MEDIATION & DIALOGUE GUIDEBOOK

Produced by Search for Common Ground Pakistan

This guidebook has been produced by Search for Common Ground Pakistan (www.sfcg.org), an international non-profit organization working to transform the way the world deals with conflict - away from adversarial approaches and towards collaborative problem solving.

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Produced by:

Search for Common Ground Pakistan

Compiled and Edited by:

Sabrina Shanze Quamber

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Search for Common Ground Pakistan

Founded in 1982, Search for Common Ground works to transform the way the world deals with conflict - away from adversarial approaches and towards collaborative problem solving. We work with local partners to find culturally appropriate means to strengthen societies' capacity to deal with conflicts constructively: to understand the differences and act on the commonalities.

Using innovative tools and working at different levels of society, we engage in pragmatic long-term processes of conflict transformation. Our toolbox includes media production - radio, TV, film and print - mediation and facilitation, training, community organizing, sports, theater and music. We promote both individual and institutional change and are committed to measuring the results of our work and increase our effectiveness through monitoring and evaluation. We currently work in 26 countries in Africa, Asia, Europe and the Middle East.

How to use this guidebook

This is a guidebook, not a training manual. It has been produced for Youth Non-State Actors who want to be agents of positive change and build peace in their communities. The tools described here are meant for use by the youth, but can be equally beneficial for anyone who wants to promote peace, mediation and dialogue.

Everyone wants to live in a peaceful and tolerant society, where violence and prejudice are not rampant. Everyone can play a part in creating such a society, but the role of youth is paramount. As the future leaders of this country, they have the energy, motivation and enthusiasm to build peaceful communities and a prosperous future.

This guidebook provides an overview of the basic concepts of peace and conflict resolution and analysis. A special focus is given to mediation and dialogue, which are explained in detail. Special guidelines are also given on how to effectively employ these tools. The guidebook also contains information on how to engage policymakers for peacebuilding and youth initiatives, and highlights the importance of youth participation in building peace and avenues for action.

Youth Guidebook on Mediation and Dialogue is part of a series of guidebooks designed for media personnel, women politicians and youth who are working to build a peaceful world.

Chapter 1

Conflict, Violence and Peace

What is conflict?

> Conflict is the relationship between at least two parties (individuals or groups) who have, or who think they have, incompatible objectives, needs and interests.

Conflict is a widespread phenomenon, and there are many different types (political, social, economic, religious etc.) all of which may or may not result in violence. They can also be categorized according to the groups or individuals involved (generations, castes, ethnicities, nationalities, etc.). Equally, some specialists describe conflicts according to different phases, distinguishing, for example, 'pre-conflict', 'confrontation', 'crisis', 'resolution' and 'post-conflict'.

These categories can be useful because they allow us to analyze a situation, but we mustn't forget that conflicts evolve; conflicts aren't static, they transform and even superimpose themselves one on top of another, altering over time and depending on events.

Conflicts are often caused by more than one of these factors. In violent conflicts there are often multiple perceptions of causes; they are almost never simple tugs-of-war between two groups. Most violent conflicts result from a whole collection of sometimes widely differing and even incompatible views, ideas, ideals and perceptions.

Conflicts can also result from the clash of societal practice with facts. In Pakistan, 'Vani' is one such example – even the different ways of describing the practice demonstrate that it is a conflict issue. 'Vani' is a Hindi word derived from vanay which stands for blood. According to this tradition, women are given in 'Nikah' (marriage) to resolve different kinds of disputes. The nearest virgin girl daughter, sister, etc. of the offender is given over to the aggrieved family. When deciding the conditions of Vani a number of factors are taken into account, including the

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number of murders and length of the disputes between the two families, as well as the power balance between them. Since it is a forced marriage between the enemies, there is no wedding ceremony. The girl is made to ride a donkey, pony or horse and third party moves that animal to the other side. These marriages are known as 'Vani', 'Sakh', 'Sawara' or 'Sharam' with the difference of languages in different areas. In this case the clash is between cultural traditions (values), and the physical consequences of the practice (facts). Presenting practitioners with the facts of its physical impact has convinced many that the practice needs to be changed, and/or eradicated.

Most lasting changes in a society are brought about by questioning, debate and dialogue on the merits of the changes. In short, this disagreement or conflict is an integral part of everyone's lives. If conflict is well managed the parties will develop a common approach about the speed and dimension of the changes they want. If it's badly managed, then the conflict will probably become violent.

Violence
Activities that hurt any individuals or groups, deprive them of their freedom or present threats of such actions is called violence. Violence can be divided into two parts: direct and indirect violence.

Direct Violence
Activities carried out with the intention of causing harm to a person's physical existence or property is called direct violence. Beatings, murder, assault and damage or destruction of property can be called direct violence.

