

CONFLICT MANAGEMENT TRAININGS WORKSHOP REPORT

BADPAKH DISTRICT, LAGHMAN PROVINCE, EASTERN AFGHANISTAN



UNITED STATES INSTITUTE FOR PEACE (USIP)

March 20, 2015

Contents

1.	PREAMBLE	2
2.	FIRST DAY OF THE WORKSHOP:.....	6
2.1.	First Session: <i>Opening the Workshop</i>	6
2.2.	Second Session: <i>Hopes & Fear (newly emerged)</i>	7
2.3.	<i>Differences of both the workshops/Participants views</i>	9
2.4.	<i>Overviews of the summary of first round training workshop:</i>	9
2.5.	<i>Conflict Management Techniques:</i>	15
2.5.1.	<i>Forcing (competing):</i>	15
2.5.2.	<i>Litigation (going to court):</i>	16
2.5.3.	<i>Arbitration (out of court):</i>	16
2.5.4.	<i>Mediation:</i>	17
2.5.5.	<i>Negotiation:</i>	17
2.5.6.	<i>Compromising:</i>	18
3.	SECOND DAY OF THE WORKSHOP:	22
3.1.	First session: <i>The importance and purpose of communication in conflict management</i> 22	
3.2.	Second session: <i>Listening skills and techniques</i>	22
3.3.1.	<i>Qualities of a good listener according to participants:</i>	23
3.3.	Third session: <i>Negotiation skills and techniques</i>	23
3.4.	Fourth session: <i>Negotiation skills in Islam and among Afghan communities</i>	25
4.	THIRD DAY OF THE WORKSHOP:.....	26
4.1.	First session: <i>Mediation (Skills and qualities of a mediator and mediation process)</i>	26
4.2.	Second session: <i>Mediation in Islam and in Afghan Community</i>	27
5.	FOURTH DAY OF THE WORKSHOP:.....	30
5.1.	1st session: <i>Conflict management styles</i>	30
5.2.	Second session: <i>Conflict management styles in Badpakh district</i>	30
5.3.	Third session: <i>Trauma healings</i>	30
5.4.	Fourth session: <i>Non-violence</i>	30
5.5.	Non-violence (Moderation) as a peace-building strategy in Islam	30
6.	FIFTH DAY OF THE WORKSHOP:	38
6.1.	First session: <i>Cross checking of stereotypes</i>	38
6.2.	Second session: <i>Evaluation of the Workshop</i>	31
7.	WORKSHOP EVALUATION BY PARTICIPANTS	46
8.	<i>Lessons learned:</i>	49
9.	<i>Conclusions:</i>	49
10.	<i>Recommendations:</i>	49
11.	<i>Participants feedback</i>	50
12.	<i>Quotes:</i>	50

1. PREAMBLE

In June 2014, FGA signed a contract with USIP to implement a peace building in the insecure Badpakh District of Laghman Province in Eastern Afghanistan. The goal of this project is to build community resilience through social cohesion and cultural competency among the people of Badpakh District for sustainable peace. The key objective is to build peace from and at the grass root by facilitating a process to promote reconciliation among the people and communities. The project is intended to build strong relationship among and between village councils, community leaders in order to bring the two tribal groups of communities (Mia Khel and Mir Ali Khel) together for dialogue and networking to foster peace-building and development activities in the district. The project is also intended to provide key figures of the community (youth, chief, influential leaders) with reconciliatory peace building and conflict management knowledge and skills through holding a series of peace building and mediation capacity building workshop.

The first series of these training workshops - Working With Conflict (WWC) had been already conducted in four classes for 100 community people (youth and elders from both tribal groups) during October and November 2014. The second series of these trainings workshop of Conflict Management have conducted during January and February 2015. There were 4 sessions of conflict management trainings (each 5 days) attended by 100 people (each training covered 25 individuals). The training workshop successfully completed with full satisfaction of participants, USIP representative in Afghanistan (Popal) and FGA master trainers.

The purpose of this report to provide information about this training, where 100 youth and elders from both tribal groups (Mir Ali Khel and Mia Khel) of Badpakh communities were attended. The workshop took place in the premises of FGA office in Mehterlam City, where the training hall was suitable for 25 participants. FGA-Laghman office provided all necessary facilities during the training program that last in 5 weeks which included arrangements for lunch, transportation, generator, overhead projectors etc. Except overhead projectors and training hall, all relative expenses regarding food, refreshments, stationery and photocopying came from the USIP funded project.

The pre-training activities were as follows:

- Designed and planned the training program
- Selected Trainers to facilitate the training
- On the job training to the Master Trainers provided
- Selected 100 beneficiaries from community for training
- Prepared training agenda and materials in local languages
- Tested training agenda and trainers capacity
- Training venue and technical arrangements
- Logistical arrangements of the training workshop

1.2. Snapshot of the Workshop

1.2.1. Aims of the Course

- To further improve participants' skills of conflict management.

- To assist them to analyze and compare their traditional conflict management methodologies and principles with the modern and academic conflict management styles and to fulfill the shortfalls existing in their recent practices.
- To support participants to improve their ability to communicate their concerns and challenges.
- To work out ways to increase the positive impact of development projects in Badpakh conflict affected district.
- To positively change the ideas and perception of both tribal groups
- To start practically working with the conflict mitigation process and assist local communities and developmental organizations to work in a peaceful environment.

1.3. The workshop Structure:

The workshop on Conflict Management is consisting of three main components: (a) – concepts, (b) – tools and (c) – skills.

1.3.1. Concepts were including lecturing, plenary sessions, group works, and individuals points of views regarding issues such as war, conflict, violence, poverty and identity

1.3.2. Tools were focusing on how to analyze a conflict highlighting diverse aspects and elements of a conflict management techniques, Communication in conflict, listening skills and techniques, Negotiation skills and techniques, Mediation, stages of mediation, mediation in Islam and among Afghan communities, reconciliation, reconciliation in Islam and in Afghan communities, Conflict management styles, various conflict management styles in Afghan society, approaches to conflict management, Trauma healing, Non-violence, Non-violence in Islam, the essence and fuddled of humans and cross checking of stereotypes each tribe developed against the other.

1.3.3. Skills development is one of the most important topics for Conflict Management training programs, which includes communication skills, negotiation skills and mediation and reconciliation skills.

Highly qualified and well experienced FGA's Trainers were trained on conflict management during training of trainers' sessions consisting the teaching methodology on every topics such introduction to conflict management techniques, communication in conflict, negotiation, mediation, reconciliation and conflict management styles. Other topics of discussion were approaches to conflict, Trauma healing, Non-violence, the essence and fuddled of human and cross checking of the previous trainings stereotypes. They were assigned to carry out the training program on proper and professional manner. Mr. Zabihullah Helal, Taj Mohammad Irfan, Obaidullah Shirzai and Bismillah Waizi were FGA master trainers facilitated various sessions of the workshop. The community facilitators also attended the above-mentioned training.

The FGA assigned field level community facilitators also played key role to guide and lead the training participants and encourage the trainees to participate actively in various group work and brainstorming session and to promote information collection process by provision of practical examples and stories from the field fitting to the topic of discussion. Each course was evaluated by project manager (Matiullah Kazmi) at the end of training class.

1.4. Target Groups:

A series of four separate training workshops were conducted for key stakeholders (youths and elders) from Badpakh District. The participants were selected from two tribes (Mia-Khel & Mir-Ali-Khel) based on their role in the region and influence over the local population. From each tribe 25 youth and 25 elders attended 5 days conflict management workshop which means that total 100 participants covered by conducting four consecutive separate sessions. This time each session was consisted of both the tribes' representatives jointly.

Table-1: Training Date and Target Participants.

Date	Target Groups	#Of Participants	Duration
Jan 17-21, 2015	Youth (Mia Khel & Mir Ali Khel)	25	5 days
Jan 31-Feb 04, 2015	Youth (Mia Khel & Mir Ali Khel)	25	5 days
Feb 15-19, 2015	Elders (Mia Khel & Mir Ali Khel)	25	5 days
Feb 22-26, 2015	Elders (Mia Khel & Mir Ali Khel)	25	5 days
Total Participants		100	

The purposes of the joint session for the two tribal groups were to increase communication and social relation of both the tribes' members with each other and to discover what are the perceptions and thoughts of each tribe against the other. These sessions

*Please refer to **Annex -2** that shows the list of participants (youth and elders).*

1.5. Conflict Management Learning Methodology

The learning methodology used for the second round of conflict management trainings workshops were mainly focusing on the following approaches to deliver and transfer the skills and knowledge at a more practical and professional manner to the master trainers, community representatives and finally communities.

- The training started by explaining and analyzing 2-3 case studies of conflicts which were collected in first round training. These case studies were analyzed by the participants' one again and along with conflict maps they identified various phases of conflict in it. As a base or foundation for all other training sessions these stories were distributed to the participants and they identified various steps of conflict and different conflict management techniques used at various occasions.
- FGA used cascade model for these trainings. It means that the new knowledge transferred from two experts (Shirzai, project director and Natiq, senior training officer of USIP) to five master trainers of FGA and then the 5 master trainers transferred the knowledge to 100 community people (3 person per village) and then these trained people will share and apply the knowledge in the communities.
- FGA applied more practical session in this training round. Most topics on mediation, communication, reconciliation etc. were taught through role play performed by participants.
- FGA has been using this training for research purpose and try its best to get community information and customary practices on various training topics for

example, conflict management and handling technique etc. to be utilizing as training materials for the future training program

In order to reflect, the participants trained to use of analytical tools such as locally established conflict management styles and techniques. Sufficient time was given for personal reflection during the training period, including the use of analytical tools such as cross checking of stereotypes, newly emerged hopes and fear and classification of conflict management styles. Here a small group of participants has an opportunity to share their reflections, and begin to discuss results. These results then presented to the plenary discussion, where the whole participants put their minds to work on the issue, and suggest ways to understand it or work on it. It is expected the individual participant, alone or with the group he works with at the community, will later build the specific strategy for dealing with reality of their situation, and will seek ways to try this out.

In the Conflict Management training, one aspect of the training methodology was to start the learning process with 'action'. The action under consideration was the participants' past experience or it was a group activity. The participants observe what happens and then reflect on it. There was some assistance with skills of observation, and attempts to help participants to more systematic in observing.

1.6. Training Workshop for Badpakh Community Elders and Youth in Laghman Province

The main topics of the training workshop are presented as sections corresponding to modules as follows:

Day-1:

Preparation (Registration, opening workshop and speeches), hopes and fear, overview of the 1st round WWC workshops, conflict management techniques, conflict management techniques in Afghanistan

Day-2:

Communication in conflict, listening skills and techniques, Negotiation skills and techniques, Negotiation in Islam and among Afghan communities

Day-3:

Mediation, stages of mediation, mediation in Islam and among Afghan communities, reconciliation, reconciliation in Islam and in Afghan communities

Day-4:

Conflict management styles, various conflict management styles in Afghan society, approaches to conflict management, Trauma healing, Non-violence, Non-violence in Islam, The essence and fuddled of human

Day-5:

Cross checking of stereotyping and the training evaluation

*Please refer to **Annex -1** for the detailed timetable of the workshop*

2. FIRST DAY OF THE WORKSHOP:

Opening of the workshop and Introduction to Conflict Management

2.1. First Session: Opening the Workshop

Prior to inauguration the training attendance sheet is circulated among the participants to register themselves and confirm their attendance and provided their contact detail and addresses.

Each workshop opened with by recitation of some verses from the holy Quran following by an opening speech from community representatives. The community member were focusing on the current economic, social and political situation of the area and their hopes from the workshop and the project to help their communities by capacity building trainings and mediation process to intervene as a facilitator to solve their present conflict and support the local population in provision of a peaceful environment for the local governmental and other developmental organization to work for the development of their district. They focused on the importance of reconciliation and brotherhood from the Islamic perspective as well and presented their good wishes to the FGA team for providing such a valuable opportunity for them.



Photo 01: Community representative inaugurated the second round of Conflict Management Workshop

The community representative Mr. Sayed Naqibullah told that “Each activity in its initial stages is looking smaller but these are the people whom make it bigger, effective, sustainable and worthwhile. Since the last round of Working With Conflict trainings whenever I faced with any conflict resolution situation the topics of that training were directly reflecting in my memory and I was further improving my skills and techniques by using it in my practical life. Prior to the USIP project we were wasting too much time to resolve the existing and

“Each activity in its initial stages is looking smaller but these are the people whom make it bigger, effective, sustainable and worthwhile. Since the last round of Working With Conflict trainings whenever I faced with any conflict resolution situation the topics of that training were directly reflecting in my memory and I was further improving my skills and techniques by using it in my practical life”. Prior to the USIP project we were wasting too much time to resolve the existing and were careless, but after the Working With Conflict sessions we are more willing to timely respond to the arising conflicts and preventing its entry into a more complex situation or worse condition”.

were careless, but after the Working With Conflict sessions we are more willing to timely respond to the arising conflicts and preventing its entry into a more complex situation or worse condition”.

Following to the community elder the FGA representative briefed the participants from the objectives and aim of the USIP funded project and that of the workshop and thanked all of the participants for their active participation. He therefore called on participants to participate fully and actively in the workshop so as to derive the maximum benefit from it and realize the workshop objectives and its importance in the solution of the existing conflict.

The participants were allowed to introduce themselves and state their expectations from the training workshop.

2.2. Second Session: Hopes & Fear (newly emerged)

During this session participant were encouraged to relate their newly emerged hopes and fears from the workshop. Each group of participants summarized their hopes and fears from the workshop and disclosed their expectations from the workshop. The participants explained the sensitive points to be careful about various discussion sessions of the training. Participants were encouraged to monitor the workshop process and draw the attention of the facilitator if some expectations were not being addressed or if they found anything inappropriate for the discussion. The hopes and fears of participants of Mia Khel and Mir Ali Khel youth and elders are listed in the below table.

Both the tribes disclosed their full cooperation and support with the USIP project and hoped that these training series will further improve their capacities to work for their



Photo 02-03: The FGA master trainers listing out all hopes and fear of participants emerged after first round of WWC Workshop communities and to represent them at the pace of developmental activities and other opportunities available. Both the tribes were of the opinion that their hopes from the project and training is further increased after the first training because they felt a big change in themselves to deal with the local conflicts and disputes. According to them they further hope that the second round of conflict management training will provide an opportunity to them to make a comparison of the their traditionally used conflict management and resolution techniques and styles with the modern techniques and styles they learned during the training.

The participants also shared their hopes from the project with the USIP representative in Afghanistan (Popal Habibi) and requested him to further assist them by providing them more other projects of capacity building regarding peace.

