



INEE

INTER-AGENCY NETWORK FOR EDUCATION IN EMERGENCIES
RESEAU INTER-AGENCES D'EDUCATION D'URGENCE



PEACE EDUCATION PROGRAMME

FACILITATOR'S MANUAL FOR COMMUNITY WORKSHOPS

Foreword

In recent years there have been numerous conflicts across the globe, which have led to suffering and displacement of millions of children and young people, often under horrific circumstances. The world's poorest countries are most often those torn apart by internal conflict. Many countries face desperate poverty that aggravates internal division with the possible consequence of violence. Other desperately poor countries suffer the destabilising effect of conflict in neighbouring states and as a result find themselves hosting large refugee populations.

In these circumstances, there have been a number of initiatives to develop education for conflict prevention, peace and human rights as well as skills for constructive living, in countries at risk or affected by armed conflict. Members of the Inter-agency Network for Education in Emergencies (INEE), led by emergency educators from leading international NGOs in conjunction with UNESCO, UNICEF and UNHCR, have therefore given priority to working together in this field.

The INEE Peace Education programme will integrate lessons learned from all these initiatives. It is based upon the materials developed by UNHCR since 1997 which was developed from participatory action research undertaken in the refugee camps of Kenya. It is now being implemented in twelve countries.

The establishment of INEE has permitted and encouraged the sharing of these materials on an inter-agency basis. The process of development and improvement will continue as new lessons and initiatives are provided from a range of field situations.

The programme has benefited from the work of many students, community members, teachers and facilitators as well as UN and NGO personnel; too many to mention individually. The technical expertise and dynamism of Pamela Baxter, the educator who has initiated and built the programme, must be acknowledged, however generous donor support, including major contributions from the Government of the Federal Republic of Germany, the Government of Sweden, the Government of Norway and the Government of the United States of America.

The value of these labours and contributions will be multiplied, to the extent that the skills of peace, incorporated in these materials, become a standard component in situations of emergency and crisis for conflict prevention and reconstruction.

INEE Steering Group

Background

The course is designed to take place in a series of twelve 3-hour sessions. The course should be open to all members of the community ensuring that there is an age, geographic, status and gender mix (at least over time – it may be preferable or practical to separate language or sex groups initially).

The course is designed for people to have a safe structured space to discuss the issues and values and attitudes related to peaceful and constructive living.

This manual is a guide to the way the course may be constructed. It gives activities and handouts as well as an idea of some information on the philosophy of peace education. This version is the fifth revision. The revisions are based on the on-going analysis and evaluation of the materials by those working in Peace Education.

There is also a companion booklet - The Community Workshop Booklet. This booklet gives examples of role-plays, activities and discussions, which were undertaken, in the initial workshops.

Contents of the Peace Education Programme

Formal Education

The Teacher Activity Book

Proverb Cards

Charts

Posters

The Story Book

The Teacher Training Manual*

Teacher Resource Notes*

Community Education

The Community Workshop Manual

Posters

Community Workshop Booklet

Effective Peacemaking

The Youth Manual

Facilitators Training Manual*

Facilitators Resource Notes*

* These are training materials only.

In addition there is a report on the Pilot Project Phase of the Programme, (available on the UNHCR website) a report on Formative Evaluation of the Community Workshops, a Baseline Study Report and a report on the Analysis of Materials.

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Notes for Facilitators

Training is divided into four areas: content, method, environment (both physical and psychological) and output (or product). Often method and psychological environment are dealt with together, as there is overlap.

Content

- As you are the facilitator/trainer, you must understand the subject matter very well.
- You do not have to show everything you know, but your knowledge should be broad and deep enough to be able to pick out things that are said by the participants and incorporate them into the message you are trying to teach.
- Focus the attention of the participants by telling them what they will cover in the session or course.
- Allow for the input of the participants in deciding on the elements of the course.
- Ensure that the sessions have variety and use a range of methods to keep the 'pace' of the session or day.
- Ensure that your session is well planned, but once that is done allow flexibility for the response to the needs of the participants.

