

SPRING 2005

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CIAN



NEWS

CHANGING OF THE GUARD

As a Board member with CIAN since 1994 and as President and Chair of the Executive Committee since 2000, I am very pleased to announce that the Institute's co-founder, Ben Hoffman, has agreed to assume the presidency of CIAN on a voluntary basis for at least the next year. Due to professional and other voluntary commitments, I relinquished my duties as President effective April 6, 2005. However, my plans are to stay on as a Director of the Board until an expanded board is in place.

I thank my fellow Board members, Jean-Guy Goulet, Gérald Lavallée, and Ken Mozersky for their continued contributions and support. Special

thanks go to Executive Director Flaurie Storie for her stewardship of CIAN since February 2000.

Dr Hoffman's editorial in this newsletter speaks to some of the directions that he envisions CIAN pursuing in the coming months and years. There is no doubt that the Institute will be in good, familiar and sensitive hands. We all look forward to expanding the constructive work that it has been doing in the world of conflict and peace in Canada and around the world.

David Daubney, General Counsel, Sentencing Reform and Restorative Justice, Justice Canada

**WELCOMING UNCERTAINTY:
TOWARDS A NEW KIND OF WORKPLACE
(WITH LESSONS FROM STING AND ELVIS)**

The July 2000 issue of Vanity Fair magazine featured rock singer Sting answering the Proust Questionnaire. One of the questions read, "What is the trait you most deplore in others?" Sting responded, "Blind certainty." Sting isn't alone. Lots of people today are talking about the problem with certainty.

In her new book *Finding Our Way: Leadership for an Uncertain Time*, Margaret Wheatley tells the story of the chief financial officer of a large corporation commenting on his business' future prospects: "We are hoping for a revenue recovery in the second half of the year. But I said that same thing six months ago, and I have lost confidence in my ability to predict the future." Wheatley lauds the man's humility and says that he is describing the new world of the 21st century, "this interconnected planet of increased uncertainty and volatility."

"It is possible to prepare for the future without knowing what it will be. The primary way...is to attend to the quality of our relationships."

Wheatley talks explicitly about the need for uncertainty in organizations. Other authors may not use that word, but implicitly call for an end to certainty in the workplace, as well. *The Cluetrain Manifesto: The End of Business as Usual*, that irreverent diatribe which burst onto the business scene in 2000, blew the lid off the way corporate America had always operated. In an ironic homage to Martin Luther, whose 95 Theses nailed to the church door in 1517 gave impetus to the Reformation, the four *Cluetrain* authors present their own 95 cheeky theses calling for a radical departure from old practices and beliefs that businesses have been so certain of for so long. In Stephen Covey's new book, *The 8th Habit: From Effectiveness to Greatness*, he says that great leaders must break free of long-held organizational beliefs which originated in the Industrial Age and embrace new, seemingly uncertain, ways of leading.



EDITORIAL: BUILDING ON CIAN'S CONTRIBUTIONS AT HOME AND ABROAD

Many of us have heard of the myth of Sisyphus, that poor ancient Greek hero who, having done the good thing of catching Death and binding him hand and foot, was turned over to Death by the god of war, Ares, and as punishment for his human understanding was condemned to push a rock up a hill over and over again, never able to get it fully to the top.

I like the myth because it seems to fit the felt experience of people everywhere who have a passion for justice and do peace work of some sort. We can identify with Sisyphus, even if it is depressing to think our work is never done. But I like the myth for another reason; one that gives more hope. I like it because it gives us an historical perspective on ourselves and our struggle against violence and for peace. Realizing that each of us is one human being doing our best on a very large stage in a story that predates us by millennia provides an historical perspective that can be very liberating if you dare to flip it upside down and actually try to project into the future.

One of the boldest initiative of this sort as it relates to conflict, violence and the pursuit of peace is the launching of the Secure World Foundation by the Arsenault family, a successful French Canadian business family who live in Colorado. What really caught my interest was that the Arsenaults initially had thought of naming their foundation, the "Ending War Foundation". Of course, this sounded like a preposterous idea. End War – "get real!" would have been the resounding response. But I was struck by the vision the Arsenaults had. They said that their effort to end war, all war, would take a 100 year commitment. They were embarking on, indeed, they would be putting funding into, a mission that went well beyond their lifespan, and that of five generations to come.

Now that is visioning! It is more than the "man on the moon project", which was embarked upon in the USA in the 1950s and succeeded. It is more than a space craft being sent over five years, or ten, to the outer reaches of our solar system. It is indeed "far out". But it doesn't seem to me to be crazy, a waste of time or money.

I began to think what might really be needed to achieve the goal of **NO WAR BY THE YEAR 2105**. I came up with the following conditions:

- A critical mass of people agree that war is unacceptable and are prepared to authorize the legal use of force only to prevent fighting or to stop fighting when it has broken out;
- The international state system has a form of governance with adequate peace enforcement powers over all members;
- The root causes of violence (unmet universal human needs) have largely been eliminated;
- There are proven mechanisms for expressing and resolving political conflicts non-violently; and
- A peace prosperity economy has been established.

I thought the *channels of change* to achieve these conditions would be Values and Attitudes; Political Structures and Processes; and Economics. Work on values and attitudes would be efforts to de-value violence and foster unity in diversity. On the political front, multilateralism would be strengthened and systems and processes for global governance would be built. Efforts to create a peace prosperity economy would focus on transforming the production and delivery of war products and services into the production and delivery of nonviolent tools and services within an overall goal of closing the gap between wealthy and poor.

Imperfect as my first reaction was, it is the kind of useful pipe dreaming that I believe we all must do in these ever-darkening times. I don't know about you, but this kind of "far out" forward thinking usually re-energizes me. As well, I find some practical things I can do now toward realizing the vision.

At CIAN, we are about to embark on a set of initiatives that we are calling international actions for the reduction of political violence. In addition to our ongoing ADR certificate training program at the domestic level, and our international conflict engagement and peacebuilding activities, we plan to carry out selected projects that address violence as the enemy of peace.

We want to continue in the tradition we started 15 years ago, of leading conflict resolution and peacebuilding efforts into new terrain. Back then, we dared to set standards in training ADR practitioners and fostered the institutionalization of ADR in Canada, and we were active early in the trenches of war zones internationally. Today, we want to articulate the core competencies of peacemakers, bolstering the depth and professionalism of the field when many in it are feeling the pressures of reduced funding and the threat of marginalization to the security-as-enforcement agenda. We plan to demonstrate that forward-looking, based in lessons learned, conflict resolution and peacebuilding efforts are relevant today. We are going to ask and answer the question "what has conflict resolution got to offer in this tough world of realpolitik, and a US-led "war on terrorism"? We will call that the "Talking to Terrorists" project.

If you believe, as we do, that people suffering today and future generations can live in peace, given the leadership and tools, while not underestimating the dark forces afoot, we invite you to join us in dialogue and action.

Ben Hoffman has recently been appointed President of CIAN. For the past few years, Ben worked with President Jimmy Carter in high level peacemaking efforts in some of the most intractable, deadly armed conflicts worldwide.

