TRAINING MANUAL

COMMUNITY HEALING
A training manual for Zimbabwe

Edited by Webster Zambara

Peace Building
Network of
Zimbabwe

IJR
THE INSTITUTE
FOR JUSTICE AND
RECONCILIATION

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ABBREVIATIONS AND ACRONYMS

ANC	African National Congress
AU	African Union
AVP	Alternatives to Violence Project
BIS	Building Inclusive Societies
CCMT	Centre for Conflict Management and Transformation
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CPIA	Centre for Peace Initiatives in Africa
CSO	civil society organisation
DRC	Democratic Republic of Congo
FTI	Fambul Tok International
GAD	gender and development
GTH	Grace to Heal
ICC	International Criminal Court
IJR	Institute for Justice and Reconciliation
JRA	Justice and Reconciliation in Africa
NGO	non-governmental organisation
NP	National Party
NPRC	National Peace and Reconciliation Commission
ONHRI	Organ on National Healing, Reconciliation and Integration
PACDEF	Peacebuilding and Capacity Development Foundation
PBNZ	Peace Building Network of Zimbabwe
PCRD	Post-Conflict Reconstruction and Development
PTSD	post-traumatic stress disorder
SD	sustained dialogue
SADC	Southern African Development Community
SIDA	Swedish International Development Agency
TJ	transitional justice
TRC	Truth and Reconciliation Commission
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization
WID	women in development
Zim Asset	Zimbabwe Agenda for Sustainable Socio-Economic Transformation
ZimRights	Zimbabwe Human Rights Association

BACKGROUND TO THE MANUAL

The Institute for Justice and Reconciliation (IJR), launched in 2000 in the aftermath of South Africa's Truth and Reconciliation Commission (TRC), and winner of the 2008 United Nations Educational, Scientific and Cultural Organization (UNESCO) Prize for Peace Education, works to stabilise post-conflict societies by promoting a culture of peace, justice and reconciliation through research and analysis, sustained interventions, capacity development and education. The IJR draws on lessons from its interventions in South Africa where the Institute's Building Inclusive Societies (BIS) Programme's community healing projects, specifically the Inclusive Community Development Project, have made significant strides to heal the wounds of the past and continue to promote reconciliation, peace and democracy at the community level.

Since 2013, the IJR's Justice and Reconciliation in Africa (JRA) Programme has partnered with the Peace Building Network of Zimbabwe (PBNZ), a network of 19 local non-governmental organisations (NGOs) that are involved in community peace-building activities across the country, in order to develop a community healing manual that will standardise and strengthen efforts involving community healing processes in Zimbabwe. The PBNZ envisions the realisation of a conscientised society in which coordinated peace-building activities contribute to building sustainable peace and development in Zimbabwe. The PBNZ monitors and assesses situational trends in Zimbabwe in order to develop strategic peace-building frameworks for effective coordination of appropriate interventions at the local, regional and international levels.

The manual, whose modules were written by Zimbabwean peace workers who are members of the PBNZ, is the outcome of three successive workshops conducted in Zimbabwe over a period of two years in which modules were drafted, presented and revised, with such workshops culminating in a training-of-trainers workshop designed to create a core group of 'reconciliators' from the membership of the PBNZ.

The idea of a training manual emanated from the realisation that violent conflicts result in dysfunctional, wounded and divided communities that are trapped by fear, anger and all forms of social ills that create a breeding ground for fresh cycles of violence. The manual was produced to enhance the capacity of members of the PBNZ in their peace-building work by way of a bottom-up approach that also seeks to complement the role that will be played by the National Peace and Reconciliation Commission (NPRC) and other local and national processes. Specifically, the manual is intended to develop the capacity of members of the PBNZ in their efforts to heal communities devastated by political violence, as well as by future instances of violent conflict, so that peace can be sustained in Zimbabwe. It is therefore a tool to be used by civil society and other development workers to assist communities to draw a line under their past experiences of political violence and rebuild relationships based on peace and development.

The manual uses simplified language necessary for community work and equips the trainer with knowledge and skills, as well as with a variation of methodology, relevant for specific modules so as to save time when preparing for training sessions. At the end of each module, there is a list of references for conducting further research on the concepts discussed, when required. The manual is designed as a total package for fieldwork whose methodology promotes participatory training and facilitation that will capture the participants and keep them engaged, while at the same time leveraging their own existing knowledge to enable them to become part of the community healing process.

ABOUT THE CONTRIBUTORS

DAPHINE MUREVANHEMA

Daphine Murevanhema is an experienced family therapist employed as a mental-health worker with the Counselling Services Unit. Daphine has extensive experience in working with communities and training them in the identification and management of trauma. She enjoys working with the marginalised and the disadvantaged, as well as in imparting knowledge, in empowering, and in fostering resilience.

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Michelle Duma is a programmes coordinator at the Zimbabwe Civic Education Trust, an organisation that has been working for more than 15 years in the peace-building field in Zimbabwe. Her work includes conducting training in conflict management as well as introducing sustained dialogue as a peace-building tool at community level. Michelle is passionate about seeing a Zimbabwe where there is sustainable peace and where communities are able to heal from past hurts. She holds a Master of Science in Development Studies from the National University of Science and Technology in Zimbabwe.

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Sikhulekile Faith Mathe is involved in peace building and has over six years' experience of facilitating peace and conflict-resolution initiatives in various communities in Zimbabwe. She works as a programme manager at Grace to Heal (GTH), a faith-based, non-profit organisation that promotes peace building. Faith has a Master of Arts in Peace and Conflict Resolution from the University of KwaZulu-Natal, South Africa. She developed an appreciation of peace building after completing her Bachelor of Science Honours in Media and Society Studies at Midlands State University in Zimbabwe. She also holds a Postgraduate Diploma in Project Management.

FARAI MAKETIWA

Farai Maketiwa is a programme officer at Silveira House in the organisation's department for Advocacy and Peace Building. He holds an Honours degree in Social Work from the University of Zimbabwe. He has been actively involved in peace building and community-development work since 2009. Farai has facilitated several community peace-building initiatives as well as leadership capacity-building programmes. He is interested in promoting community participation relating to matters of reconciliation, with a bias towards advocacy work designed to promote citizen participation in ensuring that state and non-state actors are transparent and are accountable to the citizenry of Zimbabwe.

NDABAEZINHLE JOEL NKUNSANE

Ndabaezinhle Joel Nkunsane works in the field of peace building as a programmes coordinator with the Archdiocese of Harare's Catholic Commission for Justice and Peace. With more than six years' experience in this position, he has managed to resuscitate the justice and peace committees in more than 45 parish communities in the archdiocese. These committees have blended youth participation (in the form of the Youth for Justice and Peace Project) into the promotion of peaceful communities and have created several Catholic community leaders' forums. The forums have brought in various opinion leaders in a given community to discuss principles such as the dignity of the human person, solidarity, and the common good as taught in the light of Catholic social teaching. He is working on

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introducing the Alternatives to Violence Project (AVP) in communities by involving targeted people from the basic, advanced and training-of-trainers' levels of the programme.

TATENDA ZIMVUMI

Tatenda Zimvumi worked from 2010 to 2014 as a researcher and programme officer for a peace organisation called the Centre for Peace Initiatives in Africa (CPIA). She specialises in conflict transformation as well as in research and data capture. During the five years that she worked for the CPIA, Tatenda acquired experience of various mechanisms employed to bring about peace in communities affected by political violence in Zimbabwe. She has had the privilege of participating in the facilitation of successful dialogues in Mashonaland East, Mashonaland West and Manicaland provinces. Tatenda has also participated in surveys on poverty and community development carried out in Harare by the University of Zimbabwe's Institute of Environmental Studies.

MAKARIO CHINONGWA

Makario Chinongwa is the provincial coordinator for Harare/Chitungwiza at the Zimbabwe Human Rights Association (ZimRights). He is a qualified cultural heritage manager and an archaeologist who graduated in 2010 with a Bachelor of Arts Honours in Archaeology, Cultural Heritage and Museum Studies from the Midlands State University in Zimbabwe. He joined ZimRights as an assistant networking, research and advocacy officer where he has worked to promote human rights in several rural and urban communities. He has been actively involved in peace-building work with traditional leaders, in public-accountability campaigns and in advocacy work.

MARGARET CHAIKOSA

Margaret Chaikosa is a conflict-transformation practitioner with extensive experience in community peace-building work and conflict management. Her main goal is to intervene in community conflict through capacity-building in order to promote conflict transformation. Over the years, she has been involved in process facilitation, research work, counselling and conflict resolution through mediation, negotiation and sustained dialogue. She has worked for various organisations and is currently project officer with the Centre for Conflict Management and Transformation. Margaret holds a Degree in Education Management, a Diploma in Education, a Certificate in Conflict Resolution, as well as a Certificate in Systemic Therapy (Children). She has also attended many related short courses.

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Polite Matibiri is a gender development officer with the Evangelical Fellowship of Zimbabwe. She holds an Honours Degree in Administration. She has a passion to see women discover their potential and her favourite past time is reading books.

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Matimura Masango is the founding director of Holistic Peace and Development Zimbabwe. Prior to assuming this position, he was the programmes manager at the Peacebuilding and Capacity Development Foundation (PACDEF). Matimura's responsibilities have included project planning, design and implementation. He has facilitated workshops in conflict transformation, leadership/governance, human rights and community participation. He is a Fulbright-Hubert H Humphrey Fellow, in which capacity he has been involved in leadership development and professional collaboration focusing on human rights, law, and conflict transformation. Matimura holds a Master of Arts in Peace Studies and International Relations as well as a Bachelor of Arts in Community Development/Biblical and Religious Studies.

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Chiedza Zororo is an experienced psychological counsellor. She coordinates the running of the networking department at the Centre for Conflict Management and Transformation (CCMT). Amongst other things, the department is responsible for providing administrative support and coordinating activities of the PBNZ, of which the CCMT is the secretariat. Chiedza holds a Bachelor of Arts in Psychology from the University of Namibia and a Diploma in Systemic Family Therapy from the Zimbabwe Institute of Systemic Therapy. Before joining the CCMT, she worked as an assistant district administrator for the Ministry of Local Government, Public Works and Urban Development in Zimbabwe. Chiedza is a promoter of human development, non-violence and mental well-being.

NOBUHLE MOYO

Nobuhle Moyo works at Musasa Project as a programmes assistant in the field of gender and peace building. She has worked in four wards in Buhera, in an effort to mobilise communities to prevent violence against women through different participatory approaches which ensure communities are at the centre of the programming. The approaches included holding dialogues and trainings on conflict resolution and peace building with community members, community leaders and community-based counselors, to raise awareness against violence and protect women from violence. The forums helped communities to shun violence and come up with peace charters. She worked closely with women survivors of violence so that they could access a comprehensive package of services to help in their ultimate recovery and reintegration into the community.

CLETO MANJOVA

Cleto Manjova is a development practitioner with experience in community development interventions working in the area of humanitarian emergencies, conflict transformation, peace building and community healing. Currently Cleto is a programmes manager with the Heal Zimbabwe Trust, a non-governmental organisation whose work seeks to make a change in the area of post-conflict peace building, community healing, advocacy and livelihoods recovery, for survivors of organised violence and torture and their communities in Zimbabwe. Heal Zimbabwe is a member of the Peace Building Network of Zimbabwe among many other coalitions. Cleto holds a MSc. degree in Development Studies from NUST, as well as a BSc. Honours degree in Politics and Administration, postgraduate training in community development and humanitarian projects management, and practical monitoring and evaluation, all from the University of Zimbabwe. He is studying towards a MSc. in International Development and Humanitarian Emergencies Management at the London School of Economics and Political Science. He has a strong interest in conflict transformation and peace building research.

WEBSTER ZAMBARA

Webster Zambara is a senior project leader for southern Africa at the IJR, Cape Town, South Africa. He has undertaken peace and development work in more than 15 countries across Africa as a facilitator, trainer and advisor in non-violent conflict transformation, the prevention of armed conflict, post-conflict recovery, mediation, systemic peace building, and human rights, justice and reconciliation, with a bias towards building the capacity of key community actors to work for development by constructively transforming local conflicts through dialogue. Webster has also written and published in these key areas and participates in media interviews and debates. He completed a Doctor of Philosophy in Conflict Resolution and Peace Studies at the University of KwaZulu-Natal, South Africa. His research involved training youths in alternatives to violence as a way of reintegrating them into normal community life in Zimbabwe.

KEY TO ICONS USED IN THIS MANUAL

Overview

Exercise

Aim

Activity

Objectives

Discuss

Methodology

Learning point / Guiding question

Case study

Definition

INTRODUCTION

There is a distinction between conflict and violence. Conflict is something natural. Everybody experiences conflict, and every single day people may experience many different conflicts of varying degrees of intensity, regardless of their age, sex or status. Conflict is an inevitable part of life. Violence is one way among many ways of dealing with conflict. As such, conflict is inevitable, but violence is a choice. Violence occurs when conflict has been mismanaged or neglected, and when violence is accepted and seen as a legitimate way of responding to conflict within society.

Scholars and practitioners generally agree that competition for scarce resources is at the core of most conflicts. In a world where resources are finite, their supply is often distributed unevenly, with dominant groups enjoying adequate satisfaction of needs while non-dominant groups suffer privation. Underlying this assumption are the basic-needs theories which posit that the satisfaction of basic needs is required for human development as well as for the survival of human beings in both physical and emotional terms.

Johan Galtung, one of the founding scholars of the discipline of peace studies, whose pioneering work influences much of the contemporary work done so far, distinguishes between direct and indirect violence. Galtung (1996) elaborates on this distinction in a simplified way by describing direct violence as visible, with *indirect* violence being seen as invisible or *structural* and *cultural*.

Direct violence entails physical or verbal abuse, or the threat of such abuse. This is the most commonly identified and visible form of violence, as it is a direct act. It is visible as behaviour displayed by a person, group or organisation that carries out the act of violence. It includes physical as well as emotional, verbal and psychological violence. Galtung argues that, because it is the most common form of violence, it is also the most feared. The cessation or prevention of direct violence results in what Galtung calls negative peace.

Galtung coined the term 'structural violence' as a result of fieldwork undertaken in Zimbabwe during the period of colonial rule, when it was known as Rhodesia. He became increasingly aware of the limitations of defining peace as simply the absence of violence. He noticed that while there was little direct violence by the colonial authorities against the indigenous population, there were structures in society which had significant negative effects on this population:

> *In a certain sense, there was harmony, cooperation and integration. But was this peace? With the blatant exploitation, with blacks being denied most opportunities for development given to whites, with flagrant inequality whereby whites were making about twenty times as much for exactly the same job as blacks? Not to mention the basic fact that this was still a white colony.* (Galtung, 1985, p. 145)

At a practical level, for those on the periphery, structural violence can mean low wages, landlessness, illiteracy, poor health, limited or non-existent political representation or legal rights, and, in general, limited control over their lives. If those who suffer structural violence resist or try to change things, they may be met with direct violence. The exploitation, neglect and exclusion that are features of structural violence kill slowly by comparison with direct violence, but kill vastly more people.

Cultural violence relates to those aspects of culture that are exemplified by religion and ideology, language and art, science, and other symbols that can be used to justify or legitimise direct or structural violence.

Post-Cold War Africa witnessed a sharp decline in violent conflict between states, but a new wave of intra-state violence swept across the continent. While many scholars and practitioners have written about this phenomenon, there is a new trend where violent conflicts are increasingly playing out at community level – and Zimbabwe has not escaped this. Stathis Kalyvas (2006) asserts that conflict and violence 'on the ground' often seem more related to local issues rather than the 'master cleavage' that drives the violence at the broader or national level. This leads him to postulate that areas consumed by the same conflict can exhibit substantial variations in violence. This is often the case despite the fact that local cleavages are usually framed in the discursive terminology of the master cleavage. Kalyvas concludes that individuals and local communities involved in violence tend to take advantage of the prevailing situation to settle private and local conflicts whose relation to the goals of the belligerents is often tenuous. In normal circumstances, he states, these conflicts are regulated and do not result in violent conflict. This offers an insight into the periodic prevalence of politically motivated violence in Zimbabwe that often erupts during election periods. In view of the aforegoing, this manual targets interventions at community level, where the violence is often experienced and where healing is needed most to end perpetual grudges.

Module 1 of this manual provides in-depth knowledge relating to the concept of community healing and how it can be understood in the context of Zimbabwe. It presents an opportunity for peace-building practitioners, communities, researchers, policymakers and relevant institutions to explore, discover and reflect on the interconnectedness that exists between community healing and culture development.

Module 2 builds on the first module and provides the trainer with a broad range of approaches to community healing that may be considered for the Zimbabwean context. It begins by highlighting the importance of traditional approaches and uses a recent case study where these have been applied. It also looks at the ultramodern approaches as well as the key role played by churches in promoting healing and reconciliation.

Module 3 introduces the concept of dialogue as the key to all community healing processes. The module helps practitioners understand the concept and practice of dialogue when undertaking direct interventions, community healing and reconciliation in communities. As a result of locally gained experience, the module is divided into two main sections. The first section defines 'dialogue' and the characteristics of the approach, and the second focuses on the roles and skills needed to carry out a dialogue process. It provides the trainer with all the steps to be followed when initiating sustained-dialogue processes in communities.

Module 4 focuses on gender and community healing. It is designed to be a self-paced tool that trainers and participants can make use of in one or several workshop sessions, and in an order that makes sense within the local context. Besides highlighting the national constitutional provisions, it also broadens the concept so as to include the regional and international instruments and protocols that Zimbabwe is a party to.

Module 5 introduces communication in community healing. It recognises that, unless communities begin to talk through their issues together, healing will not take place and woundedness will perpetuate. It also emphasises the need for active listening and non-violent communication.

Module 6 helps practitioners to promote community healing through reconciliation and transitional justice. The module explores how these key concepts, which are often misunderstood and feared, can help rebuild and heal communities by bringing both perpetrators and victims to sustained dialogue. It also provides an overview of these concepts at regional and international levels and on how these approaches can be employed by individuals and communities in post-conflict societies in order to ensure healing and sustainable peace.

Module 7 introduces the concepts of dealing with trauma and providing psychological support so as to promote community healing. These are very technical concepts that are usually ignored yet, if not considered, they are the harbingers of the next cycle of violence. The module employs simplified language for use by front-line workers who encounter traumatised survivors during the course of their work. It also provides internationally accepted toolkits that give guidelines that will be helpful to practitioners.

Lastly, **Module 8** brings trainers back to the basics of monitoring and evaluation, two activities that are critical to their community interventions. It is always important to measure what has been achieved against what was initially planned in order to assess whether programmes are realising their intended goals that they were funded for, while at the same time learning from what has been done. Such reflection should be systemic from the outset of the planning process to the time of the final assessment. The module therefore helps trainers to make monitoring and evaluation processes part of every intervention as we await new case studies to share with the world.

Most importantly, all the training modules in this manual reflect on the constitutional obligations of the National Peace and Reconciliation Commission (NPRC). It is our greatest wish that this manual, along with others that have been produced before, will contribute to the healing of communities and thus to a peaceful and prospering Zimbabwe.

Webster Zambara
Institute for Justice and Reconciliation (IJR), Cape Town

module **1**

Understanding community healing

Blessed are the peacemakers,
for they shall be called sons of God

MATTHEW 5:9

OVERVIEW

This module comprehensively outlines the concepts of community and healing so as to create an understanding of these concepts. It also presents an opportunity for peace-building practitioners, communities, researchers, policymakers and relevant institutions to explore, discover and reflect on the interconnectedness that exists between community healing and culture, development, leadership and memory/memorialisation. Development practitioners and policymakers undertaking community-healing-related work will deepen their insight into how community healing is linked to other activities. An appreciation of these interlinkages encourages the adoption of holistic and effective community healing strategies. Community healing should thus not be understood in isolation to other aspects of community life, such as culture (values, belief systems, history), development (both personal and community), leadership (styles, structures and priorities), and memory (memorialisation, history, spiritual and emotional needs). The Constitution of Zimbabwe (Ch. 12:6) establishes a National Peace and Reconciliation Commission (NPRC) to ensure post-conflict justice, healing and reconciliation.

AIM

To promote understanding of the various facets of community healing.

OBJECTIVES

- To identify the various components of community healing
- To link community healing and:
  - » culture
  - » development
  - » leadership
  - » memory.
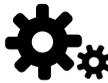
METHODOLOGY

Disrobing exercise: Each participant speaks about his or her important position in society and sees such position as a 'jacket' which he or she should remove and hang somewhere with the promise to put it on only at the end of the training or session. The intention underlying this activity is to create a common platform on which participants are not held back by their positions of seniority or subordination.

A word of caution: This may not be appropriate when working with traditional leaders.

Brainstorming: The facilitator asks questions in order to initiate discussions among the participants.

Small group discussions: Break the group of participants up into randomly created smaller groups of a minimum of three and a maximum five people of different social backgrounds and gender, where applicable. Give each group a predetermined question to discuss and to make presentation on in the plenary.

Role play: Have the participants think of real or imagined problems and then let them demonstrate how best to find solutions to them. Show films or tell stories of actual events in other parts of the world, indicating how others responded to these. Then discuss the lessons learnt and what could be avoided in future.

Mini lecture: The facilitator presents a mini lecture, highlighting the key aspects of the concept being discussed. This confirms and adds to the participants' contributions.

DEFINITION OF TERMS
(Brainstorming, mini lecture and discussion)

List of terms
- Community healing
  - » Community
  - » Healing
- Culture
- Development
- Leadership
- Memory and memorialisation.

Definitions
Community healing
'Community healing' is a combination of two terms: 'community' and 'healing'. In order to understand the term fully, the meaning of each term should be explored independently.

Community
The term 'community' can be defined in various ways, depending on the context in which it is being used.

According to Boyce and Lysack (1997):

> *There are two ancient roots to the English word community — the Latin communitas, meaning common; and the older Greek biocenosis, which is an ecological term meaning 'a group of integrated and interdependent plants and animals' (ecologically the survival of one enhances the survival of the other and vice-versa). Currently, the term community has two general meanings: The first refers to social ideals of solidarity (unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group), sharing, and consensus (agreement). This is a relatively recent usage. The second meaning of community refers to actual groupings of people. This is the older and more common usage, but it is also idealist in many ways. Community groupings are defined usually through affinity or geography. Affinity groups share human characteristics of ethnicity, gender, age, disablement. Occasionally, affinity includes socially defined characteristics such as education, social class, and political affiliation, but this usage is less common.*

Crow and Allen (1995) view 'community' in territorial or geographic terms. A community, in this case, can be a village, town, country, etc., with defined physical boundaries. 'Community' may also be described in terms of interests or beliefs shared by a group of people. These could be religious beliefs, occupation and ethnic origin. In this way, one may speak of a 'Christian community', the 'Kalanga community', etc. However, these two variables of geography and affinity often overlap. In some instances, people who live in the same locality might have the same ethnic origins or occupation, for example in the case of mining towns or farming communities.

Healing

According to Bloomfield et al. (2003, p. 77), 'healing' is:

> *any strategy, process or activity that improves the psychological health of individuals following extensive violent conflict. Strategies, processes or activities aimed at rehabilitating and reconstructing local and national communities more broadly are also integrally linked to this process. As such, healing is not only about assisting individuals to address their psychological health needs in an isolated way, but is dependent upon and integrally linked to repairing and rebuilding communities and the social context. This implies restoring a normalised everyday life that can recreate and confirm people's sense of being and belonging.*

'Community healing', therefore, is a broad term encompassing the concepts of community and healing, as well as perspectives on peace and conflict.

According to the *Merriam Webster Online Dictionary*, 'healing' can be defined as 'to make (someone or something) healthy or well again'. On the basis of this definition, 'community healing' can therefore simply be defined as 'to make a community well again following a traumatic experience'.

According to Merhoff (1999), community healing requires a complex system involving various individuals, groups and organisations working together. In order for healing to occur, survivors need to talk about their experiences. The voice of the perpetrators must not be forgotten in the healing process, as they also need healing just as much as the victims. Healing processes that are merely victim-centred risk make the victim the complainant, executor and judge.

Healing involves acknowledging past atrocities and recognising the survivors' suffering. According to Haynes (2002), cited in Brouneus (2003), it encompasses building, or rebuilding, relationships today that are haunted by the conflicts and hatreds of yesterday. What needs to be healed are the 'individual, political, social and cultural responses to a traumatic situation and its context' (International IDEA, 2003, p. 11). In other words, healing should be sought at the individual level, but be interrelated with the social context. Community healing, therefore, should be holistic to ensure that no area is overlooked. Healing is spiritual, physical and psychological.

For the purposes of legitimacy and sustainability, community healing should be locally driven and owned, as opposed to being imported from other areas. As such, it is important to employ a bottom-up approach in respect of community healing initiatives. By strengthening and empowering the local actors for peace, the foundations are laid for national reconciliation and healing. Community-level reconciliation can contribute to reduced tensions nationwide. For instance, Maynard (1995) argues that widespread community healing can have a calming effect on the national temperament.

It is important to note that there is often no clear starting point in the healing process, but there are usually markers along the way (International IDEA, 2003). The foundations of reconciliation, forgiveness and healing lie in truth-telling, prosecution, justice, institutional reforms, and reparations. Community healing is thus a holistic process that addresses individuals' and society's psychological, economic, spiritual, social and other needs so as to restore a normalised everyday life in which people regain a sense of belonging and being.

Culture

Culture is understood in many varied ways. According to Brouneus (2003), culture is the rich and complex blend of beliefs, attitudes and behaviour regarding everything from food to art, to politics and religion in a given society. It shapes perception of the self and that of others and influences behaviour. Renowned French sociologist Emile Durkheim (1858–1917) posited that culture is an emergent web of representations holistically encompassing the deep-seated value, belief and symbolic systems that bind the individuals of a society inextricably to it and represent the whole of their reality. Others scholars, however, see culture as a loose-knit, semi-coherent 'toolkit' that people apply selectively and adaptively as coping strategies in navigating social life. Be that as it may, culture is dynamic and not static, so it can change. Cultural values should be at the centre of all community healing processes (see Module 2).

Development

The definition of 'development' is often highly contested. In many cases, therefore, definitions of this term are tailor-made to suit a particular context. According to Sen (1999), development is a process of expanding the freedoms that people enjoy. It involves removing barriers to freedom, such as poverty, tyranny, unaccountable government, lack of opportunity, systematic social deprivation, lack of functioning infrastructure, and repression.

Development includes programmes that enable human beings to realise their potential, build self-confidence, and lead lives of dignity and fulfilment. It is a process that frees people from fear of want and exploitation. Moreover, it is a movement away from political, economic or social oppression. Through development, political independence acquires true significance. Lastly, it is a process of growth or movement essentially springing from within the society that is developing.

Therefore, development basically involves people reaching their potential in all spheres of their lives, including their social, cultural, political and economic life.

Leadership

There are different ways to define leadership. Maxwell (2008) defines leadership as 'influence — nothing more, nothing less'. This definition diverges radically from the conventional perspective in terms of which leadership is viewed as a position. Instead, it promotes the use of persuasion and provides a model for followers in order to ensure their full and willing participation in the decision-making and implementation processes.

Memorialisation

Memorialisation is the process of preserving the memory of a person or an event. According to Hopwood (2011), this is done symbolically: a functioning memorial needs to connect to a narrative or history in the minds of those who experience it. Memorialisation is about honouring the dignity, suffering and humanity of victims, both living and dead, and commemorating the struggles and suffering of individuals and communities (see Modules 2 and 7). Examples in Zimbabwe include heroes' acres (cemeteries), Heroes' Day celebrations, Independence Day (18 April) and Unity Day (22 December).

CULTURE AND COMMUNITY HEALING
✿ Role play, plenary, mini lecture and discussion

Repression of culture during periods of conflict, or even after such conflict, can destroy feelings of identity and belonging (International IDEA, 2003).

The ways that communities behave in post-conflict periods differ from community to community. According to International IDEA (2003), the way that a community deals with a violent past is intimately tied to its customs and culture. Culture influences the system of collective memory, and it is also a rich resource for finding home-grown mechanisms to bring about healing.

Local traditions and indigenous knowledge systems can play a crucial role in the healing process of both individuals and communities. According to Chitsike (2012), protective and empowering traditions can help ameliorate the harm of past violence through ceremonies, ritual exchanges, prayers, and public acts of atonement. Culture acts as a rich resource for finding home-grown tools to use in the healing and reconciliation processes. As such, community healing processes must be culturally appropriate. A mismatch between healing processes used and the culture of the people could be a recipe for disaster and might cause more harm than good. Examples of traditional mechanisms that are rooted in the local culture include the Gacaca courts in Rwanda, the cleansing rituals in Sierra Leone, the Mato Oput in northern Uganda, the Barza Intercommunautaire in the Democratic Republic of Congo (DRC) and the Bashingaantahe in Burundi. In Zimbabwe, reburials are conducted in order to bring closure and healing to families whose loved ones who died and were buried far away from home. According to the Zimbabwean belief system, the spirit of the dead plays an essential role in the lives of family members by guiding and nurturing them. If a spirit is not honoured with a funeral and the necessary ritual is not completed, the spirit can become restless and angry, thereby bringing 'bad luck' to the family and community. Clearly, the symbolic value of the burial and the subsequent rituals are vital to the healing process in the Zimbabwean context.

According to Volkan (2000), a United States of America-based psychiatrist, traumatic wounds require a societal mourning process in order that the population may leave its traumatic memories behind. Culture can be a powerful force hindering the reconciliation and healing process. Huyse and Salter (2008) note that the Gacaca courts constituted a men's issue and women were therefore not allowed to take a leadership role. Culture can therefore inhibit certain sections of the community – in the aforementioned instance, by preventing women from effectively engaging in the healing processes. Villa-Vicencio et al. (2005) note that, in the DRC, women and children did not effectively participate in the healing processes. For effective community healing to take place, all voices should be heard, especially those of women and children, as they are usually the most affected by traumatic experiences.

In African culture, men are not expected to speak of grievances or to cry, and they therefore suffer from traumatic experiences in silence.

In most societies, women who experience sexual abuse often keep quiet as rape is regarded as shameful and may even lead to ostracism. In most such cases, these women remain wounded for the rest of their lives (see Module 4).

The following is a case study that shows how cultural practices can aid the healing process among either victims or perpetrators.

> **Case study** / Gokwe, Zimbabwe

In Zimbabwean culture, it is believed that, when someone is murdered, the avenging spirit of the dead person often fights for justice, a concept known as *ngozi* in Shona or *Uzimu* in Ndebele. The family of the murderer, after being forced by mysterious experiences and misfortunes, agrees to compensate the family of the dead in a ritual known as *kuripa ngozi*. Usually, such ritual ends the mysteries, enabling the bereaved family to forgive, to heal from the loss and also to help the families concerned to end hostilities. The following is a case study of certain Zimbabwean families that went through the *kuripa ngozi* ritual in order to find healing:

In 2009, Moses Chokuda, who hailed from Gokwe in the Midlands province, was brutally murdered by four men, among them the son of a prominent politician. It was alleged that the violence was politically motivated. Moses's family refused to bury his remains, demanding that the family of the politician first pay 15 head of cattle and USD15 000. Moses's corpse remained in the Gokwe District Hospital mortuary for close to three years, as the politician adamantly refused to budge, arguing that the matter was before the courts and that the courts should be allowed to do their job. (http://www.zimbabwesituation.org/?p=9699)

According to a local newspaper, namely NewsDay of 26 October 2011 (https://www.newsday.co.zw/2011/10/26/2011-10-26-chokuda-the-man-who-fought-his-own-battle/), it was alleged that the spirit of Moses was tormenting the family of the politician and that he (the politician) was reportedly often seen by nurses at Gokwe District Hospital where Moses's body was being kept. In an interview with *NewsDay*, Moses's father said: 'My son is seen alive by those who are linked to his death and I hear he [the dead man] is herding cattle belonging to one of the suspects at a farm'. (http://zimbabweghosts.blogspot.com/2011/02/dead-man-refuses-burial.html)

Moses's mother, who was blind, was distressed, as she said that she had found her eyes in Moses, only for him to be taken away from her through a painful process of being beaten to death. She was also awaiting the day when her son would finally be buried at their homestead. (http://zimbabweghosts.blogspot.com/2011/02/dead-man-refuses-burial.html)

According to *NewsDay* of 26 October 2011, Chief Misheck Njelele of Gokwe finally managed to broker peace talks between the Chokuda and Machaya families over a period of three days, as a result of which the aggrieved family was paid 20 head of cattle and USD15 000 in cash. Following this process, Moses was finally laid to rest, bringing a form of appeasement to him and his family and reconciliation of the Chokudas with the perpetrator's family.