Planning

- Prepare. Know what it is you're going to cover in the session. Ensure that you have all the materials and aids you need for the session.
- Generally for the programme you need a chalkboard or whiteboard, a flipchart or poster sheets and markers.
- Ensure that there is water available during all sessions.
- Create a mindset for your participants: tell them what you are going to teach.
- Introduce the new content: relate it to experiences of the participants or to previous knowledge (link) [Bruner]
- Apply the new knowledge through discussions, role-plays, or group work. If possible apply the new knowledge to a real situation.
- Revise the knowledge of the participants: **this is not a test!** Revision comes through repeated application and the discussions, which arise from these. Clarify points that you feel participants have not understood.
- Conclude each session or day by telling what has been taught. Always end on an 'upbeat' ~ a game, or some fun activity. Be sure to thank participants for their time and attention.

Method

You are training people who will hold a professional position within the programme. The method needs to take account of the fact that these are adult learners. Use a variety of methods to suit the content.

Group work:

- This can be pairs or up to six or eight people.

- As a general rule if you want a variety of ideas use a larger group. If consensus within the group is important use a smaller group.
- Always give instructions as to what you want the group to do **before** you form the groups
- There are any number of ways to group your participants, generally group people quickly and get them started on their activity.
- If you have a lot of group work, vary the methods of grouping. e.g. people generally sit in the same place for the course of the training. If you always group by where they sit, the groups will become 'stale' very quickly and people will stop contributing.
- Move around the groups to ensure that they are working according to instructions. Listen to the discussion and pose questions or offer suggestions if you think the group is going 'off track'.
- Group work can be used for most discussions where you are drawing on the skills of the participants, for brainstorming activities, for preparation of demonstrations and for summarising experiences. If you are doing the latter make sure that like professions or backgrounds are together (e.g. all teachers, all head teachers, all facilitators). **Never** group according to nationality or ethnic groups except for the purpose of a common language.

Brainstorm:

- A brainstorm is used when you want a lot of ideas about a topic in a short time or where you are asking for a lot of information.
- All participants should contribute to the discussion.
- There should be no judgement of ideas proffered and all ideas are accepted.
- There should be no discussion of the ideas until the brainstorm is over (approximately 10 minutes).
- At the end of the ten minutes the ideas should be categorised into groups according to the discussion proffered by the participants themselves.
- If the group is larger than twenty, divide it into at least two groups for the brainstorm activity.

Lecture:

- This should be used when you have a lot of information to pass on to the group.
- You need to be well prepared and take into account the group with whom you are working. Use their skills and experiences to enhance your lecture.
- Be enthusiastic about your subject and assume that you really like your participants. [See the psychological environment].

Role Plays:

- Role-plays are used to illustrate a point or concept you are trying to make.
- The participants should design their own role-play according to the principles you state.
- Preparation time for the participants should not be more than 15 - 30 minutes and the role plays themselves should not be more than 5 - 10 minutes long.

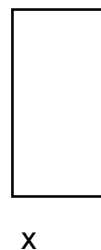
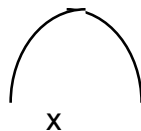
- At the conclusion of the role-play, ask the participants to stay in role while the discussion takes place on motives etc. of the characters.
- Discussion on the role-plays should be restricted to the concept you want to illustrate ~ not on the quality of the acting.
- Ensure that the participants are aware that the characters depicted in the role-plays are only characters and that the people acting the parts should not be judged according to the characters they play.
- Some role-plays require the participants to take on certain characters, which you have prepared. Ensure that the participants really understand what you require from them if you use scripted role-plays. Discuss with each group separately to ensure that the roles are being interpreted as you have scripted them.

