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Workshop Report
"Strengthening partnerships in post electoral Kenya"

The workshop was held in Nairobi from August 08, 2008 – August 10, 2008. It was carried out daily in 4 time-blocks, from 08:00 – 10:00, from 10:30 – 13:00, from 14:00 – 15:30 and from 16:00 – 17:30. The third day started at 08:00 and ran with two small breaks till 13.00. 21 participants were present: one came late on the first day another one had a meeting on Saturday and came back after a couple of hours, 2 had to leave early. The workshop was structured around the following topics:

- conflict (transformation)
- psychosocial approach
- working through problems
- self protection and reconciliation

The methodology was a mix of dynamic games, theoretical inputs and discussions, and focussed on participants own experiences.

1. Introduction

Felix Wertli started the workshop at around eight o` clock with a short introduction about the organisation and work targets from the development organisation "Fastenopfer". After this explanation StellaMaris Mulaeh explained the reason for the organisation of this workshop: The elections 2008 and the post election violence had an impact on the personal and the project level. She explained the atmosphere during the elections and the things which happened after the elections. From this perspective it seemed necessary to sit down together, think about the consequences, share, and literally "strengthen partnerships".

The workshop was then handed over to David Becker and Claudia Luzar. David Becker introduced himself as a psychologist and person who has worked on the topic of trauma and psychosocial help for over 20 years. He lived for a long time in Chile/ Latin America and has worked as a consultant on psychosocial issues in Angola, Tajikistan, Columbia, Sierra Leone, Palestine and other countries. He is also co-founder of the Office for Psychosocial Issues (OPSI) at the International Academy at the Free University of Berlin. This was his first visit to Kenya. Claudia Luzar introduced herself as

a political scientist and said that it was the first time for her in Kenya and in Africa as well. She worked for a while in Chile on the topics of reconciliation and dealing with the past. Her special focus in Germany was racist attacks and the work with victims of racist violence but she worked in the last two years also with the perpetrators. Since the beginning of 2008 she is member of the OPSI Team. After introducing themselves the facilitators asked the participants who they are, what they like, what they dislike and what expectations they have. Each participant shortly presented their project. The following list shows the likes, dislikes and expectations that where presented:

Likes:
freedom (personally), people live together, that people love each other, peace, people who tell the truth, equality, equality in the society, society that is based on one and another, making friendships, peace with everybody, peace, work with people, outgoing, making friendships, peaceful environment, peace, peaceful environment, politicians and philosophers like Churchill, to fight against poverty, truth and awareness, reading books and magazines, opportunity to meet other partners, open people and to learn more about Kenya, peace.

Dislikes:
mistrust, people fighting, communities with a lot of fighting, mistrust, people who steal a lot and do little, inequality, certain groups which don't have the same issue than other, don't like that one group hurt another, injustice, seeing rich people when starving many poor people, violence, people who work down to other people, discrimination, violence, tribalism, oppression, people who think and feel that they are more than others, domination of tribe, Ugali, feeling of hopelessness and grief.

Expectations: good opportunity going to understand conflict, ethnic conflicts, where does it come from, how does it come from, bit more knowledge, get more help to tackle a conflict, that I could handle conflict in communities, know about conflicts that we have in the country and how to deal with it, general how to deal with conflict, constructive dialog, establish program of dealing with conflicts, benefit partnership, how help women and children in the most effected areas, how to deal with GMF, that kind of violence and conflict, help us how people come together, deal with trauma and fear, how can we deal with our experiences, how can we handle conflict, skills and methods to prevent conflicts, learn from other participants, best rules to prevent conflict, take something with us, how we can go on with that work, start to work in peace building.

The following ground rules were jointly established:
- Be on time
- active participation
- all opinions are respected
- mobiles off or silent
- confidentiality
- no disappearances
- Aaron takes photos

2. Thinking and diagnosing conflict
Claudia Luzar began this first workshop topic with a small dynamic game about conflicts named "up/down". She presented the participants some statements, and indicated that they should sit down, if they disagreed with the message and stand up if they agreed. This method gives a chance to get a shared overview of the participants' thoughts and a chance to open a discussion about conflict topics. Most of the statements were conscious stereotypes, some of which the facilitators had heard during the visit to the peace project in Nyeri.

All participants agreed that conflicts happen every day and that they are normal.

The sentence "conflicts are negative because they destroy trust and security" was discussed between the participants because some thought that the term conflict is basically negative, others disagreed. It was explained that conflict is not something bad per definition. Conflicts could transform a society in a positive way. It depends on the form of dealing with conflicts, e.g. when they turn violent. Violent conflict is always destructive. It occurs in areas of war and crisis and is determined by direct (the direct violence between human beings, e.g. when they hit or kill each other), structural (the violence linked to the system, e.g. poverty) and symbolic violence (the violence linked to ideology, political manipulation etc, for example the belief that women are stupid and deserve to be mistreated).

In reference to the statement that "men are more active in conflict than women" most of the participants asked if the facilitators meant violent conflicts or daily conflicts. In daily conflicts for them there is no difference between women and men. In violent conflicts most of the participants said that women have often the role as bystanders and men are more active in violent conflicts. Some participants thought that men are more violent but women prolong conflicts longer.

The statement "violent conflicts are something new in Kenya" was rejected by most. Three persons said that the quality of the violent riots was something new because now also old men and families with children were attacked.

The statement that "conflicts only happen between different tribes" provoked agreement by some. Others said that political conflicts are focused on land and poverty questions and tribal issues.