For successful community healing to occur, it is crucial for development practitioners to include the following activities in their initiatives (Wessells & Monteiro, 2004):

- Network with traditional leaders and develop good working relations that make it possible to draw on the knowledge and skills of these leaders;
- Incorporate information about local beliefs and practices into any training workshops in which participants will be invited to bring to the table their local beliefs and practices; and

- Conceptualise workshops as spaces in which participants can discuss how to integrate Western-based healing methods with local, ritual-focused methods. (This allows for co-learning between development practitioners and participants and, as a result, the best insights from different cultural systems are adopted.)

Participatory processes involving local communities and learning from traditional leaders help test ways of intermixing traditional and Western methods of healing and finding the right balance.

According to Wessells and Monteiro (2004), community healing can occur through cultural reclamation and strengthening social structures and practices. Some of the experiences, such as colonialism, undermine traditional authority and cause inferiority complexes among local people. In such instances, there is a need for social healing so as to construct a bridge between the present and a positive future.

COMMUNITY HEALING AND DEVELOPMENT
✿❋ **(Brainstorming and lecture)**

Guiding questions
(The facilitator should think of other questions over and above those listed below.)

- How do you think development can aid community healing?
- Give examples of development initiatives in your community that have helped community healing.
- How can developmental initiatives best be implemented in order to promote community healing?

Community healing and development within any given society are closely linked. Wounded communities might not develop at the same pace as those whose well-being is intact. The government of Zimbabwe often has programmes in place, such as the Zimbabwe Agenda for Sustainable Socio-Economic Transformation (Zim Asset) that seek to provide an enabling environment for sustainable economic empowerment and social transformation of the people (Zim Asset, 2013).

According to the United Nations (UN, 2009), the end of conflict tends to create high expectations for the delivery of concrete political, social and economic dividends. In order to build people's confidence in post-conflict societies, it is important that at least some of these expectations are met. Rebuilding of physical infrastructure and the restoration of essential government functions that provide basic social services are crucial.

According to Machakanja (2012, p.1), policymakers are increasingly realising that a 'democratic and developmental state cannot be created unless the grievances of the past are addressed'.

Where conflict has occurred, developing local capacity can contribute to peace and development by establishing mechanisms for realising community goals that can breed community commitment (Maynard, 1995). Local capacity building can reduce chances of conflict recurring.

Economic growth and patterns of income distribution have to be considered in an integrative framework of building harmonious relations among different social groups. There is a need for egalitarian growth. If some sections of society believe that they are being marginalised, there will be a problem. The goal of community development and healing cannot be achieved without the equitable distribution of resources to support economic activities of the poor and marginalised. In South Africa, some victims of apartheid are still victims of poverty. These people will easily revisit history and might never forget apartheid, as they blame it for the poverty they find themselves in. It is crucial, therefore, for community healing to be intertwined with economic development.

The participation of members of the local population in rebuilding their communities reassures them that they can regain control over their lives, and this helps instil confidence in victims.

In order to reduce deep-seated and expanding social disparities, an economic system has to be reformed in such a way that it strengthens the development potential of different ethnic groups and ultimately produces benefits for all groups equitably.

In order to promote healing and peace, development programmes have to address the social and economic ills that are usually at the root of violence.

Building trust ensues from development programmes that benefit all and which can be implemented in collaboration with former enemies. In Zimbabwe, organisations within the Peace Building Network of Zimbabwe (PBNZ) have been establishing peace gardens in areas considered as political 'hotspots'. Peace gardens are community gardens that are established with the aim of creating a platform for community members from across the political divide to work together and peacefully interact. At the same time, the gardens offer a livelihood to these communities. Development initiatives can build bridges within and between communities.

In Guatemala, a community that was affected by organised violence and torture, the following formed/comprised the three main pillars of community development:

1. Healing;
2. Empowerment; and
3. Development.

According to an article in the *Journal of Community and Applied Social Psychology*, the following was the community-development approach used in Guatemala:

Figure 1: Community-development approach as used in Guatemala
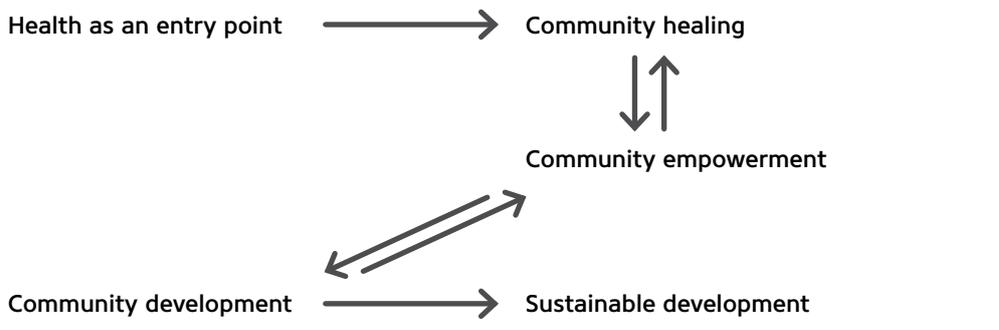
Note: As health is not perceived as a political discipline, it can effectively be used as a step towards addressing social and political issues in the community. Community wellness of spirit must be achieved alongside economic health (see Module 7).

Sustainable economic development is dependent on spiritual and cultural development and on the healing of souls. Tormented souls will naturally not be as productive as free spirits. It is, therefore, very important to ensure healing of communities, as this will aid development.

In Zimbabwe, most communities that are endowed with natural resources have not been benefiting much from them. Companies that extract mineral resources have not been ploughing back into the communities. This has resulted in these communities remaining stagnant in terms of development. In attempting to address this discrepancy, the government of Zimbabwe introduced community share-ownership trusts that are meant to benefit communities. In 2011, Zimplats established the Mhondoro Ngezi Community Trust to which it donated USD10 million and gave 10% of its shares to the local community as a way of ensuring that such community benefits from the platinum mined by the company.

These trusts are also meant to correct the imbalances in ownership of resources that existed prior to independence. The land-reform programme and the indigenisation policies are also meant to try to strike a balance in ownership of resources among the black majority. However, owing to several factors, all these initiatives are yet to fully achieve their intended goals.

COMMUNITY HEALING AND LEADERSHIP
(Group discussion, plenary and mini lecture)

> **Guiding questions**
> (The facilitator may use other appropriate questions over and above those listed below.)
>
> • What do you understand by the term 'leadership'?
> • What leadership styles do you know of?
> • Match each leadership style to specific animals in your community (e.g. lion, eagle, horse, hare, etc.) and demonstrate how they are related. (The facilitator may make use of pictures of animals.)
> • Discuss how each animal's behaviour or characteristics enhance or threaten group cohesion and healing if adopted by human leaders.
> • Identify leaders in your community in Zimbabwe, Africa and beyond and explain their contributions to community healing.

Leadership styles that enhance community healing

Table 1: Summary of leadership styles and their overall impact on the human relationship climate

	Commanding	Visionary	Affiliative	Democratic	Pacesetting	Coaching
The leader's modus operandi	Demands immediate compliance	Mobilises people toward a vision	Creates harmony and builds emotional bonds	Forges consensus through participation	Sets high standards in respect of performance	Develops people for the future
The style in a phrase	'Do what I tell you'	'Come with me'	'People come first'	'What do you think?'	'Do as I do, now'	'Try this'
Underlying emotional intelligence competencies	Drive to achieve; initiative; self-control	Self-confidence; empathy; change catalyst	Empathy; building relationships; communication	Collaboration; team leadership; communication	Conscientiousness; drive to achieve; initiative	Developing others; empathy; self-awareness
When the style works best	In a crisis, to kick-start a turnaround, or with problem employees	When changes require a new vision or when a clear direction is needed	To heal rifts in a team or to motivate people during stressful circumstances	To build buy-in or consensus, or to get input from valuable employees	To get quick results from a highly motivated and competent team	To help an employee improve performance or develop long-term strengths
Overall impact on climate	Negative	Most strongly positive	Positive	Positive	Negative	Positive

Source: Goleman (2000, pp. 82–83)

Overall, some leadership styles have a negative impact on human relations, while others have a positive impact. This indicates that leaders have a great role to play in group and community healing. For this reason, community healing could be a key indicator of good and effective leadership. Failure or success of leaders could therefore be measured by the extent to which their leadership leaves individuals and communities healed.

> **Case study** / 'Nelson Mandela's legacy celebrated'

In his message to mark this year's Nelson [Mandela] International Day, the United Nations Secretary-General Ban Ki-moon clearly articulated the world's impression of the man called Nelson Mandela: 'an extraordinary man who embodies the highest values of humanity ... [and] we are united in admiration for a giant of our times'. A giant with strong determination, zeal and spirit to fight for the cause he believes in, which is a 'democratic and free society'. This ideal he once noted 'is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.'

After almost 50 years of racial segregation under Apartheid, in South Africa, many thought change could only occur through civil conflict. However, an unexpected turn in history came with the process of dismantling the Apartheid system, where Nelson Mandela was [released] from prison and chosen as South Africa's first democratic president. Nelson Mandela emerged not only as South Africa's first democratic president, but as an international symbol of hope for humanity. After being jailed for 27 years, Mandela once again began where he left off: to continue to preach a message of peace, forgiveness and

human rights for he believed that 'to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others'. And so Madiba did not waver in his quest to instill these qualities into South Africans of all backgrounds in efforts to create national unity.

Born on July 18, 1918, in Mvezo, Transkei, South Africa to the Madiba Clan, Nelson [Mandela] became actively involved in the anti-apartheid movement in his 20s and joined the African National Congress (ANC) in 1942. A staunch activist for human rights, Mandela organized peaceful, non-violent defiance against the South African government and its racist policies. As a result, in 1963 Mandela was sentenced to life imprisonment. He was incarcerated for 27 years and spent 18 of those years on Robben Island. While serving his sentence, Mandela's tenacity for self-improvement, despite his circumstance, led him to earn a Bachelor of Law degree. In the midst of Apartheid's collapse, Mandela was released from prison in 1990.

The National Party (NP) was the leader of the Apartheid political system. Frederik Willem de Klerk, president of the National Party dismantled Apartheid and transferred power to the ANC, which Mandela would lead. South Africa's new transformation gained international praise. As a result, de Klerk and Mandela were jointly awarded the Nobel Peace prize in 1993. In 1994, Nelson Mandela became South Africa's first black president and an international hero.

It may baffle the human logic as to how a man can forgive his offender, after spending 27 years of his life behind bars, especially so when his 'offence' for being jailed was to fight for justice for all. Mandela's liberated spirit gives account to that when he said, 'As I walked out the door toward the gate that would lead to my freedom, I knew if I didn't leave my bitterness and hatred behind, I'd still be in prison.' And so though he left behind the bitterness, another wave of energy met him in the real world to continue the struggle for a democratic and free society.

Nelson Mandela has imparted the greatest lessons on mankind, and it is with esteem that we honour not only the man, but also all that he stood for – peace, human rights, education and equality. In November 2009, the United Nations General Assembly declared Mandela's birthday (July 18) *Nelson [Mandela] International Day* to promote global peace and celebrate the South African leader's legacy.'

As we embark upon this day, we should be [awakening] to the strength of Madiba and his legacy. We should also be [awakening] to the power we all [possess] to always do more and be better in what we do for the good of humanity. As we commemorate his contributions to mankind, we shall labor for our actions to be in alignment with his teachings.

The key word here is 'take action, inspire change'. Thus, in the spirit of moving towards a better world, it is our hope that we spend this day serving each other. On this day, let us join the rest of the world to honor Nelson Mandela's spirit of perseverance and remind ourselves that 'It always seems impossible until it's done.' (United Nations Information Centre in Accra)

Source: http://www.modernghana.com/news/475672/1/the-legacy-of-nelson-mandela-a-life.htm

COMMUNITY HEALING AND MEMORY
✹ (Brainstorming, mini lecture, role play and discussion)

Guiding questions
(The facilitator should think of other questions over and above those listed below.)

• What is the difference between physical healing and memory healing?
• What strategies could be employed to enable healing of memories?
• Give concrete examples used in Zimbabwe and in your communities to help heal memories (at individual, family, community, and national levels).
• What are the negative impacts on individuals and communities of unhealed memories?
• What else could be done to promote healing of memories?

Wounds that affect individuals and communities are not merely external and visible. The deepest wounds are emotional and psychological. The deepest pain remains engraved in human memories collectively and individually (see Module 6). When an experience is collective, it is known as history. According to Smith (1992), human history is powerful and emotive. There is no amount of rational argument that can alter human conclusions derived from one's experiences. Such experiences play a major role in filtering messages that one receives from one's surroundings. One's experiences determine whether the hearer accepts or rejects the message.

The layers of culture comprise the behavioural level, the social authority level, the experience level and the core-of-culture level. Both collective and personal experiences are hidden under the layer of social authority. The collective experience of a group is history, which powerfully shapes current culture. Even as experiences shape societies, so they shape individuals. Where there has been emotional involvement, seeing and feeling, it is meaningless to say that a remembered experience did not happen, or that it did 'not happen in the way that you think it did'. Personal experience is powerful, and arguments will not change an individual's perception of it. Such experience is essentially emotional, so rational discussion does little to alter beliefs based on experience (Smith, 1992).

Memory and memorialisation
Healing of memory implies ensuring the psychological well-being of victims of a horrendous past and is linked to reconciliation. For this reason, Bloomfield et al. (2003: p.77) eloquently state:

> *Acknowledgement, apology, recognition and even substantial material assistance can never bring back the dead or be guaranteed to alleviate all the psychological pain suffered by a survivor. The essence of the problem of making amends for past violations, is that the amount of distress, hurt, injustice and anger the survivor is personally struggling to come to terms with is immeasurable.*

Thus, the memories of victims afflicted by distress, hurt, injustice and anger make it difficult for the individuals and communities to move forward and develop. Tied to the content of memory is the concept 'memorialisation', which can be defined as:

> *a process that satisfies the desire to honour those who suffered or died during conflict and as a means to examine the past and address contemporary issues. It can either promote social recovery after violent conflict ends or crystallize a sense of victimization, injustice, discrimination, and the desire for revenge.*
> (Barsalou & Baxter, 2007, p. 1)

It is imperative that people have the opportunity to express themselves, retelling their stories as a means to demystify the fear and pain associated with their experiences. For this reason, peace, reconciliation and healing cannot be sustainable unless they occur in tandem with a people's way of life or culture.

The significance of understanding the past cannot be overemphasised. The main reason why conflicts are protracted is that they have a background. As long as that background is not exhaustively acknowledged, appreciated and given due attention, all attempts to address the conflicts concerned will be superficial. Sisson's (2007) questions become pertinent to the issues of community healing in post conflict contexts. He asks: 'How does a society learn to live with the memory of genocide and crimes against humanity?'(Sisson, 2007). He goes on to indicate that there is no simple answer to this question, noting that dealing with the question of memory presents a dilemma to peace educators:

> *It seems that peace education faces a serious dilemma: Leaving the past un-addressed – according to CNA – will necessarily mean that things are swept under the carpet. Forcing people to deal with the past, on the other hand, is not effective, as it will not change attitudes. On the contrary, it might lead to rejection or depression. Talking about the past, present, and future has to be balanced in a way which avoids exhausting and alienating people.* (Sisson, 2007, p.33)

Table 2: Reconciliation and the prevention of new violence

Inhibitors (←):	Promoters (→):
Lack of understanding of the root causes of violence	Understanding, and actions guided by it
Lack of understanding of the impact of violence	Understanding of its impact on survivors, perpetrators, bystanders
Devaluing the other	Humanising the other/developing a positive attitude to the other through words, deep contact, working on shared goals, education
Unhealed psychological wounds of survivors, perpetrators, bystanders	Healing of wounds by all parties
Lack of truth	Truth (complex: shared)
Conflicting collective memories/histories	Working both toward a shared history and toward accepting that the other group has a different view of history
'Chosen' traumas	Addressing the impact of the past
Lack of justice	Justice: punitive, restorative, procedural, economic
Lack of forgiveness	Moving toward forgiveness (with mutuality)
Lack of acknowledgement of responsibility by perpetrators and their group	Acknowledgement, apology, regret, empathy
Lack of acceptance of the past	Increasing acceptance of the past: 'This is what happened; this is part of who we are'
Destructive ideologies	Constructive ideologies
Undemocratic systems and practices	Developing pluralistic, democratic values and institutions
Raising children as obedient followers	Raising inclusively caring children with moral courage (positive socialisation)

Source: Developed from tables and material in Staub (2011)

Whatever inhibits reconciliation also inhibits community healing, and vice versa; and whatever promotes reconciliation also promotes community healing, and vice versa. Fombad (2004) notes that the objectives of peace building include addressing the issue of emotional baggage that weighs down communities.

> *The objective of peace building is to strike a strategic balance between 'negative' and 'positive' peace. Because conflicts usually leave their mark on the post-settlement process in the form of broken lives, shattered and divided communities, distrust and hatred, the task of constructing a self-sustaining peace is never an easy one. The post-settlement peace building in such circumstances [involves] devising and implementing multi-tooled, place specific strategies to apply.*
> (Fombad, 2004, p. viii)

The strategies have to address the divisive emotional issues that sustain conflicts and prevent communities from moving forward. The approaches for addressing them have to be place-specific so that they remain relevant to the community's experiences, current realities and vision for the future.

Healing implies that there are victims of violence and abuse. Victims fall into different categories representing diverse needs, as indicated by the statement below:

> *Victims are at the heart of the reconciliation process. But who are they? While they have much in common, they also differ widely in their experiences, needs and capacities. Direct victims have suffered the direct effects of violence. Indirect victims are linked to direct victims in such a way that they also suffer because of that link. First-generation victims are those who have been affected during their lifetime. But their children – the 'second generation' – also absorb the pain and grief, keeping it alive to threaten the future of a society. Brutal conflict also has a different impact on men and women, because victimization is partly gender specific. Children are the most defenceless victims, especially refugee children and child soldiers. Each category may need different kinds or versions of reconciliation.*
> (International Institute for Democracy and Electoral Assistance, 2003, p. 7)

Although conflicts affect both the perpetrators and the victims, perceived or real, healing is necessary from the perspective of a victim who bears the scars and impacts of conflicts physically and emotionally (see Modules 6 and 7).

> **Case study** / Reconciliation in Sierra Leone: What is Fambul Tok?

An overview

Fambul Tok (Krio for 'Family Talk') emerged in Sierra Leone as a face-to-face community-owned program bringing together perpetrators and victims of the violence in Sierra Leone's eleven-year civil war, through ceremonies rooted in the local traditions of war-torn villages. It provides Sierra Leonean citizens with an opportunity to come to terms with what happened during the war, to talk, to heal, and to chart a new path forward, together. Fambul Tok is built upon Sierra Leone's 'family talk' tradition of discussing and resolving issues within the security of a family circle. The program works at the village level to help communities organize ceremonies that include truth-telling bonfires and traditional cleansing ceremonies — practices that many communities have not employed since before the war. Through drawing on age-old traditions of confession, apology and forgiveness, Fambul Tok has revived Sierra Leoneans' rightful pride in their culture.

Developed and first implemented by the Sierra Leonean human rights organization, Forum of Conscience, and the U.S.-based operating foundation, Catalyst for Peace, Fambul Tok incorporated as an international non-governmental organization, Fambul Tok International (FTI), in late 2009, with the program in Sierra Leone as its flagship project. Fambul Tok embodies the most cutting-edge processes of consultative program design and 'accompaniment' models of partnership — between in-country and outside organizations, as well as between implementing organizations and the communities of implementation. The program requires community ownership at every level. In so doing, it charts a new path for the international community in post-conflict reconstruction.

The process
Fambul Tok is rooted in the understanding that reconciliation is a process and not a one-time event, and works with communities on a long-term basis. It ensures full community engagement — through initial consultations to determine whether people are ready to reconcile, and subsequently through community-led preparations and outreach for Fambul Tok ceremonies.

Following the ceremonies, Fambul Tok works with the communities to organize activities to support and sustain the reconciliation process. These have included radio-listening clubs, football games, and even village-initiated community farms — projects through which newly reconciled individuals come together for the good of the community.

Originally conceived as a chiefdom-level program that would involve 161 ceremonies around the country, Fambul Tok evolved to meet the needs of fellow Sierra Leoneans who have asked for ceremonies to be held at the much smaller level of village groupings — known as 'sections' — that will involve thousands of ceremonies to be held over the next several years.

This community healing process of reconciliation and forgiveness addresses the roots of conflict at the local level, and restores dignity to the lives of those who suffered most directly from violence. The work helps war-affected individuals reflect on the past and move forward in ways that avert the renewal of aggressions. By grounding reconciliation in traditional practices, it also helps create healthy communities capable of building new foundations of peace.

Sierra Leone's signature contribution
Fambul Tok is a distinctly Sierra Leonean initiative. It is not rooted in Western concepts of blame and retribution, but rather in African communal sensibilities that emphasize the need for communities to be whole, with each member playing a role, if peace and development are to be achieved for the nation at large.

Sierra Leone is entering a new era as the final phases of internationally driven institutions such as the Truth and Reconciliation Commission and the Special Court are coming to a close. Fambul Tok is stepping up to meet the demands of this new phase by broadening its campaign to all regions of Sierra Leone. We believe that the time for peace has come.

Source: www.org/what-is-fambul-tok

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module **2**

Approaches to community healing

Makudo ndemamwe kuona mhani anobvutidzana.

(Shona proverb meaning: 'Even if baboons fight over a scorpion, they remain members of the same troop.')

OVERVIEW

Community healing is an emerging field of activity that seeks to deal with wounds created by conflict, violence and collective trauma. It is therefore an important aspect of social justice. Community healing is a matter of addressing wounds, not punishing human evil. According to Lederach (1997), healing involves the reconstruction of communal relations after mass violence. Community healing thus precedes reconciliation after open warfare, asking only that post-war communities begin the process of restoring relations so that they can coexist, make decisions together and rebuild their destroyed common relationships. Often a prelude to reconciliation and forgiveness, healing can emerge through initiatives that rehumanise broken relations, rebuild trust, normalise daily life, and restore hope. Community healing is therefore a means to an end; with the end goal being the attainment of social cohesion and development in both the affected community and the nation as a whole. Community healing seeks to examine *why* certain actions were taken during a period of conflict. However, it also seeks to understand *how* communities can rebuild their relations as a way of peace-building in the community. Community approaches to healing must therefore address a number of social aspects, such as ethnicity, religion, tradition and culture, as well as the history of the community. This will ensure that all the actors are factored into the peace-building processes so that they achieve their intended objectives. The **National Peace and Reconciliation Commission (NPRC)** established by the Constitution of Zimbabwe (Ch. 12:252b) seeks to develop and implement programmes to promote national healing, unity and cohesion in Zimbabwe and the peaceful resolution of disputes.

AIM

To equip communities with knowledge and skills in respect of the various approaches to community healing.

OBJECTIVES

- To identify different approaches used in community healing processes
- To promote the effectiveness of different community healing approaches in the Zimbabwean context
- To promote local actors who will lead community healing processes.

TRADITIONAL APPROACHES
(Brainstorming and discussions)

Traditional peace-building approaches have their roots in indigenous societal structures and cultural values and have usually been employed and refined over time. The role of indigenous knowledge systems and the use of local capacities cannot be underestimated in bringing communities together. These traditional mechanisms are often located deep in rural areas, functioning quite obliviously of national initiatives. Rwanda, Kenya, Ethiopia, South Africa and Uganda are but a few of many countries that have managed to achieve community healing by using traditional mechanisms deeply rooted in cultural norms and practices.

Traditional approaches are usually informed by culture, morality and ethics, as well as by the day-to-day activities that communities often engage in. Tradition is used to preserve the moral and ethical fabric of a society and draws on shared beliefs and practices which promote social cohesion in order to foster development. Traditions and customs therefore

become relevant in any initiative to bring about community healing, as they thrive on unifying people through the creation of tension- and trauma-free environments. The power dynamics or focal points of traditional approaches are traditional leaders who hold designated positions at various levels within the community. Viewed as the custodians of culture and tradition, these leaders are revered. It therefore becomes of paramount value to the community if these leaders execute their duties in a non-partisan manner. The traditional approaches that can be employed vary from community to community, but can take the following forms:

⚙ Memorialisation
(Brainstorming, group discussion and mini lecture)

> *Memorials ease the pain of losing our loved ones and show that our sad memories are recognised locally and nationally. They keep a record of past suffering in our history, which educates and reminds the living to prevent human rights violations in future.*

Memorialisation seeks to aid in the preservation of memories by remembering the lives of people whose demise was brought about during war or incidents of human rights violations. Times of civil unrest often cause chaos such that it becomes very risky for people to meet and hold a proper funeral service for the deceased. Furthermore, displacement and forced migration as a result of conflict often interrupt funeral services, as family members are forced to flee from areas where fighting is prevalent. Memorials are therefore important in restoring honour and value to the deceased whilst giving encouragement to surviving victims. The displacement process also means that people are deprived of the right to mourn. As witnessed in Rwanda, the number of deaths and displacements was so high that it resulted in paupers or mass burials. In areas where burials took place in a rushed and haphazard manner, it is important that the affected families be afforded a chance to hold a memorial night or tombstone unveiling where they can pay homage to, and perform rites relating to, the life and spirit of the deceased.

The unabridged essence of memorialisation is to afford people the opportunity to grieve for their loved ones in a safe environment and to express their varied emotions. Memorials aid in restoring one's mental and emotional state of mind. Bickford (2005) states that memorials increasingly draw attention to injustice, celebrate the struggles of those who fought against the injustice and publicly acknowledge the individuals, groups, victims and survivors who suffered and fought. They also reveal and make visible the names and stories, and sometimes the faces of victims, and force societies, by the process of conceiving and developing memorials, to look inward and critically examine what happened in a horrible time and why.

Depending on common national and local practices, as well as the cultural, ethical and moral fabric of a society, memorialisation can occur in various forms. Apart from burial sites or the building of shrines, memorialisation can also be facilitated through the naming of things and places that have historical significance, such as battle lines or public spaces, or by commemorating events or people by way of memorial days. Memorialisation can also be expressed through art or music or be emphasised in museums or public archives, either on a short-term basis or permanently. However, it is important that memorialisation be undertaken in conjunction with other transitional justice mechanisms, such as truth-telling, in order to avoid tension and resistance on the part of communities that fear victimisation. For memorials to be successful, both state and non-state actors need to collaborate. The state must provide the resources to support community activities, for instance by building

and maintaining memorial parks or by declaring national memorial days to honour the lives of those concerned. A good example of the latter is the annual commemoration of Heroes' Day in Zimbabwe.

> **Case study** / Memorialisation and ritualisation programme of the Heal Zimbabwe Trust

A local non-governmental organisation (NGO) and member of the Peace Building Network of Zimbabwe (PBNZ), Heal Zimbabwe Trust, launched a memorialisation and ritualisation programme in 2009 as a way of according dignity both to the survivors of and political activists who were murdered during the 2008 presidential run-off. The programme sought to at least give the affected families and communities moments to bury and mourn their loved ones with decency. It also made the communities clearly realise the harm that was caused among them by violent electoral campaigns.

The memorialisation programme was initiated against a background of political activists being illegally arrested and detained, brutally assaulted, raped, and publicly insulted, among other gross human rights violations. It was clear that, during the course of such political upheavals, the social fabric of the communities had been severely torn. Those who were murdered were hurriedly buried and their families barely consoled. Most were buried by less than 20 people, which is very rare in a peaceful environment – especially in rural areas. In 2009, most perpetrators were still roaming freely and the victims were still grappling with the horrors that they had experienced. The then Organ on National Healing, Reconciliation and Integration (ONHRI), which was the only ray of hope for the victims at the time, was facing internal challenges regarding the scope of its mandate.

However, Heal Zimbabwe Trust contributed to the programme by providing approximately 250 tombstones. It also facilitated the unveiling of tombstones (at *Kurova Guva* ceremonies). These ceremonies constitute a traditional practice, especially in the Shona culture where community members come in numbers to remember, and to reflect on, the life of their departed fellow. The ceremonies also allowed family members to vent their emotions. It was discovered that, for about 90% of the families assisted, it was in fact their first opportunity to gather as a family mourning its family members. For instance, in Murehwa, a son whose parents were murdered for not disclosing his whereabouts openly stated that this was his first time that he had visited his home since the death of his parents. This man went into hiding after he learnt that activists were intent on taking his life.

Some community members advised youths to refrain from violence during the memorialisation processes. In Gokwe North, a pastor pledged to include messages of peace in all of his sermons. A local traditional leader in the same area also promised to deal effectively with all perpetrators of violence. Memorialisation in the instances mentioned therefore served as a vital tool in promoting community healing.

At national level, memorialisation is rooted in the Heroes' Day commemorations at the national, provincial and district Heroes Acre shrines that commemorate the lives of those who died after contributing immensely to the struggle for independence.

In situations of gross human rights violations, memorials become a non-adversarial way of delivering restorative justice that brings together those most affected by the criminal acts concerned. Memorialisation further allows for the offender, the victim and community

members to take part in a conflict-transformation process that encourages offender accountability and meets the needs of the victims to repair the harm resulting from the crime (Bergseth & Bouffard, 2007).

Traditional courts
✿✿ (Mini lecture, group discussion and role play)

Although their powers and jurisdiction in respect of criminal matters vary from country to country, traditional courts have, for a very long time, been used to mediate civil disputes and to prosecute crimes within communities. Traditional courts often function in accordance with African law and custom. These courts differ from national courts, which are bound by state law in that they are a part of a system of community justice influenced by custom, norms and values which allows cases to be dealt with more expeditiously.

One such traditional approach to community healing is the Rwandan Gacaca courts. Established in 2001 in the wake of the 1994 Rwandan genocide against Tutsis, these courts are part of a system of community justice inspired by local tradition. After the genocide, the new government struggled to develop just means for the humane detention and prosecution of the more than 100 000 people accused of genocide, war crimes, and related crimes against humanity. The Gacaca courts settled village or domestic disputes. The courts were an informal means of solving disputes concerning matters such as theft, marital issues, land rights and property damage. They were constituted as village assemblies which afforded each member of the community a place to speak.

Likewise, in communities in the South Omo area of Ethiopia, village elders are part of the local peace committees, which are cultural structures and mechanisms for peace building and conflict resolution. Dassanech women and the youth of Ethiopia also hold meetings to discuss their roles in conflict resolution. Such a holistic approach to healing helps to ensure that the needs of all groups in society are addressed so that there is an all-encompassing national healing framework.