Environment

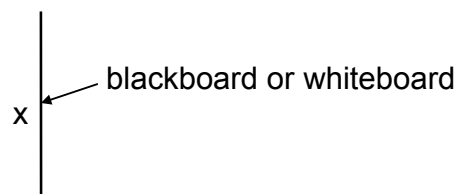
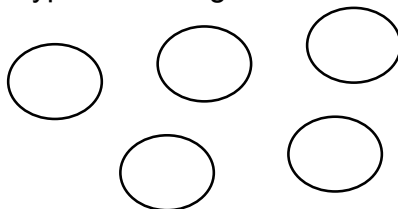
There are two parts of environment. The first is the physical environment.

The Room

- Check windows and where the sun comes in. Never stand directly in the path of sunlight or with the sun shining into the eyes of participants (i.e. with your back to the sun.) If the participants cannot see you, they will lose interest.
- Organise the seating so that there is no barrier between you and the participants: **Never** sit behind a desk.
- If there are desks or tables for the participants, then stand for your training (unless you are having an open discussion).
- Classic seating arrangements are the horseshoe or hollow square.



- There are other arrangements which may be more suitable for your room or the type of training.



- The small tables mean that generally your groups are already formed (by table) and this may be appropriate for some situations.
- Ensure that whatever arrangement you choose that you (and the participants) can move freely around the room.

Equipment

- If using a blackboard or whiteboard, make sure that your writing is clear, large enough to be read and straight.
- Often people think that writing in capital letters is neater than ordinary printing. If you choose to write in capital letters remember that it takes more time to write anything and brainstorming in particular can become very tedious.
- If the blackboard is long (horizontally) divide it into sections. Always write from left to right (if the language is from left to right). Know what you are going to write and where you will place it before writing anything.
- If you are using a whiteboard, remember that it is more slippery than a chalkboard and there is a good chance that your writing will suffer. **Practise first** (in private).
- All board work should summarise what you are saying or have said. Drawings and graphic representations can be used to great effect if your audience is illiterate.
- Ensure that all participants can see the board or audio-visual aids that you are using.

Breaks

- Remember that the average adult attention span is about forty-five minutes. This does not mean that you need a break every forty-five minutes but you do need a change of activity.
- Breaks should be at least twenty to thirty minutes. Participants need this time to mentally 'regroup' and probably to discuss issues that have arisen during the presentations.
- If it is within your power, ensure that there are a variety of drinks.
- Always make sure there is water freely available throughout the presentation (not just at break times).

The second part is the psychological environment. This depends almost entirely on you; the facilitator/trainer.

Manner

- Be warm, friendly and enthusiastic. If you enjoy yourself the participants probably will as well.
- It is your job to create an atmosphere where people are willing and able to learn. Never set yourself up as the 'master' you will only tempt participants to 'catch you out'. These are adult learners and deserve the respect of their age and experience.
- Learn the names of as many participants as you can (or have them make name badges. Use individual's names ~ not just to ask questions, but if you refer to a point made by a participant, acknowledge it by naming the person.
- Be genuinely interested in what your participants have to say; if you need clarification or more explanation ask for it ~ gently and with a smile. Remember you are not an examiner.

- Listen to what participants say ~ really listen. Don't stop listening part way through to formulate your response. Nobody minds if you think for a few moments before answering. In fact, it is a compliment to the participant.
- Listen also when participants talk to each other; many people feel too shy to speak from their heart to a facilitator/trainer, but they will to their colleagues.
- If you give an example to the group and one person (in your example) has done wrong ~ take that role yourself. Let the participant be the 'good guy'.

Eye contact and Voice

- Make frequent eye contact ~ not staring (which intimidates participants) but look at **all** the participants.
- Use your peripheral vision (looking out of the corner of your eye) so you notice the person to your side especially if they want to speak.
- When you move around the room, stand beside people you wish to speak to ~ not in front of them as this is often seen as very aggressive (especially if you lean over the desk/table).
- Speak clearly and not too fast, but with expression (a monotone will put your participants to sleep).
- Use the level of language your participants' need ~ this is not the time to prove how clever you are. Simple language does not mean simple concepts: it is, in fact more difficult to do.
- Make sure your voice is loud enough for all participants to hear you. Humility is not judged by a soft voice.