Most agreed with the statement that "religion plays an important role in Kenyan conflicts". The church could conciliate between both parties and could more actively and more quickly promote a process of reconciliation. This started a short discussion on reconciliation (an issue discussed more in detail later). One person said that to take a position in conflicts creates an opinion and if you say something against pastorist you are on the other side. It is difficult so stay neutral in conflicts, but it is also difficult to help if you have an opinion and are quickly identified with one side.

The participants asked for a clear definition of conflicts, so that all of them could discuss from one point. David Becker explained that there are many definitions, and that conflict always relates to differences, we can have, for example in how to define conflict. He thinks that conflict relates to different levels- a personal level and a broader social level. For him the term conflict transformation does not strive to eliminate conflict but change it for a better more justice and peaceful way. For a working definition he proposed the definition by Paul Lederach:

"Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships" (Paul Lederach, 2003, The Little Book of Conflict Transformation, Intercourse: Good Books). Conflict transformation therefore means reducing violence by changing and developing the conflict in all its aspects and dimensions, from society to the inner life of the individual.

After this introduction participant were divided in groups to define by themselves, what they saw as key conflict issues in Kenya. The following lists were produced:

Group 1:
1. Conflict between women and men overpower roles, decision making – from family community to the national level
2. How to deal with the past injustices, violation etc. as individuals and communities try to deal with conflict and move forward (tagging conditionalities to resolving the conflict)

3. Land – between the rich and the poor, women and men- family on the entitlements of women
4. Cultural values and the law on human rights of women and children

Group 2:
1. Resources based conflict: land, water, public resources,
2. Tribal based conflict: political orientations forms livelihood (this point in the discussion later was also identified as conflict referring to identity)
3. Cultural based conflicts: FGM, domestic violence, gender
4. Conflicts with government institutions: resolving conflict, policies, distribution, justice

Group 3:
1. Political power conflict
2. Resourced based conflict
3. Historical injustices conflict
4. Relationship conflict

Group 4:
1. Landownerships, distributions on resources
2. Distributions of opportunities e.g. employment, power, dominance- difference between rich and poor
2.1.Gap between generations,
2.2.Old –new
2.3.Interest between civil society and government, policy dissemination

After the presentation of the group work the discussion centred strongly on the issue of tribes. Tension rose, and contradictory judgements were in the room. Facilitators asked participants to closes their eyes and think of all the judgements and negative prejudices they had in their head referring to other tribes. And then they should also think about the many negative things they had heard about their own tribe. Then participants were asked to share. It was an impressively long list of horrible judgements everybody had in their heads. In fact some caused shame, others laughter.

One woman then said that she is a Kikuyu and her house was burned after the elections, only for the reason that she comes from this tribe. They had to leave the area and migrate to Nairobi. Her mother doesn't want to go back, because of fear. David Becker asked how it feels to the participants when they hear such a story. One person said that she needs respect, because she is suffering, and probably all the time she is thinking about it, but still goes to work. Someone else said that the home is their house, the neighbourhood, the garden and if you loose your house you would loose your home. Then a political and historical discussion began, about the beginning of the conflict and the question of guilt. The facilitators suggested to not ignoring the concrete situation of the person, who talked about the burned house. How does a person feel, who lost her home, is sharing that in a group, and the only answer she gets is about the historical responsibilities of her tribe? One participant said that one tribe spoke about stealing cattle other about burning houses. But others once again expressed interest and concern for their colleague, who had suffered so much. It was obviously not easy for anybody to deal with this situation, no matter what tribe she belonged to.

For most of the participants in all of this there is a question of identity and dominance. Most of the participants know that the identity is constructed and now politicized. But when asked how they identified for example a Massai, they said from the name, but also from the structure of the head and the body. When this was interpreted as possibly a little racist, participants were surprised. Why is it so easy to politicize ethnicity? In Kenya the question of tribe and "tribalisation" had a long tradition and is not very critically discussed. In the end we talked about the equality of the

individuals and not the tribes. On participant expressed the wish to be recognized as a Kenyan citizen, and not always only as a member of his tribe.

3. The Psychosocial Approach: Dealing with Fear, Trauma and Grief

David Becker made an input on the psychosocial approach. (*This is reproduced here somewhat more extensively than it was dealt with in the workshop, so participants can use this text like "hand out material". Much of what is reproduced here, corresponds to sheet 2 of the Toolkit "Gender Conflict Transformation and the Psychosocial Approach" by David Becker and Barbara Weyermannn, which participants of the workshop will receive. In fact trauma and grief were discussed less extensively on a conceptual level, while fear was discussed very much in detail*)

"Psycho" refers to the psyche or the "soul" of a person. It has to do with the inner world – with feelings, thoughts, desires, beliefs and values and how we perceive ourselves and others. "Social" refers to the relationships and environment of an individual. It includes not only the material world but also the social and cultural context in which people live, ranging from the intricate network of their relationships to manifold cultural expressions to the community and the state. The inner world (psycho) and the outer world (social) influence each other. In short, "psychosocial" deals with the well-being of individuals in relation to their environment.