CIAN NEWS

Guest Editorial

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THE NEXT OBSTACLE TO PEACE AGREEMENT BETWEEN THE SUDANESE PEOPLES' LIBERATION MOVEMENT/ ARMY (SPLM/A) AND THE GOVERNMENT OF SUDAN

Chuol Wan

Even under the most fortuitous of circumstances, the agreement between the SPLM/A and the Sudanese government is not likely to mark the end of the North-South conflict. After decades of violence and warfare, and the long-standing deep hatred and hostilities, a sudden transformation to peace is not plausible. Both the SPLM/A leadership and the government, who predicted "the end of the peace agreement" as a tactic, have been usurped by the more sober understanding that many regions in the Sudan have become more violent and dangerous. Similarly, implementation of the agreement between the SPLM/A and the government may create the very conditions for continued or extended warfare between SPLM/A and other armed groups, or among themselves.

There are few, if any, examples of major ethno-national and religious conflicts which have ended through negotiation and compromise. When different groups have competing historic claims, a long history of warfare and violence, and a deep hatred for each other, their disputes appear unending.

In the past, such conflicts have only ended with the complete victory of one of the parties and the elimination of the other, or, as in the case of Uganda and Nigeria, with a decisive defeat and a lengthy military occupation. This does not mean that peace is impossible. In fact, the Sudanese case may be exceptional, but these peace counter-examples should provide a note of caution and realism for Southern leaders.

Although optimists can point to progress in the SPLM's position in the Comprehensive Peace Agreement, many, and perhaps the majority of Southern Sudanese, still do not accept the legitimacy of Dr. John Garang. Nor is there acceptance of the need to compromise on their right to self-determination on an interim basis for the unity of all Sudan. The creation of a new Sudanese state under John Garang will not end the divisions among the Southern Sudanese and war is thus likely to continue. Beyond the other Southern armed groups, such as the South Sudan Defense Force (SSDF), South Sudan Liberation Movement and South Sudan Liberation Army (SSLM/SSLA), Equatorian Defense Force (EDF), and the force of Major-General Sultan Abdel Ayak Akol of SSDF, from Nasir to Torit, war will also continue between SPLA and other Southern armed groups against the SPLA. If not outright war, these groups can be expected to oppose any bilateral implementation of peace agreement between the government of

This does not mean that peace is impossible.

The most important element in the peace agreement is the recognition that the transition from decades of war and deep hatred to an immediate and all-embracing "peace" is extremely difficult.

Sudan and the SPLM/A. At best, South-South dialogue and agreements can provide the basis for what academics call "conflict resolution", rather than the more idealistic peace.

If an agreement can be implemented for Sudan, it must include power sharing and dialogue between Southern and Northern Sudanese political groups. Wars may be prevented or limited through these dialogues and power sharing, thus contributing to a more successful peace agreement in Darfur. It is quite possible that the unimplemented peace agreements between the North-South can provide a useful model for the South.

Based on the Comprehensive Peace Agreement that have been signed, between SPLA/M and the Sudanese government does not create a foundation for conflict resolution in the Sudan. The negotiators seem to have failed to anticipate continued conflict in Darfur, and they neglected to include the South Sudan Defense Force in the Security Agreement, seriously hampering the ability to limit and manage crises. The lack of explicit provisions to deal with the other armed groups in the South and Eastern Sudan invites more conflict. The combination of events in Darfur, continued actions by SSDF and the militancy in Eastern Sudan can be expected to block peace implementation beyond the red line. The war is likely to increase, SSDF will respond, and, as was the case of demobilization of their forces, the cycle of war will resume with even greater ferocity.

The Comprehensive Peace Agreement, which has been drafted or negotiated by a small group, is also ambiguous, inviting conflicting interpretations. The SPLM/A leadership expects quick demobilization of the South Sudan Defense Force and governmental military withdrawal from Southern Sudan. AS well, there is an expectation that a New Sudan will be established within a short time period, with an official role for John Garang in the unity government. Not surprisingly, the government's interpretation is quite different. This is, in itself, a likely source of increased conflict, instead of the implementing the peace agreement.

A successful peace agreement also depends on the development of working relationships and close cooperation between government, the SPLM and the SSDF leadership in order to replace hostile and conflictual relations that have dominated to date. Instead of exploiting crises in Darfur and threatening violence, the government and SPLM/A leaders will have to work with all Southern and Northern opposition leaders to defuse

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WORKING AT THE TRANSNATIONAL LEVEL: LESSONS LEARNED

By Flaurie Storie

Introduction

A significant number of Canadian conflict practitioners are working beyond our borders to lend support to conflict engagement activities in environments substantially different from our own; from China to Indonesia to Afghanistan to Sierra Leone to Colombia to the Philippines and so on. Some have been tempted to jump at these opportunities without asking a number of crucial questions. Questions like, “Can we add value to or support conflict efforts in an environment that is so different from our own experience. If so, how best do we engage?” “What is the motivation of those who are inviting our involvement?” “To what extent is this request for assistance externally-driven and what are the implications if it is largely so?” “To what extent is the Canadian experience or our own experience of value? How fertile is the ground on which the work is to be done?” “Why do I want to work transnationally and how suited am I to be involved?”

I have now worked beyond Canadian borders for a decade and many times, I have reflected on these questions and others. So, what lessons have been learned to date? What are some “truths” discovered at this point in time, based on a decade of experience? Some of these lessons or “truths” may seem obvious, yet my experience says that this is not necessarily so.

Lessons Learned or “Today's Truths”

- Do your homework regarding the context which you are choosing to enter, both before you leave Canadian shores and once you are there. Watch stereotyping and assumptions. Learn as much as you can and then be ready for the unexpected.
- Partnering with local organizations/institutions is essential, as is building relationships. Just as important is with whom to establish partnerships and associations. Balance in situations of violent conflict is crucial.
- Pay more than lip service to local ownership. Yes, most often you will be asked for the Canadian way or the Canadian experience. Recognize it for what it is. You are not necessarily being asked to transport models and processes whole scale. And if you are, reflect on who is asking and for whom. It may be a small number of the elite who have perhaps attended interest-based mediation programs in North America. However, how fertile is the ground for the introduction of such programs? What is the capacity of those with whom you will be working? What are the stepping stones?

In my humble opinion, we truly live in a small world where we are all responsible for the global commons.

- Listen and learn. Most behaviour makes sense. Ask yourself, “What explains it?” Refer back to the homework you have done. Check it out with someone. Watch that you are not using a “Canadian” lens.
- Know your boundaries when it comes to the principles and values upon which the work is based. Find a way to work with the person/organization without compromising the principles and values. At the same time, be prepared to walk away.
- There is a crucial need to model. Basic concepts inherent in conflict work include justice, equity, accountability, transparency, and the constructive dealing with differences. Construct projects or programs, including operating principles, accordingly and model these constructs in all interactions.
- “When in Rome...” is a healthy motto to adopt. Flexibility and adaptability are essential qualities to develop or enhance.