Posture

- Stand straight; slumping makes you look tired, as if you would rather not be there.
- Move for a reason; to make a point, to talk to a particular group, to check if people need your help. There are several types of trainers that you don't want to be like:
 - **the walker**: this is the one who walks ceaselessly up and down. Participants become mesmerised by the pacing to and fro and fail to listen to what is being said.
 - **the swayer**: this is similar, but they move only on the spot, back and forwards or from side to side; like a metronome: - tick, tock, tick, tock.
 - **the wanderer**: this one also walks but all over the room; talking to the backs of people as s/he walks around the room, talking all the time.
 - **the statue**: this one is perfectly still. No movement at all.
 - **the waver**: this one waves their hands around continually, not to illustrate a point; just waving. This also distracts the participants.

The psychological environment also depends to some extent on the participants. Make sure that they know each other, that they feel psychologically comfortable in each other's company. Many ice-breakers have just this purpose. **Never** make a fool of a participant. If it should happen unintentionally, apologise. It should not be necessary to formulate rules with adult learners. Make sure you are courteous and your participants will also be courteous.

Product/Output

- The product or output from any training should be real. If participants make recommendations or decisions ensure that these are followed.
- This is sometimes difficult to judge during the course.
- Ask participants to summarise what has been learned during a session or a day.
- Have revision sessions built into the course. Make this a quiz or some form of game, the participants should be able to discuss and build on each others' responses.
- If necessary have follow up sessions so that it is possible to see results of the workshops.

Day 1: Introductory Session

120 minutes

**Introduction: of the participants
of the course**

Instructions

- Introduce yourself as the facilitator, if appropriate, write your name clearly on the board and tell how you became involved in Peace Education and how you became a facilitator. If it is appropriate tell a little about yourself and your background.
- Give each participant a blank card and ask them to write their name and two things they hope to learn from the course.
- Put all the cards in a box and mix them up.
- Ask the participants to select a card (Making sure that it is not their own).
- Ask everybody to leave their seats and find the person whose card they have.
- They need to talk with this person and find out something about the person so that they can introduce them to the rest of the group.
- Ask participants to introduce the person whose card they have to the rest of the group.
- If the group is illiterate, then ask them to introduce each other by numbering half way around the room and using the same numbers for the other half of the room. Then match up the numbers and give them a few minutes to talk to each other preparatory to introducing their colleague to the group.

Expectations of the Course

Instructions

- Form the participants into small groups and ask them to discuss what they would like to learn in this workshop.
- Ask the groups to prioritise what they would like to learn and record it.
- Share these with the full group
- Summarise the expectations of the participants onto a flip chart, ask the participants if they agree that this is what they expect and hang the chart on a wall for later in the course.



Teaching point

As well as an introduction, this exercise is to help the participants to focus on the course and its potential outcomes. It is also to guide you (the facilitator), in the direction, which is most appropriate for this particular group of participants.

Background to the course

Instructions

- Explain to the participants that they are going to do a brainstorm activity.
- Ask the participants “what is peace?” (What do we mean by peace?)
- Record all the responses on the board or flip chart and then ask: - “what is conflict?” (What are the causes of conflict?)
- How do we minimise the causes of conflict?
- Point out that this course actually attempts to help the participants to further develop these skills and attitudes.
- Ask participants to look again at the causes of conflict.



Make sure that you know how to conduct a brainstorm activity and show the activity chart if necessary and go through the rules of brainstorming with the group.