The triangle of the psychosocial approach

livelyhood/infrastructure

individual processes   social processes
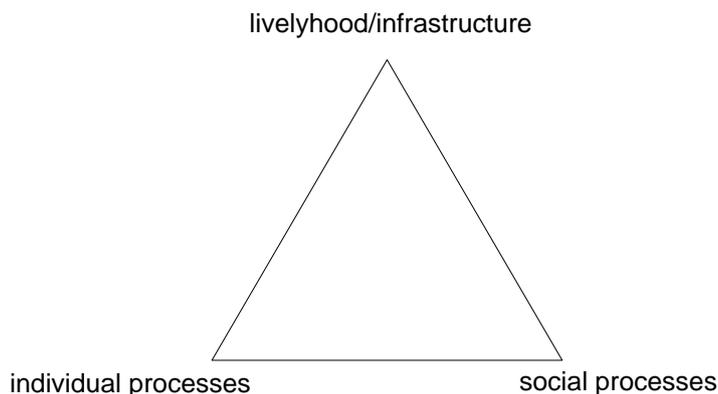
All projects are in some way concerned with improving people's livelihoods or the infrastructure, with the individual wellbeing of people and with changes in society. A particulars project may focus more on one or another of these areas. Nevertheless, whatever the specific focus may be, all three aspects will have a bearing on the project and the project itself will in turn influence these aspects. The psychosocial approach focuses on the inter-relationship between these different dimensions. If you are thus dealing with peace building in a community, you should never forget that you are also dealing with individuals and also with a material situation. On the other hand if you are trying to help women victims of domestic violence, you must see that their situation is not only an individual problem, but also a problem referring to the whole of society. David Becker gave an example about this from Tajikistan:

D. is 23 years old and has two small children. Her father is the Mullah and her mother is from modest ordinary family. D.'s granny was a very scandalous woman and tortured her mother for nothing. D. even remembered how granny was getting upset about her father playing with her. Once, D's mother couldn't provide water in time, so granny took the stick and started beating her because of that. In the evening when the father came back from work he saw the bruises in her

hands and asked how it happened. Mother kept being quite, and then little D., at that time only 10 years old, told the story. Next day after father left for work, granny called her and asked to put her tongue out and when she did granny pierced a big needle through her tongue. She was totally scared, and with eyes full of horror looking at her tongue bleeding. When mum came out of room she took her daughter to the hospital. The doctor was so frustrated that he wanted to let the police know about it but the mother refused because her husband is a Mullah and this situation will effect negatively on his honour. Now 18 years have gone by since then. D. is a pretty young woman with two children and has her own life. The only deficiency in her is whenever she talks she pronounces words unclearly. D. never visits her granny by her own and does not allow her children to talk when granny is there. D. asks all young and old members of the family never to show their tongue if somebody asks them to do so. D. is severely traumatized, but actually the problem is not only her grandmother but the whole village, who is willing to keep silent, and cover up the crime till the present day. Chronic fear like in the example which was given leads to a culture of silence and makes people unable to handle conflict.

During war and crisis, key social processes correspond to certain mental processes. These are:

Social Process	Mental Process
Threat	Fear
Destruction	Trauma
Loss	Grief

Threat/ Fear
Fear is a psychological and physiological process that helps to sense danger and avoid it. Simple everyday precautions such as looking left and right before crossing the road are based on learning processes connected to the experience of fear. In acutely threatening situations, there are three different fear-driven reactions: 1. flight, 2. attack, 3. breakdown and/or complete surrender.

Fear is usually a temporary phenomenon. However, if the threat becomes chronic, then fear becomes chronic too. It becomes part of the individual's mental structure and gains an existence that is independent of the original threat. This may result in people staying psychologically on guard even if the actual danger has long gone. Chronic fear is the social by-product of living in areas of war and conflict. The behavioural patterns it induces are constant watchfulness and reserve, which lead to social withdrawal. Feelings and opinions, especially if they draw attention to one's own weakness, are only expressed with great reticence. People do not wish to appear vulnerable nor do they want to burden other with their insecurity or anxieties. This culture of silence isolates the individual weakens families and groups because people no longer share their concerns. The suppressed feelings with ultimately be expressed, although usually in a context that makes it impossible to acknowledge and deal with them in a suitable manner. This increases the fear and deepens of silence.

Constant tension is expressed by increased irritability and aggressiveness. At the same time it becomes more difficult to handle conflict in a meaningful way. It becomes harder to speak openly even about everyday matters like trivial differences of opinion or conflict interest are perceived as dangerous. People can no longer distinguish between those situations which are safe and those which are dangerous. Sometimes fear is simply denied and individuals endanger themselves and other because they no longer perceive the dangers.

What needs to be overcome, therefore, is not fear itself but the denial of fear, and the increasing inability to handle conflict. If chronic fear is perceived and acknowledged, it loses much of its

destructive force and can, with time, be adequately integrated into the individual's mental structure and social relationships. People are then better able to protect themselves.

Destruction/Trauma
Violent conflicts lead to destruction, not only of material things, but also of emotions and social relationships. When a house is burned people not only lose their dwelling, they also lose a place of refuge and belonging. Those who have died leave traces (images, memories, histories) in the survivors. The psychosocial equivalent of destruction is what we call trauma. Trauma changes the individual's view of the world permanently, even if some of what was destroyed can be repaired later.

The word `trauma` comes from Greek and means wound. A psychosocial trauma is a deep emotional wound, a response to social and political destruction that overwhelms the individual's capacity to cope. A traumatic breakdown can result after a single event or after a series of events that become traumatic because of their culimative effect. The social and political process that causes the trauma will also determine its further course. Trauma is therefore a process shaped by the interaction between the social environment and the mental state of the individual. Psychosocial trauma should not be misunderstood as the psychological result of a clearly circumscribed or specific event. For example, the trauma of an American veteran of the Vietnam War involves not only his war experiences but also the degree of his social and political isolation or integration after the war. The traumatisation of the family members of those who disappeared in Argentina developed not only from what happened during the dictatorship but also from the way in which these crimes were dealt with afterwards. The process of trauma thus continues in a healing or destructive way after wars, direct violence and persecution have come to an end. It is not usually difficult to determine when a traumatic process began, but very often difficult to know when it has stopped.