Indirect Violence
Indirect violence refers to those activities that are carried out with the intention of damaging or psychologically affecting someone's dignity, self-respect, and socio-cultural identity. Discrimination against women and persecution against them on the basis of socio-cultural traditions can be taken as an example of indirect violence. Structural violence, which occurs when systems and institutions are unjust and do not provide all groups equal rights are also a form of indirect violence.

Peace
Peace is indispensable for the development and progress of human society. Peace is necessary to protect and develop human creativity. Fundamental rights

and freedoms are fully protected only in a peaceful society. A peaceful environment is essential in a society to protect the self-respect of all its members and to make their lives secure.

Peace is the absence of direct or indirect violence and the existence of social justice. The absence of direct violence, such as killing and bloodshed is known as negative peace. In a state of negative peace, social justice is not present; certain groups are still discriminated against. Social justice is equally important for peace to prevail. In the absence of social justice, many varieties of indirect violence find space for proliferation. Peace with social justice is regarded as positive peace. Many other issues are also linked to peace. Individual freedom, social equilibrium, supremacy of law, civilian governance and the balance of power are also taken as indicators of peace. Peace is linked with basic human needs, systems of governance and the guarantee of people's rights.

The process of peacebuilding has no end. Similarly, a peaceful society does not remain in the same state indefinitely. As there are vast differences in opinion among individuals and groups with regard to understanding peace, it is necessary to understand it as a process rather than as a certain structure.

How Conflicts become Violent

Circumstances in which conflicts are likely to turn violent are the same almost everywhere in the world:

- Little or no communication between two or more sides who disagree
- False ideas and beliefs about each other held by the different sides
- Historical, long-term grievances between the different sides
- Uneven distribution of power, and/or resources (such as food, housing, jobs and land)

With reference to this last, the inequitable distribution of resources, it's important to remember that people involved in violent conflict are very unlikely to accept as an 'outcome' any arrangement which leaves their basic human needs unmet – not only secure supplies of food, water, shelter and basic medicine, but also identity and recognition.

Ending Conflict

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So how does conflict end? Firstly, there are many traditional conflict resolution techniques which are still in use in many parts of the world, but they still fall into one or more of the categories outlined below.

Conflict analysts say that conflict between protagonists, whether they are a man and woman, or a number of villages, militias or countries, can end in at least four different ways;

One side wins (or one-party dominance), because it is physically stronger, or is financially more powerful, or is supported by some authority such as the courts, one side wins and the other loses. The loser is likely to be unsatisfied, and may suffer violence and harm. The 1971 war between India and Pakistan ended with the establishment of Bangladesh as a separate nation from Pakistan. Though formally the conflict reached an end as a result of the war, grievances remained on both sides and people struggled for a long time to reconcile with the bitter aftermath of the conflict.

Withdrawal is another way of ending a conflict, at least temporarily. One or both sides back away, although neither side is really satisfied. In 1999, the Kargil debacle is a case in point of withdrawal when Pakistan had to pull out of Kargil due to international pressure and to avoid a full-fledged war. But the issue is still there.

Compromise is the beginning of a solution to the conflict. The two sides agree on at least a small change, such as sharing the resource about which they quarreled. The share may be unequal but it is temporarily satisfying enough to both groups. We can see the examples of Tashkent agreement (10 Jan 1966) Shimla agreement (3 July 1972) and Indus Water Treaty (19 Sept 1960) between Pakistan and India. It temporarily brought comprise on a give and take formula and settled some issues between the two countries. However, the water and territorial disputes are still very much there after changes in circumstances.

Real common ground (or Transcendence) involves both sides achieving a new understanding of their real needs, and finding a new way to share the benefits of cooperation. They respect their differences and recognize their common problems. They work together for their common good. Violent conflict becomes a less desirable way of resolving their differences.
This is the most likely way to achieve lasting peace. In Pakistan, the signing of the

Charter of Democracy between two political rivals, Mr. Nawaz Sharif of Pakistan Muslim League (N) and Ms. Benazir Bhutto of Pakistan People's Party (PPP) on May 14, 2006, is a good example of reaching a common ground. The document, signaling an alliance between two significant political parties of Pakistan, outlines steps to end the military rule established by the 1999 Pakistani coup d'état led by General Pervez Musharraf and restore civilian democratic rule.

How to Transform Conflict

Peacebuilding techniques have existed for a long time. These are actions which help prevent conflicts from becoming violent.

Traditional techniques include facilitation and mediation between political actors (official and unofficial diplomacy), the creation of local organizations to resolve individual conflicts, judicial mediation, etc.

More recently new techniques have been successfully developed and used. These include the use of sports or other cultural activities in order to build relationships between social groups or between political actors. And among the more important new tools is the media.

Reconciliation

Reconciliation with conflicting parties is the aim of peacebuilding and conflict resolution efforts. Peaceful reconciliation can be brought about through the use of negotiations, mediation and dialogue, amongst other peacebuilding methods. The aim of these tools is to bring the parties to one table, encourage dialogue between them, and help them find common ground.