Table -2: Newly emerged hopes and fear after the last training

Mia-Khel and Mir-Ali-Khel Youths	
Hopes (Newly emerged after the first training)	Fear (Newly emerged)
<ul style="list-style-type: none"> - Our drying tree is leading towards greenery and will give fruit soon. - We will become real brother - To learn many things and to use it - To be loyal to what we learned in the training - Strengthen our unity - To learn and to spread - To establish a participatory working approach at local level - To practically implement the learned topics - To bring changes in ourselves accordingly - The second training will further help to assess more professionally our problems and disputes - A joint tribal shura to be established of Mia-Khel and Mir-Ali-Khel - Unity among MI-Khel and Mir-Ali-Khel - Serve for the nation and country 	<ul style="list-style-type: none"> - Like the previous projects from the national and international NGOs the project should not to fail and we must prove it a successful project - Not to neglect local rules and values - To be strictly bounded with the scope of our project - Not to waste the time and to more carefully learn - Not to be tortured by Taliban or government while participating at the training. - These rays of lights not to be wasted and we must have full benefit of it. - Repetition of local stories should not lead to some party disappoints or to make them angry and frustrated.
Mia-Khel and Mir-Ali-Khel Elders	
Hopes (New)	Fear (New)
<ul style="list-style-type: none"> - To find participatory approaches for the existing conflict and to work together. - This is a ray of light and we should direct this towards our communities and tribes - To inform our tribes and communities that there is no benefit of disunity and loneliness. - To have more achievements in practical life - Easy language to be used while teaching and presentation - To work together and serve for the tribes to make our God happy - To put all the past events into aside and start with a new thinking and perceptions. - Hope all the tribes will put down their arms and work for a sustainable and long-lasting peace in the region. - The workshop will help us to further attract the attention of governmental and non-governmental organizations for developmental activities in Badpakh district. - Hope this will lead for a sustainable capacity building programs by government and other organizations. - Hope the elders will represent their communities at try their best to dig out more developmental projects and opportunities for them. 	<ul style="list-style-type: none"> - Not to fail to practice these learning and experiences in the region - Will we be successful in our mission or not - No further sectarian and tribal based attitude and behaviors existing. - No disrespect towards elders must happen. - Not to cause insecurity - Not to waste our time and resources - No dishonesty should happen - Not to grab and violate the rights of others - Will participants successfully share their experiences and practices that they are using in their daily life? - Badpakh people not to forgotten by the authorities. -

2.3. Differences of both the workshops/Participants views

- During the second round of conflict management trainings the goals and objectives of the project is clearer and explained to everyone.
- As compare to the first round our courage and enthusiasm increase for the learning and open discussion.
- The second round of this workshop combined individual from both the tribes, which create an opportunity of joint work.
- The topic is more clearer during this workshop

2.4. Overviews of the summary of first round training workshop:

During this session the FGA master trainers tried to put the participants into a brainstorming discussion about the major topics discussed during the first round training of Working With Conflict session conducted during October and November 2014. The major topics of the previous training mostly remembered by the participants were conflict analysis, conflict mapping, types and stages of conflict, conflict analysis, stereotyping and Do No Harm (DNH).

2.5. Practical mapping practice of two case studies

The training started by explaining and analyzing 2-3 case studies of conflicts which were collected in first round training. These case studies were analyzed by the participants' one again and along with conflict maps they identified various phases of conflict in it. As a base or foundation for all other training sessions these stories were distributed to the participants and they identified various steps of conflict and different conflict management techniques and intervention used at various occasions.

The participatory approach used to analyze various steps of the below case studies by the participants and FGA master trainers. First they mapped these case studies on



Photo 04-05: Two of the conflict case studies were mapped on flip charts and used as model for the whole sessions

flipcharts and identified various steps of conflict, various intervention efforts made and different conflict management styles and techniques used to deal with conflict and find suitable solutions for these. Both the stories mapped in flip charts and during various sessions of the trainings these flip charts were used as main base to practically teach that which traditional or academic techniques are used in various stages of conflict and which styles have owned.

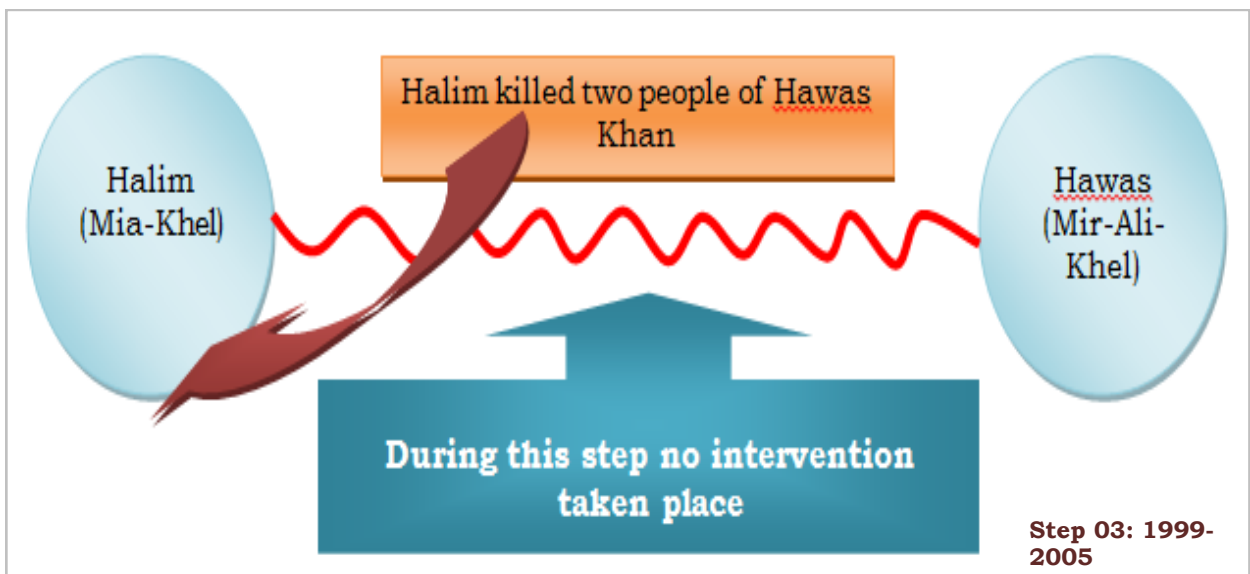
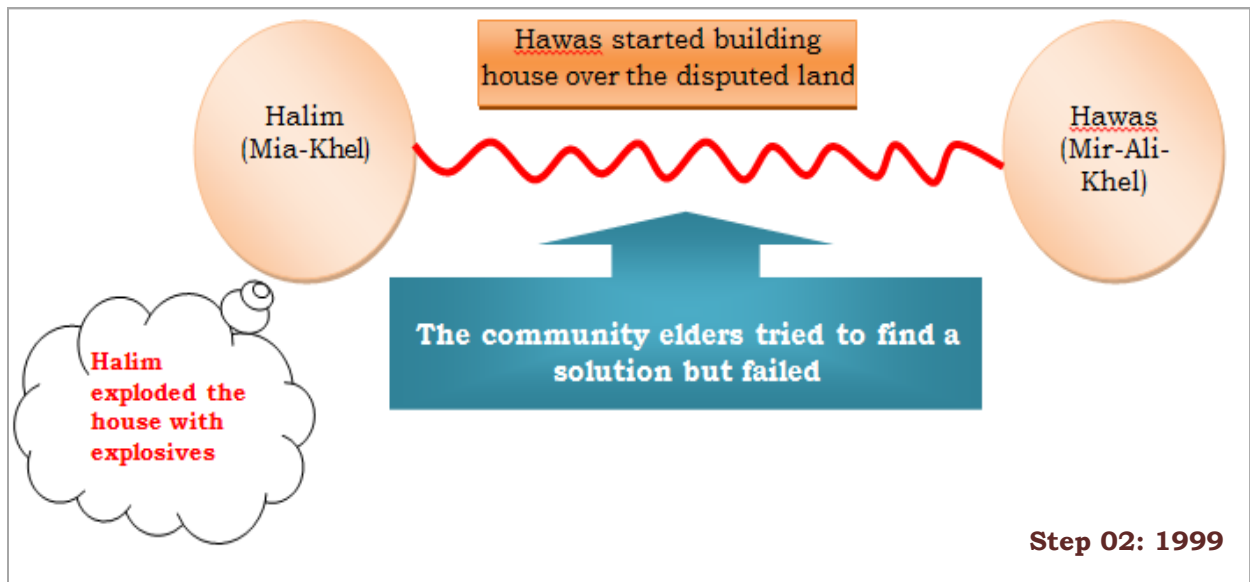
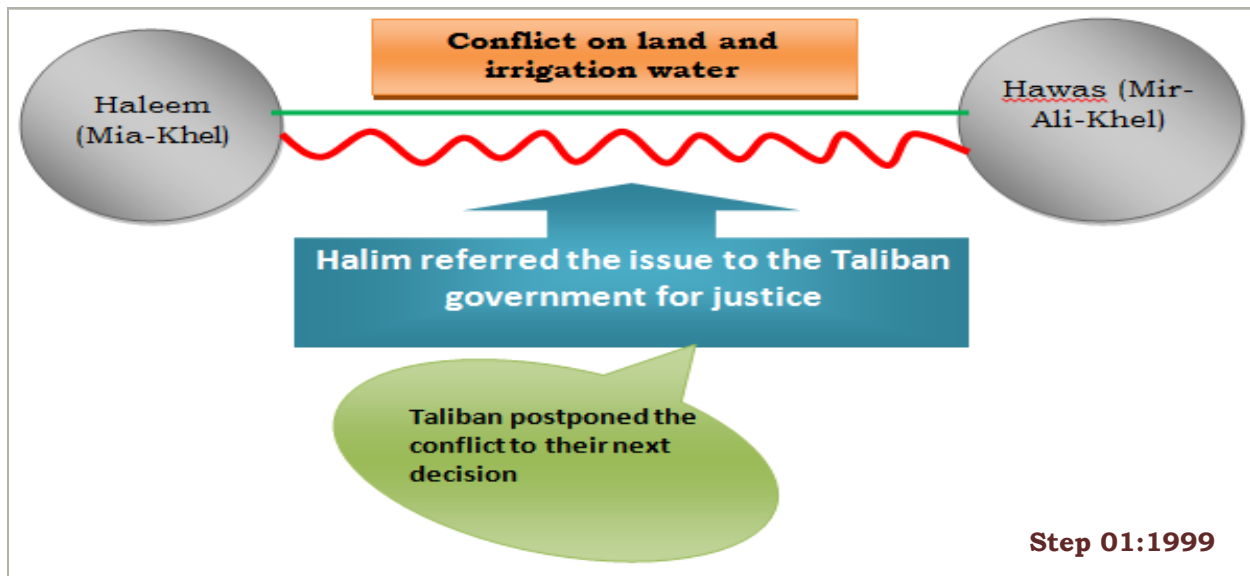
Story 01:

Because of an effective explanation of the story, it is divided into three stages.

“A long while ago the forefathers of the Hawas Khan from Mir-Ali-Khel tribe sold a piece of agricultural land on Mr. Haleem from Mia-Khel tribe. In 1,999 Mr. Haleem was claiming the ownership of some of the adjacent arid land as well, which caused a conflict among the two families. Hawas Khan opposed his ownership over the adjacent arid land. The issue referred to Taliban for its solution but unfortunately Taliban regime did not decide clearly in their first decision and requested to wait for their next decision on the issue. It was a time consuming process to get final decision from Taliban and Mr. Hawas Khan was no longer interested to further wait for Taliban decision. In 2,002 he started building a house at the disputed land and after sometime when the house completed Mr. Haleem demolished the new house of Hawas Khan with the help of explosive devices. This issue was critical and was entering into a critical phase of physical conflict.

After the new house demolished by Haleem, Hawas Khan blocked the irrigation water passage into the agricultural lands of Haleem. Therefore, it further intensified the conflict and the anger of Haleem Khan further increased. The situation entered into a more critical stage, when Mr. Haleem kills the two sons of Hawas Khan Ages 18 and 22 years. After the assassination the conflict entered into an exposed physical conflict stage. In this critical time Mia-Khel tribe supported and backed Mr. Haleem and about 40-50 personnel started firing over Mir-Ali-Khel houses and kept them under surveillance for 44 days and blocked the district main road for Mir-Ali-Khel tribe and their access to the provincial capital eliminated. Finally, half of the Mir-Ali-Khel tribe supported Hawas Khan and attacked over the Mia-Khel tribe people. During this conflict an individual from Mia-Khel tribe killed but because of the Sarobi tribal shura intervention a condition of ceasefire established between the two parties.

Sarobi tribal Shura (Badpakh Neighbor District Shura) intervention and mediation the ceasefire established between the two tribes. The Sarobi Shura was authorized from both the sides and after several days of conversation the ownership of the land buyer (Mr. Haleem) considered illegal and declared land ownership rights for Mr. Hawas Khan. It was also declared that as one more person from Hawas Khan family has been killed, therefore, Haleem will pay 130,000 AFA cash amount as assassination cost to Hawas. It was a temporary solution for the time being but the root causes of the conflict were not responded and after sometime Haleem from Mia-Khel tribe got employment at Afghanistan Intelligence Agency, due to which he got more extra power and influence in the government. By getting this extra power he started torturing people from the Mir-Ali-Khel tribe, due to which Mir-Ali-Khel elders complained to the Provincial Governor and finally Haleem was detained by the law enforcement agencies and till the time he is in prison, but Hawas Khan from Mir-Ali-Khel shifted his house to Jalalabad city (Nangarhar Province) and living there in Nangarhar or sometime in Kabul in Kabul Province”