- Act with a “practical and visible kind of respect”. Or, consider that what is good for the local gander is good for the external consultant goose. For example, if a specific program is being held in several locations throughout the country and the local participants are

travelling by hired bus, travel on the bus no matter how onerous. Don't ask for a car to be hired.

- Although there may be a sense of adventure inherent in working in countries beyond our borders, the work has no greater value than conflict work done here in Canada.
- Continued serious reflection on what you have learned, on the impact of others on you and of you on others is imperative. Ask, “What will you now do differently?”
- Working at the transnational level is challenging work, often in unfavourable conditions and with considerable disruption to family life. Jet lag is the pits. Debriefing with a colleague or friend is important. At the same time, the work is worth it.

What makes it worth it? In my humble opinion, we truly live in a small world where we are all responsible for the global commons. It doesn't matter where we play our bit part; it matters only that we do so with commitment and integrity in order to make a difference in our search for equitable, sustainable peace.

Flaurie Storie is Director of CIAN's International Programs and is a continuous, curious student of life.



ONE POST-TSUNAMI SNAPSHOT FROM SRI LANKA

Martha McManus

Akkaraipattu, a small village in Sri Lanka, had two nongovernmental organizations (NGOs) operating in early December 2004. One month later, 56 NGOs were seeking office space, indigenous groups with whom to work, and ways to provide notebooks and material for school uniforms to the communities affected by the tsunami. Support is visible as I look from the balcony of the Buddhist temple I am visiting. From the tents provided by the King of Saudi Arabia, to the doctors from China offering medical expertise, to the Canadian DART team ensuring drinking water, this is truly a global effort. There are many barriers and challenges, such as the government seeking to tax and claim materials sent to specific places, in order 'to insure equal distribution across the island'.

Sri Lankans have every reason to be skeptical of their government's ability to distribute support in a balanced and transparent fashion. Those in the east, who have never depended on the government to follow through, are getting on with the business of organizing themselves in their communities to construct homes and distribute relief items. In the south, I see some Sri Lankans waiting for the government to help, with all the anger and resentment that comes from waiting and not doing. Perhaps the concept of "stress inoculation" from trauma theory is playing itself out here. When people are exposed to stress and difficulties, they develop ways of coping. These coping mechanisms, left over from previous stress (over 20 years of war, violence and internally displaced), have inoculated people in the face of new trauma.

For a time, the move was toward relief and away from peacebuilding work. Now, as the place settles back into its rhythms of life, school and daily challenges, communities are remembering the unity in their suffering, the unity in their grief and now the unity in their rebuilding. There are stories of soldiers, who represented violence and control, going out into the water to save family members. There are stories of Muslim, Hindi, Buddhist and Christian neighbours, gathered around a common grave, sharing in one other's rituals and grieving their common dead.

People have felt peace when they cooperated to survive. Now, they know they need peace to thrive.

Psycho/social and peacebuilding needs are a potential place for unity. When I was here almost two years ago, there was a sense of not knowing what peace would look like. Perhaps a negative peace existed with the ceasefire, but there was no real sense of positive peace. Positive peace reminds me of a seed, stuck in the crevice of a rock, building with the dirt stuck in the crevice, until eventually the seed, soil and root push their way through the rock to a large tree.

As the wonderful 200 year old Bodhi tree shows its roots, trunk and branches, the tree of peace in Sri Lanka is building from the unique diversity of Hindu, Buddhist, Muslim and Christian faiths. It is so hot here that seeds take root very quickly, and I feel it is time to bear witness to a seedling of peace.

At my cabin in northwestern Ontario, on an island in the middle of Lake Nydia, the diving rock formed as a seed that took root and then attracted more dirt and grew. Now the soil has been supplemented with moss, plants, more trees and more growth. I am grateful for the opportunity to work with people of such resilience, as we build the psycho/social roots needed for peace in Sri Lankan communities. Peacebuilding feels like spreading seeds on fertile ground. People have felt peace when they cooperated to

survive. Now, they know they need peace to thrive. We need to build a positive peace, not tin-houses of temporary shelter which some well-meaning others brought to this land. Positive peace is building cooperatively and working together. As one community says, 'take these to our neighbours, we already have some.' Schools share extras; neighbours pass food to communities with less. Cooperation is as unique and beautiful as these diverse people and the homes they work together to build.

Martha McManus had planned to start a year's work in conflict resolution work in schools with a local NGO in Sri Lanka. Arriving in early January, she found herself assisting in the aftermath of the tsunami. For more information, see Martha's blogspot.

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REFLECTIONS ON MY CONFLICT MANAGEMENT TRAINING: WHAT'S HELPED, AND WHAT'S STILL PUZZLING ME.

By Heather Pincock

As a student in the field of conflict management I have spent considerable time in the past few years attending workshops and skills training. This year, as the coordinator of the University's Conflict Management Center, I have also become involved in the preparation and delivery of such workshops. My view is that I will never have enough training, because I continue to learn new techniques, approaches, and perspectives with each training I attend. My training exposure has included professional, academic, and community contexts. They have all been extremely valuable and I have been surprised by the many similarities in the content, techniques, and processes (negotiation, mediation, and group facilitation), despite these varying contexts.

As I pursue opportunities to apply these skills in formal settings as a mediator, negotiator, and facilitator, I find they apply constantly in my everyday life. In group work with other students, I find that my training has enabled me to listen in valuable ways. It is my sense that I often pick up on misunderstandings between group members that others have missed. This is very valuable and helps me to clarify communication within the group for myself and for others.

I also feel I am increasingly aware of the emotional content expressed by individuals. Rather than jump to conclusions, I now consider my judgments as hunches that need to be checked out. I continue, however, to puzzle about what to do with these hunches.

In some settings, surfacing them does not seem appropriate. Especially in settings where I am not well acquainted with those I am interacting with, reflecting emotional content can feel awkward and forced. Even when not surfaced, however, these hunches can help me to navigate an interaction.

The interest-based lens continues to be useful in various ways. In particular, it encourages me to consider the perspectives of others. It has helped me to realize that solutions are much more likely to present themselves when they address the needs of others. Although this seems obvious, I struggle to overcome the tendency to deny reasonable interests to those whom I view as obstructing my desired outcomes. The interest-based perspective has especially helped in contexts where the other party is in a higher status position with considerable power over outcomes affecting me. Approaching such conflicts in terms of their interests (as well as my own) seems to be the only way to be heard in the process. This has been a valuable lesson concerning the intersection of power and interests.

Despite these valuable lessons, I continue to struggle with many things. In many of the trainings I've participated in, experienced practitioners have spoken about the difficulty in applying these skills to their personal lives. I must acknowledge this has been a struggle for me as well! It is definitely a challenge when the

important people in your life take an interest in what you're doing (which should be a good thing), pick up a book or two that you're reading and turn it back on you in the heat of an argument! It's my sense that more training doesn't necessarily improve one's ability to handle these moments.

Finally, I am struggling with the attitude a third party intervener should have towards the parties to a conflict. The pillars of neutrality and confidentiality are well known and emphasized in training after training. But when we acknowledge that neither of these principles come particularly naturally to human beings, how do we manage? It is certainly possible to suspend judgment while in the room, but what about once we leave the room? Neutrality often pushes us towards a degree of detachment that seems cold or dispassionate. I have been fascinated by the way various practitioners manage this challenge.

