



PRACTICAL GUIDE

FOR THE MIGRANT COMMUNITY MEDIATOR

Definitions, Skills, Attitudes

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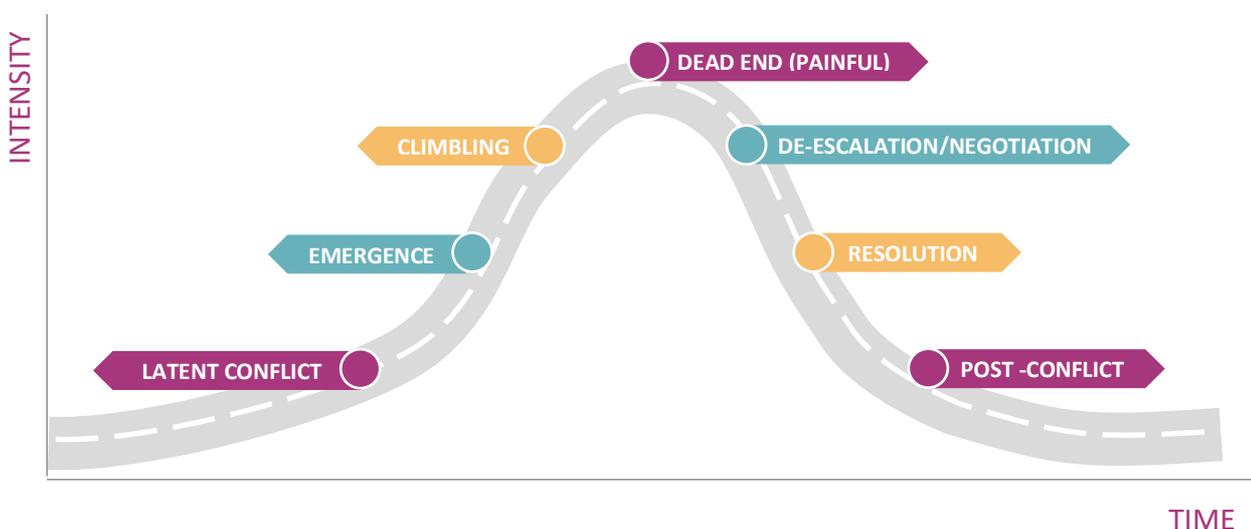


Harmony between or within migrant communities and host populations is not the result of the absence of conflict, but of our ability to manage it well.

This guide, intended for socio-cultural professionals involved in activities with exiled people, aims to give tools, methods and reflexes to deal with possible conflicts and contribute to their appeasement. It proposes thematic technical sheets combining definitions (explanations), examples (illustrations) and exercises (to put into practice). Each fact sheet addresses a dimension of the migrant community mediator attitude, which corresponds to the different level(s) of intensity of a conflict.

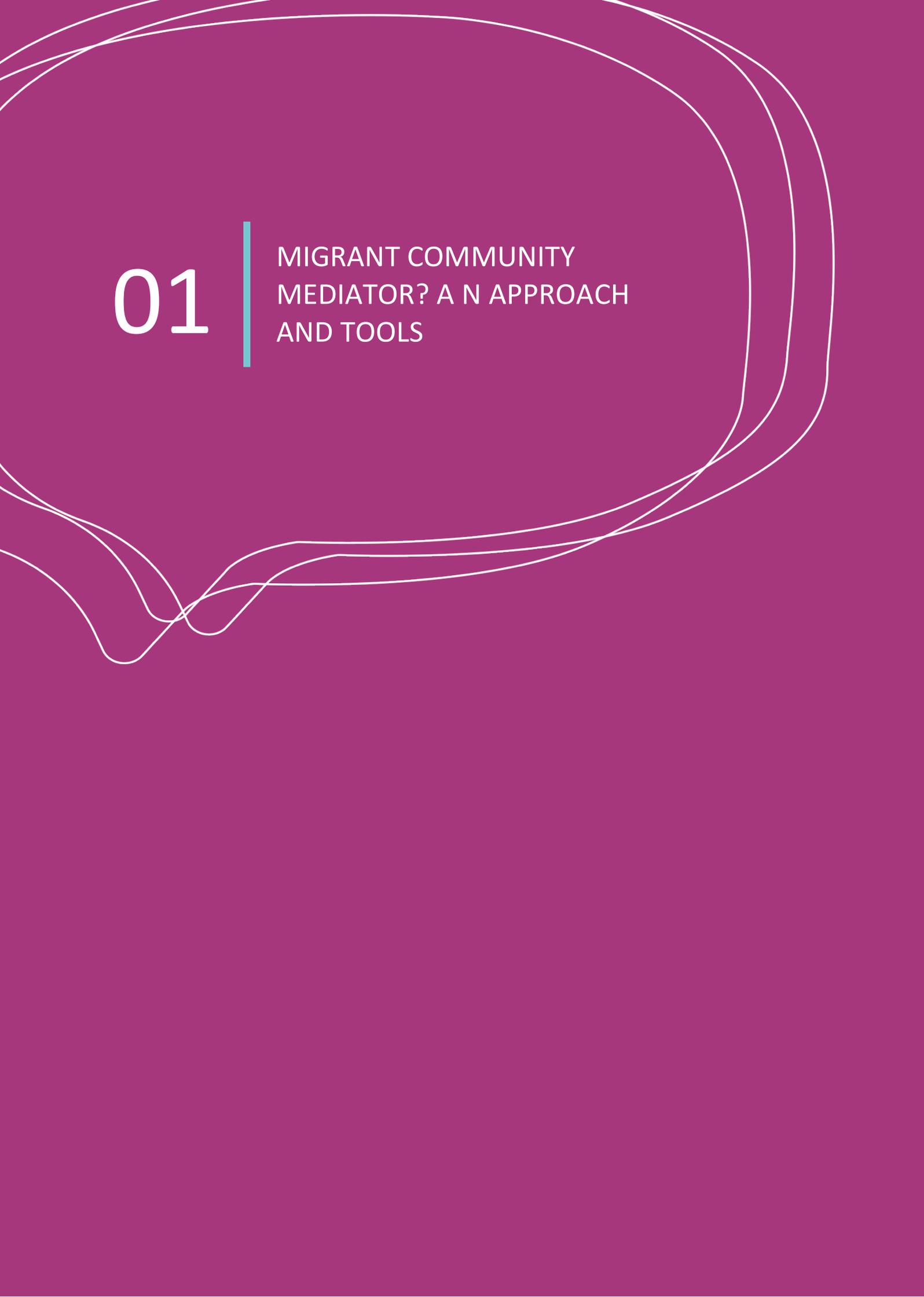
THE CONFLICT MAY

- Being latent (low intensity, but the ingredients are there): the migrant community mediator is then attentive to what may cause conflict, to the interests and needs of the parties (index fact sheets 6 and 8), they thoughtout acts in prevention because they know their context well (index fact sheet 4).
- Escalate into visible or open conflict (this is often where the problem and the people begin to be confused): the migrant community mediator must then have a good understanding of what makes for conflict (fact sheets 3 and 8), what can calm or exacerbate it (fact sheet 4), find the spaces or conditions for dialogue (fact sheet 9).
- De-escalate (the parties wish to seek solutions to the problem other than blockage or violence): the migrant community mediator then sets up a migrant community mediation process (index fact sheets 5 and 7), supports the search for solutions to mutual benefit, and is responsible with the parties for the sustainability of the solutions provided, so that the problem (and therefore the conflict!) does not reappear (index fact sheet 10)
-



CONTENT

01	MIGRANT COMMUNITY MEDIATOR? AN APPROACH AND TOOLS	
	What are we talking about?	5
	The Community Context - Application examples in the context of migrants	6
	Going further: Exercise	6
02	CONFLICTS, DEFINITIONS AND POINTS OF ATTENTION	
	What are we talking about?	8
	Going further: Exercise	8
03	ANALYZE AND UNDERSTAND EACH MIGRANT COMMUNITY CONTEXT	
	What are we talking about?	10
	Application examples	11
	Going further: Exercise	11
04	PREVENTION: THE KEY TO CONFLICT SENSITIVITY	
	What are we talking about?	13
	Application examples	14
	Taking it one step further: exercise to find and press the connectors	15
05	MEDIATION, NEGOTIATION, SOME THEORETICAL BASES	
	What are we talking about?	17
	Application examples: finding interests beyond positions	18
	Taking it one step further: exercise to find the options	18
06	NEEDS, INTERESTS: AT THE HEART OF MUTAL UNDERSTANDING	
	What are we talking about?	20
	Application examples	21
	Going further: Exercise	21
07	THE STAGES OF MIGRANT COMMUNITY MEDIATION	
	What are we talking about?	23
	Application examples	25
	Going further: Exercise	25
08	PERCEPTIONS, PREJUDICES AND BIAS: OUR BRAIN SOMETIMES GOES TOO FAST!	
	What are we talking about?	27
	Application examples	28
	Going further: Exercise	29
09	BARRIERS TO MIGRANT COMMUNITY MEDIATION/NEGOTIATION	
	What are we talking about?	31
	Going further: Exercise	32
10	REFLEXES OF THE MIGRANT COMMUNITY MEDIATOR	
	What are we talking about?	34
	Application examples	35
	Going further: Exercise	35



01

MIGRANT COMMUNITY
MEDIATOR? A N APPROACH
AND TOOLS



WHAT ARE WE TALKING ABOUT?

NEGOTIATION

Negotiation is a tool for alternative conflict resolution, an alternative to violence and legal arbitration. The approach to negotiation or conflict resolution presented in this guide is called interest-based or interest-based negotiation.

MEDIATION

Mediation is a negotiation facilitated by a third party, when the parties fail to reach an agreement. By definition, the mediator is "in the middle", a bridge between the parties in conflict, either face-to-face (a mediation meeting) or remotely (shuttle mediation between one party and the other).

ATTITUDE OF NEUTRALITY

"To be impartial is not to take sides. It is, when one takes sides, to do so without personal preference. Impartiality, unlike neutrality, therefore implies a decision. The impartial chooses, the neutral refrains from doing so"

(Jean Pictet).

