

**DEVELOPING AND SUSTAINING
CONFLICT MANAGEMENT
SYSTEMS
AS INSTRUMENTS OF
GOVERNANCE**

Prepared for

The United Nations

Department of Economic and Social Affairs

Governance and Public Administration Branch

By CDR Associates

and

**A team of African conflict management
consultants**

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United Nations
Department of Economic and Social Affairs
Division for Public Economics and Public Administration
Governance and Public Administration Branch
2 UN Plaza, Rm. 1734
New York, New York 10017
USA
Phone: 212-963-5859
Fax: 212-963-9681
E-mail: rosenblum-kumar@un.org
Website: <http://www.unpan.org>
Webpage: [http://www.unpan.org/technical_](http://www.unpan.org/technical_highlights-conflictresolutionpage.asp)
[highlights-conflictresolutionpage.asp](http://www.unpan.org/technical_highlights-conflictresolutionpage.asp)

CDR Associates
100 Arapahoe Avenue, Suite 12
Boulder, Colorado 80302
USA
Phone: 303/442-7367
Fax: 303/442-7442
E-mail: cdr@mediate.org
Web Site: www.mediate.org

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THE UNITED NATIONS PROJECT ON CAPACITY-BUILDING IN CONFLICT MANAGEMENT

The United Nations Department of Economic and Social Affairs, in cooperation with the UNDP Regional Bureau for Africa, has initiated a region-wide project to enhance conflict management skills in sub-Saharan Africa. The objective of the project is to assist Governments and their civil society partners to strengthen their nation's internal capacities to anticipate and respond to crisis; to work within conflict environments and increase their capacity to diffuse such situations; and to enrich their development practice with conflict resolution tools, techniques and planning mechanisms. To achieve this, the project has collaborated over the past year with a group of African and international conflict transformation specialists to develop intensive participatory workshops that address the following subjects:

- 1) Conflict analysis and early response development;
- 2) Skills development for conflict transformation;
- 3) Conflict-sensitive approaches to development;
- 4) National capacity building in developing and sustaining conflict management systems as instruments of governance.

THE UNITED NATIONS DEPARTMENT OF ECONOMIC AND SOCIAL AFFAIRS

The United Nations Division of Public Economics and Public Administration of the Department of Economic and Social Affairs promotes effective and efficient public sector management, decentralization of decision-making, sound and accountable public financial management, and government interaction with civil society.

In the area of governance and public administration, the United Nations seeks to strengthen the capacity for policy analysis and development and socio-economic development management of developing country governments and countries with economies in transition, at their request. This includes the infrastructure necessary for their institutional and human resources development, as well as implementing relevant commitments agreed upon at major United Nations conferences.

Projects in the area of conflict management capacity building involve strengthening governance institutions, enhancing mechanisms for participation, supporting the development of mediation facilities and other forms of alternative dispute resolution, and providing skills training to enrich national development policy and practice with conflict resolution principles, tools and techniques so as to better harness development as a vehicle for sustainable peace.

The Division addresses numerous public administration issues including

- ◆ Strengthening governance systems and institutions
- ◆ Administrative restructuring
- ◆ Civil service reform
- ◆ Human resources development and public administration training
- ◆ Improving performance of the public sector
- ◆ Increasing public- and private-sector interaction
- ◆ Promoting management innovation
- ◆ Improving the management of development programs
- ◆ Enhancing government legal capacity and strengthening the regulatory framework
- ◆ Resource mobilization
- ◆ Revenue administration
- ◆ Financial management
- ◆ Transparency and accountability through the provision of advisory services
- ◆ Technical assistance

CDR ASSOCIATES

CDR Associates (Collaborative Decision Resources) is an international cooperative decision-making and conflict resolution firm, with offices in Boulder, Colorado, and Washington, D.C., USA. CDR Associates is dedicated to transforming difficult decisions and intractable conflicts into opportunities for creativity, mutual gain, and positive change. We accomplish this goal through professional facilitation/mediation services, consultation, and training.

Founded in 1978, CDR provides professional decision making, organizational consulting, public participation, and conflict management assistance to the public, private, and non-governmental sectors. CDR staff have worked in over twenty-five countries in Africa, Asia, the Middle East, Central and South America, Western, Central and Eastern Europe, and the Oceania-Pacific region to promote effective collaborative decision making between diverse parties.

CDR assists people to design and implement situation-specific and culturally appropriate negotiations, collaborative problem solving, public participation/planning, and dispute resolution initiatives. CDR also helps design and implement democratic decision-making and conflict management systems. CDR has worked on formal Track I government-to-government initiatives, as well as Track II interactions between government agencies, the private sector, and non-governmental organizations. Substantive areas of specialization include judicial and agency systems design; inter-ethnic conflict management; environmental, water, land-use, and endangered species issues; socio-economic development; and historic preservation.

African Conflict Management Consultants

The United Nations assembled a team of internationally recognized consultants from Africa and other countries to develop the series of seminars on Capacity Building in Conflict Management. CDR Associates coordinated the overall development of the seminar on Developing and Sustaining Conflict Management Systems as Instruments and Governance. Governance and conflict management/transformation experts involved on the agenda design team included: Christopher Moore, CDR Associates, USA; Dekha Ibrahim Abdi, Responding to Conflict, Kenya; Cathy Constantino, conflict management systems consultant, USA; Thelma Ekiyor, Connect Synergy, Nigeria; Tarsis Kabwegyere, Special Presidential Envoy in the Great Lakes Region, Uganda; and Sam Amoo, Peace for Development, United Nations Development Programme, Ethiopia.

PREFACE

This workshop and accompanying manual were developed by CDR Associates, an international collaborative decision-making and conflict resolution firm, in collaboration with a team of African conflict management consultants assembled by the United Nations, Department of Economic and Social Affairs, Governance and Public Administration Branch. The team met for a week in Kampala, Uganda to design the course and outline materials that would need to be developed.

The course and associated materials are resources to design and implement new or improved governance and dispute resolution systems. The content is based on over twenty years of experience in designing and implementing collaborative decision-making, problem-solving and conflict management procedures and systems in over twenty-five countries in Africa, Asia, Eastern Europe, Central America, North America, and the Oceania-Pacific.

While the facilitators or trainers' presentations will often follow the outline and flow of the resource manual, this is not always possible. New knowledge and ways of presenting material are being developed constantly. This fact often results in changes in the sequencing and data presented. The resource manual, however, remains the foundation from which the facilitators and trainers construct lectures and exercises. We encourage you to use the resource manual as a learning tool in the workshop and a refresher later on when you are preparing decision-making or conflict management activities.

All knowledge is socially produced, since it is the result of interaction and discussion. This resource manual is no exception. It is the result of the work and thinking of many designers of collaborative decision making and dispute resolution systems from many different countries.

We hope that you will enjoy the workshop and will learn a variety of new ideas and skills that will enhance your decision-making and problem-solving skills, and help build more effective systems. We look forward to your feedback about the program and hope for an ongoing relationship as colleagues in the field of conflict management.

**CDR Associates, the African conflict management consultants,
UNDP, and UN Department of Economic and Social Affairs**

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PROGRAMME GOALS

Through this workshop, participants will:

- ◆ Identify important conflicts and disputes that are causing social discord in the participants' area of focus, organization(s), work environment, or communities;
- ◆ Gain familiarity with a variety of methods of resolving conflicts;
- ◆ Gain a basic understanding of systems in general and conflict management systems in particular;
- ◆ Gain an understanding of the role of conflict management systems in governance;
- ◆ Analyze at least one existing formal or informal conflict management system in their context;
- ◆ Develop initial proposals for improving existing conflict management systems or for creating new systems; and
- ◆ Outline the steps necessary for implementation of proposed new/improved systems.

DEVELOPING AND SUSTAINING EFFECTIVE CONFLICT MANAGEMENT SYSTEMS AS INSTRUMENTS OF GOVERNANCE

Agenda¹

Day I **8:30 am–5:30 pm**

TIME ALLOCATION	CONTENT/SKILL FOCUS	SEMINAR APPROACH	DESCRIPTION
1.25 hrs. 8:30–9:45	Welcome, introductions and overview	Trainer presentation Personal sharing in dyads, then share with whole group	After introductions by program sponsor and trainers, participants will be asked to share something about their professional and personal background, and describe a first-hand personal experience that illustrates good governance
1.5 hrs. 9:45–11:15	Governance, Good Governance and Poor Governance	Presentation and plenary discussion	Presentation of a Governance Continuum Tool Participants will be asked to define governance and identify what constitutes good governance and poor governance
0.25 hr. 11:15–11:30	Break		
1 hr. 11:30–12:30	Kinds of conflicts in participants' countries, sectors, or communities	Individual written exercise, plenary exercise, and plenary debrief	Participants will be asked to identify what kinds of significant conflicts or disputes are present in governance in your country, sector, or community?

¹ This agenda estimates how long each component may take and how the agenda might be structured. If participants want to change start or ending times, work in evenings, or expand or contract the number of days the workshop is conducted, this can be accommodated.

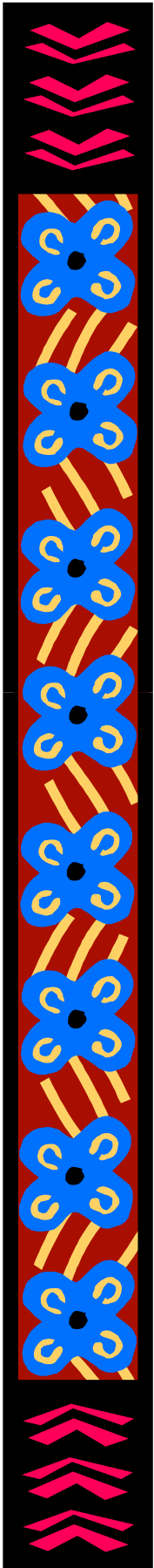
1.5 hrs. 12:30–2:00	Lunch		
1.5 hrs. 2:00–3:30	How these conflicts are currently handled	Small group work and plenary debrief	Trainers will present a tool for analyzing approaches and procedures for handling conflicts/disputes Participants will be asked to apply this tool to conflicts previously identified
0.25 hr. 3:30–3:45	Break		
1.5 hrs. 3:45–5:15	Conflict management systems	Trainer presentation Small group work Plenary debrief & discussion	Trainers will describe examples of African conflict management systems in the context of governance Trainers will overview some characteristics of systems Participants will be asked to identify examples of other conflict management systems
15 min.	Feedback on Day I	Participants share	Participants will be asked to comment on what was effective during the workshop and what might be done differently A case study will be distributed for participants to read in the evening

Day II**8:30 am–5:30 pm**

TIME ALLOCATION	CONTENT/SKILL FOCUS	LEARNING METHODOLOGY	DESCRIPTION
0.75 hr. 8:30–9:15	Review of key concepts from Day I and agenda for Day II	Trainer presentation; question and answer	After trainers recap key concepts, participants will be asked for insights gained in the previous day
1.5 hrs. 9:15–10:45	Assessment of system effectiveness	Small group work and plenary debrief	Trainers will present a System Effectiveness Assessment tool Participants will be asked to apply this tool to selected conflict management systems
0.25 hr. 10:45–11:00	Break		
1.5 hrs. 11:00–12:30	Case study: Handling a dispute	Plenary discussion, small group work, and plenary debrief	Participants will be asked to imagine and discuss likely public positions taken by the parties in the case study, and to determine what would be the most likely outcome of the dispute and the method of resolution used
1.5 hrs. 12:30–2:00	Lunch		
1.5 hrs. 2:00–3:30	Shift from handling a dispute to developing a system	Plenary discussion Small group work	As a full group, participants will analyze the case study further Based on this discussion, participants will be asked to develop recommendations for new approaches and procedures to address identified dispute and similar ones in the future
0.25 hr. 3:30–3:45	Break		
1.5 hrs. 3:45–5:15	Application of concepts to systems identified on Day I	Small group work and plenary debrief	Participants will be asked to discuss changes that could or should be made to the conflict management systems identified on Day I
0.25 hr. 5:15–5:30	Feedback on Day II	Participant sharing	Participants will be asked to comment on what was effective during the workshop and what might be done differently

Day III**8:30 am–5:00 pm**

TIME ALLOCATION	CONTENT/SKILL FOCUS	LEARNING METHODOLOGY	DESCRIPTION
0.75 hr. 8:30–9:15	Review of key concepts from Day I and agenda for Day II	Trainer presentation and plenary discussion	Participants will be asked for insights gained in the previous day
0.5 hr. 9:15–9:45	Application of concepts to systems identified on Day I, cont'd.	Plenary debrief, cont'd.	Previous afternoon's activity will be finished
0.25 hr. 9:45–10:00	Break		
1.5 hrs. 10:00–11:30	Determining what is needed to make changes	Small-group work plenary debrief	Participants will be asked to identify forces that will promote change and those that will oppose it Discussion will focus on what can be done to limit impacts of negatives and reinforce positives
1 hr. 11:30–12:30	Targeting conflicts and systems for change	Small group work and plenary debrief and discussion	Participants will be asked to discuss in small groups the range of conflicts/disputes and existing or potential systems, and select key ones that should be examined and possibly changed.
1.5 hrs. 12:30–2:00	Lunch		
1.25 hrs. 2:00–3:15	Next steps and follow-up	Plenary discussion	Participants will be asked to focus on conflicts/systems selected before lunch, and consider implementation details and personal commitments they can make to promote system change
0.25 hr. 3:15–3:30	Break		
1.5 hrs. 3:30–5:00	Summary of learnings and insights	Participant sharing	Participants will be asked to share key insights and comments on the workshop.