Some use the metaphor of tourism- we are tourists to a conflict. While we are there we give it our full attention, try to understand it and learn what we can, but we always know we'll be leaving soon and that we're not natives to the area. This requires a certain relativistic approach. Parties may approach child rearing, marriage, friendships, employment and neighborhood in ways we find offensive or unacceptable but we struggle to accept that these approaches may work for them and that our outsider's view is not relevant to the process.

I have also seen practitioners take a paternalistic attitude. It is a detached but condescending attitude which implies that our clients should be able to sort these things out for themselves, but instead, they need our help to do it. From this perspective, once out of the room, we recount all the modes of interaction that we find "immature" or "unacceptable" that the parties used. They yelled, they swore, they made threats, they assaulted each other, they did things that "we" don't do. "You wouldn't believe these people!" and "This is the kind of people I have to deal with." While the demands of neutrality encourage us to release our judgments and express our frustrations once out of the room, this approach makes me uncomfortable.

Although we cannot entirely and permanently suspend our judgments, I think the process demands that we do so as much as possible. Relativism may not be a helpful concept in all settings, but as a third party neutral, I think it is just what we need to get by. As I am still fairly inexperienced, I hope more practice and training will help me with these and other puzzles.

Heather Pincock is a second year PhD student in political science at the Maxwell School, Syracuse University. She is serving as the 2004-2005 Coordinator of the University's Conflict Management Center, which is housed in the Program on the Analysis and Resolution of Conflicts (PARC). Heather is a graduate of Carleton University in Ottawa and a former CIAN intern.

...experienced practitioners have spoken about the difficulty in applying these skills to their personal lives. I must acknowledge this has been a struggle for me as well!



MEDIATOR SAFETY AND SECURITY

Richard Moore

Mediator safety and security involve a range of considerations, from mediator health and well-being, through to mediator safety from emotional and physical harm. Mediators spend a great deal of their professional time involved in emotionally charged and potentially volatile situations. It is a job that many are not equipped to handle. To be a safe and healthy practitioner requires the development of appropriate skills, attitudes and behaviours - both in and outside mediation. While the issue of mediator health and well being in the wider and more holistic sense needs to be an important focus for mediators, this short discussion will deal only with issues of mediator and party safety from violence.

In rare circumstances, unmanaged behaviour in mediation, a disputant's pre-existing conditions, or the physical environment of the mediation session can promote the escalation of conflict, creating a situation of danger for the other party or the mediator. Additionally, the mediator can get caught in the crossfire of verbal or physical abuse between parties, thereby putting the mediator at risk. It is thus important for the mediator to be vigilant in ensuring his or her safety by consciously thinking about security issues and planning for safety. Mediators can develop strategies for three different time frames: the pre-mediation session, the intra-mediation session, and the post-mediation session.

Convening the Mediation Session:

1. Screening for Potential Violence

Prior to commencing a mediation session, most mediators will follow a discovery process to learn about the dispute, its context and history, and the people involved. By doing a conflict analysis prior to the actual mediation, mediators will begin to assess the elements of risk to one or more of the parties or to themselves in their role as neutrals. Some types of disputes, such as family breakdown situations, have a higher potential for violence than others. In these situations, there are specific protocols to follow to screen for the potential for violence. These protocols can be quite involved and stringent. Depending on the definitions used, and the policy of the mediator or the program within which the mediation is proceeding, certain past actual or alleged conduct may determine whether mediation will take place at all. Obviously, if the mediator finds that a party has been violent in the past, this will have a large impact on the mediator's actions moving forward.

Whether or not there are specific discovery protocols regarding the potential for violence, a mediator would be well advised to have the parties identify past incidents of violence or, if not violence, the fear of violence. Such conversations between the mediator and each party should take place in private where each party can feel free to openly discuss the issue in the absence of the others.

Of course, in addition to previous violence or the fear of violence, the presence of other abusive behaviours or power and control dynamics may create power imbalances that affect the capacity of one or more of the parties to negotiate voluntarily, safely, fairly and in good faith.

The mediator's assessment will determine whether or not she or he will embark on a mediation process and, if so, whether there should be some kind of specialized mediation process with ongoing screening and enforcement of conditions. Once the decision has been made to proceed, other considerations should occur.

2. Scheduling the Mediation:

- Where will the mediation take place? If there are safety concerns, make sure that the room is not isolated, that there is easy egress, and that other people in addition to the parties and the mediator are in the vicinity. Consider using a room which has a window so someone outside the process can keep an eye on things. Should a door be left ajar?
- When will the mediation take place? Don't schedule it after hours when no one else will be around. Be careful about scheduling the mediation after daylight hours. Take proactive steps to ensure that a colleague will be in the vicinity throughout the mediation, in the event of trouble.
- Who should attend? In addition to the parties, perhaps a friend, counsellor, advisor or other person should attend. This person could be someone who is able to provide some extra security or someone who, through his or her relationship with a party or parties, is able to provide a calming influence.

It is thus important for the mediator to be vigilant in ensuring his or her safety by consciously thinking about security issues and planning for safety.

3. Mediation Room Set-Up

Physical arrangements of the mediation setting can affect the dynamics and the outcomes of negotiations. In volatile or potentially volatile disputes, think about the following:

- Use a table as a physical barrier between parties.
- Maintain a safe distance between parties. This can include using a larger table and using a rectangular or square table, as opposed to a round one.
- Place the person who may be the object of violence, including the mediator, closer to the door.
- Ensure that there are no objects on the table that can be used as weapons. Indeed, in some post-conflict countries, it is appropriate to tell parties to leave guns and knives at home.
- Use separate waiting areas, if possible.
- Proper caucus rooms are crucial to ensure that there is privacy and that the parties do not "cross each other in the halls".



COMIC RELIEF

Calvin McKnight

In recent years, there has been a significant increase in the number of graphic novels being written that often cross the boundaries between a comic book, a fictional novel, and serious journalistic reporting. Sometimes referred to as 'comics journalism', these works can provide a unique perspective on recent international events – putting situations of conflict in a context that provides a useful learning and teaching experience for conflict resolution practitioners. The purpose of this brief discussion is to highlight the kinds of graphic novels that are available, with a particular focus on the work of Joe Sacco and his recent work set in Bosnia and in the Middle East. There will also be a brief exploration of the ways that this work can be applied to work in a range of conflict contexts.