Trauma is a psychological process but its development is shaped by socio-political events. This interrelation is best reflected by the concept of sequential traumatisation which describes the course of the traumatic process according to specific historic periods. Hans Keilson, who invented the term, defined the following sequences for his work with Jewish war orphans in the Netherlands:
-   the enemy occupation of the Netherlands and the beginning of terror against the Jewish minority;
-   the period of direct persecution, which included the deportation of parents and children and/or the separation of children from parents;
-   The post-war period, during which the main issue was the appointment of guardians (Keilson, 1992). The key decision that had to be taken here was whether to leave the children in the Dutch foster families who had taken care of them during the war, or whether to return them to their Jewish milieus of origin, which were also traumatised. Both possible decisions had positive and negative implications.

Becker & Weyermann adapted Keilson´s concept and identified the following six sequences to describe the situation in conflict and post-conflict areas:
-   Before the traumatic process
-   Beginning of the persecution
-   Acute persecution: direct terror
-   Acute persecution: chronification
-   Time of transition
-   After the persecution

The most important traumatic sequence begins after the persecution. If a house is on fire, one tries to put out the flames. It is not until afterwards that the true extent of the damage can be perceived.

The burning house is part of the trauma, but so is the time afterwards. It is often at this point that people become ill. Help is possible and useful in all traumatic sequences; however this support must be guided by the specific possibilities and limits of each sequence.

Loss/Grief

Threat and destruction always imply loss. People lose their homes; cities are destroyed, family members, friends and acquaintances die. People lose their life projects, their hopes and aspirations. In the end, after everything has been taken away, loss is all that remains. Loss is directly linked to threat and destruction but must nevertheless be perceived as a separate social category. Loss and dealing with loss are part of everyday social experience and determine what happens in society at large, especially after the acute conflict has come to an end. The psychic counterpart to loss is grief – which is the way in which we deal with loss. The course of the mourning process determines whether the loss is integrated and psychologically accepted and can thus become history, or whether it continues to affect life negatively.

The mourning process can roughly be divided into two phases. In the first phase it is a question of acknowledging and accepting the loss. Initially the loss is often denied; those who have lost loved ones may try to strike a deal with fate, for example, offering something very valuable in exchange, if only their loss is undone. They feel lonely and abandoned. This phase is dominated by anger and it ends with acknowledgment of the loss. The next phase is the mourning process entails returning to a reality which no longer contains that which was lost. People then reflect on the lost relationship; they remember the strengths and weaknesses of the loved one. Those who grieve process the significance that the loss had for their own lives, and transform it into a memory without a future. The feelings in this phase tend to be closer to what we generally regard as grieving. The length of an uncomplicated mourning process varies, but it is rarely shorter than 1-2 years.

4. Working through problems

After the theoretical introduction about the psychosocial approach facilitators wanted to talk with the participants about their own experiences, and thus refer the conceptual issues to the realities of life and work in Kenya.

Imaginary journey

David Becker told the participants to close their eyes and seat in their chair. After a small relaxing part he asked the participants to take three pictures; one week before the elections, one on the Election Day and the last one after the elections. He then divided participants in to small groups and invited them to share their pictures. After some time, the sharing was continued in the big group.

Not only for us, but also for the participants themselves it was a very impressive and moving experience, to see, that practically all of them had been affected severely by the events at the beginning of the year, and in fact hat not, or only very little, talked about it. First it was not easy, and some tended to start comparing and counting (your house was burned but my land was stolen), but slowly people began to accept that we need to listen to each other, that we cannot compare suffering, and that if peace is supposed to mean anything, first of all we have to begin to acknowledge what happened and begin to talk also on a personal level.

A young man talked about his father, who was very ill before the elections but wanted to vote and had an interest on this political process. During and after the election his health condition got worth and he needed a hospital. The young man tried to drive his father to a hospital but the streets were blocked from men of another tribe. The young men tried it several times but he couldn't bring his father to a hospital. The father fell into a coma and died.

After speaking about own experiences, fear and grief most of the participants were very tired and sad, but felt that it had been worthwhile to share. We finished the day with some dynamic games that dealt with trust and ways in which we relate to each other. This was an opportunity to continue sharing and reflecting on our difficulties, but in a more ludic and partially also more hopeful way.