The abition of apartheid in South Africa is an example of successful negotiations and reconciliation efforts. Apartheid was a legal system which enforced the separation of races; it caused extensive systemic injustice and human rights violations (negative peace), and sometimes resulted in violence as well. The system was gradually abolished over a period of 3 years, through negotiations and dialogue. The end of apartheid was marked by a historic election through which Nelson Mandela was elected as the President of South Africa.

Chapter 2

Conflict Analysis

Conflict analysis is the systematic study of the causes, actors, and dynamics of conflict. It helps individuals, groups and organizations to gain a better understanding of the context in which they work and their role in that context.

A few tools that can be used for conflict analysis are given below. Conflict Analysis Tools can be used to assess different conflict characteristics in a more structured manner. The aim of these tools is to make subjective perceptions about conflict more transparent and objective, and to enhance reflection and communication.

Conflict Analysis Tools

1. Conflict Tree
A conflict tree is a visual tool used to enhance understanding of the conflict in terms of its causes and impacts. It is useful for stimulating group discussions about conflict, reaching a consensus about the core problem, understanding the links among causes and effects, and identifying conflict issues that could and should be addressed.

In a conflict tree the roots represen the main cause, the trunk will represent the problems and the small branches and leaves will represent the effects.

Conflict transformation is possible

Effects of conflict

Main problem

Main causes

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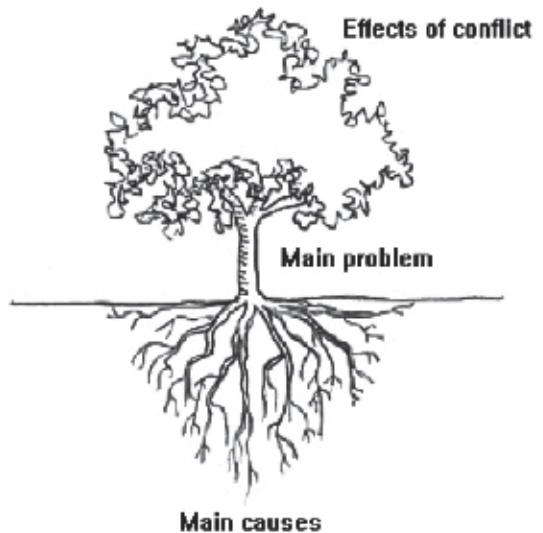
only if the root causes of conflict are traced. To identify the main cause of the conflict, we should not be satisfied with a superficial understanding of the conflict, even though identifying its root causes may take time. We should carefully map the history of the conflict, who all is involved/affected, their motivations and the affects of the conflict. This will help us map the conflict in the form of a conflict tree: the roots represent the causes, the trunk represents the main problem whereas its branches and fruits represent its effects.

2. Actor Mapping
By actor mapping we mean to analyze the following:

Conflict Actors
Conflict actors are classified into the following categories
1. **Primary Actors:** The disputants who are directly involved in the conflict
2. **Secondary Actors:** Those individuals or groups who are indirectly involved in the conflict or affected by it
3. **Other interested actors** with strong interests and opinions about the conflict and its resolution
4. **Intervening actors** who would have a significant effect on the conflict relationships:

There are two types of relationships between actors involved in conflicts
1. Both actors/groups have a **symmetrical relationship**, having similar access to power and resources
2. Both actors/groups have an **asymmetrical relationship**, having unequal access to power and resources

Power and Resources
*   **Power:** we define power as the ability to influence the outcome of events.
*   **Currencies of Power:** These are the determinants of power such as social capital, communications, expertise, wealth, technology, etc.
*   **Analysis of the power balance** between actors and the influence level of each actor based on power

3. Position v Interest
There are various relationships possible between actors involved in a conflict. A dialogue can be initiated by identifying those actors who can influence other

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actors/parties that have a violent relationship with each other, or good relations with both the parties in conflict. To do this, an analysis should be done to understand the position and interests of the parties.

Position
A position is often where people first focus their attention in a conflict. A position is the expression, behavior, practice, statement or action taken to support a claim or a point of view. Confidence about strengthening one's side can also constitute position. It can be a belief about how to get or defend what one side thinks it needs. People can cling to a position, or change their position as they seek new ways to advance their claim.

Interest
Interests indicate bare minimum needs and are the real cause behind maintaining one's position. Interests often remain unexpressed. Every position has an interest behind it. Sometimes the positions of the conflicting parties may be completely opposed but their interest may be the same or may be maintaining the same ground. There may be some irreconcilable needs among the conflicting parties. Conflict resolution achieved without identifying these basic needs and addressing them may not last long and the conflict may resurface again after some time.

The conflict cannot be solved while attention is focused on positions, with indifference being shown to the interests of the conflicting parties. Positions distance the conflicting parties, whereas interests have the potential of bringing them nearer. Still, the participants from all sides may hold different stands and this may play a partial role in untying the difficult knot of violence.

