communication. Interestingly, the “power” was relative, i.e. a man may feel powerful in a mixed or male dominated group, but may feel very powerless and thus say very little, in a women-only group or on a topic he knows nothing about.

This background should only be discussed after having completed the exercise as otherwise it will give away part of the point of it.

### Instructions

*Step 1:* Related to the context or case participants are working on, ask them to grade themselves according to rank along the following dimensions with 1 = very little power / rank, 10 = very powerful / high rank:

- Knowledge of security issues in peace processes
- Knowledge of economy in peace processes
- Knowledge of power sharing in peace processes
- Knowledge of justice and dealing with the past in peace processes
- Knowledge of negotiation, mediation, communication skills
- Case specific knowledge, actors and content of the case they live in or work on
- Gender

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49 Mindell understands the term “rank” as “A conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology and/or spiritual power. Whether you earned or inherited your rank, it organizes much of your communication behavior...” Mindell, A. (1995) *Sitting in the Fire: Large group transformation using conflict and diversity*. Portland, Oregon: Lao Tse Press, p.42.

- Institutional access
- Age
- Ethnicity/Nationality
- Race
- Religion
- Economic income

*Step 2:* Form groups of 3–5 people, and discuss the rankings of power. Specifically, ask them to discuss the following questions:

- In dimensions of rank where they see themselves as high power, are they conscious of it in dealing with actors with lower rank?
- How do they communicate with people of lower rank (generally we are more aware and friendly with people of higher rank, than with people of lower rank)?
- How can one voice and express oneself on a topic, even if one has low rank related to this issue?

### Debrief

In the plenary, collect some of the insights from the small group work. Reflect on the rank of gender. What is the social rank of men and women in the cases the participants are working on?

As Arnold Mindell says: “Rank is a drug. The more you have, the less aware you are of how it affects others negatively.” (...) “Rank is not inherently bad, and abuse of rank is not inevitable. When you are aware of your rank, you can use it to your own benefit and the benefit of others as well.”<sup>50</sup>

## 3.3 Negotiation Style and Skills

In the West, negotiation behaviors on the relationship-independence continuum have often been attributed to the feminine and masculine principle respectively. Empirical research by Carol Gilligan in the USA, for example, showed that women tend to be more relationship oriented and men more independence oriented. In negotiation terminology this can be associated with “soft”, relationship oriented versus “hard” bargaining and win-lose

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50 Mindell, A. (1995) *Sitting in the Fire: Large group transformation using conflict and diversity*. Portland, Oregon: Lao Tse Press, pp.49 and 53.

approach. A key question in negotiation trainings is when and how far someone tends to go for the soft or the hard approach, and how far this is affected by gender. Some negotiation models also suggest a clear structure and sequence, while other models are more circular. Is your choice of linear-circular models of negotiation affected by your gender? Within a patriarchal framework, women tend to develop strong relational skills, as with little power to enforce one's needs and views, one develops relational qualities to convince the other of its benefit by appealing to emotions.

## 12. Exercise: Destroyed Planet

Goal	Experience and reflect on how men and women may negotiate differently
Gender dimension:	Gender relations
Mediation dimension:	Negotiation style
Didactic exercise type:	Role play
Length:	Ca. 2 hours
Source:	Asha El Karib. Exercise written up by Simon Mason

### Background

Input on negotiation style could precede or follow this exercise. Also, reflection on individual styles could be linked. Alternatively, an input on gender could be illustrated by the exercise, or the exercise could trigger a discussion, and the concepts and approaches then added on afterwards.

### Instructions

- Explain the scenario to all participants: Men live on planet X and have destroyed it environmentally. There is nothing left, no water and no land, if they stay there, they will perish. They, therefore, seek asylum on another planet, inhabited only by women, where there is still water and land. They will have time to prepare the negotiations beforehand.
- Divide the group into women's and men's groups. Ask them to go into two different rooms, and prepare their negotiation strategy (depending on group size, ca. 10–20 minutes).
- The men's group then approaches the women's group, and negotiates for asylum (depending on group size, ca. 30 minutes).

## Debrief

- *Emotions*: How did the men feel, how did the women feel (in some sense, they are taking on a role that is inverse of what is still largely culturally dominant: men have the power, women have to seek admission to peace processes, to economic and political life)?
- *Organization*: How did the various groups organize themselves, e.g. did they appoint a leader, or negotiate as a team?
- *Decision making*: Did the groups internally use consensus, majority vote or did one leader impose their idea?
- *Strategy*: What were the differences between the women's and men's group? E.g. was it related to the use of threats, the focus on positions or interests, or the focus on relationship building etc.?
- *Link to daily work*: How does what they have learnt relate to their work or non-work experiences?

## Possible further questions:

- How can one diversify and enlarge one's repertoire as to the "soft" vs. "hard" bargaining approach?
- Do you use a linear or circular negotiation model? Is this also conditioned by your gender?
- If you are from a patriarchal society (as most of us are to various degrees), how has this affected your relational skills?
- How can independence-relational dualities be liberated from the gender attribution?



### 13. Exercise: Universal vs. Focused Vision

Goal:	Experience and reflect on different ways of focusing on problems
Gender dimension:	Gender relations
Mediation dimension:	Negotiation style
Didactic exercise type:	Arts-based / Warm-up
Length:	Ca. 20 minutes
Source:	Margie Gillis (O. C., C. Q.). Exercise written up by Simon Mason. A similar exercise is also included in: Mason, S., Nan, S. A. and van de Loe, V. (2013) 'Dancing through Conflict, Developing Intuition for Mediation' in LeBaron, M., Acland, A. and MacLeod, C. (eds.) <i>Choreography of Resolution, Conflict, Movement, and Neuroscience</i> . Chicago: American Bar Association, Section of Dispute Resolution, pp. 123–134

#### Background

When working on a problem, some people use a wide angle lens, while others zoom in on the nitty-gritty detail of the problem. For negotiation (and mediation) both qualities are needed, as well as the ability to switch between the two. In some cultures, universal vision, multi-tasking and “having an eye” on everything is seen as being more feminine, while being focused on a specific problem and solution is more masculine. Of course both men and women can and do use both type of problem solving approaches – but this may also be shaped by their cultural specific gender upbringing.

#### Instructions

- Ask people to focus on a detail in the room and walk straight to this point. Once they have reached this point, they find another point and walk to that point. Keep walking around the room in this manner.
- Ask people to now use “universal” vision that does not focus on a goal, but uses a wide angle approach. Walk around the room.
- Ask people to start with one form of vision, and then switch to the other, and then switch back again.

#### Debrief

- What is easier for you, to walk with focused vision or with universal vision?
- In which case is the likelihood for collision among participants higher?

- Has your gender upbringing shaped the degree to which you use universal vs. focused vision?

#### 14. Exercise: Separate Person from Problem

Goal:	Illustrate and discuss how separating person from problem is key to negotiations, and how this may be affected by gender
Gender dimension:	Gender relations
Mediation dimension:	Negotiation skills
Didactic exercise type:	Multi-media
Length:	Ca. 10 minutes
Source:	Using excerpt from the documentary film: Discovery Spotlight, Discovery Times, (2003) <i>Nuclear Nightmare: Understanding North Korea</i> , minutes 35:50–37:42. Exercise written up by Simon Mason

#### Background

One of the key principles of negotiation is to separate the person from the problem, the “actor” from the “action”. The book “Getting to Yes”<sup>51</sup> made this popular, arguing that one should be “soft on the person, hard on the problem”. However, the principle is found in many cultures, e.g. as expressed by the Dalai Lama: “Where action is concerned, you have to oppose. You have to stop; you have to try to stop. Even use a bit harsh method. You know? But, as far as actor is concerned, you should not develop negative feeling and should keep a more compassionate attitude.”<sup>52</sup> The reason why this principle is so fundamental for negotiation is because it is impossible to negotiate without it. If you see the other actor as the problem, the only solution is to get rid of this actor – by killing them or kicking them out of the room or country. However, if you make the distinction, you can seek to influence and change the behavior, but continue to work or live with the actor.

#### Instructions

Read the following excerpt from an interview with former US Secretary of State Madelaine Albright about her meeting with Kim Jong Il, leader of the People’s Democratic Republic of Korea (DPRK) in October 2000:

51 Ury, W., Fisher, R. and Patton B. (1983) *Getting to Yes: Negotiating Agreement Without Giving In*, Penguin Books.

52 Dalai Lama, interviewed by Paul Ekman on Forgiveness and Anger Transcript [www.emotionalawareness.net/emotionalawarenesstranscript.pdf](http://www.emotionalawareness.net/emotionalawarenesstranscript.pdf) accessed at 18. September 2015.

“I went having been briefed on what kind of a weirdo he was from our own people. He was portrayed as reclusive like, with many girl-friends and watching porno movies. Basically a very weird kind of person that you had no idea what he was going to be like. He was actually quite charming. While I knew all the terrible things that he had done, I could at least make the distinction that he wasn’t crazy. He was very, very well prepared, responded without notes, was not only respectful, but also interested in what I had to say. (...) It was a hopeful set of cards that we left on the table. I think it was a big surprise to everybody when the Bush administration decided not to pick up that hand of cards.” From the documentary film: *Discovery Spotlight, Discovery Times*, (2003) *Nuclear Nightmare: Understanding North Korea*, minutes 35:50–37:42

## Debrief

Discuss the following questions in plenary:

- How can you tell that Madelaine Albright made a distinction between person and behavior?
- How far do you think the negotiations between her and Kim Jong Il were shaped by gender relations?

## 15. Exercise: Beyond Participation – Preparing for Negotiations

Goal:	Identify specific demands in peace processes
Gender dimension:	Gender relations
Mediation dimension:	Negotiation skills
Didactic exercise type:	Text analysis
Length:	Ca. 2 hours
Source:	Rachel Gasser and UN Women. Adapted from: Training of Trainers Manual, Coaching for Myanmar Women Engaged in Peacebuilding and Peacemaking Processes, swisspeace 2015. Exercise written up by Julia Palmiano Federer

## Background

Women in conflict contexts who have unique and distinct knowledge and experiences may also have specific demands and perspectives they want included in peace processes and/or resulting agreements. Identifying and communicating specific demands becomes crucial. This exercise is taken from a larger training series, which was originally conducted in Myanmar. It is

based on the UN Women presentation, ‘Demands from Women around the World’. Thus, this exercise requires that the participants are women and men in a conflict context or peace process context.

### **Instructions**

- Conduct a 1-hour presentation of ‘Demands from Women around the World’ (optional for full exercise). Email [mediation@swisspeace.ch](mailto:mediation@swisspeace.ch) to access the presentation.
- Option 1 for group work: Split participants into groups and ask them to choose two broad topics, or “umbrella demands” such as security or justice. Then ask them to explore more specific demands under these umbrella topics, (e.g. increasing the number of women in the local police force). Ask them to write down (as a group) three specific demands (on a flipchart). Ask them to brainstorm what channels they have, how they must advocate, and how they can use creative pathways to make these specific demands heard by decision-makers.
- Option 2 for group work: Split participants into groups and ask them to write down key demands (on a flipchart) in their local contexts rather than specific umbrella topics.

### **Debrief**

- Go over positions, concerns, and interests for each demand and determine how these might be different than demands men may have come up with.
- Ensure that demands are specific to the peace process, identify if any are not (i.e. girls’ education).

Option: ask participants to go to other groups and convince them of their demands.

## 16. Exercise: Gender Styles in Negotiation

Goal:	To discuss the perception that gender is a determinant in the outcome of negotiation
Gender dimension:	Gender relations
Mediation dimension:	Negotiation style
Didactic exercise type:	Text analysis
Length:	Ca. 45 minutes
Source:	Rachel Gasser, using the text: Women Winning in Negotiations by Annabelle Abaya. Exercise written up by Anna-Leigh Ong

### Background

The purpose of this exercise is to discuss the differences between men and women's negotiation styles, what causes these differences, the varying success of these styles, and ultimately how understanding these differences can be used to promote the confident and successful participation of women in negotiation. The exercise will utilize the text "Women Winning in Negotiations" by Annabelle Abaya as background information and a springboard for discussion (please send an email to [mediation@swisspeace.ch](mailto:mediation@swisspeace.ch) to get the full text).

### Instructions

- For preliminary discussion, have participants answer the first three questions posed in the text in groups: Do men and women negotiate differently? Are men better negotiators? Why do women fare worse when negotiating themselves?
- Ask participants to read Annabelle Abaya's text "Women Winning in Negotiations," and discuss their reactions in groups.
- Open the floor to questions for group discussion.

### Debrief

- Why do you believe women and men negotiate differently? Is this a nature or nurture characteristic?
- Which of the five negotiation styles do you feel you fall into? Is there a relation between this and your gender?
- How do you feel your gender has affected your success in negotiations in the past?
- Collaborative negotiation is held to be the most successful style, is this true in all cases and for both genders?

- How can the goals set out by Annabelle Abaya improve the participation and success of women in negotiation?

## 3.4 Mediation Style and Skills

Any gender aspect that may shape someone's negotiation behavior is also likely to affect their mediation style, as mediation involves assisting the negotiators. In addition, and more specifically to mediation, gender may also affect a mediator's use of emotions, relationship building, listening, problem solving style, linear-circular process design, etc.

### 17. Exercise: Directive vs. Facilitative Mediation

Exercise	Directive vs. Facilitative Mediation
Goal:	Test out different types of directive / facilitative mediation and reflect on how far they are shaped by gender
Gender dimension:	Gender relations
Mediation dimension:	Mediation style
Didactic exercise type:	Role play
Length:	Ca. 40 minutes
Source:	Simon Mason

### Background

One of the evergreen challenges in mediation is the question of how facilitative and how directive a mediator should be. In some cultures the facilitative style is attributed to the feminine, while the directive (and manipulative) is attributed to masculinity. This does *not* mean that women cannot be directive, and men cannot be facilitative. There is a wide consensus among practitioners that both qualities are needed<sup>53</sup>, the challenge is to make them suited to the given situation and internalized by actors in an authentic manner.

### Instructions

- Ask participants to grade their own mediation style along a continuum of 1 = very laid-back, facilitative, and 10 = very directive.

53 Beardsley, K. C., Quinn, D. M., Biswas, B. and Wilkenfeld, J. (2006) 'Mediation Style and Crisis Outcomes' in *Journal of Conflict Resolution*, 50 (1), pp.58–86.

- Provide participants with a simple role play situation (see below)
- Ask mediators who have graded themselves as 1–5 to try explicitly to mediate in a more directive manner in the following role play, and mediators who have graded themselves as 6–10 to take a more laid-back, softer approach.

### **Variation**

- Ask participants to co-mediate, but the more directive person taking on the facilitative role, and the facilitative person taking on the directive role.
- Combine this exercise with Exercise “Bull Swan Mapping” with bulls tending to be more directive, and swans more facilitative.
- Play with variations of co-mediation: only men, only women, and men and women co-mediators.

### **Debrief**

- How did it feel to play counter to your natural style?
- How is your natural tendency conditioned or affected by your gender?
- How far does the gender composition of the co-mediation team affect the process?
- What can help you diversify your style (e.g. if you are facilitative, to be more directive, and vice versa)?

### **Role play (any simple role play can be used):**

#### **Background information:**

Two neighbors living in flats above each other have a conflict about the noise level after eight o'clock in the evening. The elderly, noise-sensitive couple live below and want less noise, the family with four children live above and want greater tolerance about noise. After unsuccessful attempts by both sides to solve the issue through direct dialogue, they agree to try mediation.

#### **Confidential instructions:**

- *Elderly couple:* The elderly couple living below the family's flat are irritated by the noise above and have repeatedly asked the parents to control the children. Not only has this had no effect, they also feel they are not being taken seriously, being seen as boring old people. This is very insulting. Now they simply bang the ceiling with a broomstick when things get too loud. The husband has delicate health and noise makes it worse. He

cannot use earplugs. The couple would like to have good relations with all neighbors in the block. When they last met in the corridor, the father of the family said something like “old people are...” (the elderly man could not hear the rest, but was sure it was insulting).