In Zimbabwe, the traditional courts are presided over by the village head or headman, and, depending on the gravity of the particular case, may be presided over by the local chief (the *Ishe/Induna*). Their courts make use of customary law and tradition to resolve conflicts in communities. Disputes over land and marriages under customary law are also presided over by the traditional court. The chief presides over the court together with his cabinet or jury and presents monthly reports to the magistrate's court, which either endorses or nullifies the verdicts of the traditional court. A case is first presided over by the village head. In some instances where the village head believes that the matter is too complex for him or her, the case is referred to the headman and, ultimately, to the chief. These courts preside over civil cases, while serious criminal offences are reported to the police and are dealt with through the formal judicial system. However, research has shown that, in Zimbabwe, traditional leaders have not been presiding over cases of violence (in particular, politically motivated violence), because these fall under the criminal law in respect of which they have no jurisdiction. Such matters have therefore been referred to the national courts, which have been slow in dealing with the cases brought before them. In order for community healing in Zimbabwe to be effective, traditional leaders need to be able to preside over cases of political violence, provided that they are non-partisan in their stance. Nevertheless, in instances of serious criminal cases such as rape and murder, whilst these criminal offences will be dealt with by way of the formal judicial system, the traditional court can summon a person to appear before them. The thinking behind this is that murder and rape have detrimental consequences for the whole community because they are

contrary to African norms and values of *unhu/ubuntu*, the effect of which is believed to include drought, mysterious happenings and even deaths at the hands of angered spirits. In such cases, the offender and the family of the offender are tried and asked to pay compensation, and a ceremony to cleanse the land will be held.

Truth and reconciliation constitute the main thrust of community courts. Zimbabwe can make use of traditional justice-delivery mechanisms to facilitate truth-telling. Traditional leaders in parts of the country that experienced high cases of brutal, politically motivated crimes, particularly during election periods, can be the torch-bearers in kick-starting grass-roots transitional justice in Zimbabwe.

Ritualisation
(Brainstorming, role play and drama)

Rituals are ceremonies of symbolic value designed to influence preternatural entities or forces in order to promote the actors' goals and interests. These rituals may be prescribed by the religious and cultural traditions of a community (Bell, 1997). Rituals carried out to appease the spirits for 'blood spilled' are a common practice in Africa and have been used in countries such as Mozambique, South Africa and Sierra Leone. They are a mechanism for addressing the wrongs of the past and for restoring the well-being both within and between communities. The ritual ceremonies can, therefore, take various forms that range from cleansing ceremonies to the appeasement of avenging spirits.

Cleansing ceremonies
(Brainstorming, role play and drama)

There are collective ramifications for a community when crimes of an especially violent nature are committed, such as murder, arson and rape. Therefore, there must be collective responsibility *on the part of* the community when addressing these crimes, with each community member playing a role in maintaining the well-being of the collective. Cleansing ceremonies seek to hold the whole community accountable instead of labelling individual perpetrators. The cleansing ceremonies are intended to appease the ancestors and to 'cleanse' the land of bad omens and evil spirits that are brought on by violent actions like murder. Traditional and religious leaders usually officiate at the ceremony in the presence of the whole community.

Some ritual ceremonies will involve cleansing the perpetrators of violence. The perpetrators are cleansed using various traditional or religious elements and are then presented to the demigods, whom, it is believed, will free them from the curse that may befall the family or community as a result of committing murder. Rituals can only be successful if the community shares the same religious and spiritual beliefs and has a mutual understanding of the objectives thereof. There is, therefore, a need for communities to reach a common understanding if healing through ritual ceremonies is to be effective.

Rituals are not a new phenomenon in Zimbabwean communities, as evidenced by two cleansing ceremonies held in Chinamhora in December of 2012 to purify a communal area in Domboshawa. These ceremonies were carried out following a series of gruesome murders that occurred in the area during the course of 2012. The traditional ceremony, which was held at the Domboshawa Caves, was led by Headman Gilbert Mungate Murape and Headman Zimbiru, together with other traditional leaders who brewed beer and slaughtered a cow.

PHOTO 1 » A spirit medium performing rituals at a community-cleansing ceremony

**Appeasement of avenging spirits
(Brainstorming and group discussions)**

Appeasing an avenging spirit is another ritual that can be carried out to achieve healing, and, ultimately, peace. In many African cultures, killing a person is a serious offence, regardless of the circumstances, and has consequences for the offender's family and the community as a whole. The avenging spirit is believed to cause mysterious happenings and deaths as a way of prompting the family to pay compensation. It is only through appeasement that the avenging spirit can rest and cease taunting the offender's family. If not appeased, the avenging spirit may kill the entire family and continue targeting the next generations until it is appeased. A herd of cattle and a young virgin woman are paid as appeasement of the avenging spirit. The payment is an admission of guilt and a way of asking forgiveness on the part of offender's family, whilst acceptance of the payment is a gesture of forgiveness on the part of the deceased's family, as well as an indication of its willingness to bury the past and share a common future. A ceremony where food and beer are shared between the two families is held to signify reconciliation, whilst the rest of the community is invited to celebrate together with the affected families (see Module 1).

**ULTRAMODERN APPROACHES
(Mini lecture and brainstorming)**

The ultramodern or avant-garde approaches to community healing are considered to be more progressive compared with traditional approaches. The former approaches first came to the fore after it was realised that the atrocities of the First and Second World Wars not only had physical consequences, but also had detrimental psychological and economic effects on a person's well-being. This resulted in the adoption of mechanisms that sought to heal the varying effects these events had on the individual and the community. In this section, these ultramodern approaches will be discussed in line with the national healing process that Zimbabwe can adopt in order to achieve sustainable peace.

Mental and emotional healing

✿ **(Mini lecture, drama and group work)**

This form of healing applies to trauma caused by acts of aggression and violence, such as intimidation, harassment, assault, arrest and abductions, among others. Overt violence tends to be physical in nature, whilst covert cases of violence are more psychologically based. Covert violations are often difficult to detect as compared with the more overt ones, and, although the two forms seem different, they both cause harm to the individual and community. Both forms of violence cause people to live in fear of the unknown and affect their ability to carry out their normal everyday activities.

Considering the haphazard way in which acts of violence occur, and the way in which life is lived during periods of political or social upheaval, trauma can be experienced both during and after occurrence of the violence. South Africa, Rwanda, Burundi and the Democratic Republic of Congo (DRC) have in the past been marked by extreme levels of violence. Subsequently, there were thousands of direct and indirect survivors of these conflicts who had suffered, and are still suffering, from a range of psychologically related conditions. Direct survivors include those exposed directly to experiences of violence, like torture, assault and attempted killings. Indirect survivors include the families and relatives whose loved ones have 'disappeared', been victimised or have been murdered (Hamber, 1995). In South Africa, the Promotion of National Unity and Reconciliation Act includes both these groups of survivors in its definition of 'victims'. The Act defines 'victims' as all those who have 'suffered physical or mental injury, emotional suffering or a substantial impairment of human rights due to gross violation of human rights associated with the political conflicts of the past'.

Repressed pain and trauma generally block emotional life, have psychologically adverse consequences and manifest themselves in physical symptoms (Miller, 1991). The Zimbabwean government, in conjunction with civil society organisations (CSOs), should take the lead and offer victims of violence counselling services over and above platforms for truth-telling and reconciliation. This will also help to enable mental and emotional wounds to be dealt with (see Module 6).

The role played by the family friend and 'go-between' is crucial in the psychological healing process. In many African cultures, the individual has a friend who may be approached in order to obtain an audience with the aggrieved family in times of conflict. In this case, friends assume the role of linking the outside world and the family. These are individuals who are highly respected within a particular family and who are able to speak without 'ruffling feathers'. This particular position allows them to speak on sensitive matters pertaining to conflict and mediation. The go-between is an important person in peace building, healing and reconciliation and often negotiates between families (shuttle diplomacy) in both preventative and mitigatory circumstances. The truth-telling process can thus be facilitated by these individuals, as resort to them allows for an atmosphere that is free from tension, thereby giving each victim the opportunity to air his or her views without fear of victimisation.

Drama therapy
(Mini lecture, discussions and drama)

Drama therapy is the intentional use of drama or theatre processes to achieve therapeutic goals. As well as being a powerful agent for personal therapeutic change, drama is also a powerful tool for effecting social or political awareness. Theatre can, therefore, be used to highlight issues of power and injustice (Langley, 2006). Drama is marked by powerful metaphors and symbols that can be used to express feelings in communities as well as become a method for preaching the gospel of peace. Drama therapy utilises methods that have the potential to encourage community healing. Through pictures, plays and symbols, drama therapy can be used to challenge and stimulate the individual's thinking on how he or she can contribute to the peace-building process in a community that has experienced violence. The satire and humour created through drama can offer safe platforms for discussing sensitive issues pertaining to violence – even at the institutional and structural level, as in the case of Zimbabwe. Since drama is popular in Zimbabwe, it can be used as an effective tool for discussing issues that can contribute to the community healing process.

Economic healing: Compensation
(Mini lecture and group discussion)

Economic healing is a form of reparation or compensation and is a key transitional-justice mechanism. In transitional justice, reparations are measures taken by the state to redress gross and systematic violations of human rights law or humanitarian law through the administration of some form of compensation or restitution to the victims. Of all the mechanisms of transitional justice, reparations are unique because they directly address the situation of the victims. Reparations, if well designed, acknowledge victims' suffering and offer measures of redress, as well as some form of compensation for the violations suffered (De Greiff, 2006).

The role of the church
(Group discussions and plenary)

> *For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.*
>
> *(Matthew 6:14–15)*

The role of the church is often at the centre of the national and community healing processes. The churches are the largest CSOs in Zimbabwe, and the vast majority of people in Zimbabwe are church members and attendees. It is estimated that 80% of Zimbabweans are practising Christians. Often, the church congregations transcend ethnic barriers, geographical locations and political polarities. With the ever-shrinking democratic space in Zimbabwe, the churches remain the only institutions that can access all corners of the country without much hindrance. Also, the churches have the moral authority as well as a theological basis to speak and act against injustice.

Thus the church can be an effective actor in promoting reconciliation by emphasising the idea that everyone has the example of Jesus Christ to follow, and that peace can only be achieved when people can let go of the past by forgiving those who have wronged them. Drawing on the belief that 'blessed are the peacemakers' (Matthew 5:9), forgiving means showing love and doing away with bitterness such that people make peace with their enemies. In this way, each Christian has a mandate to make peace.

The role of the church was brought to the fore during South Africa's healing and reconciliation process. The part played by Archbishop Desmond Tutu can serve as an important lesson for countries like Zimbabwe. There are church leaders in every part of Zimbabwe who, by commanding respect through their high moral standing and integrity, can assist in the healing and reconciliation process.

CONCLUSION

Healing is an integral societal need that should be responsive to the relevant sociocultural contexts. The various approaches to healing discussed above aim to restore broken relationships in a sustainable way. Justice is seen to be a vital component of healing that ensures that the reconciliation process succeeds. Justice should ultimately seek to create social harmony by addressing the needs of both the perpetrator and the victim. Community healing is, therefore, a fundamental social process in post-conflict scenarios that promotes coexistence and community development.

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module **3**

Dialogue in community healing

Chara chimwe hachitswanyi inda.

(Shona proverb meaning: 'One needs to work in a team in order to achieve set goals; a lone ranger achieves less.')

OVERVIEW

This module has been designed to provide support for community healing, reconciliation and peace-building practitioners using dialogue as an approach. The module will help practitioners understand the concept and practice of dialogue when carrying out direct interventions, community healing and reconciliation in communities. The approach does not only help the practitioners, but also brings the conflicting parties together through dialogue, educating them about mechanisms that promote peace and healing among them. It explains what dialogue is, what the basic concepts of dialogue are, as well as the steps taken when initiating a dialogue between conflicting parties and communities affected by violence.

The module is divided into two main sections. The first section defines dialogue and the characteristics of the approach, and the second section focuses on the roles and skills needed to carry out a dialogue process.

The module was developed on the basis of the experience gleaned from using dialogue as a means of dealing with community conflicts in the Zimbabwean context. The module also complements the work of the National Peace and Reconciliation Commission (NPRC) (see Ch. 12:252d of the Zimbabwe Constitution), which seeks to develop procedures and institutions at a national level to facilitate dialogue among political parties, communities, organisations and other groups in order to prevent conflicts and disputes arising in the future.

AIM

To have a community in which members are tolerant of one another politically, economically and socially as a result of dialogue.

OBJECTIVES
• To create a safe space that promotes healing through sustained dialogue;
• To encourage sustained dialogue as a means of community healing; and
• To establish and support dialogue processes at community level.

OVERALL PURPOSE OF THE SESSIONS
For participants to understand the concept and practice of sustained dialogue.

Learning outcomes
• Participants can define dialogue and can distinguish it from other forms of conflict-intervention techniques and reconciliation strategies
• Participants understand the dialogue process
• Participants know the roles and skills of an effective dialogue moderator
• Participants have practised and are able to moderate a dialogue.

UNDERSTANDING DIALOGUE
(Mini lecture and discussion)

The purpose of this session is to ensure that participants develop an understanding of the term 'dialogue'.

Objective
To define the term 'dialogue'.

Expected outcomes
By the end of this topic, participants must be able to define the terms 'dialogue' and 'sustained dialogue' in relation to community healing and reconciliation.

Defining the term 'dialogue'
Methodology: The best way for participants to understand the term 'dialogue' is for them to relate it to their own knowledge and experience. In most cases, this section will involve an interactive conversation between the facilitator and the participants, but, if time and infrastructure allow, a more formal exercise, as outlined below, can also be used.

Exercise / 'What is a dialogue?'

- Participants will be requested to turn to the person sitting beside them and to discuss and share their respective understandings of the term 'dialogue'. The specific questions that they should address are:
    - What is a dialogue?
    - How can dialogue be defined?

- Once each pair of participants has completed the task, the plenary session will recommence and each pair will be given an opportunity to report their findings and definition to the plenary.

- The *facilitator* can use this report-back period to draw out common words and phrases from the presentations and to guide the participants to a single understanding and definition that is acceptable to all and that reflects the main features of dialogue as discussed below.

Theoretical input: Definition of 'dialogue'
- Dialogue is a conversation between two or more people.
- Dialogue is concerned with:
    » building understanding;
    » solving problems; and
    » finding solutions.
- Dialogue is an ongoing process without any clearly defined end point.

Once the participants have used their own knowledge and experience to identify the features of a dialogue, it might be useful to underline or support their efforts by referring to the following inspirational definition of 'dialogue' as used by Saunders.

What is dialogue?
Saunders (2011) asserts that dialogue is a process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn. Each makes a serious effort to take others' concerns into account in her or his own picture, even when disagreement persists. No participant gives up her or his identity, but each recognises enough of the other's valid human claims that he or she will act differently towards the other.

The meaning of dialogue

As a way of bolstering participants' understanding of dialogue in some instances, it may be helpful to explain the roots of the term 'dialogue' and its meaning from both a philosophical and practitioner's view. This can be particularly useful when training academics or students, who are normally interested in more detail on particular subjects, but this will not be relevant for community training. Below is information that the facilitator can use in explaining the concept.

Theoretical input: The meaning of dialogue

The word 'dialogue' derives from the Greek word *dialogos* which means 'through (dia) the word (logo)'. Literally, it can mean any information that uses words to convey meaning. After the Cold War, the term was used to refer to a specific kind of participatory process, one that is well suited to addressing societal needs. While dialogue can be defined broadly, there is convergence on the essential elements. One of the critical elements is that participants come together in a safe space to understand each other's viewpoints and thereby develop new options to address a commonly identified problem. There is, however, a need to define dialogue in such a way that takes into account societal settings or context. Some philosophers define dialogue as a process of arriving at the truth. For instance the Greek philosopher, Plato, described dialogue as a process of arriving at the truth through a logical sequence of inquiry and response. Practitioners, however, tend to differ in that they emphasise learning rather than the discovery of the truth. They also include the role of feelings, empathy, respect and trust, as well as the exchange of ideas and thinking, as the basis for developing a common understanding. This, therefore, lays the foundation for conflict transformation, healing and reconciliation.

Differentiating dialogue from other conflict-management and conflict-resolution approaches

Another way of defining dialogue is to differentiate dialogue from other forms of peace initiatives. For the purpose of this session, it is imperative to begin by giving an overview of the different peace-initiative approaches and when they are applicable. After participants have gained an understanding of the different approaches, the facilitator can zero in on the most commonly used approaches and those commonly mistaken as dialogue.

Table 3: Key differences between dialogue and other conflict-management and conflict-resolution approaches

Negotiation	Conciliation	Mediation	Dialogue	Arbitration	Litigation
Parties to conflict try to achieve the best possible outcome in relation to their positions on a particular issue	A third party (conciliator) will at some point provide the parties to conflict with a non-binding settlement	A third party (mediator) will assist in finding common ground between the parties	A moderator assists the parties to conflict in finding common ground regarding conflicts between them	A third party (arbitrator) the determines outcome of a dispute, which outcome is then binding and enforceable	A court determines the outcome of the issue and mainly considers facts

WHY DIALOGUE?

Different methods can be used to bring peace, healing and reconciliation to communities. It is, therefore, imperative to point out the strengths of dialogue as compared with other approaches that can be used.

Exercise / 'Why dialogue?

- Based on their understanding of dialogue or their experience in using the different conflict-resolution techniques, participants discuss their understanding of the different approaches. They should specifically answer the following questions:
  - What are the strengths and weaknesses of each approach?
  - In which situations can the different approaches be used?

- In a plenary, the facilitator leads a discussion that will help participants develop an appreciation of the different approaches, of their strengths and weaknesses, and of where they can be applied.

Theoretical input

Table 4: Strengths and weaknesses of the different approaches

Method	Strengths	Weaknesses
Negotiation	• The currency of negotiation is defining and satisfying material interests through specific and jointly agreed solutions. • The participants in negotiation must have a specific mandate or represent a specific group. • The desired product of negotiation (and of mediation as well) is a concrete agreement. • Negotiations require parties who are ready to reach agreement.	• There is low concern for relationships, as the focus is more on satisfying own positions, needs and interests.
Mediation	• Mediation focuses on a win–win resolution that has a more positive impact where there is an ongoing relationship between the parties. • The informal atmosphere of mediation encourages compromise. Mediation encourages the use of a joint problem-solving procedure by the parties in conflict. It is a less intimidating method of dispute resolution in which the parties involved consider options and reach an agreement.	• Mediation may not be appropriate. For instance, the process is inappropriate where the two parties have an unequal power relationship. In such a situation, the more dominant party may force the other party to accept a solution which is unjust. • There can be too much informality in the case of mediation and a more powerful or confident party can take advantage of this. This may produce an imbalance in bargaining power.
Dialogue	• Dialogue is more experimental, fluid and dynamic. It has no specific end point and seeks to create a whole new reality. • Dialogue can be fruitful by involving people who are not ready for negotiations but do not want a destructive relationship to continue. • Dialogue goes beyond facts or the intellectual level in trying to understand the feelings and needs of individuals.	• The process takes time and requires financial resources.

Method	Strengths	Weaknesses
Arbitration	• Arbitration can offer processes and remedies that courts cannot. Parties looking for explanations or apologies rather than high levels of compensation may well obtain greater satisfaction from a more personal and less rigid procedure.	• An arbitrated decision is a decision in favour of one party. One party will therefore feel less satisfied with the outcome of the arbitration. • Arbitration often bears similarities to court proceedings and parties may choose to have legal representation, but this is not a requirement of arbitration. In addition to paying for legal representation, the parties have to bear some of the costs of engaging the arbitrator and of hiring a venue for the proceedings.
Litigation	• The conversation is purely evidence-based and depends on how knowledgeable the litigators are regarding the law governing the dispute. • The process used to reach a judicial determination includes strict rules of evidence and procedure. It therefore, does not go beyond this in order to consider feelings and needs. • The decision is enforceable by the court.	• Litigation is time-consuming and expensive and often requires legal representation. Moreover, the court action may take one or more years to resolve. • Win–lose scenario. This could cause further animosity between the parties and resentment of the legal system. There is very little concern for the relationship – it is more about winning the case. • The formality of the courtroom and the strict rules of evidence and procedure may be intimidating for some parties.

As a way of bolstering participants' appreciation of the concept of dialogue, the following exercise can be used as a way to consolidate the session.

Exercise
Participants must develop a clear understanding of how dialogue differs from other tools that are commonly used in conflict resolution.

**Defining the key characteristics of a sustained-dialogue process
(Mini lecture and discussions)**

This session involves an interactive presentation or conversation between the facilitator and the participants on key characteristics of a dialogue process. The presentation should be contextualised to ensure that participants understand the meaning of each characteristic. Overleaf are some of the points that the facilitator could highlight.

Figure 2: Key characteristics of a dialogue process (Adapted from CCMT conflict transformation training manual, 2012)

Characteristics of dialogue

Izandla ziyagezana
(Ndebele idiom meaning: 'One needs to work in a team in order to achieve set goals; a lone ranger achieves less.')

Theoretical input: Characteristics of a sustained-dialogue process

Table 5: Essential characteristics of the sustained-dialogue process

Principle	Characteristic	What to do
Inclusiveness	• People who are part of a problem situation should be involved or represented in the dialogue process. • For solutions to be sustainable, the people in conflict should have a sense of ownership of the problem, of the process of addressing it and of proposed solutions. • Increase in inclusion also means increase in legitimacy of the process.	• Include everyone affected by the problem or ensure that every critical voice is represented. Gaps or perceived differences among participants will inhibit constructive dialoguing.
Joint ownership	• The process should not be controlled/dominated by one particular actor, e.g. where one actor invites people to a meeting on an issue but has already decided that it will be a superficial dialogue and that the other stakeholders will not own the issue, the process and the solutions. • Without ownership, change will remain superficial. However, when ownership is assured, people really take issues forward.	• Conveners consult parties to the conflict at every stage of the process and, where necessary, make them part of the facilitation team. • Conveners allocate different roles to the parties in conflict to ensure that they take part at every stage of the process. • Conveners ensure that the principles of the process are well understood before commencing the process.

Principle	Characteristic	What to do
Learning	• Dialogue is about minds unfolding (sometimes referred to as 'openness') in the sense that participants open themselves up to hearing, and reflecting on, what others say, to what they themselves are saying, and to the new insight they may gain as a result. • Dialogue is about listening for a deeper understanding and about awareness of the issue at stake. It is a good way of conducting conflict analysis.	• The moderator helps clarify perceptions and dispel wrong assumptions on issues as a way of creating understanding among the parties to conflict.
Humanity	• This characteristic has a lot to do with how people behave towards one another when they fully engage in dialogue. It requires empathy (the ability to put oneself in others' shoes). • The belief is that interaction and learning do not happen only at an intellectual level but rather involve the whole person so as to include feelings, desires, emotions and intentions. It is largely these stated and invisible aspects of human interaction that move people to learn and change.	• The moderator creates an environment, that is, a 'safe space', that supports this kind of human interaction among participants. This is done by maintaining a respectful tone during meetings (even in the most extreme of conditions) and by truly respecting the position of the other person without reacting to it.
Long-term perspective (sustained over time)	• It is generally agreed that the various kinds of crises that afflict societies often require swift action so as to end violence and stabilise these societies. This action could take the form of negotiations, which may result in peace treaties, etc. • Intrinsic to the nature of dialogue is its focus on underlying patterns of relationships and behaviour from which the crisis emerges.	• Use time in a different way. There should be no 'quick fixes' as this may not bring about qualitative changes to people. There is thus a need for change at a deeper level.

THE DUAL AGENDA OF DIALOGUE
(Discussion and mini lecture)

Once the facilitator is certain that the participants adequately understand the concept of dialogue and how it differs from other peace-building approaches, the facilitator can move the discussion forward by providing brief input on the *dual agenda* of dialogue in relation to peace, community healing and reconciliation.

Theoretical input: Purpose of dialogue
Dialogue always has a dual agenda. This agenda comprises:
• Addressing concrete community problems as well as intolerance; and
• Working to transform the underlying relationships between the parties.

The five stages of sustained dialogue
Firstly, the trainer must ensure that the *five stages are related to one of the key characteristics of dialogue and are sustained over time (long-term perspective)*. In this way, there is a constant connection between the theory and practice of dialogue.

Secondly, the trainer must take time to explain that *dialogue does not always follow a simple linear path through the five steps*. On the contrary, there is often the need to step back rather than forward. The five stages are merely a guide that tells moderators where they are, where they have come from and where they ultimately need to go. The five stages are not, however, a rigid step-by-step recipe for success.

Finally, the trainer must also ensure that the participants understand the *importance of community ownership* of the sustained-dialogue process. They must understand that the five stages are merely a framework that must be customised to fit the circumstances and needs of the local community. Sustained dialogue is not a system that can be imposed on a community. Rather, it is an effective way to identify and use the skills and structures that already exist within a given community. Healing cannot happen when people are not willing to own the process.

Purpose
The purpose of this session is:
- For participants to understand the different stages of the sustained-dialogue process.

Expected outcomes
By the end of this session, participants must:
- Understand that dialogue does not always follow a simple linear path through the five steps; and
- Understand the importance of community ownership in the sustained-dialogue process.

Figure 3: Sustained dialogue conceptualised in five stages
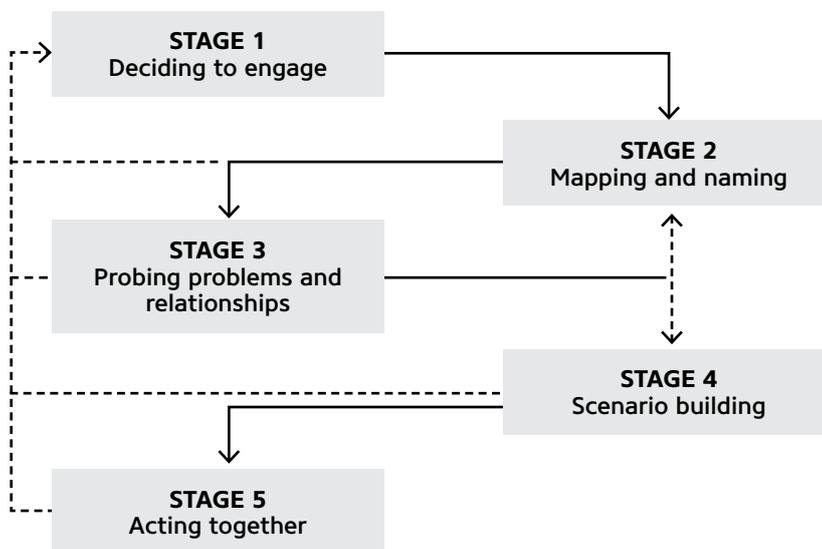
Theoretical input: The five stages of sustained dialogue
Sustained dialogue is a five-stage, citizen's peace-building process that uses participants' experiences within conflict situations to create a common understanding. The five stages are not designed to be a rigid step-by-step process. Rather, they are a categorisation of the skills and tools that are needed for a successful dialogue. In practical terms, these stages can be used as a training tool through which participants are introduced to the

elements of a successful dialogue, as well as a guide that tells moderators where they are in the process, where they need to go and what tools they will need in order to get there.

Stage 1: Deciding to engage
Prior to convening a dialogue group, *initiators* will work to:
- Identify a set of well-respected individuals within a community who commit to engage in a dialogue process; and
- Agree with participants on the purpose and ground rules of the dialogue.

Initiators work together to convene a meeting of stakeholders in the community for the purpose of dialogue. Success occurs during this stage when initiators can identify a set of common interests and assist potential participants to understand the uniqueness of the sustained-dialogue process. The beginning of this stage sees initiators agree that something must be done to change the situation in their community, and ends when a group of dialogue participants agrees to meet.

Stage 2: Mapping and naming problems and relationships
Once convened, the dialogue group will attempt to:
- Identify problems and relationships among the participants at the table in order to examine how these impact on the community's real interests;
- Share personal experiences with regard to relationships; and
- Choose two or three key problems to probe more deeply in the next stage.

Participants convening for the initial dialogue often begin by listing major problems facing their community and the relationships driving these problems. This stage begins to identify the major issues to be analysed as part of the sustained-dialogue process. It is a crucial first step in beginning to transform relationships within the group, as it allows participants to give vent to their own frustrations, pains and experiences. Stage 2 sets the tone for the rest of the process by establishing the terms on which the dialogue will proceed. By the end of this stage, participants should know which major problems exist and which need further exploration. A level of trust should also be emerging that will enable them to work together in later stages.

Stage 3: Setting a direction for change
With the key issues on the table, the dialogue group:
- Will explain why the problems identified matter to the participants; and
- Will probe each problem in depth to reveal the underlying relationships that drive the problems.

This stage of sustained dialogue begins when the participants agree on the major problems that they need to address which will improve living conditions within the community. In Stage 3, participants begin to focus on understanding the underlying causes and dynamics driving the issues in their communities. Participants begin to see problems through the experiences of others, thus leading to a collective understanding and appreciation. Participants also begin to move towards agreeing on strategies to address the problems.

Stage 4: Building scenarios
Having analysed the dynamics of the community conflict, participants will turn to designing solutions. In order to do this, they will:
- Identify the main obstacles to change within the community;
- List the steps required to overcome those obstacles;
- Determine who can take those steps;

- Order the required steps so as to develop a sequence and model their interaction; and
- Consider how the dialogue groups can create public recognition that change is happening.

The task here is to develop a detailed action plan that will assist the participants to work together to generate the change they would like to see happen and to design an actual scenario for change.

Stage 5: Acting together to make things happen
After building scenarios, the participants will:
- Determine whether conditions within the community permit implementation of the scenario;
- Determine whether capacities exist to carry through the scenario; and
- Agree on who should take what steps.

The main task during this stage is to develop practical ways of implementing the framework, designed in Stage 4, in the community.

The key actors in sustained dialogue (SD)
The purpose of this section is to ensure that participants understand who the key actors are in sustained dialogue, as well as to ensure that they understand the different roles that each of the actors may need to play. This is important, particularly when training groups of people or an organisation that wants to adopt SD as a way of dealing with community conflict.

Objectives
- To identify the key actors in sustained dialogue
- To define the different roles that are needed to initiate and sustain a dialogue
- To identify the qualities that are needed for initiators, moderators and conveners
- To identify the criteria for selecting participants.

Apart from providing the theoretical background on who the different actors in sustained dialogue are and what roles they are expected to play, it is also useful to use this information in a concrete example.

Expected outcome
An important outcome of this section is for participants to realise that there is not always a clear separation between the different key actors. In many cases, one person can fulfil different roles and accept a range of responsibilities.

Exercise / 'Who are the key actors in sustained dialogue and what are their roles?

- Participants should be requested to turn to the person sitting beside them to discuss and identify the key actors in a dialogue process and their roles. This will be based on their understanding of the SD process as explained in previous sessions
- Once each pair of participants has completed the task, the plenary session will recommence and each pair will be given an opportunity to report its responses
- The *facilitator* can use this report-back period to identify the key actors in the SD process. With the aid of examples, the facilitator explains the different actors and their roles in the dialogue process.

Theoretical input: The key actors in sustained dialogue

There are several key actors in the sustained-dialogue process, each of whom plays a distinct yet important role in the process. These actors include the following:

- **Initiators**: These make up the team of community members and/or outsiders who see the need for, and together initiate the idea of, a dialogue within communities;
- **Conveners**: These are respected people and/or organisations (non-governmental organisations [NGOs], local authorities, traditional leaders, government departments, church leaders or school authorities) that 'host' or call people to a dialogue;
- **The moderator/co-moderator**: The facilitator of the dialogue process often works as part of a team of co-moderators who, together, lead the process;
- **The dialogue participants**: These are people who agree to engage in dialogue and who are either directly or indirectly involved in the conflict and have an influence on key stakeholder groups in the community; and
- **Government authorities**: These bodies provide the framework within which different stakeholders operate and are therefore normally included as a way of ensuring the legitimacy of the process.