4. Facts v Values

Facts
Facts are statements showing objectivity, independent of personal judgments. Facts can be observed, felt or measured in the same way by different people like the desk at which you work can be described factually. If we agree on measurement, it will be described as having a specific length, width, surface area, number of drawers, color, and so on. These attributes will remain

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unchanged no matter who is sitting at it.

Values

Values are telling us what ought to be. Values are derived from individual or social goals and objectives. Values can vary from person to person or from one society/community to another society/community. Value relationships are thus subjective--specific to the individual--and involve evaluation. A desk may look good to one person but poor to another.

Values are classified into economic values, moral values, aesthetic values, spiritual values, and rational values.
1. Economic values are the standards we use to judge goods and services.
2. Moral values are standards for judging conduct like honesty, fairness, altruism, kindness, justice, etc. Ordinarily, these values--which constitute the core of ethics--are applied to interpersonal relationships; they are lubricants for the social world.
3. Aesthetic values are standards for the appreciation of beauty.
4. Spiritual values are standards for judging meaning. Spiritual values are powerful determinants of attitudes and behavior.
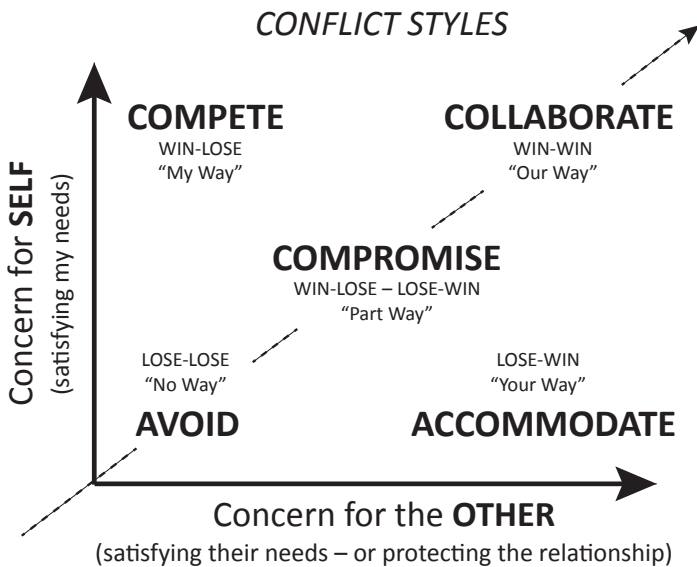5. Rational values provide the standards we use to judge truth.

The question arises about whether to address facts or values, while transforming conflicts. Focusing on values may distract the conflict transformation process as people don't compromise on their values. Facts prove to be useful in searching for common ground.

5. Conflict Styles

Conflict is often best understood by examining the consequences of various behaviors at different moments in time. These behaviors are usefully categorized according to conflict styles. Each style is a way to meet one's needs in a dispute but may impact other people in different ways. By understanding each style and its consequences, we may normalize the results of our behavior in various situations.

These styles indicate the expected consequences of each approach: If we use a competing style, we might force the others to accept 'our' solution, but this acceptance may be accompanied by fear and resentment. If we accommodate, the relationship may proceed smoothly, but frustrations may build up when needs are not met. If we compromise, we may feel okay about the outcome, but

still harbor resentments in the future. If we collaborate, we may not gain a better solution than a compromise might have yielded, but we are more likely to feel better about our chances for future understanding and goodwill. And if we avoid discussing the conflict at all, both parties may remain clueless about the real underlying issues and concerns, only to be dealing with them in the future.

CONFLICT STYLES

COMPETE
WIN-LOSE
"My Way"

COLLABORATE
WIN-WIN
"Our Way"

Concern for **SELF**
(satisfying my needs)

COMPROMISE
WIN-LOSE – LOSE-WIN
"Part Way"

LOSE-LOSE
"No Way"

LOSE-WIN
"Your Way"

AVOID

ACCOMMODATE

Concern for the **OTHER**
(satisfying their needs – or protecting the relationship)

6. Conflict Stages
Most conflicts can be broken down into the following five stages.
1. Pre -conflict
2. Confrontation
3. Crisis
4. Resolution
5. Post-conflict

Conflict, like fire, goes through a number of stages that have particular elements that make each stage unique. These stages are:

1) Gathering materials = Potential/Pre conflict
In the early stage, materials for the fire are collected. Some of these materials are

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drier than others, but there is no fire yet. However, there is movement towards fire and the materials are readily available.

During this stage of conflict, which is sometimes referred to as latent conflict (Curle, 1971), people usually experience structural violence (Galtung, 1969). Structural violence refers to situations of injustice where people are not allowed to exercise their rights and responsibilities equally. People are treated unequally within social structures, systems and institutions, and the disparities are unjust and unbearable.