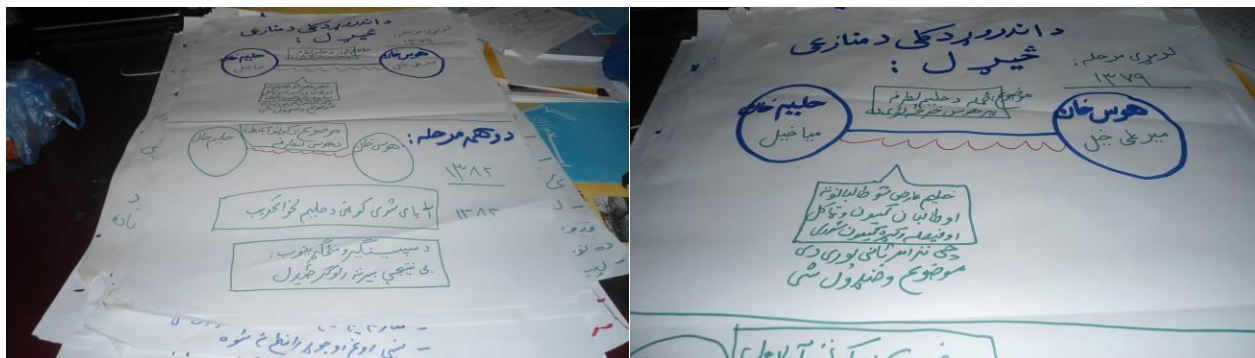
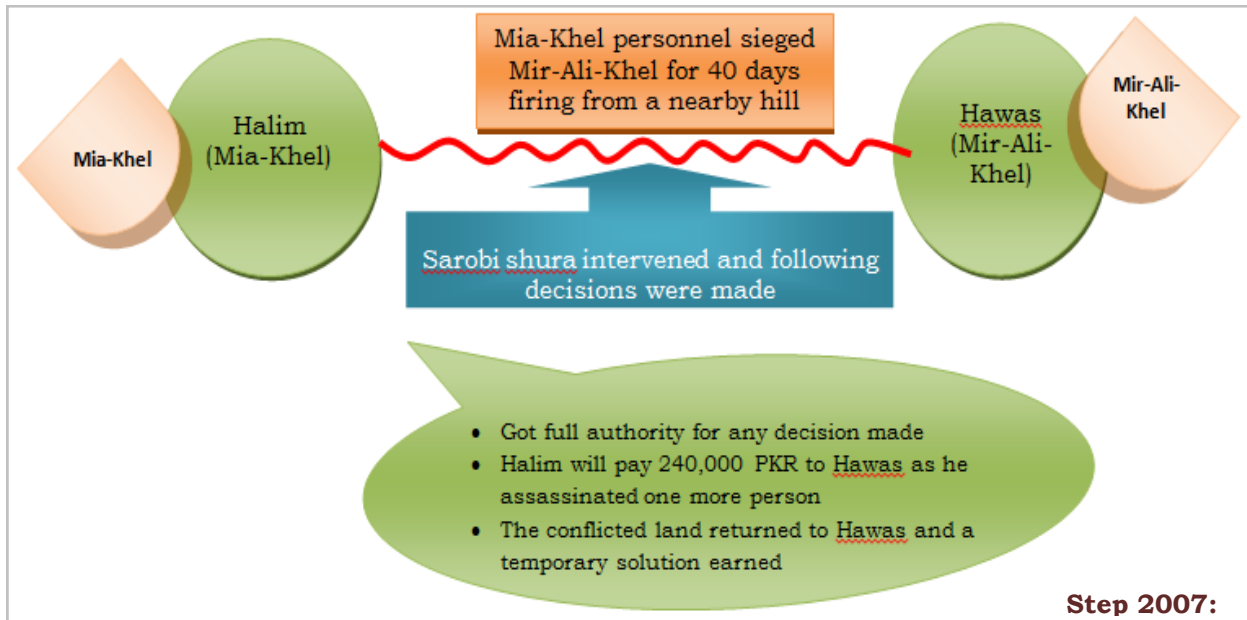


Photo 06-07: The mapped case studies were used throughout the training as model for all interventional strategies and efforts to resolve a conflict

Story 02:

Haji Malik Mohammad Salem was another participant among Mia-Khel elders group, who told the next story of conflict and conflict mapping.

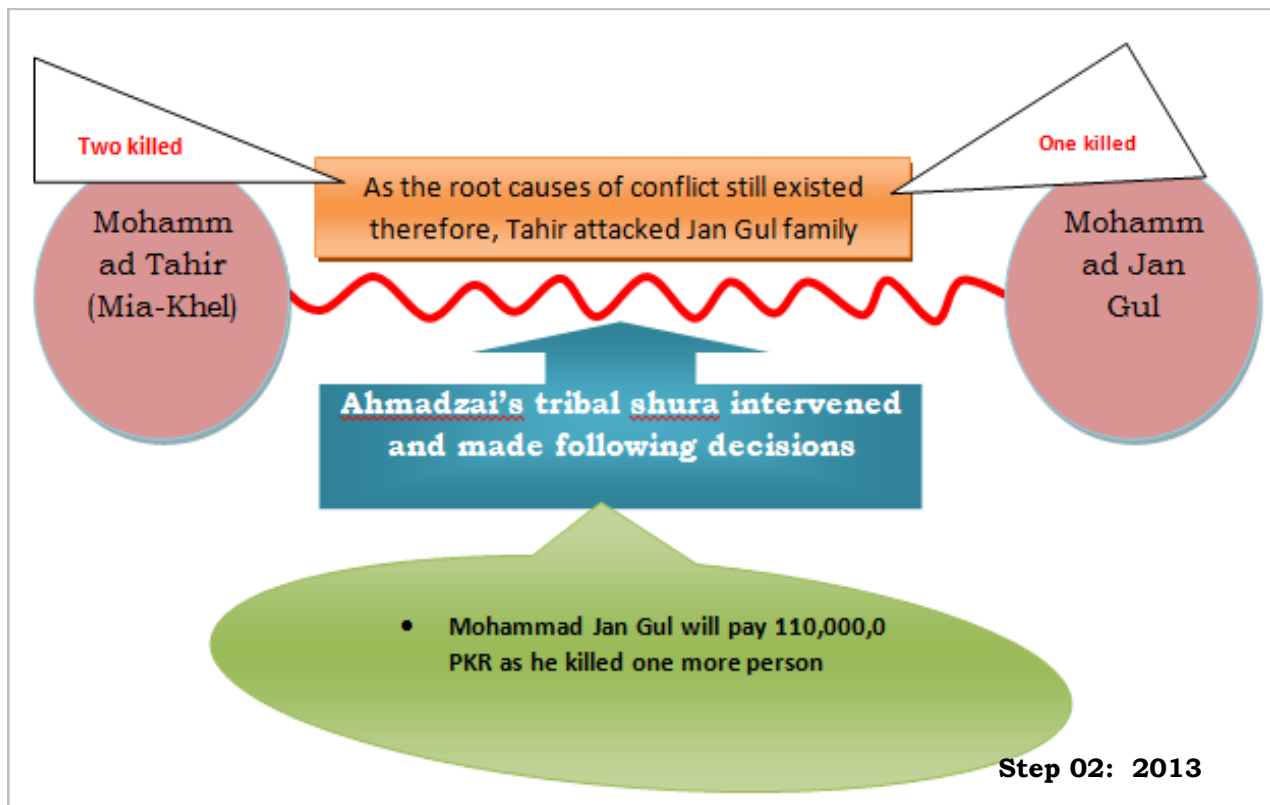
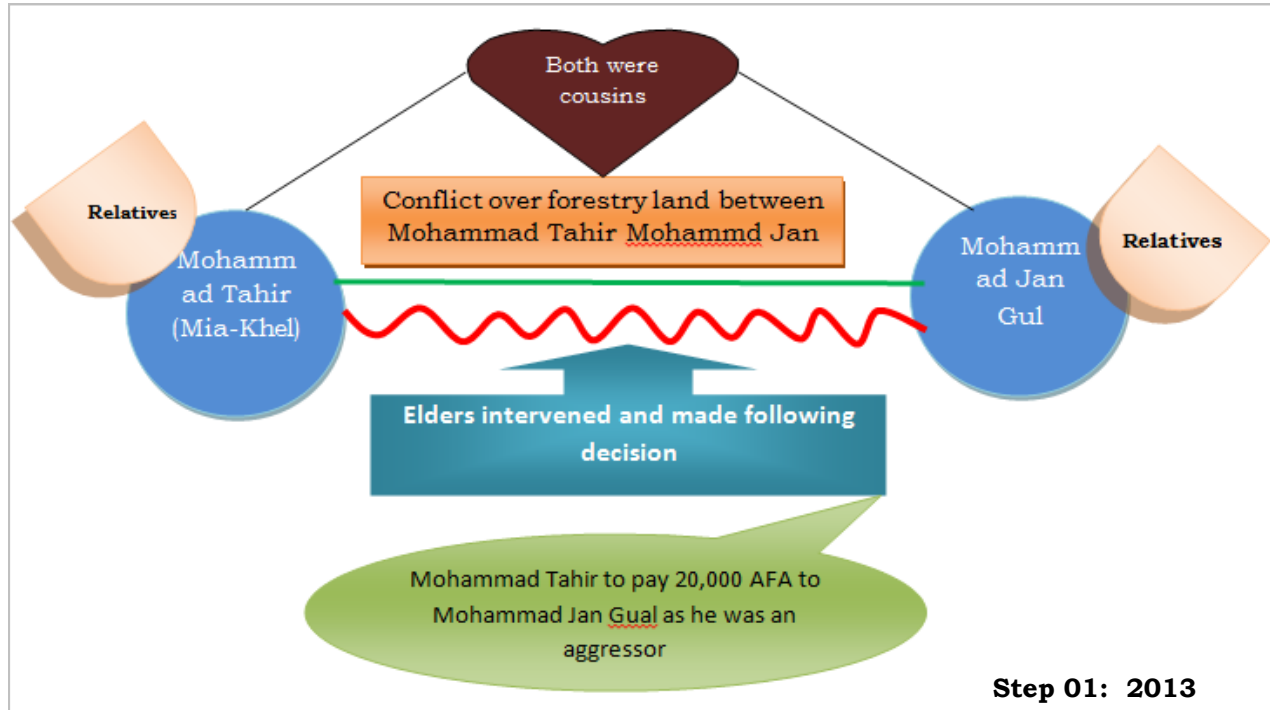
*“According to Salem, Haji Mohammad **Tahir** from Mia-Khel tribe, Sanzali shaheedan, Garoch village grabbed the forestry land of his cousin in 2013. His cousin (Mohammad **Jangul**) strictly condemned his uncle intrusion and started opposing his uncle. The situation was getting worse day by day but finally a group of about 10 elders from Mia-Khel tribe intervened and started mediation process. The community elders were authorized from both the parties for any suitable decision to solve the conflict.*

After a long discussion Haji Mohammad Tahir was fined 20,000 AFS for his illegal hold on his cousin forestry land and declared the ownership of Mohammad Jangul over the mentioned forestry land and the issue resolved for the time being.

Tahir was not satisfied of the situation and because of the malice towards his cousin his obvious hatred shaped open competition and this race entered into a critical stage of armed conflict. Because of this armed conflict an individual from Jangul group and two of Tahir people killed. It is worth mentioned to say that both the individuals were backed by their kin groups and supporters.

After sometime, another mediation efforts made by the local elders in supervision of Ahmadzai tribe elders (Famous for conflict solution skills and techniques among all Afghans) and both the parties handed over full authority of decision making to the elders.

The elders finally decided, that as one more person from Tahir group have been killed therefore, Jangul family will pay 600,000 AFS to the Tahir group as extra assassination const. With the help of these precious mediation efforts the issue resolved and the conflict no longer exists among the parties.



2.6. Conflict Management Techniques:

Conflict management is the practice of being able to identify and handle conflicts sensibly, fairly, and efficiently. Since conflicts are usual and inevitable in our daily life therefore it is important that there are people who understand conflicts and know how to resolve them.

Life and conflict are interconnected and conflict is part of life. Although conflict is all around us, when it is not visible, we tend to be 'unaware' (consciously or unconsciously) of its existence. In order to live with conflict, we need to be aware of it and visualize it, so that we can transform it creatively and not allow it become visible and violent.

Conflict management is the process of planning to avoid conflict where possible and organizing to resolve conflict where it does happen, as

rapidly and smoothly as possible. Conflict situations are an important aspect of the workplace and daily life. A conflict is a situation when the interests, needs, goals or values of involved parties interfere with one another. A conflict is a common phenomenon in the workplace. Different stakeholders may have different priorities; conflicts may involve individuals, tribes, societies, departments, projects, organizations and etc. Often, a conflict is a result of perception. Is conflict a bad thing? Not necessarily. Often, a conflict presents opportunities for improvement. Therefore, it is important to understand (and apply) various conflict resolution techniques.

2.6.1. Forcing (competing):

An individual or a party firmly pursues his or her own concerns despite the resistance of the other person or party. This may involve pushing one viewpoint at the expense of another or maintaining firm resistance to another person's actions. Forcing, a win-lose situation, involves using your authority or power to decide on the outcome of a conflict regardless of the opinion of the disputants and conflicted parties. Forcing can lead to low morale and low ownership. However, forcing is very useful when you need to resolve a conflict in the shortest possible time.

Photo 08-10: The FGA master trainers briefed the participants about the conflict management techniques



When forcing may be appropriate?

- In certain situations when all other, less forceful methods, don't work or are ineffective
- When you need to stand up for your own rights, resist aggression and pressure
- When a quick resolution is required and using force is justified (e.g. in a life-threatening situation, to stop an aggression)
- As a last resort to resolve a long-lasting conflict

2.6.2. Litigation (going to court):

Litigation is begun by filing a lawsuit in a court. Specific rules of procedure, discovery and presentation of evidence must be followed. The attorney for the other side will want to take your deposition to learn more about the facts as you see them and your position in the case. There can be a number of court appearances by you and/or your lawyer. If the parties cannot agree how to settle the case, either the judge or a jury will decide the dispute for you through a trial.

A trial is a formal judicial proceeding allowing full examination and determination of all the issues between the parties with each side presenting its case to either a jury or a judge. The decision is made by applying the facts of the case to the applicable law. That verdict or decision can conclude the litigation process and be enforceable; however, if appropriate, the loser can appeal the decision to a higher court. In some cases, the losing party may have to pay the costs of the law suit and may have to pay the other party's attorney fees.

Characteristics of Litigation:

- Involuntary - a defendant must participate (no choice)
- Formal and structured rules of evidence and procedure
- Each party has the opportunity to present its evidence and argument and cross-examine the other side - there are procedural safeguards
- Public - court proceedings and records are open
- The decision is based on the law
- The decision can be final and binding
- Right of appeal exists
- Losing party may pay costs

2.6.3. Arbitration (out of court):

Arbitration is the submission of a disputed matter to an impartial person (the arbitrator) for decision. Arbitration is typically an out-of-court method for resolving a dispute. The arbitrator controls the process, will listen to both sides and make a decision. Like a trial, only one side will prevail. Unlike a trial, appeal rights are limited. In a more formal setting, the arbitrator will conduct a hearing where all of the parties present evidence through documents, exhibits and testimony. The parties may agree to, in some instances, establish their own procedure; or an administrating organization may provide procedures. There can be either one arbitrator or a panel of three arbitrators. An arbitration hearing is usually held in offices or other meeting rooms.

2.6.4. Mediation:

Mediation is a voluntary process in which an impartial person (the mediator) helps with communication and promotes reconciliation between the parties which will allow them to reach a mutually acceptable agreement. Mediation often is the next step if negotiation proves. The mediator manages the process and helps facilitate negotiation between the parties. A mediator does not make a decision nor force an agreement. The parties directly participate and are responsible for negotiating their own settlement or agreement. When you and the other person are unable to negotiate a resolution to your dispute by yourselves, you may seek the assistance of a mediator who will help you and the other party explore ways of resolving your differences. You may choose to go to mediation with or without a lawyer depending upon the type of problem you have.

Table-3: Difference b/w Jirga (Arbitrators) & Minzgari (Mediators)–participants’ views

Jirga (Arbitrators)	Minzgari (Mediators)
<ul style="list-style-type: none"> - Get in control the opposition parties - Decides and ensures that it will not happen in future - Can use social, political or economic pressure and force for conflict resolution - Getting huge amount of money or assets from the disputant groups as bail and may be sometime not comfortable for the poor party - Identification of guilty and innocence happens but sometime the powerful gets more benefit in result of their social, political or economic influences. 	<ul style="list-style-type: none"> - Preparing disputants for a peaceful solution - Mediators analyzes and stops the conflicts but cannot decide and for decision refers to the Jirgas - If accepted by the disputants the mediators decisions ensures interest of both the parties. - They are just quieting the disputants for the time being

2.6.5. Negotiation:

Negotiation is the most basic means of settling differences. It is back-and-forth communication between the parties to the conflict with the goal of trying to find a solution. Negotiation allows you to participate directly in decisions that affect you. In the most successful negotiations, the needs of both parties are considered. A negotiated agreement can become a contract and be enforceable. This process can be appropriately used at any stage of the conflict Negotiation is the first method of choice for problem-solving and trying to reach a mutually acceptable agreement.