GOVERNANCE

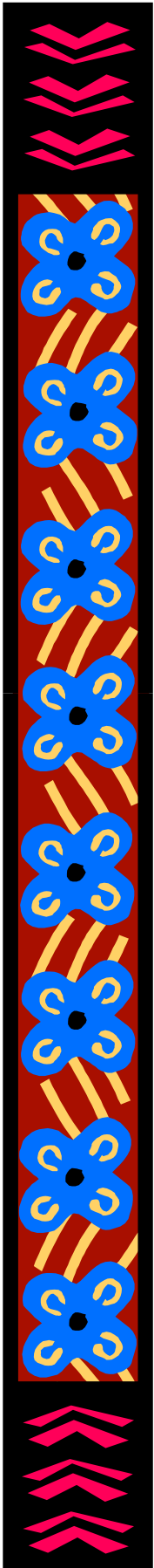
WHAT IS GOVERNANCE?

What is good governance? (List terms that help define the concept, or qualities)	What produces poor governance? (List characteristics, qualities, or actions)	What produces good Governance? (List characteristics, qualities or actions)

**WHAT CONFLICTS OR DISPUTES ARE OCCURRING
IN THE GOVERNANCE OF YOUR COUNTRY,
SECTOR OR COMMUNITY?**

1) List conflicts or disputes

2) Do these conflicts or disputes fall into any categories or types? [For example: access to justice, decision making (executive, legislative, judicial), land, natural resource, inter-ethnic, inter-religious, etc.]

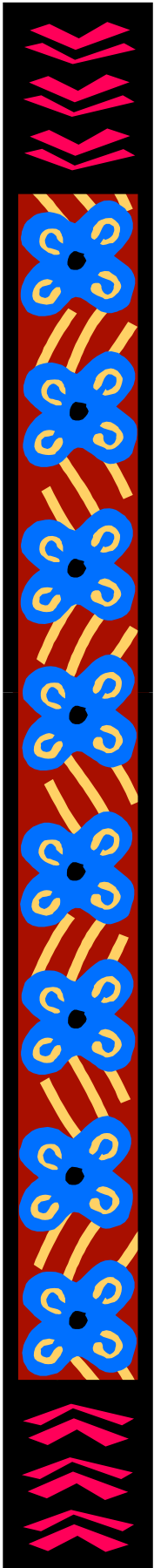


**RANGE OF APPROACHES
AND PROCEDURES
CURRENTLY BEING USED
TO ADDRESS AND RESOLVE
CONFLICTS**

RANGE OF APPROACHES AND PROCEDURES CURRENTLY BEING USED TO ADDRESS AND RESOLVE CONFLICTS

Identify some of the approaches or procedures that are commonly used in the arena that you have selected to analyze, and answer the following questions about them.

Approaches and procedures	What values support these approaches and procedures?	What instruments support these approaches and procedures? (roles, rules, institutions, etc.)	What challenges or problems do these approaches or procedures pose to the society, sector, or community?	How sustainable are these approaches and procedures and what are their long-term impacts on participants and the sector?



**GOVERNANCE AND
CONFLICT/DISPUTE
RESOLUTION SYSTEMS**

WHAT IS A “SYSTEM”?

“A system is an organized method or procedure for accomplishing something”. A system is “a set of interrelated parts, working independently and jointly, in pursuit of common objectives of the whole, within a complex environment” (Shrode, p. 122).

- Root: *systema* (Greek)—“whole compounded of several parts”
- “Any structure that exhibits order and pattern.” (Boulding, p.9)
- Consists of two or more parts that interact or are functionally related
- Depends somewhat on observer perspective

WHAT IS NOT A SYSTEM?

- Items that are not in contact and have no logical connection
- Lumps, heaps (Khun, pp. 28-29)

TYPES OF SYSTEMS

- Physical systems
- Biological/living systems
- Social systems
- Mechanical systems
- Organizational systems
- Decision making systems
- Dispute/conflict resolution systems

SIX PROPERTIES OF SYSTEMS (Shrode pp. 124-132):

- Purposive behavior— The purpose of any system is to create value by utilizing resources
- Wholism— The whole is greater than the sum of the parts—synergy
- Openness— Systems interact with their environments
- Transformation— Systems create value by transforming resources into outputs to accomplish its purposes
- Interrelatedness— Internal parts of a system interact with each other and are interdependent on each other
- Control mechanism— The ability of a system to utilize feedback about internal and external conditions and to adapt in a way that achieves the desired system purpose

A SYSTEMS APPROACH

A systems approach involves seeing a problem or a conflict as a system or part of a system, and designing and developing organized systemic approaches, as opposed to a one time problem-solving or dispute resolution initiative, to address it.

THIS SEMINAR FOCUSES ON THE DESIGN OF SYSTEMS FOR RESOLVING DISPUTES OR CONFLICTS

- Between individuals and groups
- Within organizations
- Between organizations
- Between organizations and external communities

THREE TYPES OF GOVERNANCE AND DISPUTE RESOLUTION SYSTEMS

1) Organizational networks that form governance and/or conflict/dispute resolution systems

- ◆ A collection of informally or formally coordinated and/or linked institutions or organizations that help a society or sector of a society address issues or conflicts
- ◆ May include government agencies, non-governmental organizations (NGOs), private entities (companies or corporations), international organizations, or a combination of these.
- ◆ Handle issues or disputes where organizations have overlapping jurisdictions or interests, or on which cooperation is needed.
- ◆ May include a preventative focus with components to address latent or emerging conflicts, and components to address resolve manifest conflicts/disputes

Examples: Links between executive, legislative and judicial branches in governance; links between NGO's, police and courts to help prevent and address community conflicts; links between a government labor mediation organization, department of labor, labor unions and management to address and resolve labor disputes; a loose association of NGO's who are working on ethnic conflict issues

2) Institutional governance/dispute resolution systems

- ◆ A collection of informally or formally coordinated and/or linked units in an organization that help it and its members address common issues or conflicts
- ◆ Typically handle recurring issues arising from, for example, members of the public served by an agency, employees, or customers.
- ◆ May include a governance or preventative focus with components to address latent or emerging conflicts, and components to address resolve manifest conflicts/disputes

Examples: Organizations and component systems to involve members in governance issues such as labor-management councils or Quality Circles; organizations and component systems established to specifically address and resolve labor, land, ethnic, environmental, or other public disputes; internal organizational communication, grievance or complaint systems designed to address and resolve personnel or intergroup issues or disputes

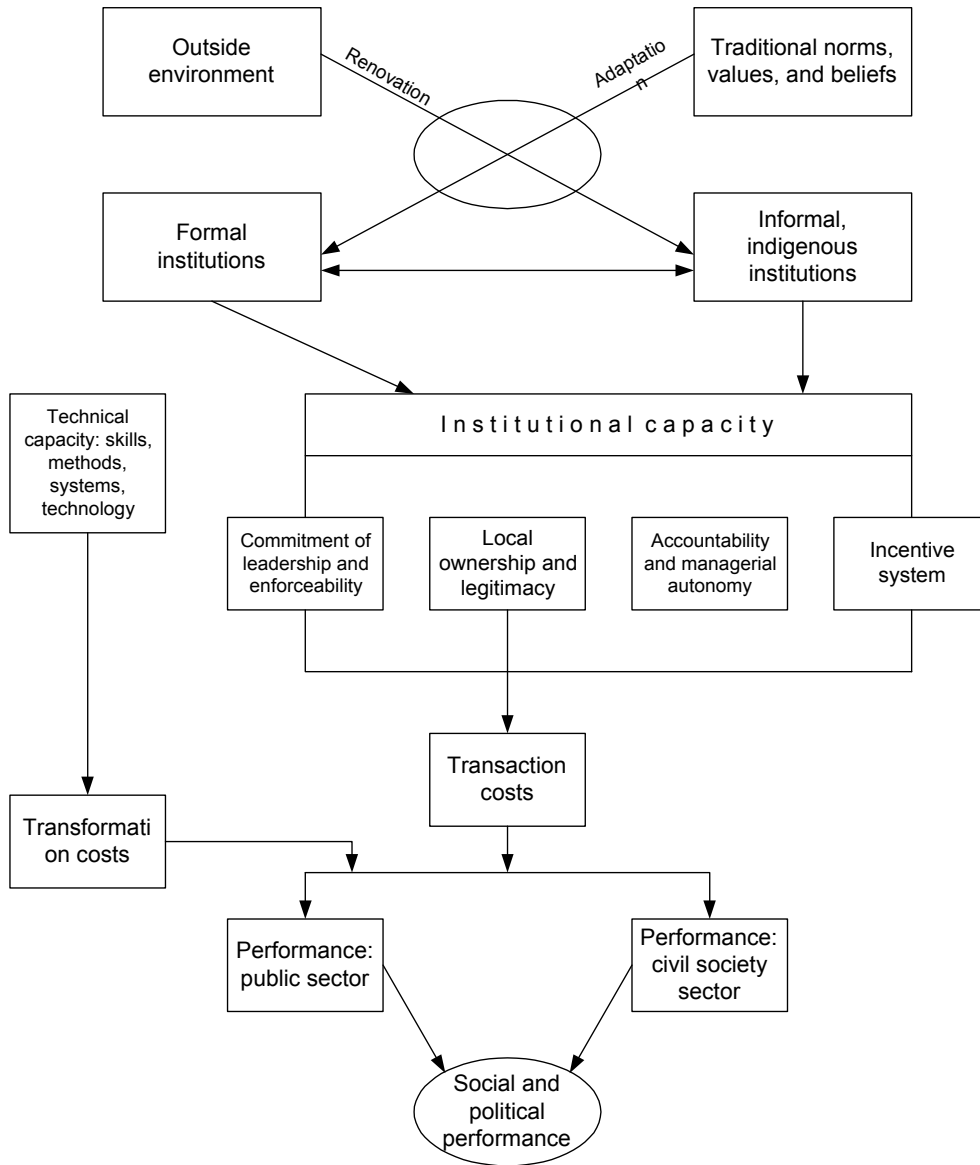
3) A network of individual social leaders who act as dispute resolvers

- ◆ A collection of coordinated and/or linked individuals who help people in organizations, a community or a society to address common issues or conflicts
- ◆ May be formal or informal—either formal panels of officials or specially certified neutrals, or more informal networks of people who have earned status as informal leaders in their communities

Examples: Informal networks of current or past political leaders or elder statesmen, networks of religious leaders or respected elders, networks of women