In the early 1990s, Art Spiegelman's look at the experience of the Holocaust through the eyes of his father, with characters drawn in the form of mice, cats, and pigs, in the Pulitzer Prize-winning, Maus, A Survivor's Tale, captured people's attention as a new way to look at the tragic events of the Second World War and to understand recent European history. He has recently published a graphic work dealing with the events of September 11th, 2001 and their aftermath – In The Shadow of No Towers (2004). Similarly, the autobiographical stories told by Marjane Satrapi in Persepolis: The Story of a Childhood (2003) and Persepolis 2: The Story of a Return (2004), set in post-revolution Iran that deal with her experiences as a young girl who gradually comes to terms with her identity and place in Iranian society, provide a portrait of everyday life in Tehran that highlights the contradictions between the public and private selves in repressive societies. This kind of work transcends many of the limitations of fiction by opening up new ways to look at situations that we may not have previously considered. As explanatory tools, graphic novels are also an interesting way to tell complex stories about complex situations in conflicted societies in new and powerful ways. Often told from the point of view of a party to a particular situation or that of an observer, they serve to humanize conflict and let us know what the impact of war and violence is on the ground, leaving both much less and much more to the imagination of the reader. At their best, graphic novels help us to make sense of events and provide useful tools for conflict resolution practitioners as they seek to build capacity in situations of sustained conflict.

One of the most pre-eminent practitioners of the art of the graphic novel today is Joe Sacco, particularly through his harrowing testimonials of the ethnic conflict in Bosnia, beginning more than a decade ago, in Safe Area Gorazde (published in 2000) and the recent history of the Palestinian experience during the first *intifada*, as told through the stories in Palestine (published in 2001). As a journalist, Sacco has a particular eye for detail that prevents placing too much emphasis on the specifics of the conflict itself and more on the human

beings who are caught in the struggle, either as combatants or as bystanders. By representing the stories of the people he encounters in the field, Sacco presents events without judgment and in highly original and individual ways that no other journalistic form could capture so effectively. In the case of Safe Area Gorazde, detailed personal accounts provide the human and emotional context in all of its ugliness (what Christopher Hitchens refers to in the forward to the book as a 'carnival of embarrassment') that was never fully provided by reports on CBC Television or in the pages of the New York Times.

When working in situations of protracted conflict, it can sometimes be extremely challenging to articulate the impacts of regional or international instability at the local level in terms that we can all relate to. By focusing on those who bear witness to atrocity and to violations of human rights in the name of a 'just war', graphic novels can become a tool to encourage the link between personal experience and political action. The visual work of Joe Sacco and Marjane Satrapi is ideal for facilitated discussions (i.e. reading groups) amongst CR practitioners interested in recent international events. The testimonials presented in Palestine and Safe Area Gorazde remind us of the true nature of human potential and the impact that creativity, in sharing personal stories, might have on building understanding. Sacco goes out of his way to not provide solutions to the protracted conflicts that he depicts, which makes their power as a narrative of the experience of 'history's victims' much more compelling. By reading a comic about the *intifada* or the conflict in Bosnia, participants in a capacity-building process may be more open to the possibility of thinking about their own experience and representing their personal history in new and compelling ways.

Recommended Reading

Art Spiegelman, In The Shadow Of No Towers (New York: Pantheon, 2004)

Art Spiegelman, Maus, A Survivor's Tale (New York: Pantheon, 1992)

Joe Sacco, Palestine (Seattle: Fantagraphics Books, 2001)

Joe Sacco, Safe Area Gorazde (Seattle: Fantagraphics Books, 2000)

Marjane Satrapi, Persepolis: The Story Of A Childhood (Paris: L'Association, 2003)

Marjane Satrapi, Persepolis 2: The Story Of A Return (Paris: L'Association, 2004)

Calvin McKnight is a CR Practitioner and Coach working in organizational design, adult learning, and training and development. Calvin was a Facilitator for CIAN's Peacebuilding course in 1998 and is currently completing graduate work in Conflict Resolution at Carleton University.



**WELCOMING UNCERTAINTY: TOWARDS A NEW KIND OF WORKPLACE
(WITH LESSONS FROM STING AND ELVIS)**

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Workplaces that are “certain,” with their hierarchical structures and elaborate flow charts showing information and control moving from top to bottom in predictable ways, result in ineffective communication, low trust levels and poor morale. Stress levels and rates of sick leave, absenteeism and presenteeism are at an all-time high, with the World Health Organization claiming that stress will be the leading cause of disability by the year 2020. These problems can all be seen as a reaction to the stultifying effects of a workplace that is too rigid and certain.

But certainty creates other, more indirect and, in the long run, more damaging problems, as well. In the too certain workplace, creativity is suppressed, imaginations shrivel, and hope is clipped. Feelings of self-efficacy and group efficacy are undermined. People feel powerless, discouraged and unhappy. There is no joy in the certain workplace.

So, what would a joyously uncertain workplace look like? Here are ten possible hallmarks.

1. In the uncertain workplace, relationships are paramount.

Margaret Wheatley writes, “It is possible to prepare for the future without knowing what it will be. The primary way to prepare for the unknown is to attend to the quality of our relationships, to how well we know and trust one another.” To combat the stress and confusion of today’s world, she says, we must give full attention to the quality of our relationships. “Nothing else works, no new tools or technical applications, no redesigned organizational chart.” Stephen Covey talks at length about organizations’ needs for effective relationships and says these comprise “strong synergy, strong external networks and partnering, teamwork, trust, caring and valuing differences.” He refers to strong, healthy relationships as the “heart” of any organization.

In a purposefully playful workplace, curiosity, rather than certainty, is encouraged.

Healthy workplace relationships, writes Wheatley, provide a level of stability and protection that is not available when individuals are isolated. New capacities emerge, both in the individual and the organization overall. Employees develop new abilities and strengths as they work out relationships with others. If the problem is uncertainty and confusion, then, as Wheatley says, “The solution is each other.”

2. A happily uncertain workplace is full of conversations.

In this new workplace, people talk to each other. The roots of the word “conversation” mean to turn together (*con verser*). In her 2002 book, *Turning to One Another: Simple Conversations to Restore Hope to the Future*, Wheatley speaks of the courage to begin a conversation, pointing out that the word “courage” comes from the Old French word for heart. “We develop

courage,” she writes, “for those things that speak to our heart...Once our heart is engaged, it is easy to be brave.”

Conversations are the sound of life. The authors of *The Cluetrain Manifesto* write about the “longing” we have felt for so long for something we have missed deeply: our own voices. “We are now ending the Faustian bargain according to which we gave up much of our individuality at work in return for the illusion of living in a manageable, safe world.” Printouts, spreadsheets, charts and tables, they say, do not describe people’s worlds and experiences at work. Conversations do. “Unpredictable, messy and uncontrollable conversations.” Wheatley picks up on this “messiness” theme. “Because conversation is the natural way that humans think together, it is, like all life, messy. Life doesn’t move in straight lines and neither does a good conversation. When a conversation begins, people always say things that don’t connect.” This messy stage, Wheatley writes, doesn’t last forever. “But if we suppress the messiness at the beginning, it will find us later on, and then it will be disruptive....Messiness has its place. We need it anytime we want better thinking or richer relationships.”