Photo 11-12: The community representative explained various conflict management techniques available among them

According to participants following definition provided to the negotiation and figured out the important points needed in an effective negotiation.

Negotiation means talking; the definition of negotiation is talking and listening to someone about something to communicate ideas. It creates a common ground to where both the parties can reach a solution. Negotiation is the source to reach a joint target and establishing a proper coordination to achieve these goals. Following points are necessary in an effective negotiation.

- Serious in finding a joint solution*
- Both the parties to be softened*
- To think about needs not positions*
- To confirm the joint interests points*
- To clearly explain the agreed points between the parties or individuals*
- To complete it in its time and schedule*
- To accept the good ideas of each other most the times*
- Be proper in communication and to use sensitive language and word that not to harm others to further escalate the conflict*

2.6.6. Compromising:

The compromising strategy typically calls for both sides of a conflict to give up elements of their position in order to establish an acceptable, if not agreeable, solution. This strategy prevails most often in conflicts where the parties hold approximately equivalent power. Business owners frequently employ compromise during contract negotiations with other businesses when each party stands to lose something valuable, such as a customer or necessary service.

Compromising looks for an expedient and mutually acceptable solution which partially satisfies both parties.

When compromise may be appropriate?

- When the goals are moderately important and not worth the use of more assertive or more involving approaches, such as forcing or collaborating
- To reach temporary settlement on complex issues
- To reach expedient solutions on important issues
- As a first step when the involved parties do not know each other well or haven't yet developed a high level of mutual trust
- When collaboration or forcing do not work

At the end of conflict management techniques session the participants were asked to list out all the conflict management techniques existing in their region and usually under usage and effective in solution of the arising conflicts. The participants according to their field level experiences listed out the following techniques which are most commonly uses in the region to resolve their usual conflicts.

Table-4: Effectiveness of various conflict management techniques according to the participants

Technique	Force	Litigation	Arbitration	Negotiation	Mediation	Compromising
Effectiveness	5%	10%	40%	80%	90%	100%
Ineffectiveness	95%	90%	60%	20%	10%	0%

Table -5: Conflict management techniques famous among Badpakh communities

Techniques	Definition
Machalgha (Getting bail in cash or assets from the conflicted parties by arbitrators)	Prior to making any decision the third party (arbitrators) collects some money or assets from the conflicted groups as bail. The logic behind this action to compel both the groups to accept the decision of the Arbitrators. Later on, if any of the conflicted party violates the decision or criteria of the arbitrators they charge that group with the collected money as disobedience penalty in shape of cash fine. If both the groups commit to accept their decision and peace happens after sometime (6 to 12 months) the collaborators returns the money of both the groups.
Jirga/Maraka (one party sends community elders to the other)	In this case one of the conflicted parties asks some of his community elders and sends them to the opposite party to ask him for making reconciliation. The elders group as a peace envoy tries to bring the victimized party for making a deal to establish peace between the two parties. In first step they prepare the victimized party for collaboration and afterwards they make a decision acceptable for both the groups.
Toiwari Wak (both parties donates complete authority to the arbitrators)	In this case the arbitrators get full control of the conflict before any decision. Both the parties in this case are compelled to accept any decision the arbitrators made between the conflicted parties.
Shartwari Wak (one party discloses his main interest for which he is not ready to lose)	Here one of the conflicted parties prior to the arbitrators' decision discloses his main interest for which he is not ready to lose at any case. The arbitrators keeping in mind the concern of that party searching for a better solution acceptable to both the parties.
Speengeri Kawal (assign some elders possessing full authority of decision)	This traditional method popular in afghan communities assign some of the conflicted communities elders who acquire full authority for the conflict resolution decision and the decision must be acceptable for both the groups. If some party refuses to accept the elders decision then he is responsible for all afterwards casualties and loses.
Sharia (Islamic legislation/Litigation)	The concerns and issues of the disputed parties are under consideration the religious elders or Sharia legislative authorities announce the decision to resolve the conflict. In this case the Islamic principle and legislation are dominant and respected by the conflicted parties. It is very effective in conflict resolution and the deviations of the conflicted parties are very limited, because both the groups respect the religious beliefs. The perception of the conflicted parties here are Islam is choosing efficient solution for their problems.
Involvement of Ahmadzi's (A tribe famous for effective decision between conflicted parties all Pashtuns)	When the local shuras and community elders fails to resolve a conflict then one or both of the conflicted parties refers to Ahmadzi's for arbitration among the conflicted parties. Ahmadzi's are famous for arbitration and mediation throughout the country and it is very difficult to violate of the Ahmadzi's Jirgas decision due to their social and political influences among the tribes. On the demand of one or both the conflict parties, Ahmadzi's intervening conflict resolution. Prior to any decision by the Ahmadzai's Jirga, they own full authority of the conflicted groups and find a locally popular solution for the conflict. It is very hard for the disputants to violate of the Ahmadzi's decision, because in Afghan traditional system they are the final peace envoy in their informal traditional system to resolve conflict.

<p><i>Drimgari faisala</i> <i>(Third party decision)</i></p>	<p>Here both of the conflicted parties make an agreement to find a third party or individual to solve their conflict. Either the parties agreeing to select an influential or skillful individual or party from their own or other neighboring communities to find a better solution for their problem. The conflicted parties must to be committed for any decision made by the third party. The third party analyses the conflict and makes a justice based decision, acceptable for both the sides.</p>
<p><i>Haq kawal</i> <i>(Both the parties committed for a third party decision that who is right and who is wrong and the wrong party loses the case)</i></p>	<p>Under this method of conflict resolution the disputed parties agree to select a third party or individual who is acceptable for both of them. Once the third party selected in result of both parties choices, they assign third party with the full authority to judge who is right and who is wrong. After the third party decision of right and wrong the wrong side loses and the right one becomes winner of the dispute.</p>
<p><i>Hakomat Kawal</i> <i>(Litigation/ putting the issue into formal justice system and tying to defeat each other by using money and approach to the influential people in the governmental institutions)</i></p>	<p>This kind of conflict solution is less effective and mostly use in very critical conditions when one or both the parties are not ready for any reconciliation or mediation process. Then the dispute refers to the formal justice system for its solution. Each party is trying to find influential peoples and approach to the governmental entities and in this way each sect is trying to divert the judicial and legislative system for his benefits to win the case.</p>
<p><i>Qawmi Jirga</i> <i>(Tribal councils)</i></p>	<p>Here both the parties simply put their case into the informal justice system of tribal shuras that contain from several villages, communities or tribes. The tribal council carefully listens' the arguments of both the sides and is trying to find a better solution acceptable for both the parties. In this approach sometime win-win or win-lose options are practicable. Due to the wide social and political influence of the tribal shuras the local population magnificently following the decisions of the tribal shuras.</p>
<p><i>Khpalo ke keeno</i> <i>(Set together)</i></p>	<p>Here both the parties decide to set together and each side explains their problem and arguments. After each group's statements and argument the combined judgment of right and wrong starts and with the help of this assessment they jointly decide the winner and loser of the dispute. This approach is very close to the negotiations styles and mostly occurs among the relatives and neighbors where the relations are more important. Here one of the groups considers himself wrong and decides that his opposite is the winner of the dispute.</p>
<p><i>Hisabi ta Kenastal</i> <i>(Accepting calculation and result)</i></p>	<p>Mostly this approach is using when there is conflict in the parties over money, assets or land etc. In this approach both the parties making arrangements for a proper calculation and judgment and identifies how much is the actual ownership right of one or other party and how much they currently claiming. So based on the actual ownership rights the decision takes place and both the parties accept it.</p>
<p><i>Uzar Kawal</i> <i>(Requesting for solution by the dominated party)</i></p>	<p>Here the dominated party asks and requesting the dominant party to return his right at a peaceful way. The dominated group here is willing to solve the issue in a peaceful manner prior to making any critical solution approach to get his right from the opposition.</p>

<p>Nanawati <i>(The guilty party or individual put himself to the oppressed party to pardon, retaliate or fine him for his committed crime)</i></p>	<p>The culprit here goes to the victimized family and offers himself to the victimized party for their informal justice. By doing this the culprit accept any kind of punishment from the victimized party to resolve the issue. In this case there are several options for the oppressed family to sentence him for his committed crime, to pardon him or to punish him economically or socially according to their choice and keeping in mind the socially acceptable ways with the culprit individual or groups.</p>
<p>Nagha <i>(Fine/ Cash punishment in result of discarding the decision of the shura or elders)</i></p>	<p>When one or other party of the conflicted group discards the decision made in result of any mediation efforts made by the tribal or local shuras, then the shura fine him economically for his disobedience and disgrace towards locally acceptable social institution. That fine (cash penalty) is locally called Nagha.</p>
<p>Par me kra no mar me kra <i>(If I was guilty, I will accept what you want)</i></p>	<p>Here one of the conflicted party or individual offers his opposition to directly discuss the issue between them and prove him/ them wrong. If, he is proved wrong will resolve the conflict according to the choice of the opposition group or individual and if he was right then the opposition will accept their failure in the issue.</p>
<p>Tir pa Her <i>(Forgot what happened)</i></p>	<p>In this case any mediator asks the conflicted parties to forget what happened and preparing them for no-revenge philosophy. With the help of excessive negotiation the mediator/s makes the opponents to deviate from any kind of revenge and forget what happened between them.</p>
<p>Bad Warkawal <i>(The offender/s agrees for any kind of decision made by the elders or tribal shura. It may be cash fine, giving family female member to the victimized, land, assets or weapons)</i></p>	<p>In order to establish a peaceful environment between the disputed groups the tribal shura punish the crime offender party or individual by provision of cash amount, land, asset, girl or weapons to the oppressed party or family. Based on the case seriousness the elders determine the amount of money, land, assets, weapons or girl/s that the crime offender will deliver to the oppressed family or individual and party.</p>
<p>Swara <i>(Replacement of honor by providing one or two girls to the offended party by the guilty one)</i></p>	<p>Mostly this technique is using when there is an issue of female honor and rape. When one group or individual kidnap or rape a girl then the tribal shura or elders decide that the guilty person or party will give girls as a pay cost to the opponents and to replace their honor. In most of these cases when one group or individual kidnaps a girl then according to elders decision the offended family or individual gets one girl as pay cost and other one is replacement of honor from the crime committed party or individual. One girl consider as substitute to the girl raped or kidnapped while the second one to be provided by the crime committed party or individual as a honor replacement cost. Always these girls will not be married and the opposite family members marrying these girls. The girl that provided as a pay cost is called Swara.</p>
<p>Da zananao Ozar <i>(sending family female members to request the offended group to pardon)</i></p>	<p>In this case the offender group or family sends their female members to the family of the opposition group to request them for pardon. These female members requesting the female and male members of the opposite family or group to pardon their family male members for the crime committed. The main aim of sending girls to the opposition family is to replace their honor and grace. After these requests made by the criminal family female members the offended family or party pardoning their enemy. Sending the girls to the offender is same is like to put his honor for requesting the offended family to forgive him/ them for his fault or crime.</p>

3. SECOND DAY OF THE WORKSHOP:

Conflict Management (Communication, Listening and Negotiation):

3.1. First session: The importance and purpose of communication in conflict management

From conflicts preventing, avoiding, managing or solving perspective, interpersonal Communication is very important; for solving conflicts communication uses three functions. The first is referring to the understanding and knowing of ourselves and of the others we interact with, so we can know what to expect from them and how we can influence them and, on the other hand, to make our own position known so they can react to it. The second function of communication is about developing a consistent relationship with the others, so that we could give significance to our reality – the individual socializing function. The third function refers to the dimension of communication influence and persuasion, developing further the idea of common effort and collaboration. Communication and conflict are in an interdependent relationship; communication can engender conflicts,



can escalate conflicts and it also can prevent conflicts, help in conflict management and resolution activities.

Photo 13-14: Importance of communication in conflict management

The FGA master trainers conducted theoretical and practical training sessions during conflict management training workshops. With the help of group work and role play they explained the importance of communication in conflict management.

3.2. Second session: Listening skills and techniques

The purpose of active listening in conflict resolution is to gain and demonstrate understanding of the other, which will serve as a basis for reaching joint decisions and ultimately resolving a conflict. In order to succeed in this, active listening has to address common problems in oral interpersonal communication. Clearly, listening is a skill that we can all benefit from improving. By becoming a better listener, you will improve your productivity, as well as your ability to influence, persuade and negotiate. What's more, you'll avoid conflict and misunderstandings.

The FGA master trainers in first step explained the theoretical and practical perspectives of the listening skills followed by a role playing by the trainers and participants that how much type of listening we have in our daily business. There were three types of listening skills explained to the participants which are following.

1. Careless/No interest listening
2. Taking some interest in listening

3. Listening with heart/much more interest to listen from the teller.

3.3.1. Qualities of a good listener according to participants:

Qualities of a good listener

- Good listener will be full attentive towards the speaker
- Eye contact and body language is important
- Honest towards listening the concerns of others
- Explaining the tellers message by asking him repeatedly
- Not so much interrupting the teller
- Disclose his full interest in the communication to encourage the teller that he is transmitting valuable information and ideas
- Do not assume anything (after the teller completes a portion of his ideas then repeat the topic where the listener was not clear)
- Remember all the information from the speaker (make a note of the key points)
- Can ask the speaker to further focus in detail on some of the important information
- More focus on the key issues

3.3. Third session: Negotiation skills and techniques

The FGA master trainers theoretically explained introduction to negotiation and its guidelines with the help of power point presentation. The theoretical session of Negotiation followed with a practical role play session of oranges games.

The orange games is consisting of sellers and customers where one party of customers need orange skin for making perfumes at the perfume industry, while the other party is needed oranges for making juice for the patients at the hospital. Both of them need the oranges and going to the seller to purchase the oranges. Due to high competition and rising demand for the oranges among them, the prices of oranges rises and each customer trying that he must purchase the oranges even with the high prices. Finally one party purchasing the oranges but there were ineffective negotiation happened among them because one was needed the skin and the other was needed its juice and with the help of effective negotiation they can purchase the oranges with the lower prices and can share the cost of the oranges for its juice and skin that were needed by both the customers.