Objectivity	The quality of a person, a spirit, a group that makes a judgment without involving personal preferences (Larousse)
Independence	The state of someone, a group that judges, decides, etc., impartially, without allowing itself to be influenced by its political or religious affiliations, by external pressures or by its own interests (Larousse).
Interdependence	It is in the interest of both the facilitator and the parties that the decision be taken by consensus and in the best interests of each party.

We often hear that the mediator must be "neutral", which does not make much sense: who is really neutral in a human dynamic?

He or she may, however, take a *neutral stance*, which implies:

- Impartiality: the mediator does not take sides with any of the parties in conflict.
- Listening without judgment: the solution, the agreement is the fruit of the dialogue facilitated by the mediator, and not "his" solution which is imposed on the parties (this is the case with the judge).
- Reference to standards validated by the parties

MIGRANT COMMUNITY MEDIATOR

The Migrant Community Mediator can be:

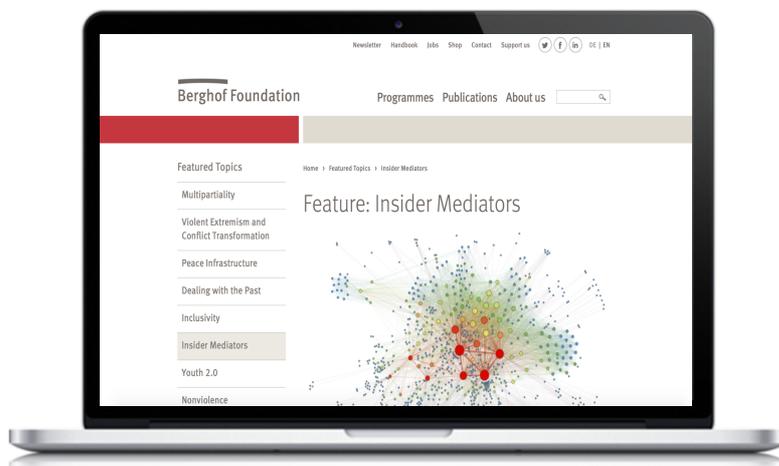
- Coming from the group(s) that is (are) coming into the conflict (internal mediator)
- External to the group(s) that vi(es) the conflict (external mediator)
- The important thing is that he or she is identified by the parties to be that trusted third party to facilitate the negotiation. Migrant community mediation does not begin until the parties have expressed their agreement to proceed.

THE COMMUNITY CONTEXT - APPLICATION EXAMPLES IN THE CONTEXT OF MIGRANTS

In the Tilleuls district (Blanc-Mesnil city, France), the caretaker of the buildings often played the role of migrant community mediator. He knew everyone, did everyone a favour regardless of their origin, age or seniority in the neighbourhood. Neighbours knew he would be fair, and people would come to him to settle disputes. When he retired, his successor never played the same role.

Other examples of internal mediators and links :

<https://www.berghof-foundation.org/en/featured-topics/insider-mediators/>



GOING FURTHER: EXERCISE

Before going to discover the following fact sheets on the migrant community mediator's approach and tools, think about a situation in which you have found yourself as a migrant community mediator (this can be in a personal or professional context). What was your relationship with the parties? What made you play this role? What helped you to do it? What steps can you identify in the progression of "migrant community mediation"? What resources (personal, external, places, times, stories, etc.) did you activate? What were the results achieved and why do you think they were achieved?



02

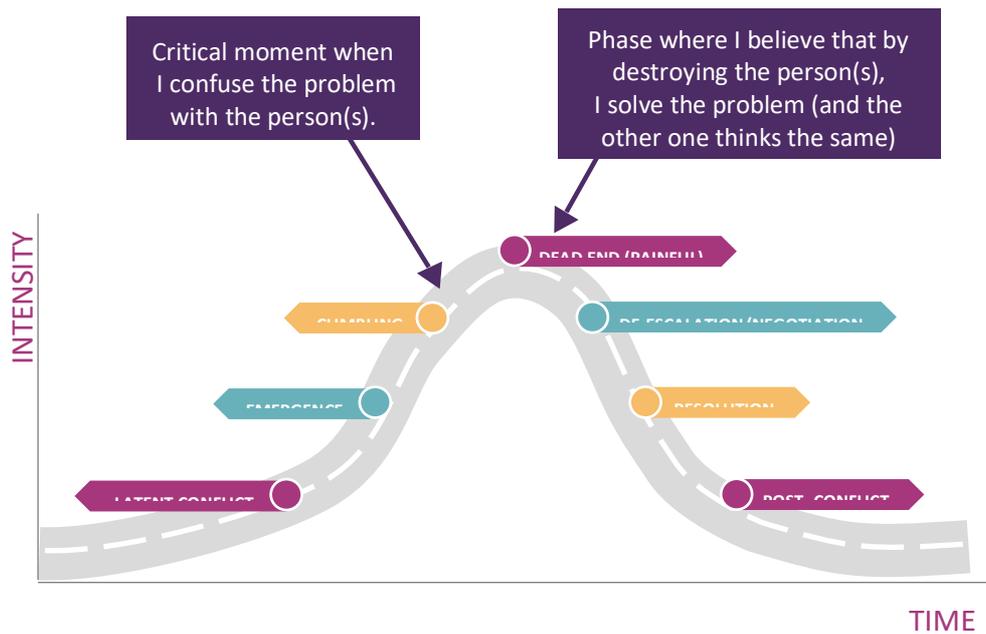
CONFLICTS, DEFINITIONS
AND POINTS
OF ATTENTION



WHAT ARE WE TALKING ABOUT?

A conflict is a relationship between two or more parties who have, or think they have, incompatible goals, values, interests (*see below the conflict in a migrant community context*). Peace is not the absence of conflict, it is the absence of violence or aggression in a given group, society or system.

Conflict is therefore a normal and necessary mode of relationship, as is agreement. It is not a problem in itself, and conflict is even useful (to stimulate change, reduce injustice, improve organizations). The issue is how they are dealt with.



Violence: Conflict can become violent when there is

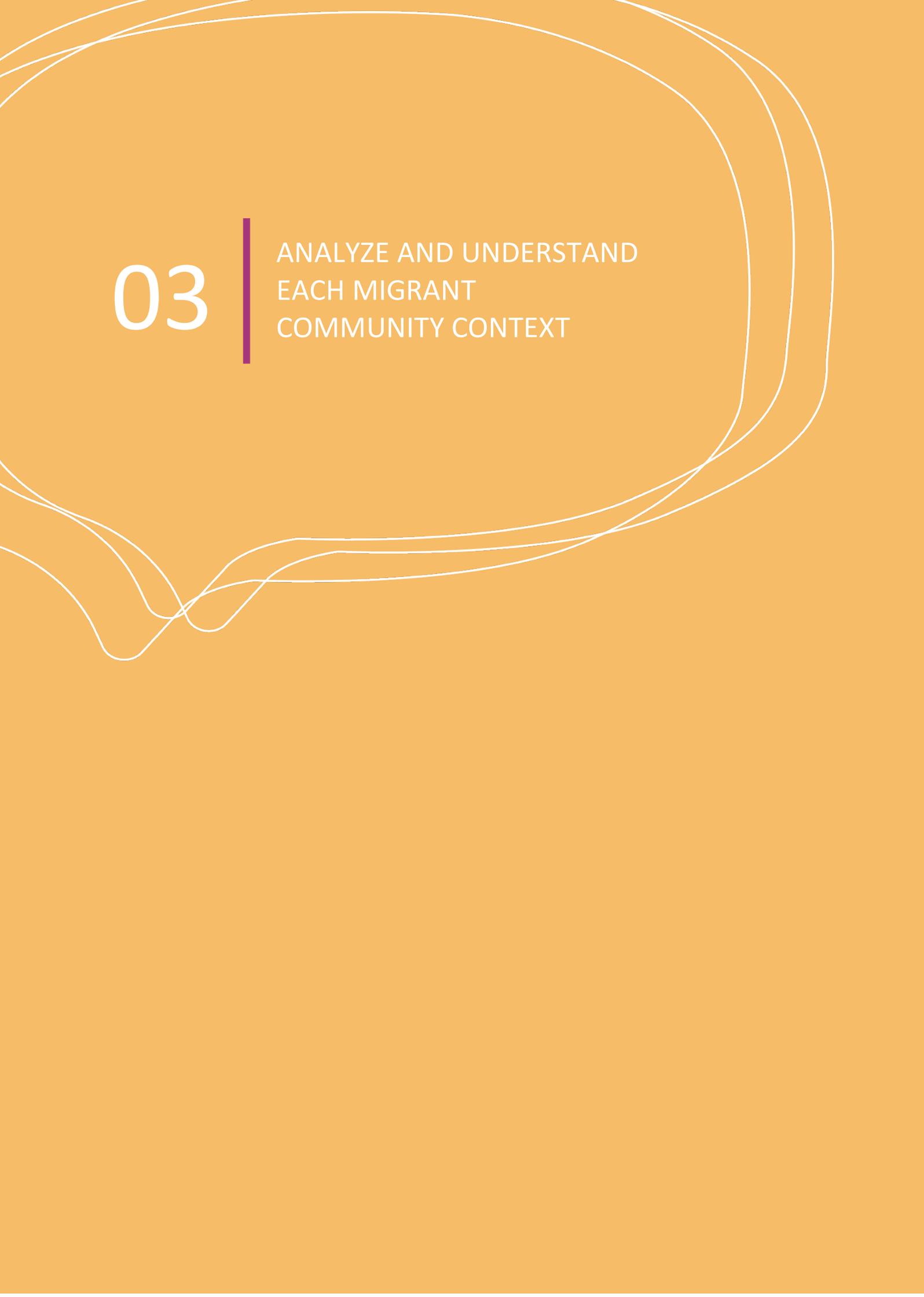
- A lack of dialogue or conflict regulation mechanism
- A feeling of not being listened to, a feeling of marginalisation, frustration etc.
- Persistent injustice, fear, etc.
- Expressed in violent behaviour, attitudes or structures.