2) The fire ignites = Confrontation
In the second stage, a match is lit and the fire begins to burn. Usually a confrontation between parties, like a large public demonstration, serves as the match and quickly ignites the dry, waiting materials. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.

3) Bonfire = Crisis
During the third stage, the fire burns as far and fast as it can, burning wildly out of control. In this stage, the conflict reaches a crisis and, just like the fire, the conflict consumes the materials fuelling it. When conflicts get "hot," those involved often resort to overt violence in order to win – although usually, both sides end up losing something. Overt violence refers to actions that people purposefully do to harm, maim or kill others.

4) Coals = Potential conflict
At some point, the fire abates, the flames largely vanish and just the coals continue to glow as most of the fuel has burnt. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite. Overt violence usually cycles through periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases, at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again.

5) Fire out = Regeneration
In the fifth stage, the fire is finally put out and even the embers are cool. At this stage, it is time to focus on other things besides the fire, and to rebuild and help regenerate what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration, renewal and peace.

Chapter 3

Dialogue, Debate and Mediation

Mediation and Dialogue are specific conflict intervention and resolution strategies. Both methods consist of a third-party assisting in the resolution of the conflict through controlled communication.

Mediation
Mediation is a third party-assisted, or third party-initiated and led, communication between representatives of conflict parties, in order for them to directly talk to each other, discuss issues, reach an agreement and make decisions together. It is a process of engaging two parties in negotiation with the assistance of a third-party, the mediator .

Dialogue
Dialogue is an open-ended communication between conflict parties that is facilitated or moderated by a third party, in order to foster mutual recognition, understanding, empathy and trust.

Debate v. Dialogue
The difference between debate and dialogue is the process by which a person(s) communicates. Debate is about proving your opponent wrong, while dialogue is more about expressing a viewpoint and trying to get your opponent to agree. In both cases you are trying to get someone to agree with you, but the method is different. Dialogue may not produce as much heat as debate, but it generates a great deal more light.

The parties to a dialogue aim not to defeat one another, but to enlighten one another. It is not a conflict, but a shared inquiry. In contrast to the debater's zero-sum game, in which every victory must be accompanied by a loss, dialogue permits both parties to emerge from their discussion enriched. Both can benefit from a shared pursuit of enlightenment.

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[2]Mirimanova, Natalia. Mediation and Dialogue: Official and Unofficial Strands. Publication. N.p.: International Alert, 2009. Print.
[3]Ibid.

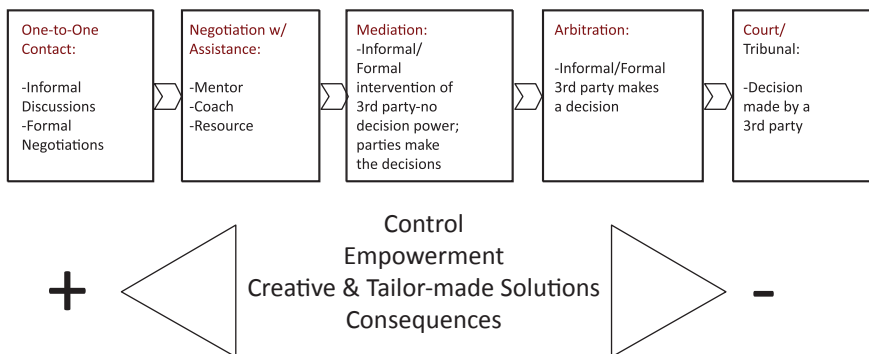| Dialogue	Debate
Dialogue is collaborative: two or more sides work together toward a common understanding.	Debate is oppositional: two sides oppose each other and attempt to prove each other wrong.
In dialogue, finding common ground is the goal.	In debate, winning is the goal.
In dialogue, one listens to the other side(s) in order to understand, find meaning and find agreement.	In debate, one listens to the other side in order to find flaws and to counter its arguments.
Dialogue enlarges and possibly changes a participant's point of view.	Debate affirms a participant's own point of view.
Dialogue reveals assumptions for re-evaluation.	Debate defends assumptions as truth.
Dialogue causes introspection on one's own position.	Debate causes critique of the other position.
Dialogue opens the possibility of reaching a better solution than any of the original solutions.	Debate defends one's own positions as the best solution and excludes other solutions.
Dialogue creates an open-minded attitude: an openness to being wrong and an openness to change.	Debate creates a close-minded attitude, a determination to be right.
In dialogue, one submits one's best thinking, knowing that other people's reflections will help improve it rather than destroy it.	In debate, one submits one's best thinking and defends it against challenge to show that it is right.
Dialogue calls for temporarily suspending one's beliefs in order to be receptive to other points of view.	Debate calls for investing wholeheartedly in one's beliefs.
In dialogue, one searches for basic agreements.	In debate, one searches for glaring differences.
In dialogue, one searches for strengths in the other positions.	In debate one searches for flaws and weaknesses in the other position.
Dialogue involves a real concern for the other person and seeks to not alienate or offend.	Debate involves a countering of the other position without focusing on feelings or relationships and often belittles or deprecates the other person.
Dialogue assumes that many people have pieces of the answer and that together they can put them into a workable solution.	Debate assumes that there is a right answer and that someone has it.
Dialogue remains open-ended.	Debate implies a conclusion.