Photo 15-19: The orange game was to practically learn the participants of the importance of proper communication in our daily life



Story 03: by Mahboob Shah

Result of inappropriate communication

Wazir was wrongly informed by tale bearer (Sayda Jan) that his cousins (Dilawar and his brothers) are planning to kill him with a pretense of inviting him to the lunch as a guest. The purpose of the tale bearer (informer) for sharing wrong information was to keep both the cousins/families away from each other and not to leave them to reestablish fruitful relations with each other. Dilawar and his brothers were willing to further enrich the kinship ties with Wazir and his family and therefore a couple days after wazir was invited by his cousins to be there guest for a dinner. As Wazir was wrongly informed by the tale bearer, therefore he guessed that the informer was right and my cousins are really planning to kill me. Wazir without doing any investigation and enquiry about the facts attacked on his cousins' house and killed three people along with Dilawar.

With the passage of time it is disclosed that all these happened with the translating of wrong information by the tale bearer Sayda Jan. When Sayda Jan found himself guilty, he shifted his family to Punjab province Pakistan and started life in neighborhood of a local chief there. With the passage of time and because of Russian invasion Wazir's family also migrated to Pakistan and unexpectedly settled there at the same village where Sayda Jan was living. After some time when Sayda jan enquired that Wazir is also residing at the same village, he made a plan to finish him with the help of the local chief. He tried to mislead the chief by telling him that Wazir has received money to kill you. The chief arrested the Wazir with the help of his subordinates and asked him that whom has given you the mission to kill me. The chief disclosed that your own villager (Sayda Jan) informed me that you have got money from my enemies to kill me. Wazir shocked that once again he has been victimized of the misleading information of Sayda Jan but this time he stated all the information clearly to the chief about the past incident and Sayda Jan's deeds. The chief released the Wazir because of his innocence but at the same time he attacked on Sayda Jan's family and killed five people of his family.

After this incidence, the cousins of Wazir also concluded that all these casualties happened because of the inappropriate information exchanges by Sayda Jan and in consequences his family five people were killed, therefore, they forgiven Wazir for all his crime committed and once again they made reconciliation among themselves and they are living in a peaceful environment.

3.4. Fourth session: Negotiation skills in Islam and among Afghan communities

With the help of PPT presentations the FGA master trainers explained the negotiation and importance from the Islamic perspective. Sufficient verses from the Holy Quran stated and translated to the participants where Allah asks from human beings to negotiate and always solve your problem at a peaceful manner. The people who are not dealing with their enemies or oppositions for more than three days are condemned in Islam and by the prophet (PBUH). It is stated that how our prophet (PBUH) negotiated with the opposition groups and much more examples from our fore-fathers resolved the conflicts by using Islamic principles and guidance from Mohammad (PBUH).

Following to the Islamic philosophy throughout the history the participants were asked for the brainstorming session to discuss the negotiation skills existing among traditional Afghan communities in common and in Badpakh district in specific.

Meaning of Negotiation (participants responses):

- Negotiation is detailed enquiry about an issue or conflict
- Sharing information about the issue with each other
- Opening an environment of conversation and setting together
- Good communication among the disputants
- Enquiring the idea of the opponent parties
- Listening and talking
- Conversation

Table-6: Benefits and harms in presence and lack of negotiation (participants' perceptions)

Presence of Negotiation – Benefits	Lack of negotiation - Harms
- Economically beneficial for the disputants and for the whole community and tribe.	- Economic and financial loses occurs
- Conflict will be solved with the less efforts and the solution is sustainable	- Human casualties may occur
- Brotherhood and relationships will be restructured	- Religious harm and disobedience of the Islamic principles
- Honorable way of conflict resolution	- Trust and confidence will not exist
- Trust and confidence will increase on each other	- Honor is to be harmed
- No abuse and threatening will be happening among the disputants	- God (Allah) will be sad and Satan will be happy
- Psychological and physical pressure will be reduced.	- People will hate the conflicted groups
- Limited opportunity for interferes and tale-bearers	- Social relations and kinship will harm
- Further flourishes the relationships	- The neighbor communities will be disturbed and harmed
- Sign for good social behaviors and actions and commendation by the communities for a peaceful way	- Vanity and arrogance gets rise
- Quick access to the peace	- Psychological, physical and social harms
- Conflict root causes will diminished	- Abuse of each other will not happen
- Unity is to be ensured	- Lack of unity
- No frustration will exist further	- Difficult to achieve common goals
- The jealousy and hatred will be	- No happiness and peace
	- No kindness and mercy
	- Lack of sense of responsibility
	- Future generation will get readymade conflicts from their forefathers
	- Uncertainty for the children proper education

<ul style="list-style-type: none"> - demolished - Wrong assumptions towards each other will be not existing 	<ul style="list-style-type: none"> - Disturbance in employment and daily businesses
---	--

Table -07: Steps of Negotiation according to the participants:

Steps of Negotiation – participants responses
<ul style="list-style-type: none"> - Preparation for the negotiation - Opening of the negotiation - Topic discussion of the negotiation - Good behaviors and attitude towards each other - An appropriate timing for the negotiation - Suitable place - Enquiring about each other needs and interests - Honesty and truthfulness

4. THIRD DAY OF THE WORKSHOP:

Conflict Management (Mediation and Reconciliation):

4.1. First session: Mediation (Skills and qualities of a mediator and mediation process)

The FGA master trainers with the help of PPT presentation introduced mediation, skills and qualities of a good mediators and the process of mediation. Conflict resolutions are reached through the Conflict Mediation process- This is a process in which a neutral third-party acts as a facilitator to assist in resolving a dispute between two or more parties. It is a non-adversarial approach to conflict resolution, where the parties generally communicate directly. The role of the conflict mediator is to facilitate communication between the parties, assist them in focusing on the real issues of the disputes, and generating options for settlement.

After the complete explanation of the mediation topic by the trainers, the participants were asked to figure out all the skills and qualities that are needed by a mediator according to them. The participants listed out the following skills and qualities which are needed by a mediator according to them.

Table-8: Skills and qualities needed by a mediator (participants’ responses).

Skills	Qualities
<ul style="list-style-type: none"> - Traditional awareness - Listening and general communication - Diplomatic and sensitive - Good analytical skills - Summarizing - Building rapport - Assertiveness - Skillful speaker - Facilitation - Problem-solving skills - Conflict management - Presentation skills - Management of the mediation process 	<ul style="list-style-type: none"> - Honest and frankly - Understanding of situations and people - Possess influence among the community people - Ability to learn from experience - Genuineness - Openness to other people - Impartiality - Enthusiasm for peace-building - Self-awareness - Good and Flexibility - Balance - Commitment to equal opportunities - Analytical ability - Creativity - Professionalism

The participants also figured out the following steps of mediation process:

1. Opening Remarks by the Mediator
2. Define ground rules
3. Problem statement
4. Gathering of the information
5. Information analysis
6. Generating options/negotiation
7. Reaching an agreement

4.2. Second session: Mediation in Islam and among Afghan Communities

Islam has laid great emphasis on mediation efforts for a peaceful resolution of any conflict or dispute existing among individuals, parties or tribes. It is the duty of each Muslim to use his time, efforts and energy for establishing a peaceful environment in the society by working with the conflicted individuals or groups to bring them for an indispensable solution and reconciliation. With the help of PPT presentation the FGA master trainers explained the importance of mediation from Islamic perspective. Several verses from the holy Quran were stated and sayings from PBUH explained in a detailed manner.

Following the Islamic perspective of mediation the participants were asked to point out which kind of mediation efforts they have made where they make it possible to establish a peaceful environment among two groups or individuals.

Mediation Stories:

Story 04- Syed Shirin

“Mr. Mohibullah from Mia-Khel claimed that Mr. Shah Agha is his borrower of some cash amount (not defined). He asked him to reimburse the mentioned amount to him but Mr. Agha in response told that he already returned the money to him and was refusing that he is borrower from Mohibullah. The situation led into a conflict situation and there was a huge possibility of the human casualties. They were threatening each other.

“But what I did as a mediator” Mr. Shirin told. First I negotiation with each of them alone and briefed them individually with the conflict harms and damages in Islamic perspective and in cultural context. “We are Muslims, we are Pashtuns and there are a lot of consequences of conflict in this world and even at the world after-here.

In next step I listened them carefully one after other, and analyzed the issue to find a solution. After comprehensive analysis of information received from both the groups I again negotiated each of them individually and disclosed the negative impacts of conflict and it’s afterwards consequences. Here I even used lies to positively impress each other against their opposite party. This comprehensive negotiation resulted that Mr. Mohibullah disclosed that his opponent was already returned his money but he was so hatred of him to use this pretense a chance to deteriorate his opponent. In result of a comprehensive negotiation both were settled together and negotiated. The conflict resolved forever”.

Story 05: Malik Zarghonshah

In 1987 Malik Zarghonsha's brother and his wife were killed by their cousin at night time. As revenge Malik's family also killed their cousin and a conflict between the two families created that existed for about 20 years. As Malik's family was living as Afghan refugees in Pakistan, but during 2007 one of the tribal religious elder Maulvi Shah Mahmood entered to the house of Maliks, asked them for reconciliation between them and their cousins.

According to Malik "Shah Mahmood was a respectable religious personality and our family were not to resist his request for making a reconciliation between the two families. We told to Shah Mahmood that we are ready to accept any of your decision you made between us for making peace even our cousin were killed two people from us. With the help of honest mediation efforts made by Shah Mahmood and for the sake of Allah, we both families set together and after complete negotiation we accommodated each other because we both families were relatives and kin's of each other and our long lasting conflict solved".

Now we both families are living once again in a peaceful enjoyment as we were living before the tragedy. We forgot all that happened and happily participating at each other ceremonies and getting help and advice from each other without any hesitation or shame. One of the most important thing that I am more happy for in result of this reconciliation that we both families have not left the exist conflict to our future generation as heritage.



Photo 20-23: Mediation, Mediation in Islam and Afghan communities and its stages explained by the participants and trainers

Table-09: Local conflict management techniques categorization into general conflict management techniques

Note: Participants were asked to mark the locally familiar techniques with the conflict management general techniques

Locally conflict management techniques	Conflict Management Techniques					
	Forcing	Arbitration Adjudication	Collaboration	Negotiation	Mediation	Reconciliation
Machalgha (Getting bail in cash or assets from the conflicted parties)	√					
Jirga/Maraka (one party sends community elders to the other)				√		
Toiwari Wak (both parties donates complete authority to the collaborators)			√			
Shartwari Wak (one party discloses his main interest for which he is not ready to lose)	√					
Speengeeri Kawal (assign some elders possessing full authority of decision)			√			
Sharia (Islamic legislation)		√				
Involvement of Ahmadzi's (A tribe famous for effective decision between conflicted parties all Pashtuns)	√					
Drimgari faisala (Third party decision)			√			
Haq kawal (Both the parties committed for a third party decision that who is right and who is wrong and the wrong party loses the case)					√	
Hakomat Kawal (Putting the issue into formal justice system and tying to defeat each other by using money and approach to the influential people in the governmental institutions)		√				
Qawmi Jirga (Tribal councils)			√			
Khpalo ke keeno (Set together)					√	
Hisabi ta Kenastal (Accepting calculation and result)					√	
Uzar Kawal (Requesting for solution by the dominated party)					√	
Nanawati (The guilty party or individual put himself to the oppressed party to pardon, retaliate or fine him for his committed crime)					√	√
Nagha (Fine/Cash punishment in result of discarding the decision of the shura or elders)	√					
Par me kra no mar me kra (If I was guilty, I will accept what you want)				√		
Tir pa Her (Forgot what happened)	√					√
Bad Warkawal (The offender/s agrees for any kind of decision made by the elders or tribal shura. It may be cash fine, giving family female member to the victimized, land, assets or weapons)	√					√
Swara (Replacement of honor by providing one or two girls to the offended party by the guilty one)			√			
Da zananao Ozar (sending family female members to request the offended group to pardon)					√	√

The participants were also asked to enquire that which conflict management technique is suitable in the context of Afghanistan to reach a sustainable peace and to find a good solution for the decades existing conflict in the country.

Following responses received from the participants.

- 1. Litigation/legislation is the best solution in the context of Afghanistan, because the country led into crisis due to injustice and if there is no justice the situation will be even more critical and worse.*
- 2. Compromising is the best solution for Afghanistan conflict. The application of justice and legislation system will led into a more complex situation, because some of the strong parties will resist bringing them to justice which further makes the situation worst.*
- 3. Reconciliation is the best solution for Afghanistan's conflict and any other solution may further distribute the nation.*
- 4. Accommodating is the good solution. First we need to ensure our internal unity and then to establish overall national reconciliation and a strong legislative and justice system.*

1. FOURTH DAY OF THE WORKSHOP:

Conflict management styles

1.1. First session: Conflict management styles

During this session the FGA master trainers explained various conflict management styles, its application, suitable time and condition and positive and negative aspects with the help of PPT presentation. Following topics were discussed during the session.

1.1.1. Accommodating:

The accommodating approach emphasizes cooperation instead of assertiveness. A person places his interests last and allows the other party to further her interests. The accommodating approach often occurs when a party is not significantly invested in securing a victory, because he does not perceive the alternative option as a significant threat.

When to use:

- When an issue is not as important to you as it is to the other person*
- When you realize you are wrong*
- When you are willing to let others learn by mistake*
- When you know you cannot win*
- When it is not the right time and you would prefer to simply build credit for the future*
- When harmony is extremely important*
- When what the parties have in common is a good deal more important than their differences*

Drawbacks:

- One's own ideas don't get attention*
- Credibility and influence can be lost*

1.1.2. Avoiding:

Avoiding conflict involves one of the conflicted parties avoiding communicating about or confronting the problem, hoping it will go away. By not participating in the problem-solving process, she is effectively removing herself from it. When employing this approach, the conflict might go away if the other party doesn't press for a resolution. The underlying differences between the parties are never resolved.

When to use:

- *When the conflict is small and relationships are at stake*
- *When you're counting to ten to cool off*
- *When more important issues are pressing and you feel you don't have time to deal with this particular one*
- *When you have no power and you see no chance of getting your concerns met*
- *When you are too emotionally involved and others around you can solve the conflict more successfully*
- *When more information is needed*

Drawbacks:

- *Important decisions may be made by default*
- *Postponing may make matters worse*

1.1.3. Collaborating:

The collaboration style involves parties working together to resolve issues, and both sides come to the table with win-win attitudes. It is a favorable negotiation style in formal dispute resolution situations, such as mediation, where the parties employ a mediator but must agree on the final, binding resolution.

When to use:

- *When there is a high level of trust*
- *When you don't want to have full responsibility*
- *When you want others to also have "ownership" of solutions*
- *When the people involved are willing to change their thinking as more information is found and new options are suggested*
- *When you need to work through animosity and hard feelings*

Drawbacks:

- *The process takes lots of time and energy*
- *Some may take advantage of other people's trust and openness*

1.1.4. Competing:

The confrontation style to conflict resolution entails the party placing his desires above those of all others involved in the conflict. Assertiveness is the hallmark of this approach, and those employing this style of negotiation aim to address the conflict head-on. It might involve high levels of emotions as the parties establish positions in what can sometimes evolve into hostile communications.