Talking about fear
The next day discussion resumed about fear. On facilitators request the participant made the following joint list of fears:

- Rejection
- Snakes
- ghosts (?)
- nights
- death (8)
- lightening
- speeding cars
- attacks (12)
- gunshots (7)
- crossing a river in a canoe boat
- fear of fighting
- anger
- curses (7)
- witchcraft (?)
- chameleon
- fire accidents
- HIV/ Aids (18) (this is one issues everybody is so scared of that is never mentioned, and it nearly didn't make his way on the list)
- sickness (Malaria)
- falling down
- climbing high trees
- feel to be poor
- to do not a good work
- car jacking (15)
- gangsters
- spiders and scorpions
- military coup

On the basis of this list a long discussion about fears and what to do with them followed. It became clear that we cannot eliminate fears but we can share them, think about them, and sometimes prepare for them. The following points were raised, when thinking about what to do with fears:
- some we can avoid, another not
- some we can control other not
- sometimes we use some "magical protection", like hanging the picture of a saint or a rosary into the car, which sometimes helps, but not always
- Understanding the threat (this is key to dealing with any fear)
- Act preventive according to the threat (this is also key)

In this context a discussion started about the current attitude of many Kenyans: "Next time we will prepared". This sentence can imply new and worse aggression but it can also facilitate adequate

protection if it is analysed very carefully: The sentence refers to the past, to the present and the future. In reference to the past, feelings of helplessness and not being prepared must be analysed and grieved. In reference to the future adequate defence must be planed but only on the basis of a very good analysis of the threat and understanding that the threats of the future are not necessarily the same as the threats of the past. This must include good strategies to defend myself but also it must include strategies to avoid unnecessary bloodshed. In reference to the present people must deal with the fact that they are strong and week and that a position of pure strength is just as dangerous and destructive as a position of absolute weakness.

One participant presented a further complicated threat/fear situation: Two communities fight with each other, a third community that apparently has noting to do with the fight is slowly involved into the fight. Should they be armed by the government to better defend themselves?

Several persons including the facilitators thought that the government strategies seem to intensify the conflict risks. It makes sense to defend oneself against the threat, but it makes no sense to militarize the conflict further. This means
- the needs and risks of self defence must be analysed according to the definition of threat;
- possibilities must be developed of negotiations between all three communities because like it or not they are all part of the conflict;
- it is important to also develop a space, where people can begin to perceive each others as human beings and not just as members of n enemy tribe. It is not easy to attack people to whom one has established personal links and a certain comprehension of their suffering.

One participant commented that sometimes individual death does not matter so much, because people die of everything all the time, while "social death" like for example if I loose my cattle must be avoided at all cost. Although this is true, others thought that anyway people try to protect their individual survival. And also it was stated that in this kind of context, there always appears an intentional split between individual and tribal interests. Supposedly the threat is from the other community, but in fat it is also from the own group. On one side there is the supposed threat from the outside, on the other side there is the inside threat that if you don't believe the outside threat if you are not willing to go and fight, then you are being illoyal to your own tribe and you could be treated like a traitor and thus loose your identity. Unfortunately loyalties are a very powerful element of our daily lives and can be used easily for political manipulation in terms of "tribalising" or "ethnicising" a conflict.

5. Self protection, burn out, secondary and vicarious traumatisation

Staff working in areas of conflict and crisis is affected to various degrees by insecurity and fear, suffering and hopelessness. Sometimes they themselves become victims of severe traumatic experiences, and often it is because of the situation of the people they are working with, which inspire feelings of desperation and of secondary traumatisation. Although one is not affected directly, the incapacity to help those that are suffering, leads to a destructive process in the helper that in the end often turns against the victims: "I have tried to help you so many times, but you are still suffering, you still have not changed, have even gone back to where they hurt you, so it is probably your own fault." This kind of thought although erroneous, is quite frequent in the helping professions.

The facilitators asked for examples in this field and various examples were given: Hopelessness because a very young girl was forced to marry, a mother who forbid her daughter who had HIV to take her medicine, a press campaign against one participant, woman who was beaten from her husband and went back to him.

The local aid workers have direct experience of the conflict but they have to be careful not to get a secondary/ vicarious traumatization. Working with traumatised people in extremely traumatising conditions leaves traces. The first manifestation of vicarious trauma are that staff members start making more mistakes in their work; in the medium and long term they often become ill. People begin to think they have to do more than they can do. Then they begin to try to work 24 hours a day, which they can't, then they begin to do several things at the same time, creating the illusion that in fact they are work 48 hours a day, when in reality they begin to work less and less efficiently and effectively. At the end, they are sick, do bad work and hate everybody, including themselves for it. Very often also, team conflicts start from such a situation.

The following list could help to prevent the danger of burn-out or secondary traumatisation:

Some self-help advice for work in extreme situations

- You can only help others if you are also ready to help yourself and allow others to help you. You can only show interest and compassion to others if you have this interest and compassion towards yourself. Even during the worst emergency, time must be found to think and become aware of one's own feelings. There must be time for private things and moments of respite and distance.
- Take yourself seriously. If you feel ill or out of sorts, try to find out what is wrong. If you are happy, savour it. Even in disaster areas people may laugh and there may be moments when they enjoy their work.
- If you feel depressed, annoyed, confused or very tense over a longer period of time, if you suffer from insomnia, headaches, stomach-aches or digestive problems, these may be signs of psychic difficulties. Don't wait until it becomes unbearable. Find someone you can talk to at an early stage.
- If you talk about your problems with somebody else make sure that the other person really listens to you and gives you room to explain. Do not accept advice that is too quickly given. Talking with a friend or a counsellor gives you the opportunity to think. Do not try to solve your problems alone.
- We all make mistakes. Talk about your difficulties with your colleagues at your workplace. Somebody who tries to appear perfect is not being honest; avoid harbouring this illusion about yourself. Admitting a mistake will not damage your authority.
- If you have a conflict with someone, try to talk directly to this person about it. Do not spread rumours about others and do not say things about others that you would not be willing to say to their face. Do not humiliate yourself or your colleagues.
- Be aware of annoyance and anger in yourself but also if it permeates the atmosphere at work. Most people are afraid of their own and other people's aggression, even more so in a violent environment. If anger is suppressed, it frequently finds a way to express itself later on, but then often at an inappropriate time and place. Learn to tackle conflict.
- When you hear about or witness terrible things it is normal that you react to them. In the presence of a mother weeping over her dead child, it is only natural that you become sad and perhaps weep as well. There is nothing wrong with that, on the contrary. However, your own grief does not need to impede you in offering help to the mother.
- Do not remain silent about or suppress disturbing experiences. Speak about them with others; then they will be less likely to haunt you in your dreams. If you temporarily do not have anybody to talk with then write your experiences down.