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Mediation

Mediation is a process in which a neutral third party assists two or more disputants to reach a voluntary, negotiated settlement of their differences. The mediator uses a variety of skills and techniques to help the parties reach a settlement, but has no power to make a decision.

The purpose of mediation is neither to judge guilt or innocence, nor to decide who is right or wrong. Rather, its goal is to give the parties the opportunity to (1) vent and diffuse feelings, (2) clear up misunderstandings, (3) determine underlying interests or concerns, (4) find areas of agreement, and, ultimately, (5) incorporate these areas into solutions devised by the parties themselves .

Mediation is one of a number of approaches to conflict resolution.

The Conflict Resolution Continuum[5]

One-to-One Contact:	Negotiation w/ Assistance:	Mediation:	Arbitration:	Court/ Tribunal:
-Informal Discussions -Formal Negotiations	-Mentor -Coach -Resource	-Informal/ Formal intervention of 3rd party-no decision power; parties make the decisions	-Informal/Formal 3rd party makes a decision	-Decision made by a 3rd party

+   Control
    Empowerment
    Creative & Tailor-made Solutions
    Consequences   −

The Role of the Mediator

A mediator—unlike a judge, or an arbitrator—has no legal power to render a judgment. Nor is a mediator a lawyer acting as an advocate for one side. Rather, a mediator is a neutral third party who helps the parties talk out their problems, unrestrained by evidentiary rules. S/he can help the parties to focus more on the true basis of their dispute and on future remedies than on punishment, revenge, or responsibility for past events[6].

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[4]SFCG Morocco Internal Training Guide
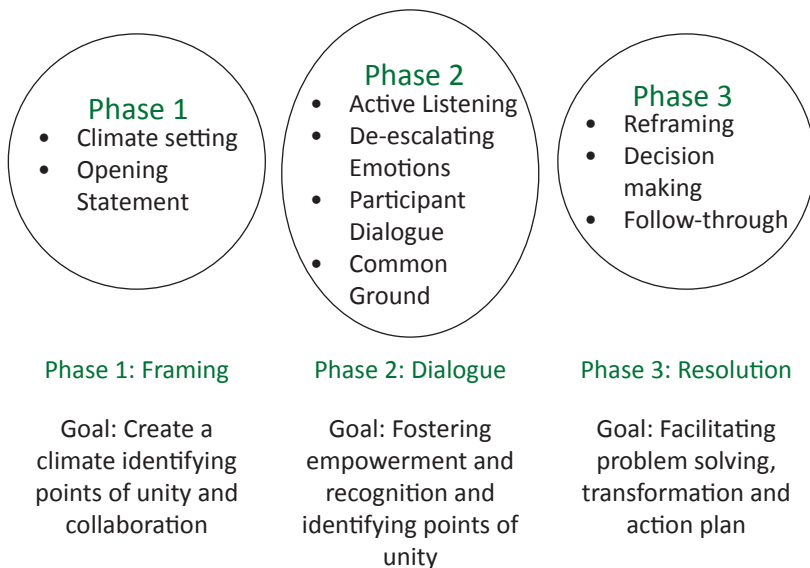[5]UN Mediation
[6]Ibid

In any mediation, a mediator should attempt to:
• Make the proceedings manageable;
• Develop an atmosphere conducive to problem solving negotiations;
• Gather all the information available about the interests of the parties;
• Help the parties to create options;
• Help the parties narrow the options and move towards agreement; and
• Help the parties make rational decisions between agreement and pursuing a claim.

What Mediators do not do:
• Mediators do not make decisions for others or tell them what to do;
• Mediators do not seek power over the lives of others;
• Mediators do not have answers over other people's problems;
• Mediators do not bear the responsibility if mediation fails;
• Mediators do not take credit for success.

Phases of Transformative Mediation[7]

Phase 1
• Climate setting
• Opening Statement

Phase 2
• Active Listening
• De-escalating Emotions
• Participant Dialogue
• Common Ground

Phase 3
• Reframing
• Decision making
• Follow-through

Phase 1: Framing

Goal: Create a climate identifying points of unity and collaboration

Phase 2: Dialogue

Goal: Fostering empowerment and recognition and identifying points of unity

Phase 3: Resolution

Goal: Facilitating problem solving, transformation and action plan

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[7]United Nations Training Manual on Transformative Mediation

Phase I: Framing

Climate Setting:

• Setting the physical pace of the mediation
• Contact the participants to prepare them for the mediation and reduce any anxiety associated with participating in such a process.

Opening Statement: Establishes the tone of the mediation process.