DEVELOPING, INTEGRATING AND RECONCILING FORMAL AND INFORMAL SYSTEMS

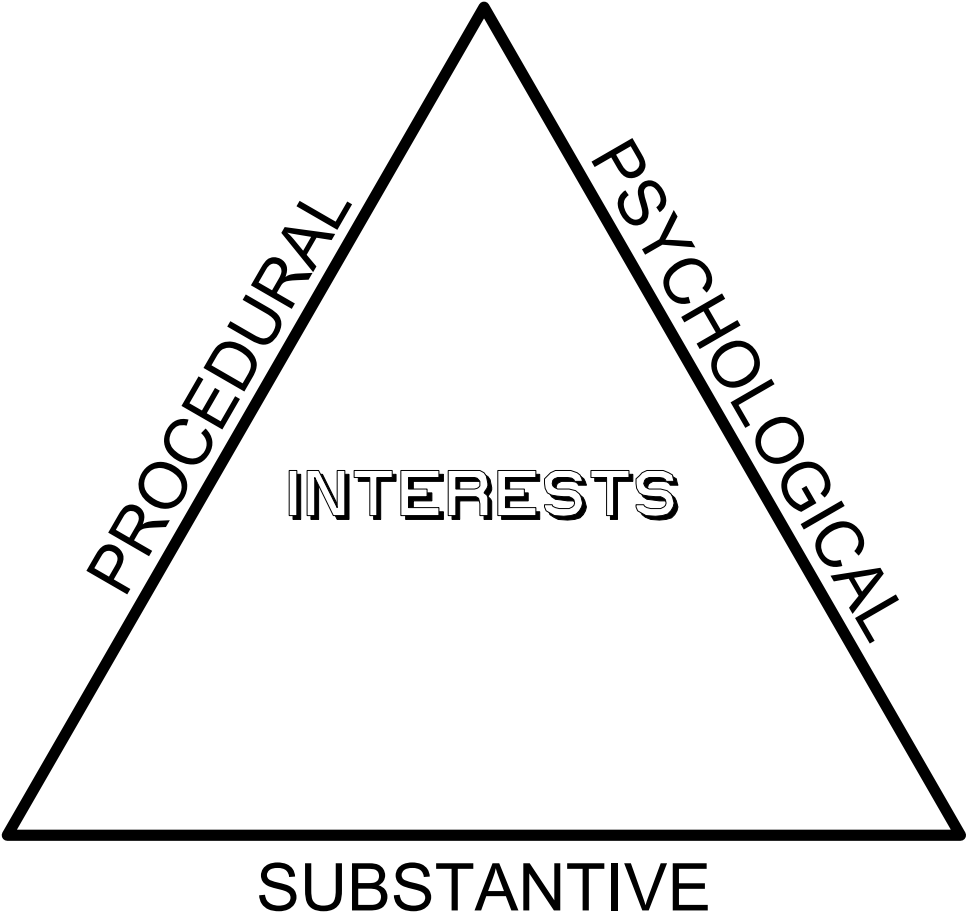
INSTITUTIONAL RECONCILIATION AND PERFORMANCE



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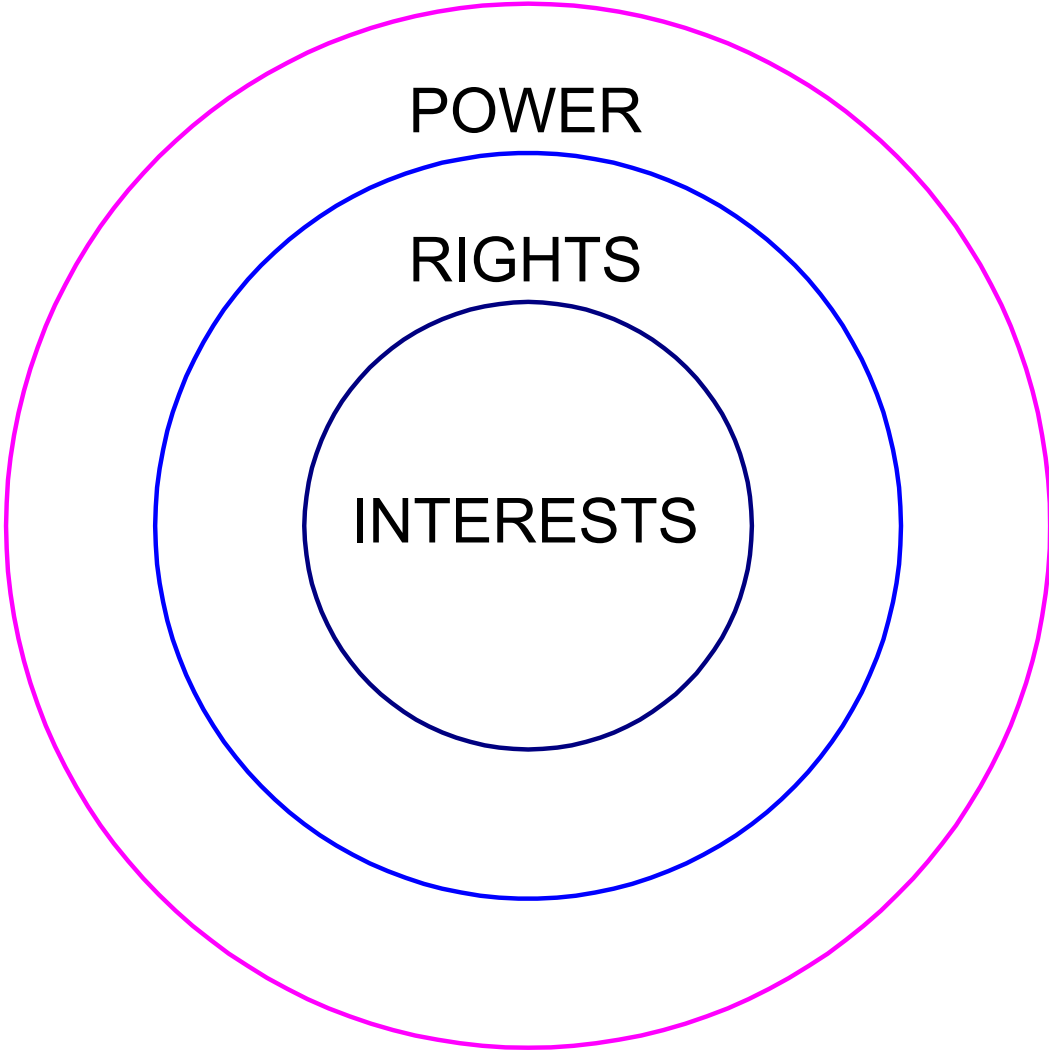
² Adapted from: Mamadou Dia. *Africa's Management in the 1990's and Beyond: Reconciling Indigenous and Transplanted Institutions*. Washington DC: World Bank, 1996.

TRIANGLE OF SATISFACTION



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POWER/RIGHTS/AND INTERESTS FRAMEWORK

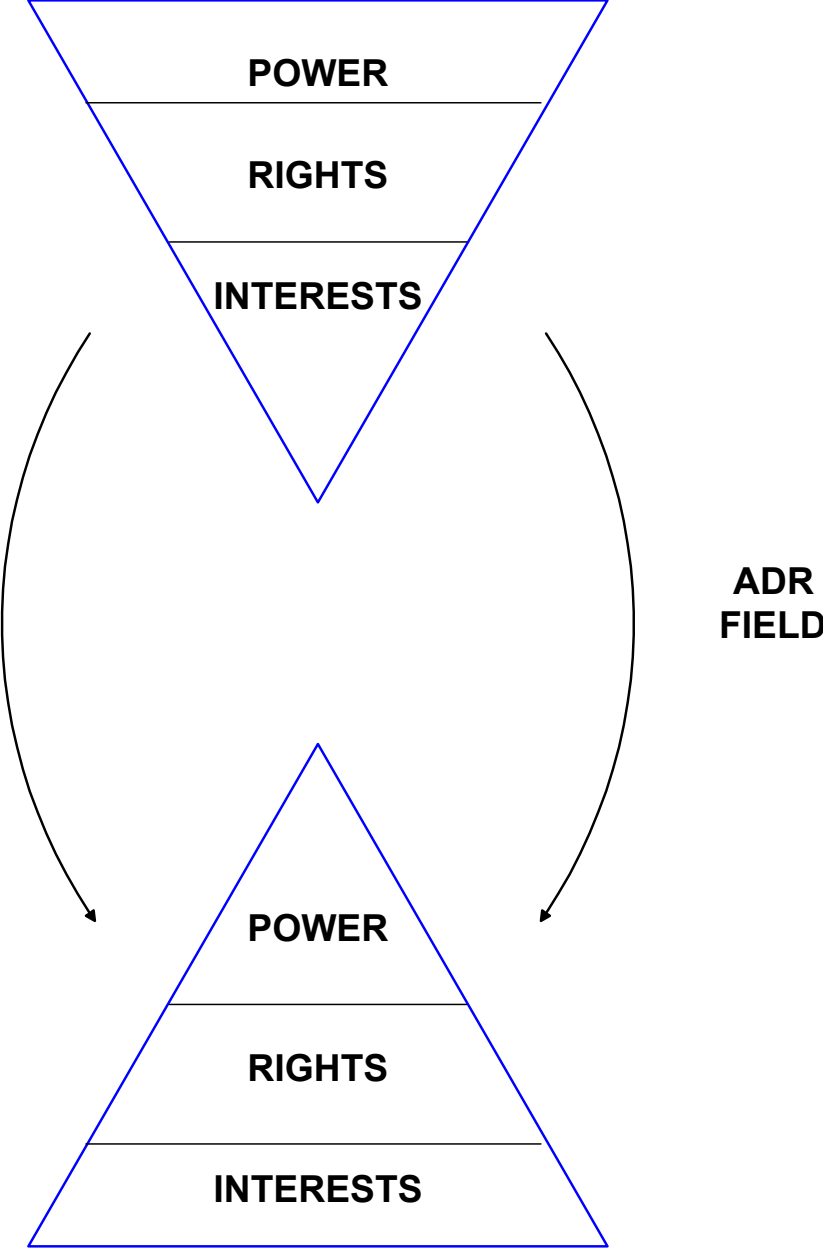


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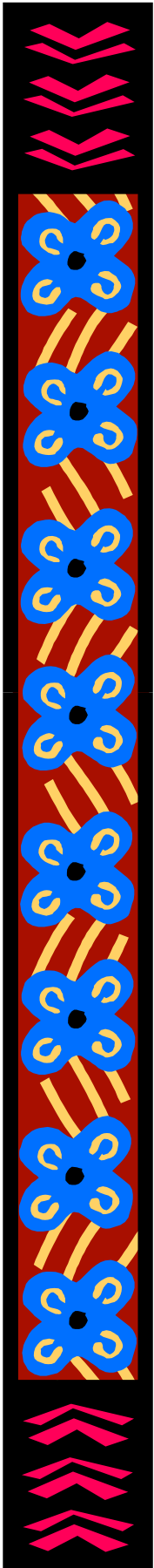
³ William L. Ury, Joanne M. Brodt, and Stephen B. Goldberg, *Designing Systems to Cut the Costs & Conflicts*. San Francisco, CA: Jossey-Bass Inc. 1988. p. 19.

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POWER/RIGHTS/INTERESTS FRAMEWORK⁴



⁴ Based on: William L. Ury, Joanne M. Brolt, and Stephen B. Goldberg., *Designing Systems to Cut the Costs & Conflicts*. San Francisco, CA: Jossey-Bass Inc. 1988. p. 19.



**ANALYZING EXISTING FORMAL
AND INFORMAL CONFLICT
MANAGEMENT SYSTEMS**

SYSTEMS IDENTIFICATION EXERCISE

In the following exercise, you will be identifying two systems related to governance that help manage or resolve conflicts or disputes. Read the questions, reflect upon them, and fill out the attached worksheet.

- 1) Identify two separate conflict or dispute management systems that you are familiar with in your country, sector or community. (One of them should be an example from formal governance, and the second an illustration of a system in the informal, traditional or community sector.)
- 2) Who are the people involved? (Parties, administrators/coordinators, third parties who help in some way, etc.) What formal or informal roles do they play and what are they expected to or actually do?
- 3) Why do people choose to use or not use this system?
- 4) What procedures or steps are currently being used, or have been used effectively in the past, to help parties manage, resolve or transform their conflicts?
- 5) What rules, either formal or informal guide the people or procedures?
- 6) How is a conclusion to the conflict or dispute ultimately reached?
- 7) What kinds of settlements, agreements or outcomes result from the use of the procedures? (For example, avoidance, win-lose, compromise, accommodation (giving in for the sake of the relationship or in exchange for some benefit to be received in the future), or solutions with mutual gain or benefits that are supported or accepted by all involved.)
- 8) How satisfactory is the process and outcome to the people who are involved and where appropriate the country, sector or community?

SYSTEM IDENTIFICATION EXERCISE CHART

(Formal System)

<p>Describe the system And its purpose/goals</p>	
<p>People involved (Parties and conflict/dispute resolvers)</p>	
<p>Why do people choose To use or not use this System? (Positive/negative reasons or motivations)</p>	
<p>Procedures or steps in resolution process (Please list)</p>	

Rules, either formal or informal, that guide people or procedures	
How is a conclusion to the conflict or dispute ultimately reached?	
Kinds of settlements, agreements or outcomes result from the use of the procedures?	
How satisfactory is the process and outcome to the people who are involved?	

SYSTEM IDENTIFICATION EXERCISE CHART

(Informal/Traditional System)

<p>Describe the system And its purpose/goals</p>	
<p>People involved</p>	
<p>Why do people choose To use or not use this System?</p>	
<p>Procedures or steps in resolution process</p>	

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SYSTEMS EFFECTIVENESS ASSESSMENT TOOL

In this exercise, you will assess the effectiveness of the formal and informal/traditional systems that you have selected. Consider the two systems and fill out the chart below.

Formal System	Informal System
Strengths/Benefits	Strengths/Benefits
Are there Links to an Informal System? (If so, do they function well/not well?)	Are there Links to a Formal System? (If so, do they function well/not well?)
What is Working in the System?	What is Working in the System?
Why?	Why?

Costs/Weaknesses	Costs/Weaknesses
What is not Working in the System?	What is not Working in the System?
Why?	Why?

Stop Here. You will continue on the next page at a later time.

**What needs to be Changed?
(Enhanced, modified, added, dropped)**

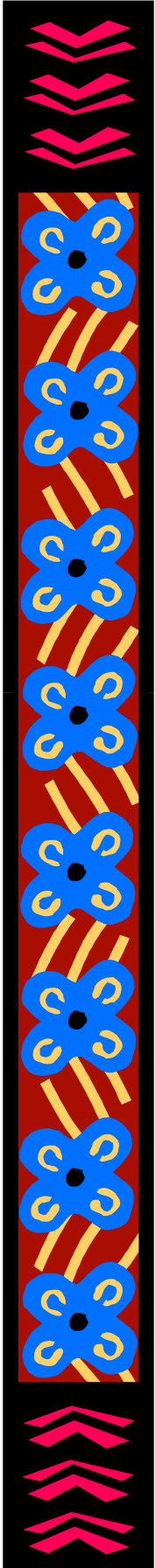
**What needs to be Changed?
(Enhanced, modified, added, dropped)**

**What Might be First Steps to Change the
System?**

**What Might be First Steps to Change the
System?**

FORCE FIELD ANALYSIS ON FORCES AND FACTORS FOR AND AGAINST SYSTEM CHANGE

Forces promoting system change or a new system 	Forces opposing system change or a new system 



**APPLICATION TO A CASE:
A Conflict Management Systems
Design Exercise**

PRINCIPLES OF COLLABORATIVE DECISION MAKING, CONFLICT MANAGEMENT AND DISPUTE SYSTEM DESIGN

Systems design is an emerging field, and the fundamental principles and procedures that characterize it are still in a very formative stage. Nevertheless, several key principles have emerged as keys to effective dispute system design.