5. Reconciliation

Reconciliation after violent conflict has been an issue since the beginning of human history. However, the more scientific conceptualization of the term and its introduction into conflict management and crisis prevention were initiated by Christian and to some extent religiously motivated NGOs. Meanwhile, "reconciliation" has become a central feature of peace-building in almost every area of conflict. Critically, however, the definition of reconciliation differs considerably between the Islamic, Hindu, Jewish, Confucian, Buddhist and Christian cultures and there is a danger that the instrument of reconciliation might be regarded as yet another feature of a dominant Western and Christian outlook on the world. However, efforts are being made to secularise the term and fill it with meaning that is convincing in the different cultural and religious contexts.

After this short introduction the participants were divided into small groups and asked to define the word reconciliation first individually and then in their group. The following lists were produced:

Group 1
Reconciliation is a process where two or more conflicting parties acknowledged and negotiate to reach a common agreement
Reconciliation includes the elements of:
1. Acknowledgement
2. Negotiation
3. Agreement
4. It involves two or more parties

Group 2:
Re = again
Conciliate = being together
It is a voluntary process in which two or more parties who have been in violent conflict "come to get to talk" about "issues" which cause the violent conflict and finding solutions which "satisfy" all parties
Question to the other participants: Should it be mediated?

Group 3:
Reconciliation is a process undertaken by two parties in a conflict to re-establish and rebuild relationships characteristic by life and hands values as a process involves listening, sharing, acknowledgment of harms and injustice and the shared neutral need for justice and coexistence.

Group 4:
It is a process where all involved parties groups are ready to come together to listen to each another trying to understand and ready to forgive and not forget and to create a new base for a new start – beginning- Reconciliation is not a agreement or can be forced or uncommented.

After the group presentations David Becker read a short statement from an international handbook, basically produced by South African colleagues:

Reconciliation can best be described as a long term, complex and contradictory process.

The process of reconciliation is not:	The process of reconciliation is:
- an excuse for impunity;	- finding a way to live that permits a vision of the future;
- only an individual process;	
- an alternative to truth or justice;	- the (re)building of relationships;

- a quick answer; - a religious concept; - perfect peace; - an excuse to forget; nor - a matter of merely forgiving.	- coming to terms with past acts and enemies; - a society-wide, long-term process of deep change; - a process of acknowledging, remembering and learning from the past; and - voluntary and cannot be imposed.

Source: IDEA, 2003, Reconciliation after Violent Conflict: A Handbook, International IDEA: Stockholm, http://www.idea.int./publications/reconciliation/index.cfm

According to the facilitators 4 components should be taken into account in a reconciliation process:

- the rule of law (Retributive, Restorative, Compensatory Justice)
- remembrance, memory work and collective mourning processes
- developing the capacity to handle conflict
- social justice

(Again we are being a little bit more explicit here, than we were in the workshop, so participants have these thought as material for discussion. The following is again taken from the toolkit)

The rule of law
The transition to peace, which is frequently linked with the introduction of a democratic system, requires a fundamental reform of the legal system and a change in the attitudes of the people working within this system, especially the judges. Transitional justice deals with the wrongs of the past, with the aim of establishing new norms, revoking impunity and introducing a culture of human rights.

There are three legal concepts, each involving specific risks, advantages and disadvantages in coming to terms with the crimes committee in the past: retributive justice, restorative justice and compensatory justice. Whereas retributive justice focuses more on the punishment of offenders, restorative justice is primarily concerned with the restoration of the rights of the victims and concentrates on reconciliation and mediation. Compensatory justice has mainly to do with compensation and reparation payments. The focus varies, but all three concepts deal with the establishment of truth and justice, and all three are important and cannot replace each other.

Remembrance and collective mourning processes
Coming to terms with the past is not limited to legal procedures, but is part of the cultural process. Collective memory can be fostered and developed by means of remembrance sites, monuments, public discussions and audio and visual productions of an artistic and documentary nature, or by writing. These multiple confrontations with the past promote the process of conflict transformation by deindividualising and socialising the grief experienced. Remembrance is the processing and transformation of the past in the present; it is a continuous process of discussion, out of which perspectives for the future are developed. Shaping memory through collective symbols is not possible without conflict, but a space is created where conflicts can take place without violence and where they can be explored and redirected. The risk of manipulation will, of course, always be present. Of central significance, however, is that collective symbols and forms of remembrance brake through the "wall of silence" and produce new and different opportunities for dialogue within the community.

For the victims, collective memory work is also significant in a personal sense. The social conflict has left physical imprints on their bodies, leaving them with wounds and scars that are often experienced as a disease. Even though many victims may need individual treatment, it is equally

true that part of their illness con only be dealt with the help of the whole community. Through the acknowledgement that victims receive in the collective memory processes, social reintegration is promoted and individual suffering is diminished by being shared in the collective.