Emotional states related to the experience of conflict: anger, frustration, fear, sadness, resentment and sometimes aggression and violence.



GOING FURTHER: EXERCISE

Identify as a team the different conflicts encountered in my context. Observe the different types of conflicts and the different roles we have been led to play. Observe those that escalated into open conflicts, what changed, what was more complicated? Identify also the times when we experienced the beginning of the curve, without escalation. What made it possible (behaviours, procedures, resource persons, etc.)?



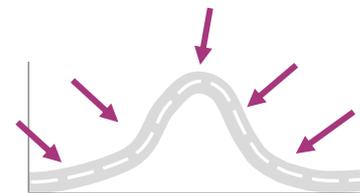
03

ANALYZE AND UNDERSTAND
EACH MIGRANT
COMMUNITY CONTEXT



WHAT ARE WE TALKING ABOUT?

Any conflict has **root causes** (resources, values, interests...) and **indirect** or secondary **causes** (political, economic or social power issues, organizational dysfunction, psycho-cultural dynamics, external influences) that sustain the former and sometimes supplant the latter. They can also be classified as **structural causes** (equality of access to a service, conflict of use - we want the same space or product) or **socio-psychological causes** (feeling of belonging to a group, desire to become a leader).



It is essential to analyse these different causes, it is rarely the one we see first that is the real source of conflict, and if the wrong causes are addressed, the conflict will continue! Conflict is a human relationship, so it's not a static state. We will try to evaluate the **dynamics of tensions** (history, conflict curve, different variables at work).

Every conflict involves actors, who interact. Often the parties to the conflict are seen first, but there are other actors who are indirectly linked or could become linked. Analyzing the actors makes it possible to:

- To understand their relationships (who speaks with whom, who listens to whom, what coalitions exist, who are the "hard to reach" for us migrant community mediators).
- Identify their interests, needs, perceptions and fears. Interests and needs are the basis for negotiation, which will be discovered in the next fact sheets.



APPLICATION EXAMPLES

Northeast Lebanon received thousands of Syrian migrants at the height of the crisis. When the stakeholders' analysis was done to identify the risks of tensions, the risks between the migrant and host populations were quickly identified, in order to implement activities that could benefit both so as not to exacerbate frustrations. However, the diversity within the refugee populations (religious communities, social level of origin, region of origin, relations within families between children/parents, young people/old people...) was often forgotten.

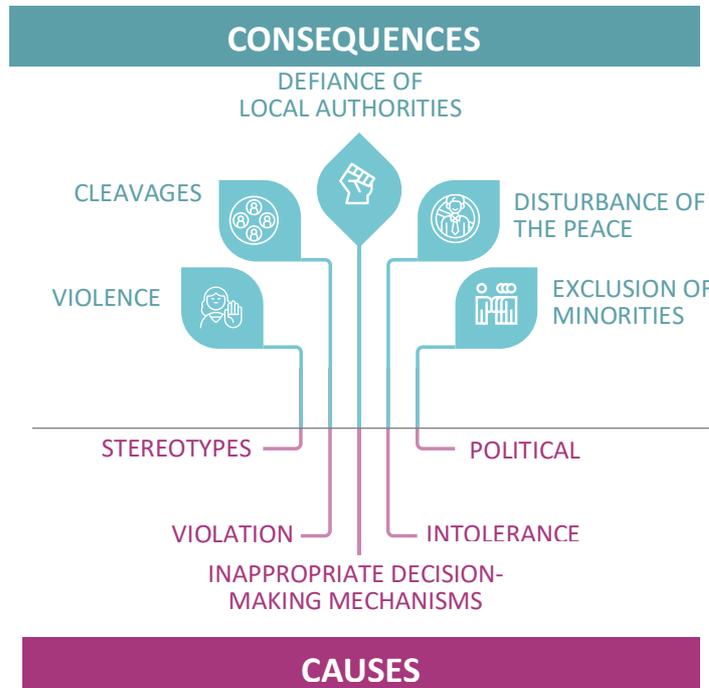
In the southern district of the city of X, tensions had existed for several years between the sedentary inhabitants, settled in their houses, and the mobile inhabitants, gypsy families settled according to the time of year in caravans on the neighbouring land. In order to seek solutions to the multiple conflicts developed, the facilitators redrew the history of the relations, drawing the curve of the conflict over the months of the past 3 years. They then sought to understand the patterns that were recurring and noticed that the winter periods were the time of systematic tensions, as well as the pre-election period. In this way, they were able to visualise that cohabitation was less conflictual when people were able to talk freely to each other, and when the subject of cohabitation was not "politicised" by other actors from outside the neighbourhood. The resolution of the conflict was then able to focus on the underlying problems and solve them one by one, instead of trying to get the gypsies to leave, seen as the "cause of the problems".



GOING FURTHER: EXERCISE

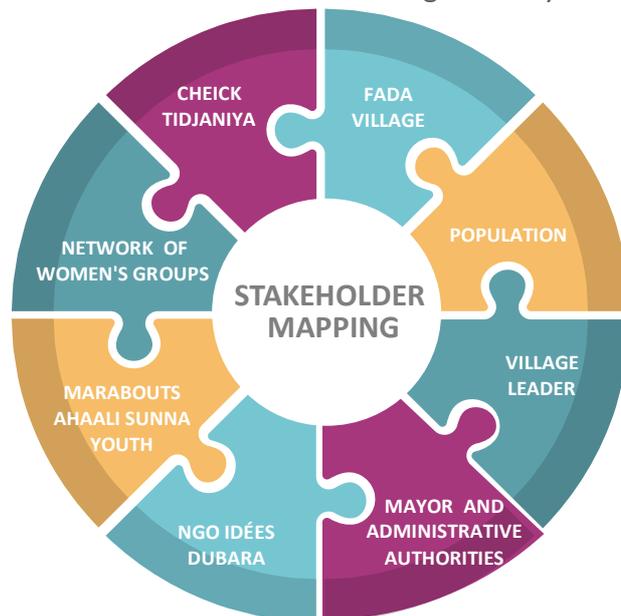
THE CONFLICT TREE:

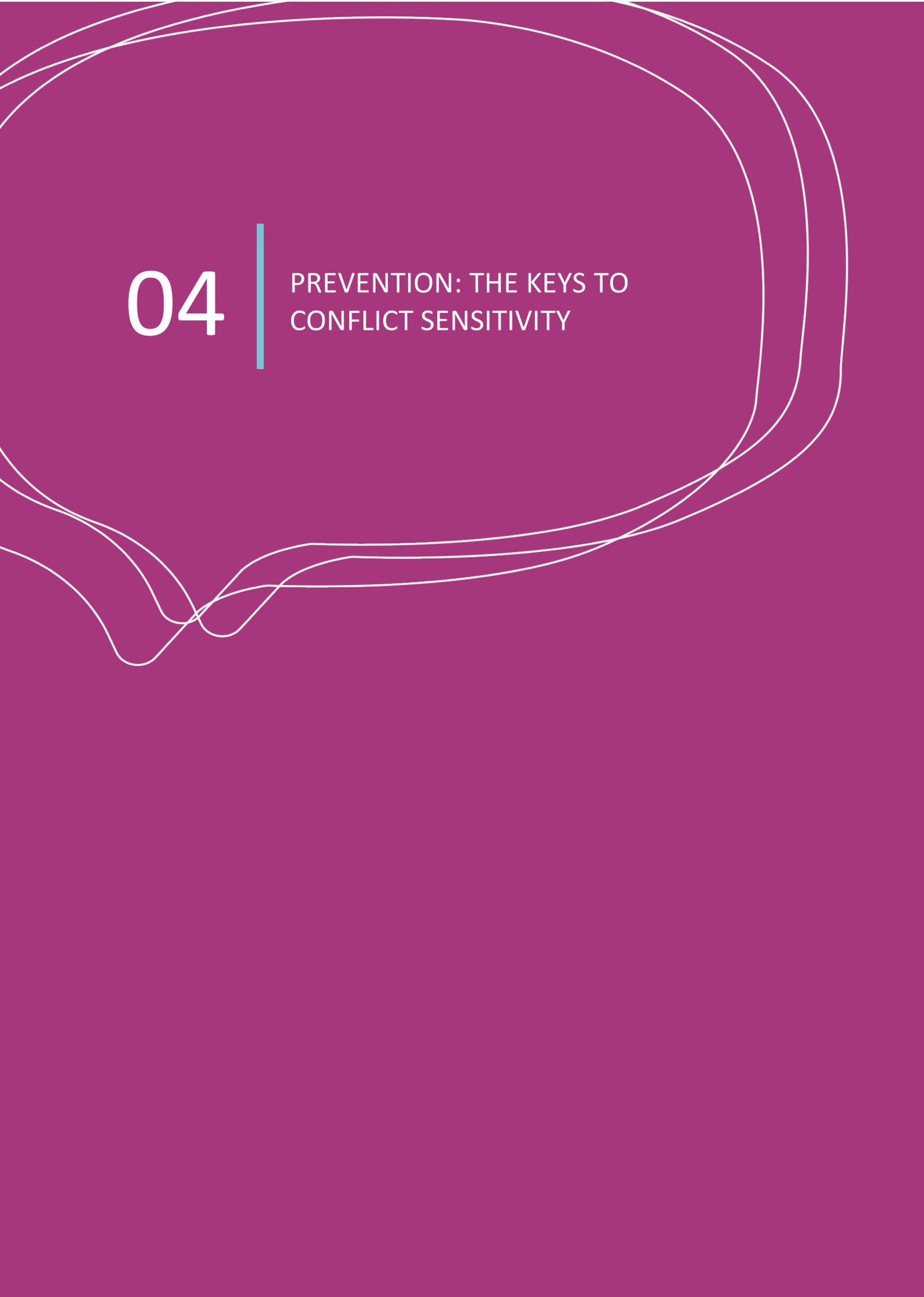
To be done together with the parties in conflict if possible, or with other mobilized people.



