



## HOW IS THE 'ROLE OF CULTURE' COVERED, IN CEDR'S MEDIATOR SKILLS TRAINING

### **1) Our exposure to and the role of culture of CEDR's MST in numbers:**

In the 30 years CEDR has existed:

We've delivered mediation training in more than 70 countries.

Our participants are from more than 70 countries, speaking more than 100 different languages, representing all main religions. The participant numbers are roughly gender-balanced with ages ranging from 25 to 80.

We deliver our MST, if possible, in the local language either through CEDR faculty or CEDR trained local facilitators or via interpreters.

Our faculty experts are from diverse backgrounds, ethnicities and professions bringing their rich international experiences and undergoing regular D&I and bias training.

3 years ago, CEDR's foundation launched its own inclusion and diversity initiative to create more equity, inclusion and the opportunity for a full career path when becoming a mediator. This starts with who joins the MST courses.

We've been working and exchanging with various local partner organisations such as CPR in the US, IFOMENE in France, the FIDE foundation in Spain, DIALOG in the Netherlands, the city courts in Finland, the KIGALI mediation centre in Rwanda, and, many others.

Many of our training and consultancy contracts are in-country (globally) in cooperation with UN organisations such as UNDP, ILO, IFC-World Bank. This work provides us with invaluable cultural insights.

### **2) Our philosophy on the role of culture at CEDR and in our training:**

CEDR's vision is that better conflicts result in better outcomes, leading to a better world.

We promote actively - in our foundation, mediation, consultancy and training work - dialogue and the reversal of conflict over geographical, ethnic, linguistic and other differences.

### **3) What does that mean in practice for our courses?**

During the course, at any moment, we take the richness of the background of the participants – such as their culture, religion, language, personal experience, profession, stories and preferences – and blend them with our course input. The course comes to life with the dialogue between participants and faculty and amongst the participants themselves; the faculty gather the gifts (stories) that the participants share and apply them to mediations, exercises and the course in general.

Our methodology is about – acknowledging who is in the room and what is in the room and working with it, helping create dialogue and understanding.

In our course programme, we also include one dedicated module on implicit bias and we ask the participants to complete the Harvard Implicit Association Tests (IAT – an unconscious bias test) in the areas they are interested in and give them space to discuss their results in group work during the course. We provide input on the most common biases and teach delegates how to deal with biases as a mediator themselves and how a mediator can manage the biases they perceive between the parties too.