INITIATING DIALOGUE
(Discussion, role play and mini lecture)

The purpose of this session is to provide participants with an overview of the tasks that are necessary to initiate a dialogue process in respect of community healing.

Objective

To introduce participants to the four key areas of activity ('the flower petals').

Introducing the key areas of activity

In order to ensure that participants fully understand and accept the four key areas of activity, this section should be introduced through an interactive exercise that provides the participants with an opportunity to use their own knowledge and experience, as well as the information provided in the previous sections, to explore and identify the required tasks. This can then be followed by a short presentation by the facilitator on the key activities.

Exercise / 'The key activities for initiating a sustained dialogue'

STEP 1:

The participants can be divided into groups of four and then asked to do the following:
- List the tasks that you think will be required to initiate a sustained dialogue?

STEP 2:

Once the groups have prepared their lists, these inputs will be gathered and listed in four quadrants, representing the four key activities for initiating a dialogue.

STEP 3:

The *facilitator* can then use these inputs to assist him/her in introducing the participants to the four key activities, as shown overleaf.

Theoretical input: Four key activities for initiating a dialogue

The theoretical presentation on the four key activities should be made using the four petals of a flower as a visual representation of the process. Each petal will represent a specific activity. Even though the petals represent individual activities, it is important to highlight the interrelated nature of the different activities. This can be done by showing that a flower is made up of many individual petals. A single petal, despite its importance, does not form a flower. A flower is only created when all of the petals are combined. In the same way, a dialogue does not exist after the completion of a single activity. All of the activities need to be conducted individually and simultaneously in order for a successful dialogue to take place.

The four key activities that need to be introduced at this stage are set out in Figure 4.

Figure 4: The four key activities in initiating dialogue

Researching and framing: This entails understanding the landscape of conflict in a community, identifying the voices that should be included, determining the purpose of the dialogue in connection with reconciliation and healing, and agreeing on a strategy.

Engaging with the community and building participation: This embraces building the support of stakeholder groups for dialogue and identifying individuals from each group that match the participant criteria.

Developing terms of engagement: This involves building consensus among participants about the purpose of the dialogue, how they will participate in the process, what rules will govern the process, and how they will interact with their community and opponents during the process.

Managing the administration of a dialogue group: This covers organising the process, not just to ensure that all logistics are covered, but also in a way that strategically reinforces the urgency of the dialogue and the safety of the dialogue space. Involvement of community leaders and respected individuals is also important for legitimacy.

Each of the four key activities will be addressed in more detail in the following sections of this module.

RESEARCHING AND FRAMING/CONSULTATIONS

The purpose of this section is to provide participants with the necessary information and skills to undertake this first activity in initiating a dialogue.

Objective

To explain and illustrate the key steps in framing a dialogue.

This section involves a brief introductory presentation by the facilitator in which the different elements of researching and framing are discussed, as well as a practical case study that can serve as an example of how this knowledge is applied.

Theoretical input: Researching and framing the dialogue

Researching and framing the dialogue are some of the most important elements of any sustained-dialogue process, the reason being that this activity provides much of the information on which everything else is built. Researching and framing involve the tasks as set out in Figure 5.

Figure 5: Steps in researching and framing a dialogue process
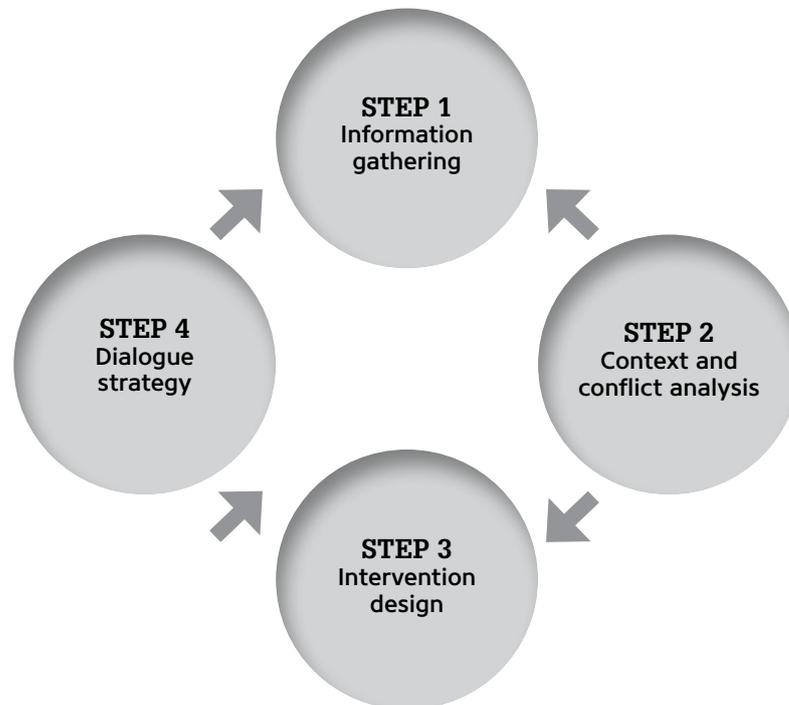
Table 6: Steps in researching and framing, the purpose thereof and questions to ask

Steps	Purpose	Questions to ask
1. Information gathering	To document information on a specific area where community healing is needed. The activity entails looking at the historical, legal and political dynamics of the area where the conflict took place and at the dynamics of the conflict	• This comprises mostly desk research, observations, and interactions with knowledgeable individuals.
	To gather information on all relevant aspects (causes, effects, results, etc.) of a conflict situation and capture them	• What is the history of conflict in the community? • Who are the major stakeholder groups/voices in the community? • What changes need to take place to improve the situation? • What contribution could a dialogue make to the community? • What are the major challenges in holding a dialogue in the community?
2. Conflict and context analysis	To synthesise, analyse and summarise information from the consultations which form the bases of the intervention design	• What type of conflict are you dealing with, e.g. resource, political, power? • What is hindering healing? • What is the cause/are the causes of the conflict? • Who is a spoiler/are spoilers in the conflict? • Which stakeholders need to be involved or consulted? • Have there been any attempts to resolve the issue? If they failed, why did they fail? • Are there any laws regulating such issues. • What is the proposed strategy in dealing with the issue? • Are there any time considerations that should be take into account regarding the process? • What are the needs, interests and positions of the people involved? What do they need that will promote healing?
3. Intervention design	To determine strategies for engagement and for planning for change	• What does an analysis of the community's conflict reveal? • Why will a sustained dialogue? • What are the objectives of the dialogue? • What are the participant criteria? • What is the dialogue action plan? • Who will do what, when and where? • What are the expected outcomes or deliverables? • What is the estimated cost and what are the estimated timelines?

Steps	Purpose	Questions to ask
4. Dialogue strategy	To develop strategy for the dialogue meetings, i.e. objectives of the meetings and a strategy in respect of moderating	• What are the objectives of the meetings? • What does a stakeholder analysis reveal? • What are the potential challenges to be expected from the meetings?

Exercise

STEP 1:
Divide the participants into small groups of three or four.

STEP 2:
Ask the participants to use the diagram on framing (Figure 5) to address the relevant questions about the case study, namely:
▪ What is the purpose of the dialogue?
▪ Who are the major stakeholders?
▪ At what level should the dialogue be?

STEP3:
Once the groups have completed the exercise, there should be an opportunity for each group to report back on its findings and to explain why it has framed the dialogue in a specific way.

ENGAGEMENT
(Mini lecture, discussion and group work)

Zano ndega akasiya jira mumasese/Isala kutshelwa sibona ngomopho.
(Shona/Ndebele proverbs meaning: 'People who ignore warnings and advice often experience calamity.')

The purpose of this session is to introduce participants to the concept of engagement and to provide them with practical skills and knowledge to assist their dialogue processes in the community.

Objectives
• To create an understanding of the potential challenges in engaging with the community; and
• To understand the importance and influence of perceptions in engaging the community.

Understanding the process of engaging the community and the potential challenges that interveners may face

There is no prescribed set of steps for engaging communities, for such steps vary from one community to another and depend on the socio-economic and political environment and on the attitudes and personalities of community leaders. However, there are some commonly agreed steps that one has to take in order to access the community and to ensure that the dialogue is sustained within communities. Therefore, the only way for participants to clearly understand the complexities involved in engaging the community is to expose them

to as many practical exercises and examples as possible. These exercises and examples can then be supplemented with a conceptual tool that can explain some of the obstacles and challenges that interveners might face.

Exercise

STEP 1:
Ask the participants to divide themselves into groups of four or five people.

STEP 2:
Ask the participants to brainstorm the following:
- What are the different steps that one needs to take in order to engage with, and ensure acceptance by, the community?

STEP 3:
Once the participants have completed the task, the plenary will recommence with participants making their submissions.

STEP 4:
Use personal experience, as well as experiences from within the group, to identify the steps.

Theoretical input: Steps in engaging with the community

Figure 6: Steps in engaging a community

Introduce and regularise the intervention

Sensitise community leaders to the SD process and agree on issues for the intervention

Co-opt community leaders and parties to the conflict to be part of the facilitation team
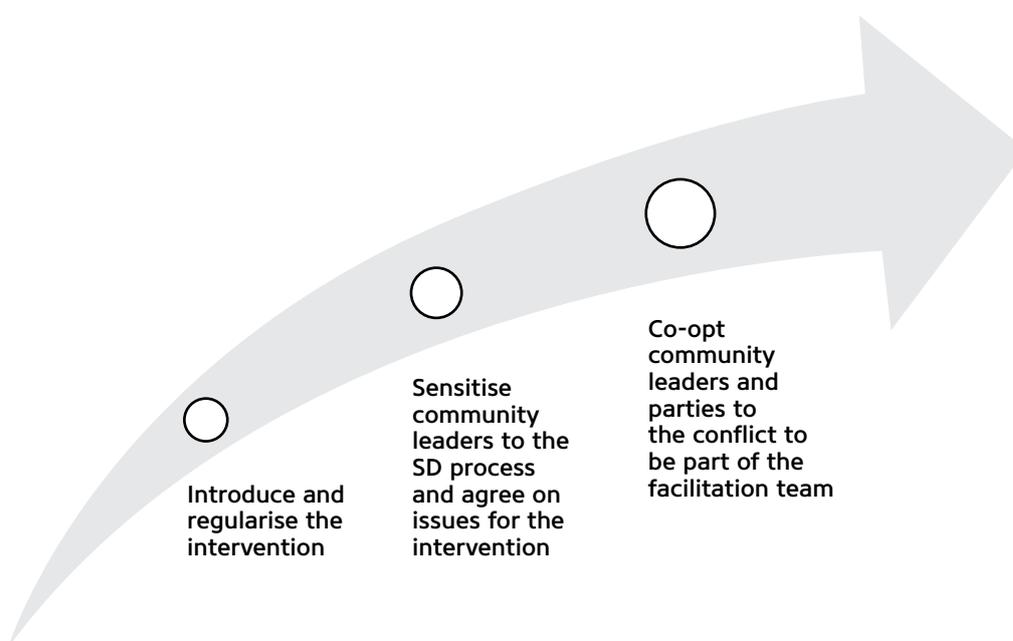
Regularising the dialogue process

The formalities for acquiring authorisation to work in communities vary, as some provincial and district offices have strict regulations while others have less stringent ones. Seeking authorisation will involve a varied number of meetings with community leaders and district council staff in the province. This will be particularly important for rural communities as they are closely governed by either district authorities or traditional leaders and it will be important that the process gets the buy-in of these leaders.

Sensitisation meetings

Communities will be sensitised to the concept and practice of the dialogue process. At this stage, the community will be taken through a community-conflict analysis that will assist it in understanding its own community dynamics. This will involve using conflict-analysis tools to identify conflict issues, as well as their root causes, effects and timelines of events. The community members will then have the opportunity to decide which conflict it will need assistance in resolving and how it wants to do this.

Co-opting community leaders into the facilitation team

As a way of ensuring legitimacy of the process, transferring skills to the parties in conflict and inculcating a sense of ownership on the part of both community leaders and the parties to the conflict, there will be a need to identify and co-opt them into the facilitation team. This is the first stage in ensuring that the dialogue process will be sustained, as it will be inclusive both within the facilitation team and among the stakeholders that will take part in the dialogue. It is, however, important to check to what extent the community leaders are involved in the conflict in order to achieve healing.

PHOTO 2 » Co-facilitation with community leaders

Exercise / 'What are you nervous about?'

The objective of this exercise is to expose the individual fears and concerns of the respective participants and then to address them through examples and personal experience.

STEP 1:
Ask the participants to answer the following question. (This is an individual exercise, so the group can remain in plenary.)
▪ What are you nervous about with regard to engaging the community?

STEP 2:
Compile a list of the different responses and group the responses into similar categories.

STEP 3:
Use personal experience, as well as experiences from within the group, to address the different categories of concern.

Understanding the importance and influence of perceptions in engaging the community

Once it has been established that there are problems and challenges in engaging the community, it is necessary to further investigate the primary cause of those problems and challenges, namely the problem of perception. The best way to illustrate the problem of perception is through the use of visual examples and exercises.

Exercise / 'Iceberg'

In this exercise, the facilitator uses the image of an iceberg to highlight the fact that what a person sees is not always the whole story. In other words, people or organisations are like icebergs: the part that is visible to the outside world is only a small portion of the full entity. Therefore, in dealing with people, participants should try to find out what is lying below the surface. It is often at this level that the true story can be found.

Characteristics of community members

The purpose of this theoretical input is to provide participants with a tool that can assist them in navigating the difficulties caused by communities and their individual members. The previous exercises will have highlighted the importance of identifying and dealing with perceptions and this input should now provide participants with a practical tool with which to deal with this problem.

When approaching community members, you will encounter different types of personalities
- *Bystanders/apathetic citizens*:
  » View conflicts as external to them;
  » May view the situation as being under control;
  » Do not wish to be involved in issues; and
  » Are suspicious that initiators are 'stirring up trouble' or wasting their time.

- *Victims/aggressors*:
  - » Believe that other stakeholders caused the conflict;
  - » Consider the situation as being out of control;
  - » May have an interest in not resolving issues;
  - » Value the dialogue as a tool to achieve personal agendas; and
  - » Are likely to view initiators as 'with them' or 'against them'.

- *Problem solvers*:
  - » Recognise their own role in the current conflict and in potentially resolving it;
  - » See the need to resolve issues;
  - » View the dialogue as a potential benefit for the community; and
  - » Are likely to take a collaborative approach with initiators.

Each type displays different signs and requires different treatment
- *Bystanders/apathetic citizens*:
  - » Appear bored or frustrated;
  - » Do not respond to invitations or phone calls; and
  - » Make statements like:
    - ∗ 'Somebody else needs to solve this problem';
    - ∗ 'I don't have time to waste on this'; and
    - ∗ 'Why are you...
      - ∗ trying to involve me in this?
      - ∗ causing trouble?'

- *Victims/aggressors*:
  - » Appear angry or agitated;
  - » Actively seek out initiators to lobby them or aggressively avoid them;
  - » Consistently refer to events in the past;
  - » Make vague statements or appear to conceal information; and
  - » Make statements like:
    - ∗ 'We need to sort those people out'; and
    - ∗ 'You're here to serve their agenda!'

- *Problem solvers*:
  - » Openly discuss issues; and
  - » Express interest in learning more about how others see the issues.

Initiators and moderators must work to move such participants to higher levels of engagement

Table 7: Framework for moving types of participants to higher levels of engagement

Type	Objective	Techniques	Cautions
Bystanders/ apathetic citizens	• Show how they are impacted by the issues • Show how dialogue will help resolve the issues	• Provide concrete examples • Ask questions that cause them to identify issues • Explain how dialogue will publicly expose these issues	• Will become even less receptive if they feel blamed • Do not like to be 'overpursued' • May lose interest if issues focus on a limited set of stakeholders
Victims/ aggressors	• Show how circumstances force them to engage • Show how dialogue will help resolve the issues	• Invite storytelling • Provide facts or insights about their situation that compel engagement • Emphasise neutrality	• Are likely to develop high expectations • May not join until a process is ongoing
Problem solvers	• Show how dialogue will help resolve the issues	• Explain the value of dialogue • Show how dialogue complements other types of initiatives	• Often want to see quick results

IDENTIFYING THE KEY ELEMENTS OF TERMS OF ENGAGEMENT (Mini lecture and group exercise)

This objective relates to the question of what should be included in the terms of engagement. Despite the fact that there are five key elements that should be present, it is important at this stage for the participants to realise that there is no single set of rules that is applicable to all dialogues. Each group (or individual) may have a different set of rules that it believes are important. For this reason, it is useful for participants to do a practical exercise that will highlight the different priorities that exist among different people.

Exercise / 'Key elements'

STEP 1:
The facilitator asks participants to provide him or her with different items that they believe should be included in the terms of engagement.

STEP 2:
The facilitator writes these items down under one of the following category heading: Objective; Commitment; Rules of meetings; Communication; Enforcement.

STEP 3:
Using the theoretical information below, the facilitator explains the five categories and identifies any items that participants may have omitted.

The key elements of terms of engagement
- **Objective**: A statement of the objectives of the dialogue, i.e. what is meant to be addressed and achieved;
- **Commitment**: A clear and concise definition of the commitment participants make by joining the process;
- **Rules of meetings**: A framework setting out how the dialogue meetings will be run and how participants are expected to behave at meetings;
- **Communication**: A consensus agreement on what will be said about the dialogue outside the room and about how the group will interact with the public; and
- **Enforcement**: An agreement on how the terms of engagement will be enforced and who will be responsible for such enforcement.

Explaining the process for designing terms of engagement
This objective is a continuation of the theme that was introduced earlier, namely the importance of developing terms of engagement collectively. As such, it can be briefly presented by the facilitator after the exercise above or as part of the theoretical input for that exercise.

Designing terms of engagement
- Terms of engagement should be developed collectively by the participants prior to the first meeting or at their first meeting
- Terms of engagement should define the process itself, namely:
  - » Identify the purpose of the process
  - » Determine how people will commit to, and participate in, the process
  - » Define the ground rules for meetings
  - » Establish principles setting out how participants will engage with their stakeholder groups in the community
- Terms of engagement should be ratified at the first meeting. (In addition, the terms of engagement should be reviewed during each of the first three meetings in order to ensure that all participants understand and support them.

ADMINISTRATION
This part focuses on the critically important element of managing the administration of a dialogue group. In this part, participants will be introduced to the key administrative tasks in managing such a group. In addition, they will be shown how these tasks can impact on the substance of the dialogue if not properly planned and implemented.

Objectives
- To identify the key administrative tasks; and
- To indicate the important influence that administrative management has on the substantive success of the dialogue.

Identifying the key administrative tasks

Exercise / 'Key administrative tasks'

STEP 1:
The facilitator asks the participants to provide him or her with different items that they believe should be included in a list of administrative tasks.

STEP 2:
The facilitator writes these items down and the participants are then given an opportunity to discuss each item.

STEP 3:
Using the theoretical information below, the facilitator explains the five key tasks and adds any items that the participants may have omitted from the list of tasks.

Key administrative tasks
The following can be listed by the facilitator as the key administrative tasks:
- Identifying a venue
- Organising transport to and from the dialogue meetings
- Arranging accommodation, when needed
- Scheduling the first meeting
- Securing necessary funding.

The important influence that administrative management has on the substantive success of the dialogue

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Exercise / 'Administrative management and dialogue success'

In addressing this issue, the facilitator should lead a plenary discussion on the topic based on the following questions:
- How do these administrative decisions actually impact on the substance of the dialogue?
- Why is it important to carefully think through the administrative issues pertaining to a dialogue?
- What should your objective be in planning the logistics relating to a dialogue?

The purpose of this discussion is to highlight the important and direct relationship between the success of the dialogue and the efficient, effective and successful administration of the dialogue.

Explaining the three sections of a sustained-dialogue meeting and introducing the activities required during each section of such meeting
The activities in this part of the module should be carried out in a highly interactive manner. The facilitator should provide some theoretical guidance, but, for the most part, the different sections of the meeting and the roles that the moderator must play with regard to each have to be explored and discovered by the participants themselves. As such, this part of the module consists of three similar exercises that will require the participants to

compile a checklist of activities that need to be undertaken during each of the three sections of a dialogue meeting. The theoretical input below should merely be used by the facilitator to add to, or complete, the checklists compiled by the participants.

The first step in each of the three exercises is for the facilitator to provide participants with a diagram of a dialogue meeting (see Figure 7) that divides the activities into three distinct sections. *It is very important to remember that this diagram should be displayed for the duration of the training so that the facilitator can regularly refer to it.*

Figure 7: The three sections of a meeting

Pre-meeting	Beginning a meeting	Moderating a meeting	Closing a meeting	Post-meeting

During a meeting
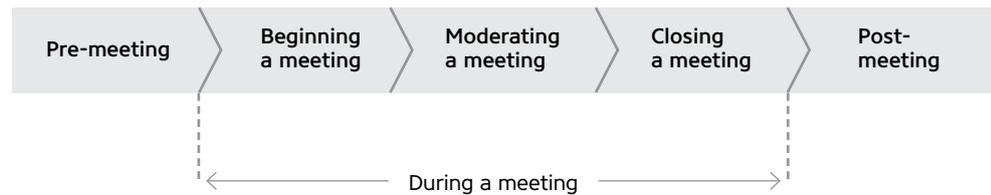
These three sections then form the basis of the three exercises that follow.

Photo 3 » A dialogue meeting

Exercise / 'Pre-meeting checklist'

STEP 1:
Divide the participants into groups of four.

STEP 2:
Ask the participants to prepare a checklist of the tasks that need to be performed in order to prepare for the meeting (pre-meeting).

STEP 3:
The facilitator should prepare a master checklist based on the inputs from the different groups. The inputs should be divided into administrative and strategic activities.

STEP 4:
If necessary, the facilitator should complete the checklist by using the theoretical inputs below.

Exercise / 'Checklist for during a meeting'

STEP 1:
Divide the participants into groups of four.

STEP 2:
The facilitator will return to the diagram (Figure 7) and point to the section labelled 'During a meeting'. The facilitator should highlight the fact that this section has been further divided into three subsections, namely: Beginning a meeting; Moderating a meeting; and Closing a meeting).

STEP 3:
The facilitator should ask the participants to prepare a checklist for all the tasks that need to be performed in each of the different subsections.

STEP 4:
The facilitator should prepare a master checklist based on the inputs from the different groups. The inputs should be divided into administrative and strategic activities.

STEP 5:
If needed, the facilitator should complete the checklist by using the theoretical inputs below.

Exercise / 'Checklist for post-meeting'

STEP 1:
Divide the participants into groups of four.

STEP 2:
The facilitator will return to the diagram (Figure 7) point to the section labelled 'Post-meeting'.

STEP 3:
The facilitator should ask the participants to prepare a checklist for all of the tasks that need to be performed after the meeting (post-meeting).

STEP 4:
The facilitator should prepare a master checklist based on the inputs from the different groups. The inputs should be divided into administrative and strategic activities.

STEP 5:
If necessary, the facilitator should complete the checklist by using the theoretical inputs below.

Theoretical input: The three sections of a dialogue meeting
Preparing for the first meeting

Strategic preparation:
- Determine the time of and the venue for the meeting;
- Discuss the roles with the co-moderator:
  - » Discuss the strategy for moderating: divide the meeting into time periods and assign responsibility for each time period
  - » Formulate the questions to ask during the meeting
- Discuss the agenda for the meeting with the co-moderator, and, if it is the first meeting, cover the ground rules for such meeting.

Administration:
- Discuss with the recorder the type of report required and how the report will be used:
  - » Verbatim minutes as opposed to broad themes
  - » Will the recorder be given the opportunity to present to participants what she or he has heard during the meeting and get their reaction to her or his report?
- Convey to your group members all the necessary information concerning the meeting:
  - » Date, time and location
  - » Homework required
- Assemble the necessary materials for the meeting (notebook, pen and marker, flip chart, name tags and any relevant handouts).

During the meeting

Opening the meeting:
- Welcome participants to the dialogue process, reminding them of the dual agenda;
- If it is the first meeting, ask all present to introduce themselves:
  - » Introduce an icebreaker exercise to make this part more interesting and fun;

- Review the terms of engagement, and, if it is the first meeting, brainstorm and agree on them;
- Review the agenda with participants and obtain their agreement on the agenda; and
- Review what has been discussed so far and ask opening questions that build on previous discussions.

Facilitating the dialogue:
- Let participants talk to one another and react to one another's statements;
- Maintain the balance between participating and leading;
- Listen actively to what is being said and what is being felt;
- When participants digress or avoid tough issues, ask questions that focus attention on the underlying relationships that cause the problems;
- Reframe participant experiences as a springboard to move the discussion to a deeper level of analysis and reflection;
- Summarise discussions at critical points during the meeting; and
- Observe body language and patterns of interaction in the room.

Closing the meeting:
- Assign individual/joint homework exercises;
- Reserve the last 10 to 15 minutes of each meeting for a debriefing;
- Establish a rough agenda for the next meeting by highlighting what you heard are the two or three issues that require further attention and discussion:
  - » Get feedback from the group on your suggestions;
- Agree with the group on the time of and venue for the next meeting; and
- Bring the meeting to a close.

Between meetings – post-meeting

Strategic activities:
- Meet with your co-moderator:
  - » Review the lessons learnt from the last meeting; and
  - » Structure the agenda for the next meeting;
- Hold informal meetings with dialogue group members:
  - » Focus on silent and/or less active participants in your group; and
- Keep yourself informed of intervening events in the community and/or country.

Administration:
- Maintain a group email list/contact list;
- Ensure that group members receive minutes of the last meeting and/or a summary; and
- Send the draft agenda for the next meeting to group members.

BASIC SKILLS FOR MODERATING A DIALOGUE
(Mini lecture and role play)

This session is designed to introduce participants to the basic skills required of a dialogue moderator.

Objectives
- To introduce the different skills; and
- To provide practical examples of each skill.

Introducing the different moderating skills

Before discussing the basic skills used in moderating the dialogue process, the trainer can use an exercise to introduce the joint learning process that takes place during dialogue meetings. This exercise is given below.

Exercise / 'Building images'

STEP 1:
Ask three volunteers to leave the room.

STEP 2:
Arrange a selection of objects (whatever is available) into a specific design or structure that is hidden from the view of the three volunteers.

STEP 3:
Ask one of the volunteers to return to the room.

STEP 4:
Using similar objects to the ones used above, ask the volunteer to reconstruct the structure or design based on the instructions of one member of the group. The volunteer may not ask any questions. The time for this activity should be limited (5 minutes).

STEP 5:
Repeat this activity with the second volunteer, but, in this case, the entire group can provide guidance and instructions on how to reconstruct the structure or design. The volunteer may not ask any questions. The time limits should be the same as for the first volunteer.

STEP 6:
Repeat the activity with the third volunteer, but, this time, the entire group can assist with instructions and the volunteer may ask as many questions as he or she wishes. Once again, the time limit should be the same.

STEP 7:
Once all three volunteers have completed the activity, discuss the following questions with the group:
- What was the difference between the three volunteers?
- How well did each person do?
- What contributed to the different results that were achieved?

STEP 8:
The facilitator should use this discussion to relate the exercise to the sustained-dialogue process. In particular, attention should be drawn to the better results that are achieved when many views are presented rather than just a single view. It is the role of the moderator to ensure that all views are shared.

The moderator can then present each of the basic moderating skills, as described above. Presentations should include some type of discussion of each skill and why such skills are useful. The exercises below can be used to solidify participants' understanding of the skills.

Theoretical input – basic moderating skills
(Mini lecture and role play)

- Active listening: Providing participants with verbal and non-verbal feedback as they speak to affirm that you understand what they are saying, as well as summarising key points.
- Asking probing questions: Asking participants questions in order to clarify the information that they are providing for the rest of the group, as well as highlighting the key, underlying concerns in the statements that they are making.
- Summarising: At key points in a meeting, providing concise descriptions of what has been discussed and concluded by the dialogue group in order to move them forward.
- Reframing/laundering: Restating or reinterpreting statements by individual participants so as to help others to hear and understand them in a way that enables progress to be made, often in a less emotional light.
- Reading body language and interactions: Observing the non-verbal way participants behave in order to better understand their feelings on specific issues and relationships.
- Identifying the personality types of the participants: It is important for moderators to identify the personality types of the persons that they will be dealing with. In this way, they will be able to develop strategies to deal with each type in a distinct way. As indicated in this module, there are three basic personality types, namely bystanders/apathetic citizens, victims/aggressors and problem solvers.

Objective: Practical application of the skills
The trainer should develop a series of activities that will help participants to practise these skills. The activities below allow participants to practise all of them simultaneously. Trainers should choose one of the two activities, based on the availability of technical equipment. It is recommended that the trainer design the materials used for these exercises specifically for each group being trained. Alternatively, a series of individual games could be assembled to practice each skill individually.

Exercise / 'Observing speakers'

STEP 1:
Divide the participants into groups of two or three.

STEP 2:
Show participants a video clip, with the sound turned off, of someone speaking on a topic.

STEP 3:
Ask participants to discuss and answer the following questions:
- What does this person's body language tell you about him or her?
- What does the body language tell you about the topic being discussed?
- How do you think other participants might respond to him or her?

STEP 4:
Show participants the video again, but now with the sound turned on.

STEP 5:
Ask participants to discuss and answer the following questions:
- How do you read this person's body language now? What emotions is this person displaying?

»

- How would you summarise what this person is saying?
- How would you reframe or launder what this person is saying so as to help others understand what is being said?
- What questions would you ask this person about what he or she is saying in order to clarify his or her presentation and move the discussion forward?
- What personality type do you think this person falls under?

STEP 6:
Repeat these steps with three or four different video clips so as to show participants a range of personality types and challenges when moderating.

OR

Exercise / 'Observing a skit'

STEP 1:
Identify volunteers among the participants to act out one or two pre-written skits. Provide each volunteer with a script for the skit and give him or her 15 minutes to prepare. Divide the rest of the participants into groups of two or three.

STEP 2:
Ask the volunteers to perform the skit for the group, but without speaking.

STEP 3:
Ask the rest of the participants to discuss and answer the following questions:
- What does each character's body language tell you about him or her?
- What does the body language tell you about the topic being discussed?
- How do you think other participants might respond to each character?

STEP 4:
Ask the volunteers to perform the skit a second time while speaking.

STEP 5:
Ask the rest of the participants to discuss and answer the following questions:
- How do you read each character's body language now? What emotions are they displaying?
- How would you summarise what each character is saying? How would you summarise the discussion?
- How would you reframe or launder what each person is saying to help others understand what is being expressed?
- What questions would you ask each character about what he or she is saying in order to clarify what is being said and to move the discussion forward?
- What personality type do you think each character falls under?

STEP 6:
Repeat these steps with additional skits, if they are available.

⚙ Common challenges in moderating a dialogue meeting
(Mini lecture, role play and discussion)

This section is designed to introduce the participants to the common challenges in a dialogue meeting and to provide them with some basic skills that can assist them to overcome these challenges.

Objectives
- To identify the common challenges; and
- To introduce the skills required to overcome these challenges.

Identifying the common challenges in dialogue groups

Exercise / 'Dialogue challenges'

STEP 1:
Ask the participants to divide themselves up into their respective moderating pairs.

STEP 2:
Using the chart provided (see Table 8), ask each moderating pair to complete the chart by identifying the possible reasons for each of the common challenges and by identifying the skill(s) that could possibly be used to overcome the respective challenges.

STEP 3:
Ask each pair to present their results to the group.

STEP 4:
The facilitator, with the assistance of the other participants, should critique the different presentations and provide guidance and clarity based on the theoretical input provided below.