STAKEHOLDER MAPPING:

Identify and trace the relationship between the stakeholders concerned (red and green arrows, etc.) then note the motivations of the stakeholders under the arrows. The work on interests and needs also makes it possible to identify the causes of the conflict and possible solutions! You are in the stakeholder map too. Discuss as a team the results obtained and the understanding of the system in conflict





04

PREVENTION: THE KEYS TO
CONFLICT SENSITIVITY



WHAT ARE WE TALKING ABOUT?

DEFINITION

Conflict sensitivity" is a general term describing different efforts, methodologies, tools, etc. that attempt to:

- Reduce the risk that our actions will contribute to the escalation or intensification of tension/conflict, or the prolongation of violent conflict ("do no harm")
- Help reduce tension/conflict by reinforcing the positive elements and limiting the negative ones.



This approach is based on a key concept: connectors (what brings people and groups together) and dividers (what divides them).

It's simple: think of your family. What brings your family together? - Blood ties, meals, certain events, religion (sometimes), politics (sometimes), values... What divides them? - Distance, money, religion (sometimes), politics (sometimes), values...

It is the same in all communities, and also between several communities. There are always elements that bring us together and elements that divide us. And my action as a "migrant community mediator" will strengthen one or the other, consciously or unconsciously.

IT'S IMPORTANT TO BE SPECIFIC TO IDENTIFY THEM:

You can use the following categories and specify: what in my context is connector/divider (Attention, the same element can be both, but with important nuances: for example the school is connected because all children have access to it, but the rules of communication within the school are divisive because the parents do not understand French (for example).

	CONNECTORS	DIVIDERS
Systems and Institutions		
Attitudes and Actions		
Securities and Interest		
Experiences		
Symbols and Opportunities		

Beware, individuals are not connectors or dividers, their behaviour or actions are (because individuals change, and we want to be able to observe this potential change!).

APPLICATION EXAMPLES

WORDS THAT DIVIDE

Émilie is a parents' representative in her children's school in Auvergne region (France). The neighbourhood has changed a lot in recent years and the school has welcomed many children from all over the world. Together with her team, Émilie proposed to organize the "fête des cultures", where each family brings a dish "from home". A few days before the festival, Émilie met a local mother: "It's great what you're doing for all these people, it's a shame there's nothing for us Auvergne people. This mother hadn't heard that her culture was also welcome at the festival, and several families "from here" had felt excluded from the event. The festival was soon renamed "fête des terroirs et des cultures" (festival of the land and cultures), and was able to play its role as a link between families.

EVENTS THAT BRING TOGETHER

New Faces by Hooman Nassimi - <http://www.newfacesatfestivals.nl/en/>



'New Faces' involves newcomers with a refugee background as volunteers at Dutch festivals. You may know that, in addition to their three half-day integration-course, many newcomers have little chance of participating, staying active and increasing their network. Building a new network is for many a key to getting a place in society and gaining work experience is essential to get paid work.

New Faces developed a dedicated toolkit with guidelines for festival organisers to involve newcomers: <http://www.newfacesatfestivals.nl/toolkit-en/>

The toolkit is also available in English as well and features 10-15 quotes both from organisers and newcomers.



TAKING IT ONE STEP FURTHER: EXERCISE TO FIND AND PRESS THE CONNECTORS

Analyse in my context what divides and what brings together the actors identified in my mapping (fact sheet 3). Choose the strongest connectors and dividers and rethink my action in order to better reinforce the former and not exacerbate the latter (there are always options!). : change place, add people, change name, organise two events, etc.).

Please note: Conflict sensitivity (or cultural sensitivity) is not a conflict management tool, it is used every day to avoid inflaming tensions and to adapt to each context I encounter! It involves a strong dose of all-round listening on the part of the professional/volunteer.



05

MEDIATION, NEGOTIATION,
SOME THEORETICAL BASES



WHAT ARE WE TALKING ABOUT?

Negotiation is a tool for alternative conflict resolution, an alternative to violence and legal arbitration. The migrant community mediator is there to facilitate the negotiation, i.e. to reach, with the actors, lasting solutions to solve the problems.



*In the early 1980s, Harvard University professors Roger Fisher and William Ury wrote **Getting to Yes**, presenting 3 bases of interest-based negotiation (or interest-based negotiation) as the basis for mediation:*

1. Separate people from problems
2. Focus on interests, not positions
3. Inventing options for mutual benefit

1

SEPARATE PEOPLE FROM PROBLEMS

If I can't sleep because of noises from my upstairs neighbor, the problem is my neighbor, right? There is no possible solution (apart from the removal of my neighbour) until I identify that the problem is the insulation between our apartments, or the schedules of life of each one, or my sensitivity to noise, etc. Problems that have solutions.

A good reflex to avoid falling into this deeply human trap is to become conscious for oneself of all the times when one is looking for the person responsible instead of looking for the problem to be solved.

And say to yourself:
what do I really want? »

2

FOCUS ON INTERESTS, NOT POSITIONS

Two kids squabbling over an orange. They both say: I want it! No, I want it! What are you doing? What are you doing?

- ✓ You cut it in half, everyone will get their share...
- ✓ You eat the orange
- ✓ You talk to the kids about why they want that orange and what's important to them?

In this story, one wanted the skin to make a cake, and the other wanted the flesh for its taste. It was therefore possible, by focusing on interests (and not positions: I want the orange), to satisfy both children 100%! It is this quest that is at the heart of the migrant community mediator's role.

3

INVENTING OPTIONS FOR MUTUAL BENEFIT

This step can only be done if all problems (or causes of conflict, see the tree) have been listed first. It can be broken down into 3 sub-steps:

1. Imagining the possible options (all of them! It's a non-judgmental creativity session)
2. Selecting the "packages of options" that will best meet the needs and interests of the different stakeholders
3. Choose, together, the best "package of options" and validate the conditions for its implementation based on objective criteria (the law, internal regulations, previous practices, etc.),



APPLICATION EXAMPLES: FINDING INTERESTS BEYOND POSITIONS

Neighbourhood mediation between the elders who want silence, and the young people who ride scooters in the courtyard of the residence. To the question "what do you want" put to the elders, they answer: that the children stop playing outside, it's too noisy (it's a position!).

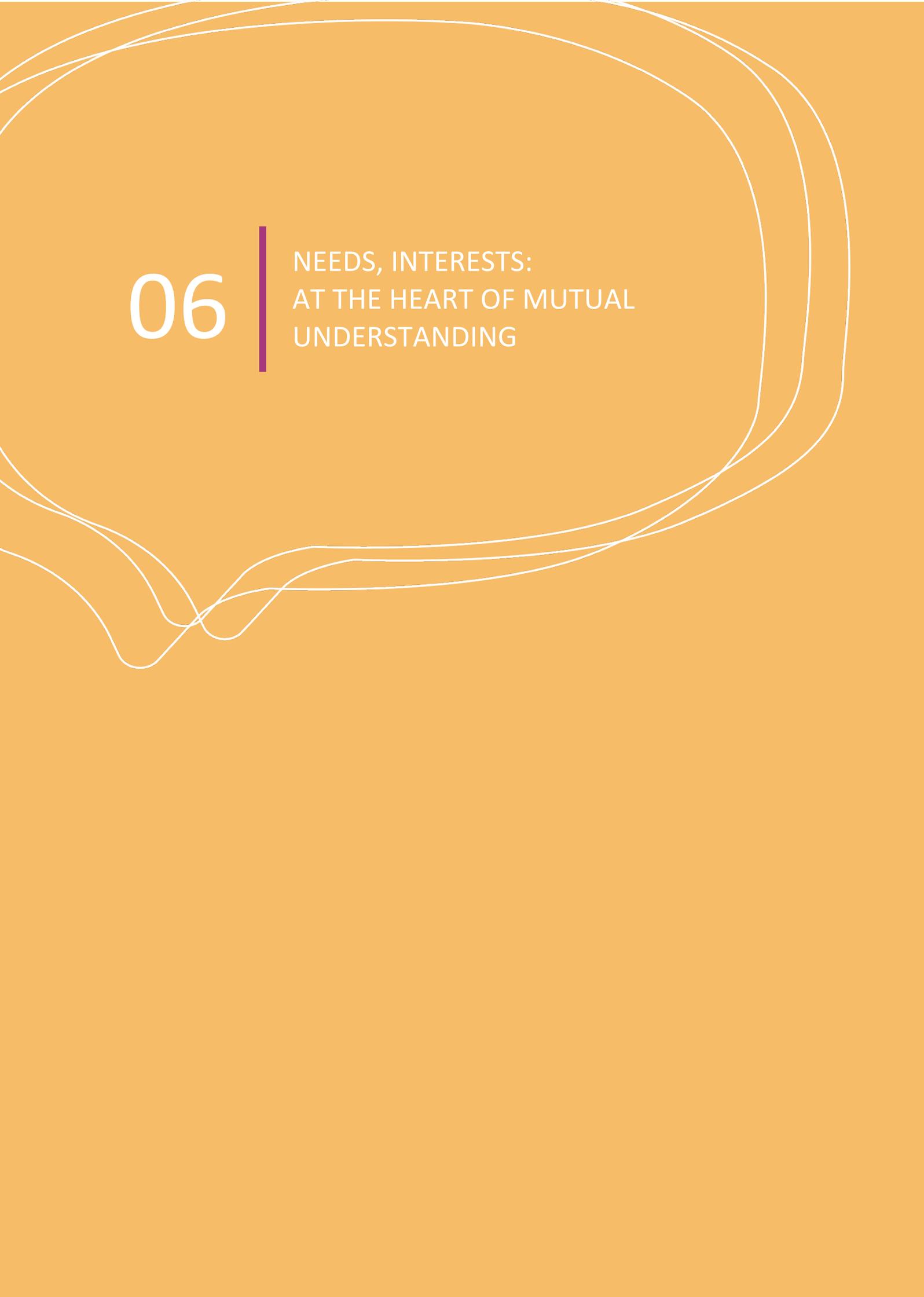
To the question, "what will it do for you? "(A good interest/need question!), they answer: to be able to rest in peace and quiet after lunch, to be able to play cards with the neighbours from time to time in the yard. Here we can see the options for scheduling the use of the yard, activities to be set up between residents, etc.