3. Storytelling dominates the uncertain workplace.

When people are involved in conversations in the workplace, they are engaging in the age-old human tradition of telling stories. They aren’t creating new org charts, writing policy and procedural manuals, or listening to “experts.” They are simply telling their own stories and listening to others tell theirs. *The Cluetrain Manifesto* emphasizes this point. “If you want understanding, you have to reenter the human world of stories. If you don’t have a story, you don’t have understanding. From the first accidental wiener roast on a prehistoric savanna, we’ve understood things by telling stories.” And, “Unlike a set of economic forecasts or trends analysis, stories do not pretend to offer the certainty that life will continue to work this way. (On the other hand, the story is more likely to be correct than the forecast because it takes all of our current understanding of the world to accept a story.)”

The *Cluetrain* authors go on to suggest “Seven Ways to Offer Stories,” from “Ban the opening joke. Begin your next PowerPoint presentation by saying, ‘Let me tell you a story...’” to “Rewrite your mission statement as a corporate story. In fact, wouldn’t a narrative version of an annual report help the company more than the usual hearty prose and canned snaps of happy employees?” Margaret Wheatley refers to the necessity to keep organizational purpose and values in the spotlight and says these values come to life “not through



WELCOMING UNCERTAINTY: TOWARDS A NEW KIND OF WORKPLACE (WITH LESSONS FROM STING AND ELVIS)

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speeches and plaques, but as we hear the stories of other employees who embody those values.”

4. In the uncertain workplace, people speak in their own voices.

When people are telling stories, they talk in their natural, human voices. They use their own words, not some unnatural “bureaucratese.” Their language is open, honest, direct, funny and often shocking. The *Cluetrain* authors say it best. “Whether explaining or complaining, joking or serious, the human voice is unmistakably genuine. It can't be faked.” Most organizations, on the other hand, “only know how to talk in the soothing, humorless monotone of the mission statement, marketing brochure, and your-call-is-important to us busy signal. Same old tone, same old lies.”

5. In the uncertain workplace, people are engaged together in work that has meaning for them.

Victor Frankl was right. The will to meaning is the most powerful motivator of human behaviour. People find purpose in their lives if they understand how their work contributes to something greater than themselves. People also need to know that their work contributes to helping other human beings. Margaret Wheatley tells a favourite story of how this desire to contribute was expressed in the mission statement created by employees at a dog food manufacturing plant. They expressed how their work was serving a greater good when they wrote, “Pets contribute to human health.”

Work is meaningful to people when it furthers their values. “Most people are creative and meaning-seeking,” writes Wheatley. “As we go through life, we don't want to become less. We need places to nurture our passions, places where we can become more. Work is one of those places.”

6. The uncertain workplace runs simply.

If, as one wag has observed, there are now 20 million laws designed to enforce the original Ten Commandments, we are all drowning in a sea of rules. Stephen Covey says, “Rules, regulations and bureaucracy are a prosthesis that stands in the place of trust.”

Those procedural rules or guidelines that are necessary should be designed in consultation with employees. Wheatley suggests that leaders help their workers identify - through natural, human conversations - the organization's core values and then give them “infinite degrees of freedom” to behave in accordance with these. If a few key values are identified and understood from the heart by all employees, they won't need lengthy procedural manuals and policy directives to follow them. They will do so naturally.

Wheatley says it is important that the processes used for bringing people together not be formal. “People need less formality and more conviviality. They need time to decompress and relax enough to be able to listen to one another. Processes, such as conversation and storytelling, help us connect at a depth not available through charts and PowerPoint presentations.” She comments that people don't usually recognize how much they need this time and usually resist such informal gatherings “until they attend one and notice what they've been missing.”

Wheatley exhorts us to keep all workplace procedures and processes simple. “Once a simple process becomes a technique, it can only grow more complex and difficult. It never becomes simpler. It becomes the specialized knowledge of a few experts, and everyone else becomes dependent on them. We forget that we ever knew how to do things like conversation, planning, or thinking. Instead, we become meek students of difficult methods.”

7. In the uncertain workplace, people trust each other.

In uncertain times, says Wheatley, we need to be able to turn to one another. “If relationships are paramount, then the quality of our interdependence is key.”

Stephen Covey agrees and quotes a recent U.S. workplace survey that found only 13 per cent of respondents had high-trust, highly co-operative working relationships with other groups or departments. Calling this data “sobering,” Covey laments, “Despite all our gains in technology, product innovation and world markets, most people are not thriving in the organizations they work for... Can you imagine the personal and organizational cost of failing to fully engage the passion, talent and intelligence of the workforce?” Part of the solution, writes Covey, lies in creating high-trust relationships. When those are present, communication is easy, effortless and instantaneous. “There is nothing as fast as the speed of trust. It's faster than anything you can think about. It's faster than the internet, for when trust is present, mistakes are forgiven and forgotten. Trust is the glue of life.” The *Cluetrain* authors say the same thing in their own inimitable style. Thesis #29 simply states, “Elvis said it best: We can't go on together with suspicious minds.”

8. Uncertain workplaces are playful.

In her book of the same title, Margaret Wheatley talks about the need for “a simpler way.” This simpler way, she says, asks us to be less serious, yet paradoxically more purposeful, about our work and our lives. “If we are free to play, to experiment and discover, if we are free to fail, what might we create?” A playful workplace is alert, alive to possibilities, open to serendipitous surprises.

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We need to follow the advice of Rumi...who said, “Sell your cleverness and buy uncertainty”.



WELCOMING UNCERTAINTY: TOWARDS A NEW KIND OF WORKPLACE (WITH LESSONS FROM STING AND ELVIS)

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In a purposefully playful workplace, curiosity, rather than certainty, is encouraged. The *Cluetrain* authors ask us to “Imagine a world...where what you wondered was more interesting than what you knew, and curiosity counted for more than certain knowledge...Imagine a world where joy was not a dirty word, where play was not forbidden after your eleventh birthday.” Einstein said much the same thing: “Imagination is more important than knowledge.”

Interestingly, some of the most influential authors writing today – either explicitly or implicitly about the need for uncertainty are doing so in a jaunty, playful manner. *The Cluetrain Manifesto*, written in a style that is jokey, energetic and intentionally outrageous, is the prime example of this. Both Margaret Wheatley’s *A Simpler Way* and *Turning to One Another* are full of photographs, poems and pages that may contain only one line of text. All these books are conveying the message that we don’t need to be so serious, so certain, in order to be purposeful.

9. There are no secrets in the uncertain workplace.

The effects of a workplace full of secrets are devastating. Secrecy hampers the creation of trust. It restricts workers’ abilities to revise their work in light of new information, to see connections, to take unexpected leaps of thought. It limits feedback and restricts the flow of knowledge. Perhaps most important, secrecy suppresses creativity. “No one knows what information an individual will choose to notice,” writes Wheatley. “This is why structuring, gatekeeping, and censoring threaten people’s ability to discover something new.”

Wheatley talks of the need for quick and honest communication in the workplace. “People deal far better with uncertainty and stress when they know what’s going on, even if the information is incomplete and only temporarily correct. Freely circulating information helps create trust, and it turns us into rapid learners and more effective workers.” In the uncertain workplace, information flows freely. People support one another with information and nurture one another with trust. “With access to the complete system, we can anticipate what is required of us, connect with those we need, and respond intelligently.”