Locating the disappeared and the burial of the dead is a vital part of remembrance and collective mourning processes. In most areas of war and conflict, there are large numbers of disappeared or hastily buried people who were not given proper funerals. If successful, forensic experts and search parties who investigate the whereabouts of the "disappeared" can provide families with definite proof, end the uncertainty and give them the opportunity of paying tribute to their dead relatives by providing them with a proper funeral. People are prepared to live with their sorrow, but they are not prepared to forget their dead.

Developing the capacity to handle conflict
When coming out of violent conflict and starting on a process of democratisation, people need to readjust. Behaviour patterns which have been acceptable for a long time are now no longer appropriate. During the acute conflict, most people have learnt to remain passive, to wait and see what decisions others make, to risk as little as possible and avoid discussions to protect their lives. Now that the conflict is over, individual initiative is called for. People are suddenly expected to voce their wishes and opinions and participate actively in community development. This reorientation is only possible if a) internalised and chronic structures of fear are challenged and b) blind acceptance of authority and authoritarianism are overcome. Respect for human rights need to be learnt and should go beyond an acceptance of legal norms to include a process of psychological growth and liberation.

Social justice
Reconciliation is only possible when the structural causes of the conflict have been dealt with and removed. If the power structures continue to be managed in an undemocratic manner, if economic exploitation an inequality determines social reality, peace is threatened. Social justice therefore remains the central issue in overcoming the past.

If social justice can be achieved at all, however, it will only develop through a long-term process. People must be given the opportunity to have their say in this process and contribute to its development. This is the only way that people learn to cultivate tolerance and recognise that fundamental objectives cannot be achieved within a short time.

At the end of the workshop the facilitators summed up what had happened during the workshop and then proceeded to the evaluation.

6. Workshop evaluation

Participants were asked to answer 6 points:
- What did I like?
- What did I not like?
- What did I learn?
- What did I not understand sufficiently?
- Comments on facilitators, methodology, infrastructure of the workshop
- Do you wish for some kind of continuity of the work started in this workshop? If yes, what would you want to focus on?

1. **What did I like?**
   - I liked the life examples give by the Dr. David in explaining.
   - The open sharing of all the participants.
   - The fact that TRIBE is a major issue in this country, and that we try to justify the pains and sufferings of other by "we also went through that" or "they did this to my Tribe".
   - I liked the process partners and partner's masters.
   - I liked the Psycho-Social approach to dealing with fear and the self protection aspect of the course.
   - I like the participation of all members although the lessons were really teaching and sharing really my fear and doubt. I also like the contribution and facilitation of fastenopfer team.
   - I like the fact that the workshop was quite participatory and facilitators were a bit unconventional in the methods – no tables for writing, lots of discussions, no use of Power Point presentations.
   - I like the facilitator's methodology of presenting the topics which involvement of the participants.
   - I liked very much the content of the workshop and connecting and flow of the lessons.
   - The approach used by facilitators ensures that each participant shared his/her experiences.
   - I like the topic which was used. This is relevant in my field of work.
   - I liked the psycho analysis session and the topic on Burn-out.
   - I liked the way the facilitators was giving first example and then each of us had to see the real things in the normal way and coming to the real point. I also liked the times we had to take photos of our past because to a point I got a technique of relaxation.
   - Topic-stereotypes we have on each other/community. Closing eyes.
   - The content of the workshop was very relevant and finely – given preventing situation in our country in our roles as "helpers" in our communities. The growing openness sympathy and sharing among the participants.
   - I like the topic of the workshop strengthening partnerships and post electoral Kenya. I like open sharing of all participants.
   - I like the process and the presentation – practical incidents – real.
   - I like the setup of the workshop venue and the way is was facilitated.

2. **What did I not like?**
   - The timing of the workshop, which had to shift over the Sunday.
   - There were times that we sat down and talked so much that the concentration levels went down. In such instances, a game would have been more appropriate especially in the afternoons.
   - I disliked sitting down the whole day without an energizer and some of us are … we are not used.
   - I disliked the rule breaking aspect of some of us participants; where we made the rules and broke them. e.g. Mobile Phone distractions.
   - Participants not attentive.
   - Some participants not sharing.
   - cold weather.
   - I dislike the way some participants presented themselves especially moving out of the room while lesson was on.
   - The fact that the workshop was held over the weekend – including Sunday, which is the time most people have to relax with their families after a hectic work week. The timings also were a bit involving – starting at 8 a.m. and ending at 5 p.m. was a bit much. In future starting at 9 a.m. and ending at 4 p.m. would be more agreeable.
   - The early start of the workshops.
   - I didn't like the workshop to continue on a Sunday when I'm supposed to be in the church.
   - Some participants who kept on walking out the hall.

- To be honest there is no negative issue I could say I disliked.
- I didn't like the way some participants were bringing irrelevant topics wasting time for the workshop. The way some participants were abusing the already agreed norms of the workshop.
- When it came to a point where we had to talk of our own experience or what we went on. During post election violence I think the participants like tried to console one another with their own problems. Like my house was burned the other one says my cattle where stolen. Console or justify a mistake with a mistake.
- It is not easy to learn to listen.
- I dislike habit of participants being quiet.
- I dislike flashing back remembering during election time after presidential results are announced.