- *Family*: In the flat above, a family lives with four children. Even though bedtime is about eight o'clock, the youngest baby still sometimes cries. The older children sometimes forget to be quiet and run or play loudly. The parents try to control the noise, but also feel frustrated by the style of communication of the elderly couple, and feel that society in general is not supportive of young families. Being tired from lack of sleep, they are often impatient when approached about the noise, or when the elderly couple below bang on their ceiling with a broomstick. At the last meeting in the corridor, the father of the family said, “old people were also young once”, but in response to this attempt to create understanding, the elderly man just turned his back and slammed the door.

## 18. Exercise: Stone in Water

Goal:	Practice balancing, leading and listening
Gender dimension:	Gender relations
Mediation dimension:	Mediation style and skills
Didactic exercise type:	Warm-up, arts-based
Length:	Ca. 20 minutes
Source:	Margie Gillis (O. C., C. Q.). Exercise written up by Simon Mason. A similar exercise is also included in: Mason, S., Nan, S. A. and van de Loe, V. (2013) 'Dancing through Conflict, Developing Intuition for Mediation' in LeBaron, M., Acland, A. and MacLeod, C. (eds.) <i>Choreography of Resolution, Conflict, Movement, and Neuroscience</i> . Chicago: American Bar Association, Section of Dispute Resolution, pp. 123–134

## Background

Similar to the directive- facilitative continuum mentioned in the previous exercise, another question is how far a mediator initiates action, and how far the mediator listens. The following exercise gives a nice and easy way to practice balancing the two.

## Instructions

- Split the participants into pairs.



- Ask them to move through the room, not touching each other, but staying close to each other, the one person's movement influencing the other person's movement. Person A is the stone in Person B's water. Person B is the stone in Person A's water. Both should flow around each other.
- Ask one to be the "initiator", moving into the negative space (where the other is not) of the other person. The other person responds and adapts.
- Ask the couple to switch roles, so the initiator is the respondent, and vice versa.
- Once both have had a turn at initiating movement, ask them to both initiate and respond and to balance the two as they move through the room.
- If you have time: switch couples, so they get to do the same exercise with another person.

### Debrief

- Did you feel more comfortable initiating or responding?
- How did you find it possible to both initiate and respond in a fluent manner?
- How far do you feel your tendency to prefer initiating or responding is related to your gender?

## 19. Exercise: Mapping Characteristics of Mediators

Goal:	Clarify and reflect on perceived characteristics of women and men mediators
Gender dimension:	Gender relations
Mediation dimension:	Mediation style and skills
Didactic exercise type:	Arts-based
Length:	Ca. 1.5 hours
Source:	Smita Premchander. Exercise written up by Simon Mason

### Background

Mediation characteristics may be shaped by gender, but there are also many characteristics of mediators that are not gender specific. The following exercise can be delicate as it brings out certain stereotypes. However, if the debrief is done well, it can be great for learning.

### Instructions

- Divide the group by sex. Each group goes into a different room.

- Each group draws on a flip chart the outline of a man, and the outline of a woman.
- As the title of the flip chart, they write “Mediator’s characteristics” (leave it open as to whether the figure represents a biological man/women, or rather masculine/feminine characteristics).
- In the small groups, ask them to write down next to the figure outline what they see in their culture as typical characteristics of men and women.
- Back in the plenary, the groups present their flip charts to each other.

### Debrief

- What do you see?
- What are similarities and differences between the four pictures?
- Do women and men negotiate or mediate differently?
- How far is this biologically conditioned (differences between men and women) or culturally conditioned (masculine/feminine, where a man can be feminine and a woman can be masculine)?
- Do the women agree about the way the men described them, and the men about the way the women described them?

Compare the characteristics of a “good mediator” from the groups with the seven deadly sins of mediation (L. Brahimi and S. Ahmed<sup>54</sup>: ignorance, arrogance, partiality, impotence, haste, inflexibility, false promises). What are the similarities and differences?

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54 Brahimi, L. and Ahmed, S. (2008) *In pursuit of sustainable peace, the seven deadly sins of mediation*, Center on International Cooperation, New York: New York University.

## 20. Exercise: Dealing with Anti-Consensus Behavior

Goal:	Reflect on “consensus” and how one can deal with anti-consensus building behavior
Gender dimension:	Individual relations
Mediation dimension:	Mediation skills
Didactic exercise type:	Text analysis
Length:	Ca. 45 minutes
Source:	Using the material: Lynn Stuter ‘The Delphi Technique and How to Disrupt It’, Parentadvocates.Org, <a href="http://www.parentadvocates.org/nicecontent/dsp_printable.cfm?articleID=6116">www.parentadvocates.org/nicecontent/dsp_printable.cfm?articleID=6116</a> accessed 5 October 2015. Exercise written up by Simon Mason

### Background

Mediators or facilitators generally seek consensus between the parties they are trying to support. However, consensus building tools (e.g. the Delphi technique) may indeed be misused by a government or organization to get political buy-in for a done deal. For this reason, skills have been developed to disrupt such public consensus building processes (see below). Mediators should know about these anti-consensus building approaches and how to deal with them, as well as reflecting whether their mediation mandate is genuine (to find true consensus between key actors involved), or pseudo (imposed by a pre-determined outcome).

### Instructions

*Step 1:* To introduce the topic of consensus building, Margaret Thatcher’s quote is useful for triggering a discussion:

“Consensus: “The process of abandoning all beliefs, principles, values, and policies in search of something in which no one believes, but to which no one objects; the process of avoiding the very issues that have to be solved, merely because you cannot get agreement on the way ahead. What great cause would have been fought and won under the banner: ‘I stand for consensus?’”

Good Reads: [www.goodreads.com/quotes/113243-consensus-the-process-of-abandoning-all-beliefs-principles-values-and](http://www.goodreads.com/quotes/113243-consensus-the-process-of-abandoning-all-beliefs-principles-values-and) accessed at 18. September 2015.

Compare the above definition of consensus with the following one:

“Consensus decision making requires that everyone agrees with a decision; not just a majority as occurs in majority-rule processes. In consensus-based processes, people must work together to develop an agreement that is good enough (though not necessarily perfect) that all of the people at the table are willing to agree to it.” International Online Training Program On Intractable Conflict, Conflict Research Consortium, University of Colorado, USA Colorado Conflict Glossary.

*Question to participants:* Do they agree with Margaret Thatcher’s definition? If not, can they still find a grain of truth in it?

*Step 2:* Ask participants to read the following text (also written by a woman): Lynn Stuter ‘The Delphi Technique and How to Disrupt It’, [www.parentad-vocates.org/nicecontent/dsp\\_printable.cfm?articleID=6116](http://www.parentad-vocates.org/nicecontent/dsp_printable.cfm?articleID=6116) accessed at 5. November 2015.

### **Debrief**

Discuss in plenary, or first in buzz or small groups, the following questions:

- If you were confronted by such behavior, what would you do?
- If you are a mediator, does your mandate allow you to seek genuine consensus, or are you being misused to get participants buy-in for a done deal that is pre-determined?
- Using your collective insights, can you put together 5–10 principles of how to behave as a mediator or facilitator if you feel there are participants who are using these anti-consensus skills?
- A stereotypical characterization of men and women in politics is that men are more assertive and aggressive, and women are more consensus oriented. Both Margaret Thatcher and Lynn Stuter are women – do you see them as “exceptions” or is the stereotypical statement “men are aggressive” “women are consensus loving” false?

## 21. Exercise: Facilitating Stakeholder Meetings

Goal:	Enable participants to practice facilitation skills and realize gender dimensions in the process
Gender dimension:	Gender relations
Mediation dimension:	Mediation skills
Didactic type of exercise:	Role play
Length:	10 minutes for instructions 45 minutes for preparation 15 minutes to each group for presentation (45 minutes) 30 minutes for plenary discussions and debriefing
Source:	Smita Premchander: the case described below (wind energy in Flevoland) is co-developed by Smita Premchander and Herman Brouwer, of Wageningen University & Research/Centre for Development Innovation

### Background

Stakeholder meetings have multiple uses in conflict mediation. They can be used for information sharing, understanding different perspectives, consensus building, setting priorities or sequence of steps to be taken, receiving feedback or creating a buy-in on plans of interventions, and participatory monitoring and evaluation. Stakeholder meetings may use just discussions, or any of the exercises in a combination to suit the purpose at hand. For instance, stakeholder meetings may include transect walks<sup>55</sup>, resource mapping, preference ranking, etc., followed by discussions that articulate the joint understanding and further actions.

The exercise provides the opportunity to do a gender analysis of facilitation, mediation and negotiation styles. The role play will also enable participants to learn to facilitate a dialogue between stakeholders with different interests in a conflict situation, and how to contribute to resolving the conflict.

### Instructions

- Divide the participants into three groups: one group of women participants, one group of men, and one mixed group of women and men.
- Give each group the handout below with the situation described.

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<sup>55</sup> Transect walk means a walk through the areas that are relevant. So if this is in a village, then a walk through the village, if the discussion is in a conflict affected area, it could be a locality or a street.

- Tell them to prepare a stakeholders meeting. In preparing the meeting they should:
  - Highlight the objective to be achieved from their actor's perspective, as well as what they see as an objective that all participants could agree to.
  - The information they will share and the way they will conduct the meeting, e.g. they should decide if they will have an open meeting, or conduct exercises.
  - The way they will consolidate the discussions, and the output they will have.
- Once the group has had a discussion, they decide on one or two facilitators, and the rest conduct a role play of their stakeholder meeting.
- The other two groups have the task of noting all the comments they have on the way the stakeholder meeting is conducted by the facilitators, and any comments on the differences among the women and men facilitators in conducting the meeting. They also note any differences in the way women and men stakeholder participants interact in the meetings.
- When one group finishes the role play, let the second group conduct their role play, and the first and third group take notes.
- When the second group finishes their role play, the third group enacts their role play, and the first and second groups take notes.
- Do not allow discussions before all the stakeholder meetings are conducted by the three groups.

## **Debrief**

- Bring the group together to discuss how the meetings were conducted.
- The first question to discuss is whether each stakeholder meeting successfully achieved its objectives, and what methods for conducting the meeting would have enabled better achievement of objectives.
- Next, invite the participants to share their comments regarding differences between the women and men facilitators, and women and men participants. Draw out the participants to reflect whether the difference arises from gender, or from the particular participant's style.
- It is important to note that the men may have seemingly feminine ways of responding and eliciting responses (gentle, persuasive), and women may have attributes commonly associated with men (aggressive). Some women may show up as aggressive or abrasive, and some men may show calm and conciliatory ways of facilitation.

## Handout

- The mediation situation is located in the Netherlands, in Flevoland, which is 5 meters below sea level.
- This is an area with good winds, and a company wants to set up windmills to generate power.
- The government has announced a policy to support windmills, to increase production of green energy in the country.
- The conflictual situation arises because the land on which the windmills have to be put is owned by individual farmers.
- Some land is also leased by farmers from the government, this is a long term lease.
- The farmers have an association, and the company must take permission from the farmers' association to put up windmills.
- If farmers give up a part of their land for the windmill, their own production will be reduced. The products of all farmers are marketed collectively by the association and the association keeps a margin of 5 % on the sales. If an individual farmer's production is reduced, not only the farmer, but also the association, loses income.
- The area is known for its rich bio-diversity, and there is an NGO that has conducted a study and discovered that the noise of the windmills scares away birds and kills them if they get hit by it, thus affecting the bird population in the area. The NGO goes to the company to talk to them about the situation, and threatens to file a court suit about the negative impact on the birds in the region.



Photo: Annemiek Leuvenink

## 4. Exercises Block II: Topics in Mediation

There are some common elements in all forms of negotiation, irrespective of the topic one is negotiating, e.g. the importance of distinguishing between positions and interests, concerns and needs. However, in some aspects the negotiation process also differs depending on the topic one is negotiating: security, power-sharing, economy, justice or socio-cultural issues. There is an intimate link between content and process, so one needs a basic understanding of content to design a good process. The following section explores how gender considerations come up in the content as well as in certain process questions. One should also keep in mind how the context shapes the content: gender roles are heavily shaped by society. These role expectations change in conflict, however, as women take on tasks men no longer carry out during the conflict (as they are fighting at the front), or may they themselves also join the combat and take on roles that previously were not considered acceptable for women. Any peace process must take these changes into consideration, as women often do not want to revert back to the order that existed before the conflict.

### 4.1 Security

Security clauses are the backbone of any peace agreement, and include the short-, mid- and long-term security arrangements that make actors feel secure. During the Cold war, there were agreements that focused heavily on security only, and left the political, economic etc. questions to be dealt with later. While peace agreements today try also to address these other topics and not just security arrangements, the importance of security clauses remains paramount. Perhaps more than in other topics (e.g. in power sharing one is more likely to be able to start with a clean slate), there is a continuum between the early stages (cessation of hostilities, preliminary ceasefire) and the mid-term (definitive ceasefire, security Confidence Building Measures (CBMs), first steps of Disarmament, Demobilization and Reintegration (DDR)) and long-term (final status of forces, final steps of DDR, Security Sector Reform (SSR)) security arrangements.



Ceasefire arrangements need to make sure not just the needs of the male combatants are covered when the armed actors disengage and demobilize, but also the needs of all the women combatants and of the women supporting male combatants (e.g. logistics, wives, mothers etc.). A ceasefire or peace agreement often outlines the first steps of DDR, but may fall short of reinsertion and reintegration efforts that go well beyond the transitional or interim period (signing of the agreement and “normal” functioning of state institutions). However, as the preliminary security arrangements influence the later ones, gender considerations are vital here as well. DDR programs that focus on the male combatant, rather than the community the combatant is being reinserted to, tend to fail. There is a growing consensus that the resources and motivation of the combatant *and* the community where the combatant is to live must be considered for DDR to be effective.<sup>56</sup>

## 22. Exercise: Women’s Issues in Ceasefire Negotiations – Xanadu or Don’t

Goal:	To identify and explore the dynamics of power and the relationship between women’s groups and armed rebel forces in ceasefire mediation
Gender dimension:	Gender relations
Mediation dimension:	Security issues
Didactic exercise type:	Role play
Length:	1–2 hours
Source:	Anna-Leigh Ong

### Background

The aim of the exercise is to allow participants to reflect on the demands of women and men in conflict parties or those who have experienced armed conflict, and the way in which they have the power to influence mediation, based on their distinct experiences and knowledge of a given conflict context. There will be no way for the mediator to achieve the perfect agreement that will fully meet the needs of all stakeholders. Yet the agreement has to be one that grapples with the gender consideration and issues under the ownership of the parties. The learning outcome is about the tensions and dilemmas in mediation with armed forces, concerning women’s rights.

<sup>56</sup> UNIFEM (2003) *Gender-aware Disarmament, Demobilization and Reintegration (DDR): A Checklist*, UNIFEM, New York. UN WOMEN (2014): *Women, Peace and Security – An Introductory Manual*, [www.peacewomen.org/assets/file/Resources/Government/wps\\_manual.pdf](http://www.peacewomen.org/assets/file/Resources/Government/wps_manual.pdf)

## Instructions

*Scenario:* In the country of Xanadu, a mediator is in dialogue to achieve a ceasefire with a rebel force guilty of human rights abuses, in particular, violence against women. A women's group that reports the extent of the violence, which includes the kidnapping and rape of women and girls and its continuation during the ceasefire talks, is also pressuring the mediation team to address their needs in the negotiation. However, the rebel force denies the women's groups' reports and is uncomfortable with the mediators advocating for the women's group, threatening to pull out of the talks. The mediation team's aim is to achieve a ceasefire, yet it cannot ignore the reports and demands of the women's group, as doing so will lead to incomplete DDR, outcry in civil society, and criticism. However, although addressing the needs of the women's group may lead to greater visibility, continued confrontation on the subject of the women may lead to the rebel force abandoning the ceasefire talks and being uncooperative. The mediation team must decide on how to proceed with the ceasefire talk, keeping in mind the ultimate goal of a ceasefire and the needs of the women's group.