TAKING IT ONE STEP FURTHER: EXERCISE TO FIND THE OPTIONS

1. Once the dilemma at the heart of the conflict has been identified, give your team or stakeholders 2 minutes to find as many options for resolution as possible. The craziest ones are welcome, there is no limit here, just creativity. Then discuss what allowed multiple ideas to emerge (trust, not being judged, not being at the heart of the conflict, etc.). And look for useful ideas within the thousand options provided.
2. This approach to negotiation is opposed to traditional haggling on many points. In a "migrant community mediator" situation, identify when you or others are tempted to haggle:

BARGAINING NEGOTIATION	INTEREST-BASED NEGOTIATION
The parties are opponents	The parties are partners in problem solving.
The goal is victory	The goal is a wise decision
Asking for concessions	Working together to define together who gets what
Remains stuck on his positions	Focus on interests, not positions
Seek your individual gain	Seeking a shared gain



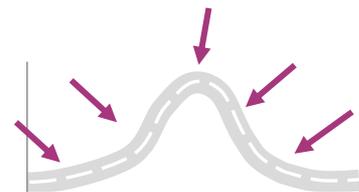
06

NEEDS, INTERESTS:
AT THE HEART OF MUTUAL
UNDERSTANDING



WHAT ARE WE TALKING ABOUT?

It is possible to satisfy the interests of the negotiating parties, in whole or in part, while it is difficult and counterproductive to circumvent their position, to make them "change their minds". Identifying interests, needs, desires and fears is an indispensable step in the dialogue. It helps to understand the space available to build solutions.



Several tools are useful for this work of listening and mutual understanding:

ACTIVE LISTENING:

It is listening during which I silence the little voice that speaks to me in my head and spend its time judging what the other says, finding solutions faster than him/her, thinking about what I would have done in his/her place, feeling my own emotions, etc... Active listening seeks to understand (not necessarily accept!) what the other says, what happens to him/her, how he/she feels, why he/she does it, etc...

RECEIVING KEYS:

I understand,
I hear You need me to...,
is that it?
"For you, it's unbearable."
Understand ≠ être
all right

I ask questions of understanding,
until I have identified
what is really
important to the other.
I formulate validations
to make sure that I
understand

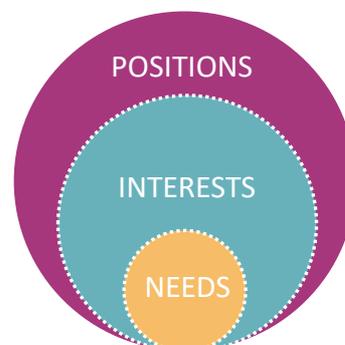
KEYS TO QUESTIONING

Why does he ask that?
What's gonna
make that...?
What am I afraid of,
what am I angry about?

THE RANGE OF NEEDS:

The satisfaction of primary needs always underlies a fixed expressed position (needs for subsistence, security, freedom, belonging, recognition, spiritual, intellectual, ...).

The onion: In most conflicts, the positions of the parties are far apart, whereas the real needs of the parties are often more reconcilable. Like the onion, one can peel off one's own situation and that of the other parties to touch the "heart".



Fisher et al (2000)



APPLICATION EXAMPLES

FINDING INTERESTS BEYOND POSITIONS

Neighbourhood mediation between the elders who want silence, and the young people who ride scooters in the courtyard of the residence. To the question "what do you want" put to the elders, they answer: that the children stop playing outside, it's too noisy (it's *a position!*). To the question, "what will this do for you? "(A *good interest/need question!*), they answer: to be able to rest in peace and quiet after lunch, to be able to play cards with the neighbours from time to time in the yard. Here we can see the beginnings of possible solutions: schedules for using the yard, activities to be set up between residents, etc.

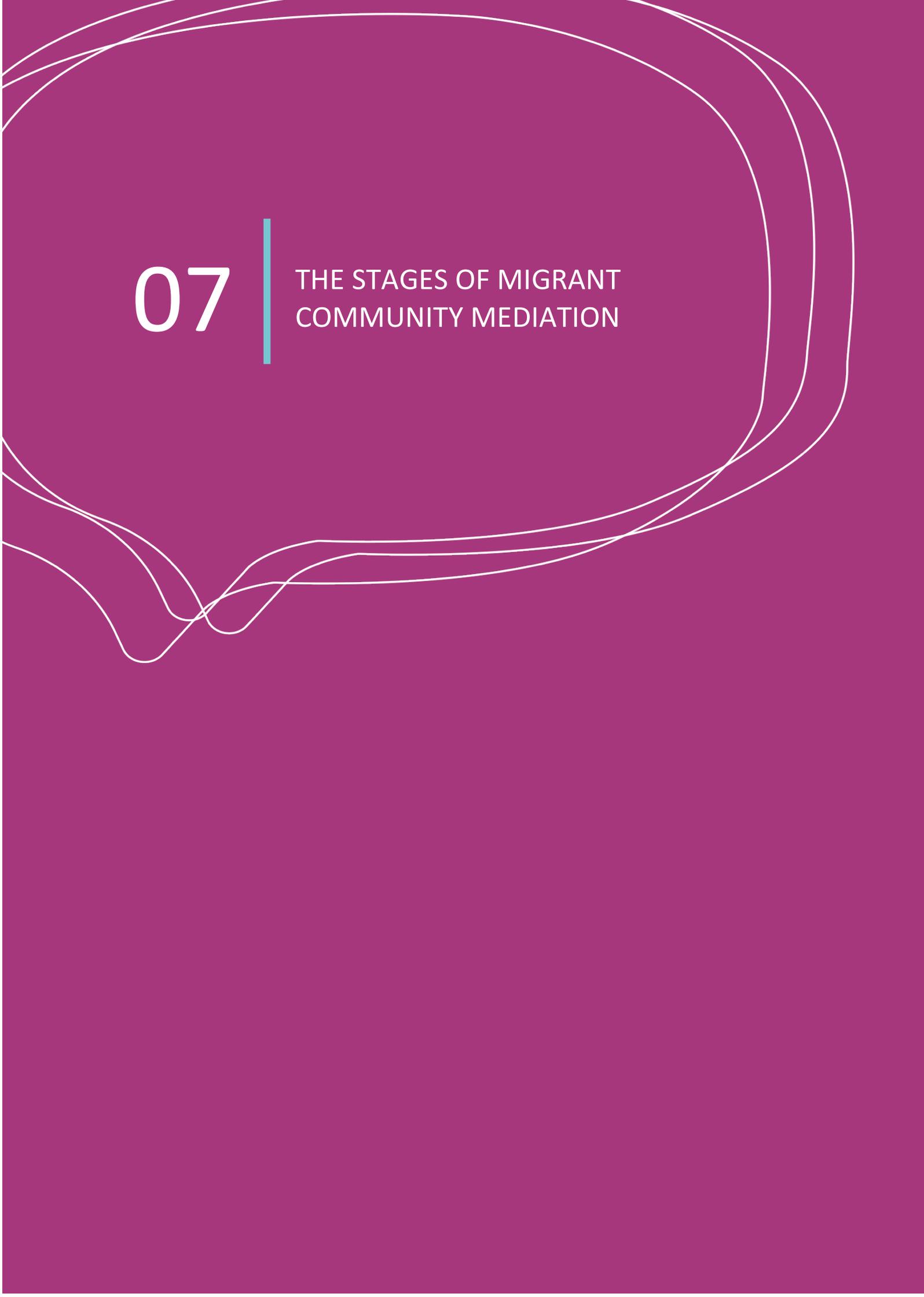


GOING FURTHER: EXERCISE

GO TO ACTIVE LISTENING

A, B and C are three people on your team. A actively listens to B who tells him about a situation. A asks comprehension questions, validates his understanding, seeks to understand the needs and interests of B (and of others if there are others in his story) behind B's dilemma. C observes and takes notes on A's verbal and non-verbal behaviour.

To debrief, B is first asked: did you feel listened to? What did you feel? then to A: did you feel that you understood his needs and interests? what was difficult? easy? then C makes his comments (always quoting the facts that he observed accurately, and in a suggestion mode if he has suggestions for improvement).



07

THE STAGES OF MIGRANT
COMMUNITY MEDIATION



WHAT ARE WE TALKING ABOUT?

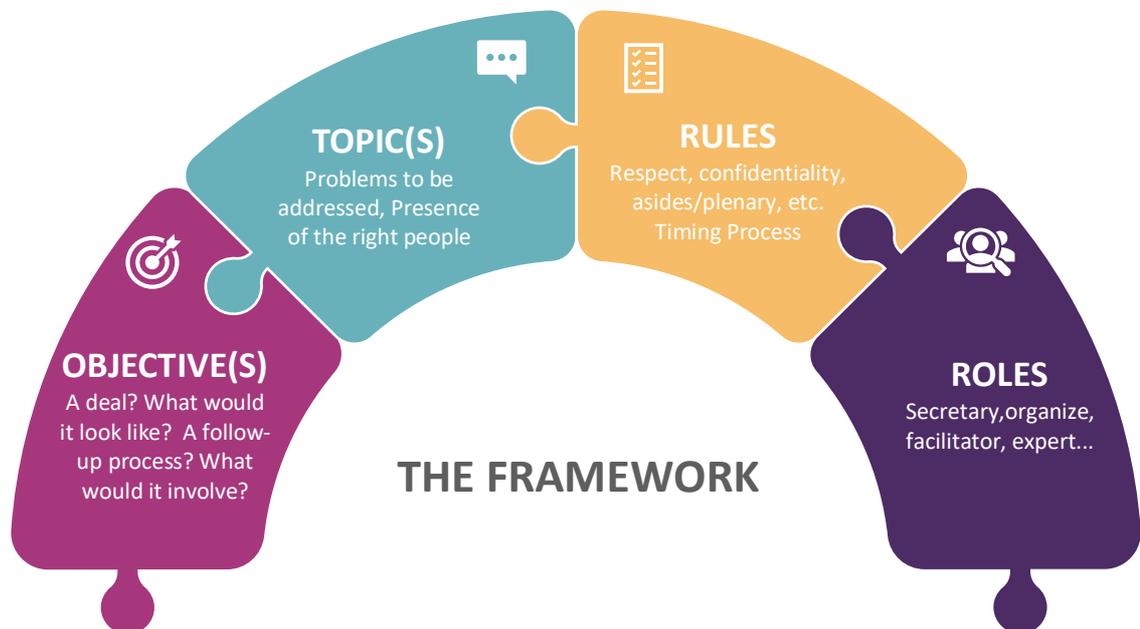
ANALYSING THE CONTEXT AND PREPARING FOR MIGRANT COMMUNITY MEDIATION: THE PRELIMINARY INTERVIEWS

No migrant community mediation meeting without preliminary confidential individual interviews. They enable the context to be analysed (fact sheet 3), the needs and interests of the stakeholders to be identified (fact sheet 6), frustrations to be expressed (this often avoids strong emotions during the meeting), etc...