Table 8: Common challenges in sustained dialogue, reasons for the challenges and potential skill/s to use

COMMON CHALLENGES IN SUSTAINED DIALOGUE

Common challenge	Reasons for the challenge	Potential skill(s) to use
Participants are not willing to speak		
Participants become angry with one another or display various emotions that may be difficult to deal with		
The conversation moves off the topic		
Some participants are not able to follow the topic being discussed		
Participants challenge your credibility		
Participants are impatient and want to move straight to action		

Common challenges in dialogue meetings
(Brainstorming, mini lecture, role play and discussion)

1. **Participants are not willing to speak**
   Possible reasons:
   • Topics on the agenda are highly controversial and participants are afraid to express their views
   • A participant expresses very strong emotions and other participants do not know how to respond
   • Participants become bored with the topic on the agenda
   • Participants are intimidated by other individuals present.

   Skill(s) to use:
   • Asking probing questions that expose issues that participants will speak about
   • Summarising the discussion that has taken place to show why the present issues on the agenda are important
   • Reframing the question on the agenda to make it easier to discuss.

2. **Participants become angry with one another or display emotions that are difficult to deal with**
   Possible reasons:
   • A participant makes an accusation or uses politically charged language that angers another participant
   • A participant becomes emotional while describing a difficult personal experience
   • The moderator raises a contentious issue that participants strongly disagree about.

   Skill(s) to use:
   • Reading body language and interactions in order to understand when participants are becoming emotional and to determine at whom these feelings are directed
   • Using active listening to make sure that emotional participants feel listened to
   • Asking questions that reveal exactly why participants are getting upset
   • Using reframing/laundering to ensure that other participants hear an emotional person's viewpoint and not just that person's anger or accusations
   • Summarising discussions to help keep participants focused
   • If necessary, taking a five-minute break for participants to calm down.

3. **The conversation moves off the topic**
   Possible reasons:
   • Important issues are not reflected on the current agenda
   • Participants are attempting to avoid move sensitive issues that the agenda is targeting;
   • Participants are bored with the topic for discussion.

   Skill(s) to use:
   • Using active listening to make sure that participants feel heard
   • Summarising off-topic issues and putting them on future agendas, if necessary
   • Summarising the discussion participants were having prior to getting off the topic so as to lead them back to the main issue.

4. **Some participants are not able to follow the topic being discussed**
   Possible reasons:
- The discussion focuses on technical issues and jargon that some participants may not be familiar with
- The issue being discussed involves a few of the participants
- Some participants view other participants as unimportant to the discussion
- Participants' ability to use a specific language is limited.

   Skill(s) to use:
- Reading body language to identify which participants are having trouble following the discussion
- Using summarising to help participants understand what is being discussed
- Asking probing questions to uncover the significance of the topic and to help participants involved in the discussion to better connect with those not following it.

5. **Participants challenge the moderator's credibility**
   Possible reasons:
- The moderator raises an issue that is a sensitive matter for participants
- The moderator enforces the terms of engagement after a participant has violated such terms
- Participants feel uncomfortable about the direction that the dialogue is taking.

   Skill(s) to use:
- Reading body language to determine how all of the participants feel
- Asking probing questions in order to understand why a participant is upset and to understand the overall feeling of the people present
- Summarising the discussion and possibly the terms of engagement to explain how the dialogue reached the point it did
- Reframing the issue if necessary so as to help determine a positive way forward.

6. **Participants are impatient and want to move straight to action**
   Possible reasons:
- Participants believe that the challenges facing the community are too urgent to take the time to discuss them
- Participants wish to avoid discussing sensitive issues
- Participants believe that they already agree.

   Skill(s) to use:
- Asking probing questions to understand why participants believe that discussion of the problems is a waste of time
- Summarising the problems that have led to the initiation of the dialogue to show why further discussion is still necessary
- Reframing participant responses to show why analysis is important prior to action.

CREATING A SENSE OF DIRECTION FOR THE MEETING
(Brainstorming and mini lecture)

This section focuses on the important role that the moderator plays in creating a sense of direction for the dialogue group.

Objectives
- To provide an overview of how a moderator can provide a sense of direction;
- To explain the summarising activity;
- To explain the debriefing activity; and
- To deal with moderator stress during a meeting.

Moderator's role in providing a sense of direction
Keys to creating a sense of direction

Moderators must first have a clear internal sense of the direction the dialogue is moving in. This involves:
- Being aware of where the group is in the dialogue stages;
- Understanding the relationship dynamics in the venue and having a strategy for changing them;
- Being sensitive to new challenges in the venue and being flexible enough to address them; and
- Consciously addressing personal stress and uncertainty to keep the process in perspective.

Conveying the internal sense of direction to participants
Moderators can convey their internal sense of direction to the participants in the following ways:
- By maintaining a positive attitude that conveys a message of progress throughout the process (this is a key aspect);
- By summarising at the end of discussions to help build a sense of accomplishment; and
- By debriefing at the end of meetings to show the ground that has been covered and the direction the discussion is likely to take

Explaining the summarising activity
By way of introduction, the facilitator should provide a definition of the term 'summarising', which should then be followed by a practical exercise in which the participants are given an opportunity to practise this very important skill.

Definition of 'summarising'
'Summarising' may be defined as the activity by means of which the moderator captures and consolidates the key moments in the dialogue and then explains how those moments contributed to the dialogue.

Exercise / 'Summarising'

STEP 1:
Using the case studies given below, ask the participants to discuss the following question:
▪ How can what has been accomplished in each of the two case studies be summarised?

The first case study is fairly straightforward, but the participants should find the second case study more challenging.

STEP 2:
Once the facilitator has received enough inputs, he or she should provide his or her own summary of the two case studies. It is important during this stage to highlight the two aspects of the definition as given above. Firstly, illustrate how the key moments are identified and consolidated, and, secondly, explain why each moment contributed to the dialogue. The facilitator must illustrate that it is always possible to find something positive.

> Case study 1

- Participants have been discussing the topic of HIV/Aids;
- One participant told the group that he is HIV positive;
- Another participant expressed discomfort about knowing this, but asked the participant some follow-up questions;
- A discussion followed in which participants explored perceptions they have of people who are HIV positive and also the social experience of having the disease; and
- Based on this discussion, the group agreed that a common problem they all face is the social stigma associated with HIV.

> Case study 2

- Participants have been discussing the topic of gender equality;
- One participant expressed a very traditional perspective on the separate roles of men and women;
- These points were responded to by a very emotional participant who accused the first participant of being sexist;
- A heated discussion followed in which it became clear that the dialogue group was divided on what gender rights should be; and
- As the moderator, you were able to prevent a serious argument, but it is clear that participants have opposing views on this issue.

Debriefing
Objectives of debriefing
- To better understand how participants view the progress of the dialogue;
- To identify major issues to be further discussed by the dialogue group; and
- To convey to participants a sense that progress is being made.

Common questions to ask during a debriefing
- In your opinion, what do you think are some of the decisions that have been made here today?
- When you report back to your constituency, what would you tell it was the most important thing(s) that happened today?
- What issues remain open and should be on the agenda for the next meeting?

Common issues to remind participants of during a debriefing
- Dialogue is a long-term process that requires commitment;
- Small gains within the dialogue room are important;
- The overall picture of how far the group has come; and
- Even when people have trouble agreeing on emotional issues, the fact that they are sitting together and speaking can be seen as an achievement.

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module 4

Gender and community healing

The day will come when man will recognize woman as his peer, not only at the fire side, but in councils of the nation. Then, and not until then, will there be the perfect comradeship, the ideal union between the sexes that shall result in the highest development of the race.

(Susan B Anthony)

OVERVIEW

This module is designed to be a self-paced tool that trainers and participants can make use of in one or several workshop sessions, and in an order that makes sense within the local context. It starts by introducing gender as a concept and then explains its linkages with other related concepts. The module allows for concrete and relevant examples of local issues in deepening the understanding of how gender mainstreaming influences the way issues are perceived, understood and responded to at various levels of society, thereby facilitating community healing at a local level. Stories and case studies are used to bring to life gender issues that enrich the conversations on community healing processes in order to stimulate reflection, analysis and discussion on key issues and so encourage participants to share similar or new experiences.

This module has been developed to increase knowledge and awareness of gender and gender relations among men and women within the wider community. It posits that modelling new forms of gender identities can contribute to the critical work in building equal partnerships for men and women to work together towards community healing. The Constitution of Zimbabwe establishes a Gender Commission to monitor issues concerning gender equality, to ensure gender equality, and to investigate possible violations of rights relating to gender (Ch. 12:4).

AIM

To promote gender issues and the active participation of men and women in community healing processes.

OBJECTIVES

- To promote understanding of gender concepts in community healing
- To transform societal attitudes and encourage the active participation of men and women in community healing processes.

METHODOLOGY

The following are used during the course of this module:
- Mini lectures;
- Exercises;
- Brainstorming;
- Reflection;
- Case studies; and
- Group breakaway sessions.

UNDERSTANDING GENDER CONCEPTS
(Mini lecture, brainstorming and discussions)

> **Notes for the facilitator**
> - Prepare for the module by reading other relevant material on the concept of gender.
> - Watch out for differences of opinions, beliefs and responses and be prepared to deal with them constructively. Do not dispute these or disagree in an argumentative way.
> - Allow for concrete and relevant examples of local issues. Take into consideration the varied and diverse cultural and social contexts of participants, where necessary.
> - Bear in mind that it is not necessary for all participants to have a common agreement concerning gender roles and responsibilities at this time. Transformation is a process, and it needs time.

Session learning objectives
By the end of this session, participants should demonstrate an understanding of the concept of gender by way of their ability to:
- Describe basic gender and related concepts;
- Explain the factors that contribute to the establishment and maintenance of gender stereotypes; and
- Discuss the effects of gender stereotypes in relation to choices men, women and children make.

ACTIVITY / 'Group discussion'

- Provide participants with pieces of coloured paper and ask them to write down a definition for the word 'gender'
- Attach a blank sheet of paper to one of the walls and, without examining the different definitions, ask participants to paste their definitions on this sheet of paper (These definitions will be examined in a later activity.)
- Divide the participant into small groups of the same sex and ask them to list the activities or responsibilities that only men can carry out, followed by the things that only women can do
- Reconvene the group for feedback and, from the feedback, identify the activities or responsibilities that men and women can carry out until the sex roles are clearly isolated.

Definitions of 'gender' and 'gender roles'
The term 'gender' is used to describe what it means to be either male or female in a particular society. Gender varies within and between cultures.

The term 'gender roles' can be defined in two ways:

Definition 1: In terms of this definition, 'gender roles' refers to socially determined characteristics, roles, ideas, values and attitudes that are attributed or assigned to males and females by their particular culture or society.

Definition 2: According to this definition, 'gender roles' is a sociocultural construct that refers to power differences between males and females within a culture, differences that manifest themselves in roles, responsibilities, expectations, privileges, rights, limitations, opportunities, and access to services.

Classification of gender roles into four categories

Gender roles can be classified into four roles as follows:

1. **Reproductive roles**: These are roles fulfilled by women and men and include all work linked to childbearing and child-rearing responsibilities, as well as domestic chores. The reproductive role is crucial to human survival, yet is seldom considered real work. In poor communities, the reproductive role comprises, for the most part, intensive manual labour and is time-consuming. It is always the responsibility of women and girls.

2. **Productive roles**: These roles entail work done for money or in kind. Both men and women can be involved in productive work, but, for the most part, their functions and responsibilities will differ according to gender division of labour. What differs is what they get out of it. Women's productive work is less visible and less valued than men's.

3. **Community managerial roles**: These roles comprise community work and are an extension of reproductive work; hence such roles are dominated by women. This is work that involves the collective organisation of: social events and services; ceremonies and celebrations; community-improvement activities; participation in groups and organisations; and local political activities. This type of work is seldom considered to have economic benefits for the community.

4. **Constituency-based political roles**: These are made up of the political and decision-making roles fulfilled at community, local and national levels. Men tend to hold the majority of leadership positions.

Gender and power relations

Society determines who does what, when and where in terms of sex, age, social status, etc. Gender roles are the socially, culturally and economically determined relations between women and men. These roles also encompass the various types of relationships between them.

Factors that influence power relations between men and women are the following:
- **Access**: The opportunity to make use of something;
- **Control:** The ability to determine or decide who, when and where someone can do something and to be able to impose this on others, such as the use of resources and food allocation;
- **Resources**: Productive or economic resources such as land, equipment, tools, money, credit and skills;
- **Political resources**: Include such aspects as leadership, education, information, prestige and self-esteem;
- **Time**: That is available for various activities such as productive, reproductive and community labour; and
- **Physical strength**: Whether real or imagined.

Benefits enjoyed by men as a result of unequal power relations include:
- More educational opportunities;
- More employment opportunities;
- Greater access to resources;
- The control of resources;
- The power to make decisions; and
- Freedom of movement and association.

SEX AND GENDER DYNAMICS
(Brainstorming, discussion and mini lecture)

Notes for the facilitator
- This session aims to raise awareness and increase understanding of the background to the prevailing attitudes and feelings concerning males and females.
- This will facilitate the review of beliefs and how they affect the development of men and women, as well as their contribution to their community.
- The facilitator can also begin to highlight agents of socialisation, such as family, the media, the church, etc., that have an impact in the early period of children's lives.

Session learning objectives
By the end of the session, participants should be able to:

- Explain community beliefs about men and women;
- Describe some of the origins of attitudes and feelings regarding males and females; and
- Explain how community beliefs affect the development of, and contribution to, gender-biased societies.

DISCUSSION
Ask participants to discuss and answer the following questions:

- Which of the activities/responsibilities listed in the activity at the beginning of this module did you choose to do on your own right from childhood?
- Which of these activities/responsibilities do you have to carry out, or are expected to carry out, because of your sex? Who decided that you have to fulfil these roles, and why?
- How does that make you feel?

What is sex?
'Sex' can be defined as the genetic/physical or biological characteristics of a person which determine that person's classification as female or male. A person's sex is biologically determined at birth. The term is universal and cannot be changed. One's sex can be easily identified by looking at parts of the body. One is either born a boy or a girl.

LEARNING POINT
Unlike biological sex, gender is learnt, varies from one society to another, varies over time and can be transformed.

There are certain beliefs and attitudes about men and women that exist from the time that they are born. These beliefs have no scientific validity but they have been practised to such an extent that they have tended to become generally accepted truths. Such beliefs relate to various aspects of life, such as:

- Personal qualities — e.g. 'Men are cruel, women are kind';
- Mental capacities — e.g. 'Men are decisive, women are indecisive';
- Roles and responsibilities — e.g. 'Women do household chores, men go to work';

- Control over sexuality — e.g. 'Men can have multiple sexual relationships by nature, women are not as sexually active as men'; and
- Food taboos — e.g. 'Pregnant women should not eat eggs, men should eat the drumsticks of a chicken'.

What is culture?

All modes of thought, behaviour and production are handed down from one generation to the next by means of socialisation (communicative interaction) through speech, gestures, writing, and all other forms of communication among humans rather than by genetic transmission or heredity. As a way of life, culture has such dimensions as ideas (ways of thinking), norms (accepted ways of implementing ideas) and material culture (patterns of possessing or using the products of culture, e.g. tools, medicines, etc.). Culture is not homogenous. Culture is naturally dynamic – it changes and moves with the needs of the community or society (see Modules 1 & 2).

WOMEN EMPOWERMENT
(Mini lecture and discussion)

Empowerment, generally, is a process by means of which individuals, groups and communities organise themselves so as to influence change on the basis of their access to knowledge, political processes, and financial, social and natural resources.

Women's empowerment, on the other hand, is a process by means of which unequal power relations are transformed and women achieve greater equality in relation to men.

This process of women empowerment includes:
- At a policy level, the extension of all fundamental social, economic and political rights to women; and
- At an individual level, the processes by way of which women gain inner power to express and defend their rights and gain self-esteem and control over their own lives as well as personal and social relationships.

The first step in empowering women is to create spaces where they can talk and where they can share their experiences with others. Often, women are isolated and are ashamed to share what is going on at home and in their lives. Stories can be shared during stress and trauma workshops, which gives them an opportunity to work through very painful experiences. In addition, information about human rights, support and the legal options that are available help women to make informed decisions about ways to deal with matters such as abuse.

Safe spaces

Safe spaces for women can be created through the formation of support groups.

Objectives of support groups
- To capacitate women survivors with assertiveness, decision-making skills, self-esteem and self-confidence, and link them with clubs;
- To create a women-only space in order to promote peer-to-peer support; and
- To prepare women so that they can prevent/deal with violence.

In forming support groups, the facilitator should define what a support group is. Essentially, a support group is made up of people with common interests who are going through, or

who have gone through, a similar experience and in which people feel free to discuss issues that are pertinent to them.

Importance of support groups

A support group is important for a number of reasons:

- People in the support group can advise one another and the group itself serves as a learning platform;
- The support group is a supportive system that enables members to relate to one another and which prevents them from feeling alone;
- Information can be obtained on how to mitigate or resolve the problem that a person is faced with;
- Information can be obtained on the available options so that group members can make decisions; and
- Experience is the best teacher. Therefore, hearing others' perspectives and experiences is invaluable.

Aspects to consider when organising a support group

When organising a support group, the members should have the same concerns and goals. If they do not, the support group will not be sustainable in the long run. Furthermore, the support group should be a space for survivors to connect with others who can help strategise solutions from the 'I have been there too' perspective.

Other aspects that need to be considered are the following:

Confidentiality: The group should have a clear confidentiality policy.
Frequency of meetings: Members need to agree on how frequently the group should meet. This will depend on the members' realistic needs. For example, groups can meet every month or every two weeks, depending on group needs and the time available to group members. Members should also determine how long meetings will be. Regular attendance and punctuality should be observed and a penalty should be imposed on those who are often absent or late. The payment of penalties is one way in which the group can raise money for its operations.

Minutes of meetings: Minutes should be taken and filed for every meeting.

Optimum group size: The size of the group will vary. However, a small group of between 10 and 15 people is the ideal. Furthermore, a small group creates an environment in which participants can express their feelings freely without the fear of a crowd.

Leadership: Committee members (chairperson, vice chairperson, secretary, treasurer) are selected by the group members. The leadership should rotate so that everyone in the group is given an opportunity to lead.

Group expectations

In this regard, the group could lay down written or unwritten rules which can be amended to suit the group's needs. The rules should be such that they do not allow for abuse, as support groups are supposed to bring about positive change among their members. The members should be encouraged to give their group a name. The name should be one that conveys positivity and hope, not one that depicts violence (see Module 7).

Photo 4 » Women interacting in a support group

HUMAN RIGHTS AND GENDER
(Brainstorming, discussion and mini lecture)

Learning objective
To introduce human rights instruments and identify the five key human rights principles.

Understanding human rights
Human rights:
- Are entitlements possessed by all persons by virtue of belonging to the human race, or by virtue of their common humanity, to live a life of freedom and dignity;
- Give all people moral claims in respect of the behaviour of individuals and regarding the design of social arrangements;
- Are claims which every individual has, or should have, on the society in which he or she lives; and
- Are universal, inalienable and interdependent.

Characteristics and principles of human rights
The following can be said of human rights:
- They are universal;
- They are inalienable;

- They are indivisible and interdependent;
- Their enjoyment is based on non-discrimination; and
- They arise from the dignity of the human person.

Universality of human rights
'Universality of human rights' means that:
- They belong to all people;
- All people have equal status with respect to these rights;
- Failure to respect an individual's human rights is the same as failure to respect the right of any other – it is not better or worse depending on the person's gender, race, ethnicity, nationality, or any other distinction; and
- Every state throughout the world has a duty to respect and protect the human rights contained in the international statutes.

Inalienability of human rights
'Inalienability of human rights' means that:
- Human rights cannot be taken away; and
- Human rights cannot be given up voluntarily.

Indivisibility of human rights
'Indivisibility of human rights' means that:
- There is no hierarchy among the different types of rights – civil, political, economic, social and cultural rights are all equally necessary for a life of dignity;
- No rights can be suppressed in order to promote other rights, e.g. civil and political rights cannot be violated in order to promote economic, social and cultural rights, and vice versa;
- Civil, political, economic, social and cultural rights depend on one another in order to be real and meaningful; and
- Denial of one right impedes the enjoyment of other rights.

Human rights instruments and reference documents
International level

The following are important at the international level:
- United Nations (UN) resolutions 1325 (2000) and 1820 (2008), which emphasise the important role of women in post-conflict peace-building efforts; and
- The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

The CEDAW notes in the Preamble that, despite the existence of various instruments prohibiting discrimination against women and encouraging the equality of rights of men and women, extensive discrimination against women continues to exist. The CEDAW prohibits discrimination against women, which is defined as 'any distinction, exclusion or restriction made on the basis of sex'. The basis of equality of men and women in respect of human rights and fundamental freedoms in the economic, political, social, cultural, civil or any other field has to be the guiding principle in the community healing process.

CEDAW
Article 1 states: For the purposes of the present Convention, the term 'discrimination against women' shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition or enjoyment by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Regional level

The African Union

Among other regional instruments and protocols, Zimbabwe is a signatory to the African Union (AU) Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, adopted in 2003, which recognises the crucial role of women in the preservation of African values based on the principles of equality, peace, freedom, dignity, justice, solidarity and democracy.

Southern African Development Community Protocol on Gender and Development

Zimbabwe has signed and ratified the Southern African Development Community (SADC) Protocol on Gender and Development. This SADC protocol provides that, by 2015, the SADC countries must have reviewed, amended or repealed all discriminatory laws and, specifically, must have abolished the minority status of women. Articles 32 to 36, covering 'final provisions', include:

• Remedies granted to citizens should they believe that their rights have been violated on the basis of gender;
• Ensuring gender mainstreaming in financial allocations and in the implementation of the Protocol; and
• Actions to be taken at the national level, including national action plans with measurable timeframes, the gathering of data against which progress will be monitored, and reports submitted to the SADC executive secretary every two years.

Zimbabwe's constitutional provisions

Zimbabwe's Constitution has strong gender equality and women's rights provisions. In Chapter 2, section 17 of the national objectives, the constitution obliges the State to attain gender balance as follows:

(1) *The State must promote full gender balance in Zimbabwean society, and in particular —*
(a) *The State must promote the full participation of women in all spheres of Zimbabwean society on the basis of equality with men;*
(b) *The State must take all measures, including legislative measures, needed to ensure that –*
i. *both genders are equally represented in all institutions and agencies of government at every level; and*
ii. *women constitute at least half the membership of all Commissions and other elective and appointed governmental bodies established by or under this Constitution or any Act of Parliament; and*
iii. *...*
(2) *The State must take positive measures to rectify gender discrimination and imbalances resulting from past practices and policies.*

Section 34 obligates the state to ensure that all International conventions, treaties and agreements to which Zimbabwe is a party are incorporated into domestic law.

The Constitution also contains a comprehensive non-discrimination clause (section 56 on equality and non-discrimination) that prohibits unfair discrimination on the basis of sex, gender, marital status, pregnancy, disability, opinion, custom and whether a person was born in or out of wedlock, among others. 'Discriminatory treatment' is defined as 'any direct or indirect discrimination that results in a privilege or disadvantage, including any condition, restriction or disability to which others are not subjected. All forms of discrimination that

may occur unintentionally and as a collateral effect are covered by the provision. Equal treatment between women and men applies to the political, economic, cultural and social spheres' (Zimbabwe Constitution, 2013).

The language in section 56(3) and (4) of the Zimbabwe Constitution borrows from the non-discrimination provision of the South African Constitution:

Section 56(3) reads:
Every person has the right not to be treated in an unfairly discriminatory manner on such grounds as their nationality, race, colour, tribe, place of birth, ethnic or social origin, language, class, religious belief, political affiliation, opinion, custom, culture, sex, gender, marital status, age, pregnancy, disability, or economic or social status or whether they were born in or out of wedlock.

Section 56(4) reads:
A person is treated in a discriminatory manner for the purpose of subsection (3) if –
(a) they are subjected directly or indirectly to a condition, restriction or disability to which other people are not subjected; or
(b) other people are accorded directly or indirectly a privilege or advantage which they are not accorded.

The Constitution also includes an expanded declaration of rights with a section on women's rights (section 80); which states:

(1) *Every woman has full and equal dignity of the person with men and this includes equal opportunities in political, economic and social activities.*
(2) *Women have the same rights as men regarding the custody and guardianship of children, but an Act of Parliament may regulate how those rights are to be exercised. All laws, customs, traditions and cultural practices that infringe the rights of women conferred by this Constitution are void to the extent of the infringement.*

Conflict between customary law and statutory law has been eliminated in the new Constitution. Women's rights and gender equality are no longer subjugated to traditional, cultural and religious norms and values that encroach on the fundamental rights of women and girls as citizens. Thus the dual legal system and the clawback clause in the former Constitution (section 23(3)(b)), which protected the application of customary law and provided for discrimination in personal matters and in customary law, have effectively been removed.

The Constitution also creates an independent Gender Commission (in section 245) that is mandated to closely monitor the advancement of gender equality as well as the protection of women's rights. The Gender Commission is also mandated to investigate possible violations of rights relating to gender.

National Gender Policy
The Ministry of Women Affairs, Gender and Community Development developed a National Gender Policy to spearhead women empowerment, gender equality and equity for the purpose of community development. Its vision is to create a Zimbabwean society where there is economic, political, religious and social equality and equity among women and men in all spheres of life and at all levels. The Policy is anchored in the protection of, and respect for, the rights of the individual. Among the objectives of the Policy are: to mainstream gender issues in all sectors in order to eliminate all negative economic, social, and cultural practices that impede equality and equality of the sexes; to promote equal

advancement of women and men in all sectors; as well as to promote the projection of both women and men's efforts and contributions in national development.

GENDER MAINSTREAMING
(Brainstorming, discussions and mini lecture)

Notes for the facilitator
Use the information from previous sessions on issues that affect women and men in their families and communities and on how traditions and customs influence responses. Also gather information on what is being done by community-based organisations and government agencies.

Session objectives
- To help participants apply gender consciousness to the skills acquired in previous modules; and
- To allow participants to move forward in their strategic thinking on how to break down gender barriers and envision a plan for a partnership.

Gender mainstreaming
(Mini lecture)

The failure to transform women's (and thus also men's) position in society led policymakers and those in the equality field to question the impact of equal-opportunity policies. It was realised that society's structures and practices, and the relationship between women and men, needed a radical rethink to root out the deep-seated and often hidden causes of inequality. They therefore named this tool 'the gender-mainstreaming approach'.

There are two ways in which gender mainstreaming may be defined:
Definition 1: In terms of this definition, gender mainstreaming is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes in any area and at all levels.

It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men can benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality (UN Economic and Social Council, 1997).

Definition 2: According to this definition, gender mainstreaming is the systematic consideration of the differences between the conditions, situations and needs of women and men in all community policies and actions.

This does not mean simply making community programmes or resources more accessible to women, but refers rather to the simultaneous mobilisation of legal instruments, financial resources and the community's analytical and organisational capacities in order to introduce the desire to build balanced relationships between women and men in all areas. In this respect, it is necessary and important to base the policy of equality between women and men on a sound statistical analysis of the situation of women and men in various areas of life and of the changes taking place in societies (European Commission, 1996).

Gender mainstreaming recognises that initiatives specifically directed at women, though needed, are insufficient on their own to bring about major change.

While many such initiatives are indeed innovative and benefit women who participate directly, they do not sufficiently affect the services or resource distribution of mainstream policies and projects; hence they do little to reduce or end inequalities between women and men.

Gender mainstreaming recognises the strong interlinkage between women's relative disadvantage and men's relative advantage. It focuses on the social differences between women and men: differences that are learnt, are changeable over time, and vary within and between cultures.

The root cause of the problem of inequality lies in the social structures, institutions, values and beliefs which create and perpetuate the imbalance between women and men.

Gender mainstreaming starts with an analysis of the everyday life situations of women and men. It makes their differing needs and problems visible, thereby ensuring that policies and practices are not based on incorrect assumptions and stereotypes.

Steps in gender mainstreaming
- **Survey the community and do not just rely on one source of information.** Remain open-minded. Remain aware of the hidden 'etcetera' attached to each piece of information you obtain.
- **Avoid overgeneralising.** Statements such as 'Women feel…' or 'Women need…' create stereotypes by implying that all women have a single set of values or goals.
- **Describe issues in terms of degree.** Do not categorise issues in extreme terms such as 'wrong' or 'right', 'equal' or 'unequal', 'exploiter' or 'exploited'. Reality is more complex, so look at the 'grey area' that must be taken into account.
- **Examine different viewpoints. Look at different sources of information.** Information is not necessarily neutral. It reflects the author's goals, intentions, personal limitations, history, attitudes, etc., and may not even fit the facts accurately.
- **Date events, noting changes in information over time.** Economic, social and environmental information is rarely stable: knowing when it has been gathered can make a big difference to your analysis.
- **Think politically.** Solutions are found through free and equitable negotiations and transactions among different people and their varying perceptions and understandings.
- **Think in complex ways.** Identify and take account of interconnections and relationships with other areas.
- **Ensure the present, but plan for the future.** Be practical and strategic.

Work cooperatively. To tackle inequalities, you need to develop a sense of solidarity that brings on board women and men.

Women in development (WID) contrasted with gender and development (GAD)

Table 9 serves to contrast WID and GAD.

Table 9: Differences between women in development (WID) and gender and development (GAD)

WID	GAD
• The focus: Women	• The focus: Relations between women and men
• The problem: The exclusion of women	• The problem: Unequal relations that prevent equitable development and the full participation of women and men
• The goal: More efficient and more effective development	• The goal: Equitable development with women and men sharing decision making and power, opportunities and resources
• The solution: Integrate women into existing structures	• The solution: Transform unequal relations and structures; empower the disadvantaged and women
• The strategies: Women-only projects; increase women's productivity, income, and ability to manage the household	• The strategies: Identify and address practical and strategic needs determined by women and men to improve their condition

THE ROLE OF WOMEN IN COMMUNITY HEALING
(Brainstorming, discussions and mini lecture)

Women are very important to the community healing process for various reasons, including the following:

- They constitute about half of every community and the difficult task of community healing must therefore be done by men and women in partnership
- Women are the central caretakers of families and everyone is thus affected when they are excluded from community healing processes
- Women are advocates for peace, and, as peacekeepers, relief workers and mediators, they can play a central role in community healing.

ACTIVITY
Mini lecture and discussion of the four pillars that support the goals of UN Resolution 1325, namely:
1. Participation;
2. Prevention;
3. Protection; and
4. Relief and recovery.

> **Case study** / The role of women in community healing in
Zimbabwe – Mai Musodzi

Musodzi Ayema was born in Chief Hwata's [reign] in Zimbabwe around 1885. Mbuya Nehanda was her aunt (father's sister). In the war of 1896–97 Hwata's people were driven to Chinamora and 'Musodzi, a young war victim, received care and assistance from the Dominicans and so came into regular contact with them'. She went to the convent school (founded in 1898) as a day-scholar. She embraced the new faith and came to be known as Elizabeth. [Her] schooling hardly went beyond the most basic level as was usual in those days. Throughout her life, she lived in a non-literate African culture, though she was able to communicate in English.

She married Frank Ayema, a policeman, from Barotseland (many urban Shona women had foreign husbands) and developed great skills as a market gardener. They had five children and lived near present-day Mabvuku. The children were all sent to Chishawasha for their education. Father Burbridge, a Jesuit priest, described her agricultural success: 'She produced five bags mealies, five bags monkey nuts, five bags rice, 50 pumpkins, and 35 bags of rapoko.'

The family eventually moved to Harare, now Mbare. In 1917 Frank and Elizabeth changed their customary marriage into one according to Christian rites and had it registered with the government. Musodzi was one of the oldest members of this parish [St Peter's]. She soon became a key figure among the Catholic women, involved in charity and social welfare activities. She had considerable say in the management of the home. This stood out in the strong patriarchal tradition of the people among whom they lived.