### *Steps:*

- Allow participants to sit around a table and act as the mediation team. The director(s) of the exercise will serve as representative of the women's group and the rebel forces.
- Allow the representatives of the women's group and rebel forces to present their concerns to the mediation team, then have them leave the room to allow for discussion.
- Allow the meditation team to discuss how they should best proceed, taking into account the demands of the two groups and the ultimate goal of the ceasefire talks. What should determine which sources to believe, and how will they maintain trust of both parties through their decision. What is their decided course of action?
- Let the representatives return to the room and have the mediation team present their decision. Have the representatives respond in a way they find appropriate.

## Debrief

- Ask participants of the mediation team to explain and justify their thought process and what ultimately drove them to their final decision. Was it a unanimous decision?

- Did the participants' own gender affect their decision?
- What role did gender play in the mediator's decision making – was there a group that was perceived to hold more power and influence than the other? Why?
- Ask participants to address the differing capabilities and influence of the women's group and the rebel force. Are there any solutions?
- Given the response of the women's group and rebel force representatives, do the participants view their decision as a success? What considerations for the future of the mediation do they have? What successes or failures do they anticipate?

### 23. Exercise: Addressing Sexual Violence in Ceasefire Agreements

Goal:	Show how sexual violence happens to girls, boys, women and men – in spite of their sex or gender. It is violence perpetrated not because of one's sex but as a strategic, political or military aim
Gender dimension:	Gender identity and gender structure/relations
Mediation dimension:	Security issues, ceasefire negotiations
Didactic exercise type:	Multi-media and text analysis
Length:	Ca. 1.5 hours
Source:	Gina Torry. Exercise written up by Simon Mason

#### Background

There are two central ways of inserting prohibitions in a ceasefire agreement. The first of these is when the prohibitions are based on a careful analysis of the violations that have taken place. This is the ideal approach, as it means the ceasefire agreement is tailored to the specific situation on the ground. In the second way, international norms are used to get an idea of what should be put into the ceasefire agreement, e.g. norms prohibiting sexual violence. While these norms may be perceived as a form of value imposition from the outside, they may help parties and mediators to focus on issues one is blind to, and thus they can empower the search for violations that are taking place. The following exercise uses the second approach.

#### Instructions

- A video can help to introduce a human face to an issue that has wide-ranging impact and consequences both during and post conflict. The United Nations Department of Political Affairs Mediation Support Unit (MSU)

guidance on conflict related sexual violence could be outlined<sup>57</sup>, or the manual could be read before the exercise.

- Highlight that of the 60 or so ceasefire agreements, only 3–4 explicitly mention the prohibition of sexual violence (Lusaka on DRC (1999), Arusha 2000 on Burundi, and Nuba Mountains Ceasefire Agreement in Sudan in 2002).
- Divide the group up into smaller groups of about 4–6 people.
- Give each group a ceasefire agreement to read. The exercise agreement should be short but also contain ceasefire samples that reflect the UN MSU Guidance (possible ideas are Darfur ceasefire 2006, Nuba ceasefire 2002, Israel-Syria ceasefire 1974 from <http://peacemaker.un.org/document-search>). Ask them to highlight where and how they would integrate aspects related to conflict related sexual violence in the agreement.
- Case scenarios with questions can also be given to read alongside a ceasefire agreement.
- Have the groups report back and collect various ideas.

## Debrief

- The content and nature of the ceasefire agreement should follow the nature and dynamics of the conflict. If a mediator, listening to the parties, knows of the key types of violence that happened have occurred or may be occurring, these should be explicitly mentioned in the list of prohibitions of ceasefire (see comprehensive definition sample which can be used or built on).
- Beyond prohibitions, were ideas also mentioned regarding rehabilitation needs of survivors?
- Consider also that monitoring teams of ceasefires should include women, as they may see and hear of violations that men do not.
- Consider also community based ceasefire monitoring systems, give hand-outs or lead over to this topic.

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57 United Nations Department of Political Affairs (2012) *Guidance for Mediators – Addressing Conflict-Related Sexual Violence in Ceasefire and Peace Agreements*: [www.un.org/wcm/webdav/site/undpa/shared/undpa/pdf/DPA%20Guidance%20for%20Mediators%20on%20Addressing%20Conflict-Related%20Sexual%20Violence%20in%20Ceasefire%20and%20Peace%20Agreements.pdf](http://www.un.org/wcm/webdav/site/undpa/shared/undpa/pdf/DPA%20Guidance%20for%20Mediators%20on%20Addressing%20Conflict-Related%20Sexual%20Violence%20in%20Ceasefire%20and%20Peace%20Agreements.pdf)

## 24. Exercise: Gender-sensitive Language in Ceasefire Agreements

Goal:	The aim of this exercise is to raise awareness about the benefits of gender-sensitive language in ceasefire and peace agreements
Gender dimension:	Gender relations, power relations
Mediation dimension:	Security issues
Didactic exercise type:	Text analysis
Length:	Ca. 1.5 hours (45 minutes group work, 45 minutes plenary discussion)
Source:	Simon Mason

### Background

Ceasefire agreements exist to stop the violence, but not to address the root causes of the conflict. Gender questions come up in ceasefire agreements in 1) the aspirational section (goal of the ceasefire agreement), 2) in questions related to redeployment, i.e. how and to where forces are redeployed will affect civilians and may affect women and men differently, 3) models of monitoring and verification, e.g. the women networks in the Philippines were active in local level monitoring of the ceasefire, 4) code of conduct, the rules of what forces are allowed and not allowed to do, 5) joint boards and how the ceasefire is organized, 6) socio-political issues, such as possible agenda points to be negotiated in a peace agreement that are already spelled out in the ceasefire agreement.<sup>58</sup>

### Instructions

- Divide the group into pairs or smaller working groups.
- Give each group a ceasefire agreement to read (e.g. Nuba Mountains Ceasefire 2002<sup>59</sup>, Nepal Code of Conduct 2006<sup>60</sup>, Philippines ceasefire<sup>61</sup>). Ask them to highlight where and how they would integrate gender issues in the agreement.

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58 Structure of ceasefire was presented by Julian T. Hottinger in the UN Ceasefire Mediation Course in Oslo, March 2015

59 United Nations, Department of Political Affairs (2002) *Nuba Mountains Ceasefire Agreement on Sudan*, <http://peacemaker.un.org/sudan-nubamountains-ceasefire2002>

60 The Code of Conduct for Ceasefire agreed between the Government of Nepal and the CPN (Maoist) on 25 May 2006 at Gokarna, <http://un.org.np/unmin-archive/downloads/keydocs/25-point%20agreement%20on%20COC%2025%20May.%202006.pdf>

61 United Nations, Department of Political Affairs (1993) *Interim Ceasefire Agreement between the Government of the Republic of the Philippines (GRP) and the Moro National Liberation Front (MNLF) with the Participation of the Organization of the Islamic Conference (OIC)*, <http://peacemaker.un.org/philippines-interimceasefire93>

- Have the groups report back and collect various ideas. Compare the original agreement using gender-neutral language with the adapted version.

## Debrief

- Does gender come up in ceasefire agreements?
- How could gender-sensitive language affect the implementation of ceasefire and peace agreements?
- Where does sexual violence come up in ceasefire agreements<sup>62</sup>?

## 25. Exercise: Developing a Gender-sensitive, Nationally Owned Security Sector Transformation Strategy

Goal:	Develop a gender-sensitive and nationally owned security sector transformation strategy
Gender dimension:	Gender relations
Mediation dimension:	Mediation and negotiation strategy
Didactic exercise type:	Case study
Length:	Ca. 2 days
Source:	Zimbabwe Peace and Security Program (ZPSP), thanks to the input from Freedom Nyamubaya, Sally Dura, Ronald Nare and Simon Mason

## Background

The problems with many classical Security Sector Reform (SSR) programs are that they are not sufficiently nationally owned, they are not gender-sensitive, they may reinforce existing conflict cleavages, and the political will and national capacity to shape and implement them is often insufficient. In some countries SSR has also been equated with regime change, as it is internationally supported as a way to get rid of the existing government.

The Zimbabwe Peace and Security Program (ZPSP)<sup>63</sup> was established in 2010 in Zimbabwe by a group of Zimbabweans who were conscious of the weaknesses of many classical SSR programs, and who tried to design things differently. As part of this “security sector transformation” program, heavy emphasis was also placed on women’s participation and a gender-sensitive

62 United Nations, Department of Political Affairs (2012) *UN Guidance for Mediators: Addressing Conflict-Related Sexual Violence in Ceasefire and Peace Agreements* United Nations: New York available at: [www.un.org/wcm/webdav/site/undpa/shared/undpa/pdf/DPA%20Guidance%20for%20Mediators%20on%20Addressing%20Conflict-Related%20Sexual%20Violence%20in%20Ceasefire%20and%20Peace%20Agreements.pdf](http://www.un.org/wcm/webdav/site/undpa/shared/undpa/pdf/DPA%20Guidance%20for%20Mediators%20on%20Addressing%20Conflict-Related%20Sexual%20Violence%20in%20Ceasefire%20and%20Peace%20Agreements.pdf)

63 For more information see Zimbabwe Peace and Security Program at [www.zpsp.org](http://www.zpsp.org) accessed at 18. September 2015.

approach to security issues. The following exercise was used in Zimbabwe to contribute to a gender-sensitive, nationally owned security sector transformation strategy (that is still in the process of being developed).

To clarify the scope and meaning of a “security sector”, the broad African Union security sector definition is useful: “The components of the security sector vary according to each national context. However, in general terms and in an African context, a security sector comprises individuals, groups and institutions that are responsible for the provision, management and oversight of security for people and the state.”<sup>64</sup> Note how this definition goes beyond usual state-centric definitions of security to also look at human security, i.e. individual freedom from fear and freedom from want.<sup>65</sup>

This exercise only works with participants who are from the context they are working on and who have in-depth knowledge of the issues and actors involved.

## Instructions

- Provide some basic reading and lecture inputs on security, human security, and security sector transformation. Include examples of the importance of gender in security issues (e.g. violence against women in border crossing situations). One idea is also to use a poem from Freedom Nyamubaya to introduce aspects of the topic, e.g. “For Suzanne” or “In the Absence of Vision”<sup>66</sup>.
- Provide some inputs and exercises on how to work in a consensus oriented manner, highlighting how many societal issues have to be discussed, negotiated and shaped by many people if it is to be legitimate and sustainable.
- Put participants into groups, and ask them to brainstorm issues that need to be addressed in their context in order to have a nationally owned, gender-sensitive security sector transformation program.

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64 *African Union Policy Framework on Security Sector Reform*, Addis Ababa: African Union Commission, [www.peaceau.org/uploads/au-policy-framework-on-security-sector-reform-ae-ssr.pdf](http://www.peaceau.org/uploads/au-policy-framework-on-security-sector-reform-ae-ssr.pdf) accessed at 18. September 2015.

65 “Security: as guided by, but not limited to, the definition of security given in the Solemn Declaration on a Common African Defence and Security Policy (CADSP). The CADSP gives a multi-dimensional definition of security which encompasses both the traditional state-centric notion of the survival of the state and its protection from external aggression by military means, as well as the non-military notion of human security based on political, economic, social and environmental imperatives in addition to human rights.” *African Union Policy Framework on Security Sector Reform*, p.5.

66 Nyamubaya, Freedom (2015) ‘In the Absence of Vision’ Poetry International Web, [www.poetryinternationalweb.net/pi/site/poem/item/27128/IN-THE-ABSENCE-OF-VISION](http://www.poetryinternationalweb.net/pi/site/poem/item/27128/IN-THE-ABSENCE-OF-VISION)

- Cluster the issues, and check with the participants if the clustering is OK. Clusters may for example include: 1) media and advocacy activities, 2) research and data gathering, 3) work on policy, 4) education and capacity building, 5) dialogue and interaction between different stakeholder groups (e.g. state – non-state, military – civilian, men – women), etc.
- Have all groups report back to plenary. It may help to have all ideas put in clusters and printed on a page so that all participants have an overview.
- For each cluster, ask participants to set short-, mid- and long-term priorities amongst the activities they have brainstormed. All ideas may be good, but due to limited resources, not all ideas can be implemented at the same time. It may be helpful to use color cards and stick them on the wall to visualize the work.
- For each cluster, ask participants to map 1) target audiences, 2) actors in the country who can do the activity – again, it may be useful to use different color cards, and stick them on the wall, so that one has a good overview. The advantage of cards is that one can easily move them around and show their connection to each other.
- Think of linkages with the other clusters.
- Have each group report back to plenary and discuss.

## Debrief

Much of the discussion and debriefing arises when the groups present back to the plenary. Some further questions:

- What resources are needed to implement the activity?
- What could be indicators to show that an activity is being effective?
- How can the various actors involved in an activity coordinate in an efficient manner?
- The gender dimension often comes up if the actors in the room are gender-sensitive themselves, if they are not, how can this dimension be introduced?



## 26. Exercise: Gender Walkabout

Goal:	Help participants recognize some of their own prejudices, make them confront their own gender stereotypes
Gender dimension:	Individual gender identity, gender stereotypes
Mediation dimension:	Individual behavior, gender in security sector reform
Didactic exercise type:	Warm-up, socio-metric, sets a general tone for discussions
Length:	Ca. 20 minutes
Source:	Geneva Centre for the Democratic Control of Armed Forces (DCAF), Gender and SSR Training Resource Package <a href="http://www.gssrtraining.ch/index.php/en">www.gssrtraining.ch/index.php/en</a> accessed on 18 September 2015.

### Background

“Gender walkabout” is a quick and simple exercise, serving well as an introductory activity and to set the framework of discussion. A key benefit of this exercise is its dynamism, as trainees are asked to move around the room. After completing this exercise, trainees will be able to both recognize some of their own prejudices/pre-set ideas relating to gender, and confront some gender stereotypes.

### Instructions

- Form two subgroups, and line them up at opposite ends of the room. Ask each group to begin walking in line in opposite directions until you say “stop.” At this point, the first person in each line will be standing next to the last person in the opposite line. Invite trainees to turn ninety degrees and come face-to-face with each other. Ask them to engage in a discussion for one minute on a statement you read out loud (see suggestions below).
- Repeat the exercise until all statements are discussed. Ask participants to go back to their seats and invite comments on what they have learned (ten minutes).
- As a suggestion, the following statements can be used:
  - There is a biological reason for why more men than women are recruited into the army.
  - The security domain is better suited to men; traditionally they had the role of defending the household, while women were meant to care for the home and the children.

- Observers are quicker to see anger on men's faces and happiness on women's faces.
- Any discussion of gender must always respect the social and cultural context in which it is being discussed.
- We talk a lot about gender in my organization but all top decision making positions are occupied by men.
- Because women and men each make up half of the population, any data, policy or program that does not recognize and address both sexes equally will be flawed.
- Variations: Another version of this exercise is called 'Gender Circles': instead of walking freely, participants form circles and turn in opposite directions. After few minutes, they are asked to stop and discuss the statements with the person standing opposite them.
- Statements can be changed and developed depending on the purpose of the exercise, the key messages of the session, the audience and the mediation topic, e.g. "men are more violent than women", "if more women were decision makers, there would be less war and violence". (Note, these statements in and of themselves can be turned into a separate conceptual exercise that would challenge the positive and reductionist take on women as inherently peaceful. If so, a video clip by Steven Pinker can provoke a discussion: "Bill Gates with Steven Pinker: Is Violence a Guy Thing?" Gatesnotes, The Blog of Bill Gates, [www.youtube.com/watch?v=uonujFIo](http://www.youtube.com/watch?v=uonujFIo) accessed on 18 September 2015).

### Debrief

- Make participants aware of their own gender stereotypes, keeping in mind that there are no right or wrong answers.
- Open discussions in a plenary.

## 27. Exercise: Gender and Security Sector Reform Programming

Goal:	Define gender issues within SSR programming, make a convincing case for why gender concerns should be included in SSR programming
Gender dimension:	Gender mainstreaming in SSR
Mediation dimension:	Content, security sector reform as part of peace agreement provisions
Didactic exercise type:	Role play, interactive
Length:	Ca. 35 minutes
Materials needed:	Flipchart and markers, handouts, companion resource, Valasek, K. (2008) 'Security Sector Reform and Gender', <i>Gender and Security Sector Reform Toolkit</i> , Bastick, M. and Valasek, K. (eds.) Geneva: DCAF, OSCE/ODIHR, UN-INSTRAW
Source:	Geneva Centre for the Democratic Control of Armed Forces (DCAF), Gender and SSR Training Resource Package, <a href="http://www.gssrtraining.ch/index.php/en">www.gssrtraining.ch/index.php/en</a> accessed on 18 September 2015.