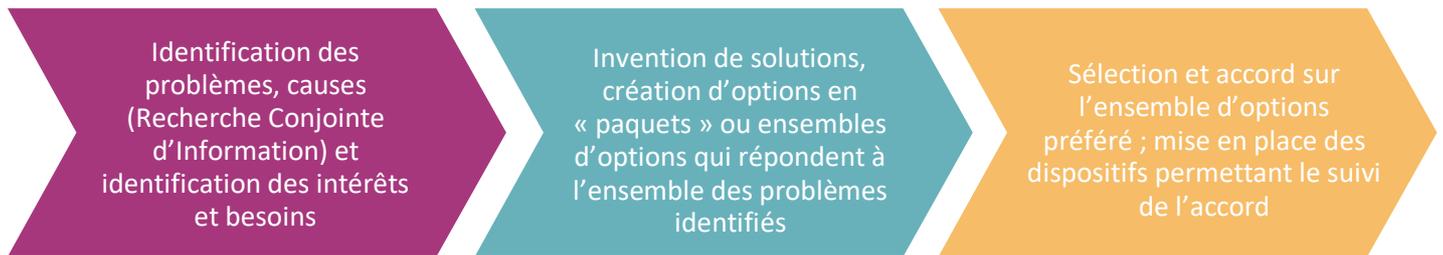
DESIGNING THE MIGRANT COMMUNITY MEDIATION PROCESS TO FIT THE CONTEXT

A clear and early definition of the framework, process, responsibilities and functions (and the use of facilitation tools) of the facilitator or migrant community mediator are the first steps. This clarifies, together with the parties :



THE PROCESS

It is essential to separate the 3 stages of negotiation when building a consensus collectively (see also fact sheet 5)



CONDUCTING MIGRANT COMMUNITY MEDIATION

The functions of the facilitator (source Geysler):

FACILITATION	Facilitating the expression of all and the search for agreement
REGULATION	Regulating speech
REMINDER	Recall the framework and points of agreement
TRANSLATION	Translate jargon
ALERT	Pointing out the dangers threatening the progress of the dialogue
MARKUP	Indicate the path taken and the milestones

DEFINE THE MEANS OF MONITORING THE DECISIONS TAKEN

The implementation of an agreement must be monitored, ideally by the parties themselves, as they all have a theoretical interest in ensuring that the agreement is kept. The context will also evolve, and must be monitored to feel the need for the agreement to evolve (back to Fact Sheet 3 - Context and Fact Sheet 4 - Preventing conflicts).



APPLICATION EXAMPLES

As soon as tension arises in a social centre in the Lyon region, the administrators, who have been trained in negotiation, set up a process of dialogue:

1. Pre-interviews: telephone or face-to-face interviews, but always confidential
2. Proposal of a person in a migrant community mediation position and choice of the parties to accept it or to prefer another person
3. Clarification of the purpose of migrant community mediation (the problems that we want to deal with together at the end) and proposal of a process of three short meetings:
 - At the first one we share an anonymous report of the individual interviews. We complete and discuss the problems encountered by each person. The history can be redone to listen to the different versions.
 - In the second, we develop as many options for solutions as possible, we list them without judging them, we imagine the same situation without conflict "what would your context/building/association look like if the conflicts were resolved? ", "what would it change for you if these problems could be resolved? »
 - In the third one we define viable solutions, valid for all and answering the problems as much as possible (as in the orange between the children).
4. Monitors the context and the agreement, through a more or less formal monitoring of the administration team

In one migrant community mediation case with children, the process had been adapted into a board game (a wheel that was turned to identify the type of problem (between children, with adults, with other people, ...) and then the child had to illustrate it with a specific example (a fact!) and then as a group they proposed solutions ...

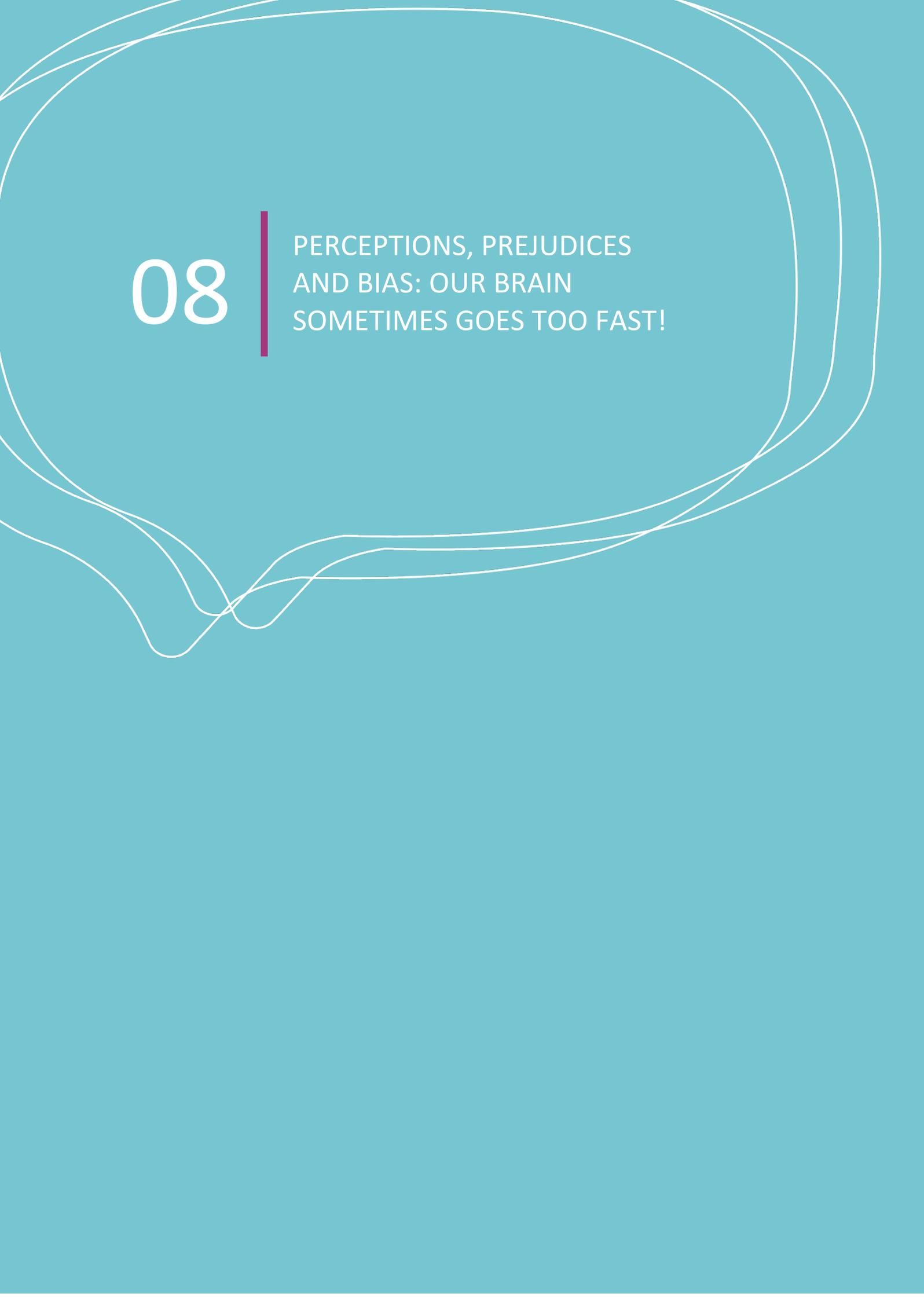


GOING FURTHER: EXERCISE

Conflict migrant community mediators each have their own technique before going into migrant community mediation. The most common are:

- Relaxation and Meditation before interviews, meetings to make oneself available to listen, to remember one's own techniques for managing one's own emotions, to remember the principles of the attitude of neutrality.
- Preparation of "everything that could happen and make the conflict management fail": imagining the behaviour of each other, making profiles for each actor, associating a co-mediator in case of blockage, imagining the place that will best lend itself to the situation, etc.

It's up to you to find the right preparation!



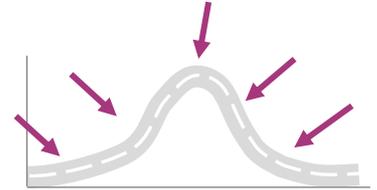
08

PERCEPTIONS, PREJUDICES
AND BIAS: OUR BRAIN
SOMETIMES GOES TOO FAST!



WHAT ARE WE TALKING ABOUT?