When to use:

- *When you know you are right*
- *When time is short and a quick decision is needed*
- *When a strong personality is trying to steamroller you and you don't want to be taken advantage of*
- *When you need to stand up for your rights*

Drawbacks:

- *Can escalate conflict*
- *Losers may retaliate*

1.1.5. Compromising:

Bargaining is the hallmark of the compromise approach to conflict resolution. The conflicting parties can identify some interests they are willing to compromise on to bring about a resolution. While the emotional level might still be high, the compromise style sometimes results in interim solutions when a full resolution is not immediately possible. Parties might reach a settlement to prevent further escalation of the conflict.

When to use:

- *When people of equal status are equally committed to goals*
- *When time can be saved by reaching intermediate settlements on individual parts of complex issues*
- *When goals are moderately important*

Drawbacks:

- *Important values and long-term objectives can be derailed in the process*
- *May not work if initial demands are too great*
- *Can spawn cynicism, especially if there's no commitment to honor the compromise solutions*

1.2. Second session: Conflict management styles in Badpakh and Afghan communities

Under the session the training participants were asked that which conflict management styles are commonly using in their areas and in whole Badpakh district. The participants pointed out all those conflict management styles they were familiar with and marked similarities between their locally available conflict management styles with the general conflict management style, which we can find in the below table.



Photo 24-25: Various conflict management styles were discussed and locally available styles also identified

Table-10: Local conflict management styles categorization into general conflict management styles

Locally conflict management style	Conflict Management style				
	Accommodating	Avoiding	Collaborating	Competing	Compromising
Machalgha (Getting bail in cash or assets from the conflicted parties)		√			
Jirga/Maraka (one party sends community elders to the other)					√
Toiwari Wak (both parties donates complete authority to the collaborators)	√				
Shartwari Wak (one party discloses his main interest for which he is not ready to lose)			√		
Speengeeri Kawal (assign some elders possessing full authority of decision)					√
Sharia (Islamic legislation)			√		
Involvement of Ahmadzi's (A tribe famous for effective decision between conflicted parties all Pashtuns)				√	
Drimgari faisala (Third party decision)					√
Haq kawal (Both the parties committed for a third party decision that who is right and who is wrong and the wrong party loses the case)			√		
Hakomat Kawal (Putting the issue into formal justice system and trying to defeat each other by using money and approach to the influential people in the governmental institutions)				√	
Qawmi Jirga (Tribal councils)					√
Khpalo ke keeno (Set together)	√	√	√		
Hisabi ta Kenastal (Accepting calculation and result)			√		
Uzar Kawal (Requesting for solution by the dominated party)	√	√			
Nanawati (The guilty party or individual put himself to the oppressed party to pardon, retaliate or fine him for his committed crime)		√			
Nagha (Fine/Cash punishment in result of discarding the decision of the shura or elders)			√		
Par me kra no mar me kra (If I was guilty, I will accept what you want)				√	
Tir pa Her (Forgot what happened)		√			√
Bad Warkawal (The offender/s agrees for any kind of decision made by the elders or tribal shura. It may be cash fine, giving family female member to the victimized, land, assets or weapons)		√	√		
Swara (Replacement of honor by providing one or two girls to the offended party by the guilty one)	√	√			
Da Zananao Ozar (sending family female members to request the offended group to pardon)	√	√			

1.3. Third session: Trauma Healings

In the simplest of terms, trauma can refer to 1) a traumatic event, and 2) the mental and physical suffering brought about by undergoing a traumatic event. Healing means recovery and “Recovery unfolds in three stages. The first stage is the establishment of safety, the second stage is remembrance and mourning and the third stage is reconnection with ordinary life. Like any abstract concept, these stages of recovery are a convenient fiction, not to be taken too literally.”

The purpose of this session was to help the participants to understand the negative impacts (effects) of war on human /community behaviors’ and attitudes and how to reduce these negatives affects and improve human personality

During this session the FGA master trainers explained and introduced the topic of trauma healings, causes and factors of trauma, its physical, psychological and social impacts on the society and individuals in their social life and interactions and healings of the existing traumas. Following the PPT presentations about traumas healing the participants were asked to define the traumas and its kind existing in their communities.

Participants were asked to figure out the types of traumas they are familiar with; based on their responses following types of traumas exist.

1. Traumas from tongues
2. Traumas from physical attacks
3. Rights grabber traumas
4. Torture and
5. Trauma accusation
6. Obedience oriented traumas
7. Sarcasm and taunt traumas

Psychological traumas:

8. Wrong decisions
9. Cruelty
10. Cheating and deceiving traumas



Photo 26: Trauma healing explained by the master trainer

1.4. Fourth session: Non-violence

Nonviolence is a powerful philosophy and strategy for social change that rejects the use of physical violence. The practice of nonviolence calls for peaceful active behavior in the midst of conflict. At its core, nonviolence embodies respect, and even love, for one’s opponents. The practice recognizes and utilizes the importance of dialogue without the use of physical threat or coercion in negotiating and problem-solving.

Also key to the philosophy of nonviolence is a core belief that if we wish to achieve just ends, the means we use must also be just. Proponents would argue that it is fundamentally irrational to use violence to achieve a peaceful society.

Although absent of physical threat or retaliation, nonviolence is not passive and implies the very opposite of weakness or cowardice. The power of nonviolence lies in patience and self-control motivated by the intention to meet human needs and promote a more just society.

Whenever individuals, groups or communities are faced with a problem, one way to solve it is by resorting to violence. The better way is to attempt to solve the problem by peaceful means, avoiding violence and confrontation. Peaceful means may take various forms. In fact, it is the nature of the problem which will determine which of these peaceful methods is applicable to the given situation.

1.5. Fifth session: Non-violence (Moderation) as a peace building strategy in Islam

Islam is a religion which teaches non-violence. According to the Qur'an, God does not love fasad, violence. What is meant here by fasad is clearly expressed in verse 205 of the second Surah. Basically, fasad is that action which results in disruption of the social system, causing huge losses in terms of lives and conversely, we can say with certainty that God loves non-violence. He abhors violent activity being indulged in human society, as a result of which people have to pay the price with their possessions and lives. This is supported by other statements in the Qur'an. For instance, we



Photo 27: Non-violence (mediation) as a peace-building strategy in Islam

are told in the Qur'an that peace is one of God's names (59:23). Those who seek to please God are assured by verse 5 of the sixteenth surah that they will be guided by Him to "the paths of peace." Paradise, which is the final destination of the society of God's choice, is referred to in the Qur'an as "the home of peace" (89:30), etc.

The entire spirit of the Qur'an is in consonance with this concept. For instance, the Qur'an attaches great importance to patience. In fact, patience is set above all other Islamic virtues with the exceptional promise of reward beyond measure. (39:10)

Patience implies a peaceful response or reaction, whereas impatience implies a violent response. The word Sabr exactly expresses the notion of non-violence as it is understood in modern times. That patient action is non-violent action has been clearly expressed in the Qur'an. According to one tradition, the Prophet of Islam observed: God grants to rifq (gentleness) what he does not grant to unf (violence). (Sunan, Abu Dawood, 4/255).

The Prophet Muhammad (peace be upon him) said: "Do good deeds properly, sincerely and moderately. . .Always adopt a middle, moderate, regular course, whereby you will reach your target (of paradise)." - Sahih Al-Bukhari, Volume 8, Hadith 470

The Prophet Muhammad (peace be upon him) once asked a companion: "(Is it true) that you fast all day and stand in prayer all night?" The companion replied that the report was indeed true. The Prophet then said: "Do not do that! Observe the fast sometimes and also leave (it) at other times. Stand up for prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you." - Sahih Al-Bukhari, Volume 7, Hadith 127.

Patience implies a peaceful response or reaction, whereas impatience implies a violent response. The word Sabr exactly expresses the notion of non-violence as it is understood in modern times. That patient action is non-violent action has been clearly expressed in the Qur'an. According to one tradition, the Prophet of Islam observed: God grants to rifq (gentleness) what he does not grant to unf (violence). (Sunan, Abu Dawood, 4/255).

Story 06: Malik Halim Gul

“There was a dispute between Malang and Mohammad Hazar over the ownership of irrigation water for their cultivable lands. Another elder of that village Mohammad Zaman had got and informed me to find a solution for it. Mr. Zaman and I joined together and thought about the conflict solutions. We decided to work together to find a participatory approach solution for the dispute. We also fetched some other wise elders from the village and visited to the site to discuss the issue and to find better solution ways. After comprehensive analysis of the dispute, it is cleared that the main factors of the conflict were irrigation water and some arid land.

As a next step we went to each party and exposed our planning to find a solution for their existing conflict. We collected all their ideas, interests and willingness and asked them that as arbitrators present us your full authority for any possible decision to be made among the disputants by the elders. We also told them that if the opponent party is also offering the decision control to the elders then in next step we are collecting some cash amount as bail to not to deny the decision made by the elders.

We went to the other group and informed them about our mission to solve the dispute. They also overviewed the causes and factors of conflict and disclosed their interest and concerns about the issue. This party also bestowed us full authority of decision from their side and after their agreement and bestowing full authority for decision we collected 600,000 AFA from both the groups (300,000 each) as a bail not to deny any decision made by the arbitrators.

After doing all these we went to the site and with the help of local elders' ideas and looking to their ownership rights we divided the ownership rights of irrigation water, directed the irrigation stream in a straight line between their fields and both the group were happy of the decision made by the arbitrators. After one year, when it was curtailed that they full respected the arbitrators' decision, their cash amount as bail returned to each of them and both are living in peaceful manner”.

1.5.1. The essence and fuddled of human

The purpose of this session was to change the negative behaviors/customary practices toward positive and friendly culture for promoting friendly peaceful environment among Badpakh community.

Human Essence:

Essence is the attribute or set of attributes that make an entity or substance what it fundamentally is, and which it has by necessity, and without which it loses its identity. Essence is contrasted with accident: a property that the entity or substance has contingency, without which the substance can still retain its identity.

Human fuddles: Man as a social animal and confronting various situations of troubles, satisfactions, emotions and etc. All the happy events happened during life is forgetting very soon while the events that injured the human feelings does not forgettable quickly and easily. These bad memories remain at the brain of human being which finally emerges with the permanent thoughts of human which is called human fuddles.

The participants listed out following fuddles:

Prejudice

Discrimination

Jealousy

Sectarianism

Tribalism

Ethnic thoughts

Abhorrence and repugnance

Revenge and hatred

Tale bearing and informing

Prejudice: (participants brainstorming session)

Prejudice means narrow and sectarian thinking, big headedness, slenderness and meagerness and etc.

If we do not possess sufficient and reliable information about other tribes and sects and to structure our mind base on these insufficient and unhealthy information then our thinking and assumptions are prejudice based.


- In our daily life, most of us are making judgement on the base of these inappropriate and incomplete information which causes several social problems in the communities.*
- The first prejudice entity was Satan who was making judgement on the base of wrong and incomplete information about creating human being by Allah.*
- The people with prejudice thinking always consider themselves excluded from social and financial resources which creates deep traumas in his thoughts and finally that person is always thinking that all other people are his/her enemies and he is thinking about revenge from others and when find the occasion commits the crimes.*
- In some occasions the prejudice and revenge flames are becomes incontrollable and even sometimes they did not satisfies by killing his opposition and harming all his assets, agriculture and other valuable resources belonging to the assassinated.*
- These kinds of thinking create severe social, political and financial problems in a community and therefore it is needed to work to improve the capacities and their information volumes to keep the society safe.*

1.5.2. The Johari Window:

Johari window is a model for self-awareness, personal and group development and understanding relationship. The window is a square divided into four quadrants, as shown below. The ability to have a clear perception of one's own personality as well as the personality of others, including their strengths and weaknesses, facilitates the management of conflict situations.

Many misunderstandings and annoying situations stem from a misinterpretation of the inner motivations of others but basically, one misinterprets their inner motivation as a particular type of behavior. Hence I might think of someone as 'jealous and arrogant' when in reality their own inner feelings are more reflective of fear and insecurity. At the same time, particularly in a conflict situation, it is important to take a clear position/stance.

		Self	
		<i>Known</i>	<i>Unknown</i>
Others	<i>Known</i>	1 Open/Free Area	2 Blind Area
	<i>Unknown</i>	3 Hidden Area	4 Unknown Area



The purpose of this training was to empower the participant to do self-evaluation for identifying their weakness or poor characteristics and finally develop a strategy to improve their personality.

Photo 28: Johari Window session explained self-awareness model

The quadrants relate to knowledge about you, in four categories:

- Open area - what you know about yourself and others also know
- Blind area - what you don't know about yourself but others do know
- Hidden area - what you know about yourself but others don't know
- Unknown area - what neither you nor others know about you.

How does it work?

The quadrants expand or shrink in relation to each other as you gain more knowledge about yourself through experience, observation, feedback from others, communication, self-reflection, and so on.

To operate most effectively and productively, you need to develop your 'open' area. This is the space where communication is good, with no mistrust or misunderstanding - where there is openness.

Learning more about yourself through a new situation, such as work experience, can shrink your 'unknown' area and expand your 'hidden' area. If you demonstrate or communicate this self-learning to other people, you expand your 'open' area, where people know you and you know yourself.

If you ask for and take note of feedback, then things people know about you will become part of your self-knowledge, moving from your 'blind' area to your 'open' area.

2. FIFTH DAY OF THE WORKSHOP:

2.1. First session: Cross checking of the stereotypes

Under the first session of each workshop final days the stereotypes collected during the first round of Working With Conflict trainings developed by both the tribes

representatives against each other, shared and cross checked with each other. The participants were asked to confirm or reject any stereotype belonging to their tribe that is developed by their opponent tribe. The copies of these stereotypes were distributed among the participants and they highlighted in green and red all those stereotypes which were figured out during the first round trainings. Most of these stereotypes were confirmed by both the tribes but there were a few stereotyping existed that were rejected by the tribe that they were thinking not really existing among their tribe and misleadingly developed by their opponent tribe. The participants were also asked to identify the common ground factors where both the tribes can work jointly to further enrich their social relation and development process between the tribes and communities throughout Badpakh district.

The common stereotypes exist in both the tribes:

In result of cross checking the following stereotypes were confirmed or rejected which were really existing or not existing in one or other tribe.