### Background

This exercise reviews arguments for including gender in SSR programming. The goal is to internalize the need to mainstream gender into SSR and to be able to convince decision makers who are less familiar and less convinced of the benefits of gender mainstreaming in SSR.

This exercise requires a prior conceptual input with key messages, depending on the level of security sector planning knowledge of the audience. It also implies that the facilitator is well versed in the subject matter to be able to guide the discussions.

### Instructions

- Provide the group with the handout (below). Allow ten minutes of preparation time with each participant working individually. Split the group into pairs. Role play supervisor – supervisee meetings for ten minutes. Then rotate, so that each supervisor can also play the supervisee with a different partner, again allowing ten minutes.

*Variations:* The same format can be used with a different, more specific content, depending on the audience, such as:

- Why gender mainstreaming should occur in security institutions

- Why overseeing bodies must institute mechanisms to investigate human rights violations

### Debrief

- Wrap up the exercise with five minutes of plenary discussion, with comments from everyone about lessons learned and the challenges of making a case for or against gender inclusion in SSR programming.

### Handout: Gender and Security Sector Programming

You have ten minutes to develop arguments to convince your supervisor that it is necessary to take gender responsiveness into account in your security program planning. What points will you make in your meeting with her/him in order to convince her/him to value this issue? Give at least one clear and convincing example that illustrates how the failure to incorporate gender issues can lead to problems.

You will be assigned a partner to role play a supervisor-supervisee meeting. After ten minutes, all supervisors switch to a different partner and role play supervisees for ten minutes.

In a five minute debrief in plenary you will have the chance to comment on lessons learned.

## 4.2 Power Sharing

Power-sharing is one of the main subjects in peace negotiations. The question of how stakeholders are represented in political institutions is a crucial one and needs to be discussed also from a gender perspective. Here there may be tension between a gender-sensitive and a culturally-sensitive approach – having women and men from local contexts argue for women's rights is more credible, effective and culturally-sensitive than if the same issue is pushed by international experts. If international actors insist on women's inclusion it might be counterproductive and might be viewed as an imposition of foreign values. However, if international actors push for greater women inclusivity *together* with local actors who have the same concern, it may also support those local actors who are in favor and strengthen their argument.

In many cultures, women have traditionally been assigned to the private, domestic sphere and denied access to the male-dominated public sphere because of their role as primary caretakers of children and other family

members. Gender stereotypes picturing women as emotional and caring and men as rational and pragmatic underlie this division and continue hindering women's participation in politics and access to power. In some cultures, women themselves view politics as "dirty" and within the male domain, thus restricting themselves from political participation. However, conflict may change these role expectations, and as a result women may also seek greater influence in the political life of society.

## 28. Exercise: How Powerful are You in Your Society?

Goal:	Experience and reflect on the diverse layers of discrimination in different societies and cultures. Experience the feeling of being left behind or being powerful.
Gender dimension:	Women's rights & human rights
Mediation dimension:	Empathy
Didactic exercise type:	Role play
Length:	Ca. 30 minutes
Source:	Cordula Reimann (2013) Trainer Manual: Mainstreaming Gender into Peacebuilding Trainings. Also found in: United Network of Young Peacebuilders (2011). Gender Toolkit: A Manual for Youth Peace Workers. Exercise written up by Anna Kadar.

### Background

Institutional power sharing arrangements that may be negotiated in a peace process should take into account very practical and local level situations of "power" of women and men in a society. This exercise is one way of exploring these questions.

### Instructions

- Prepare cards on which different realities of individuals within a society are written e.g. "you are a male religious leader in a village", "you are a migrant Muslim woman in a shelter", "you are a black woman in the ministry", "you are an orphan young male at school" etc. and distribute them among participants.
- Tell participants to position themselves in a line.
- You read out situations and they have to decide whether or not this applies to their situation. If yes, they step forward. If not, they stay where they are.

- Situations are the following: “you can go to the market alone”, “you can help decide where to build a new well”, “you can decide on whether or not your child goes to school”, “you can meet with a foreign company wanting to invest in your area”, “you can vote”, “you can join the army”, etc.

## Debrief

- Look around: where are you standing? Why are you standing there?
- How do you feel standing there? How did you feel when you were moving/staying in one place/moving forward/seeing others move forward/seeing others stay where they are.
- Feel how it feels to look forward and see others ahead. Feel how it makes you feel looking back at others behind you.
- Discuss different forms of discrimination (intersectionality).
- Discuss questions of power.
- Discuss public/private sphere – who has power where and why.
- Discuss how the challenges that have arisen in the exercise could be addressed through a political process.

## 29. Exercise: Electoral Quotas for Women

Goal:	Clarify arguments for and against electoral gender quotas
Gender dimension:	Gender relations
Mediation dimension:	Power sharing
Didactic exercise type:	Oxford debate
Length:	Ca. 1 hour
Source:	Simon Mason. For arguments for the debate, consult Atlas of Electoral Gender Quotas (2014) International Institute for Democracy and Electoral Assistance and Inter-Parliamentary Union, Stockholm University, <a href="http://www.idea.int/publications/atlas-of-electoral-gender-quotas">www.idea.int/publications/atlas-of-electoral-gender-quotas</a>

## Background

There are various efforts both in peace agreements as well as in post peace agreement situations to include electoral gender quotas. In Africa, for example, there has been an increase in legislation for electoral gender quotas since 2003 and the following countries have them today: Angola, Burkina Faso, Burundi, Cape Verde, Eritrea, Kenya, Lesotho, Mozambique, Namibia, Rwanda, South Africa, Senegal, Sudan, South Sudan, Tanzania, Togo,

Uganda, and Zimbabwe.<sup>67</sup> Electoral gender quotas may be discussed in a peace agreement, but it is important not to reduce gender questions to this alone. Other questions of power sharing, e.g. models of devolution or federalism may have different impacts on various communities and may also enlarge or decrease the space of women in politics. In some countries, for example, it is easier for women to enter politics on a local level that deals with concrete issues (schooling, housing etc.) than directly at the central state level – where men may be more reluctant to let go of power.

Caveat: Oxford debates are a lot of fun and good at getting all key arguments out for discussion. However, they tend to polarize a group, rather than leading a group to find common ground.

### Instructions

- Participants will be split into three groups seated at separate tables for debate preparation and discussion. During the debate, participants of Group A and Group B will convene at one table. Group C will be observers and will vote who won the debate. Course facilitators serve as moderators and timekeepers.

### Steps

- Provide each team with a motion, for example: (1) “Electoral gender quotas are vital to increase the representation of women in politics” or (2) “Electoral gender quotas are the only way to make society more gender equal”. (Group A argues for, Group B argues against).
- Allow time for the teams to read a text (e.g. Atlas of Electoral Gender Quotas) and put together a brief opening statement (5 minutes), they should also choose three speakers: for the first, second and third round. Groups should also prepare a list of questions for the opposing team, as well as a closing statement for the last round.
- Allow the starting team to present their opening statement (5 minutes), and have the opposing team rebut with arguments and questions they have prepared (5 minutes).
- Have starting team debate back (2 minutes), and opposing team debate back (2 minutes).

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67 Bauer, G. (2013) ‘Gender quotas and women’s representation in African parliaments’, *Democracy in Africa*, <http://democracyinafrica.org/gender-quotas-womens-representation-african-parliaments>

- Have starting team close (2 minutes) and opposing team close (2 minutes).
- If you have observers, Group C, have them vote before and after the debate, and see if there is a change in vote – the group that gains votes wins.
- Timing should be monitored in a strict manner, the following table can help:

Group A	Group B
5 min	
	5 min
2 min	
	2 min
2 min	
	2 min

### Debrief

- What are key arguments for electoral gender quotas?
- What are key arguments against electoral gender quotas?
- How do you explain the geographic distribution of countries that have adopted electoral gender quotas?
- What are other ways to improve women participation in politics besides quotas?

## 4.3 Economy, Wealth-sharing and Environment

While security and power-sharing clauses were traditionally always at the heart of peace agreements, economic clauses have grown in importance over time. The reason may be lack of trust that the security and power sharing arrangements will hold, and therefore the wish to also have part of the wealth sharing clarified before the final agreement is signed. Increasing attention has also been given to the economic incentives for making peace.<sup>68</sup>

Economic roles of a society are often heavily gendered. During armed conflict women often take over previously male-dominated social roles as heads of household and engage in non-traditional economic activities. Problems arise when plans to rebuild the national economy do not consider these

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68 Wennmann, A. (2009) *Economic Provisions in Peace Agreements and Sustainable Peacebuilding*, Geneva: Centre on Conflict, Development and Peacebuilding (CCDP).



changes as well as the whole society and leave aside women's contributions and economic needs. While a peace agreement will not decide these questions, peace agreements do often set-up commissions that deal with economic issues such as land allocation, property rights etc. Women need to be represented in these commissions to allow for fair decisions to be made.

### 30. Exercise: Time Allocation Study

Goal:	Enable participants to understand how they spend their time
Gender dimension:	Gender relations
Mediation dimension:	Economic issues
Didactic type of exercise:	Focus group discussions
Length:	60 to 90 minutes
Source:	Developed by Smita Premchander, based on other tools first described by Moser, C. (1993) <i>Gender Planning and Development</i> , London: Routledge

#### Background

This is a fairly simple exercise, which gets very intense and enjoyable when done with two groups, one of women and one of men. It helps women and men to analyze how they spend their time, and what proportion of this time is spent on productive, reproductive and community related tasks. Mediators need to be conscious of gender differences in time allocation, and how women and men's time is allocated daily. It helps mediators to see how and in what tasks they can involve women or men in the community. When applied to mediators, it will give them an understanding of what support female or male mediators need to have, if they have to find time for mediation. Moser<sup>69</sup> analyses women's "Triple roles" into three categories:

- Productive work, involving the manufacture of goods and services for production and trade;
- Reproductive work, relating to care and maintenance of the household and its members; and
- Community work, consisting of the collective organization of social events and services.

69 Moser, C. (1993) *Gender Planning and Development*, London: Routledge.

## Instructions

- Women and men are first divided into different groups. Assuming that there are 20 participants with an equal number of women and men, have four groups, two each of women and two each of men. In case of an unequal number, divide accordingly. If there are 15 men and 5 women, have three groups of men and one group of women for the exercise. Each group can have 4 to 8 people, depending on the number of participants in the program.
- Ask the women to do the time allocation study for women and men to do the time allocation study for men. The exercise may be done at two levels:
  - Time allocation study for the community women and men, if the intention is to understand the work and time allocation for the community; or
  - Time allocation for the mediators, if the intention is to understand the differences between female and male mediators and how each can be more effectively used.
- Each group is asked to recount and write down each task performed during the day, in a chronological order, with the time taken noted alongside the task listed.
- When a group finishes the first round of this work, they may end up writing a greater number of hours than 24! This may be because of multi-tasking, e.g. holding a child while going to the market, or nursing a child while cleaning grain for the day's cooking.
- When people recount time taken for a task, they also tend to state their emotional experience of the time taken, which often differs from the actual time taken. It is important that group members check and recheck the time taken for each task before writing it down.
- When the exercise is completed, with about 20 minutes for one round of work, each group should have a chart or a sheet of the way female/male in the community, or, female/male mediators spend their 24 hours.
- If there is time, ask the same groups to do another round of work, this time the women's group does an activity profile for men, and men do an activity profile for women. This helps each group to think and discuss time usage by the other gender and brings about good reflections.

## Debrief

- Get each group to put up their time allocation sheet on the wall and present it to the other groups. Discussion ensues on the differences in the tasks and time allocation of women and men, which helps the group to envisage how the time usage can be influenced to better achieve the intervention objectives.
- Ask the participants what they felt, while writing their own activity profiles, did they encounter any difficulties?
- Ask the participants what they felt while writing the time allocation charts of the other gender, and whether they encountered any difficulties.
- Encourage them to discuss any feelings that have arisen during the exercise. Sometimes men may feel that women are safer, while they step out into dangerous terrain. Men may also feel that women *should be kept safe*, and not be given tasks that require them to step out in conflict-ridden situations. Women may have similar feelings.
- While encouraging participants to bring out the feelings, generate a discussion about the orientations that give rise to these feelings. Some feelings and anxieties may arise from patriarchal attitudes, and there may be a desire among some women and men to steer away from their roots.
- The group may be able to arrive at some suggestions about changing the time allocations of women and men in the community, or women and men mediators. There may not be full agreement among them about these suggestions.

## 31. Exercise: Morning Routine

Goal:	To explore the gendered division of labor
Gender dimension:	Gender relations
Mediation dimension:	Conflict behavior
Didactic exercise type:	Warm-up
Length:	Ca. 15 minutes
Source:	Rachel Gasser, Gal Harmat. Exercise written up by Julia Palmiano Federer

## Background

This exercise aims to explore the gender influence on economic activities and how those are organized in a society. This could, for example, be one step in preparing a dialogue process or negotiation agenda seeking to address economic issues in an inter-community or even national negotiation process.

## Instructions

- Ask participants to reflect on (and list) what they have done since they woke up that morning (5 minutes), what they did for themselves and others, and how they travelled to the training.
- Share in plenary (5 minutes).

## Debrief

- Allow participants to discuss the differences between what men and women did for their morning routine (without being biased against men if the participants are mostly women).
- Emphasize the different realities between men and women.
- Valorize the different realities between men and women.
- Explain that in a conflict context, the gendered division of labor matters.

## 32. Exercise: Women and Post-conflict Considerations

Goal:	To understand the gender-specific effects that conflict has on women, and the representation of women's needs in post-conflict situations
Gender dimension:	Gender relations
Mediation dimension:	Economic and justice/rights issues
Didactic exercise type:	Multi-media
Length:	1 hour
Source:	Rachel Gasser. Material used: Cynthia Enloe speaks on 'Women in Iraq' Video from Connecticut Colledge, 2010 <a href="http://www.youtube.com/watch?v=BUVPmovJINA">www.youtube.com/watch?v=BUVPmovJINA</a> . Exercise written up by Anna-Leigh Ong

## Background

This exercise explores the gender-specific costs of war on women, and the extent to which these costs are acknowledged and addressed post-conflict. The exercise will utilize a video lecture by Cynthia Enloe on 'Women in Iraq' to illustrate the experiences and the need for representation of women post-conflict.

The aim of the exercise is for participants to become more aware of the specific needs of women during and after wartime, and to improve the consideration and incorporation of these needs for more successful post-conflict reconstruction.

### Instructions

- Allow participants to sit around a table and act as preliminary brain-stormers for the agenda of a post-conflict reconstruction team.
- Have Cynthia Enloe's lecture on 'Women in Iraq' prepared to show participants after the compilation of their initial agenda.

### *Steps*

- Allow participants to briefly brainstorm an agenda concerning the rebuilding a post-conflict society with a large refugee population. Considerations may focus on the relocation of citizens, redistribution of resources etc.
- Show participants the video, asking them to note the costs of war for Maha, which Enloe reports on.
- Ask participants to discuss whether their initial considerations were inclusive of the needs and experiences of women like Maha, and why they were or were not.
- Allow participants to revise the agenda, with a renewed consideration of the experiences and post-war needs of women who share Maha's situation.

### Debrief

- Did your initial agenda vary much compared to the post-video one? If yes, what additions or alterations did you make?
- Why do you think women's experiences in war are not addressed as much as men's post-conflict? What do you think can be done to change this?
- Enloe says that all phases of war affect men and women differently. How can this understanding translate to a more inclusive and effective post-conflict rebuilding?

## 4.4 Normative Frameworks, Justice, Human Rights and Dealing with the Past

There are numerous international efforts to clarify the legal and normative framework in which peace agreements are negotiated. While in older peace agreements one can still find blanket amnesty clauses (often perpetrators on both sides can agree with each other to give each other amnesty), it is now no longer possible for a mediator to support a process where amnesties are

granted for war crimes, genocide, crimes against humanity and major human rights violations – including sexual and gender-based violence. Amnesties can be given for certain offences, e.g. rebellion or treason.