When the 'Chita chaMaria Hosi yeDenga' (the Union of Mary Queen of Heaven) was formed in St Peter's, Musodzi became the first chairperson. She became a champion of women and defended them against false accusations. It is not the women who caused so many urban divorces. 'It is the men,' she said, 'who caused so many divorces. They ill-treated their wives and the poor women reported to the N.C. [Native Commissioner] and a divorce was granted.' Mai Musodzi helped women evicted from their married accommodation after the dismissal from work or death of their husbands. The door of her cottage was always open to anyone in trouble and she did not fail those who came. Eventually she founded women's clubs to improve the way of life of women and their families. She campaigned for a maternity clinic for women in the location. The women's club assisted the destitute and the needy. They helped those arrested by the police or evicted from the location and also the children of poor families, the sick and the handicapped.

The recreation hall which stills exists today became known as 'Mai Musodzi Hall'. Her husband died in 1951, and she followed him in 1952. That Musodzi was a big part of the Harare community was demonstrated at her funeral as 2000 people attended. The funeral procession composed mainly of women … was about a quarter of a mile long. Amai – the uncrowned Queen of Harare (in the words of the late Father Burbridge) was buried at the Pioneer Cemetery at the foot of the Kopje.

St Peter's Parish, the women of Mbare and women of Zimbabwe in general must be grateful to the publishers for bringing Mai Musodzi, an inspiration to women even today, back to life. Her work of liberating women, giving them dignity and a better standard of living is not yet finished.

Working with women and men, youths and children

It is very important to work at all levels of the community and to integrate empowerment work with women and girls into a broader approach directed towards changing destructive gender relations. Therefore, it is useful to discuss gender relations jointly with men, women, youths and children. It is better to work with groups supported by peers who can listen carefully and who can understand the perspectives of their fellows.

Exercise / 'Fish bowl exercise on gender issues'

The group of men sit in a circle in the middle and the group of women sit in a circle around them (or the other way round). The inner group, that is, the men, discuss certain issues among themselves. The women just listen without interruption. After half an hour, the groups change places and the men listen to what the women say.

Interesting questions could be:
- What is the role of men and women in community healing?
- What are the benefits of having women and men involved in community healing?

Afterwards, the groups give feedback about what they heard, what was new to them, what was surprising, how they felt when listening to others, and how they felt when talking in front of the others.

Figure 8: 'It's about getting heads in the same direction' *(source unknown)*
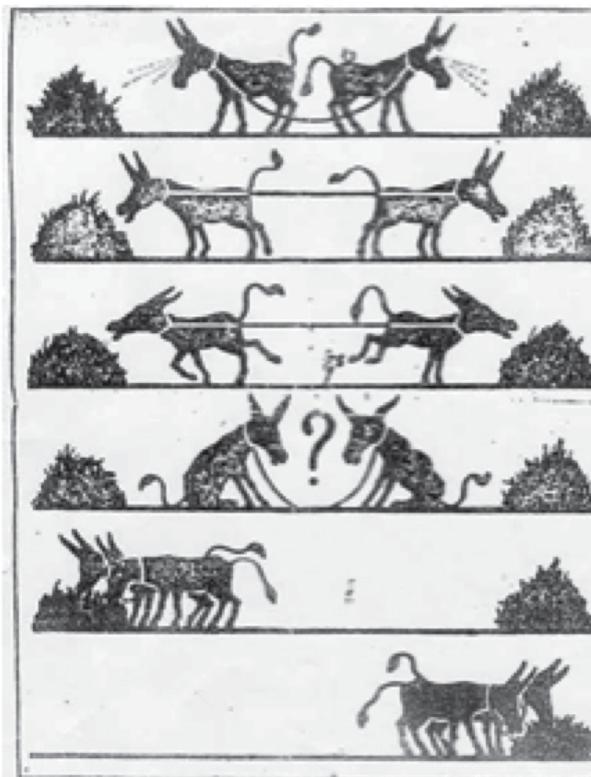
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module 5

Communication in community healing

Death and life are in the power of the tongue,
and those who love it will eat its fruit.

(Proverbs 18:21)

Umntwana ongakhaliyo ufela embelekweni/Mwana
asingachemi anofira mumbereko.

(Ndebele/Shona proverb meaning: 'A problem shared is a problem solved.')

OVERVIEW

This module deals with communication, an important aspect of community healing processes. Community healing, reconciliation and peace-building can only be sustainable when communication is effective. No matter how much people try to communicate with others, they are often misunderstood or communicate poorly, thereby disrupting interactions and relations as well as hurting each other in the process. Communication, therefore, can be used either as a vehicle for healing or as a vehicle of destruction. This module helps peace builders understand the concept, its implementation in practice and its importance to community healing. The Constitution of Zimbabwe guarantees freedom to seek, receive and communicate ideas and other information (Ch. 4, Part 2:61).

AIM

To have a community that practises effective communication so as to promote healing.

OBJECTIVES

- To utilise communication channels that promote dialogue
- To build capacity for effective communication that promotes community healing.

METHODOLOGY

The following are used during the course of this module:
- Mini- lectures
- Brainstorming
- Role play
- Discussions
- Group exercises.

UNDERSTANDING COMMUNICATION
(Brainstorming, mini lecture and role play)

One important and common attribute of all human beings is their ability to communicate. Communication forms the basis of all human interactions. We communicate through signs, speaking, listening, reading and writing. Communication involves giving and receiving information. It is the successful conveying and sharing of ideas and feelings (O*xford Dictionary, 2014*). During a dialogue, communication takes place by way of a face-to-face interaction in which people are encouraged to come together to share their views, opinions, feelings and needs in a manner that enhances understanding. The purpose of communication includes finding common ground that enhances community ties, relationships and togetherness. The aim is to construct, together with others, a shared sense of common needs and common ways of meeting those needs that will bind communities together. Importance is placed on communicating with others and not to others. This means that there has to be an exchange which takes place, and this can only be achieved if people listen to each other. Communication seeks to gain insights into the deeper interests and needs of others in order to understand them, their situation and their views in an effort to identify problems, resolve differences and create trust.

Exercise / 'Understanding communication'

- Invite five participants to volunteer to prepare for a short play.
- One of the volunteers has to talk continuously to himself or herself while a second volunteer simply has to sit with one hand on his or her cheek while putting on a sad face. A third volunteer has to strike a chair with a rod or any available item, while the remaining two volunteers must engage in a conversation during which the one talks and the other asks questions for clarification purposes, thus imitating a routine conversation that one would have with a peer.
- Before the presentation starts, instruct the group to observe the scenes.

For purposes of debriefing:
- Ask the group members to say what they saw; and
- Ask them to identify the various communication methods and to identify which act by a volunteer best describes communication.

LEARNING POINT
Communication is not a one-way process that involves sending a message, but is an exchange between speaker and receiver.

TYPES OF COMMUNICATION
(Discussion)

There are two main types of communication, namely verbal and non-verbal. Both have their advantages and disadvantages, but what is most important is to improve whichever way one communicates in order to create meaning that can be clearly understood.

Verbal communication entails using the spoken word in order to relay a message, that is, talking. The way people relate and problems are solved is improved when there is good verbal communication.

Nonverbal communication is the relaying of a message without using words to convey meaning. According to Grimsley (2003), there are six broad categories of non-verbal communication:

1. Tone and voice cues, i.e. tone, pitch, speed and volume;
2. Body movements and gestures;
3. Facial expressions;
4. Space;
5. Touch; and
6. Clothing and artefacts.

EFFECTIVE COMMUNICATION
(Mini lecture)

The aim in this session is to help participants differentiate between general communication and effective communication, as well as to identify key communication skills.

Effective communication helps us understand each other, improve interactions and achieve clarity in situations that are difficult to understand. Communication is more than simply an exchange and sharing of information. Rather, it is an effort to create shared understanding by listening to each other. It is a deliberate action to understand the perspectives, opinions and emotions of another. This is achieved through good communication skills such as active listening, the ability to convey clear messages, and giving feedback. Active-listening skills are very important in community healing, because they help participants gain a shared understanding as well as find solutions for their own problems. Listening skills are used in communication to help individuals deliver clear messages and are effective where communication is carefully planned and facilitated in order to achieve healing in the community.

LISTENING SKILLS
(Group exercise, discussion and mini lecture)

The facilitator should use the exercise that follows to introduce participants to the skill of listening. This exercise will help participants gain further understanding of communication.

Exercise

- Invite four volunteers to prepare for short plays to be acted out in pairs.
- **Pair 1**: Two people meet. One starts to talk about something and becomes very excited. The other pretends to be listening to the story but actually does not pay attention. Instead of listening, this person does lots of other things, e.g. writing a text message (SMS), cleaning, reading a newspaper, etc.
- **Pair 2**: Two people meet. One is eager to talk about something to the other — it could be any problem he or she is facing at the moment. But the other interrupts all the time, making light of the problem and giving advice before having a complete picture of what the other is talking about.

For purposes of debriefing:
Discuss the listening part that was demonstrated in the scenes and then answer the following:
- What do you think of these kinds of listening, and why do you think that?
- What do you do when you want to listen well to others?
- What do good listeners do?

We have many opportunities to listen to others every day. This is normal for us, but we hardly think about what is good about our listening skills and what we could improve on. We hardly ever think about listening to those who come to us with problems or who are hurting.

(*Exercise adapted from:* Peace together we can! Peace education training toolkit for children and youth)

ACTIVE LISTENING
⚙ (Mini lecture, discussion and role play)

In this session, the facilitator introduces participants to the concept of active listening, the skill of active listening, and an environment that encourages listening. The session provides participants with practical skills and knowledge which will help them in community healing. It begins with a lecture, after which participants evaluate their listening skills by way of an exercise.

Principles and guidelines in respect of active listening
Active listening involves paying full attention to what the speaker is saying while encouraging him or her to continue speaking through facial expressions, appropriate gestures and occasional comments. The listener pays attention not only to what is said, but also to the expressions and feelings of the speaker, which give the listener more information.

Active listening is an art that can be learnt through practice and discipline. This is achieved by observing the following principles:

- An environment should be created that allows for the expression of views, feelings, etc., especially in terms of reducing the risk of future negative consequences for messages delivered;
- The listener should be very focused on what the speaker is trying to communicate to her or him;
- The listener should be patient and not jump to conclusions about the message;
- The listener should show genuine empathy for the speaker;
- The listener should use techniques that permit the speaker to verify or correct the emotions in and content of the message; and
- The listener should not judge or make value statements about what the speaker is feeling.

The four levels of active listening
Active listening takes place on four levels:

1. **'The head'**: listening for facts and other forms of information;
2. **'The heart'**: listening for feelings such as anger, fear, frustration, disappointment, etc. Strong feelings often block the way to rational discussions and therefore have to be identified and dealt with before proceeding to substantive matters;
3. **'The stomach'**: listening for basic human needs. Identify what basic needs are driving the conflict and distinguish between needs and satisfiers; and
4. **'The feet'**: listening for intention or will. Identify in which direction the person/group is moving and how strong their commitment is.

Procedures for active listening
Communities need to develop good communication skills and facilitators are encouraged to observe both verbal and non-verbal communication in a group and address any negative or positive messages.

1. One's body can communicate several non-verbal messages. Every culture has its own body language and there is a need to think critically about how to use body language in such a way that the message comes across as: 'I am eager to hear and understand you.' Body language must enhance communication through, for instance:

» Appropriate eye contact;

» Nodding the head, facial expressions, and gestures;

» The body orientated towards the speaker (head, arms, legs); and

» Tone of voice.

2. Encourage responses, e.g. by saying 'Tell me more' or 'I'd like to hear about … .'

3. Summarise the basic viewpoints of the speaker as you have heard them. A summary is an extended restatement of the key points of the information offered by the speaker. Use summaries to focus the speaker in terms of issues and solvable problems, instead of personalities.

4. Make brief notes on your notepad to keep track, but do not bury yourself in them!

5. Paraphrase or restate in your own words. Restating what the speaker has said in your own words is a powerful tool for:

» Communicating understanding to others;

» Moving the conversation to deeper levels — a good paraphrase often elicits further, more reflective responses from others;

» Slowing down the conversation between the parties; and

» 'Laundering' vicious or insulting statements so that they are less inflammatory but retain the basic points that were made.

Exercise

- Organise participants into teams of three
- Give them roles to play, i.e. one person talks, the second listens and the third observes, and, afterwards, they swap roles
- The one who talks can relate anything exciting or any story from her or his experience. The listener's task is to listen as attentively as possible. The observer should pay attention to the listening skills
- Remind participants of the main points of active listening
- Give them five to ten minutes before swapping roles
- Then continue by asking participants to talk about any problem they recently faced
- Give them time for feedback and to discuss the exercise in their teams before coming back to the whole group.

For purposes of debriefing:
- Was the exercise easy or difficult, and why?
- What did you learn from it?
- How do you want to apply what you have learnt, in everyday life?

(Exercise adapted from: Peace together we can! Peace education training toolkit for children and youth*)*

LEARNING POINT
Through reflection and feedback from others, participants are able to evaluate their listening skills.

NON-VIOLENT COMMUNICATION/COMPASSIONATE COMMUNICATION
(Mini lecture, discussions, role plays and simulations)

Non-violent communication is a concept that has components of both active listening and 'non-violence' or 'do no harm'. It focuses on how language and words can be used to improve the ability to communicate. Basically, the way we talk and the words we use can often harm ourselves and others. Rosenberg explains non-violent communication as speaking and listening that enables us to give from the heart, connecting us with ourselves and with each other in a way that allows our natural compassion to flourish. Non-violent communication is premised on the understanding that behind all human actions are needs that people are seeking to meet (Kashtan & Kashtan, 2006). Understanding and acknowledging these creates a platform for human connection and for more harmonious relationships at all levels.

There are two key words in this type of communication, namely 'compassion' and 'honest self-expression'.

Compassion: This involves listening with empathy. It means listening with one's heart and to the heart of the other person. 'Empathy' refers to respectful understanding of what others are experiencing. It requires emptying of the mind and listening with our whole being. Rosenberg argues that we say a lot by listening to other people's needs. It also means communicating in a manner that contributes to the well-being of another person.

Honest self-expression: This involves stating with clarity the needs and feelings regarding an experience. It requires the careful selection and use of words. This translates into avoiding words that dehumanise, blame, threaten, force, instil fear and judge others. Individuals must communicate in a way that encourages understanding and connectivity.

Non-violent communication skills
Rosenberg identifies four components of non-violent communication that help individuals to express themselves and also listen to others. These components, which are explained below, are observation, feelings, requests and needs.

Observation: This means describing what we see and hear without being judgemental or including our own interpretations. It also entails being able to specify the behaviours that are affecting an individual. This way of communicating encourages being listened to and being heard. It also encourages a response and the sharing of needs.

Feelings: These are emotional experiences associated with met and unmet needs. The aim is to identify and express feelings using descriptive words without blaming, criticising or interpreting what the other person is feeling. It is a method of communication that encourages an individual to take responsibility for their experience.

Requests: Requests are made in order to meet a particular need. They involve the ability to communicate by saying what one 'wants' and not what one 'does not want'. When using non-violent communication, requests are intended to connect individuals and assist in finding solutions. They imply acceptance when a 'no' answer is given, but also the continuation of negotiations until a solution that is satisfactory to all is reached. A request must be different from a demand and must also not obtain a response driven by fear, shame or the desire for a reward, because this compromises connectivity and trust.

Needs: Needs may be viewed as an expression of deepest shared humanity. In non-violent communication:

> *needs refer to what is most alive in us: our core values and deepest human longings. Understanding, naming, and connecting with our needs helps us improve our relationship with ourselves, as well as foster understanding with others, so we are all more likely to take actions that meet everyone's needs. (Kashtan & Kashtan, 2006).*

This involves using words that describe shared human experience rather than words that describe strategies.

In non-violent communication, the four components encourage individuals to take responsibility for what they feel, need and request. An individual, therefore, practises such communication and he or she changes before changing others. Those concerned also begin to connect better with others when they sense what they are observing, feeling, needing and requesting by listening, respecting and showing compassion from the heart.

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module **6**

Community healing through reconciliation and transitional justice

If you want peace, work for justice.

(Pope Paul IV)

OVERVIEW

This module seeks to underline the need to transform communities in conflict into peaceful communities. It highlights the importance of involving the whole community, with particular emphasis on bringing both the victim and the perpetrators to a state of sustained dialogue. The module thus explores what *reconciliation* and *transitional justice* (TJ) are and are not. It further discusses the need for a holistic approach. Africa's experience of transitional justice, as well as transitional justice in international law, is explored. The module also expounds on the elements of a comprehensive transitional-justice policy.

The African Union (AU) is rich with various instruments containing important norms and standards that are relevant to the application of transitional justice in Africa. Such instruments include the Constitutive Act of the African Union, the African Charter on Human and Peoples' Rights, and the African Charter on Democracy, Elections and Governance, in addition to other relevant instruments as well as AU policy pronouncements and recommendations.

The module also serves as a resource and as a guide to the national processes as provided for by the Constitution in view of the establishment of the National Peace and Reconciliation Commission (NPRC), a body that is mandated to ensure post-conflict justice, healing and reconciliation. The NPRC works to guarantee non-recurrence through developing mechanisms for the early detection of areas of potential conflicts and disputes and to take appropriate preventive measures (Ch. 12, part 6:252).

AIM

To promote reconciliation and transitional-justice processes that can be employed (judicially and non-judicially) by individuals and communities in post-conflict societies to ensure healing and sustainable peace.

OBJECTIVES

- To promote community healing through reconciliation and transitional justice
- To enhance the capacity for reconciliation by applying transitional-justice mechanisms for both individual and community healing
- To empower communities by promoting truth seeking, justice, reparation, and guarantees of non-recurrence.

OUTCOME

A progressive community rooted in togetherness, cooperation, commitment to community development and respecting social relationships.

METHODOLOGY

The following are used during the course of this module:
- Mini lectures;
- Focus-group discussions;
- Role plays;
- Brainstorming; and
- Plenary discussions.

UNDERSTANDING RECONCILIATION AND TRANSITIONAL JUSTICE

Dzafura churu chimwe dzava nzivani.
(Shona proverb meaning: 'An experience shared unites people ever after.')

Understanding reconciliation
(Brainstorming, mini lecture and group exercises)

Reconciliation is both a process and the goal of repairing damaged relationships. It is often thought to originate in religious discourse and around the notions of forgiveness and mercy, but reconciliation now transcends religious discourse into the other components and disciplines in society.

A post-conflict state is one that is in 'transition' and that is shifting from periods of gross human rights violations, mass violence or protracted armed conflict towards a peaceful, democratic future characterised by respect for human rights and the rule of law. Such a state must actively engage in a process of reconciliation – at the very least in the political and social domain – to promote national healing and avert the resurgence of violence and gross human rights violations in the future.

Political reconciliation focuses on the characteristically impersonal relations among members of a political society. The actors involved in this form of reconciliation would include political parties and their leadership, and state institutions such as the security sector and the judiciary, among others. A state in transition that seeks to promote reconciliation must move away from a concern with the resolution of issues towards a frame of reference that provides a focus on the restoration and rebuilding of *relationships*.[1]

Reconciliation is closely linked to the notion of transitional justice. Transitional justice seeks to address legacies of large-scale past abuses and includes mechanisms such as acknowledgement and truth-telling, criminal trials, reparations and guarantees of non-recurrence, memorialisation, and institutional reform. The anticipated outcome of such mechanisms is the creation of a platform where national healing, cohesion and reconciliation can begin. A key note to states in transition is that reconciliation is not an isolated event but is rather a process which involves an integrated approach on the part of many actors – political leaders, civil society, faith-based institutions, communities and individuals – and extends over a significant period of time.

Reconciliation and transitional justice are interdependent. Reconciliation is perceived as one of the *pillars* of transitional justice, which include truth-seeking, justice, reparations, and guarantees of non-recurrence. Reconciliation is also the *product* of transitional-justice interventions in a given society. Ultimately, at the core of the reconciliation process is the institutionalisation of transitional justice.[2] In this sense, no matter the school of thought, implicit in transitional justice is the concept of reconciliation and the recognition that the practice of reconciliation is a *process* and not a one-off event in a country in transition.

1 This understanding of the concept of reconciliation can be found in the following works: Roth, J. (2004). Unless experience: Its significance for reconciliation after Auschwitz. In D. Patterson & J. K. Roth (Eds.), *After words: post holocaust struggles with forgiveness, reconciliation, justice*. Seattle: University of Washington Press, p. 86; Philpott, D. (2006). Introduction. In D. Philpott (Ed.), *The politics of past evil: Religion, reconciliation and the dilemmas of transitional justice*. Notre Dame: University of Notre Dame Press, p. 14; and Govier, T. & Verwoerd, W. (2002). Trust and the problem of national reconciliation. *Philosophy of the Social Sciences*, 32(2), 178–205. This is the second sense of reconciliation that Paul M. Hughes identifies in his 2001 article: Moral atrocity and political reconciliation: A preliminary analysis. International Journal of Applied Philosophy, 15(1), 123–135.

2 Murithi, T. (2009). The value of reconciliation. In *The ethics of peacebuilding*. Edinburgh: Edinburgh University Press, p. 136.

Important considerations for a successful reconciliation process
Acknowledgement of the harm done, and forgiveness
For the process of reconciliation to be successful, there are certain things that should take place in society. Acknowledgement of the harm caused to society through mass violence and gross violations of human rights is a key component of this process. Acknowledgement comes in various forms: it may be voluntary or coerced through accountability mechanisms where amnesties come into place as ways to get people to tell the truth. In an ideal situation, acknowledgement of harm is closely followed by remorse on the part of the perpetrator(s). The perpetrator(s) should then ask for forgiveness from the victim–survivor(s), who, in turn, can choose to forgive or not. Forgiveness, however, should not be used as a conduit for impunity.

If carefully managed, the participation of witnesses and victims in trials benefits victims in their own individual healing and contributes to the process of personal reconciliation as well as forgiveness. However, caution must be exercised with regard to forgiveness. Given that victims have experienced unimaginable pain and suffering, it is unreasonable to put the burden of forgiveness upon them in an explicit way. This process is deeply personal and must be voluntary. Where a community decides to engage in forgiveness, it is important that access to psychosocial support services is available to reinforce the longevity of reconciliation. For the nation to be reconciled, the reconciliation process must include personal reconciliation. There is no greater healing than a personal process where one comes to terms with the events of the past and willingly chooses to move forward in a peaceful manner – whatever that may mean to the individual (see Module 7).

Acknowledgement must also be followed by remorse. What use is there for the truth to be told where the perpetrator does not care much for the events? In cases where the state has occasioned harm to citizens, it is incumbent on representatives of the state in the highest office to take on the responsibility of offering public apologies for the harm caused by the state and its agents.

Truth-seeking and fact-finding

> *…and you will know the truth, and the truth will make you free.*
> (John 8:32)

The Zimbabwean people have suffered from violations of human rights for decades. The birth of a new constitution brings about the process of reconciliation in the national discourse through the formation of the NPRC. The Commission has been established to bring about national reconciliation by encouraging people to tell the truth about the past and by facilitating the making of amends and the provision of justice (Ch. 12, part 6:252(c)). Truth-seeking and truth-telling exercises are not confined to the national level, and they are not a one-off event. In fact, the benefits of such exercises are best seen where they percolate through to the grass roots of any society. Conversations around 'the truth' should be promoted. These conversations exist in every community and should now extend between communities.

Reparations
Reparations serve several purposes in national reconciliation and community healing – they are in fact a form of acknowledgement by the nation that victims have experienced losses and should be allowed to recover some of the monetary costs of their losses. They also act as deterrents to future perpetrators by making them aware that their actions will have consequences (see Modules 1 & 2). There are various ways by means of which reparations can be made, including compensation, rehabilitation and restitution.

Amnesty

Amnesty is a legal pardon for human rights abuses. It is granted by the state, usually after the truth about the abuses has been told with the aim of ensuring peace. Amnesties must be based on the truth so that everyone knows what the amnesty is for. There are certain crimes for which amnesty cannot be granted, such as murder, rape and sexual enslavement. These and other gross human rights violations are known as crimes against humanity. Self-amnesties that are designed to conceal rather than reveal the truth are illegitimate.

Justice

The concept of justice, in its broadest sense, includes efforts to attain that which is just in all spheres of life. It is based on numerous fields and on many differing viewpoints and perspectives, including the concept of moral correctness rooted in ethics, rationality, law, religion, equity and fairness. The retributive theory of justice has the punishment of past crimes and the deterrence of future crimes as its main objective. The trial of individuals accused of committing gross human rights violations can contribute to reconciliation.

Locally owned justice processes have the benefit of restoring confidence and faith in the law and in the capacity of legal institutions to provide justice. Yet, substantive reforms of the Zimbabwean judiciary system would be needed to ensure that legal and investigative officers have an opportunity to engage in, and invoke, reconciliatory language and concepts in respect of the administration of justice. Knowing that arrest does not entail torture, that conviction does not entail death, and that cooperation does not put one at the risk of death increases the likelihood that individuals will cooperate with the national criminal-justice system. Norms of international law enforced at the national level in this way, and a clear demonstration to the citizenry that officials can be, and are, held accountable for failing to respect the constraints that the law imposes, can restore confidence among citizens that the law will be enforced. Justice should extend beyond retribution and must involve the restorative aspects. There is also a need to explore the traditional approaches to justice available in each community, as the concept of justice differs from one culture to another (see Module 2).

Understanding transitional justice
(Mini lecture, role play and discussion)

Transitional justice is a response to systematic or widespread violations of human rights. It seeks recognition for victims and promotes possibilities for peace, reconciliation and democracy. Transitional justice is not a special form of justice, but justice adapted to societies which are transforming themselves after a period of extensive/widespread human rights abuses. In some cases, these transformations happen suddenly; in others, they may take place over many decades.

This approach emerged in the late 1980s and early 1990s, mainly in response to political changes in Latin America and Eastern Europe — and to the demands for justice in these regions. At the time, human rights activists and others wanted to address the systematic abuses by former regimes, without endangering the political transformations that were under way. Since these changes were popularly called 'transitions to democracy', people began calling this new multidisciplinary field 'transitional justice'.

Governments then adopted many of what became the basic approaches to transitional justice. These approaches include the following initiatives:

- **Criminal prosecutions.** These are judicial investigations of those responsible for human rights violations. Prosecutors frequently emphasise investigations of the 'big fish', that is, suspects considered most responsible for massive or systematic crimes.
- **Truth commissions.** These commissions of inquiry have as their primary purpose the investigation of, and reporting on, key periods of abuse. They are often official state bodies that make recommendations to remedy human rights abuses and to prevent their recurrence.

In several Latin American and African countries, truth commissions have documented past human rights abuses. Their mandates, powers and activities have varied from country to country (Hayner, 1994). As a rule, truth commissions are based on a peace agreement, on governmental decrees or laws of parliament. Usually, they are instructed to record human rights violations of a given period by collecting documents relating to these atrocities and by hearing victims as well as perpetrators. They usually have to provide the public with a detailed report about what has happened in the past and how such atrocities can be avoided in the future. In addition, churches and local human rights organisations often make similar efforts to document past human rights abuses, as, for example, in Brazil, Guatemala and Zimbabwe (Dassin, 1986; REMHI, 1998; Carver, 1993).

- **Reparations programmes.** These are state-sponsored initiatives that help repair the material and moral damages of past abuse. They typically distribute a mix of material and symbolic benefits to victims, benefits that may include financial compensation and official apologies.
- **Gender justice.** This initiative challenges impunity for sexual and gender-based violence and ensures women's equal access to redress of human rights violations.
- **Security-system reform.** This seeks to transform the military, police, judiciary and related state institutions from instruments of repression and corruption into instruments of public service and integrity.
- **Memorialisation efforts.** These include the provision of museums and memorials that preserve public memory of victims and raise moral consciousness about past abuse in order to build a bulwark against its recurrence.

Although these initiatives are widely understood to form a basis for transitional-justice efforts, they do not constitute an exhaustive list. Many societies have developed other creative approaches to past abuse, and this is one reason why the field has gained both strength and diversity over the years. Achieving respect for the rule of law is a constitutive aim of transitional justice and reconciliation processes.

A holistic approach

Dealing with widespread human rights violations raises significant practical difficulties. A country's political balance may be delicate and a government may be unwilling to pursue wide-ranging initiatives, or it may be unable to do so without putting its own stability at risk.

The many problems that flow from past abuses are often too complex to be solved by any one action. Judicial measures, including trials, are unlikely to suffice: If there are thousands or hundreds of thousands of victims and perpetrators, how can they all be dealt with fairly through the courts — especially in cases where those courts are weak and corrupt? Even if courts were adequate for the task of prosecuting everyone who might deserve it, in order to reconstruct a damaged social fabric other initiatives would be required.

After two decades of practice, experience suggests that, to be effective, transitional justice should include several measures that complement one another, for no single measure is as effective on its own as when combined with the others.

Without any truth-telling or reparation efforts, for example, punishing a small number of perpetrators can be viewed as a form of political revenge. Truth-telling, in isolation from efforts to punish abusers and to make institutional reforms, can be viewed as nothing more than words. Reparations that are not linked to prosecutions or truth-telling may be perceived as 'blood money' — an attempt to buy the silence or acquiescence of victims. Similarly, reforming institutions without any attempt to satisfy victims' legitimate expectations of justice, truth and reparation is not only ineffective from the standpoint of accountability, but is also unlikely to succeed.

Just as important, transitional justice should be designed to strengthen democracy and peace — these are the key goals for societies picking up the pieces after periods of mass abuse. These goals are more likely to be reached with active consultation of, and participation by, victims' groups and the public. A society's choices are more likely to be effective if they also are based on a serious examination of other societies' experiences as they emerged from a period of abuse. This reduces the likelihood of repeating avoidable errors, which transitional societies can rarely afford to make.

Finally, a holistic approach implies taking into account the full range of factors that may have contributed to abuse. A gender justice approach should be a central element, exploring how women and men experience conflict and human rights violations differently. The pursuit of gender justice includes: prosecutions for gender-based violence; reparations delivery to diverse groups of women and their families; memorials recognising women's experiences; and institutional reform that serves human security needs and promotes women's access to justice (see Module 4).

Africa's experience in transitional justice

> *Zano pangwa uinerako.*
> *(Shona proverb meaning:* 'Seek a plan when you have one of your own.*)*

Since the early 1990s, Africa has served as a vast testing ground for new policies to address impunity, seek truth and justice, and enable reconciliation in fractured societies. Although the results of these accountability efforts have been mixed and uneven, African experiences have contributed to advancing a plethora of domestic and international transitional-justice initiatives. Africa's response to justice mirrors the upheavals of Latin America, which also suffered from false starts and political manipulation before building innovative and dynamic accountability mechanisms.

Approaches have ranged from judicial mechanisms, such as international tribunals, hybrid courts, and domestic trials, to non-judicial mechanisms like truth commissions, reparations, and traditional or community-based processes. Various African countries have experimented with truth commissions with mixed success. For instance, Uganda had two separate truth commissions in the 1970s and 1980s to investigate the past. The first commission's report was released in 1975, but the later commission's report was never made public. In Ghana, a truth commission was used relatively successfully in a non-conflict setting almost a decade after the transition to constitutional rule and democratic consolidation. Finally, Rwanda and Mozambique undertook traditional community-based processes to foster reconciliation.

The development of a transitional-justice policy framework for the AU would provide the continental body with an occasion to respond judiciously and expeditiously to the difficult dilemmas of balancing the immediate need to secure peace with the longer-term importance of establishing the rule of law and preventing future conflicts. More vital, it would send an unambiguous message to opponents of justice that the pursuit of justice is an inevitable and necessary element of achieving reconciliation and stability in Africa.