1. **An effective collaborative decision making, conflict management or dispute system design process views all organizations or communities as systems.** By taking a systems approach a fuller understanding of what kind of interventions are appropriate can be achieved. Some of the essential systems concepts that a dispute system design process should incorporate are:

All parts of a system interact. A change in one part of the system will have ramifications throughout the system. The most productive way of effecting systems change generally involves picking a key point of intervention within a system. A well conceived change at a key point within a system can force the whole system to reorganize in a more productive manner. As an example, in some school systems, it may be easier to change the way disputes are handled on certain key issues such as discipline of students or hiring and promotion decisions than to try and effect a change in decision making in all regards. If the right point of intervention is chosen, then the system as a whole may change in a productive way.

Systems seek stability (homeostasis). Once an equilibrium is reached, even an unhealthy or dysfunctional one, systems will have a natural tendency to resist change. Therefore, it takes a considerable amount of energy or a significant reason for a system to change. A good idea is not enough. It is key for systems designers to consider what is the source of the change motivation, where does the energy necessary to effect change come from, and how can the culture of the system itself be utilized in support of a change effort. In general, some sort of new sub-system is usually necessary to effect significant changes within a system.

A counterpoint to the search for stability is the need of all systems for an ongoing input of energy. Systems are not self-contained, they are constantly changing, and they require energy input and maintenance to function. Sometimes this energy input takes the form of conflict. No system of dispute resolution can survive without an ongoing process of input.

Energy travels within a system and may get expressed far from its source. The fact that disputes are erupting in one part of a system, for example, or that dissatisfaction is voiced in a particular area, does not necessarily mean that the essential problem to resolve resides in that area.

Systems strive for self-preservation. This can be a motivation for change or a source of resistance to it. If the system's self-preserving mechanisms are too rigid, this very tendency for self-preservation can become the source of system deterioration. On the other hand, this tendency can be the motivating force that overcomes a system's resistance to change.

2. **An effective collaborative decision making, conflict management or dispute resolution system emphasizes an integrative and interest-based approach to dispute resolution.** The goal should be to maximize the extent to which issues are addressed, or conflicts or disputes resolved, by satisfying the essential interests of the parties involved. Such resolutions should occur within a framework that preserves and protects the key rights of all participants. Moreover, resolution should also be the result of a creative approach to understanding and addressing the legitimate interests of all participants.

Furthermore, in most situations, the task that should be posed to parties is how to increase the degree to which everyone's needs are met rather than how to obtain the maximum amount of available benefits for themselves. In the end, both the integrative and distributive needs of parties will normally have to be addressed by a dispute system, but it is critical to have the system reinforce and nurture win/win resolutions.

3. **When interest-based decision-making procedures do not work or are inappropriate, it is important to develop rights-based procedures that are flexible, minimize the damage to relationships, and are relatively inexpensive.** These rights-based alternatives should continue to take into consideration, as much as possible, the interests of the parties involved. Too often in conflict situations, when mediation or negotiation breaks down, the only alternatives available to parties are a power struggle (e.g., a strike) or an extremely adversarial rights-based approach (e.g., litigation). Lower cost rights-based alternatives such as arbitration or summary jury trials can often be appropriately employed, and designed in a way to encourage an ongoing view of the parties' significant interests. Then, it is more likely that relationships can be preserved, and conflicts will not unduly drain personal and institutional resources.
4. **To the greatest extent possible, issues should be resolved by the parties who are affected.** This usually means some form of negotiation or cooperative decision-making process, assisted by a third party when necessary. If parties can resolve conflicts without outside intervention and through the use of the natural systems and procedures that they normally come into contact with, then there is a much greater chance that the conflict will not be "pathologized" or the parties will not become stigmatized. The first goal of outside intervention should be to empower the parties to solve their own problems in an

integrative manner. The second goal should be to protect parties from a fruitless and negative effort at resolution of a problem that they are unable to tackle.

5. **Procedures that are used when parties cannot solve problems for themselves in an interest-based manner should allow opportunities for participants to resume a more collaborative procedure when they are able.** Too often, when a negotiation process fails, the momentum of subsequent dispute resolution procedures makes it impossible for parties to return to an integrative process, even when they might otherwise be able to do so. Once an informal conference process has failed in a grievance procedure, for example, the subsequent hearing process often makes it impossible for parties to return to a negotiation process, even when they might later be ready to do so because of changing circumstances, perceptions, or emotions.
6. **The design process should reflect the design goal and change must generally occur from within an organization's or community's culture.** The contradiction of a hierarchically imposed directive to engage in participatory decision-making processes is a struggle with which many American organizations are struggling today. In most situations, the design of a dispute resolution system must be undertaken in a spirit that reflects the values and goals that are motivating the change. This does not mean that there is no place for leadership or that the impetus or energy for change cannot be derived from the top levels of the organization. It does mean that this is seldom enough. It is usually necessary to create or empower a change system that reflects the culture of the community or institution involved. This change system must also involve key participants and be based on the values inherent in collaborative problem solving.
7. **Conflicts are to be valued and honored, and at the same time prevention is more powerful than intervention.** The purpose of dispute systems design is not to suppress conflict since conflict is viewed as inevitable and as a potential source of creative change. Instead the purpose is to provide mechanisms for the effective expression and handling of conflicts. On the other hand, many conflicts can be avoided by anticipating their likelihood and dealing with the issues involved before they become conflicts. There is a significant difference between conflict avoidance through anticipation and conflict suppression.
8. **Collaborative decision-making, conflict management and dispute systems design should involve a differential diagnosis process. There is no one procedure appropriate for all conflicts in a system.** Some conflicts are better handled by immediate referral to a third party, others can be handled by direct negotiations.

Not all conflicts are outcome or issue based. Sometimes a long standing relationship problem takes on the guise of a dispute over a particular issue or decision. While it is sometimes necessary to deal with that issue, it is also possible that an issue based approach will completely overlook the real task to be accomplished. Dispute systems should incorporate some evaluative process for deciding on which issues should be

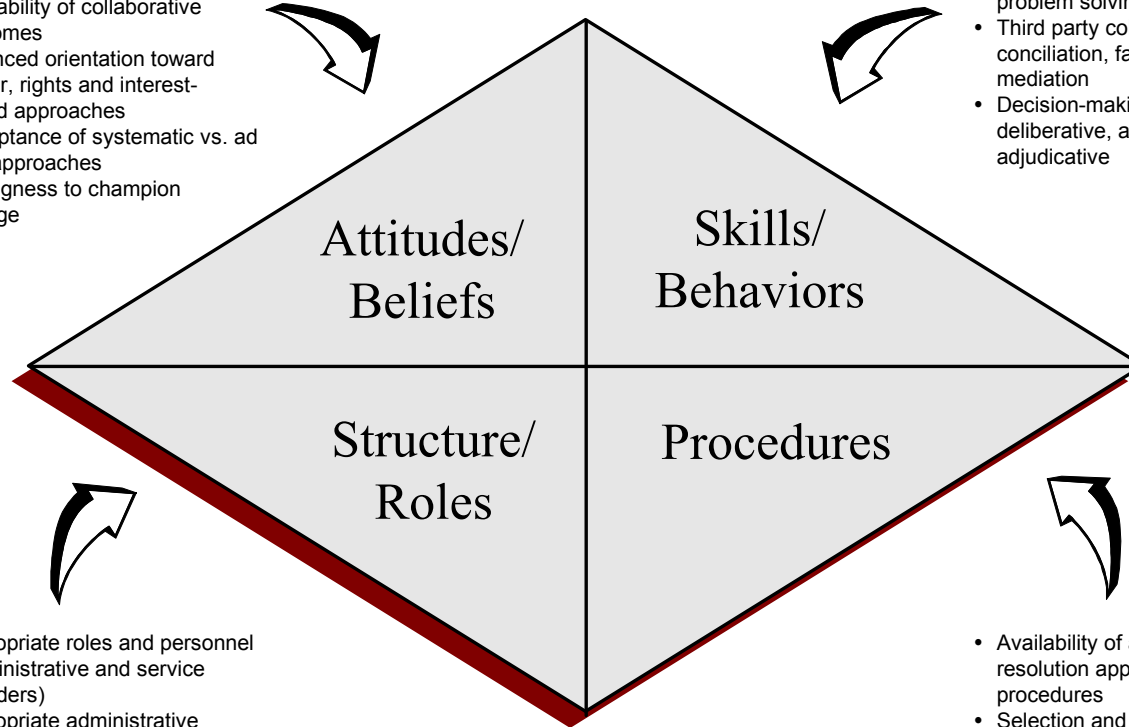
addressed and through what mechanism.

9. **All collaborative decision making, conflict management or dispute resolution systems require maintenance, feedback, reevaluation, and ongoing care.** There is no such thing as a perfect system. It is seldom the case that an entire dispute system is introduced in one process. Dispute systems take a while to develop and must be changed and refined based on the experience of participants if they are to be effective in meeting the needs of the community or institution.

ELEMENTS OF A CONFLICT/ DISPUTE RESOLUTION SYSTEM

- Belief in the possibility/
desirability of
- resolving conflict
- Tolerance and respect, if not
acceptance, of others and their
ideas
- Value of improved relationships
- Belief in the feasibility/
desirability of collaborative
outcomes
- Balanced orientation toward
power, rights and interest-
based approaches
- Acceptance of systematic vs. ad
hoc approaches
- Willingness to champion
change

- Communications behaviors and
skills
- Situation assessment and
conflict analysis skills
- Resolution strategy design skills
- Advocacy skills - collaborative
problem solving and negotiation
- Third party collaborative skills -
conciliation, facilitation, and
mediation
- Decision-making skills -
deliberative, administrative, and
adjudicative



- Appropriate roles and personnel
(administrative and service
providers)
- Appropriate administrative
procedures and rules
- Appropriate decision-making
systems
- Appropriate institutional
arrangements and structures
- Appropriate resource and
resource allocation systems

- Availability of a range of
resolution approaches and
procedures
- Selection and implementation
processes for appropriate
procedures
- Effective implementation of
individual resolution steps and
complete procedures
- Effective implementation of
appropriate sequences of
procedures

HOW CONFLICTS OR DISPUTES ARE HANDLED: A CONTINUUM OF PEACEKEEPING, PEACEMAKING, AND PEACEBUILDING PROCEDURES AND ROLES

		PEACEKEEPING	PEACEMAKING				PEACEBUILDING	
COOPERATIVE DECISION MAKING	ADVOCACY ASSISTANCE	THIRD PARTY CONFLICT REGULATION	THIRD PARTY ASSISTANCE WITH NEGOTIATIONS OR COOPERATIVE PROBLEM SOLVING			THIRD PARTY ADVICE	THIRD PARTY DECISION	CONCILIATION, DEVELOPMENT, AND DECISION MAKING
Parties Are Unassisted	Advocacy Assistance	Assistance to Limit Violence or Destructive Conflict	Relationship Establishing and Building Assistance	Procedural Assistance	Substantive Assistance	Specific Non-Binding Advice	Binding Decision	Democratic Group Processes
<ul style="list-style-type: none"> • Informal Talk/ Discussions • Conciliation • Information Exchange Meetings • Cooperative/ Collaborative Problem Solving • Negotiations • Rituals that Result in Decisions 	<ul style="list-style-type: none"> • Friend/ Associate • Surrogate Speaker or Advocate • Lawyer 	<ul style="list-style-type: none"> • Monitoring • Neighborhood Watch Teams • Nonviolent Peacekeeping • Community Policing • Traditional Policing • Military Peacekeeping • Rumor Control Mechanisms • Mechanical Truce Mechanisms 	<ul style="list-style-type: none"> • Introductions • Convening • Message Carrying • Protocol Advice (protocol officer) • Counseling • Conciliation • Third Party Consultation (relationship consultant) • Spiritual Advisor (religious leader) • Team Building/ Partnering (process consultant) 	<ul style="list-style-type: none"> • Coaching (process consultant) • Training • Facilitation • Mediation • Brokering • Middleman • Ombudsman • Chairperson 	<ul style="list-style-type: none"> • Testimony (witness) • Expert opinion • Data Collection • Fact Finding • Advisory Mediation • Disputes Panel • Mini-Trial • Settlement Conference (judge/ magistrate/ hearing officer) 	<ul style="list-style-type: none"> • Advice From Respected Friend, Associate, Leader or Elder • Non-Binding Arbitration • Summary Jury Trial • Council Meeting 	<ul style="list-style-type: none"> • Binding Arbitration • Med-Arb • Mediation-then-Arbitration • Disputes Panels/ Councils • Private Courts • Administrative Hearings • Judicial Decision • Jury Decision 	<ul style="list-style-type: none"> • Structured Facilitated Conciliation Meetings • Negotiated Economic Development Forums • Democratic (adversarial and consensual) Decision-Making Procedures and Structures (committees, legislatures)

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LEVELS AND TYPES OF INTERVENTIONS INTO DISPUTES OR SYSTEMS

- ◆ **Process design intervention** – Changing a process component or a total process to accomplish a goal, such as adding interest-based negotiation to resolve a problem or conflict
- ◆ **Single Case Focus** – Resolving a single dispute that will have impacts or ramifications, or create a precedent, on the way other similar disputes will be addressed
- ◆ **Fine Tune an Existing System** – Making modifications to an existing system, such as adding information exchange or interest-based voluntary dispute resolution components
- ◆ **Comprehensive Design/Redesign** – Significant design or redesign of multiple aspects of an existing system that results in additions, modifications, or elimination of existing approaches or procedures to managing differences or resolving disputes
- ◆ **Implementation** – Assisting in developing or improving some aspect of a dispute resolution system, such as training internal problem-solvers or intermediaries
- ◆ **“Cathedral/Mosque”** – Developing a comprehensive and totally new dispute resolution system

COMMON PITFALLS IN DISPUTE RESOLUTION SYSTEM DESIGN

Designing a whole system for merely one dispute. Systems are generally appropriate when the type of dispute (or a range of types) are repeated regularly. Process design for a single dispute (even if it is complex) is not the same as development of a system for handling multiple disputes over time.