There is also a growing consensus that non-legal measures are also very important for justice besides the legal ones. The Joint Principles clarify that Dealing with the Past includes the right to justice, the right to truth, the right to non-reoccurrence and the right to compensation.<sup>70</sup>

Gender questions and women's participation in all these questions are essential, as the nature of violence is often gendered. This does not mean that men are less exposed to violence, but the type of violence and the way in which it has to be addressed may differ.

### 33. Exercise: Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and United Nations Security Council Resolution 1325 (UNSCR 1325)

Goal:	Give an overview of the main international mechanisms that monitor and advocate for women's rights in armed conflict
Gender dimension:	Gender Structure
Mediation dimension:	Women's Rights
Didactic exercise type:	Text Analysis
Length:	Ca. 30 minutes
Source:	Rachel Gasser. Training of Trainers Manual, Coaching for Myanmar Women Engaged in Peacebuilding and Peacemaking Processes, swisspeace 2015. Exercise written up by Julia Palmiano Federer

### Background

The United Nations Resolution 1325 on Women, Peace and Security adopted in the year 2000 has become one of the most powerful advocacy tools in gender mainstreaming in peacebuilding and security issues. To many in the field of peacebuilding, this was a watershed resolution as it was one of the first to provide a range of measures specifically aimed at including women in the prevention, management, and resolution of violent conflict.<sup>71</sup> Although it

<sup>70</sup> swisspeace and Swiss Federal Department of Foreign Affairs (2009) *Dealing with the Past in Peace Mediation*, Center for Security Studies (CSS) ETH Zurich; swisspeace, [www.css.ethz.ch](http://www.css.ethz.ch) or [www.swisspeace.ch](http://www.swisspeace.ch)

<sup>71</sup> Bell, C. and O'Rourke, C. (2011) UN Security Council 1325 and Peace Negotiations and Agreements. *Women at the Peace Table: Asia Pacific Opinion Series 4*, Geneva, Switzerland: The Centre for Humanitarian Dialogue.

was a watershed resolution on women, peace and security, the United Nations Security Council Resolution 1325 was not the first influential framework on women, politics, and representation. Often referred to as an international bill of rights for women, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) adopted in 1979 by the United Nations General Assembly defined contours of discrimination against women and action points to combat it.<sup>72</sup>

### Instructions

- Ask participants to discuss the limits and challenges of international frameworks on women, peace and security around their table for 15 minutes.
- Then ask one participant from each table to contribute one limit or challenge in plenary.

### Debrief

- Ask participants to reflect on what this means for them in their current context.
- Ask participants to reflect and write down a few notes, and if they wish, share with a partner or in a small group.
- Ask participants to present in plenary and share key lessons learnt.

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<sup>72</sup> Palmiano, J. (2014), *Fighting 'Feminist Fatigue': Women and Peace Negotiations*. Working Paper 2, Bern, Switzerland: swisspeace.

## **Main International Mechanisms to Monitor/Advocate for Women's Rights in Armed Conflict**

### **UN SCR 1325, 1820**

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#### **Different actors**

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SCR 1325 requires that all actors are engaged in every stage of conflict, peace negotiations and post-conflict reconstruction to protect and respect women's human rights.

- All parties to armed conflict (= armed groups alongside states) are called upon to safeguard women's rights
- SCR 1325 binds all member states of the United Nations and the Security Council (SC) itself (Some members of the SC are not state parties to the CEDAW, e.g. the USA)
- States cannot opt out

#### **Type of mechanism, implementation**

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##### **Resolution**

- States ensure the implementation by adopting National Action Plans (NAP); until now around 34 states have adopted NAPs
- States report to the Secretary General (SG); the SG reports to the Security Council (SC)
- to enhance the implementation of SCR 1325 the SC adopted new resolutions (see SCR 1820, 1888, 1889, 1960)

#### **Content, meaning, interpretation**

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- Wording leaves room for discretion, vague concepts (e.g. what is "increased" representation of women at all decision making levels?)
- The CEDAW is a tool to clarify concepts of SCR 1325 (e.g. the CEDAW lists specific measures such as 30–35% quota for political participation of women)



## CEDAW

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### Different actors

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CEDAW addresses states: State parties have the responsibility to safeguard women's rights in legal, civil, cultural, economic, political and social spheres. Challenges:

- Fragile or failed states/ states in warfare; only states are accountable, armed rebel groups engaged in conflict are not addressed
- Not all members of the UN are state parties to the CEDAW (e.g. Sudan is not accountable for women's rights violations under the CEDAW); the Security Council (SC) is not bound
- Many reservations narrowing the scope of application

### Type of mechanism, implementation

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Human Rights Treaty

- A treaty body (CEDAW committee) monitors the implementation of women's rights
- States report to the committee
- The committee issues recommendations suggesting further measures to safeguard women's rights on a national level. Women and women's rights organizations lodge individual complaints against discrimination under the Optional Protocol (not ratified by all state parties to the CEDAW)

### Content, meaning, interpretation

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- Sets out concrete measures indicating what has to be done (e.g.: quotas for enhanced participation of women in decision making)
- The CEDAW committee is a quasi-judicial body under the Optional Protocol (= some similarities to a court in case of individual communications)
- The committee issues General Recommendations on the interpretation of the CEDAW provisions (authoritative interpretation). Advantage: development of common concepts

### **Gender Based Violence (GBV) – protection**

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Wording broadly addresses protection needs, 1325 is women-specific, but 1820 addresses Sexual and Gender Based Violence (SGBV) and includes both sexes:

- Includes all types of violence (rape, domestic violence...)
- Women are not either participants or victims but could very well be both.  
Follow-up SCR 1820, includes protection of all civilians
- Addresses sexual violence qualifying as gross human rights violations (tactic of war or widespread attack on civilian populations)
- Criticism: Wording could revert the discourse on women in UN resolutions to the status of victims, a terminology that had strongly characterized references to women prior to SCR 1325
- SCR 1820 does not address broader categories of GBV (e.g. domestic violence)

### **Further special mechanisms**

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#### **Special Representative to the Secretary General on Sexual Violence in Conflict**

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Mandate (Security Council Resolution – SCR 1888)

- Strengthens existing United Nations coordination mechanisms, engages in advocacy efforts, inter alia with **governments**, including military and judicial representatives, as well as with **all parties to armed conflict and civil society**, in order to address **sexual violence** in armed conflict and promotes coordination at UN level (inter-agency initiative “United Nations Action Against Sexual Violence in Conflict”)
- Strengths: Addresses all groups engaged in conflict

### Gender Based Violence (GBV) – protection

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Wording addresses specific protection needs, women-specific

- Traffic in women, exploitation of, prostitution of women (often occurs in times of conflict or its aftermath)
- Broad definition of Violence Against Women (VAW) in General Recommendation No. 19 (authoritative interpretation of the convention): “Violence that is directed against a woman because she is a woman or that affects women disproportionately. It refers to any act that results in, or is likely to result in, physical, sexual or psychological harm.”
- Criticism: Women-specific; does not include GBV against men

### Further special mechanisms

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#### Special Rapporteur on Violence Against Women, its causes and consequences

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Mandate (Human Rights Council Resolution 16/7 – A/HRC/RES/16/7):

- Collects information on **violence against women** from **governments, human rights mechanisms and NGOs** and recommends measures, ways and means **at the local, national, regional and international levels** to eliminate all forms of violence against women and its causes, and to remedy its consequences
- Works with all UN human rights mechanisms (gender mainstreaming)
- Strengths: focus on all forms of violence against women

Source: swisspeace, Center for Peacebuilding (KOFF) 2012

### 34. Exercise: Designing Transitional Justice for Tranzicia

Goal:	Identify key mechanisms to strengthen and encourage women's participation in transitional justice processes
Gender dimension:	Gender relations, Gender Structure
Mediation dimension:	Content: Justice
Didactic exercise type:	Role play
Length:	ca. 100 minutes
Source:	The Institute for Inclusive Security

#### Background

Tranzicia recently emerged from a war that caused the death of over 50,000 individuals and the displacement of over 300,000 people out of a total population of 3 million. A majority of the violence affected civilians, in particular women and children, now make up the majority of the displaced. Gender-based violence and rape was used as a war tactic. Levels of domestic violence are high among many traditional social structures and families have suffered as a result. Additionally, a significant proportion of the rebel forces were women.

The primary actor in the conflict was the National Liberation Army (NLA), claiming to represent the majority ethnic group, the Catas. They opposed official government forces, which primarily were controlled by the largest ethnic minority group. The country also has other minorities, including the Ga group, which has been persecuted by the NLA and the government. There is strong political will to end the violence, as evidenced by an arranged ceasefire. The actors are now negotiating the most appropriate transitional justice mechanism. The international community supports the ceasefire and is a leading player in reaching an agreement. Historically, some ethnic groups have practiced a traditional form of indigenous conflict resolution, but during the war those practices all but disappeared. National women's organizations are trying to advance reconciliation, by promoting a historic memory commission.

The UN asked a well-respected non-governmental organization (NGO) to work with stakeholders to generate recommendations for developing an appropriate and effective transitional justice mechanism for Tranzicia. The UN Special Representative of the Secretary-General (SRSG) has invited stakeholders, including the NGO director, who will facilitate the meeting, to present their recommendations today. The UN is ready to commit major financial resources to the process, as long as the parties to the

conflict can agree. The UN has requested the final proposal to include local, national and international mechanisms of transitional justice.

In drafting the framework, you need to produce a document that clarifies the following bullet points with specifics:

- Mandate: prosecute whom, for which crimes, over what period
- Format: Truth and Reconciliation Commission or a local council
- Accountability: refer leaders to International Criminal Court (ICC), a national court, or grant amnesty
- Reparations: educational benefits, agricultural assistance

### **Instructions**

- Break participants into small groups (three to five people) to analyze the fictitious post-conflict country, Tranzicia. Email [carrie\\_oneil@inclusive-security.org](mailto:carrie_oneil@inclusive-security.org) for more information and for the confidential instructions for each group.
- Explain that each small group consists of a team of experts asked to outline transitional justice mechanisms that incorporate the needs and priorities of women.
- Ask each group to present its proposed mechanism to the UNSRSG (20 minutes).

### **Debrief**

- What are the pros and cons of international criminal tribunals?
- What impact might the location of the tribunal have on proceedings?
- Why are truth and reconciliation commissions appropriate for some contexts but not others?
- How specifically would you engage women in the design, establishment, and operation of transitional justice mechanisms?

### 35. Exercise: King and Queen

Goal:	Experience and reflect on the difference of women's rights and human rights / the gendered perception of responsibility and guilt
Gender dimension:	Women's rights & human rights
Mediation dimension:	Norms and women's rights
Didactic exercise type:	Role play
Length:	Ca. 1 hour
Source:	Exercise created by Gal Harmat, presented by Nikolina Marčeta (2012), EUFOR, in Geneva Centre for the Democratic Control of Armed Forces (DCAF), Gender Training for the Security Sector: Lessons Identified and Practical Resources, p. 44–45. (Source updated 17 May 2016)

#### Background

Human rights and specifically women's rights may be a conflict issue. One way to approach this is to look at the human rights charter of a country, and compare this to international human rights law. The following exercise takes a more playful approach, allowing also for emotional, experiential aspects to arise. It is important that these experiences are then discussed, so one gets clarity of what this may mean in a specific dialogue, negotiation or mediation process.

#### Instructions

- The following scenario is told to all participants: "There's a king and a queen, living in a castle ..." The text is available from DCAF at [www.dcaf.ch/Publications/Gender-Training-for-the-Security-Sector-Lessons-identified-and-practical-resources](http://www.dcaf.ch/Publications/Gender-Training-for-the-Security-Sector-Lessons-identified-and-practical-resources) accessed at 18. September 2015.

#### Alternative:

- Individually, come up with a list of who is responsible for the Queen's death. In pairs, agree on one list. Ask participants to split into groups of 4 (by having 2 groups merge). Have this new group agree on one final list.

#### Debrief

- Let the groups report where they had difficulties in agreeing, what were points of disagreement?
- Then ask if the list would have been different if the King had been shot?

- Point out different perceptions of responsibility and right in situations when someone is killed; even if the person behaved “stupidly” the murderer is to blame (in most legal systems).

Possible further questions:

- Discuss women’s rights & human rights.
- Discuss questions of guilt/responsibility (with regard to sexual abuse discourses).

## 4.5 Socio-cultural Issues

After security, power sharing, economy, justice and dealing with the past, there is often a chapter in a peace agreement that deals with all the other socio-cultural issues not yet addressed. This can include language rights for minorities, cultural questions etc. The culture- vs. gender-sensitivity balance may arise here. Gender questions are related to deeply felt values. General wisdom is that values cannot be negotiated, however, the practical implications of a certain value system are not set in stone. On the practical, behavioral level, often solutions are possible that do not contradict the various value systems.

### 36. Exercise: Taliban and Women’s Access to a Hospital

Goal:	See how gender equity can be achieved in a cultural, religiously-sensitive manner
Gender dimension:	Gender relations
Mediation dimension:	Humanitarian issues (and inter-cultural mediation skills)
Didactic exercise type:	Role play
Length:	10 to 20 minutes
Source:	Jean-Nicolas Bitter, Swiss Federal Department of Foreign Affairs. Exercise written up by Simon Mason

### Background

Generally mediators try to stay away from mediating and directly addressing value differences in conflicts. What they seek to do is to look at the practical implications of value conflicts, and mediate these.<sup>73</sup>

<sup>73</sup> Mason, S. and Sguaitamatti, D. (eds.) (2011) *Religion in Conflict Transformation*, Politorbis Nr.52, Swiss FDFA.

## Instructions

The Taliban are in control of an area that has a hospital. In the past it has been open to both women and men from the region. However, the Taliban have stated that no women are allowed to use the hospital any more. The Red Cross delegate working in the area is worried, and seeks a discussion with the regional Taliban head to see if they can find a solution. The negotiation setting is with two people, one person representing the International Committee of the Red Cross (ICRC), the other person representing the Taliban.

*Confidential instructions for Taliban:* I cannot let women into the hospital, as it is against my religion to have women and men mix while using the hospital. I am open to the Red Cross building another hospital only for women. Men have priority as they are being wounded in battle.

*Confidential instructions for Red Cross:* It is against international humanitarian norms to only provide health services to men. I will try and convince the Taliban representative to allow women also to be treated in the hospital. We do not have resources to build another hospital.

## Debrief

- Was an outcome agreed on, what was it?
- What process was used to get to an agreement?
- If no agreement was reached, what could be possible steps to move towards an agreement?
- How can culture and gender sensitivity be combined?

Real life outcome: A resolution was found in building a wall through the hospital, with separate entrance for women and men. The case and outcome is discussed in Bitter J-N (2003), *Les Dieux embusqués : une approche pragmatique de la dimension religieuse des conflits*, Geneva: Droz.



### 37. Exercise: Dealing with Value Conflicts

Goal:	Demonstrate how stuck worldview conflicts can become, as well as illustrate ways to move forward to peaceful co-existence even if the worldview differences remain
Gender dimension:	Gender relations
Mediation dimension:	Socio-cultural topics
Didactic exercise type:	Role play
Length:	60 minutes – depending on time constraints, one can also make it into a half day exercise
Source:	Simon Mason, Owen Frazer, Culture and Religion in Mediation (CARIM) program (Center for Security Studies ETH Zürich and Swiss Federal Department of Foreign Affairs)

#### Background

Generally mediators try to stay away from directly addressing value differences in conflicts. What they seek to do is to look at the practical implications of value conflicts, and mediate these. The idea of a mediation space is to not directly address issues, but to first seek if there is a common vision, clarify the red-lines that the parties need to feel safe, and then to allow for dialogue in this space. The hope is that joint actions can be developed that minimize the use of violence.<sup>74</sup>

#### Instructions

*Step 1: Preparation (everyone to read instructions and information package by themselves):*

- Group is divided into:
  - Pro-life Catholics who want to make abortion illegal.
  - Pro-choice liberals, who want to keep the USA legal system that allows abortion in certain circumstances.
  - Impartial third parties.
- Everyone reads the 'Background Information 1' (below). Pro-life and Pro-choice get additional information (see 'Background Information for the Two Roles' below).