One experience the Panel of the Wise could draw from is outlined in the October 2009 report of the AU Panel on Darfur (commonly known as the Mbeki Panel after its chair, former South African President Thabo Mbeki), which offers the contours of a policy framework. Entitled, *Darfur: The quest for peace, justice and reconciliation*, the report outlines the challenge of finding an effective and comprehensive approach to the issues of accountability and impunity on the one hand, and to peace, healing and reconciliation on the other. It also elaborates a set of overarching recommendations appropriate for transitional justice in Africa as a whole. The recommendations in the Mbeki Panel report were adopted by the AU Peace and Security Council in its 207th meeting at the level of the heads of state and government on 29 October 2009, in Abuja, Nigeria.

Transitional justice has several overlapping goals: to establish the truth about the past; end impunity for past (and sometimes continuing) human rights violations; achieve compensation for the victims of those violations; build a culture of the rule of law; lay the foundation for long-term reconciliation and political transformation; and prevent the recurrence of such abuses in the future. These goals correspond to numerous obligations imposed on states and contained in domestic constitutions, international human rights law, international humanitarian law, international criminal law, and international refugee law, as well as in the Charter of the United Nations (UN), the African Charter on Human and Peoples' Rights, and other regional instruments. These instruments together form the core norms and standards of transitional justice, including the duty to prosecute, the right to the truth, and the right to remedies and reparations.

In 2015, the AU is set to adopt the African Union Transitional Justice Framework intended to assist member states emerging from violent conflicts and repression in their pursuit of accountability, sustainable peace and reconciliation. The framework sought to guide the AU on how it could complement the capacity of member states to implement transitional-justice processes and realise their obligations. It came up with an actionable tool to:

- Help end violent conflicts and repressive rule and nurture sustainable peace through development, social justice, human and peoples' rights, democratic rule, and good governance;
- Consolidate peace, reconciliation and justice in Africa and prevent impunity;
- Draw lessons from various experiences across Africa in articulating a set of common concepts and principles to constitute a reference point for developing peace agreements and transitional-justice institutions and initiatives in Africa; and
- Develop AU benchmarks for assessing compliance with the need to combat impunity.

Transitional justice in international law
As the field has expanded and diversified, it has gained an important foundation in international law. Part of the legal basis for transitional justice is the 1988 decision of the Inter-American Court of Human Rights in the case of *Velásquez Rodríguez v. Honduras*, in which the court found that all states have four fundamental obligations in the area of human rights, namely:

1. To take reasonable steps to prevent human rights violations;
2. To conduct a serious investigation of violations when they occur;
3. To impose suitable sanctions on those responsible for the violations; and
4. To ensure reparation for the victims of the violations.

Those principles have been affirmed explicitly in later decisions by the court and have been endorsed in decisions by the European Court of Human Rights and UN treaty bodies such as the Human Rights Committee. The 1998 creation of the International Criminal Court was also significant, as the court's statute enshrines state obligations of vital importance to the fight against impunity and to respect for victims' rights.

Looking ahead
New, practical challenges have forced the field to innovate, as settings have shifted from Argentina and Chile, where authoritarianism ended, to societies such as Bosnia and Herzegovina, Liberia and the Democratic Republic of Congo (DRC), where the key issue is protracted violent conflicts. Ethnic cleansing and displacement, the reintegration of ex-combatants, reconciliation among communities, and the role of justice in peace building have become important new issues.

Transitional-justice practitioners have also engaged with local, or 'traditional,' justice measures. In some countries, such as Sierra Leone and Uganda, communities may wish to use traditional rituals to foster reconciliation of warring parties or to reintegrate ex-combatants. In such cases, the role of transitional justice is to ensure that a holistic approach is taken — one that may include the ritual but does not exclude the possibility of using other transitional-justice measures. Ultimately, there is no single formula for dealing with a past marked by large-scale human rights abuse. All transitional-justice approaches are based on a fundamental belief in universal human rights. But, in the end, each society should — indeed must — choose its own path.

As it is seen in most countries where massive human rights violations take place, the claims of justice refuse to 'go away'.

The elements of a comprehensive transitional-justice policy
The different elements of a transitional-justice (TJ) policy are not parts of a random list, but, rather, are related to one another practically and conceptually. At the centre of a TJ policy is the investigation and prosecution of serious international crimes, such as genocide and crimes against humanity. This helps strengthen the rule of law by imposing criminal sanctions on those who violate laws. It also demonstrates that crime will not be tolerated and that human rights abusers will be held accountable for their actions. From its historical roots in the Nuremberg Trials, recent examples have included the International Criminal Tribunal for Rwanda and the International Criminal Tribunal for the former Yugoslavia, hybrid courts such as the Special Court for Sierra Leone, Special Panels of the Dili District Court, Extraordinary Chambers in the Courts of Cambodia, the Court of Bosnia and Herzegovina, and the establishment of the International Criminal Court (ICC) with universal jurisdiction. The ICC and hybrid courts/tribunals are key components of these prosecution initiatives:

- **Reparations**, by means of which governments recognise, and take steps to address, the harms suffered. Such initiatives often have material elements (such as cash payments or health services), as well as symbolic aspects (such as public apologies or a day of remembrance);
- **Institutional reform**, of abusive state institutions such as armed forces, the police and

the courts, to dismantle — by appropriate means — the structural machinery of abuses and prevent recurrence of serious human rights abuses and impunity;

- **Truth commissions** or other means to investigate and report on systematic patterns of abuse, recommend changes, and help understand the underlying causes of serious human rights violations; and
- **Memorialisation**, for example the various efforts to keep the memory of the victims alive through the creation of museums, memorials and other symbolic initiatives such as the renaming of public spaces, etc., have become an important part of transitional justice in most parts of the world.

TRUTH COMMISSIONS

The first recognisable truth commission was established in Uganda in 1974 by President Idi Amin to investigate enforced disappearances under his own government. Since then, truth commissions have become a means to investigate past human rights violations, uncover the repressive machinery of authoritarian regimes, and identify systemic socio-economic injustices.

It is important to note that the AU has a number of policy documents that seek to address impunity that are instructive for current efforts to evolve ways of combating impunity and promoting peace and justice in Africa. In addition to the Constitutive Act, the following are worth noting:

- Articles 6 and 14 of the Protocol Relating to the Establishment of the Peace and Security Council of the AU on peacemaking and peace building with respect to the restoration of the rule of law and the establishment of conditions for rebuilding societies after conflict
- Articles 31, 32, and 33 of the AU's Policy on Post-Conflict Reconstruction and Development (PCRD) address human rights, justice, and reconciliation, and explicitly recognise the need to protect human rights in any PCRD efforts. Article 33 outlines a number of activities to this end
- Articles 16, 28 and 39 of the African Charter on Democracy, Elections and Governance enjoins African countries to consolidate democracy through: the exchange of experiences; strong partnerships; and dialogue between governments, civil society and the private sector. It promotes a culture of respect, compromise, consensus, and tolerance to mitigate conflict, promote political stability and security, and harness the creative energies of the African people
- The Mbeki Panel report on Darfur outlines generic recommendations on integrated justice and reconciliation responses and highlights the utility of comprehensive national processes and principles for the establishment of hybrid courts in parallel with truth-telling and a reconciliation process.

Despite the fact that transitional-justice measures rest on solid legal and moral obligations, there is wide latitude as to how these obligations can be satisfied, and, therefore, there is no formula to fit all contexts.

Memorials can help governments reconcile tensions with victims by demonstrating respect and acknowledging the past. They can also help to establish a record of history and to prevent the recurrence of abuse.

Memorials can also be serious social and political forces in democracy-building efforts. Memorials are also a form of reparations, or compensation efforts, that seek to address past human rights violations. They aim to provide compensation for losses endured by victims of abuse and to remedy prior wrongdoing. They also publicly recognise that victims are entitled to redress and respect. The UN Basic Principles on the Right to a Remedy and Reparation recognises 'commemorations and tributes to the victims' as a form of reparation.

Memorials seek to preserve memories of people or events. In the context of transitional justice, they serve to honour those who died during conflict or other atrocities, to examine the past, to address contemporary issues, and to show respect to victims. They can help create records to prevent denial and help societies move forward. Memorials may include commemoration in the form of, for instance, architectural memorials, museums and commemorative events. One example includes the monuments, annual prayer ceremony and mass grave in northern Uganda created in response to the war conducted by and against the Lord's Resistance Army there.

Memorialisation can arouse controversy and present certain risks. In unstable political situations, memorials may increase the desire for revenge and catalyse further violence. They are highly politicised processes that represent the will of those in power. They are thus difficult to shape, and international relief workers, peacekeepers and non-governmental organisations (NGOs) risk being drawn into disputes about the creation or maintenance of memorial sites. Yet, they also have the potential to redress historical grievances and enable societies to progress (see Modules 1 & 2).

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module **7**

Dealing with trauma, psychological healing and support

Anything that is human is mentionable and anything that is mentionable can be more manageable. When we can talk about our feelings, they become less overwhelming, less upsetting and less scary. The people we trust with that important talk can help us know that we are not alone.

(Fred Rogers, psychologist)

OVERVIEW

This module is written for people working with survivors of trauma in communities. It is a simplified text to be used by front-line workers who encounter trauma survivors during the course of their work. It hopes to inspire people to deal appropriately, in the course of their everyday work, with such survivors. The module focuses mainly on psycho-education and provides participants with information about treatment, symptoms, resources, and services available when dealing with trauma. Participants will also gain a knowledge of providing care, along with problem-solving and coping skills. Some of the examples and exercises given are of Western origin; hence it is important for trainers to contextualise these examples and exercises when they are working in different communities. Some exercises may be of a very sensitive nature, for example survivors of rape may not feel comfortable in narrating their stories in a group. Trainers are also encouraged to be culturally aware and to replace some of the examples with ones that the community finds appropriate and can relate to. Cultural traditions for dealing with trauma may greatly enhance trauma support.

The National Peace and Reconciliation Commission (NPRC) established by the Constitution seeks to develop programmes which ensure that persons subjected to persecution, torture and other forms of abuse receive rehabilitative treatment and support (Ch. 12:6).

This module may be adapted to serve as:

- A self-paced guide for trainees to work through on their own;
- A workbook that can be used in training sessions and which provides basic information, examples and exercises;
- A reference module, because it contains detailed information on processes and procedures; and
- A handout that can be given to participants.

AIM

To promote community healing by dealing with trauma appropriately.

OBJECTIVES

- To assist participants to understand psychological trauma, as well as its manifestations and management;
- To provide psychosocial education regarding mental health problems and help communities to identify them;
- To train participants in basic trauma care and supportive skills;
- To create and strengthen peer-support systems; and
- To sensitise communities on trauma-care resources available to them.

METHODOLOGY

The following are used during the course of this module:
- Mini lectures;
- Group exercises;
- Role play;
- Brainstorming; and
- Plenary discussions.

UNDERSTANDING TRAUMA
(Mini lecture, group exercises, brainstorming and discussions)

Mbudzi kuzvarira pavanhu hunzi nditandirwe imbwa/Injobo ithungelwa ebandla. (Shona/Ndebele proverb meaning: *'One finds security where there is support.'*)

TRAINER'S GUIDE
- Respect boundaries – trauma, by definition, breaches people's normal boundaries; it destroys their sense of protection, their sense of safety and their sense of self. It is important not to force people to respond in any way other than that which they choose;
- People need to feel accepted and not judged – they need those around them to reaffirm them as having value;
- People need to talk and be listened to; and
- Always work with permission – never force a survivor to remember or to feel.

Defining trauma
(Discussion and mini lecture)

The word 'trauma' comes from the Greek meaning 'to pierce' and literally means 'to wound or injure'. Trauma has been described as not just any breakdown in coping strategies in the face of difficult life events. Rather, psychological trauma means a cut in the soul as a result of a horrifying life experience (Elbert & Schauer, 2002). In Shona, there is no one word that has been used to define it, but words and phrases such as *matambudziko, kufunga kwakanyaya* and *kuneta pfungwa* have been used to describe trauma. In Ndebele, they say *yikuhlukuluzwa emoyeni*.

Different experts in the field define psychological trauma in different ways. However, what is important to emphasise is that it is an individual's subjective experience that determines whether an event is or is not traumatic.

Psychological trauma is the unique individual experience of an event or enduring conditions, in which: The individual's ability to integrate his/her emotional experience is overwhelmed or the individual experiences (subjectively) a threat to life, bodily integrity, or sanity. (Pearlman & Saakvitne, 1995, p. 60)

This definition highlights that a traumatic event or situation creates psychological trauma when it overwhelms the individual's ability to cope. The person feels emotionally, cognitively and physically overwhelmed. The circumstances of a traumatic event commonly include abuse of power, betrayal of trust, entrapment, helplessness, pain, confusion, and/or loss.

Types of trauma
(Mini lecture)

Traumatic events may be classified into three categories:
1. Short-term traumatic events (single-blow). These are powerful, one-time incidents like accidents, natural disasters, crimes, surgeries, deaths, and other violent events;
2. Long-term traumatic events (repeated). These include chronic or repetitive experiences such as child abuse, neglect, combat, violence, the socio-economic situation, domestic violence, enduring deprivation, and being a political prisoner; and

3. Secondary or vicarious trauma. This includes bearing witness to another's trauma, an example being the transformation in the self of a trauma worker or helper that results from empathic engagement with traumatised clients (Pryce, Shackelford & Pryce, 2009).

> *As traumatic as single-blow traumas are, the traumatic experiences that result in the most serious health problems are prolonged and repeated, sometimes extending over years of a person's life.*

Natural trauma as opposed to trauma caused by people

Trauma can be caused by natural disasters and accidents or by human beings. Prolonged trauma deliberately inflicted by people (e.g. assault, rape and torture) is more difficult to bear than one caused by accidents or natural disasters. Most people who seek health treatment for trauma have been victims of violently inflicted wounds dealt by a person.

COMMON REACTIONS TO TRAUMA
(Group exercise, discussion and mini lecture)

A traumatic experience produces physical, emotional and behavioural reactions. Because people respond differently to traumatic events, one person may have some of the reactions listed below more than others, while another person may have none at all. Most of these reactions are normal after a traumatic experience. In fact, most people who directly experience major trauma have severe problems in the immediate aftermath of such trauma. Many people then feel much better within three months after the event, but others recover more slowly – and some do not recover enough without help.

Physical reactions
- Aches and pains such as headaches
- Chest pains and stomach aches
- A pounding heart or trouble breathing
- Trouble falling or staying asleep
- Feeling shaky and sweaty
- Becoming easily startled by loud noises or by something or someone coming up on one from behind when one does not expect it
- Feeling agitated and constantly being on the lookout for danger
- Poor appetite (sometimes some individuals will eat too much)
- Little or no interest in sex
- Often becoming sick with colds, etc. – the person's body cannot fight off illness as well.

Emotional reactions
- Upsetting memories such as images of, or thoughts about, the trauma
- Feeling as if the trauma is happening again (flashbacks)
- Bad dreams and nightmares; trouble concentrating or thinking clearly
- Depression
- Emotional swings – laughing then crying
- Always on the alert and checking for danger
- Being anxious and fearful
- An unreal, detached feeling
- Anger or aggressive feelings and feeling the need to defend oneself
- Remembering past traumas

- Fearing the future and seeing no happiness later on
- Questioning God – asking oneself how a merciful and loving God can allow this to happen.

Behavioural reactions
- Forgetting everyday things
- Inability to concentrate on everyday tasks
- Behaving as if nothing terrible has happened
- Trying to be in control of everything
- Actively avoiding trauma-related thoughts and memories
- Avoiding conversations and staying away from places, activities or people that might remind one of the trauma
- Losing interest in things one used to enjoy doing
- Drinking too much alcohol and taking drugs
- Engaging in high-risk behaviour, e.g. being promiscuous.

Factors that influence individual reactions to trauma
Trauma is defined by the experiences of the survivor. Two people could be subjected to the same injurious event and yet one person might be traumatised while the other remains relatively unscathed. Why? The following are some of the factors that can have an impact in this regard:

- Previous trauma experienced
- Personality
- Support system (family and friends)
- Number of traumatic events (single-blow as opposed to repeated)
- Age of the person (children and teenagers are more vulnerable than adults)
- Nature of the problem (human as opposed to natural)
- Magnitude of the problem (dose-response relationship)
- Help received after the trauma (medical, legal, financial, economic).

DIFFERENCE BETWEEN STRESS AND TRAUMA
(Mini lecture and discussion)

Many of us confuse the terms 'stress' and' trauma'. Despite their similarities, there are some significant differences between these two terms.

1. **The situation itself.** Trauma is a sudden event that dramatically explodes into our daily life and changes the way in which we perceive the world. A traumatic event is often life-threatening. Examples of traumatic events include terror attacks, the illness of a close family member, or a motor vehicle accident. In contrast, stress is a reaction to less dramatic and often daily events that are perceived as threatening, such as a job interview, deadlines, or worries related to the constant hike in transport fares.
2. **Feeling in control.** Owing to the severity of the traumatic event, people who have experienced trauma many times feel a loss of control. They experience symptoms of repeated memories of the event and often feel that they cannot control their thoughts. The traumatic event is relived again and again in their imagination and dreams and impedes their ability to live their lives. In contrast, people who experience stress maintain a feeling of control over their lives, to some degree. Despite the fact that people who are stressed may be short-tempered or worried, they still manage to function and do not feel completely out of control.

3. **Respite.** Victims of trauma report that they have no respite from disturbing thoughts and unpleasant emotions. They are constantly plagued by them. People who suffer from stress, on the other hand, are usually capable of disconnecting from their thoughts, despite their worries, and engaging in relaxing and enjoyable activities such as watching television, spending time with their families or reading.

Traumatic stress is the effect of overwhelming experiences on our bodies.

What can be done to help?
- You do not need highly specialised training to help traumatised people. What is most important is that you care and listen;
- Listen to what the person is saying and let them speak freely to you. Do not ask: 'Why did this happen?' This makes a person feel as if they are to blame for what happened; and
- Ask probing questions which begin with *how, where and who* in order to clarify the situation. Believe what the person is telling you and do not make promises that are impossible to keep, for example: 'I'll take you away from your husband who is beating you.'

Explore the available options with the person
- The person may want to contact and speak to a trusted friend, relative or family member;
- The person may want to report the incident to the police; and
- The person may need to talk to a professional in order to obtain help with the healing process.

Other ways to manage trauma
- Do not isolate;
- Do not withdraw from others; make an effort to maintain relationships and avoid spending time alone
- Ask for support, talk about your feelings and ask for the help you need from a family member, friend, colleague or clergyman
- Participate in social activities; do normal things with other people, things that are not related to the trauma
- Join a support group to reduce the sense of isolation and to hear how others in the same situation cope
- Stick to a daily routine with regular times
- Break large jobs down into small, manageable tasks – take pleasure from the accomplishment of completing something, even if it is a small task
- Find activities that make you feel better – keep your mind occupied so that you are not dedicating all your energy and attention to focusing on the traumatic experience
- Allow yourself to feel what you feel when you feel it. Acknowledge your feelings about trauma as they arise and accept them. Accepting feelings is part of the grieving process and is necessary for healing
- Take care of your health: get plenty of sleep – lack of sleep can make your symptoms worse and can make it harder to maintain your emotional balance. Aim for seven to nine hours of sleep
- Avoid alcohol and drugs – they can worsen trauma symptoms and can exacerbate feelings of depression, anxiety and isolation
- Exercise regularly – it boosts serotonin, endorphins and other feel-good brain chemicals. It also boosts self-esteem and improves sleep. Aim for 30 to 60 minutes of exercise
- Eat a well-balanced diet – small, well-balanced, frequent meals will keep energy up and minimise mood swings. Foods rich in certain omega 3 fats (e.g. soya beans) can boost mood
- Reduce stress – make time for rest and relaxation.

Exercise

Depending on the environment and on the group of participants, the facilitator can start by hearing their traumatic experiences and how they felt emotionally, physically and behaviourally. The facilitator can then normalise feelings during the presentation and by citing examples from the narrations given.

POST-TRAUMATIC STRESS DISORDER
(Mini lecture and discussion)

Post-traumatic stress disorder (PTSD) is a serious anxiety disorder resulting from particularly stressful events, such as military combat, rape, natural disaster, violence and torture. The symptoms related to PTSD include:

- Intrusive experiencing of the trauma;
- Numbing of responsiveness to the outside world;
- Estrangement from others;
- A tendency to be easily startled; and
- Nightmares, recurrent dreams, and otherwise disturbed sleep.

Symptoms of PTSD usually start six months or longer after exposure to the traumatic event. Exposure to the traumatic events is almost always associated with feelings of fear, helplessness and horror.

A stressor is more likely to produce PTSD if it is severe, sudden, unexpected, prolonged, repetitive and intentional.

Symptoms of PTSD include persistently re-experiencing symptoms, symptoms of persistent avoidance and numbing of general responsiveness, and persistent symptoms of increased arousal.

Re-experiencing symptoms
People who have been traumatised often re-experience the traumatic event. One may have unwanted thoughts of the trauma and find that one is unable to get rid of these thoughts. Some people have flashbacks or very vivid images, as if the trauma is occurring again. Nightmares are also common. These symptoms occur because a traumatic experience is so shocking and so different from everyday experiences that one cannot fit it into what one knows about the world. In order to understand what happened, one's mind keeps bringing the memory back, as if to digest it and fit it in.

Fear and anxiety
Anxiety is a common and natural response to a dangerous situation. For many, it lasts long after the trauma has ended. This happens when one's view of the world and sense of safety have changed. Anxiety may also be triggered by certain places, times of day, noises or smells, or any situation that reminds one of the trauma.

Increased arousal
This includes feeling jumpy, jittery and shaky, being easily startled, and having trouble concentrating or sleeping. Continuous arousal can lead to impatience and irritability,

especially if one is not getting enough sleep. The arousal reactions are due to the fight-or-flight response in one's body. People who have been traumatised often see the world as filled with danger, so their bodies are on constant alert, always ready to respond immediately to any attack. Increased arousal is useful in truly dangerous situations but becomes very uncomfortable when it continues for a long time even in safe situations. Another reaction to danger is to freeze, and this reaction can also occur during a trauma.

Avoidance symptoms

Thinking about a traumatic experience and feeling as if you are in danger is upsetting; hence people tend to try to avoid reminders of the trauma. The most common symptom is avoiding situations that remind you of the trauma, such as avoiding conversations and staying away from places, activities or people that might remind you of everything. Actively avoiding trauma-related thoughts and memories and shutting down emotionally or feeling emotionally numb are also common avoidance symptoms.

Trying to avoid thinking about the trauma and avoiding treatment for trauma-related problems may keep a person from feeling upset in the short term, but avoiding treatment means that, in the long term, the trauma symptoms will persist.

> **Case study** / 'Post-traumatic stress disorder'

Letty was with her best friend Anna at the marketplace when a bad thing happened. A group of young men rushed through the marketplace shouting and waving sticks and metal rods. Letty had no idea why they were doing this and she was afraid. They ran towards her and Anna and beat them severely. No one stopped these men, who continued beating other people. When they had finished, Letty got up. She was very hurt and had trouble standing. She went to her friend, who was still lying on the ground. Anna did not move and it took Letty a while to realise that Anna was dead.

Since then, Letty keeps thinking of what happened to them. She has bad dreams that the men will come back and attack her at home.

She has trouble sleeping, has no appetite and feels restless all the time, looking out the window for the crowd of men. Letty avoids the marketplace now and in fact all places where there are lots of people. She has lost interest in her church and the sewing she used to enjoy. Most of all, Letty feels so much guilt that she survived the attack and her best friend Anna did not.

UNDERSTANDING MENTAL ILLNESSES
(Mini lecture and discussion)

Causes of mental illness

Mental illness is a medical condition which has several causes. The three main causes are:
1. Stressful life events – these are events that disrupt or change a person's life and cause emotional pain, such as divorce, losing a child, being ill or losing one's employment;
2. A medical condition that changes brain activity; and
3. A person's personality and way of coping.

Common types of mental illness

There are many different types of mental health problems. Some problems, such as depression, anxiety and psychosis that community support workers are more likely to come across, are discussed below.

Depression

According to the *Diagnostic and statistical manual on mental illness* (5th edition) (DSM V), depression is an illness that persists for more than two weeks and results in reduced mood, loss of interest or pleasure in daily activities that may be social, occupational and educational.

TRAINER'S GUIDE
The facilitator discusses symptoms of depression that are prevalent in the participants' community.

When a person is depressed, he or she experiences at least five or more of the following symptoms:
- Feels sad all the time;
- Has trouble falling or staying asleep, or sleeps too much;
- Has little to no appetite and experiences weight loss, or has an increased appetite and gains weight;
- Has low energy and low motivation to do things;
- Is easily irritable;
- Experiences suicidal ideation;
- Has feelings of guilt;
- Has trouble concentrating – e.g. keeping the mind on what is being done or said; and
- Experiences body aches and pains.

Causes of depression

Changes in the brain can cause these moods. Depression can run in families, so, if a person's mother or father or brother or sister has suffered from severe depression, then the person is more likely to go through depression in their life.

Stressful life events, such as bereavement, marital problems, loneliness, poverty or experiencing violence can cause a person to become depressed.

Sometimes, people cope less well with events because of the way they think, such as: 'Bad things always happen to me' or 'I am a useless and worthless person'. When people think in this negative way, they can become depressed.

> Case study

Since Ruth's husband left her a year ago, she has been sad and tearful all the time. She has stopped seeing her friends and spends all her time at home. She no longer takes care of her appearance and her home has become dirty. Ruth says that she has trouble sleeping and always feels tired. She has lost a lot of weight and says that she has lost interest in food. Reading or talking seems to be too much effort for her and she struggles to keep her mind on what she is doing. Ruth says that she feels her future is hopeless and that there is no point in living.

We all have times when we feel low and sad, but, when this feeling lasts for weeks, months or even years, then a person's life and relationships are affected. What the person could be experiencing is most probably depression. At times, people may maintain that there is a spiritual cause for the way they feel.

Anxiety
(Mini lecture and discussion)

Anxiety is a feeling of worry, nervousness or unease about something with an uncertain outcome. Every person has felt anxious at some time in their life, but it becomes a problem when:

- It happens repeatedly;
- The person is more afraid than he or she should be;
- The person starts to avoid situations;
- The anxious feelings interfere with everyday life and relationships; and
- The person has difficulty in breathing and experiences hyperventilation.

When anxious, a person may experience bodily changes such as trembling, the heart beating very fast, sweating, stomach problems, and feeling dizzy. A person with anxiety may worry all the time, wondering what bad things will happen in their life.

There are many different anxiety problems: some people will just worry all the time, whilst others will panic in certain places or situations.

Causes of anxiety
(Discussion and mini lecture)

- An unpleasant experience: A person who panics may have had a bad experience in a certain place, like a market, and then feels afraid every time he or she goes back to the market. With time, that person may be afraid of going anywhere outside their home;
- Personality: A person who has a nervous disposition will tend to worry about things that other people will worry less about;
- Stress: This could arise as a result of a bad marriage or financial and other economic problems; and
- Life events: These events could be things such as experiencing violence, being abused as a child or living in an unsafe environment.

A child may become anxious because of:
- Family problems, such as parents who are having marital/financial problems;
- Problems at school;
- Relationship problems, such as friendship troubles; and
- Sexual and/or physical abuse.

A child who is anxious may:
- Have bad dreams;
- Start wetting his or her clothes and bed;
- Behave in a difficult manner, e.g. have tantrums;
- Do poor school work;
- Have trouble concentrating; and
- Be irritable.

> Case study

Zachariah keeps worrying about his future – he worries that he may not be able to earn enough for his family. School fees keep going up and the cost of living is putting a strain on him. He lies awake at night wondering: 'What if I don't earn enough?' Zachariah has always been a person who worries, and even when he was still at school he kept worrying: 'What if I fail my exams?'

Psychosis
(Mini lecture and discussion)

This is a disorder with severe mental, emotional and behavioural problems. A person can be badly affected by this and have trouble keeping in touch with reality. Schizophrenia is the most common form of psychosis and patients in psychiatric wards often suffer from this illness.

> Case study

Chipo is a 32-year-old woman who, in the last few months, has begun manifesting different behaviour. She complains of hearing voices when no one else hears them and she thinks everyone is out to cause her harm. Sometimes, she believes the voices come to her through the radio. At times, Chipo feels she has special powers given to her by God to change objects into people or animals. She wanders around mumbling to herself and it is impossible to make sense of what she says. Chipo no longer cares about her appearance and personal cleanliness. Some people think that Chipo may have been possessed by spirits. However, her brother takes her to Harare Psychiatric Hospital and she is diagnosed with schizophrenia and put on medication, which helps.

Signs of psychosis
Some questions, such as the following, can help determine whether a person may have psychosis:

- Do you at times hear voices that no one else hears?
- Do you have strange feelings in your body?
- Do you smell things that other people do not smell?
- Have you seen things or had visions that no one else has seen?

The signs are as follows:
- The person may move from topic to topic or put words together that do not make any sense. The person's thinking has thus become disorganised;
- The person may move around without a purpose or may make strange movements;
- Sometimes, a person will sit or stand in a strange position for a long time without moving;
- Strange, inappropriate emotional responses, such as laughing when they hear sad news;
- An inability to do everyday tasks;
- Appearance and hygiene become poor; and
- An inability to fit in socially and at work.

A person must have been this way for over a month, as, sometimes another problem could be the cause, such as severe stress or a medical condition.

A person showing these signs should be helped to see a doctor or psychiatrist as soon as possible.

Causes of psychosis
As with many mental disorders, there may be several different causes of psychosis. Most commonly, psychosis is a medical condition that manifests itself in some families. If a parent or other close relative has psychosis, there is a greater chance that another family member will have it. Sometimes, a stressful event will trigger the psychosis. Medication and family support can help people cope with this condition.

SCREENING TOOLS
(Mini lecture, group exercise)

Self-reporting questionnaire 8 (SRQ8)
This is a psychiatric screening instrument which investigates eight common symptoms experienced in the past week. It was proved to reliably detect common mental disorders, mainly depression and anxiety.

It was derived from the SRQ 20, which was developed in 1980 by the World Health Organization (WHO). The SRQ 20 has been used in Zimbabwe in a number of studies on the effects of organised violence and torture. The SRQ8 was developed in Zimbabwe in 1996 by Dr Patel and a group of other doctors. The research was carried out at primary-health clinics. The results were compared with the clinical screening and were found to be the same. It is used to screen patients with more severe symptoms so that they are given priority.

Scores of five or higher are considered to be significant and in need of immediate attention. Anyone who answers 'Yes' to suicidal ideation is also given priority, even if the score is lower than five. Either the patient or the health worker can complete the form; and there are challenges in administering the questionnaire, such as illiteracy, lack of understanding, etc.

Note that completion of the following is not conclusive; patients still need to go for further testing.
1. In the past week, did you sometimes fail to sleep or lose sleep?
2. In the past week, were there moments when you felt life was so tough that you felt like crying?
3. In the past week, did you feel run down or tired?
4. In the past week, did you at times feel like committing suicide?
5. In the past week, were you generally unhappy with things you were doing daily?
6. In the past week, was your work lagging behind?
7. In the past week, did you have problems in deciding what to do?
8. In the past week, were you unable to play a useful part in your life?

Answering 'Yes' to five or more of these questions is an indication of the presence of depression. Further direct questions should then be asked.

Depression = persistent depressed mood or loss of interest + four or more of the following: low energy (or possible agitation), poor concentration, negative thinking (guilt, helplessness, hopelessness), sleep disturbance (typically early waking), appetite disturbance (typically loss of appetite); possible thoughts of death/suicide.