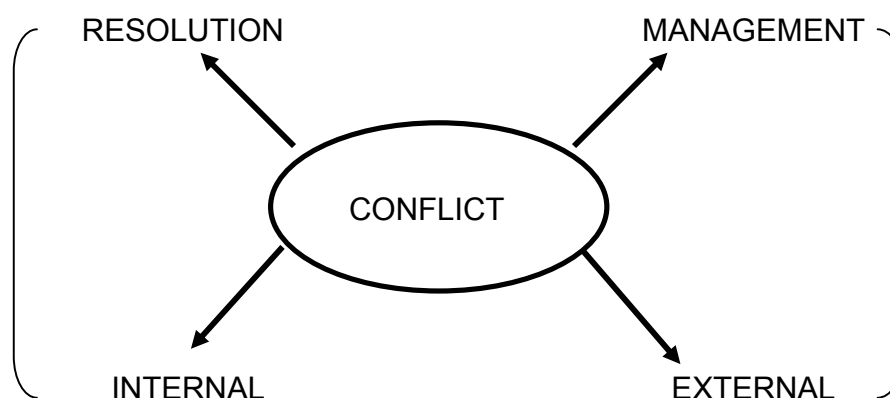
ACTIVITY

- As a large group categorise the conflicts into those things which are internal and those which are external. [e.g. colonialism is often cited as a cause of conflict as is greed. Colonialism is external, greed is internal, but colonialism is in fact just greed on a very large scale.]

Is conflict internal or external?

Most conflicts start within (a person) and become more complex and “externalised” if they are not dealt with. External conflicts are often those, which are managed rather than resolved. True resolution of conflict can only come when we deal with those elements of conflict which are internal.

The difficulty of conflict resolution is to move from management to resolution



If we can break the cycle between internal and external we can prevent an interpersonal conflict and it is possible to resolve rather just manage it.

Discussion

- Ask participants to give examples of internal conflict that may be externalised.
- Ask generally, what happens when this conflict is externalised.
- If appropriate ask the participants to develop a role play to illustrate the externalising of conflict.

The aim of this course is to concentrate on the internal resolution side of the model by concentrating on those skills and attitudes that belong to the individual. As the world is made up of individuals and once empowered, those individuals can affect the leaders and the decisions made on their behalf.

Half of the sessions will concentrate on internal skills and attitudes - things that will help each one of us to be at peace with ourselves and to understand what elements each one of us carry that create conflict. The second half of the sessions will concentrate on skills that will help us to be better peacemakers within our communities.

This inscription is a fitting way to conclude the introductory session.

**WHEN I WAS A CHILD I THOUGHT I COULD CHANGE THE WORLD.
WHEN I WAS A YOUTH I THOUGHT I COULD CHANGE MY COUNTRY
WHEN I MARRIED I THOUGHT I COULD CHANGE MY FAMILY
NOW I AM DYING AND I REALISE THAT I CAN ONLY CHANGE MYSELF
AND PERHAPS BY CHANGING MYSELF I COULD CHANGE MY FAMILY,
AND THEN MY COUNTRY AND FINALLY THE WHOLE WORLD**

Inscribed on a 12-Century tomb.



Teaching point

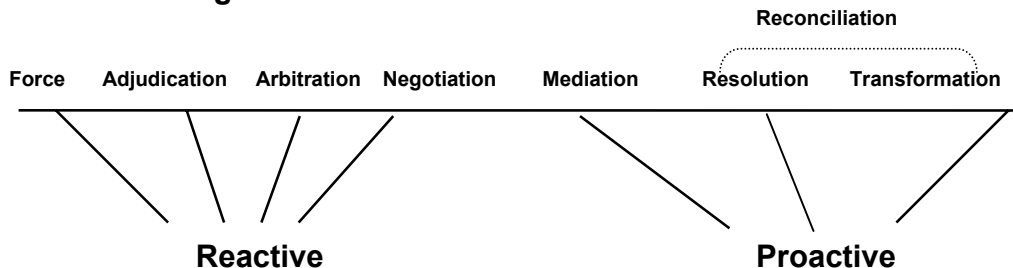
To emphasise that the focus of this course is the internal resolution of conflict as it is not possible for us to change the world without first changing ourselves.

Session 1

60 minutes

Conflict Management

Conflict Management Continuum



- Explain the Conflict Management Continuum. Both sides or parties in the conflict should undertake Conflict Management.