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74 Bitter, J.N. (2011) 'Transforming Conflicts with Religious Dimensions Using the Cultural-Linguistic Model', in Mason, S. and Sguaitamatti, D. (eds.) *Religion in Conflict Transformation*, Politorbis Nr.52, Swiss FDFA.

*Step 2: Debate (25 minutes in plenary):*

- TV debate for and against the statement “Abortion should be made illegal”:
  - Pro-life and Pro-choice get 5 minutes to prepare their argument and decide who from their group speaks in which round
  - Pro-life get 5 minutes to argue their case (based on their “10 arguments page”)
  - Pro-choice get 5 minutes to argue their case (based on their “10 arguments page”)
  - Pro-life get 2 minutes to reply
  - Pro-choice get 2 minutes to reply
  - Pro-life get 2 minutes to reply
  - Pro-choice get 2 minutes to reply

*Step 3: Preparation for Mediation Space (30 minutes)*

- After the recent murder of two nurses in an abortion clinic in Brookline, Massachusetts, some of the pro-choice and pro-life representatives from Brookline realize there is a problem they have to deal with. They will never agree to change their beliefs and worldviews about pro-life and pro-choice. However, they are willing to discuss with an impartial third party the potential role of dialogue. Each group will get 20 minutes to prepare ideas about the potential of dialogue to deal with the problems they are facing, as well as what conditions / red lines they would need to be comfortable in any dialogue on this topic with the other group. They are also asked to prepare ideas about what could be a possible jointly acceptable vision that could guide any such dialogue.
- During this preparation time, the third party facilitators can plan how to approach the two groups: 1) who will approach whom and how? 2) How do they plan to identify common red lines and a joint vision to enable a constructive mediation space to occur?

*Step 4: Third party approaches pro-life and pro-choice groups separately (30 minutes):*

- The impartial third party approaches the two groups, as they have said they are willing to try a “mediation space”-dialogue under certain conditions. The aim of the third party is to identify possible red lines and possible visions to frame this space.

## **Debrief**

What helped move the process forward?

- What vision and red lines were agreed in order to create a safe space for the parties to come together?
- What are special challenges when dealing with conflicts with value differences?

## Handouts

*Background Information (for everyone):* Abortion has long been a topic of intense public debate in the United States. Those who are against abortion, arguing that life begins at conception, are commonly known as “pro-life”. Those who argue that abortion should be legal in certain circumstances, and that the mother should have the right to choose whether or not to have an abortion, are commonly known as “pro-choice.”

*Legal context:* “In 1973, the U.S. Supreme Court concluded in *Roe v. Wade* that the U.S. Constitution protects a woman’s decision to terminate her pregnancy. In *Doe v. Bolton*, a companion decision, the Court found that a state may not unduly burden the exercise of that fundamental right with regulations that prohibit or substantially limit access to the means of effectuating the decision to have an abortion. Rather than settle the issue, the Court’s rulings since *Roe* and *Doe* have continued to generate debate and have precipitated a variety of governmental actions at the national, state, and local levels designed either to nullify the rulings or limit their effect.”<sup>75</sup>

*Violence:* “Since the 1973 *Roe v. Wade* Supreme Court decision that made abortion legal, there has been an organized campaign by anti-abortion extremists which has resulted in escalating levels of violence against women’s health care providers. (...) What began as peaceful protests with picketing moved to harassing clinic staff and patients as they entered clinics and eventually escalated to blockading clinic entrances. This foundation of harassment led to violence with the first reported clinic arson in 1976 and a series of bombings in 1978. Arsons and bombings have continued until this day. Anti-abortion extremists have also used chemicals to block women’s access to abortion employing butyric acid to vandalize clinics and sending anthrax threat letters to frighten clinic staff.”<sup>76</sup> In the early 1990s, violence escalated to new levels. In 1993 and 1994 there were five cases of shootings and killings directed against abortion clinic staff, the fifth involved the shooting and killing of Shannon Lowney and Leanne Nichols at two clinics in Brookline Massachusetts.”<sup>77</sup>

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75 Shimabukuro, J. O. (2015) ‘Abortion: Judicial History and Legislative Response’, *Congressional Research Service Report*, 16 September, summary.

76 National Abortion Federation (NAF), *Violence Statistics and History*. <http://prochoice.org/education-and-advocacy/violence/violence-statistics-and-history> accessed at 18. September 2015.

77 Ibid.

*Specific event: "Gunman Kills 2, Wounds 5 in Attack on Abortion Clinics":* "BROOKLINE, MASS., A gunman dressed in black opened fire with a rifle at two abortion clinics here this morning, killing two female staff workers and wounding at least five other people. The attacker, who may have been wounded by a security guard at the second clinic, then fled, managing to elude a massive manhunt by local and state police and FBI agents that included helicopters and police dogs. (...) It was the third fatal shooting at clinics that perform abortions in the past 22 months. The other two occurred in Pensacola, Fla., where two doctors who performed the operations and a volunteer escort have been killed. (...)

Witnesses said the gunman first stormed into the Planned Parenthood clinic here shortly after 10 a.m., managing to gain access despite the fact that the door was locked and opened by buzzer. A woman who did not identify herself told the Associated Press the man was asked if he needed help. "He asked, 'Is this Planned Parenthood?'" she said. When told it was, he pulled out a rifle and opened fire, hitting receptionist Shannon Lowney, 25, in the neck. She died at the scene. A female counselor and two male volunteer escorts in the waiting room were wounded in the barrage. (...)

Earlier this month, former Presbyterian minister Paul Hill was sentenced to the electric chair in Pensacola for killing a doctor who performed abortions and his unarmed escort. Hill, who claimed justifiable homicide, told a television interviewer two weeks ago he expected more killings would occur. There's no question that what I did was a relatively new concept," Hill said. "Someday it will be commonplace and generally accepted as normal."<sup>78</sup>

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78 Daly, C. B. (1994) 'Gunman Kills 2, Wounds 5 in Attack on Abortion Clinics', The Washington Post, 31 December, p.1, [www.washingtonpost.com/wp-srv/national/longterm/abortionviolence/stories/salvi.htm](http://www.washingtonpost.com/wp-srv/national/longterm/abortionviolence/stories/salvi.htm)

*Background information for the two roles (separate):*

- For instructions *only* for the pro-life side, see the 10 arguments: Reasons Why Abortion is Evil & Not a “Pro-Choice”. TFP Student Action is a project of the American Society for the Defense of Tradition, Family and Property, [www.tfpstudentaction.org/politically-incorrect/abortion/10-reasons-why-abortion-is-evil.html](http://www.tfpstudentaction.org/politically-incorrect/abortion/10-reasons-why-abortion-is-evil.html) accessed at 18. September 2015.
- For additional instructions *only* for the pro-choice side, see: Pheo152 blogs, January 26, 2009, 10 Arguments in Favor of Pro-Choice, <http://amplifyyourvoice.org/u/pheo152/2009/01/26/10-arguments-in-favor-of-prochoice-policy/policy>

## 5. Exercises Block III: Process Design

Process design is at the heart of what a mediator does. A process has a start, identifiable steps and an end. The structure of the process helps the parties move from conflict to agreement. Gender questions come up in conflict analysis, goal setting, participation, venue, timing, etc. A key challenge of process design is to have participants that can negotiate the content to reach the goal they have agreed to. If the process gets stuck, one reason could be that the wrong goal has been set, or that there is not sufficient inclusivity in the process. Another possible reason why a process gets blocked is if one has insufficiently considered context factors. Context factors shape a mediator's process, but the mediator has little impact on them. When it comes to gender, the roles of women and men are shaped by society. As these roles often change during the course of the conflict, there may be expectations from women that these changes will be reflected in the process and peace agreement. Thus one has to analyze not just the gender roles in society before the conflict started, but how they have been changed by the conflict, and how women and men want to reflect these gender changes in the process and peace agreement. If a peace agreement does not reflect changes in gender that the conflict has brought about, the peace agreement may solve certain conflict issues, but then lead to societal tensions between men and women who have different expectations about gender roles after the armed conflict has been resolved. In other words: mediators need to consider the changing nature of the context, otherwise the peace agreement will lead to unintended "new" gender conflicts that arise after it has been signed.<sup>79</sup>

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79 These points on how conflict changes gender roles and expectations and how mediators need to consider this in the process and peace agreement were mentioned by Julian T. Hottinger in an interview with Simon Mason and Georg Stein, 10 September 2015, Lausanne.

## 5.1 Conflict Analysis

A basic and very simple principle of gender-sensitive conflict analysis is to disaggregate between men and women where this makes sense.<sup>80</sup> Women's groups may cross conflict lines and therefore be a constituency that is pro-peace – however, this is not automatic, and there are various cases where women have also been key drivers of the conflict. To make use of the peace making potential of women, it is vital to acknowledge their differences and see what can be a joint vision that all parties can agree to working towards.

### 38. Exercise: What a Gender Analysis is (or is not) in Conflict Analysis and Peacebuilding

Goal:	Learn what a gender analysis does and does not include in peacebuilding and conflict transformation
Gender dimension:	Gender relations
Mediation dimension:	Conflict analysis
Didactic exercise type:	Text analysis
Length:	Ca. 30 minutes
Source:	Cordula Reimann for KOFF, swisspeace (2003) and Mediation Support Project, swisspeace (2012). Changed and adapted from UK Department for International Development (DFID) and Canadian Department of Foreign Affairs and International Trade (DFAIT) (2000) 'Gender and Peace Support Operations'. Exercise written up by Julia Palmiano Federer

### Background

One approach to a gendered analysis in peacebuilding is to consider the different social roles that both men and women play in pre-conflict situations – this can result in different vulnerabilities and security needs during conflict. A common notion paints women as the main victims of armed conflict, but also as the first advocates for peace. Another notion often pits men as actors in war but also as perpetrators of violence. Gender is a social construct, and this theoretical notion that men make war and women make peace effects how social phenomena in conflict and peace processes are considered.

<sup>80</sup> United Network of Young Peacebuilders (2011) Gender Toolkit: A Manual for Youth Peace Workers, <http://unoy.org/wp-content/uploads/GenderToolkit.pdf>.



## Instructions

- Introduce the notion of gender as a social construct<sup>81</sup>.
- Explain the importance of conducting a gender analysis as a framework for examining conflict situations and peace processes.
- Ask participants to read through the table below and discuss their reactions in small groups.
- Share in plenary.

## Debrief

- What are your first reactions to reading the table?
- What are the benefits of doing a gender analysis? What are the challenges?
- How many of the items in the right column would you have considered to be part of a gender analysis?
- Do you disagree with any of the points in the table?
- Is there anything missing?

## What a Gender Analysis Does and Does Not Include in Peacebuilding

Using a gender analysis does include:	Using a gender analysis does not include:
Looking at the inequalities and different roles between and among women and men.  <i>Given that in the past most peacebuilding has overlooked women's interests, work and priorities, it may be necessary to provide specific resources to women and women's organizations or focus attention on women's particular needs. The lesson from past initiatives is, however, that even initiatives that highlight women as the primary target group must be based on an understanding of gender roles and relationships.</i>	An exclusive focus on women.

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81 For more information on gender as a social construct, see West, C. and Zimmerman, D. (1987) *Doing Gender. Gender & Society* 1, 2, pp.125–151; and Butler, J. (1990) *Gender Trouble: Feminism and the Subversion of Identity*, New York: Routledge.

Using a gender analysis does include:	Using a gender analysis does not include:
<p>Recognizing that both women and men are actors.</p> <p><i>Although conflict situations tend to increase people's (both men's and women's) vulnerability, it is important not to relegate women to the category of victim. Women (as well as men) make choices, develop coping strategies, mobilize scarce resources and play significant roles in their communities.</i></p>	<p>Treating women as the only 'vulnerable group'.</p>
<p>Designing interventions that take inequalities and differences between women and men into account.</p> <p><i>Some people translate the insight that 'gender' involves looking at women and men into the conclusion that, therefore, both should be given equal opportunities. A crucial insight from a gender perspective, however, is that in order to have more equitable impact, it will often be necessary to structure resources so that programs recognize inequalities and attempt to rectify them.</i></p>	<p>Treating women and men the same.</p>
<p>Moving beyond counting the number of participants towards looking at impacts of initiatives.</p> <p><i>Although participation is important, it may not always be appropriate to set a goal of a half female/half male number of participants in specific activities. It is more relevant to look at the overall impact of the intervention: Does a particular political event or initiative widen the gap between women and men or move to narrow them (where possible)?</i></p>	<p>Striving for equal or 50/50 (men/women) participation.</p>
<p>Understanding the differences among different groups of women (and men).</p> <p><i>Just as not all men share the same interests and priorities, neither do all women. There are class, ethnic, religious, age and other differences among women and these are often heightened during conflict.</i></p>	<p>An assumption that all women (or all men) will have the same interests.</p>

Using a gender analysis does include:	Using a gender analysis does not include:
Understanding the specific situation and documenting actual conditions and priorities.	An assumption of who does what work and who has which responsibilities.
<i>Each situation and conflict must be understood on its own terms. It is misleading to carry assumptions about the gender division of labor or who are combatants or how societies reconstitute themselves following war, from one country to another. Given that gender identities and relations can change over time and during conflicts themselves, it is important to carry out context-specific analysis and consultation.</i>	

### 39. Exercise: Gender Triangle

Goal:	Learn more about a conflict context when integrating a gender perspective
Gender dimension:	Gender relations
Mediation dimension:	Process design: conflict analysis
Didactic exercise type:	Case study
Length:	Ca. 50 minutes (20 minutes group work, 10 minutes reporting back, 20 minutes plenary discussion)
Source:	Cordula Reimann (2013) 'Trainer Manual: Mainstreaming Gender into Peacebuilding Trainings', (adapted from versions developed by United Nations System Staff Colledge (UNSSC) and Cordula Reimann, Deutsche Gesellschaft Internationale Zusammenarbeit (GIZ) 2001). Exercise written up by Julia Palmiano Federer

### Background

A gender-sensitive conflict analysis facilitates a comprehensive mapping of conflict actors and issues. This exercise also illustrates the importance of context-specificity when designing mediation processes or mediation support initiatives. Each context may have different underlying power asymmetries between men and women, different stereotypes and social norms surrounding gender.

### Instructions

- Divide the participants into small groups of ideally 3–4.

- Draw the “Gender Triangle” (individual gender identity, gender structure/relationship, gender symbolism<sup>82</sup>) on a flip chart.
- Each group applies the gender triangle to one particular conflict or country context. The following questions may be useful guidelines:
  - What are the different needs of women and men in a given society?
  - How are women and men affected in different ways by a conflict and by peacebuilding activities?
  - What are the underlying power asymmetries that prevent women and men from participating equally?
  - What are the stereotypes and social norms of “good men” and “good women” which prevent women and men from participating equally?
  - How does language and attribution of qualities and objects to the feminine and masculine reflect how a culture views gender?
- Have each group report back and collect their ideas.
- Discuss the findings with the whole group

## Debrief

- How can we integrate aspects from this type of gender-sensitive conflict analysis into the way we do conflict analysis?
- How can you adapt the approach to different cultural contexts?

## 40. Exercise: Conflict Impacts

Goal:	Identify and explore the gendered impacts of conflict
Gender dimension:	Gender relations
Mediation dimension:	Conflict behavior, conflict analysis
Didactic exercise type:	Warm-up
Length:	Ca. 20 minutes
Source:	Rachel Gasser. Exercise written up by Julia Palmiano Federer.

## Background

In each particular society and context, conflict can affect men and women, and boys and girls, differently. A solid conflict analysis that is gender-sensitive

<sup>82</sup> For more on the three gender dimensions see Harding, S. (1986) *The Science Question in Feminism*. Milton Keynes: Open University Press, as well as Reimann, C. (2004) *Gender in Problem-solving Workshops: A Wolf in Sheep's Clothing?* swisspeace Working Paper. [www.swisspeace.ch/fileadmin/user\\_upload/Media/Publications/WP3\\_2004.pdf](http://www.swisspeace.ch/fileadmin/user_upload/Media/Publications/WP3_2004.pdf)

disaggregates impacts from conflicts between men, women, boys and girls to discover the distinct and particular experiences that each group may have.