Too much bureaucracy. At times system designers get carried away and develop burdensome requirements for gaining access to the system, reporting, appealing to the next level, etc. And the system may also demand significant human and financial resources. A good system will include only sufficient procedures and resources to get the job done.

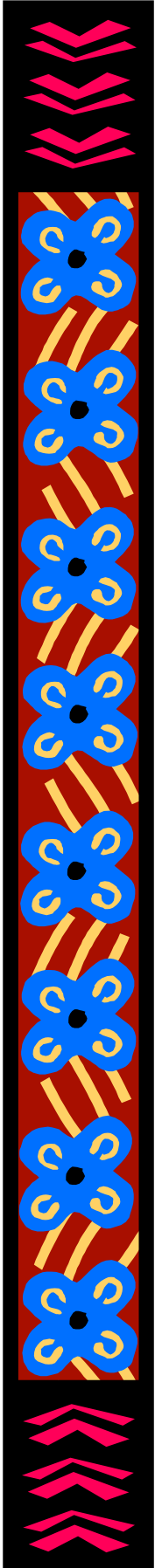
Building “chapels” vs. “mosques.” Sometimes a minor change to an existing system will be sufficient. At other times, a major overhaul or completely new system is required. The trick is figuring out which is appropriate in any particular case. Judgements about the extent of change needed should be part of the diagnosis and assessment process.

If we build it, will they come? This pitfall arises due to failures to consult widely: with potential “users” of the system, with leaders, with management groups, with political forces. If significant groups do not support the new system, they will not use it, and the time and resources devoted to it will be wasted. If the less powerful support the new system, but the more powerful view it with suspicion, the system may never be implemented—or implemented without full resources. If the more powerful support the new system, but those with less power do not, the system may remain underused.

Leaving people out. System designers can fail to take account of cultural differences among the potential users of a system. They must ask how are the people who might use this dispute resolution system different from one another? Are they from different ethnic, tribal, language or religious groups? Are some highly educated and some illiterate? Are some rural and some urban? Are some women and some men? Based on any of these differences, do they maintain different assumptions about conflict and its resolution that will affect how they feel about a new dispute resolution system?

Resolution without prevention. Even the best dispute resolution systems cannot address the root causes of conflicts. Sometimes good dispute resolution systems become overwhelmed by too many cases brought too it—a sure sign that preventive measures are needed.

Systems designed for one type of dispute. Sometimes one particular type of dispute gains a lot of attention and energy is expended to develop a good procedure for handling it. However, meanwhile other types of dispute are not resolved well. Sometimes people start defining their dispute so that it will fit within the definition of the dispute type for which there is a good system. At other times, the conflicts that do not fit just pile up.



CASE STUDIES

THE NATIONAL PEACE ACCORD AND PEACE ACCORD STRUCTURES—SOUTH AFRICA

Background

The disputes that racked South Africa in the late 1980's have been labeled in a number of ways—political, ethnic, political with ethnic components, or ethnic with political overtones. Regardless of how they have been defined, they resulted in the deaths of thousands of Africans in black townships and significant levels of violent conflict. A major initiative to address and resolve the conflict on both regional and national levels was the National Peace Accord.⁵

The National Peace Accord and its associated structures was highly ambitious, and one of the first large-scale violence management and resolution systems to be implemented at a national level. It sought to establish institutions, systems and mechanisms to promote and implement dispute prevention, peacekeeping, peacemaking, and peacebuilding. While having many flaws and structural problems, the system did prevent many acts of violence and resolved a significant number of large multi-party disputes. It can serve as a potential model for both a vision and components of other large systems designed to prevent and manage political violence.

Design of the System

In September of 1991, participants representing a wide spectrum of key organizations involved in the political process in South Africa negotiated and signed a National Peace Accord. The Accord was designed to end the political violence that had afflicted the country for a number of years while a new constitutional structure was being negotiated. To accomplish this end, the agreement identified a number of mechanisms to investigate the causes of violence and facilitate the resolution of disputes. (A significant weakness of many past efforts to implement peace accords has been the parties' failure to design and activate viable procedures and structures that can implement agreements, monitor performance, investigate violations, and address ongoing conflicts at the local level.) The South African approach was intended to overcome some of these deficiencies, and establish institutional systems and mechanisms to implement the Accord.

The System

Structures and mechanisms established by the agreement included:

- A National Peace Committee and Secretariat that would have overall governance of the process including establishing, coordinating, servicing and financing the country-wide network of regional and local committees;

⁵ *National Peace Accord*. (National Peace Convention, 1991).

- A Code of Conduct for Political Parties and Organizations that defined the values and promoted political tolerance which would guide parties' interactions and behaviors;
- Performance guidelines and a Code of Conduct for the Security Forces that emphasized political neutrality, promoted a minimum use of force and equal treatment of all citizens;
- A Police Board to promote more effective policing, and better relations between the police and community members;
- Procedures and committees to facilitate socioeconomic reconstruction and development to promote stability and address some of the root causes of conflicts;
- A Commission of Inquiry regarding the Prevention of Public Violence and Intimidation (The Goldstone Commission) which was also confirmed by an act of Parliament, to inquire into incidents of political violence and determine its causes and identify who was responsible; and
- Regional and Local Dispute Resolution Committees, later called Peace Committees, that would provide direct dispute resolution services.

Funding for the new system was to be provided by the South African government. Planning, fiduciary oversight and distribution of funds was to be managed by the National Dispute Resolution Committee and its Secretariat.

The National Peace Accord and its associated structures was highly ambitious, and one of the first large-scale violence management and resolution systems to be implemented at a national level. It sought to establish institutions, systems and mechanisms to promote and implement dispute prevention, peacekeeping, peacemaking, and peacebuilding. While having many flaws and structural problems, the system did prevent many acts of violence and resolved a significant number of large multi-party disputes. It can serve as a potential model for both a vision and components of other large systems designed to prevent and manage political violence.

Key components of the Accord were the establishment of Regional and Local Dispute Resolution Committees (RDRCs and LDRCs), later called Regional or Local Peace Committees (RPCs and LPCs), that had major responsibilities for implementing the national agreement throughout the country, and developing new structures to promote socioeconomic reconstruction and development. The Regional and Local Dispute Resolution Committees were composed of representatives from participating political organizations, churches, trade unions, industry, businesses, police and defense forces. Chairpeople, often co-chairs, were selected from local business and church leaders. A number of the larger Regional Committees hired paid staff members who were often trained conflict management or mediation professionals. Justices of the Peace were to assist LDRCs by providing fact-finding and mediation assistance. The Committees, regardless of their geographic level were mandated to combat violence and intimidation through monitoring, non-violent intervention, negotiation and mediation at the grassroots level.

RDRCs and LDRCs had significant success in a number of regions in implementing the National Peace Accord and developing a new culture of tolerance in South Africa. Observers have identified a number of the Accord's and affiliated mechanisms successes including:

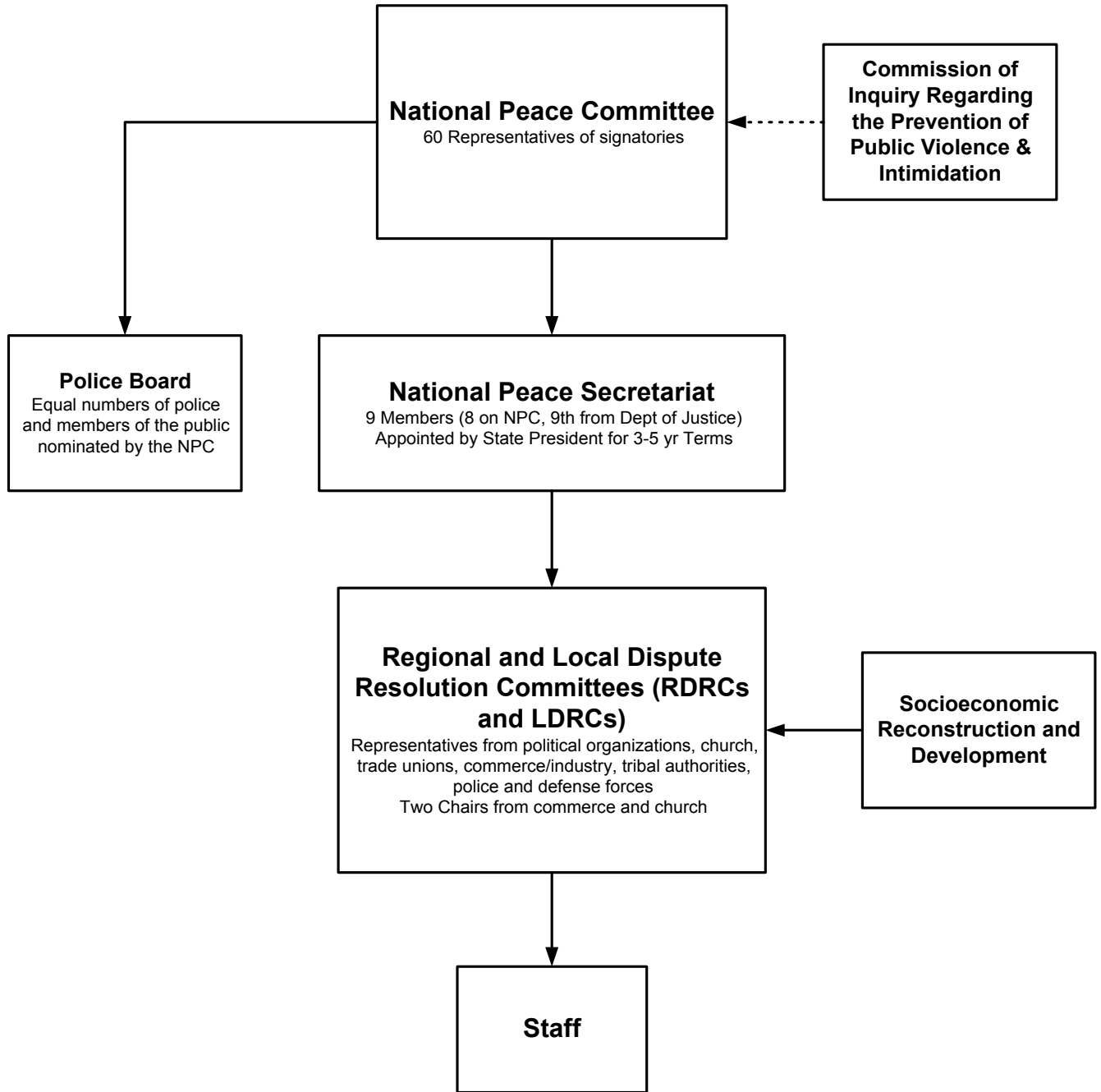
- Democratization of the peace process by providing safe and established forums for leaders from all levels to meet each other, establish trust, build working relationships and discuss and resolve issues;
- Assistance in implementing various measures of the Interim Measures Act that would allow white controlled local authorities and neighboring black townships to move toward a joint administration;
- Successful interventions into numerous crisis situations, diffusing of tensions, and reaching negotiated agreements;
- Training cadres of local people to act as community resources and dispute resolvers;
- Development of media events, such as radio programs and video dialogues, to promote the peace process; and the
- Design and presentation of general peace education programs.⁶

While the Accord was successful in addressing and resolving some incidents of political violence, its progress was much slower than had been hoped for by many of the involved parties and many local citizens. The success of the committees was impeded by the unfamiliarity of RDRC and LDRC chairs with community dynamics and problems (chairs were generally drawn from outside of the community and often were not of the same race or ethnic group as the disputants), difficulties in identifying and appointing *local* members to the committees who were committed to promoting peace, personality conflicts, lack of clarity regarding the functions of the bodies and roles of members, problems of reaching consensus on what strategies and actions to pursue, lack of enforcement powers, a general inadequacy of training in effective skills of peacemaking and conflict resolution, and inadequate funding for the tasks at hand. In spite of the above obstacles, the RDRCs and LDRCs in many communities have had significant success in lowering the levels of violence and resolving disputes.