Combined positive attributes - participants agreed with

- | | |
|--|---|
| - Patient people | - Patriotism is strong |
| - Contended and easily convincible | - Loyalty and committed |
| - Good dressing system | - Respect towards each other's view |
| - 40% educated people | - United and integrated |
| - Participating in each other social ceremonies | - Good hosts and respect to the guest |
| - No-willing for others harm | - Good tribal shuras and elders |
| - Supporting poor and helpless | - Good warriors and fighters |
| - Kind and good behaviors | - Strong in friendship |
| - Possessing of good scholars | - Good historical background |
| - Virtue and abstinence is common | - Wise people |
| - Respecting other Muslims | - Good religious leaders |
| - Differentiating right and wrong | - Respect scholars, mujahedeen and religious elders |
| - Good willing elders | - Good believers and religious people |
| - Diplomatic in conversation | - Advice in daily life |
| - Sufficient mujahedeen are existing | - Religious people |
| - Unity in religious activities | - Good reciters of holy Quran |
| - Willingness of reconstruction and rehabilitation | - Good morals |
| - Construction of good buildings | - Selection of the best solution ways |
| - Hardworking | - Thinking before every action |
| - Respect to law | - Rich people |
| - Advice each other in daily life | - Committed and loyal people |

Positive attributes of Mia-Khel – Participants not agreed with

- | | |
|--|--|
| - Avoiding cruel and unkind people | - Always good attitude and behaviors with others |
| - Sufficient patience and tolerance | - Contended and satisfactory |
| - Good relation with neighbors | - No prejudice and discrimination |
| - Always supporting right party and individual | - Accepting others ownership rights |
| - No unfairness toward others | - Sufficient searching in rising issues |
| - Sufficient scholars, hajis and other elders | - Good elders and leaders |
| | - Good customs and fact tellers |

- United and integrated
- Respect to others

Negative attributes of Mia-Khel – *Participants not agreed with*

- Lack of interest for getting education among some people
- Many are enemies of each other (internal conflict)
- High amount of dowry prices
- Malice and ill wellness

Positive attributes of Mir-Ali-Khel – *Participants not agreed with*

- Willing of others goodness
- Keeness for education is common
- No oppressors of others
- No bigheadedness and vanity
- Sufficient Hajis and rich people
- Internal unity, integration and sincerity
- Not forgetting beneficiation of others
- Lack of proper behavior and relation with neighbors
- No cruelty and oppression of others
- Respect to the decision of elders
- No accommodation for bad people

Negative attributes of Mir-Ali-Khel – *Participants not agreed with*

- Supporting each other at the time of need
- Most of them are sectarian and tribalism thoughts are strong
- Bad customs are exist among the tribes
- Useless talking
- Prejudice and sectarian based thinking and behaving
- Grabbers are present
- More aggressiveness and anger
- High illiteracy rate
- Elders and leaders grabbing poor's rights
- Lack of proper relations with neighbors
- Supporting rich and powerful people
- Bigheadedness
- Huge dowry prices
- No pardon and forgiving
- Bad customs

2.2. Second session: Evaluation of the workshop

At the end of each workshop participants were asked to evaluate the training in terms of relevance and effectiveness of delivery as well as meeting their objectives and expectations. The key evaluation criteria were:

- Prior information and preparation from the project objectives and aims
- Objectives of the workshop
- Improvement in Conflict Analysis skills
- Quality of the training materials
- Trainers approach and presentation styles

- Training knowledge and skills practically enabled participants to work with conflict in the region
- Overall training contents

Please refer to **Annex -3** for the detailed evaluation of the workshop



Photo 28-33: Various sessions of Conflict management workshop conducted for Badpakh communities

Annex 01- Conflict Management Training workshop Time Table (2nd round of trainings series)

Day-1: Conflict Management Techniques

Topic of Training	Methodology	Time	Resource Persons
<i>Preparation</i> - Registration, Recitation of Holy Quran - Speech by officials, community and FGA representatives	Workshop opening with the recitation of Holy Quran Let the officials and community representatives to talk and have their speech in this session. (The community representatives speeches need to be noted) Following community representatives the FGA master trainer will brief the participants about goals, objectives and importance of the training	08:30 – 09:30	Facilitator: Irfan Co-facilitate: Obaid Report Writer: Waizi
<i>Tea Break</i>	Provide community elders and local authorities to have informal discussion among them during the tea break.	09:30 – 10:00	
<i>Opening Workshop</i> - Hope and fear from the training workshop. - Overviews of the summary of 1 st round training workshop	The main question here is what are the NEW HOPEs & FEARs that have been raised among the participants about the workshop The main topics of 1st round training of WWC workshop PPT will be presented to the participants. Which topics were mainly used by the participants in their daily life, if any to be noted by the reporter	10:00 – 11:00	Facilitator: Helal Co-facilitator: Irfan Report Writer: Waizi
- Overview of conflict management techniques	Garoch and Andror stories to be printed and distributed to each group and each group will loudly tell their story and the trainer will map it in a flip chart and ask them that which conflict management techniques are used at various stages of these stories.	11:00 – 12:30	Facilitator: Helal Co-facilitator: Irfan Report Writer : Obaid
<i>Lunch and Prayer</i>		12:30 – 13:30	
- Explained the six techniques of conflict management / resolution	The conflict management techniques PPT will be presented to the participants. The participants will be asked to identify various conflict management techniques they are using at local level.	13:30 – 14:45	Facilitator: Waizi Co-facilitator: Helal Report Writer: Irfan
<i>Tea Break</i>		14:45 – 15:00	
- Conflict Management Techniques in Afghan community in general and Badpakh community in specific.	Refer to Mr. Shirzai presentation, and ask the participants in smaller groups to indicates the conflict resolution source and management styles at different levels (From family to province)	15:00 – 16:00	Facilitator: Irfan Co-facilitator: Helal Report Writer: Obaid

Day-2: Skill Development – Conflict Management (Communication, Listening and Negotiation)

Topic of Training	Methodology	Time	Resource Persons
- The importance & purpose of Communication in Conflict	The trainer will provide theory and practical work about communication. PPT presentation of introduction to communication, its importance and principles in conflict. Brainstorming of participants about communication types	8:30 – 9:15	Facilitator: Irfan Co-facilitator: Waizi Report Writer: Obaid
Listening Skills and Techniques	The trainer will provide theory and practical work about listening. Three styles of listening practice (role play by the trainer and participant)	9:15 – 10:15	Facilitator: Waizi Co-facilitator: Irfan Report Writer: Obaid
<i>Tea Break</i>		10:15 – 10:40	
- Negotiation Skills and technique (Case study)	Introduction of Negotiation, Guidelines of negotiation by PPT presentation. Role play of oranges customers, whom need orange juice for patients in a hospital and other need orange skin for perfumes preparation. (Participants groups)	10:40 – 12:15	Facilitator: Obaid Co-facilitator: Irfan Report Writer: Waizi

<i>Lunch and Prayer</i>		12:15 – 13:30	
<ul style="list-style-type: none"> - <i>Continuation of Negotiation Skills and Technique</i> <ul style="list-style-type: none"> o <i>Negotiation in Islamic perspective</i> 	Negotiation in Islam PPT will be presented. The session will continue with dialogue among participants Stages of negotiation, Positive and negative aspects of negotiation and tracing it with the map. Effective negotiation and its characteristics,	13:30 – 14:45	Facilitator: Obaid Co-facilitator: Helal Report Writer: Irfan
<i>Tea Break</i>		14:45 – 15:15	
<ul style="list-style-type: none"> - <i>Continuation of Negotiation Skills and Technique</i> <ul style="list-style-type: none"> o <i>Negotiation in Afghan community</i> 	The participants will be asked to give as much as possible the negotiation example they have experienced in their communities. tracing negotiation practices in various steps of maps	15:15 – 16:00	Facilitator: Helal Co-facilitator: Waizi Report Writer : Obaid

Day-3: Skill Development – Conflict Management (Mediation, Reconciliation)

Topic of Training	Methodology	Time	Resource Persons
<ul style="list-style-type: none"> - <i>Mediation</i> <ul style="list-style-type: none"> o <i>Introduction to mediation</i> o <i>Stages of mediation</i> 	Introduction to mediation, qualities and skills of a mediator, process of a direct mediation PPT presentation Ask participants for any mediation efforts they made and ask them to define the mediation. Group work of mediation stages (cards arrangement practices group work) Following card arrangement practice presentation of mediation stages will be explained by the trainer.	08:30 – 09:30	Facilitator: Irfan Co-facilitator: Waizi Report Writer: Obaid
<ul style="list-style-type: none"> - <i>Continuation of Mediation</i> <ul style="list-style-type: none"> o <i>Mediation from Islamic prospective</i> o <i>Mediation in Afghan Community</i> 	Explaining mediation presentation from Islamic perspective Ask the participant to further brainstorm the mediation in afghan community and tell stories they practiced or seen.	09:30 – 10:15	Facilitator: Irfan Co-facilitator: Waizi Report Writer : Obaid
<i>Tea Break</i>		10:15 – 10:40	
<ul style="list-style-type: none"> - <i>Reconciliation</i> <ul style="list-style-type: none"> o <i>Reconciliation from Islamic prospective</i> 	Reconciliation PPT presentation, positive and negative aspects of reconciliation Prophet Moses story form Holy Quran verses and reconciliation definition by the participants.	10:40 – 12:15	Facilitator: Helal Co-facilitator: Waizi Report Writer: Obaid
<i>Lunch and Prayer</i>		12:15 – 13:30	
<ul style="list-style-type: none"> - <i>Continuation of Reconciliation</i> <ul style="list-style-type: none"> o <i>Reconciliation in Afghan Community</i> 	The table to be filled from the participants to identify various conflict management techniques famous in Afghan society	13:30 – 14:45	Facilitator: Waizi Co-facilitator: Helal Report Writer: Irfan
		14:45 – 15:15	

Day-4: Approaching to Conflict (Conflict Management Styles)

Topic of Training	Methodology	Time	Resource Persons
<ul style="list-style-type: none"> - <i>Conflict management styles:</i> 	Asking community to identify various conflict management styles at local level popular among Badpakh communities. PPT presentation of conflict management styles Asking participants that which conflict management styles are used in the stories at various stages.	8:30 – 10:15	Facilitator: Obaid Co-facilitator: Helal Report Writer: Irfan

<i>Tea Break</i>		10:15 – 10:30	
- <i>Continuation of Conflict Management Styles (Conflict management styles in Afghan Community)</i>	Listen from the participants about positive and negative aspects of conflict management styles. Negative and positive aspects of conflict management styles presentation.	10:30 – 11:30	Facilitator: Obaid Co-facilitator: Helal Report Writer: Irfan
- <i>Approaches to conflict</i>	Approaches to conflict management diagram. Conflict Management styles diagram.	11:30-12:15	Facilitator: Helal Co-facilitator: Irfan Report Writer: Obaid
<i>Lunch and Prayer</i>		12:15 – 13:30	
- <i>Trauma Healing</i>	The participants will be asked to provide information about various types of injuries and its effect on our personality. Following this the Trauma healing p PPT will be presented.	13:30 – 14:30	Facilitator: Waizi Co-facilitator: Irfan Report Writer: Obaid
- <i>Non -Violence definition</i> - <i>Non – violence (Moderation) as peace building strategy from Islamic prospective Islamic perspective</i>	Participants will be asked to brainstorm about Non-Violence and note all the information. The Presentation of Non-violence will be presented afterwards. Following Non-violence presentation the next presentation of Non-violence in Islamic perspective will be presented.	14:30-15:15	Facilitator: Waizi Co-facilitator: Helal Report Writer: Obaid
<i>Tea Break</i>		15:15-15:30	
- <i>The essence of human</i> - <i>The Fuddled of Human</i>	A list of Human essence and fuddles will be identified by the participants and afterwards the PPT presentation of various human essence and fuddles will be presented to define it separately.	15:30-16:00	Facilitator: Obaid Co-facilitator: Irfan Report Writer: Waizi

Day-5: Stereotyping

Topic of Training	Methodology	Time	Resource Persons
<i>Stereotyping</i>	Johari Window PPT will be presented to the participants. All the WWC 1 st round stereotypes will be filtered and participants will receive a printed copy of it. They will combined identify which stereotypes are really existing in their community.	8:30 – 10-15	Facilitator: Helal Co-facilitator: Irfan Report Writer: Obaid
<i>Tea Break</i>		10:15 – 10:40	
<i>Stereotype Presentation</i>	The positive stereotypes available in both communities will be identified where potential for future intervention is existing. Participants will also point out on which shared positive stereotyping to work in future that can cause to demolish the space existing among two tribes.	10:30 – 12:15	Facilitator: Helal Co-facilitator: Irfan Report Writer: Waizi
<i>Lunch and Prayer</i>		12:15 – 13:30	
<i>Training Evaluation / exam</i>	The evaluation questionnaire will be used to evaluate the effectiveness of the training from the participants.	13-30 – 14:30	Facilitator: Irfan Co-facilitator: Helal Report Writer: all

Annex – 2

Target Group: Youths (Mia-Khel & Mir-Ali-Khel)

Training Date: 17-21 January 2015

#	Name	CDC/Village
1	Hamisha Gul	Rod Landi Kalai
2	Kochai	Rod Landi Kalai
3	Jamil Khan	Mahmood Kalai
4	Hasan Khan	Sore Shaulyan
5	Haji Masjedi	Shawe Kalai
6	Amanullah	Lande Naw Abad
7	Sheren Agha	Akhundzadgan
8	Ziaurrahman	Akhundzadgan
9	Naser Khan	Cheno Kalai
10	Amaullah	Petawe Shagulyan
11	Umar Gul	Shenke Akhundzadgan
12	Roze Gul	Rod Pas Kalai
13	Said Naqibullah	Pas Garoch
14	Abdul Basir	Marawara konj
15	Malik Gul zaman	Sanzale shaida
16	Abdul jabar	Sanzale shaidan
17	Malik sai hazratullah	Sanzale sore
18	Malik Speen Gul	Korme konj
19	Abdullah	Akhond pate
20	Malik sultan	Andror Mya khel
21	Suleiman	Bar qala
22	Gul Haleem	Awal kale
23	Saida Jan	Doham kale
24	Monir Ahmad	Torbi konj
25	Dawood shah	Akhond pate

Target Group: Youths (Mia-Khel & Mir-Ali-Khel)

Training Date: 31 January to 4 February 2015

#	Name	CDC/Village
1	Jamil	Koza Qala
2	Said shereen	Garoch pa kale
3	Shafiullah	Garoch manz kale
4	Mohammad Sadiq	Koza Qala
5	Tela Mohammad	Akhond pate
6	Mohammad Agul	Bara qala awal kale
7	Abdullah	Garoch kale
8	Ahmadullah	Mayo shora
9	Kala Jan	Manz Garoch
10	Hafta Gul	Akhond pate
11	Akbar khan	Bara qala awal kale
12	Mya Jan	Sanzale sore
13	Zewar Din	Rod Pas Kalai
14	Malang Jan	Aysha Khail
15	Taza Gul	Aysha Khail
16	Abdullah	Ali Khel
17	Saber Khan	Kandar Kalai
18	Naseer	Kandar Kalai
19	Saheb Gul	Kandar Kalai
20	Muhammad Sadiq	Aysha Khail
21	Habib Khan	Sore Shagulyan
22	Janat Gul	Petawe Shagulyan
23	Ziarat Gul	Khosa Dand
24	Dasta Gul	Lande Naw Abad
25	Rahmanullah	Khosa Dand

Target Group: Elders (Mia-Khel & Mir-Ali-Khel)