### Instructions

- Ask participants to draw a square separated into 4 sections (individually).
- Ask participants to list the impacts of the conflict in their specific conflict context in the following four categories (one for each section): men, women, boys and girls.

Men	Women
Boys	Girls

- Ask participants to list impacts for each group at all different levels.
- Then ask participants to share in small groups.
- To extend the exercise, ask participants to draw the same square, and instead list gendered contributions to peace/mitigation strategies (e.g. women's networks providing protection for victims of sexual abuse in conflict) for each group.

### Debrief

- What are the different conflict impacts for men, women, boys and girls in your context?
- What does this mean for responses to conflict?

### 41. Exercise: Gender Norms Mapping

Goal:	Provide one simple way of mapping norms related to a process, and thereby reflect on possible priorities between norms
Gender dimension:	Gender relations
Mediation dimension:	Process design, conflict analysis
Didactic exercise type:	Case study
Length:	50 minutes
Source:	Simon Mason. Ideas on norms in mediation from Hellmüller, S., Palmiano Federer J., and Zeller, M. (2015) The Role of Norms in International Peace Mediation, swisspeace and Norwegian Peacebuilding Resource Centre (NOREF)

## Background

Norms can be categorized in different ways. Related to mediation, are they norms that affect the process (e.g. inclusivity in the process) or content (women rights in constitution)? Are the norms settled (widely accepted) or unsettled (no wide acceptance)? Are the norms definitional (part of mediation definition) or non-definitional?<sup>83</sup>

## Instructions

- Form groups and choose a conflict or mediation process you know well.
- List possible norms that shape the conflict or process.
- Categorize your norms into the groups using the table below, reflecting if the norm is “settled” or “unsettled” and if they are “process” or “content” norms. Do this from the perspective of the third party, as well as then from the perspective of party A and party B (and any other party):

	Process	Content
Settled		
Unsettled		

- Discuss how the clustering may shape the priority and ease with which the norms can be applied in the selected process.

## Debrief

- Settled process norms will be easier to deal with in the process than unsettled process norms.
- Depending on the mediator’s mandate, the mediator will also have different norms related to content than the norms of the parties.

## 5.2 Multi-track and Informal Peace Processes

While there is a clear dominance of men in Track 1 (elite) processes, there are many examples of women having a very active role on Track 2 (mid-level) and 3 (grass roots) levels. The idea of multi-track mediation processes is to seek and encourage links between the levels. Especially on Track 2 and 3 levels, mediation may be more informal. To minimize community conflicts

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83 Hellmüller, S., Palmiano Federer, J. and Zeller, M. (2015) *The Role of Norms in International Peace Mediation*, swisspeace and NOREF; and Katzenstein, P. (1996) *The Culture of National Security: Norms and Identity in World Politics*, New York: Columbia University Press.

escalating or being manipulated by the elite, however, these informal mediation efforts are vital to holding a country together in moments of fragility.

## 42. Exercise: Women Mediators in Northeast Kenya

Goal:	Learn about women peacemaking roles in North East Kenya
Gender dimension:	Gender relations
Mediation dimension:	Mediation skills
Didactic exercise type:	Multi-media
Length:	Half hour film, half hour discussion
Source:	Using the film “The Wajir Story” (1998), from Responding to Conflict, Coalition for Peace Africa, Wajir Peace and Development Committee, filmed by Robert Maletta, Trojan Horse Productions Ltd, <a href="http://www.respond.org/pages/films.html">www.respond.org/pages/films.html</a> . Exercise written up by Simon Mason

### Background

The North East of Kenya is far from central state control, especially during the early 1990s, when politicized inter-community conflicts escalated, leaving hundreds dead. Three factors came together: 1) A legacy of state repression in this area stemming from the Somali liberation struggle (“Shifta” wars) against the Kenyan state independence in 1963; 2) multi-party democracy that was introduced, but that was heavily ethnicized and linked to access to resources such as water, land and development support; 3) influx of refugees and arms from Somalia after the collapse of the Siad Barre regime in Somalia.

In this context, a group of women got together and decided that despite the national and regional dimensions of the conflict, there were also local factors driving conflict and these could be addressed locally. How they did this is described in the film “the Wajir Story”.

### Instructions

- Provide participants with a minimal context and then let them see the film.

### Debrief

- What struck you while watching the film?
- What was the role of women in the process, what mandate did they have?

- How did the women work with other actors: elders, youth, business, state, and security?
- How far did the traditional role of these women help or hinder their work?
- What can you learn from this case for your own case?

### 43. Exercise: Developing a Conflict Transformation Process over Women's Rights

Goal:	Design a conflict transformation initiative in an open conflict around the status of women and women's rights in a post-Arab Spring context
Gender dimension:	Gender relations, status of women and women's rights in Muslim society
Mediation dimension:	Process design based on reading and text analysis
Didactic exercise type:	Text analysis, role play
Length:	Ca. 1 hour preparation, 30 minutes for presentation
Source:	Mohamed Jeghlaly, Cordoba Foundation Geneva and Owen Frazer, Culture and Religion in Mediation (CARIM) program (Center for Security Studies ETH Zurich and Swiss Federal Department of Foreign Affairs). (Source updated 21 September 2017)

### Background

The Arab Spring brought about space for change, as well as new challenges and a complex multiplicity of actors. In this context, there are numerous conflicts around the status of women in a changing socio-cultural-political environment. Many actors tried to use the space for political change to also facilitate real changes for women's rights. Inspired by the situation in a number of countries in North Africa and the Middle East, the following case is nonetheless fictional in order to promote maximum creativity in the role play.

### Instructions

- Form groups of 3 to 4, depending on the size of the whole group. Assign roles as actors based on the handout.
- Based on the analysis, the participants develop a concrete idea for a conflict transformation process to address an aspect of the conflict, related to the status of women.
- For detailed instructions, see handout below.



- Participants present their initiative in the plenary with the support of a flipchart.

## Debrief

- Debriefing can follow some of the key questions of process design:
  - *Scope:* What specific aspect of the conflict is the initiative addressing?
  - *Goal:* What is the goal of the process and what is the theory of change behind it?
  - *Activities:* Which activities are planned as part of the initiative?
  - *Venue and timing:* Where and when will the activities take place and feed into each other?
  - *Participation:* Who will be involved in the process?
  - *Third party:* Will there be a third party, and if yes, who will it be?
- Debriefing can also look at content questions that have arisen during the exercise:
  - What are the challenges of a post-conflict opportunity for improving women's status?
  - How are the more liberal legal provisions on the status of women colliding with societal and cultural norms?
  - How can this collision be addressed to minimize the use of violence?
- Caveat: Depending on the cultural setting and composition of the course participants, this exercise might "hit home" and hence bring out sensitivities and resentment. There is, therefore, a need to approach this role play with enough care not to be offensive or insulting, whilst still being able to discuss key questions that arise openly.

## Handout

### *1. Context*

The massive participation of women in the 2011 protests in the Arab region, combined with widespread support for the claims and popular values (freedom, dignity, equality, justice) of the protests, have caused a change in the perception of political and social possibilities for women, especially among activists for women's causes.

A joint sit-in on International Women's Day by women from both Islamic and secular groups gave much hope. This event suggested that the Arab Spring would also extend to the rights of women and that this subject had become freed from ideological and partisan bickering. This mental opening in both camps, however, was only temporary.

The post-Arab Spring phase proved to be very pivotal: the debate on the role of Sharia (Islamic law) in the constitution worried the secular "Association for Women Rights" (AWR) and ideologically secularist parties, who feared stagnation in the development of women's rights. Parties with political agendas inspired by Islam won the parliamentary elections that were boycotted by some political formations and this has reinforced the concerns from secular feminist associations.

The Muslim Brotherhood – now a dominant political force – sought to form a stable majority, and neglected women's representation even more than in the pre-Arab Spring period. Secular political actors began to demand more and more consensus on the form and identity of the state, focusing on key documents such as the constitution and various framework laws. Liberal and leftist organizations sought to raise the issue of women's rights, both out of conviction and as a pragmatic way of occupying the public space and the media scene in order to survive politically. The issue of women's rights was seen as a weak point of the new government, who were trying to overcome stereotypes of the past and build a new image of the political and social environment opening inside and outside the country.

Three months after the first post-revolution elections, the country went into shock: an underage girl committed suicide after being forced by her family (and indirectly by society) to marry her rapist. The rapist married the girl, taking advantage of a section of the penal code which allows a rapist to escape any penalty if he marries his victim. The suicide of the girl, forced to marry her rapist, shocked public opinion and aroused deep emotion in the country. The days following this incident were marked by a debate of unprecedented scope on violence against women and the place of women in society.

Some days later, the women's associations brought together nearly 300 people in a sit-in in front of parliament, calling for a change in the law and for the husband-rapist be tried. The information was disseminated by all the media and several international organizations were involved. UNICEF, UNFEM and the European Parliament called on the government to strengthen the protection of children and female victims of sexual violence and to strengthen penalties against rapists so that they are unable to benefit from mitigating circumstances.

The Muslim Brotherhood government, sensitive to women's rights issues, made a statement that left hope for a reform of the article of the penal code in question, without specifying how and without presenting a clear proposal. At the same time, a government representative ordered the opening of an investigation into the matter, thus placing responsibility on the judges who did not respond to the rape case and who authorized the marriage of a minor. The judges, already in turmoil due to the government's efforts to reform the justice sector during recent times, saw the opening of this investigation as a maneuver by the executive to dismiss the case and put pressure on them.

The Minister of Justice, however, did not want to open a new front and declared that "the law would have to be respected to the letter." To mitigate the debate, the Ministry of Justice issued a statement declaring that the girl consented and she insisted on the marriage. This official statement challenged the inference of rape while a trial and a judgment were formally being established.

In response, human rights associations and secular women's organizations protested against the minister. They drew attention to the fact that judges grant marriage licenses in 85% of marriage applications with minors. What should have been an exception has become the rule. They argued that the controversial article of the penal code should be revised, and the implications for family law taken into account. The link made in this case with family law caused debates in conservative Islamic circles which refused to touch this area preserved in Sharia and Islamic tradition.

As a result, there was a growing wave of protest on several fronts. Secular civil society denounced authoritarianism and an attempt to organize a creeping Islamization of society. On the other side, some religious parties opposed the references to international conventions by the Association for Women's Rights (AWR). They reminded the government that the people make choices through their elected representatives, and that the claims of the AWR were not "popular demands". Conservatives and Salafis qualified

the claims of the AWR as contrary to religion: “We cannot forbid what Allah has allowed or allow what Allah forbids!”.

## *2. Issues*

In the current situation there are persistent tensions that are worsened by the absence of dialogue platforms. Dialogue is needed to move towards transformation of the situation and to reach consensus. The polarization on this issue may also be a way for anti-Arab Spring forces to find a place in the political spectrum by introducing an artificial cleavage.

The Muslim Brotherhood are open for a dialogue on the subject. Due to the political composition of the opposition they can take on a unifying role in the country. Nevertheless, many secular groups argue that their commitment to the cause of women's rights remains a simple profession of faith and is not credible because it is not translated into concrete proposals and programmatic actions. The presence of conservative Islamic politicians in key positions limits the space for change as desired by the AWR, but at the same time this issue offers a real opportunity to make change happen. The Muslim Brotherhood are more legitimate and less contested regarding their right to make progress on this issue, due to their potentially mediating role in society, between the hardline secular groups and the hardline religiously-conservative groups.

## *3. Actors*

- The Association for Women's Rights (AWR)
- The Liberal Party
- The governing Muslim Brotherhood
- The Organization of Muslim Women (OMW)
- The official religious authorities
- Salafis

*The Association for Women's Rights (AWR):* The AWR is the main secular women's association. AWR members have suffered campaigns of personal vilification due to the organization's claims about the need for a comprehensive review of legal texts governing the status of women. Some activists have even suffered physical assaults in public spaces. The AWR aim at full gender equality, formal and institutionalized. They propose complete equality in law and administrative practice by cleaning up legal texts. The AWR wants to change “the patriarchal and conservative philosophy” of several laws, starting

with a framework law on violence against women and including issues of guardianship in marriage, inheritance, nationality and recognition of the status of single mothers, etc. They have a mobilizing advocacy capability but cannot sufficiently influence decisions of public authorities. The AWR are ready to engage in a process of negotiation and seek to have greater influence on political decisions related to women, from which they are at the moment largely sidelined, as the parliament and government are controlled by religious conservatives. They suggest that the process of revision of legal texts can begin with texts that already contain positive provisions for women under the pretext that these laws were issued before the Arab Spring.

*The Liberal Party:* The largest secular party and the largest opposition party in parliament. They seek to achieve formal, institutionalized gender equality and argue for reviewing the legal texts. However, they have a vision that goes beyond the rights of women, seeing the question of human rights as key in the context of the Islamic parties' plan to impose a certain fashion and lifestyle. They are the natural ally of AWR but do not want women's rights as a priority in the political agenda, as it consolidates a (negative) elitist image of the party among a section of the population. The party prefers to use the issue of women's rights sparingly, to increase political influence without engaging in a standoff with religious conservatives in the streets.

*The governing Muslim Brotherhood:* The Muslim Brotherhood is the largest political party in parliament and it controls the executive. They are open for a dialogue on the subject and their central position offers them a unifying role. However, they prefer to avoid public debate and consider the controversy over the status of women as a distraction from the priority problems of the country: political stabilization, economic recovery, etc. The debate is a provocation to tarnish the image of the government in the eyes of international public opinion. However, they agree to do something. They propose to start with a public policy focused on improving the social situation of women and also to offer more resources to support these efforts, whilst being sensitive to the risk of foreign financing conditioned on the advancement of women's rights. The Muslim Brotherhood do not want to lose political allies in parliament and government who are sensitive to the issue of the status of women (e.g. sections of the Liberal Party). At the same time, they do not want to lose a conservative part of the electorate or be overtaken by even more conservative actors, e.g. Salafis.

*The Organization of Muslim Women (OMW):* The OMW is the main women's association with an Islamic ethos. In the medium term it aims to restore the balance between the sexes in a vision of society where there is complementarity of roles between men and women. They argue that one should start with a public policy focused on improving the social situation of women and further request that more resources be made available for these efforts. The OMW would gradually approach the position of the AWR (complete equality in law and administrative practice), but in a more pragmatic and Islam-friendly manner. They try to make the voice of religious Muslim women heard and to prevent the secular women's groups monopolizing the representation of women. Nevertheless, they seek to avoid all conflicts between religious and secular women. This type of division would not be beneficial to the cause of women. The OMW is also not in favor of the involvement of religious leaders to settle the debate, as this would reduce the space to advance these specific claims. In addition, official religious opinion would be seen as leading to a point of no return.

*The official religious authorities:* For these actors, the injustices against women are rooted in attitudes and deviant social behavior. They feel a responsibility to contribute to the debate. However, in practice they are seen as less legitimate due to their inaction before the Arab Spring. To ensure the protection of women against arbitrary acts, they argue that one must invest in basic social work to change attitudes and empower men to be more responsible in their behavior. Legal action is neither necessary, nor desirable. They do not want to change the current legal system, especially where it concerns individual and family law. These actors are reluctant to expose themselves to the risk of criticism from both sides and prefer to prioritize their public image.

*Salafis:* The injustices against women are rooted in attitudes and deviant social behavior. To ensure the protection of women against arbitrary acts, they argue that one must invest in basic social work to change the attitudes and empower men to be more responsible in their behavior. Legal action is neither necessary, nor desirable. Salafis seek to promote male and female relationships as stipulated by Sharia. They prefer to keep the debate in the public space but outside institutional procedures, as it gives them political influence as they can mobilize religious sentiments. The transition to a legal solution over the issue of women's rights would marginalize them, as they are outside the institutional decision making procedures.