The Committees on Socioeconomic Reconstruction and Development, sub-committees for the National Peace Committee or RDRCs, were to work with local communities to mobilize resources and promote sustainable development projects to begin to address some of the underlying causes of violence. These committees did some initial work, and started several small-scale projects in a number of regions, to respond both to immediate crisis situations as well as develop long-term development initiatives.

⁶ Gastrow, P., *Bargaining for Peace: South Africa and the National Peace Accord*. Washington, D.C.: U.S. Institute for Peace, 1995.

Structure of the National Peace Accord Governance & Dispute Resolution System



THE NATIONAL COUNCIL OF CHURCHES OF KENYA PEACE AND RECONCILIATION PROJECT⁷

Background

In Kenya in 1991, after the legalization of opposition political parties, fighting broke out in the western part of the country and then spread to many other areas. Variouslly identified as land, tribal, or ethnic clashes, they were viewed as politically motivated.

There had been very little organized peacebuilding in Kenya. Once fighting broke out, religious groups and NGOs found themselves struggling to provide relief—many churches, for example, overflowed with displaced families.

The National Council of Churches of Kenya (NCCCK), in response to the new fighting, formed the Peace and Reconciliation Project in 1992. NCCCK was founded in 1913, and became a major voice in Kenyan affairs, especially after independence in 1963. Throughout the 1990s, as international interest in and funding for conflict resolution & peacebuilding was increasing, the NCCCK's Peace and Reconciliation Project's focus evolved from immediate relief to longer-term peacebuilding.

Design of the system

While the project has developed into what can now be called a conflict prevention and reconciliation system, there was not a conscious system design effort per se. Instead, the peacebuilding mission and the structure and processes needed to carry this out evolved in response to changing circumstances. In the early 1990s, the emphasis was on relief and immediate humanitarian needs. In the middle of the decade, the focus shifted to somewhat longer-term rehabilitation and rebuilding. Peace and reconciliation work took center stage beginning in 1996, to help ensure the longer-term success of relief & rehabilitation efforts. To accomplish this goal, the Project found it could carry out its work best through a network of local organizations coordinated by the central office. Currently, the peacebuilding work, led by the central office in western Kenya, is accompanied by Nairobi-based advocacy work to address underlying sources of conflict such as land & tribalism.

⁷ This case study was adapted from Janice Jenner and Dekha Ibrahim Abdi, "Reflecting on Peace Practice Project: Voices of Local Peace Initiatives—Kenya Peace and Development Network, Wajir Peace and Development Committee, National Council of Churches of Kenya, and Amani People's Theater," *Collaborative for Development Action*, Cambridge, Massachusetts, and Life and Peace Institute, Uppsala, Sweden, October 2000.

The system

The Project works to prevent and respond to conflict throughout the country. Prevention is accomplished through activities such as a major study to profile districts and provinces and identify major sources of conflict in each.

The central organization of 14 staff members coordinates a network of 166 local and 24 area committees, each consisting of 22-24 volunteers.

Each of the committees monitors local situations and works on issues that arise. Monitoring consists of, for example, investigating when young men go missing whether new fighting is being organized, and monitoring pamphleting and other incitement. Community members alert the committees when violence has occurred or is imminent, in addition to contacting the District Administration.

The Project has also held four workshops with members of parliament since 1996, and is in constant contact with district and local government administration. Since Project personnel have earned the trust of both community members and the government, they serve as a link and an information conduit between them.

THE WAJIR PEACE AND DEVELOPMENT COMMITTEE⁸ - KENYA

Background

Over the years, the northeastern area of Kenya has been the scene of frequent incidents of violence. Particularly after the Kenyan constitution was amended in 1991, violence broke out in many areas of the country, including the northeast. These conflicts are variously known as “land clashes,” tribal clashes,” or “ethnic clashes,” although they all include a political element. Starting in 1993, several groups formed in the Wajir District of area of Northeast Province, including Wajir Women for Peace, Youth for Peace, and Elders for Peace. These were local efforts, first initiated by women and later extending to youth and elders, focused on reducing violence in their areas. Most of their early activities were self-funded, although they also received small amounts of financial support for specific events from external funders active in the area. By 1994, the local peace groups began to discuss how to cooperate to bring about more effective efforts for building peace.

Design of the System

The Wajir Peace and Development Committee was formed in 1995 as a coordinating committee bringing together the groups that had formed earlier, plus others. It is a result of members of civil society rejecting continuing violence that was destabilizing their communities. WPDC is officially a subcommittee of the District Development Committee, a government-mandated body composed of representatives from the District administration, NGOs and civil society. The connection to the Development Committee provides legitimacy and promotes collaboration among community leaders, NGOs, religious leaders and government.

The WPDC was formed through a process of negotiation between civil society and government representatives. This was a delicate process, since they needed to balance the interests of civil society groups in government taking responsibility, and government’s wish that the initiative remain with civil society groups. In the end, the groups recognized that they needed each other and decided that the connection to an existing unit that involved both government and civil society would accomplish what they wanted.

The System

The mission statement of WPDC is as follows:

⁸ This case is excerpted and/or derived from “Voices of Local Peace Initiatives: Kenya Peace and Development Network, Wajir Peace and Development Committee, National Council of Churches of Kenya and Amani People’s Theatre” a case study written by Janice Jenner and Dekha Ibrahim Abdi for the Reflecting on Peace Practice Project, October 2000.

Wajir Peace and Development Committee strives to achieve peace where conflicts are resolved peacefully, by use of traditional and modern means, which would improve education, health, and income, leading to improved quality of life.

The Terms of Reference for WPDC are:

1. To study objectively why peace is elusive, by looking at historical and cultural perspectives and finding out the factors that contribute to perpetual insecurity.
2. To put local and social policy in place that will redress the insecurity.
3. To involve the community in participating in initiatives that will enhance peace.
4. To involve the community in raising funds for peace. These funds will act as a reserve to supplement and boost the resources that will enable those concerned with security to respond to duty quickly and effectively.
5. To undertake community education through: creation of dialogue, public mobilization, information gathering and dissemination, reconciliation workshops, formal education, creating positive public image of the District through media and exchange visits, organizing of annual peace festivals, networking with neighboring districts and the nation/state.
6. Encourage return of illegal firearms.
7. Creation of employment and assessment of opportunities.
8. Soliciting for resources from outside Wajir community that will enhance peace and development
9. Rational management of the available resources.

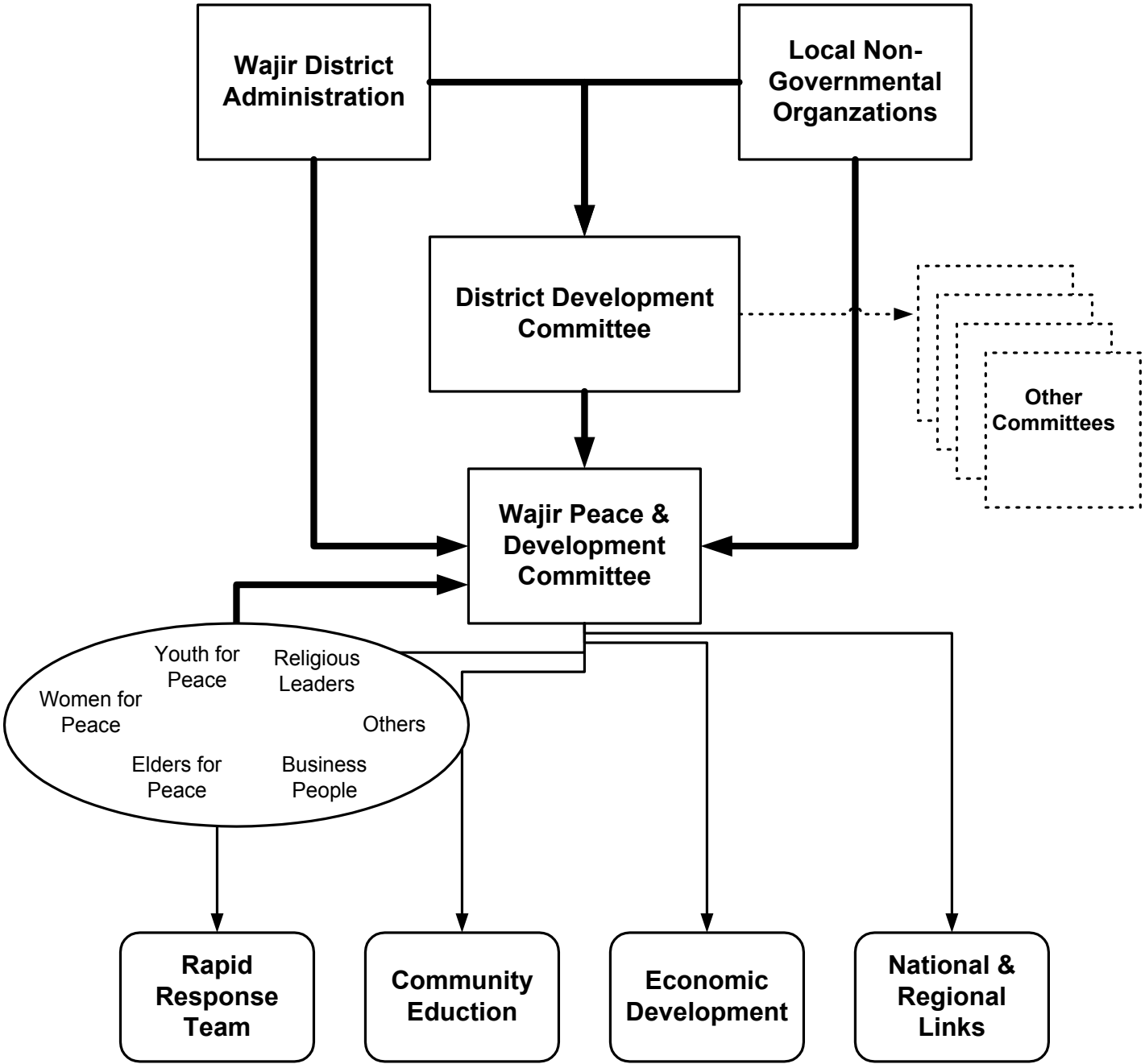
A key activity of the WPDC is the Rapid Response Team. The Team is comprised of elders, religious leaders, women and security officers. In practice, when an event occurs or members of the RRT hear of potential problems, the group meets together to determine the most effective way to intervene. Depending on the situation, members of the Team may be deployed to address the problems. These members then move to various parts of the district to diffuse tension and/or mediate to resolve conflicts or to prevent/reduce violence. They may also seek cooperation or assistance from other groups within government structures or civil society.

In the past, community members would have taken only a passive role, letting the government and police handle such matters. Under the WPDC/RRT, community leaders are directly involved in deciding how to intervene and often engaged directly in mediating or inducing dialogue among contending parties.

In addition to the Rapid Response Team, WPDC has undertaken community education and developed a broad network of groups concerned with peace, including elders, youth, women, and

religious leaders. Coordinating structures have also been created at the village, division, and regional levels. As they realized that some of the problems in the Wajir District were caused or exacerbated by conflict in neighboring districts, they have reached out to people in those areas, resulting in the creation of peace and development committees following the Wajir model in several other districts. There have also been efforts to initiate dialogue with elders in southern Somalia. The WPDC has given particular attention to youth, as they are most often involved in violent incidents. The focus has been on skill development and job creation.

Wajir Peace & Development Committee



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THE MULTICULTURAL COOPERATION PROJECT – BULGARIA

Background

Following the toppling of Communist governments in Central Europe, internal political shifts in the former Soviet Union and loosening of governmental controls over national populations, ethnic conflicts increased significantly in the region. In order to make a successful transition to a robust democracy, communities in former communist societies sought ways to respond effectively to the rise of ethnic nationalism and manage the diversity and conflicts that resulted from ethnically different populations sharing the same territory.

In Bulgaria, tensions were often expressed through conflicts related to economic, educational, cultural, and environmental issues. One of the greatest sources of ethnic tension in Bulgaria today is the relationship between public institutions (education, employment, labor, social welfare, housing) dominated by Ethnic Bulgarians and the communities they serve, composed largely, of minority group members (Roma, Turkish-Bulgarians and Rhodopi-Muslims).

Soon after the changes, Bulgarian communities were confronted with the task of creating legitimate channels for addressing some of the above problems. Beginning in 1993, five pilot communities with ethnically diverse populations participated in an effort funded by the PEW Charitable Trust to develop community based organizational network systems. The goal of these community dispute resolution systems was to promote multicultural cooperation and resolve multiethnic conflicts at the local level through the establishment of community-based multiethnic commissions. The project was staffed by a team of Bulgarians and Americans from two conflict resolution NGOs, the Bulgarian Foundation for Negotiation and Conflict Resolution and CDR Associates.

Design of the System

The design of the system evolved over time. Initially, the project team served as a catalyst, providing the analysis of community disputes and a survey of existing mechanisms for handling them. The project team also developed the initial vision for a community council or commission structure composed of diverse community leaders to resolve local ethnic disputes. Later, during the implementation phase of the system, commission members played a highly active role in refining their structure, role and goal.