Training Date: 15-19 February 2015

#	Name	CDC/Village
1	Mohammad Saleem	Rod Landi Kalai
2	Khan Mohammad	Mahmood Kalai
3	Anwar Khan	Mahmood Kalai
4	Haji Anar Gul	Shawe Kalai
5	Moeen	Shawe Kalai
6	Ziarat Gul	Sore Shaulyan
7	Zer Gul	Lande Naw Abad
8	Haji Hemmat Khan	Lande Naw Abad
9	Mohebullah	Akhundzadgan
10	Barat Khan	Cheno
11	Rozaddin	Cheno
12	Raza Khan	Petawe Shagulyan
13	Alam Gul	Marwa Kas
14	Matiullah	Bara Kala Awal Kalai
15	Malak Ghulam Hassan	Andror
16	Malak Mohammd rasol	Akhund Patai
17	Muhammad Rahman	Garoch Menz
18	Ghulam Sadiq Khan	Sanzai Sorai
19	Sharifullah	Karakai Kas
20	Mir Zaman	Karakai Kas
21	Lal Din	Marwa Kas
22	Niaz Mohammad	Marwa Kas
23	Awal Gul	Sanzai Sorai
24	Ghulam Sakhi	Sanzai Shahidan
25	Nazar Mohammad	Koza Kala

Target Group: Elders (Mia-Khel & Mir-Ali-Khel)

Training Date: 22-26 February 2015

#	Name	CDC/Village
1	Mir Ahmad	Bara Kala Awal Kalai
2	Mahboob Shah	Bar Kala Dwaham
3	Habiburrahman	Bar Kala Dwaham
4	Muhammad Agha	Mano
5	Saber Khan	Mano
6	Hamidullah	Koza Kala
7	Muhammad Salem	Garoch
8	Abdul Mateen	Sanzai Shahidan
9	Hayatullah	Garoch
10	Malak Gul Muhammad	Garoch Pass
11	Malak Niamatullah	Garoch Pass
12	Saheb Rahman	Garoch Menz
13	Abdul Shah	Shenke Akhundzadgan
14	Ghairat Khan	Shenke Akhundzadgan
15	Jamaluddin	Khosa Dand
16	Haji Moeen	Khosa Dand
17	Malak Khan Agha	Rod Pas Kalai
18	Hazrat Khan	Andror
19	Torabaz	Aysha Khail
20	Malak Nasrullah	Ali Khel
21	Malik Rahim Gul	Ali Khel
22	Abdullah Mohammadi	Khosa Dand
23	Malak Haleem Gul	Andror
24	Ghulam Nabi	Petawe Shagulyan
25	Abdul Wadood	Petawe Shagulyan

Annex-3: Training Evaluation Result

3. WORKSHOP EVALUATION BY PARTICIPANTS

At the end of the workshop participants were asked to evaluate the training in terms of relevance and effectiveness of delivery as well as meeting their objectives and expectations. The key evaluation criteria were:

- Prior information and preparation from the project objectives and aims
- Objectives of the workshop
- Improvement in Conflict Analysis skills
- Quality of the training materials
- Trainers approach and presentation styles
- Training knowledge and skills practically enabled participants to work with conflict in the region
- Overall training contents
- Learning environment and facilities

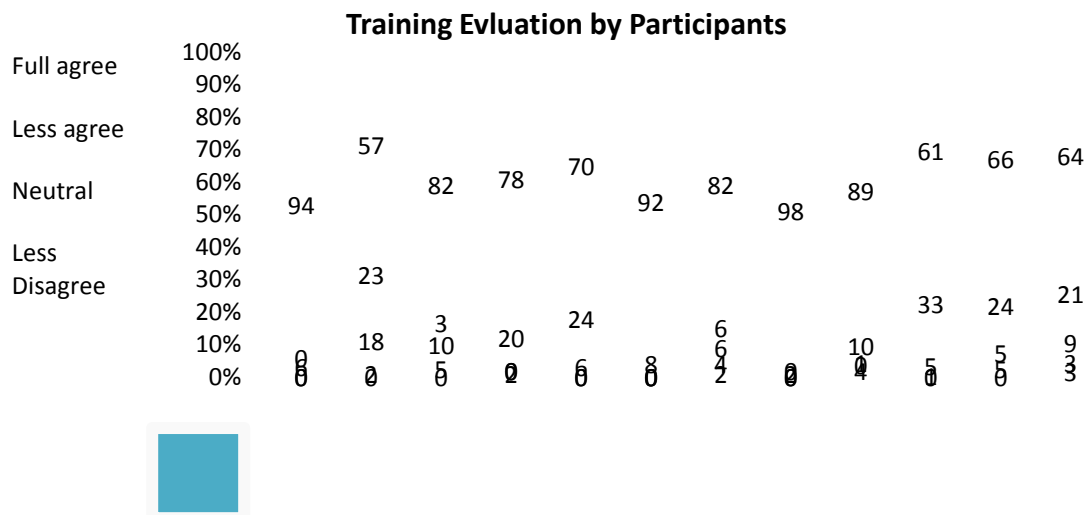
These 5 days sessions of Conflict Management training workshop conducted for 100 candidates as youths and elders of Mia-Khel and Mir-Ali-Khel Communities of Badpakh District in the Centre of Laghman Province.

The grading ranges from 1=Full Disagree to 5=Full agree. A summary of the responses obtained from the participants is as follows:

3.1. Feedback Provided by Participants:

Feedback was provided via a workshop evaluation form completed by participants (pre and posttest).

There was no compulsion for attendees to complete these forms. However the feedback received was mostly showing the satisfaction of participants about the workshop contents and delivery methods, which can be shown by the below chart.



3.1.1. Feedback 1: Prior Information about project goals and objectives

The participants were asked to let us know that prior to training had they sufficient information regarding this projects, objectives and outcomes. Out of the 100 participants 94 had sufficient information about the project goals and objectives prior to their participation at the WWC training workshop, while 6 of them were neutral and did not provided any response.

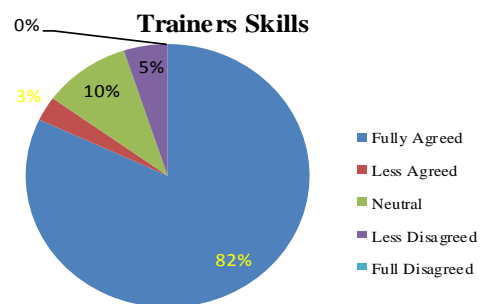
3.1.2. Feedback 2: Prior preparation for the training

Here the participants asked for any earlier preparation for the training sessions. There were total 57 responses received for their full preparation, 23 for less preparation and 18, 02 for neutral and no preparation respectively.

From this calculation that total percentage for full preparation is 57%, while 23% less prepared and 20% of them had no idea for the response.

3.1.3. Feedback 3: Trainers skills

Trainers’ skills were next topic where participants were asked to provide their feedback. There were 82 participants fully agreed with the persistent skills of the trainers and 03 of them were less agreed about the trainers’ skillfulness. 10 of them were neutral while 5 of the total were less or full disagree with the trainers skills of the delivery method.



3.1.4. Feedback 4: Selection criteria for the training participants

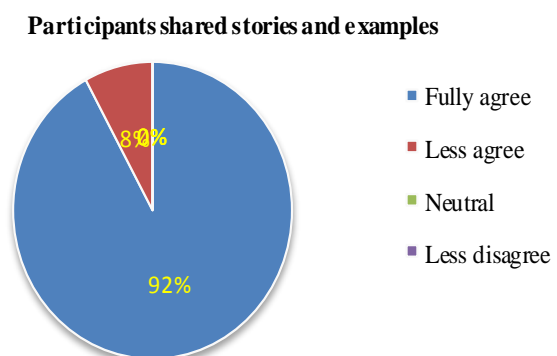
The number of the total fully agreed candidates for the best selection criteria used to choose the training participants were 78, while 20 and 2 were less agree and not agree respectively.

3.1.5. Feedback 5: Trainers command over the topic

The trainers command over the topic was another topic where participants requested to respond. Total 70 responses received from fully agreed participants for the trainers command over the topic, while 24 of them were less agreed and 6 were neutral (no response provided).

3.1.6. Feedback 6: Attendees active participation by provision of topic relevant stories and examples from their daily practices

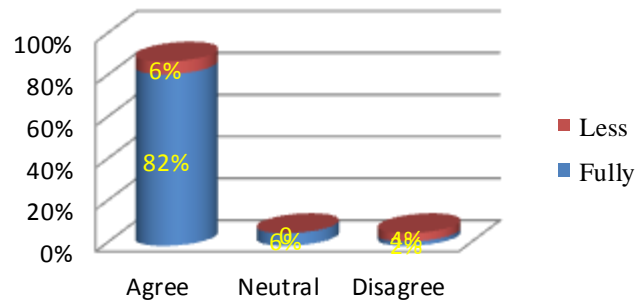
The participants were asked that how much they were able to present their field level knowledge, stories and examples relevant to the training topics. Out of the total 100 participants 92 were fully agreed that the candidates’ participation were quite interesting by provision of local stories and examples relevant to the topics during various sessions. There were only 08 candidates whom were less agreed with the active participation of the respondents in sharing their daily lives examples and stories during various sessions of the trainings.



3.1.7. Feedback 7: Group work approach successfulness

The group work and participatory training approach was another issue of discussion. The training attendees were asked to evaluate the training by considering the group work and participatory training approaches used during various sessions. Total 82 participants voted for fully agreed to the group work approach used, while 6 and 6 for less agree and neutral and 4 and 2 of them voted for full disagree or less disagree with the group work and participatory approach used.

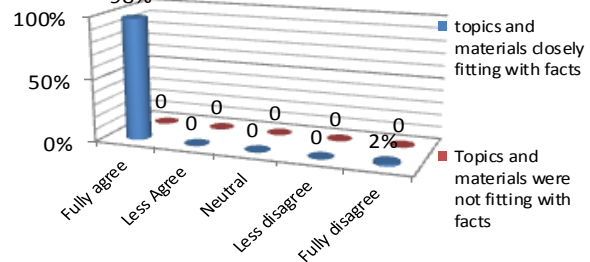
Group Work and Participatory Approach Used



3.1.8. Feedback 08: Training topics and materials were matching field level facts

Under this feedback the participants were requested to express their ideas about the training topics and materials fitting with the field level needs and requirements. Out of the 100 candidates 98 were fully agreed that the training materials were prepared keeping in mind the real needs of the area and dealing with conflict in the district.

Training topics and materials fitting with the field level facts

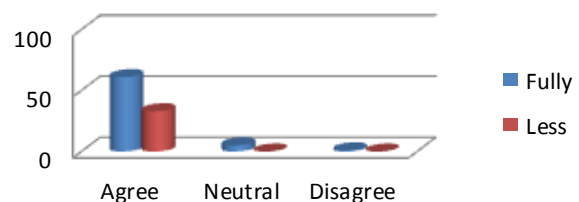


It means that total 98% of the participants were fully agreed that the training topics and materials were really matching field level facts but only 2% of them were not agreed with this idea.

3.1.9. Feedback 09: Learning into practice/ Training knowledge will enable participants to work with conflict solution in their district

The training participants evaluated the training in sense of its applicability in the area of focus. They graded the training workshop and its applicability by participants with the following responses.

Participants ability of knowledge Application into practice



Total 61 participants were fully agree with the application process of the training topics in the real life and at field level practices while 33 of them were less agree to apply their learned knowledge of conflict analysis and mitigation process into practical field. The 05 and 01 participants were neutral and less disagreed with this idea respectively.

3.1.10. Feedback 10: Training venue and food

Participant also evaluated the quality of the training venue, food and other facilities provided to them.

Total 66 participants were fully agreed with the training venue and the quality of food provided to them while 24 of them were less agreed and 5 and 5 of them were neutral and disagreed from the facilities and food quality.

3.1.11. What participants liked about the workshop:

A summary of what the participants liked about the workshop is as follows:

- Participatory methodology used
- Friendly environment
- Introduction of a new topic of conflict management
- Mutual participation of Mia-Khel and Mir-Ali-Khel communities
- Based on the real needs of the districts
- Possibility of opening a new window for the developmental projects in the district
- Facilitation, which was good and interesting
- The interaction among participants
- Practical games, stories and field based examples
- Active contribution from participants
- The knowledge and skills of the facilitators
- Linkage between the objectives of the workshop and the job contents
- Description with the local examples

3.1.12. What participants did not like about the workshop

- Per-Diem was not reasonable, while keeping in mind the transportation and accommodation expenditures at field level
- Lack of standard food and refreshments
- Sharing of critical information about other tribes
- Training did not conducted in their own district

4. Lessons learned:

The Following lessons learned were derived from the training.

- Frequent communication with the participants can help to collect more reliable and required information
- Sufficient per-diem and facilities can attract more influential stakeholders to participate at the training which is the key for the success of this project.
- The vulnerable groups and communities are more willing to participate at the capacity building sessions and other developmental initiatives.

5. Conclusions:

Most of the participants were happy to participate at the capacity building training and working with conflict approach. According to them Badpakh was gradually neglected by the government and other developmental agencies and this was the first opportunity for their community that an aid organization directly working with them to raise their capacities and to work with the field level problems to find better solution for it.

The working with conflict topic was quite interesting and new topic to them and they were really of the opinion to improve their dealing practices to work with fragile and war victimized communities.

6. Recommendations:

The first round of Conflict Management training sessions skillfully and successfully delivered and most of the participants were more than happy to found such an opportunity to improve their peace building capacities and were more curious to use their acquired skills at the field. Most of them were considering the USIP project as an opening point for the developmental initiatives, which will help them to attract the attention of the donors and governmental agencies.

Some of the major recommendations are following.

- Both the communities are willing to work together but they are asking for new opportunities of joint operation in their region, which can cause more harmonization among various tribes in the district.
- Beside current USIP project of working with conflict, other practical projects also needed to improve developmental initiatives in the region and to enable the training participants to work with people of the conflicted tribes through implementation of new developmental projects in the area. Therefore along with the peace building efforts by USIP project some small scale developmental projects can further increase the willingness and enthusiasm of these communities to more closely link with government and other aid agencies.
- There should be reasonable per-diem based on the field level expenditures and good quality of food and refreshments for the participants.

7. Participants feedback

- Without any hesitation and fear the participants actively participated with the feelings of ownership
- All the participants were keenly interested to involved himself closely while discussing every topic of the training
- After each day of the training conducted, there were visible changes in the thoughts and behavior of the trainees;
- As one of the participants deeply influences of the training and resolved a long term conflict with the neighbor family. He told” with the help of the this workshop I deeply impressed of the working with conflict theories and ideas and therefore I intended to solve my conflict with other family, which I managed successfully and therefore our future generations will be no longer enemies of each other.
- This workshop helped and encourages each tribe people to openly discuss the issues, causes, needs and interest without fear and hesitation and provided a scholarly environment to disclose the facts and realities and solution ways for it.
- This workshop will be an initiation for the big scale capacity building and rehabilitation programs.
- Illiterate participants were quite curious about their future and therefore were sighing for their past without learning.

8. Quotes:

- All activities are smaller when they start but these are the people and communities whom make it bigger, important and significant.
- To put all the past events into aside and start with a new thinking and perceptions.
- This is a ray of light and we should direct this towards our communities and tribes