#### 44. Exercise: Exploring Opportunities and Challenges in Informal and Formal Negotiations

Goal:	Identify the opportunities and challenges associated with women's participation in peace negotiations
Gender dimension:	Gender relations, Gender structure
Mediation dimension:	Process: Multi-track, informal; Track 1, formal
Didactic exercise type:	Case study
Length:	ca. 60 minutes
Source:	The Institute for Inclusive Security

##### Instructions

- Ask participants to list actors and describe structures for informal and formal negotiations in their context. Use the form below, if helpful:

Formal Structures: Men	Formal Structures: Women
Informal Structures: Men	Informal Structures: Women

- Split participants into small groups (three to five people) and ask each group to analyze:
  - Opportunities for increasing women's participation in negotiations (e.g. women's perspectives heard at the negotiations table).
  - Challenges women face when trying to increase participation in negotiations (e.g. security concerns)
- Ask participants to share their group's opportunities and challenges, adding to the collective list, until all comments have been made and recorded on a flip chart.

##### Debrief

- Are women/men in your community advocating for increased participation in peace negotiations and agreements? If not, what would motivate them to do so?
- How can women/men address the identified risks of participating in peace negotiations?

### 5.3 Formal Track 1 Processes

The debate has moved on from if women should be included in Track 1 processes, to how they should be included. At the same time the problem with

women inclusion is not just at the mediation team level, but often also with the negotiation delegations. As mediators are there to support the negotiators, there is a limit to how far they can influence the composition of the negotiation delegations.

However, inclusion at the negotiation table is only one form of inclusion. Exploring other forms as well as considering how people are selected and what decision making power they have, helps to move away from the dichotomy of “at the table or not at the table”.<sup>84</sup>

#### 45. Exercise: Why Women Matter in Mediation

Goal:	To identify the importance of women’s participation in conflict mediation
Gender dimension:	Gender relations
Mediation dimension	Women’s participation
Didactic exercise type:	Oxford-style debate
Length:	1–2 hours
Source:	Rachel Gasser. Using the text: O’Reilly, M. and OSúilleabháin, A. (2013) <i>Women in Conflict Mediation: Why It Matters</i> . <a href="http://www.ipinst.org/2013/09/women-in-conflict-mediation-why-it-matters">www.ipinst.org/2013/09/women-in-conflict-mediation-why-it-matters</a> . Exercise written up by Anna-Leigh Ong

#### Background

This exercise seeks to emphasize the importance of including women in mediation through an Oxford-style debate. Through exploration of both sides of the argument, participants will be exposed to contrasting thought processes and therefore acquire a more thorough understanding of what keeps women from participating in negotiation. An issue brief by the International Peace Institute on ‘Women in Conflict Mediation: Why it Matters’<sup>85</sup> will serve as background information for the debaters/participants.

Caveat: Oxford debates are a lot of fun and are good at getting all key arguments out for discussion. However, they tend to polarize a group, rather than leading a group to find common ground.

84 Paffenholz, T. (2014) *Broadening participation in peace processes, dilemmas & options for mediators*, Mediation Practice Series, Geneva: Center for Humanitarian Dialogue.

85 O’Reilly, M. and OSúilleabháin, A. (2013) *Women in Conflict Mediation: Why It Matters*. [www.ipinst.org/2013/09/women-in-conflict-mediation-why-it-matters](http://www.ipinst.org/2013/09/women-in-conflict-mediation-why-it-matters).



## Instructions

- Participants will be split into two groups seated at separate tables for debate preparation and discussion (if you are using observers to vote, you split into three groups). During the debate, participants will convene at one table. Directors of the exercise will serve as moderator.

## Steps

- Provide each team with a case, for example: (1) “It is important to have female mediators at the table” (Group A argues for, Group B argues against) or (2) “Gender awareness of issues during a mediation process do not matter, and have no effect on the overall outcome”. (Group A argues for, Group B argues against).
- Allow time for the teams to read the text, and put together a brief opening statement (5 minutes), each group should also choose three speakers: for the first, second and third round. Groups should also prepare a list of questions for the opposing team, as well as a closing statement for the last round.
- Allow the starting team to present their opening statement (5 minutes), and have the opposing team rebut with arguments and questions they have prepared (5 minutes).
- Have starting team debate back (2 minutes), and opposing team debate back (2 minutes).
- Have starting team make a closing statement (2 minutes) and opposing team make a closing statement (2 minutes).
- If you have observers, vote who won the debate.
- Timing should be monitored in a strict manner, the following table can help:

Group A	Group B
5 min	
	5 min
2 min	
	2 min
2min	
	2 min

## Debrief

- Which team do you feel won the debate and why (one way to decide this is to get some observers to vote before the debate if they agree with the

motion or not, and to vote again after the motion, the change in vote indicates who won)?

- What was their most powerful argument?
- What was the losing team's most powerful argument?
- What do women add to negotiations, and why is this important?
- What results do you predict from increased women's participation?
- What can be done to bring more women to the negotiation table?
- Is there a cultural aspect to wanting to keep women from participating in mediation? How can this be dealt with?
- Why is it important beyond women's participation, to also reflect on gender aspects of issues brought to the negotiation table (e.g. needs of women combatants in DDR)?
- How can issues be brought to the negotiation table in a gender-sensitive but also culturally-sensitive manner?

#### 46. Exercise: The Mediation Arena

Goal:	Explore the gender dimensions of negotiation, communication and mediation
Gender dimension:	Gender relations
Mediation dimension:	Process design: Track 1 processes Actors: Communication skills, negotiation skills, and mediation skills
Didactic exercise type:	Role play
Length:	Ca. 45 minutes
Source:	Rachel Gasser, swisspeace and Nang Raw Zahkung, The Nyein (Shalom) Foundation, <i>Training of Trainers Manual, Coaching for Myanmar Women Engaged in Peacebuilding and Peacemaking Processes</i> , swisspeace 2015. Exercise written up by Julia Palmiano Federer

#### Background

For this exercise you can use any complex government-armed non state actor role play you may already have. The idea is that in addition to playing your role play as you normally would, you focus specifically on the seating and venue, and how gender addresses these aspects. The exercise instructions, therefore, do not provide you with the role play material, but rather with additional questions and guidelines to focus on gender and venue. Questions this exercise helps you address include: Who sits at the negotiation table? Who is around it? Who influences it from a distance? What roles do women usually play at the negotiation table? What roles do men play? How do

women communicate and negotiate? How do men communicate and negotiate? An additional aim of the exercise is for participants to feel what it is like to be at the table, to understand the complexities of the positions, and to feel empathy for the other party.

An input on the “Mediation Arena” may also be useful (Figure 5). The main idea of the Mediation Arena is that a lot of the “action” happens away from the negotiation table. The most challenging negotiations are between the negotiation delegation and their own constituencies and headquarters, rather than only across the negotiation table with their opponents. Disagreements and conflict within the constituency of each negotiation delegation may hinder a unified negotiation approach of the delegation, and therefore block the negotiation process. A lot of preparatory work has to therefore happen within each “side” before or in parallel to the actual process at the table. Even if women are not at the negotiation table, they may be influential in raising issues and feeding them to their negotiation delegations.

### The Mediation Arena

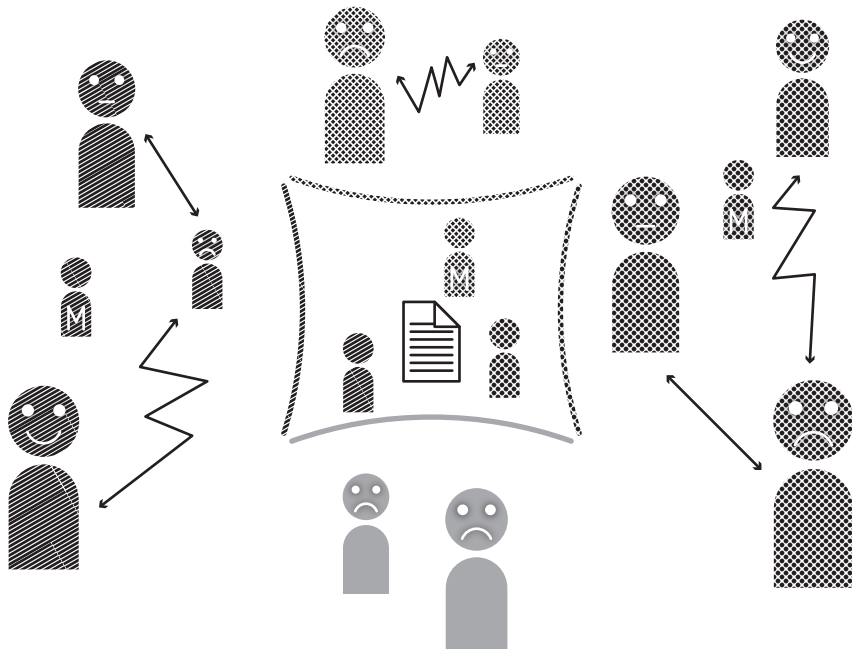


Figure 5: Mediation Arena, Matthias Siegfried, Mediation Support Project, swisspeace (M = Mediator)

## Instructions

- Arrange a table and chairs for approximately 20 participants.
- Arrange the main table to seat the government negotiating team: 5 people (3 members of a delegation including one head negotiator, 1 member from parliament, 1 member from the army).
- On the other side of the table, sit the armed group negotiating team: 5 people (4 members of a delegation with one head negotiator).
- Arrange 2 tables behind the government negotiating team: 1 table for an advisory team who is taking notes on behalf of the government side, and 1 table for a technical advisory team from the government side.
- Arrange 2 tables behind the armed group negotiating team, 1 table for the technical support team who will take notes on behalf of the armed group delegation, and 1 table for the armed group's support staff from the technical team.
- In front of the main tables, there are 2 chairs for the facilitators / mediators who facilitate / mediate the negotiation processes.
- The number of actors is flexible, but ensure you have some participants who are observing the role play itself and can give feedback afterwards.

## Rounds:

- The role play is done twice, the first without a facilitator and the second with a facilitator.
- Give participants their confidential instructions (not provided here).
- Ensure all participants understand and are at ease with their roles.
- Begin the first round (15–20 minutes). After the first round, ask for feedback from observers, then give your own personal debriefing and introduce the “Mediation Arena” (see ideas above).
- Give participants 10 minutes to prepare for second round.
- Begin second round (15–20 minutes), this time with facilitation team. After the second round, ask for feedback from observers.
- Conclude with a final debriefing that includes key lessons and points to take back home.

## Debrief

- Content:
  - What was the outcome?
  - Was it seen as fair by both sides?

- Process:
  - What were the challenges faced by the various actors (negotiators and facilitators)?
  - Were any of these challenges attributed to the actor's gender?
  - What did the actors do to move the process forward?
  - What was the impact of intra-group decision making dynamics on the negotiation across the table?
  - How does the venue shape negotiation, mediation and gender roles?
  - What is the difference if there is a facilitator or not?

#### 47. Exercise: Inclusivity in Track 1 Process

Goal:	Bring out effective and non-effective arguments for women to participate in Track 1 negotiation processes
Gender dimension:	Gender relations
Mediation dimension:	Process design: Track 1 mediation
Didactic exercise type:	Role play
Length:	Ca. 60 minutes
Source:	Jessica Nkuuhe, in a workshop with a Darfur movement in July 2008. Exercise written up by Simon Mason

#### Background

The idea of this exercise is to reflect on and practice the pros and cons of different arguments for including women in Track 1 mediation processes.

#### Instructions

*Scenario:* There is an ongoing Track 1 mediation process (take a case the participants know about). At the moment, only men with leadership roles from the various constituencies are participating, as they were chosen as the highest level representatives of their parties (all of whom happened to be men).

*Step 1:* Six people (both men and women) are asked to leave the room. Outside the plenary, they all take on the role of being a woman, and prepare arguments for why they should participate in this dialogue or negotiation. They prepare for 5 minutes.

Inside the plenary (the group consisting of both men and women), everyone takes on the role of being a man of high institutional affiliation, leaders of their party, or communities with full powers to include or exclude others from the dialogue or negotiation process.

*Step 2:* One by one the “women” enter the plenary again (not as a group, but as individual women). Each person has 2–3 minutes to argue why “she” should be allowed to join the process. The “men” in the plenary engage one by one with the “women” entering the room, and decide if they will accept her in the process. If accepted, she can stay in the plenary and becomes an active member of the process. If not accepted, she becomes an observer, also staying in the plenary, but without being active. The “women” waiting outside do not see what is going on in the plenary.

### **Debrief**

- How did it feel to be a minority and to be excluded?
- How did it feel to be part of a majority and to decide if and how to include others?
- What were convincing arguments to include the women?
- What were convincing arguments to exclude the women?
- How do you assess the effectiveness of different types of inclusivity arguments (i.e. international norms, religious norms, practical arguments etc.)?
- Were there also ideas about other formats – thus moving from “in” or “out” to a greater diversity of how actors can be involved in a process?
- What was the group dynamic inside the plenary? How were decisions made?

# Conclusion

This exercise handbook has set out to inspire negotiation and mediation trainers to improve the way they integrate gender in their negotiation and mediation courses. By providing practical exercises that can help participants reflect and discuss the topic of gender and mediation, we hope to bridge the theory-practice and norms-practice divide. We have argued that there is a natural intersection between the three fields of mediation, efforts to improve gender equality and a didactical approach that gives space to the participants and for elicitive learning. The intersection of these three fields is their common effort to work against a patriarchal “I know what is right for you” approach, and rather push for a consensus and more participatory manner of decision making and learning. In this spirit we would hate to see this book used as a blue-print of how to integrate gender into mediation training courses. We do not know what is right and fitting for you, but we hope to have provided some inspiration to develop and adapt exercises for the courses you run. There are no limits to creativity in developing new exercises! Please share your experiences and any new exercises you develop with us, so we can integrate these in a subsequent edition of this handbook.

### **Mediation Support Project**

The goal of the Mediation Support Project (MSP) is to improve the effectiveness of Swiss and international peace mediation. The MSP was established in 2005 as a joint venture between the Swiss Peace Foundation (swisspeace) and the Center for Security Studies (CSS) at ETH Zurich. The MSP is a service provider to the Swiss Federal Department of Foreign Affairs (FDFA), but also to mediators and conflict parties that are strategically important for the FDFA.

- **The Center for Security Studies (CSS) at ETH Zurich** is a center of competence for Swiss and international security policy. It offers security and peace policy expertise in research, teaching, and consultancy.
- **swisspeace** is a practice-oriented peace research institute that analyzes the causes of violent conflicts and develops strategies for their peaceful transformation.





Published with the support of:



Schweizerische Eidgenossenschaft  
Confédération suisse  
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Confederaziun svizra

Federal Department of Foreign Affairs FDFA

“This Handbook provides negotiation and mediation trainers with practical exercises for transforming people’s thinking, thereby empowering them to tackle gender issues in a cooperative manner.”

*Ambassador Heidi Grau, Head of the Human Security Division,  
Swiss Federal Department of Foreign Affairs*

“The strength of this handbook is its focus on practice, rather than theory, and thus on the pragmatic approach to gender inclusion, rather than simply on normative frameworks. The result is a set of tools and exercises which can work effectively on the realities mediators actually face.”

*Jeremy Brickhill, Director, Zimbabwe Peace and Security Programme*

“The Gender in Mediation Handbook is closing an important gap in the literature on negotiation and mediation training. It will inspire trainers with a comprehensive list of creative exercises to integrate the crucial dimension of gender into their work.”

*Dr. Norbert Ropers, Berghof Foundation, Berlin/Bangkok & Center for Conflict  
Studies and Cultural Diversity, Prince of Songkla University, Pattani*

**CSS Mediation Resources** is a series that aims to provide methodological guidance and insights to mediators, negotiators and peace practitioners working to address violent political conflicts. It is produced by the Mediation Support Team of the Center for Security Studies at ETH Zurich, with contributions from occasional guest authors. Previous issues include:

- Approaching Religion in Conflict Transformation: Concepts, Cases and Practical Implications (2015)
- Inside the Box: Using Integrative Simulations to Teach Conflict, Negotiations and Mediation (2015)
- Mediating Water Use Conflicts in Peace Processes (2013)