10. Leaders of uncertain workplaces are themselves uncertain.

Stephen Covey stresses that today’s leaders must consciously reject the “command and control” management practices born in the Industrial Age, when machines were more important than people and when managers had a narrow view of leadership. A “father knows best” mentality prevailed, with the leader confident of his power, authority and belief that people,

like machines, could be efficiently managed and controlled. This very “certain” paradigm of leadership, which continues in many workplaces today, creates disheartened and demoralized employees, with their bosses faring equally poorly. The armour of certainty that so many leaders feel they must wear forces them to maintain artificial facades, restricting their abilities to plan, to choose, to move and think freely in their organizations.

In today’s Information Age, these old rules simply don’t work anymore. Like the CEO who wasn’t at all sure of his six-month economic forecast, leaders of uncertain workplaces know that the more you know, the more you know that you don’t know. They model humility and, in Margaret Wheatley’s phrase, a “willingness to be disturbed,” which she describes as a willingness to have our beliefs and ideas challenged by what others think. “No one person or perspective can give us the answers we need to the problems of today. Paradoxically, we can only find those answers by admitting we don’t know. We have to be willing to let go of our certainty and expect ourselves to be confused for a time.”

All of this has implications for those of us who work in the conflict resolution field. Like effective leaders of uncertain workplaces, we interveners in conflict must ourselves be uncertain. Our task is to use simple processes to help our clients find their own voices through open, “messy” conversations that restore relationships and find new meaning in work.

We need to stop presenting ourselves as experts who believe we must be certain in order to prove our worth to our clients, and start modeling respectful and humble behaviour. We must start working as novices, seeing everything fresh with a sense of wonder, working with our clients in the moment, first simply bearing witness to their confusion and distress, then carefully helping them towards uncertainty. Sometimes we need to follow the “advice” of the slogan, “Don’t just do something, sit there.”

We need to use uncomplicated processes with our clients. Processes like circle discussions, simple but effective questioning, and facilitated conversations and storytelling. We need to help our clients understand that sometimes the solution is as simple – and as important – as another saying on a T-shirt that CIAN once conceived: “Just talk to me.” We need to follow the advice of Rumi, the 13th century Persian mystic who said, “Sell your cleverness and buy bewilderment.”

It all starts with a belief in the power of uncertainty.

Evita Roche is an Ottawa-based mediator, lawyer and ADR trainer and consultant. She taught negotiation and mediation at CIAN for many years in the 1990’s.



THE NEXT OBSTACLE TO PEACE AGREEMENT BETWEEN THE SUDANESE PEOPLES' LIBERATION MOVEMENT/ARMY (SPLM/A) AND THE GOVERNMENT OF SUDAN

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potential conflicts and to implement the peace agreement. The foundations for this cooperation must be created before the agreement can be implemented.

In addition, a final peace agreement in the Sudan depends on the commitment of the other major Southern and Northern opposition groups in this process, beginning with the Southern Sudan Defense Force, the Southern Sudan Democratic Forum, and extending to Northern political groups. The rejection of SSDF participation in the peace agreement, especially with regard to security arrangements, will increase the fighting between the SSDF, the SPLA and government forces. Thus, it is vital that the other armed groups make their peace with the SPLA now, and develop the mechanisms necessary for the implementation of the peace agreement throughout the South. The refusal of the leaders of the SSDF to participate in joint decision-making toward implementation of peace agreement

will lead to inevitable pressures and crises that threaten to erupt into large scale wars in the South, unless viable working relationships are developed.

The most important element in the peace agreement is the recognition that the transition from decades of war and deep hatred to an immediate and all-embracing "peace" is extremely difficult. As is clear in other parts of Africa, the causes of conflict between peoples are deeply rooted, and if they are ignored, they escalate quickly. If the agreement between the SPLA/M and the Sudanese government leads to an unrealistic sense of excitement that heralds "the end of peace", it will not take long for war in the Sudan.

Chuol Wan is a student at Saint Paul University in the Leadership Program and Conflict Studies in Ottawa, Ontario, Canada. The focus of his study is the implementation of Peace Agreements

MEDIATOR SAFETY AND SECURITY

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- In some situations, it may be necessary for the mediator to have separate rooms for each party and to shuffle back and forth between parties, never letting them come in direct contact with each other.

Conducting the Mediation Session

By properly managing the emotional climate of the mediation, the mediator can greatly reduce the potential for volatility. At a minimum, mediators must ensure that the parties do not leave the mediation session in worse shape than when they came in. Additionally, it is the mediator's hope that the parties will learn to negotiate difficult emotional issues with increased self-control and respect for the other person. Mediators can help the parties manage emotions by opening up the lines of communication between the parties so that they can learn more about each other's needs and perspectives in respectful ways and in a safe environment.

It is much easier for mediators to prevent the parties from losing control than it is to regain control once it is lost. Mediators need to be directive and intervene immediately to deal with accusatory, blaming and critical statements. It is very important to be supportive and acknowledge valid angry feelings before redirecting the destructive angry behaviour.

Responsible mediator training programs should offer trainees specific tools and techniques to help them learn to assist parties navigate through tough emotional terrain.

Like most situations encountered by mediators, when dealing with difficult and volatile situations, there are many different interventions that can be used. The mediator must use his or her judgment as to the appropriateness of the intervention under consideration.

Ending the Mediation Session

Careful coordination may be necessary at the end of a mediation session where the mediator is worried that one party may be subject to harm outside of the room. A useful precaution is to have the fearful party leave the building first, thereby allowing him or her to vacate the area without having to worry that the other party will be lying in wait outside the building. This procedure can be set up in caucus with the fearful party. The mediator can then engage the other party in conversation, keeping that party in the building until the fearful party has had time to vacate the building and go to a place of safety.

For obvious reasons, it is often not possible for the mediator to leave the building before the parties if the mediator is fearful for his or her safety. The mediator must therefore take other precautions. A mediator can help protect himself or herself by being accompanied while leaving the building. In more extreme cases, a mediator should seek the assistance of the office security personnel or the local police.

Importance of Continually Thinking about Safety

Fortunately, it is uncommon for mediators or their clients to be victims of violence in mediation. On the other hand, it is important for mediators to consciously think about safety issues and to build this thinking into their professional behaviours and practices. This will not only guard the personal safety of mediators and their clients, but will also increase the confidence of mediators, thereby making them more effective professionals. Finally, such behaviours and practices make the mediation environment more conducive to open and safer dialogue which, in turn, will help empower the parties to resolve their own disputes in more responsive and effective ways.

Richard Moore is Co-Director of CIAN's Domestic Program.



UPDATE ON CIAN'S DOMESTIC PROGRAM

We receive a number of inquiries from prospective students about the certificates CIAN offers upon completion of its courses. We are devoting this report to bring our readers up-to-date on this issue.

CIAN Practitioner Program

One of the comments we consistently receive from our participants is that our training prepares them for the struggles they are experiencing in their work and life situations on a daily basis. CIAN's Practitioner Program is dedicated to the training and development of responsible dispute resolution professionals.