Force is usually violence. The views of one party are forced upon the other party and so 'accepted' by them. This has the lowest level of mutual participation as one party is forcing its views on the other party.

Adjudication is the legal system that operates in society. It is third party outside the two conflicting parties. The third party however has legal/judicial backing and can force the parties to comply. This requires all three parts of the legal system: somebody to catch the wrongdoer (usually the police); somebody to judge the wrongdoer and some form of punishment or penal system. This requires a stable society so that all three of these components exist and can work effectively without corruption.

Arbitration has more mutual participation as the two parties can choose the arbitrator and they choose to abide by the decision reached. The only backing the arbitrator has is through the pressures of society to make the two parties conform to the decision made by them and the arbitrator. Traditional law is very close to arbitration as the whole society helps to enforce the punishment.

Negotiation occurs without a third party; the two parties attempt to work out their differences themselves, but the resolution often depends on the power or perceived power of one of the parties, and leaves either party able to withdraw from the negotiations.

- These conflict-handling approaches are primarily conflict management. They do not occur until after there is a conflict. As well, they do not attempt to resolve the underlying causes of the conflict.

Mediation is facilitated negotiation. It is positioned to the right of negotiation (on the continuum) because both parties have agreed to the idea of resolving the conflict rather than managing it. The mediator does not make the judgement; instead, the mediator facilitates the resolution.

Resolution is a mutual attempt to resolve the problem in such a way that relationships are constructively changed through the resolution of the problem. This does not mean that all the emotions have been resolved but the problem itself is resolved.

Reconciliation is when there is a durable solution. This is when true peace begins to grow. It means that there are no signs of resentment and there is a 'win-win' solution, so that both parties feel positive about the constructive outcome. This is actually the link between resolution (which resolves the problem) and transformation where the emotional and social well-being is also incorporated.

Transformation, which is the highest level of mutual participation, is where there is a conscious decision by both parties to build new and better relationships (i.e. it impacts on the affective domain as much as on the cognitive domain). It is the practical manifestation of the changed attitudes and behaviour when there is no chance of the conflict reoccurring.

- These conflict-handling approaches can be conflict prevention and minimisation as well as management. They should occur before a conflict erupts. This is why they are proactive. As well, these conflict management approaches work to resolve the underlying causes of the conflict so that there is a sustainable solution.

Discussion

- The conflict management continuum shows which techniques are reactive forms of managing conflict and which are proactive (forward-looking) forms of managing conflict.
- Conflict suppression and conflict management are reactive forms. Generally there is no effort to understand the root causes of conflict, in some cases there is no effort made to even listen to both sides of the story.
- Reactive forms of conflict management are limited and the "peace" gained this way is also limited. In this situation we see waves of conflict or cycles, which have a strong element of revenge (as a result of being suppressed last time).
- Conflict resolution and conflict prevention and transformation are the most proactive forms of conflict management and the most difficult. There is a renewed interest all around the world in these proactive approaches.

Activity

Tell this story and ask participants to say which forms of conflict management are used at the various points in the story.

Two women were fetching water at the water point. A fight developed over who was first. The guard intervened by separating the women and seizing their buckets. [Force]

The two women returned home full of anger. One woman decided to take the other to court. One woman was found guilty and fined. Although she paid the fine the two women were still full of anger at one another. [Adjudication]

As they left the court, an elder saw that they were unhappy. The two women agreed to talk to this elder and she listened to both sides of the story and solved the problem traditionally. [Arbitration]

However, both women had resentment in their hearts and one realised that this would sour relationships in the village. So she decided to try to talk to the other woman. When they talked each defended their actions, but they began to listen to each other as well, and they resolved to put the matter behind them. [Negotiation]

One woman still felt resentful (as she had to pay the fine) and she went to a wise woman in the community who agreed to help. Both women told their story to the wise woman and she helped them to see that they had both been wrong and that they had held resentment from a previous disagreement. [Mediation]

After guiding them through the discussions and helping them to see their faults, the two women apologised to each other and forgave each other for the wrongdoing. [Resolution]

To prove that there had been forgiveness they decided to create a garden together and grow vegetables to sell in the market. [Reconciliation]

They made a lot of money for their families and both women could send their children to school. [Transformation]



Teaching point

It is not necessary to work through each of the methods of conflict management. We should, however, be trying to use the most constructive and sustainable techniques (which means those at the right hand or proactive end of the continuum).

