

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 interactions and social structures, and respond to real-life problems in human relationships.

(John Paul Lederach)

“The purpose of the model we use is to enable us to respond compassionately to ourselves and others, and to strengthen our ability to inspire compassion from others. We call the language that we teach ‘giraffe language’, though its official name is ‘Nonviolent Communication’. I use the image of a giraffe because it's a language of the heart, and a giraffe has the largest heart of any land animal.” (Rosenberg)

Marcel: What is a good mediator?

Danny: I think mediators are good mediators if they are know by the successes and the weaknesses. By their mistakes, their failures and their strengths. had made many mistakes as a mediator. But what is a good mediator? I think a good mediator would be someone who could work outside the office, working on the ground, knowing the feelings and touching the people he works with. good mediator is someone who does not speak to people, not at people, but along people, with people, not for people. For me, what kept me going was my - I don't know what kept me going in many ways – I think my ability just to be with people, even with people who were known murderers.

Marcel: What do you think about “American-style mediation”?

Danny: That's not mediation, that managing, that's capitalising. That's Hollywood mediation style. (...). Everybody can mediate with the barrel of a gun. A seven year old child can rob a bank as long as it does have a gun and it is loaded.

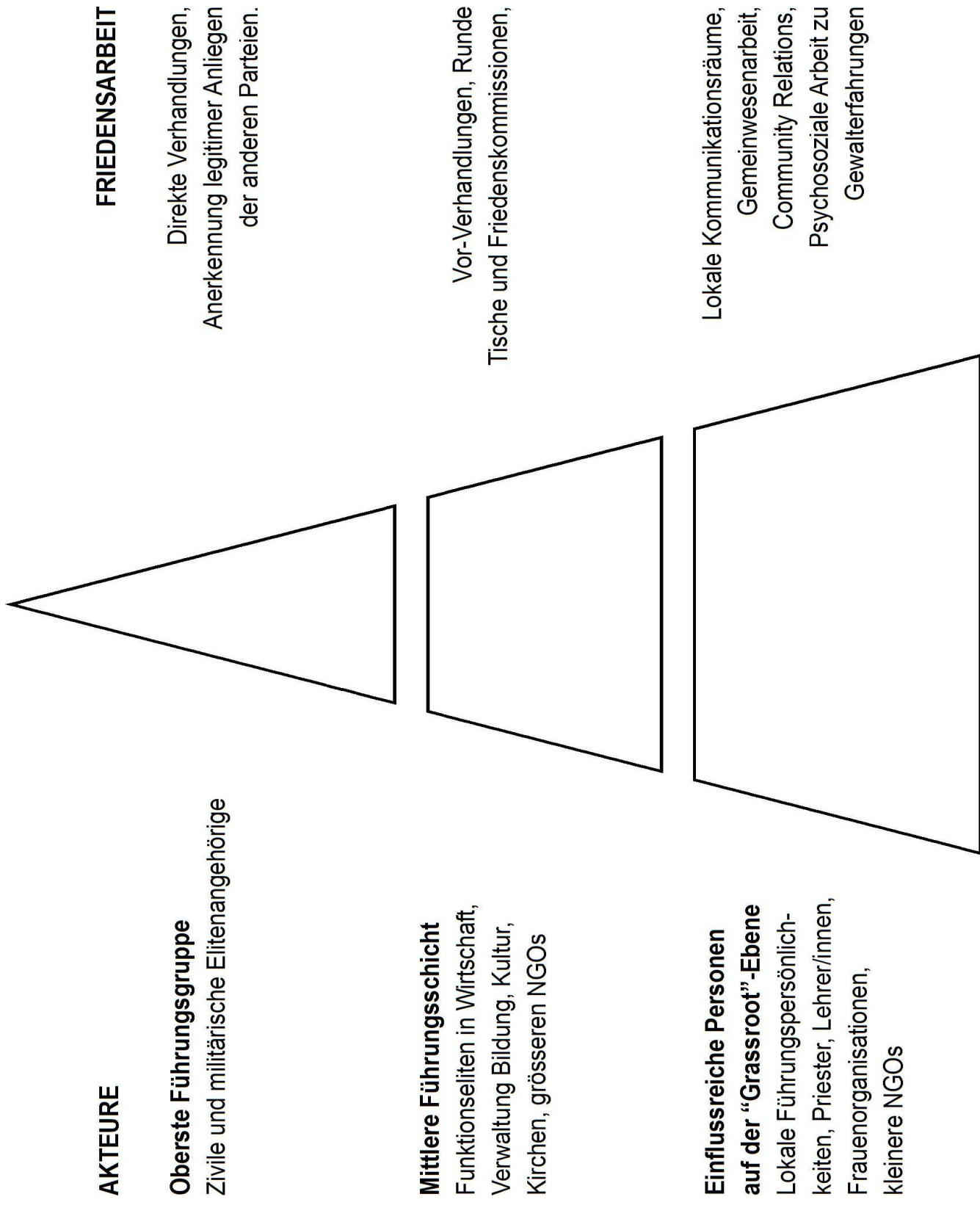
*[Interview with Rev. Danny Chetty; 10.06.2003 in Port Shepostone]*

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Human face of mediation:

One of the most important qualities of a mediator is impartiality. However, impartiality and neutrality can be interpreted as cold detachment, or a lack of feeling or concern. Is it possible for an impartial mediator to show a human face, to express concern for the human suffering undergone by a victim, without estranging the party which caused the suffering? I have documented in this book several cases where I have found this possible. Over the past decades I have felt, and have been able to express, genuine sympathy for the fears of conservative Afrikaners who felt ‘besieged’, and for the suffering of black people who were being oppressed. Concern for suffering can be expressed as distinct from support for a party. I have also learned from Quakerism that one can distinguish between an act which one denounces as objectionable and the person who committed that act whom one respects as a person. I have often denounced apartheid in strong terms, without necessarily attacking the politicians or the officials involved.

“You are right that there is a contradiction between two theses in Buddhism: ‘You have no eternal, permanent soul’, and ‘You will be reborn after death.’ But you can live with this contradiction. Continue searching for transcendence, but do not become the prey of any easy answers. You can deny the first thesis, in that case you will feel comfortable with Christian/Muslim rebirth, up in heaven or down in hell. You can deny the second thesis, and you end up as an atheist. Find something better, come back again in 20 years . . .”



**AKTEURE**

**Oberste Führungsgruppe**

Zivile und militärische Elitenangehörige

**FRIEDENSARBEIT**

Direkte Verhandlungen,  
Anerkennung legitimer Anliegen  
der anderen Parteien.

**Mittlere Führungsschicht**

Funktionseilten in Wirtschaft,  
Verwaltung Bildung, Kultur,  
Kirchen, grösseren NGOs

Vor-Verhandlungen, Runde  
Tische und Friedenskommissionen,

**Einflussreiche Personen  
auf der "Grassroot"-Ebene**

Lokale Führungspersönlich-  
keiten, Priester, Lehrer/innen,  
Frauenorganisationen,  
kleinere NGOs

Lokale Kommunikationsräume,  
Gemeinwesenarbeit,  
Community Relations,  
Psychosoziale Arbeit zu  
Gewalterfahrungen

## Dimensions

	Behavior	Interests	Attitudes
<b>Strategies</b>			
<i>peace-keeping</i>	<b>armed groups</b> aim: <i>cease-fire</i>		
<i>peace-making</i>		<b>political leaders</b> aim: <i>peace treaty</i>	
<i>peace-building</i>			<b>society</b> aim: <i>permanent peace</i>