Exercise

Participants are divided up into pairs and take turns to administer SRQ8. The most important aspect is for participants to know how to ask the questions and how to screen based on the SRQ8 score.

SUPPORT WORK
(Mini lecture, discussion and role play)

Definition of 'support work'
Support work is a very special skill that involves active listening, learning, and understanding a person by talking about the problem until the person finds a way to resolve or at least cope with the problem.

Change in the problem can come about through:
- Changing the ways the person thinks about himself or herself, other people and the world in general;
- Changing the ways a person behaves that could be increasing his or her problems;
- Changing how a person copes with problems that cannot be changed; and
- Problem solving.

Qualities of a support worker
Among the qualities that an effective support worker/listener should have are the following:
- Empathy – i.e. understanding the client's situation from the client's point of view; in other words, 'putting yourself into their shoes';
- Positive regard – i.e. seeing the person as a valuable and worthwhile person;
- Respect – i.e. appreciating the client's abilities, strengths and values;
- Warmth – i.e. being interested and caring;
- Being non-judgemental — i.e. not deciding that the person is right or wrong, good or bad, but accepting their views as they are;
- Genuineness – i.e. the ability to be yourself, which involves self-awareness and being able to communicate feelings appropriately; and
- Confidentiality – i.e. all client information should be kept confidential. Confidentiality is non-negotiable. A client can, however, share things with whom he or she wishes.

How to do support work
There are many different forms of support work. The work may involve a simple form of helping in problem solving.

Four main steps are involved in this process:
1. Opening up and making the person feel at ease (establishing rapport);
2. Exploration of the problem;
3. Understanding; and
4. Deciding on a way of dealing with the problem (summarising).

These are discussed in more detail below.

Establishing rapport

Establishing rapport is about making the person feel at ease and be comfortable in opening up. This process will also outline what you can do and how the talking process will work. In this process, the support worker will:

- Introduce himself/herself;
- Explain what the process involves;
- Explain the confidentiality of the support relationship;
- Answer any questions the person may have before the support work begins; and
- Explain the limits and boundaries of the support work, i.e. that you cannot solve people's problems or offer material/financial help.

By beginning in a clear and open manner trust should begin to be established in the relationship.

Exploration

The next stage in support work is exploration. The client will tell their story and the listener will listen very carefully. This is where good listening skills are used.

Listening skills involve many different aspects, such as:
- Unspoken behaviour. The way you sit and move is very important to the client and will signal if you are paying attention and what you think about what is being said.
- Observing your client's non-verbal behaviour. You can get a good idea of your client's emotional state by observing their expressions and body movements. It is helpful to observe all these signs, as they will provide you with more information.
- Asking questions. Doing this will provide you with more information to understand your client better as well as show that you are listening and are interested. Open-ended questions are very helpful in drawing out more information. These start with 'what' or 'how' (such as: 'What happened then?'; or 'What did you feel and think when that happened?'). Questions starting with 'why' help discover reasons.

Understanding

While the person is speaking, and through the questions that you are asking, you will understand the client and their situation better. Usually, after they have told you their story, you can ask open-ended or closed questions (one-answer questions) to fill in the things you do not understand.

You can summarise, in a non-judgemental way, what the person has said, almost copying what he or she has said using his or her words. The listener summarises what the person has said as well as the feelings he or she has expressed. This helps the client understand his or her own problem and feel understood. In addition, any misunderstandings on the part of the listener can be corrected.

For example:
Client: 'My daughter committed suicide after her boyfriend left her. I am so heartbroken over her death, but, at times, I also feel angry with her for doing it.'

Listener: 'Since your daughter died, you are feeling both sad about losing her and angry with her. I see your sadness by your tears.'

In this way, you reflect on the information (daughter dying), the emotion/feelings (sadness and anger) and the person's behaviour/reaction ('I see your sadness by your tears').

Summarising

The understanding stage continues when both client and listener agree on a view of the situation and problem. If the counsellor summarises the information (content, feelings, thoughts), this may help the client to have a clearer perspective of the problem/situation. In this process, one looks not only at the current problem, but also includes the person's past and his or her experiences. It is very important to understand the client in his or her context, such as his or her current family, family of origin, belief system, education and skills, as well as any other facet of the person's life. These factors could influence the person's way of coping and thinking.

Intervention

The process of understanding the client and clarifying his or her situation can be healing in itself, but, very often, counselling also involves problem solving. This involves coming up with ideas together with the client on how to:

- Solve or at least cope with the problem/s; and
- Work out a plan of action to alleviate the problem.

Problem solving involves a series of steps:
1. Understanding the problem as clearly as possible;
2. Brainstorming as many different ways of coping with the problem as possible. It is best if the client manages to come up with different ideas, as this will empower them;
3. Assisting the client to think of the good and bad sides of each option and then decide on the preferred option;
4. Having selected the chosen option, discussing the plan of action for finding the solution/ way of coping;
5. Discussing the possible problems that may arise in the plan of action, as well as discussing and planning ways of managing these problems;
6. Working on the action plan, which is done by the client, and then discussing progress in the next meeting; and
7. Checking on progress in follow-up meetings and reviewing the plan if necessary.

Exercise

Role play: Participants divide up into pairs or groups of three. In their pairs or group, they take turns in being a facilitator and being the client. They then come back and discuss activity with the participants as a whole.

SUPPORT-GROUP FORMATION
(Mini lecture, discussion and group exercises)

Definition of 'support group'
A support group is a group of people who meet regularly to support or sustain one another by discussing problems commonly affecting them. The following points can be made about such groups:

Photo 5 » Support groups are to be found in the natural world as well

- A support group is a place for people to give and receive both emotional and practical support, as well as exchange information
- It is also a place where people can get confirmation that their feelings are normal, where they can educate others or where they can just let off steam
- People come together in a support group to share experiences associated with a particular problem
- In a support group, members provide one another with various types of help, usually of a non-professional and non-material nature, concerning a particular shared, usually burdensome, objective. Listening to and accepting others' experiences, providing sympathetic understanding and establishing social networks are also characteristics of a support group
- There are over 500 support groups in the United States of America, the most common being Alcoholics Anonymous, which was founded in 1935. It has provided a safe space for over two million people around the world to talk to others who struggle with the same issues as themselves.

Types of support groups
There are many different types of support groups. A few are listed below:

- Bereavement/grief support groups
- Medical support groups
- Weight-loss support groups
- Family support groups
- Life-transition support groups
- Addiction support groups, and many others.

What support groups offer

Support groups have a number of things to offer people, for instance:

- Altruism, i.e. unselfish concern for others and a chance to help others
- Belonging
- Interpersonal learning
- Guidance
- Catharsis, i.e. getting rid of unhappy memories or strong emotions such as anger or sadness by expressing them in an appropriate way
- Socialisation and social support, and encouragement from others
- Learning how to express feelings in a healthy and positive way
- Practising assertive communication
- Learning to receive feedback
- Learning new ways of asking for help from others
- Learning how to form new friendships and learning new coping skills and behaviours
- Information
- Reduction of distress, depression or anxiety.

Note that each of these factors is directly related to the mutual support with which members provide one another.

Structure of a support group

The following can be said about the structure of support groups:

- Support groups comprise people with common interests and experiences or who are going through similar circumstances
- Most support groups are facilitated or led by a lay person (member of the group) in conjunction with existing organisations
- They usually have set meeting times, e.g. weekly or monthly
- They have an open format, i.e. groups are ongoing and members have the option of attending when it is convenient for them (unlike psychotherapy). For some people, simply attending meetings and listening to the experiences of others can be helpful
- Each group establishes its norms, rules and schedules, and expectations of each member (e.g. respect for others, punctuality, not consuming alcohol at meetings)
- Some support groups periodically invite speakers to provide information or specific coping skills
- Because of technology, there are now email groups, chat groups, etc., for people who cannot meet or who stay far apart
- Support groups are most successful when composed of persons close in age or who are experiencing similar life challenges
- Support groups can meet anywhere, as long as they agree on this as a group.

What makes for a good peer support group?

Good support groups:

- Have up-to-date and reliable information;
- Respond promptly to contacts;
- Hold regular meetings;
- Have access to suitable professional advisors, e.g. therapists, primary-care providers;
- Have strong leadership;
- Have a clearly stated confidentiality policy; and
- Are sensitive to individual rights, privacy and boundaries.

How to maintain functional support groups

A functional support group results where:

- The group understands its goals and objectives;
- The group creates an environment in which it is comfortable communicating and where members are not punished for disagreeing;
- Communication is open, honest and respectful and everyone is free to express thoughts, opinions and feelings;
- Group members have a strong sense of belonging;
- Group members are viewed as unique and there are different experiences, views and opinions, especially since the purpose of forming a group is to take advantage of the differences;
- There is flexibility;
- Confidentiality is maintained; and
- There is respect for all.

Exercise

Participants are put in groups, depending on their geographical locations. They discuss the following:
- What the name of the support group is going to be;
- How many times they want to meet;
- Activities or topics they want to discuss in their support groups;
- Values;
- The date of the first meeting; and
- Challenges they are likely to face.

Exercise / 'Trust-building'

Allow participants to engage in activities such as falling into another person's arms, being led blindfolded, etc.

REFERRALS
(Mini lecture and discussion)

Referrals involve providing information that directs the needy to a source of help. There are a number of agencies where one can get help:

- You can look in the community for knowledgeable people who can help (such as community-trained caregivers or a pastor, friend, aunt, uncle, grandmother/father; and
- The community clinic, which is quite helpful, can be utilised.

The clinic staff might ask you to see:
- A counsellor, who might help you identify problems and solutions;
- A medical doctor, because there may be a need for blood tests and medication; and
- A psychiatrist, for there may be a need for more advanced treatment.

These specialist are to be found in:
- Clinics;
- Mission hospitals;
- Government hospitals; and
- Non-governmental organisations.

Exercise

Provide information on partner organisations or information about other resources that participants can make use of.

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module **8**

Understanding programme monitoring and evaluation

Now God saw all that he had made, and indeed, it was very good.

(Genesis 1:31)

OVERVIEW

Monitoring and evaluation of programmes have ceased to be 'afterthought' programmes in peace-building work and should be 'front of mind' when practitioners are engaging with communities. Monitoring and evaluation are important for several reasons. It is always important to know what has been achieved in terms of what was initially planned in order to assess whether programmes are meeting their intended goals that they were funded for, while, at the same time, learning from what has been done. Such reflection should be systemic from the planning process through to the final assessment. Although many people initially considered peace-building work to be qualitative and therefore difficult to evaluate, in recent years important strides have been made using qualitative, quantitative and mixed research methods such that monitoring and evaluation are now a requirement in programme implementation.

OBJECTIVES

- To increase awareness of the key concepts in monitoring and evaluation;
- To include monitoring and evaluation in the design of programmes; and
- To design strategies and tools for monitoring and evaluation in peace-building programmes.

METHODOLOGY

The following are used during the course of this module:

- Mini lectures;
- Brainstorming;
- Group discussions; and
- Plenary sessions.

KEY CONCEPTS

Causal pathway: This comprises the logic and plan for your programme. It allows you to lay out the programme plan and see how each component logically relates to the previous piece. It is 'causal' because it is based on the premise that the activities which your programme carries out should logically cause desirable results to occur; and it is a 'pathway' because it is based on the idea that the causal links form a technically and programmatically sound logical progression.

Logical-framework approach: A logical framework is a visual representation of the logic of your programme and of how you will measure its impact.

Goals: These are the long-term changes that you want to contribute to.

Objectives: These can be immediate or intermediate, but ultimately leading to the achievement of set goals.

- **Immediate:** What immediate (short-term) outputs and outcomes do you hope to see with your programme? What can your programme be reasonably held responsible for?
- **Intermediate:** What medium-term changes would contribute to achieving the long-term changes?

Planning: This consists of the intentions and the thinking behind why you are doing what you are doing. It includes the process of creating a common understanding and language for your work and specifying what impacts you hope to have and how you will measure them.

Monitoring: This is the process that takes place throughout the life of the programme by routinely tracking implementation.

Evaluation: This is a systemic assessment conducted at certain points in time during the life of your programme to determine the impact of your programme. Ideally, evaluation data should be collected at the start of your programme (often referred to as the baseline) and, at a minimum, at the end (sometimes called an endline). When resources are available and the programme time frame is acceptable, evaluation data may also be collected at a midpoint (known as the midline).

PROGRAMME EVALUATION

A widely accepted definition of 'programme evaluation' is that by Rossi, Lipsey and Freeman (2004, p. 16) who define it as 'the use of social research methods to systematically investigate the effectiveness of social intervention programmes in ways that are adapted to their political and organisational environments and are designed to inform social action to improve social conditions'. They broaden this definition by identifying three themes – application of social-research methods; effectiveness of social programmes; and informing social action – as pillars on which programme evaluation purposively rests.

Rossi et al. (2004, p. 16) further posit that, by definition, social programmes are activities whose principal reason for existing is to 'do good', that is, to ameliorate a social problem or to improve social conditions. In this regard, they argue that the evaluation of a programme generally involves assessing one or more of five domains: (a) the need for the programme; (b) the programme's design; (c) its implementation and service delivery; (d) its impact or outcomes; and (e) its efficiency.

Patton (1997, p. 23) broadens this definition of 'evaluation'. He defines programme evaluation as 'the systematic collection of information about the activities, characteristics and out-comes of programmes to make judgments about the programme, improve programme effectiveness, and/or inform decisions about future programming'. Patton refers to 'utilisation-focused evaluation' which emphasises that what happens from the very beginning of a programme will determine its eventual impact long before any final report is produced. According to Patton, utilisation-focused evaluation begins with the premise that evaluations should be judged by their utility and actual use; therefore, evaluators should facilitate the evaluation process and design any evaluation with careful consideration of how everything that is done, from the beginning to the end, will affect 'use'. 'Use' relates to how real people in the real world apply evaluation findings. Patton's definition emphasises systematic data collection rather than the application of social-science methods. In this regard, utilisation-focused programme evaluations are carried out for, and with, specific intended users. Therefore, such evaluations involve examining much more than goal attainment by, for example, focusing on broader issues such as implementation, programme process, unanticipated consequences and long-term impacts.

Patton (1997, p. 24) argues that his definition has three interrelated components, namely the systematic collection of information about a potentially broad range of topics for a variety of possible judgements and uses. From his perspective, programme evaluators may use research methods to gather information, but they may also use management

information system data, programme monitoring statistics or other forms of systematic information that are not necessarily research-orientated. According to Patton, programme evaluation differs fundamentally from research as regards the purpose of data collection and the standards for judging quality. Basic scientific research is undertaken to discover new knowledge, test theories, establish the truth, and generalise across time and space. Programme evaluation, however, is undertaken to inform decisions, clarify options, identify improvements, and provide information about programmes and policies within contextual boundaries of time, place, values and politics. Ideas proposed by both Rossi et al. (2004) and Patton (1997) inform the way in which evaluation is understood and utilised in this manual.

Purposes of evaluation

The two approaches discussed above in fact converge with respect to the purposes of evaluation. Their first point of convergence is to distinguish two categories of evaluation: summative and formative. They describe summative evaluation as an exercise that judges the overall effectiveness of a programme and is particularly important in making decisions about continuing or terminating a programme or project. They posit that summative evaluation can be contrasted with formative evaluation, which focuses on ways of improving and enhancing programmes rather than rendering a definitive judgement about effective-ness. Summative evaluation, by contrast, provides data to support a judgement about a programme's worth so that a decision can be made about the merit of continuing with the programme. Be that as it may, there are three main purposes of evaluation that Patton (1997, pp. 65–70) identifies:

Judgement-orientated evaluation

Judgement-orientated evaluation is evaluation that is aimed at determining the overall merit, worth or value of a project or programme. 'Merit' refers to the value of a programme, for example how effective it is in meeting the needs of those it is intended to help. 'Worth' refers to the extrinsic value for those outside the programme, for example the larger community or society. Judgement-orientated evaluation approaches include summative evaluations aimed at deciding if a programme is sufficiently effective to be continued or replicated. Questions asked include: Did the programme work? Did it attain its goals? Should the programme be continued or ended? Were desired client outcomes achieved?

Improvement-orientated evaluation

Improvement-orientated forms of evaluation include formative evaluation, quality enhance-ment and responsive evaluation, among others. These approaches gather varieties of data about strengths and weaknesses, with the expectation that both will be found and each can be used to inform an ongoing cycle of reflection and innovation. According to Patton (1997, p. 68), improvement-orientated evaluations ask: What are the programme's strengths and weaknesses? To what extent are participants progressing towards the desired out-comes? Which types of participants are making good progress and which types are not doing so well? What kinds of implementation problems have emerged and how are they being addressed? What is happening that was not expected? How is the programme's external environment affecting internal operations? What new ideas are emerging that can be tried out and tested?

Knowledge-orientated evaluation

The evaluation findings contribute to knowledge and may involve: clarifying a programme's model; testing theory; distinguishing types of interventions; determining how to measure outcomes; generating lessons learnt; and/or elaborating policy options. This is sometimes described as 'enlightenment', where the evaluation findings broaden the knowledge base.

Types of evaluation

Rossi et al. (2004, p. 53) distinguish five types of evaluation. Firstly, there is needs assessment, which poses questions about the social conditions a programme is intended to ameliorate and about the needs of the programme. It assesses: the nature, magnitude and distribution of a social problem; the extent to which there is a need for intervention; and the implications of those circumstances for the design of the intervention. As indicated in all the modules in this manual, Zimbabwe has been subjected to politically motivated violence coupled with economic hardships. Violence destroyed normal community life, particularly during periods of electoral contestation.

Secondly, there is *assessment of programme theory*, which asks questions about programme conceptualisation and design. Rossi et al. (2004, p. 54) posit that the conceptualisation of the programme must reflect valid assumptions about the nature of the problem and represent a feasible approach to resolving it.

Thirdly, there is *assessment of programme process* (or process evaluation). This considers questions about programme operations, implementation and service delivery. Given a plausible theory about how to intervene in an accurately diagnosed social problem, a programme must still be well implemented in order to have a reasonable chance of actually improving the situation. Rossi et al. (2004, p. 56) warn that it is not unusual to find that programmes are not implemented and executed according to their intended design. A programme may be poorly managed, compromised by personality clashes and political interference, or designed in ways that make implementation impossible. Sometimes, appropriate personnel are not available, facilities are inadequate, and programme staff lack motivation, expertise or training. Possibly, they continue, the intended programme participants do not exist in the numbers required, cannot be identified precisely, or are not cooperative. The information about programme outcomes that evaluations of impact provide is incomplete and ambiguous without knowledge of programme activities and the services that produced those outcomes. On the one hand, when the desired impact is lacking, process evaluation may have diagnostic value by indicating whether this was because of implementation failure (e.g. the intended services were not provided) or because, when implemented as intended, the programme failed to produce the expected effects. On the other hand, when positive programme effects are found, process evaluation helps confirm that they resulted from programme activities rather than from spurious sources and identifies the aspects of the service most instrumental in producing the effects.

Fourthly, Rossi et al. (2004, p. 58) posit that there is *impact assessment* (impact evaluation or outcome evaluation), which examines programme outcomes and longer-term impact. It gauges the extent to which a programme has produced the intended improvements in social conditions. Impact assessment also asks whether the designed outcomes were attained and whether the changes included unintended side effects. To conduct an impact assessment, the evaluator must establish the status of programme recipients on relevant outcome measures and also estimate what their status would be had they not received the intervention.

Fifthly, Rossi et al. (2004, p. 60) identify *efficiency assessment*, which asks questions about costs and cost-effectiveness. An efficiency assessment takes account of the relationship between a programme's costs and its effectiveness. Typical issues include whether a programme produces sufficient benefits in relation to its costs or whether other inter-ventions or delivery systems can produce the benefits at a lower cost.

PROGRAMME OUTCOMES AND IMPACT

An outcome is the state of the target population or social conditions that a programme is expected to have changed. Outcomes are observed characteristics of the target population or social conditions, not of the programme but of the benefits products or services might have for the participants (Rossi et al., 2004; UNDP, 2002). Using this manual as an example, outcomes would be any positive attitudinal change among participating communities after community healing training. Here the before-and-after observations will therefore be critical.

Not every outcome is of equal importance or relevance. Some important outcomes – for example, very long-term ones – may be quite difficult or expensive to measure. Outcome measurement uses observable indicators that vary systematically with changes or differences in those circumstances. Some programme outcomes have to do with relatively simple and easily observed circumstances that are virtually one-dimensional, while others are multidimensional and have serious facets. A single outcome measure may not be sufficient to present their full character.

One of the most consistently used evaluation models is the logic model (also known as the logical framework approach) developed by the Kellogg Foundation (2004). Basically, a logic model is a systematic and visual way to present and share an understanding of the relationships among the resources one has to operate a programme, the activities, and the changes or results one hopes to achieve.

The basic logic model illustrates the connection *between planned work and intended results* (as depicted in Figure 9).

Figure 9: The basic logic model (Kellogg Foundation, 2004, p. 1)
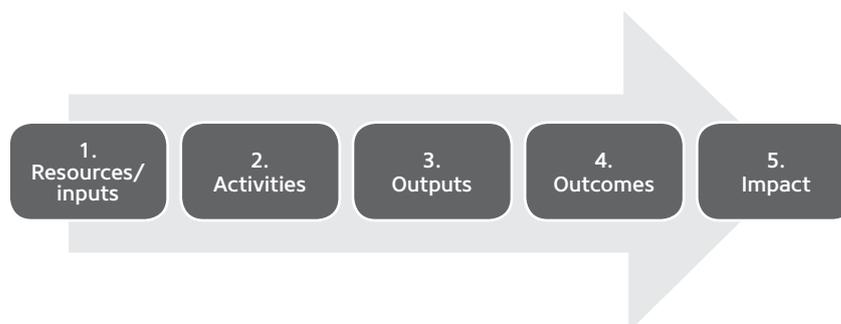
Reading the basic logic model means following the chain of reasoning or 'If... then...' statements which connect the programme's parts as follows:

1. **Resources** include the human, financial, organisational and community resources that a programme has available to direct towards doing the work. Sometimes, this component is referred to as 'Inputs'. The logical reasoning is that certain resources are needed to operate a programme.
2. **Programme activities** are what the programme does with the resources. Activities comprise the process, tools, events, technology and actions that are an intentional part of the programme implementation. These interventions are used to bring about the intended programme changes or results. The logical reason behind this is that, if you have access to them, you can use them to accomplish your planned activities.
3. **Outputs** are the direct products of programme activities and may include types, levels and targets of services to be delivered by the programme.

4. **Outcomes** are the specific changes in programme participants' behaviour, knowledge, skills, status and level of functioning. The Kellogg Foundation (2004) prescribes that short-term outcomes should be attainable within one to three years, while mid-term outcomes should be achievable within a time frame of four to six years. The logical progression from short-term to long-term outcomes should be reflected in the impact occurring within a period of about seven to ten years.

5. **Impact** is the fundamental, intended or unintended change occurring in organisations, communities or systems as a result of programme activities within seven to ten years.

The purpose of a logic model is to provide stakeholders with a road map describing a sequence of related events connecting the need for the planned programme with the programme's desired results. According to the Kellogg Foundation (2004), this takes place in three fundamental ways: firstly, in *programme design and planning* – where a logic model serves as a planning tool to develop programme strategy and enhance one's ability to clearly explain and illustrate programme concepts and approach for key stakeholders; secondly, through *programme implementation*, where a logic model forms the core of a focused management plan that helps to identify and collect the data needed to monitor and improve programming; and, thirdly, by way of *programme evaluation and strategic reporting* – where a logic model presents programme information and progress towards goals in ways that inform, advocate for a particular programme approach, and teach programme stakeholders.

SOCIAL CHANGE

Interventions are about change – how the social issue that is the focus of research is enacted and produced at various levels in society (i.e. at the individual, cultural, economic and organisational levels) and what it is hoped such intervention will achieve, based on existing scientific evidence. In international conflict work, this has been made prominent through the work of Shapiro (2006, p. 5). She postulates that changing individuals involves strategies that shift attitudes and perceptions, feelings, behaviours and motivations of participants in an intervention, and she highlights three theories that programmes explicitly or implicitly draw from in their efforts to change individuals, intergroup relations and social structures.

Firstly, Shapiro recognises *cognitive changes*, which she says are, among other things, aimed at transforming hostile or prejudicial attitudes to the other party, providing more hopeful analyses of the conflict and uncovering new possibilities for resolution. Micro-level change strategies include fostering self-reflection and awareness, learning about the other, eliciting an 'aha' experience of insight, introducing new information or analysis that is connected to existing knowledge structures, as well as providing 'safe environments' and permission to experiment with new ways, and reframing conflictual issues in integrative ways.

Secondly, she highlights *affective change* strategies, which she says are rarely articulated in conflict interventions, although practitioners are quick to acknowledge the important role that emotions such as fear, rage, shame and grief play in preventing resolution and the importance of hope and compassion in supporting it. Programmes often focus on encouraging emotional control (e.g. anger management) among participants to facilitate rational problem solving.

Thirdly, Shapiro highlights *behavioural change* strategies that aim to improve communication, integrative negotiation and problem-solving skills, promote interpersonal cooperation, and reduce the use of hostile language and physical violence, among other vices. Programmes

foster behavioural change among participants by, among other things, establishing new rules of interaction, modelling more constructive behaviours, and providing opportunities for imitation and rehearsal of constructive behaviours in a relatively safe environment.

MONITORING AND EVALUATION TOOLS

There are several tools that have been developed for monitoring and evaluation purposes. For the purpose of this manual, workshop questionnaires can be used to assess the outcomes and impact of the interventions. During the workshops to develop the manual, a set of questionnaires was developed to assess the training needs (pre-workshop), to assess the effectiveness of each training session (workshop evaluation), and to assess the outcomes (post-workshop). These are provided as appendices to this manual.

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appendix

Workshop questionnaires

PRE-WORKSHOP QUESTIONNAIRE

Section 1: Personal information

Name & surname: ....

Sex: ....

Organisation: ....

Position in organisation: ....

Programme/project specialisation: ....

Section 2: Background knowledge

1. Have you had any previous training in community healing processes? Please circle the correct answer: [Yes]/[No]

If yes, when and what type of training was it? What was its focus?

....

2. Please rate your skills/knowledge in the following areas (tick one box only):

Community healing:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Reconciliation:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Community dialogue:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Community peace building:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Transitional justice:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Concepts of conflict and peace:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

3. In your programme work, what are the specific concepts/issues that you wish to contribute in a community healing manual? What do you do best?

....
....
....
....
....

4. From your organisation's experience, list the topics/modules that you think should be included in a community healing manual?

....
....
....
....
....

Thank you
[End of questionnaire]

WORKSHOP EVALUATION

In order to improve on our work, we kindly request that you complete this evaluation form as truthfully as possible. Please evaluate the following aspects of the workshop by circling the appropriate number on the Likert scale of 1 to 5.

1 – Poor; 2 – Average; 3 – Good; 4 – Very Good; 5 – Excellent

Part 1: Logistical arrangements

1. Communication in preparation for the workshop				
1	2	3	4	5
Comment:				

2. Food and accommodation				
1	2	3	4	5
Comment:				

3. Workshop venue (room and equipment, etc.)				
1	2	3	4	5
Comment:				

Part 2: Workshop content and proceedings

4. **Session 1**: Welcome, introduction, programme outline and objectives				
1	2	3	4	5
Comment:				

5. **Session 2**: Understanding community healing, reconciliation and the sharing of experiences				
1	2	3	4	5
Comment:				

6. **Session 3**: Drafting a manual – methodology and content; documentary – Fambulk Tok				
1	2	3	4	5
Comment:				

7. **Session 4**: Presentation – challenges of community healing in Zimbabwe				
1	2	3	4	5
Comment:				

8. **Session 5**: Understanding community healing, reconciliation and the sharing of experiences				
1	2	3	4	5
Comment:				

9. **Session 6**: Group presentations on content, and plenary discussions				
1	2	3	4	5
Comment:				

10. In what ways do you commit to use the knowledge gained at this workshop?

....

....

....

11. Comment on the workshop methodology and facilitation ....

....

....

....

12. The most outstanding aspect of the workshop for me was:

Give reason(s)

....

....

....

13. The most disappointing aspect of the workshop for me was:

Give reason(s)

....

....

....

14. I recommend the following follow-up steps:

(a) ....

....

....

(b) ....

....

....

15. Any other comment(s):

    ....
    ....
    ....
    ....

Thank you
[End of questionnaire]

POST-WORKSHOP QUESTIONNAIRE

Dear Friend
It is now 12 months since you participated at the IJR/PBNZ workshop on a community healing manual for Zimbabwe. As part of our monitoring and evaluation process, we kindly request you to share your experiences since then. This information is important for us to in order to measure the outcomes of the workshop you attended.

Section 1: Personal and organisational information

Name & surname ....

Sex ....

Organisation ....

Position in organisation..

Programme/project specialisation ....

Section 2: Sharing of experience

1. Have you conducted any training in community healing using the skills and knowledge gained at the May 2013 workshop? Please circle the correct answer:

    [Yes]/[No]

    If yes, when and what type of training was it? What was its focus?
    ....
    ....
    ....

2. In what specific way do you think the training has helped you to do your work better?
    ....
    ....
    ....

3. Please rate your skills/knowledge, in the following areas, that you think your recent workshops helped you to impart to your participants (tick one box only).

Community healing:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Reconciliation:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Community dialogue:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Community peace building:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Transitional justice:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

Concepts of conflict and peace:	
(a) Advanced	
(b) Moderate	
(c) Basic	
(d) None	

4. From your experience of the programme, what are the specific concepts/issues that you wish to be added to or removed from the community healing manual? Why?

....

....

....

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....

5. List the topics/modules that you are planning to use in your community healing manual programmes?

....

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....

6. Any other comments relating to the community healing manual?

....

....

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....

....

Thank you
[End of questionnaire]

Photo 6 » Participants and facilitators who produced the community healing training manual

Since 2013, the IJR's Justice and Reconciliation in Africa (JRA) Programme has partnered with the Peace Building Network of Zimbabwe (PBNZ), a network of 19 local non-governmental organisations (NGOs) that are involved in community peace building activities across the country, in order to develop a community healing manual that will standardise and strengthen efforts involving community healing processes in Zimbabwe.

The manual, whose modules were written by Zimbabwean peace workers who are members of the PBNZ, is the outcome of three successive workshops conducted in Zimbabwe over a period of two years in which modules were drafted, presented and revised, with such workshops culminating in a training-of-trainers workshop designed to create a core group of 'reconciliators' from the membership of the PBNZ.

The idea of a training manual emanated from the realisation that violent conflicts result in dysfunctional, wounded and divided communities that are trapped by fear, anger and all forms of social ills that create a breeding ground for fresh cycles of violence. The manual was produced to enhance the capacity of members of the PBNZ in their peace-building work by way of a bottom-up approach that also seeks to complement the role that will be played by the National Peace and Reconciliation Commission (NPRC) and other local and national processes.

Specifically, the manual is intended to develop the capacity of members of the PBNZ in their efforts to heal communities devastated by political violence, as well as by future instances of violent conflict, so that peace can be sustained in Zimbabwe. It is therefore a tool to be used by civil society and other development workers to assist communities to draw a line under their past experiences of political violence and rebuild relationships based on peace and development.

The manual uses simplified language necessary for community work and equips the trainer with knowledge and skills, as well as with a variation of methodology, relevant for specific modules so as to save time when preparing for training sessions. At the end of each module, there is a list of references for conducting further research on the concepts discussed, when required. The manual is designed as a total package for fieldwork whose methodology promotes participatory training and facilitation that will capture the participants and keep them engaged, while at the same time leveraging their own existing knowledge to enable them to become part of the community healing process.

www.pbnz.co.zw

www.ijr.org.za