Specific design steps leading to the formation of a community system to build multicultural cooperation and resolve ethnic tensions is outlined below:

1. **Conduct a formal conflict analysis of social problems and issues in Bulgarian communities.** Bulgarian project team members visited a number of Bulgarian communities to identify repetitive problems that contained a strong ethnic component and the seeds for

ethnic conflict. They surveyed existing mechanisms for resolving such problems and provided insights about the advantages and disadvantages of current approaches. The analysis process involved extensive interviews with key opinion leaders from various ethnic groups, political parties, churches, schools, NGOs, municipal authorities, social institutions, and government agencies. Problems included unemployment, ineffective social care systems, housing problems, education concerns and the lack of civil society structures.

2. **Select five multi-ethnic pilot communities to participate in the project.** The broader conflict analysis described in step 1 was utilized to select five pilot communities. Selection was based upon the prevalence of social problems and the willingness among community leaders to be involved in the project.
3. **Conduct a more detailed situation assessment.** Once project communities had been selected, project team members convened a series of dialogues, interviews and meetings with key leaders and other stakeholders from the community to identify formal and informal leaders from each ethnic group and the network of social and government institutions that might participate in the project. The assessment also targeted key issues where ethnic cooperation was essential to solve important social issues or resolve ethnic disputes.
4. **Convene a series of residential training and orientation programs for community leaders to learn more about the project goals and to be introduced to basic conflict resolution and problem solving skills.** Participants in the problem-solving trainings developed an interest in creating a more comprehensive community system for solving larger problems or social problems with an ethnic component. They moved from a simple issue focus, to a system focus and sought to build multicultural cooperation.
5. **Build local capacity to promote multicultural cooperation and resolve ethnic conflicts through the creation of multiethnic commissions for understanding.** Commissions were created in five communities to convene and conduct dialogues and problem solving workshops among and between different ethnic groups and the social institutions that served them. Commission members were leaders from the network of social and governmental institutions charged with providing critical municipal and social services, and the communities they served.
6. **Strengthen working relationships inside the commissions.** Before the Commissions could play any significant role, considerable attention had to be paid to the working relationships between commission members. Many had never been exposed to individuals from other ethnic groups on any personal or meaningful basis. Consequently, much of the first year of the project was devoted to building trust inside the commissions. This required surfacing and overcoming prejudice and stereotypes, developing a much deeper understanding of each other's problems and lives, building a more profound awareness of how the different ethnic groups were interconnected and how certain community problems required a joint effort, and creating a common vision of how commissions could help improve their common and separate communities.

7. **Institutionalize and expand the work of the commissions.** The Commissions took the lead in designing a strategy to institutionalize and expand their work. They developed an “all commission” multiethnic training team to prepare participants to take part in problem solving dialogues. To enhance their credibility and non-partisan status, as well as increase funding opportunities, the Commissions registered with the government as independent NGOs, and opened permanent offices in their communities. They initiated a strategic planning process to develop strategies for sustainability and they hired a multiethnic two person team to help expand and coordinate their work. Over time they have been able to establish a more permanent and prominent presence in their communities as well as act as a catalyst to establish “village commissions” in more rural areas.
8. **Convene a commission conference twice a year.** Members of all commissions attend two conferences to share best practices, engage in strategic planning and feedback, support the cross-fertilization of experience and plan joint projects.

The System

Problems come to the Commission through two distinct pathways. Commission members (or their colleagues) from government and social institutions recognize particular issues or opportunities from their day-to-day work in their organizations and bring these concerns to the Commission. Alternatively, Commission members from ethnic communities are either approached by their constituency about specific concerns or recognize problems appropriate for Commission involvement.

Once a problem is raised with the Commission, the Commission discusses a broad strategy and what role they should play. Sometimes the Commission acts as a convener to bring parties together or a coach to improve the strategies or behavior of an aggrieved group. Other times they pursue an advocacy role or act as a third party intermediary (mediator or facilitator). Following a strategy discussion, the initiative is assigned to a team of commission members to tackle.

For example, the municipality of Plovdiv approached the Commission for advice about initiating a successful polio vaccine campaign in a minority neighborhood of Stolipinovo. In the past, minority children had failed to participate in the campaign because their families suspected the inoculations would be harmful. These families did not trust the government entity charged with spearheading the operation. In the midst of escalating tensions between the health department and the minority community, the Commission decided to convene a dialogue. They invited key stakeholders (families, municipality, health department) to come together to talk about how to implement a successful polio vaccination campaign. The dialogue resulted in the development of a comprehensive strategy that included block coordinators of community members to get the word out; notices in the neighborhood newspaper and on the walls and windows of public buildings. In addition, teams of doctors and Commission members went door-to-door, meeting with parents to explain the procedure, listen to concerns, and allay fears. However, some news media printed articles stating that the inoculations were not safe. The local paper reported an accident in a nearby village where a child had died and implied that the child's death was caused

by the vaccination. The news intensified the difficulties for the Plovdiv Commission and others involved in the campaign. Nevertheless, because of the work of Commission members more than 90% of the children from Stolipinovo were immunized compared with only 40% of Bulgarians. The approach was personal and humane. Children of Commission members were inoculated first and this helped gain the trust of the community.

PEACE ZONES—THE PHILIPPINES

Background

Philippine society has been plagued for decades by recurrent violent political conflicts, some of which have either ethnic or religious components, between the government and various political movements. These have included an 18-year communist insurgency and a Moslem separatist movement in the south. Some of the most intense fighting occurred during the Marcos dictatorship from 1972-86, but the conflicts have continued during subsequent administrations. During the years of conflict there have been numerous initiatives, both military and negotiation-based, to settle the disputes, but to date none have succeeded in finally terminating the violence.

Because of the costs of the ongoing violence to the civilian population, numerous non-governmental groups have taken community-based initiatives to develop local structures and systems to limit violence and begin peace building. One notable model has been “Peace Zones.”⁹

Design of the System

The initial concept for a Peace Zone was developed in 1988, in Hunqudan, Mountain Province in Cordilleras where community leaders developed a plan to create a geographical zone around the town that would be off-limits to armed conflict. They declared the zone and then negotiated with the New People's Army and the Philippine military to obtain compliance with the terms of the proclamation.

The general process for Peace Zone formation includes five stages.

1. *A core group of community leaders is formed.* This is a multi-sectoral committee of community residents with as broad a base as possible, and may include religious leaders, elders and members of the local government.
2. *The core group identifies, through community discussions, the parameters of the peace zone.* They also identify the sources of violence, develop a vision for peace within the zone, and set measurable objectives for how peace can be built.
3. *The peace zone is publicly launched.* Often this involves a formal written declaration, a public meeting, and a celebration. The form that the launch takes is often tied to local customs. The written declaration sets out the terms and conditions to be followed within the zone. Also in this stage, the citizens begin to address controversial issues that will effect the success of the peace zone. These may include “banning the display and use of firearms, providing sanctuary to wounded combatants, and implementing sanctions to Zone violations.”¹⁰

⁹ *Peace Zone Primer.* (Manila, the Philippines, Gaston Z. Ortigas Peace Institute, 1993).

¹⁰ *Peace Zone Primer*, p. 6.

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4. *Citizens engage in peace action and advocacy work both within and outside of the Peace Zone.* These activities may include: “lobbying for cease-fire among all armed groups in the area, an immunization program integrated with peace education, reforestation to counteract violence to the ecology, and other actions that address community issues and generate the consciousness and energy among the Peace Zone Citizens.”¹¹
5. *Creating links with other Peace Zones.* Development of links to other zones widens the area where violent conflict is precluded and increases the possibilities for concerted peace action.

The System

A Peace Zone can cover a neighborhood or an area as large as a province which community residents declare to be off limits to war or other forms of armed conflict. Since the first zone was created, a number of other Philippine communities—including HOPE-Naga, Sagada (Mountain Province), Tubuk (Kalinga-Apayao), Sitio Cantomanyog (Candoni, Negros Occidental), Barangay Bituan (Tulunan, North Cotabato), and at least twelve others—have created Peace Zones in areas that have had significant ongoing conflicts. Some of these zones, such as the one in Tabuk have been modeled on indigenous traditions and procedures.

¹¹ *Peace Zone Primer.*

THE MEDIATION BOARDS OF SRI LANKA

Background

Sri Lanka has a long tradition of community-based dispute resolution systems existing along side official court systems. As early as 425 BC, village councils presided over by village elders functioned separately yet as a compliment to the formal royal courts as a means of helping villagers reach amicable settlements.

These alternative systems were often created in response to an overburdened judicial system when floods of cases jeopardized the timely resolution of citizens' legal disputes. As recently as 1983, congestion plagued the courts. Parties to a legal proceeding waited more than 15 years for civil and minor criminal cases to be heard by a judge. (No out of court settlement was permitted then.) In response to a loud public outcry, legislation was introduced in the Parliament to initiate the formation of Mediation Boards. The purpose of the boards was to help the people in the community resolve their own disputes. The system was designed to address a variety of community conflicts: inheritance problems, boundary disputes, water access for rice paddies, property damage from animals, access and land for utility infrastructure.

Design of the System

The Ministry of Justice championed reform of the judicial system. Their first step was to launch a massive data collection effort to assess the administration of justice. A questionnaire was distributed to all judges and many lawyers. Next, the Ministry convened a committee to study the responses and make recommendations. The Ministry charged the committee with the design of a nation wide system to handle community-based disputes that was fast and efficient; inexpensive for both the parties and the government; easy to understand; responsive; and not perceived as political. The Mediation Boards concept with jurisdiction limited to small cases became the centerpiece for the reform initiative. Enabling legislation (Mediation Boards Act No. 72), enacted in 1988 provided the broad framework and overall structure for the design for the system. The law offered:

- ◆ A governance structure—an independent Mediation Boards Commission responsible for the selection, transfer, dismissal, and disciplinary control of mediators. The commission is appointed by the President of Sri Lanka and consists of five persons, three of whom must have held judicial office in the Supreme Court or the Court of Appeals.
- ◆ The process for Mediation Panel member nominations and selection by the Commission
- ◆ Guidance for how a Mediation Board is formed
- ◆ A training component to equip potential Panel members with mediation skills and techniques
- ◆ Mediator term limits

- ◆ Jurisdictional parameters

Throughout this early phase, Mr. P.B. Herat, the Additional Secretary to the Ministry skillfully guided the project vision. A lawyer by profession and practiced advocate and champion for the project, Mr. Herat was instrumental in conceptualizing the Mediation Boards program and in drafting the legislation.

Whereas phase I of the design process defined the mission, goal and structure for the Mediation Boards, Phase II, the operational design phase, focused on the nuts and bolts of how the system would function. Mr. Herat, the legal staff of the Ministry, and CDR Associates, an international mediation firm, teamed up to:

- ◆ Formulate a culturally compatible mediation process
- ◆ Create a marketing approach that included a teledrama based on mediation, featured on national television
- ◆ Pilot a mediation training program and a training for master mediators/trainers.
- ◆ Develop regional teams of master trainer/mediators who could serve as project engines for building national capacity to settle disputes at the community level. Family Court Counselors or probation officers who had been practicing mediators for approximately five years before the initiation of the Mediation Boards program were selected for this mission. Not only did they provide mediation training for all potential mediation panel members; they also coached and supervised less experienced mediators; co-mediated more challenging cases; and provided quality control for the entire system.
- ◆ Devise panel selection and retention strategies. Local panels were nominated by community leaders and included school principals, teachers, agricultural extension agents, businesspeople, religious and traditional leaders, retired military and police personnel, and farmers. Panel members were to serve as mediator volunteers for three-year terms with the option of re-appointment.
- ◆ Finalize steps for establishing and implement the Panels and Boards throughout the country.

The System

A description of the Mediation Boards system consisting of five steps is described below:

1. *Entry.* In most situations, the decision to participate in mediation is voluntary. Cases enter the system via two different routes. Parties may approach the chair of the local mediation panel directly, or a judge may refer a case filed in the law courts to the panel chair. (Mediation panels consist of 20–30 trained mediator members, and a chair. Members are appointed by the Mediation Boards Commission, and selected from nominees of nonpolitical voluntary organizations.)

2. *Initial data collection by panel chair.* Prior to referring the case to a three-person mediation board, the panel chair performs an initial investigation and attempts to help the parties solve their problem. If the situation is not resolved, the case is referred to a mediation board.
3. *Selecting the three-person mediation board.* There are several approaches local panels have used to pair up parties with mediation boards:
 - ◆ Pre-formed boards, created by the panel chair, are assigned to work on specific days. Each board is responsible for the array of cases on the docket for that particular day.
 - ◆ The panel chair selects the mediation board.
 - ◆ The parties select the board from a list of panel mediators.
 - ◆ Panels host “Mediator Sundays”. On these occasions several mediation boards arrive at a village on a Sunday to mediate whatever conflicts have been festering in that village. Each board sits under a tree in a picturesque field at the edge of a rice paddy or tea plantation. Pairs of disputants move from board to board, asking questions and eventually reaching a joint agreement about which board to use to help them settle their dispute.
4. *Conducting the mediation process.* A mediation board consists of the chief mediator and two more mediators. The chief mediator normally opens the mediation session, provides an overview of the process, the role of the board, and highlights the fact that parties are expected to reach their own settlements rather than the board imposing a solution. Parties are then asked to explain their problem. During the session the board may ask to speak with the parties separately or they may conduct the entire process in joint session. On occasion, the board may summons other members of the community to participate. The board helps the parties discover common ground and a way out of their conflict, through a discussion of mutual interests and responsibilities. The strategy of mediator appeal is a common one, encouraging the parties to place communal interests above their own individual needs. Appeal to broader principles such as “with peace comes prosperity for the community” is another example. Throughout the process the board remains neutral, impartial and empathic.
5. *Agreement/No Agreement.* If the parties reach an agreement, the board drafts the terms of settlement. Both the parties and the chief mediator sign the agreement. If the case was referred from the court, the agreement is also sent to the court. In cases where no agreement is reached, either party can decide to go to court.