• An opening statement may cover:
  - Introductions
  - The roles of the mediator and the disputants

Role of the Mediator:
  - An advocate for both parties' needs and interests
  - A guide for the process
  - Strives for impartiality
 - Not a decision maker or judge

Role of the Disputants:
  - Listen carefully to the other person's perspective
  - Inform own issues and concerns
  - The ultimate decision makers in the process

Explain Mediation Process:
  - Mediator will first listen to both sides one at a time
  - Three way dialogue focused on coming to a mutual understanding
  - Problem-solving phase where creative solutions will be explored

Explain Outcomes:
  - May be tangible (e.g. an agreement) or intangible (e.g. a new understanding)
  - Not forced on the participants

Phases of Transformative Mediation
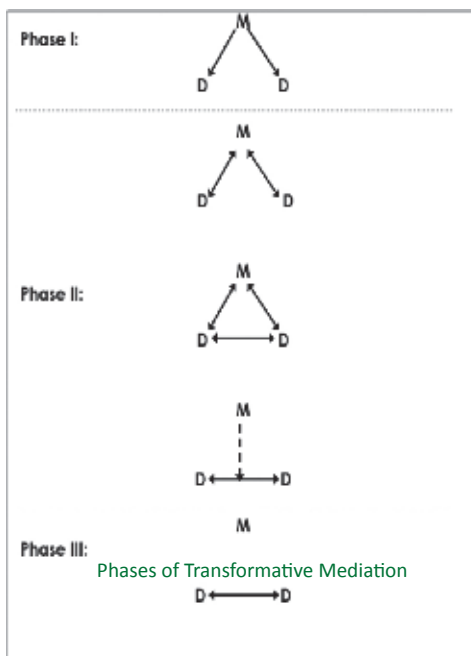
Explain
Voluntary/Confidential/Guidelines
-   Process is voluntary and is not being imposed
-   Examine issues/concerns of confidentiality
-   Explore behaviors that will contribute to a constructive process
-   Ensure understanding of the process of mediation
-   Establish guidelines

Active Listening Guidelines

FOCUSED LISTENING

PROBING

PARAPHRASING

Phase II: Dialogue

-   **Dialogue:** a conversational process leading to a mutual understanding of each other's positions and interests.
-   **De-escalating emotions:** make interventions into the participants' dialogue only when the discussion appears to be getting off track
-   Allow for some expression of emotions. Think of a "frying pan" metaphor.
-   Allow for enough heat from emotions to keep things moving; not so hot that people get hurt or so cold that people seem distant.
-   Be on the lookout for critical points/transformative moments (i.e. apologies, feelings, core needs, etc) during disputant dialogue and draw attention to them if the participants don't notice them.
-   Restrain yourself from trying to control the situation. The participants will turn to you for help when they get frustrated or if things get out of control.
-   Consider taking notes or using a crib sheet in order to capture key concepts as they emerge from the participants' dialogue.

Types of Emotions
-   Anger
-   Fear
-   Sadness
-   Shame
-   Love
-   Enjoyment

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Common Ground
Guidelines for common ground:

- Highlighting common ground during an opening statement (Phase I) can be a powerful way of creating a collaborative climate.
- When the mediation processes appears to be stuck (Phase II) or feels like it is getting out of control, refocusing participants on their common ground can help them avoid extreme polarization.
- Focus on common ground as a way of transitioning into reframing and for moving the mediation into the resolution phase of the process.
- Highlight common ground during the resolution phase (Phase III) of the mediation so that the participants' relationship and sense of hope increase.

Phase III: Resolution

- Reframing
- Decision-making
- Follow-through
- Reframing the conflict at the level of needs can help us shift to a win/win orientation.

Chapter 4

Engaging Policy Makers

Who are Policy Makers?

Policy makers include a mix of policy makers ranging from MNAs, MPAs, provincial government officers, local district officials and council leaders.

To achieve positive outcomes it is important for youth initiatives to engage community partners from as many sectors as possible in community collaboration, specifically policy makers.

Why Connect with Policy Makers?

Policy makers want solutions. Mayors, nazims, district/city/town/village boards and their committees and staff, state legislators and their aides are all interested in being involved in winning solutions. Policy makers are critical to creating sustainable peace. If the youth in your community is to achieve its promise of lasting peace, structural change at the community level is required.

Common Interests.

Youth initiatives have certain interests in common with policy makers:

- **Vision:** Cooperative youth initiatives and policy makers want to create vibrant communities in which youth thrive.
- **Community Connections:** Coalitions need to develop connections throughout the community. Policy makers are working the same terrain - and are often very good networkers.

Talking Points for Engaging Policy Makers

Describe Who You Are Succinctly

For example, "Our initiative brings local organizations together to make our community a great place to grow up. We're not a youth program. Through our initiative, adults and youth take action together to create a community that

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values young people and builds the skills they need for healthy, fulfilling and peaceful lives."