Our brains are so intelligent that they take shortcuts... and our judgments are influenced by our perceptions, our fears, our thoughts. In situations of tension, emotional factors accentuate this effect, so as not to lose face or to avoid the discomfort of incompatible thoughts. More than anyone else, the migrant community mediator will have to be attentive to his or her own biases and identify those of others around him or her in order to understand behaviour. Here are some of the biases you face (*adapted from <http://www.psychomedia.qc.ca/psychologie/biais-cognitifs>*):



CONFIRMATION BIAS

Confirmation bias is the very common tendency to seek and consider only information that confirms beliefs and to ignore or discredit information that contradicts them. If I'm climate sceptical, I can read a scientific analysis that says the opposite, and I'll especially remember the little sentence that says "the hypothesis that human influence...", so it's a hypothesis. If I fundamentally believe in the impact of man on climate change, the study will convince me even more than before.

THE HALO EFFECT

The *halo effect* occurs when the perception of a person or group is influenced by a previously held opinion for one of its characteristics. For example, a good-looking person will be perceived as intelligent and trustworthy. A person who speaks good French and has recently arrived could seem relevant to play a mediating role, although this is not the most important criterion!

THE ILLUSION OF CORRELATION

The *illusion of correlation* consists in perceiving a relationship between two unrelated events or exaggerating a relationship that is weak in reality. For example, the association of a particular characteristic in a person with the fact that he or she belongs to a particular group when the characteristic has nothing to do with the fact that he or she belongs to that group. This first bias is key in community conflict management: the first reflex will always be to associate individuals with the group to which they belong. In a neighbourhood mediation already quoted in this guide: the elders found that by definition young people were disrespectful. It was only by exploring the meaning of respect for each person in the assembly that we were able to overcome this bias.

THE ILLUSION OF KNOWLEDGE

The *illusion of knowledge* consists in relying on erroneous beliefs to apprehend a reality and not seeking to gather further information. The situation is wrongly judged to be similar to other known situations and the person reacts in the usual way. Every context is different, this is what fact Sheet 3 - Context makes you experiment! For example, welcoming in the same way migrants from different contexts is always a source of difficulties because the needs will be different.

THE BOOMERANG EFFECT

The *boomerang effect* is the phenomenon whereby attempts at persuasion have the opposite effect to that expected. Initial beliefs are reinforced in the face of conflicting evidence. Recent neuroscientific studies show that our brain "freezes" if it receives information that is too incompatible with its strong beliefs; it's not that it pretends not to hear, it doesn't connect!

For example, a meeting of several people from different East African countries was stalled on one point, with a Kenyan colleague trying to convince the Ethiopian colleague of a particular point. Another Ethiopian colleague intervenes and repeats exactly the same thing as the Kenyan, and the first Ethiopian colleague "hears" and validates the point.

COGNITIVE DISSONANCE

It is the fact of having incompatible reasoning that simply prevents us from moving forward. For example: the majority discourse in my community is that the French secular school diverts children from our culture; I went to the French secular school and yet strongly carries my culture of origin. These two elements contradict each other, but it's too uncomfortable to give a contradictory voice to the majority, and my own discourse will erase one of the realities. We then choose to "lie to each other", to flee, or enter into a fight (in conflict!) to satisfy the frustration we have experienced.



APPLICATION EXAMPLES

In the case presented above, the work on "what does it mean to be respectful to you?" had allowed us to leave positions to touch needs, to leave emotional fields to touch the rational, to go beyond biases and beliefs to find simple solutions: A grandmother had answered: "It means saying hello to me and holding the door for me when we meet in the hall"; a mother had specified: One child said: "It means accepting that I educate my children differently than others, but that I can be trusted to take care of them"; one child said: "It means that if my ball goes to the neighbour's house, they ask me to get it back instead of kicking it".

To overcome the correlation bias at the beginning of mediation, it is interesting to allow people in conflict to "tell each other their lives, respectively". In a mediation between two neighbours whose family had arrived a few years earlier from Chechnya, things had gone very far: insults and threats made, daily tensions. At the end of a short "telling their life story" session, which the people had resisted at the beginning, some were able to say: "what a story, I understand better now the difficulties they may have encountered", and the others "if I had known, they did things for the community before coming here, we could help each other more"? Active listening work was then possible.

Taking bias into account simply allows us to "move down the ladder" from our (still distorted) perceptions to a better understanding of the other person and the facts that have happened.



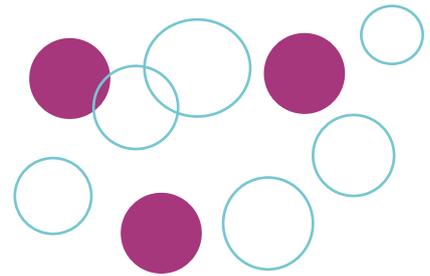
GOING FURTHER: EXERCISE

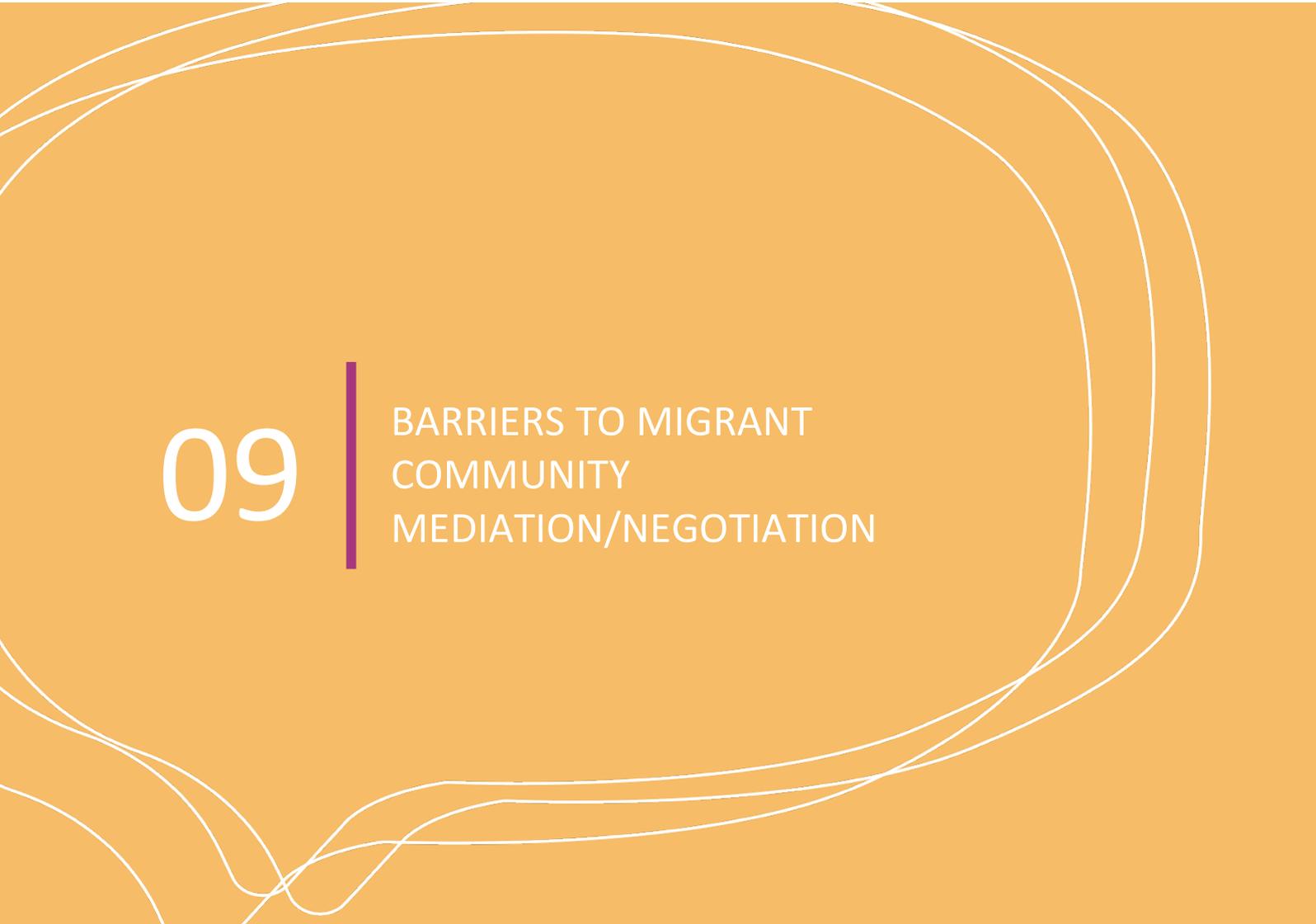
**IN A GROUP THAT YOU ARE FACILITATING,
PROPOSE A SIMPLE QUESTION FROM THE FOLLOWING DIAGRAM:**

"Are the circles in the middle the same size? »

Beforehand, you will have asked 2 or 3 people with strong personalities (depending on the group, this could be an elderly/well-behaved person, a "better qualified" person, a person with character...) to affirm, with details to support it, that the circles in the middle are not the same size. Insist that the whole group respond.

Then observe with them what happens: those who were sure of them doubt, hesitate, don't know anymore... This is an illustration of several of the biases mentioned above.





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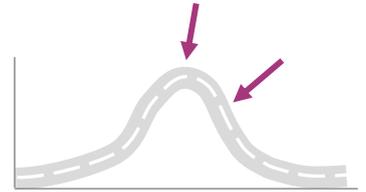
BARRIERS TO MIGRANT
COMMUNITY
MEDIATION/NEGOTIATION



WHAT ARE WE TALKING ABOUT?

Barriers to negotiation are the contextual elements that prevent a negotiation or dialogue from taking place or succeeding. Knowing them before the negotiation takes place makes it possible to

- To better prepare oneself and the other parties to negotiate (maturity)
- To adapt one's negotiation strategy before and during the discussion
- Anticipate factors that could weaken the agreement once it is reached



It is on the basis of the analysis of the subjects, the actors, their interests, and the opportunities for resolving past disagreement that the barriers to negotiation can be identified (this step is therefore part of the preliminary work after the individual interviews!). Are the parties ready for an agreement? Is this the right time to introduce a negotiation? What do I need to work on as a migrant community mediator before inviting the parties to dialogue? And should I simply do nothing, as there are too many barriers in this context?