More than 240 mediation boards are in existence and approximately 6,000 mediators have been trained. Boards are located in all sections of Sri Lanka with the exception of the North-East province. Boards have handled over 50,000 cases and more than half of them were resolved.

THE WAYAME EXPERIENCE IN AMBON, INDONESIA

Introduction

Religious conflicts are not new to Indonesia. Historically, disputes with religious elements have occurred between Hindus and Muslims, Muslims and Christians, Protestants and Catholics, and members of these faiths and followers of traditional indigenous beliefs. Religious conflicts have also been linked to different ethnic identities, such as those between Indonesians of Malay and Chinese ethnicity.

During the New Order under President Suharto, religious tensions were tightly regulated and controlled both by state policy and direct military and police action. Since the collapse of the Suharto government, Indonesia has been plagued by a growing number of highly contentious and increasingly costly ethnic and religious conflicts.

Relationships Between Religious Groups in Ambon

Ambon is an island in the province of Maluku in eastern Indonesia. For many years members of diverse religions have lived together on Ambon. Prior to colonization by the Portuguese, and later the Dutch in the late 16th and 17th centuries, a majority of the population followed either traditional local religious beliefs or were Muslims. With the arrival of Europeans, and subsequent efforts to convert the local population, a number of Ambonese became either Catholics or Protestants. Common religious beliefs lead to symbiotic alliances between local Christians and the Dutch, often at the expense of the Moslem population.

Between 1950 and the end of the 1990s, Ambonese, whether Christian or Moslem, lived together on the island in relative peace. While individual or small group conflicts occurred between adherents of different religions, none of these escalated into large-scale violent confrontations.

At the end of the 1990s, a number of changes destabilized religious relations in Ambon, the province of Maluku and a number of surrounding islands. These social changes unleashed a series of devastating interreligious riots, property destruction, and massacres. In December 1998, a minor altercation between a Muslim and Christian in Ambon City released pent-up tension between the religious groups. Major riots occurred in January 1999, and many people lost their lives and property. Later in the year, riots recurred with another wave of deaths.

By the end of 2000, an estimated two to four-thousand people had lost their lives in Ambon and Maluku. The central section of Kota Ambon (Ambon City) was destroyed, and the city was partitioned into multiple unconnected religiously based enclaves. Hundreds of homes, businesses, mosques and churches were destroyed, and all but one village on the island had been religiously cleansed. Several hundred thousand people become internally displaced persons (IDPs) in Ambon and on other islands of the Maluku group.

The Village Of Wayame

Wayame is a small village located on the north coast of the Bay of Ambon. It includes both Muslim and Christian residents. It is currently the only community on the island that is religiously integrated. Today, Wayame continues to serve as a regional commercial hub for surrounding villages. Muslim farmers and fishermen come to the town to sell produce and fish to both Christian and Muslim residents. Middlemen also purchase goods in Wayame to sell in the two religious communities in Kota Ambon. The village is also the location of docks for commuter boats that travel between the north shore of the bay and the capital. These two functions have increased since the escalation of interreligious conflicts on the island.

Interreligious Conflict and the Formation of Team 20

Riots that occurred in other towns and villages on Ambon did not take place in Wayame. However, it was clear to local leaders and village residents that the social conflict and dislocation occurring elsewhere could spread to the village.

In response to the possibility of increased inter-faith tension in Wayame, a number of residents developed initiatives to address both the immediate emergency, and long-term social needs and concerns of Muslims, Christians and IDPs. They also took concrete measures to manage conflicts that might erupt in the village. The most significant initiative was Team 20, an interreligious association of Muslim and Christian men whose goal was to manage interfaith conflicts. Over a period of approximately a year and a half, Team 20 created a village level conflict management system that helped anticipate, prevent, regulate, manage and resolve a number of potential or actual violent conflicts.

Following the riots, the two formal religious leaders in Wayame, the leading pastor and the principal imam, discussed their mutual concerns about the potential for violence spreading to their town. At the same time, other informal leaders within both the Muslim and Christian communities held conversations about the conflict. After a series of gatherings within each of the two religious groups, a group of Muslim men and a group of Christian men met across religious lines and created Team 20. (Originally there were ten members from each religious group in the organization.)

Team 20, as an informal organization, initially based its credibility on the reputation and respect which each community conferred on its individual members. However, its leaders believed that they needed formal legitimacy and authority to be most effective. The traditional governing authority in many villages in Ambon is a raja or king. The position is inherited and held for life. Rajas generally govern villages with the assistance of an informal group of elders or advisors, whom they use for both for advice and to build community support and consensus on rules and proposed actions. Team 20 petitioned the raja of Wayame, who granted them decision-making and enforcement powers over individuals and groups involved in interreligious conflicts. The organization was given authority to:

- ◆ make binding rules for the village that would prevent and manage interreligious conflict and promote peace between members of the two faiths;
- ◆ investigate inflammatory religiously-motivated statements or activities;
- ◆ make decisions regarding consequences or punishments for violating rules; and
- ◆ mete out punishments as appropriate.

Organizational Structure and Decision Making

In the initial organizational structure of Team 20, the pastor and imam served as central supervisors and religious spokespersons for the two communities. Two chairmen—one from each faith—were also selected to coordinate the day-to-day activities of the team and within their religious groups. In addition, two separate deliberative and problem solving bodies, one in each community, were established to handle issues and conflicts that might arise within each religious group. The bridging structures between the communities were regular meetings of Team 20 members.

Team 20’s conflict management “system” included several procedures for decision making. First, the deliberative bodies in each community made decisions about how they would internally handle conflicts involving members of their faith. Second, Team 20 operated as the overall decision-making body concerning issues or conflicts between the religious communities. It generally operated by consensus, with senior religious supervisors playing a strong role in shaping decisions. Several interviewees noted that this body was always able to reach a consensus on the issues brought before it.

Conflict Anticipation and Regulation

In order to prevent conflicts, one of the first actions of Team 20 was to develop among its members and people in the community a set of mutually acceptable agreements that spelled out expectations and behaviors between people from different religions. The group examined incidents that had caused interreligious conflicts in other towns and villages in Ambon, anticipated what could happen in Wayame, and developed rules to address these types of problems. The team also agreed upon specific consequences and punishments for violation of the rules and announced them publicly. Some of the norms and rules established for the Wayame community included:

- ◆ Respecting diverse religions, allowing people to freely and publicly practice their faiths
- ◆ Asking guidance from God to help the people of Wayame to prevent interreligious conflicts
- ◆ Not disturbing, harassing or harming people who hold different religious beliefs
- ◆ Being careful about what people say about the religions of others, and avoiding criticism or derogatory statements about another’s faith

- ◆ Reporting all rumors about potential religiously based conflicts to a member of Team 20, for investigation and prevention
- ◆ Prohibiting the possession, carrying or displaying of weapons of any kind
- ◆ A ban on bringing any kind of weapons into the village
- ◆ A prohibition against damaging or defacing the religious buildings of all faiths
- ◆ A prohibition against physical fights with members of other religious faiths, or joining groups engaged in interreligious conflicts
- ◆ A prohibition on the consumption of alcohol in the village
- ◆ A ban on being buried in the village, if a person killed had been involved as an active participant in interreligious conflicts

Once decisions were made about the rules that the team expected community members to live by, the Team conducted educational meetings and consultations within each religious community and in the community as a whole in widely attended village meetings. Small and large group sessions were held to hear the views and assess the feelings of participants about religiously related incidents, control rumors, inform community members about the actions of the team to address and resolve conflicts, identify potential problems, answer questions, and calm agitated citizens.

Conflict Resolution Procedures

The team developed a process for handling conflicts involving a series of steps carried out by members of the organization. When a situation developed or incident occurred that was labeled as a religiously related dispute or conflict, it was to be reported to one of the members of Team 20. Examples of conflicts included making or carrying weapons, bringing weapons into the community, physical attacks on individuals, physical damage to churches or mosques, or making inflammatory or defamatory statements about the religion or a believer of a different faith.

Once the issue was presented and clarified at a Team 20 meeting, it was assigned to one or more Team members from the religious community of the accused or assumed perpetrator to investigate and take action. Christians investigated charges against Christians and Muslims against Muslims. Team members and communities had two to three days to:

- 1) Investigate a charge;
- 2) Determine if it had merit;
- 3) Make a decision on how the incident or conflict should be handled or resolved;
- 4) Negotiate an acceptable agreement on a change of behavior between the accused and the intra-religious team, or;
- 5) If attempts at negotiation fail, make a judicial decision; and
- 6) Take action to execute the outcome before reporting to a full meeting of Team 20.

Once an investigation had been completed and an action taken by one of the communities, the results were reported at a full meeting of Team 20. During the most intense times of conflict in Ambon, all members of the team met twice weekly to share information, handle rumors, develop strategic responses to problems and anticipate future violence. Wednesday evening meetings were held at the church and Saturday evening sessions in the mosque. Various team leaders and other members held informal meetings between formal meetings on an as-needed basis.

Sanctions and Enforcement

Team 20 assumed that awareness on the part of community members of potential sanctions and rapid, fair and standard practices of enforcement would go a long way toward preventing anti-social behavior. They were careful to codify precisely and articulate clearly the consequences for actions and punishments that might be meted out for more serious violations. For example, serious damage to a mosque or church, possessing or using weapons, or engaging in physical fights with people from another faith required immediate expulsion from the village. Since the rules were put in place, approximately ten people have been asked to leave the village, and none have returned.

For public drinking and inebriation, punishments have varied from giving the drinker more alcohol to the point that he gets physically sick, sending him to jail, or conducting a public beating.

Minor infractions were treated with less severity. Reprimands, often in public, obtaining promises for changed behaviors and second chances seem to be common actions.

Because Team 20 had no authority or facilities to detain offenders of community norms and rules, they have asked the army to arrest and jail some offenders. This course has been followed in a number of cases involving public intoxication and disorderly conduct.

Conflict Regulation and Community Peacekeeping

Conflict regulation and peacekeeping involve activities that prevent the escalation or spread of conflict, while other procedures are used to address contested issues and resolve differences. Sometimes police or the military handle these functions. At others times, individuals or groups within a community handle them.

The members of Team 20, especially the pastor and imam, acted numerous times as intermediaries to diffuse potentially violent conflicts. Interviewees reported incidents in which both the pastor and the imam stood between armed groups from communities outside of Wayame, blocked their entrance into the village, and negotiated a withdrawal of forces. Other members also played intermediary and peacekeeping roles during internal village disputes.

As an alternative to asking the police or army to intervene in interreligious conflicts and crime, a number of Team 20 members organized teams of youth to participate in “community walks” that

patrolled neighborhoods from dusk to midnight and handled conflicts which arose. These unarmed teams of citizens operated on the assumption that if a significant number of people are present on the street and available to interrupt acts of violence or act as intermediaries, they will deter interreligious strife or acts of crime. So far this strategy seems to have worked.

Conflict Prevention and Peacebuilding

A final function of Team 20 has been to identify community issues that are of concern to all citizens and have the capacity to exacerbate interreligious tensions. They have then facilitated community discussions of ways to address these problems. This approach often involves promoting emergency relief or development projects with strong social cooperation and community reconciliation components. Team 20 itself does not expect to implement either short or long-term relief or development projects. However, it does provide a forum and some facilitation to help members of the community to identify, discuss and decide on projects of importance. The team members hope that other groups, such as non-governmental organizations, will implement these projects.

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SEMINAR EVALUATION

Developing and Sustaining Conflict Management Systems As Instruments of Governance

Date _____

*The trainers are continually trying to improve the quality of our workshops and seminars.
Your feedback will help us do that. Thank you!*

1. This workshop uses a variety of processes including brief lectures, facilitated problem solving, and small group exercises and discussions. Please evaluate your experience with each of these in the space below.
 - Which presentations/exercises did you find most helpful and why?

 - Which presentations/exercises did you find least helpful and why?

 - What was your experience of applying workshop concepts in the small groups?

2. How did the trainers/facilitators contribute to your learning (e.g., level of knowledge, delivery, responsiveness to participants, etc.)?

3. Who was the coach/facilitator of your small group? _____ Please provide feedback on how he/she contributed to or detracted from your learning?

4. What insights did you gain in this workshop?

5. What suggestions for improvement would you make?

6. What is your overall assessment of this workshop?

Poor	Below Average	Average	Good	Excellent
1	2	3	4	5

7. Do you have any suggestions regarding the training center space, refreshments, etc.?

Please return this form to the workshop staff at the end of the seminar.

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