What's in it for Policy Makers?

- **Solutions:** How does your youth initiative provide solutions to issues policy makers are facing?
- **Connections:** Identify connections that your youth initiative has with programs or projects policy makers are involved in and how your initiative can add value to it.
- **Public support:** Share with them how many people you have engaged in your initiative from the community and how you have garnered public support and how both can benefit from that.

Tips for Engaging Policy Makers

- Plan your contact with upper level policy makers strategically.
- Work the "grass tops." If a coalition member has a strong relationship with a key public official, ask that member to help make the appeal. Using these "grass tops" relationships can advance the initiative quickly.
- Choose your ambassadors carefully. Bring a small group with you to any advocacy meeting, including the person who knows most about the initiative, well-prepared young people, and people who have relationships with the policy maker.
- Show your connections. If you have a well-connected community coalition, be sure to highlight the variety of sectors and important agencies represented -- but don't overstate your situation, or you'll risk losing credibility.
- Make your pitch brief and to the point. You may not have a lot of time in your advocacy visit. Give each person a role in making the case, and practice together. Bring handouts showing the reach of your initative, your achievements, your goals, and the importance of the policy maker's collaboration - but be sure your handouts and presentations are concise and engaging.
- Inspire! Combine your vision of what positive youth involvement can achieve with concrete examples of what it looks like, or will look like, on the ground in your community. Make it memorable. Do you have a story that creates a memorable image of what you are striving for, and what you believe is possible?
- Combine this with specific requests.

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Chapter 5

The Role of Youth in Promoting Peace

The youth is a dynamic and powerful section of any society empowered by its energy, optimism and motivation.

All around the world, the power of youth is being recognized. Communities and experts are encouraging the youth to take an active role in peacebuilding and community mobilization. Events taking place around the globe are also showcasing the ability of youth to bring about positive change. The peaceful protest led by youth in Tahrir Square in Egypt marked the start of the Arab Spring, and ushered in a time of reform. In Pakistan, we have witnessed unprecedented youth mobilization and political participation in the run up to the elections of 2013, which is a positive signal of youth participation and involvement. Additionally, Malala Yousafzai's campaign for the promotion of education for women is another example of the youth harnessing its power to bring about positive change.

In Pakistan, 62% of the population is currently under the age of 29. Pakistan was created over 60 years ago and is still facing numerous challenges like poverty, illiteracy, unemployment and over population. Terrorism is one of the leading issues of Pakistan nowadays. Violence has become a routine for the nation and as a result citizens have become restless, intolerant and in a continuous state of warfare. Children, women, young and old people are being victimized by this situation. In spite of the grave situation youth are still considered to be a ray of hope to contribute to restoration of peace in the country by playing a constructive role. In order for them to be engaged positively, they need to be given guidance, power, opportunities and active participation at the grass root level.

The youth can promote peace in a number of ways, both big and small. Of utmost importance is adopting a tolerant and non-violent approach, even when met with opposition or resistance. Recently, in Karachi, a youth group launched Peace Rickshaws, colorful rickshaws with messages of peace and harmony painted on them. While this is a grand example of a peace initiative, there are

numerous ways in which youth can work for peace, either individually or in groups. Sports, the media, local community organizations are just a few avenues through which the youth can promote peace in their communities.

Another example of youth engaging in peacebuilding initiatives took place in Swat in 2010. Youth sports coaches were trained in negotiation and leadership. They went on to train their young team players in conflict resolution, leadership, negotiation, consensus building and mediation through the medium of sports. This initiative aimed to increase harmony between the youth, while developing a shared vision of a peaceful future amongst them. This is an example of an initiative which can be replicated at the community level throughout Pakistan.

Young community members can contribute to peace by promoting tolerance and dialogue as opposed to violence. You can also be an active peace builder in your community by engaging conflicting parties in mediation; mobilizing youth in your community for sports; assisting community leaders and your local government officials in community development initiatives; collaborating with local policy makers in policy development; mediating domestic conflicts within your families; encouraging and assisting dialogue between conflicting parties. These are just a few of the ways in which youth can help build peace, starting from the community level.

Mediation is not restricted at the community level. It is a conflict resolution tool which can be employed within the household and in communities, and between tribes, provinces and countries. Additionally, mediation is a tool used in workplace and industrial disputes and by the legal community. International conflicts, some of which may have resulted in war, are often resolved through mediation.

The youth of Pakistan has an opportunity to be agents of positive change. As the future of this country, you, and other young leaders like you, can make the future of Pakistan bright and peaceful. It is time to harness the power of your youth and build peaceful and prosperous communities. Peace and tolerance is the urgent need of Pakistan. Young generation works as the backbone and the building-block of any nation. Each individual has a universal responsibility to shape institutions to serve human needs. The youth can bring positive transformation in society through its energy and sincerity.

It is now time to be the change you want to see in the world.