THEY ARE GENERALLY CLASSIFIED UNDER THREE CATEGORIES:

<p>Tactical or strategic barriers: when negotiation does not seem tactically or strategically the best option from the parties' point of view.</p>	<p>Dialogue = give up: by indicating your willingness to dialogue, you give the image of a "soft" negotiator. Power asymmetry: The more powerful think they're going to win otherwise, the weaker ones think they're going to get screwed... No Potential Area of Agreement: Why negotiate when your perception is that there is no room for agreement, you will give a negative image, it may stimulate unrealistic expectations. No "partner" is in a position (ability or willingness) to base an agreement or to implement it.</p>
<p>Psychological barriers are related to perceptions or emotions and demonstrate that negotiation is an "interactive social process". They include</p>	<p>Non-recognition of the other; discussions confer legitimacy The fact that reaching an agreement is not always the most important thing: "it is my right", a matter of justice, which is not negotiable. Polarization: in long conflicts, stereotypes can take over, with each side seeing the other as unrecoverable. The dynamics of reciprocal escalation: with a hit, a hit returned, relative gains become paramount (I must earn more than you, whatever I win).</p>
<p>Structural, or institutional, barriers echo the "context in which the conflict and the negotiation take place" and mainly concern the institutions in charge of conducting the negotiation.</p>	<p>The support base is divided: opposition within your group may be expressed if you appear to be conciliatory. Political/physical channels are closed: no possibility to enter into negotiation The parties see the "other" as a uniform block (the town hall, community Y), rather than as a multitude of actors (people) and potential partners.</p>

Still other barriers can be identified at the intersection between the 3 categories presented; such as intra-group and inter-group dynamics, or the challenge of not losing face (see Fact Sheet 8 - Biases).



GOING FURTHER: EXERCISE

1. Thinking about an experienced conflict: what are the barriers that have hindered resolution or dialogue? How did you overcome them?
2. In an on-going case: once the preliminary interviews have been conducted, identify potential barriers to migrant community mediation (in a group if possible, it is easier). Define in front of each barrier whether "we" can do something, "who" can do it, what needs to change in the migrant community mediation process?



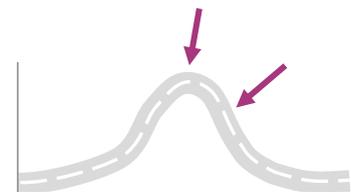
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REFLEXES OF THE MIGRANT
COMMUNITY MEDIATOR



WHAT ARE WE TALKING ABOUT?

KNOWING WHETHER THE CONDITIONS ARE MET FOR MIGRANT COMMUNITY MEDIATION



Key questions for the establishment of migrant community mediation or consensus facilitation

- Maturity of the parties: are they ready for dialogue? - state of the conflict, motivations, capacities
- Maturity of the migrant community mediator/facilitator? - is she the right person? what does she have at her disposal to stimulate negotiation (stick, carrot, level of trust)?
- Who initiates the migrant community mediation? What does the migrant community mediator choose?

CLARIFY YOUR ATTITUDE

See sheet 7: the migrant community mediator must be validated by the parties, and clarify what he or she does to ensure a neutral stance (whether internal or external!).

CONTROL THE BIASES (HIS OWN AND THOSE OF OTHERS) (SEE X- BIASES)

CLARIFY THE FRAMEWORK (SEE SHEET X PROCESS)

DEALING WITH DIFFICULT TIMES

ENSURING EQUALITY BETWEEN THE PARTIES AT THE BARGAINING TABLE :

Knowledge: The rules of the game, the interests of the parties, the strategies to be pursued, the context.	The migrant community mediator facilitates the same level of knowledge for each of the parties, can give access to expertise (legal or technical) if the parties so wish. The migrant community mediator is not supposed to provide solutions or ideas himself.
Competence: internal process management	Out of impartiality, it is in the migrant community mediator's interest to work together with the parties to develop their ability to invent options and to have a clear negotiation strategy. Because the result will be better for everyone if each party knows how to lead the negotiation, the migrant community mediator can individually accompany a party who needs it more. The migrant community mediator does not help the parties "win". He or she can offer them help from another player who will be a "negotiation consultant".
Power (politics)	There is a difference in the balance of power around the table and off the table. Around the table, same speaking time, etc. If the imbalance remains around the table, the migrant community mediator can question the parties on 3 criteria: "is it fair? "Is it efficient? "Is it stable? »

Source : Susskind , mediator's accountability

MANAGING DIFFICULT TIMES

- Emotions: recognising and looking for unmet needs, the role of emotion (what is the purpose of this emotion that comes out: to convince? To set limits? to show one's loyalty?), "going up on the balcony" (figuratively speaking, to gain height in relation to the situation in order to regulate one's own emotion...), "going up on the balcony" (figuratively speaking, to gain height in relation to the situation in order to regulate one's own emotion...), "going up on the balcony" (figuratively speaking, to gain height in relation to the situation in order to regulate one's own emotion...), "going up on the balcony" (figuratively speaking, to gain height in relation to the situation in order to regulate one's own emotion...).
- Monopolisation: upstream, clarify the roles if strong personalities, reminder of the rules ("I now wish to hear those I have not heard")
- Deadlock (or sabotage): share the finding with participants ("what is happening?"). ", separate meetings,



APPLICATION EXAMPLES

The tool-questions

(At first) What is really important to you?

(To "look for more options for solutions") What would allow you to accept this proposal?

If "x" is unacceptable to you, what would you accept close to "x"?



GOING FURTHER: EXERCISE

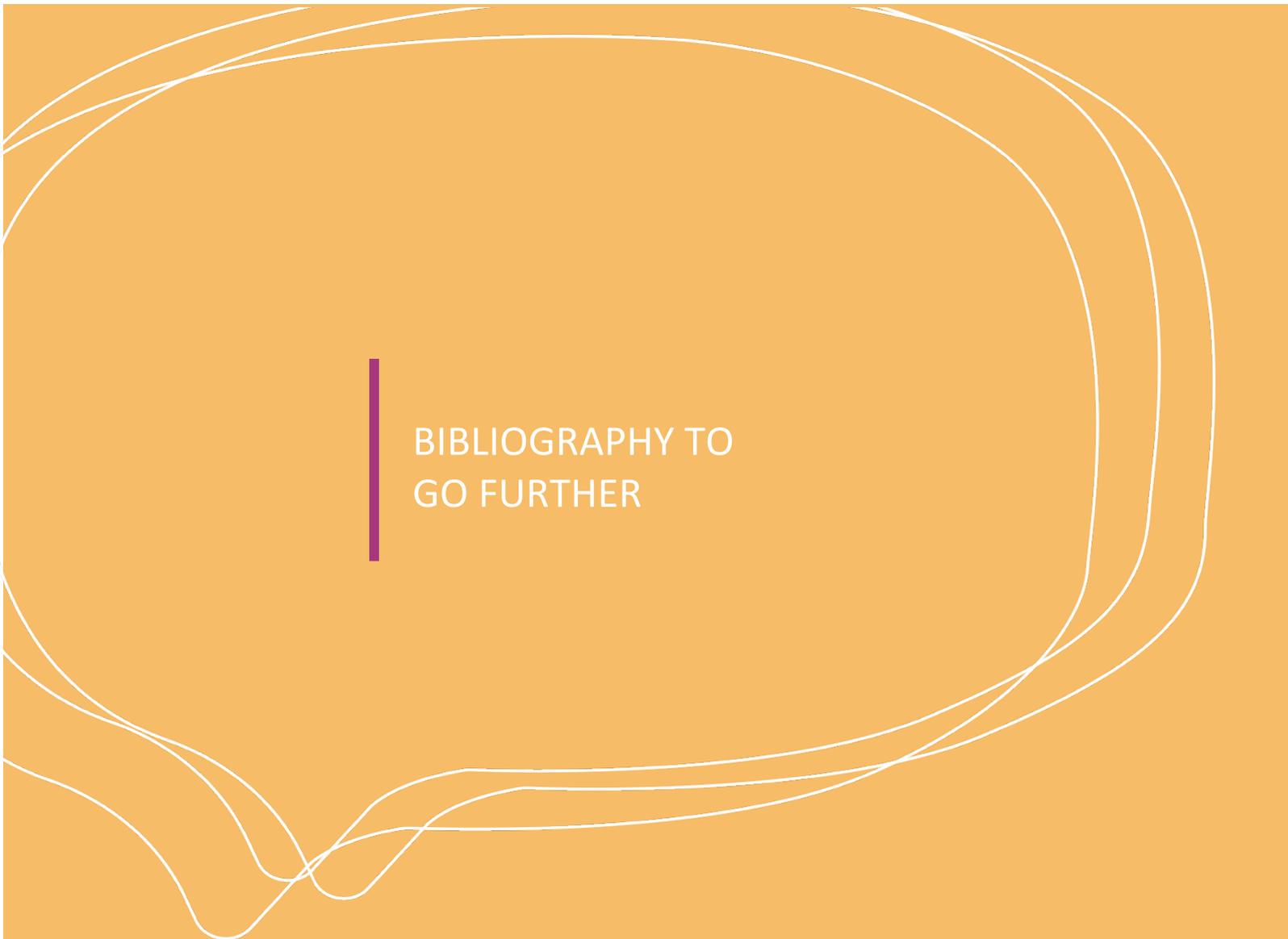
THE EMOTIONAL TEMPERATURE:

Learn how to measure your own emotional temperature (on a scale of one to ten) and that of your partners, as well as the techniques to bring it down:

- Breathing,
- Break from the meeting,
- "Ascending to the balcony" - visually, imagine yourself on a balcony overlooking the scene you're experiencing, it's also called a meta position.

You can suggest this to others: "I feel a great deal of tension, I suggest that you lower this tension by ... taking a break in the park, or just a coffee, etc."

If this technique is presented as an introduction, it is easier to allude to it when the opportunity arises.



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GO FURTHER

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