CIAN offers the following four modules as part of the Practitioner Program:

- Module I: Conflict Theory, Negotiation and Introduction to Mediation
- Module II: Mediation
- Module III: Advanced Negotiation and Mediation
- Module IV: Dispute Resolution in the Workplace

Certificates of Completion

CIAN issues *Certificates of Completion* to participants after the completion of each individual module. Generally, each module is a pre-requisite for the next (for example, Module I is a pre-requisite for Module II). In some cases, we give participants advanced standing based on previous training and experience. This is assessed on a case-by-case basis.

Certificate in ADR

CIAN issues a *Certificate in ADR* to participants after the completion of Modules I and II. Participants must complete both Modules I and II through the CIAN program in order to obtain their *Certificate in ADR*. For example, those participants who are granted advanced standing to Module II, would not receive their *Certificate in ADR* from CIAN.

Advanced Certificate in ADR

CIAN issues an Advanced Certificate in ADR to participants after the completion of Modules I to III. Again, participants must complete all three Modules through the CIAN program in order to obtain their *Advanced Certificate in ADR*.

Workplace Specialist Certificate

CIAN issues a *Workplace Specialist* certificate for those participants who have obtained their *Advanced Certificate in ADR* and have completed Module IV: Dispute Resolution in the Workplace.

Registered Practitioner in Dispute Resolution

CIAN offers two professional designations:

- Registered Practitioner in Dispute Resolution Generalist (RPDR Generalist); and,
- Registered Practitioner in Dispute Resolution Workplace Specialist (RPDR Workplace Specialist)

These designations demonstrate that candidates have met CIAN's extensive education and practice requirements and have successfully completed an examination before a panel of CIAN RPDR's. Successful candidates are registered with CIAN and registration attests to the fact that they have successfully completed the Institute's compulsory programs and submitted a "Practitioner's Portfolio", which includes subscription to a Code of Conduct and a Declaration of Principles.

Because the Institute is not a governing body, it is not responsible for the practice of those who obtain their RPDR. However, the names of the successful candidates are posted on its website and they are provided to potential clients and employers who are advised of the rigorous standards that must be met in order for candidates to receive the CIAN designations.

RPDR Generalist

To qualify for an RPDR Generalist designation, participants must:

- Obtain the CIAN Advanced Certificate in ADR;
- Continue practice for a minimum of six months after receiving the Advanced Certificate in ADR;
- Complete a reflective practice journal;
- Provide 3 letters of reference from clients;
- Provide 3 letters of character reference from peers in the ADR community;
- Provide a letter confirming the Applicant subscribes to CIAN's:
 - Declaration of Principles
 - Code of Conduct
 - Qualities of a DR Practitioner
- Successful completion of an examination (simulated mediation) in front of a panel of RPDR peers; and,
- Payment of the Application Fee



UPDATE ON CIIAN'S DOMESTIC PROGRAM

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RPDR Workplace Specialist

To qualify for an RPDR Workplace Specialist, participants must:

- Obtain the CIIAN Workplace Specialist Certificate;
- Perform a minimum of 200 hours of relevant workplace practice over the course of at least one year after obtaining the Workplace Specialist Certificate and provide a letter from their manager/supervisor or principal confirming completion of the experience;
- Complete a reflective practice journal;
- Provide 3 letters of reference from workplace peers
- Provide a letter confirming the Applicant subscribes to CIIAN's:
 - Declaration of Principles
 - Code of Conduct
 - Qualities of a DR Practitioner
- Successful completion of an examination (simulated mediation) in front of a panel of RPDR peers; and,
- Payment of the Application Fee

Many of our readers will likely have received some or all of the Certificates and may now be eligible to apply for the designation of **Registered Practitioner in Dispute Resolution, Generalist or Workplace Specialty**.

ADR Institute of Ontario

Completion of both Modules I and II meets the educational criteria for membership to the ADR Institute of Ontario. The ADR Institute of Ontario is an affiliate of the ADR Institute of Canada and is licensed to designate the national accreditation of Chartered Mediators (C.Med) and Chartered Arbitrators (C.Arb). For more information on the ADR Institute of Ontario, and applying for the C.Med or C.Arb designations, please contact their web site at www.adrontario.ca.

For more information on Certificate Courses, the RPDR Generalist and RPDR Workplace Specialist and a complete description of CIIAN's Code of Conduct, Declaration of Principles and Qualities of a DR Practitioner, please visit our web site at www.ciian.org (click on "Domestic Program") or contact Heidi Ruppert at 230-0373.

Heidi Ruppert is Co-Director of CIIAN's Domestic Program



UPCOMING CIAN COURSES...

- | | |
|-------------------|--|
| Module 1 | <i>Conflict Theory and Introduction to Negotiation and Mediation</i>
August 16-19, 2005 |
| Module II | <i>Mediation</i>
August 22-25, 2005 |
| Module III | <i>Advanced Negotiation & Mediation</i>
October 17-20, 2005 |
| Module IV | <i>Dispute Resolution in the Workplace</i>
November 21-24, 2005 |

All courses at the dates shown above will be delivered in Ottawa. Please contact us for information on courses offered in other locations.

For course descriptions, fees, or courses offered in other locations, please contact:
Heidi Ruppert, Director Domestic Training Program at 613-230-0373 or toll free at 1-866-212-8022. Most of this information can also be found at www.cian.org (Domestic Program).

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27. Louise Owen (250) 385-0536
28. Walter Williams (613) 822-1738
29. Ken Petersen (705) 264-5321
30. Jean Benoit (418) 871-8928
31. Ginette Trottier (514) 283-2514
32. Joanne Archibald (780) 495-2271
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34. Maureen McKeown (519) 641-2264
35. Blaine Donais (416) 979-2709 ext. 3007

The above named practitioners are registered with the Canadian International Institute of Applied Negotiation (CIAN). Registration attests to the fact that they have successfully completed the Institute's 120 hour program and submitted a Practitioner's Portfolio which includes subscription to a code of practice. The Institute, however, is not a governing body and is not responsible for the practice of those listed. We do, however, provide these names to potential clients.

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“ADR FOR GIFTED GIRLS”

*Do you know a smart young woman, age 16-18?
Would you like to give her an “edge” when applying to university?*

Evita Roche is offering a 20-hour course this summer in conflict resolution for young women.

WHEN: Mon, July 4 Fri, July 8, 9:30-1:30 daily

WHERE: Downtown Ottawa

COST: \$595.00 + GST (includes the just published Canadian textbook, “The Art and Science of Mediation”, extensive materials and refreshments)

ADDED VALUE:

Evita will personally help each registrant detail the advantages of her CR training in the essay portion of her university application at anytime during the next two years.

Class format includes short, interactive lectures, videos, demonstrations and CR games.
Small class size to ensure maximum learning and fun! Certificates of Achievement awarded upon completion.

Evita Roche is a lawyer and full-time ADR practitioner with 25 years' experience as a mediator, lawyer and trainer. A Visiting Professor at the University of Ottawa Law School in the 1990's, she received its first annual Excellence in Teaching Award. Evita is noted for her creative and fun teaching style.

For more information about this course contact Evita at 613.237.7335 or evitar@sympatico.ca