3. What did I learn?
- I learned that when I am burned out I need to talk to somebody or write down my story.
- The importance of being able to listen to the pains of others without being critical and not wanting to justify it.
- I learned that reconciliation is a long term process and it is very hard to forgive. The Injustices we have especially in our country and the land issue are not sorted out first, then I believe what we have is a cosmetic reconciliation.
- I learned that reconciliation involves combining the three forms of justice that is retributory justice, restorative justice and compensatory justices.
- How to diagnose conflict.
- How to initiate reconciliation in the community.
- How to address my own conflict. I also learned about how to deal with conflict at my work place and projects. That is establishing official rules about how to deal with conflicting situations.
- I learned a lot and understood what conflict is, what violence is and how to protect myself in difficult situation. How to go about reconciliation.
- I learn that we all need one another and solving conflicts and other problems in   our daily life. I learn that different partners have under similar experience in post   election violence – conflict can be presented and managed.
- I learned a lot of things and some include: - that the conflict can both positive   and negative. – the psycho-social aspect of conflict and this helped me understand to some extend why a neighbour can suddenly rise against another neighbour an kill them when they have be existing for years.
- I learned that peace work involve many areas of coverage.
- I have learned a lot – building relationships – building trust – self protection in   difficult situation.
- I have basic view of most of the areas.
- The psychosocial approach; dealing with fear, trauma and grief, self protection. A new instrument to analyse and diagnostic conflict.
- Yes: learning how to work trough this framework with communities. A common urban plan for country programme in this certain way.
- I learned not to be a lover of peace but to start building it.
- I have learned to listen first to other peoples problems and to justify or consoling someone with my problems. I have learned that conflict happen every day and there are different types of conflicts and level of conflicts. I have learned that hate and fear goes together. I have learned that you can forgive but not forget.
- I learned meaning/context of conflict, peace, and reconciliation and factors around them.
- I learn that conflict can be both positive and negative. I also learn that reconciliation is a process and voluntary. I got more skills and knowledge about peace building.

- I have learned many things how to deal with conflicts and how to protect myself. I also learned how I can handle two parties who are in conflict.

4. What did I not understand sufficiently?
- I did not understand sufficiently to identify rational fear or rationalize the fear.
- The psycho-social approach, psycho-social life, the topic psycho-social
- I didn't understand clearly transformation process and conflicts.
- How destruction relates to trauma and how do we deal with it.
- I didn't understand the stages of conflict on the level of destruction, trauma sufficiently.
- Reconciliation and how to apply it.
- I did not understand clearly the context of forgiveness and forgetting.
- Self protection.
- I understand sufficiently.

5. **Comments on facilitators methodology, workshop infrastructure**
- The methodology was good because it was participatory.
- I really liked the interactive approach where everybody was able to participate and contribute to all the discussions. I also liked the games, which were educative.
- Workshop organisation was good and in a good environment.
- The structures or methodologies used were ok.
- Facilitators made the workshop participatory and more practical than theory.
- Good facilitators - apply adult learning approach.
- Methodology good and participatory.
- Workshop good and enlightening: well organized.
- Infrastructure good.
- The facilitators were good, they could give a topic and we all share. People were given time to express personal views and experiences. Then later we discuss on group. The workshop was well organized with a good methodology.
- Facilitators were well presenting, they used good participatory teaching methodology. Also facilitators were showing in a sequence that was easily understood. The workshop organization was okay. Venue, sitting arrangement was well structured.
- The facilitator's methodology was good.
- Facilitators were excellent – as they were very knowledgeable in delivering the messages and ways of presentations – methodologies were quiet okay as there was participation by all participants – organization of workshop was well done as everything was required in place – infrastructure in the venue was of quality.
- Workshop may have required more time – five days at most.
- Facilitators were elaborate and I liked the participatory methodology. Workshop was well organized and the venue room was set so well.
- Learning games were good.
- Methodology was systematic in that seminar was logical sequences and it kept one eager for the next point.
- Facilitator's skills experiences and approach was the best. Workshop methodology and organization was very good.
- The facilitation was clear. Methods used were simple. The workshop was well organized.

6. **Do you wish for some kind of continuity of the work started in this workshop? If yes, what would you want to focus on?**
- I wish we have regular partners' workshop because it helps to build teams, capacities of the partners.

- Yes but involve more people (participants).
- Yes of course, time was too short at least text time should be at least a bit longer.
- Yes there should be.
- For future events for this – wish that all fastenopfer have capacity on reconciliation. Asante saana. Thank you very much.
- What I wish – is that I learned on how to handle conflict or violence in the community.
- Yes I wish for this to continue. If it is possible I want such workshops twice a year.
- This kind of workshop to continue and should cover different topics health, gender, children's rights etc. It should also include field units or different venues in the country. Thanks a lot, god bless you to welcome back.
- I would have to see more such workshops or that there is a continuity of work in peace building and conflicts is a complex topic.
- The areas touched during the workshop are good enough to help me to facilitate the peace meetings and as such I did like it to continue.
- Yes is it important for this kind of workshops to continue. I wish next we can put this knowledge out skills into practice. Thank you for the facilitators and the work was well done.
- Information in gender transformation in the future.
- Yes I wish the process to be on annual or two year in order to keep abreast conflict events, lessons learn and adapt satisfaction.
- I wish such workshop to be annually. So as to encourage all the partners to implement the heavy task with all sorts of knowledge and skills.
- It was very good. I wish that this would be carried out to community level especially on how to accommodate each other.
- I wish for the meetings to continue yearly where by we could all meet and share ideas and challenges.
- Yes it should be taken forward after a year – so as to establish how the training influenced the way to do things.
- I would kindly wish for more training on different topics which are relevant to our work and I thank Fastenopfer for hosting the workshop. Long life – Fastenopfer.