Day 2: Session 2

120 minutes

Who Are You?

Instructions

- Ask participants who they are. This can either be done around the room asking individuals who they are, or each participant can be asked to write who they are.
- Begin by describing who you are ~ name, relationships (married or single, parent), what you do, where you come from etc.
- Ask various participants to read what they have written about themselves. *[It is worth moving around the group and reading some of the statements so that the most comprehensive ones can be chosen.]*

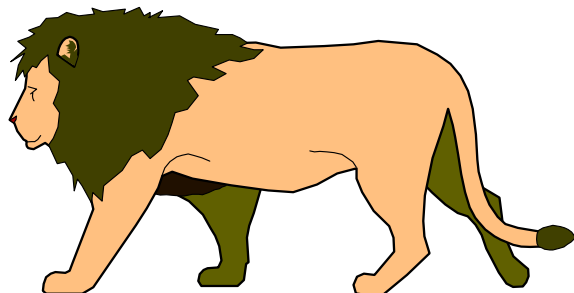
Discussion

- Ask the group, which of the things they have written they have a choice about. e.g. do you have a choice about being male or female, a choice about your colour, your tribe or clan or ethnicity or nationality? Do you have a choice about the work you do, the hobbies you have etc.
- Ask the participants on what basis the groups that we belong to are formed. *[These are usually on the basis of colour, gender, ethnicity clan etc.]*
- Ask the participants why they think that the group is based on these divisions (which, after all nobody has any control over).
- Discuss with the group what responsibilities and rights they think they have (culturally) because of who they are.
- Discuss whether the groups that we belong to are subject to stereotypes. What stereotypes are they? *[Allow open discussion.]*
- Do these stereotypes lead to discrimination?
- Do people in the group discriminate against any other groups? Why?

Similarities and Differences

Instructions

- Put the participants into small groups of four to six.
- Ask them to list twenty ways that people from different nationalities or ethnic groups are similar.
- Tell them that only five of the things can be physical similarities. The others must be emotional, spiritual, mental or attitudinal. [Belief in God is a similarity the way we worship (Religion) is a difference; love for family is a similarity, the fact that we live in social groups is a similarity although the way that we form our societies may be different.] **“Cut me and I bleed ~ the same as you”**
- Ask the groups to share their lists with the large group, but not to repeat any that have already been listed. Record the combined list on the board or flipchart.
- When there is a combined list, discuss the similarities and point out that these attitudes and feelings are common to all people.
- The small groups are to list all the things where they are different to each other.
- Combine the lists as before and discuss why one list is longer than the other.



Are the cat and the lion similar or different?



Teaching point

The aim is to find more similarities than differences. The differences are what are what allow exclusion; the similarities are what allow inclusion.



Inclusion / Exclusion

Instructions

- Ask the participants to think back to session 1 about the groups that they belong to.
- Ask if these groups exclude people. Do they exclude people who are actually similar?
- Discuss with the participants that when we create a group we exclude certain people - this is what makes a group; the fact that some people are not part of the group.
- Ask if the groups that they belong to have advantages by being that group? (Particular tribes, men over women, rich over poor etc.)
- Sometimes the formation of groups leads to conflict without anything else happening; the fact that some people are excluded can lead to resentment and a wish to create a rival group.

ACTIVITY

Play exclusion game 1.

- Ask the participants to form a circle and stand together very closely so that nobody can get into the circle.
- Tell the people in the circle that they should not let in the outsider (say this when the outside person is not there)
- This may need to be done with a single sex group depending on the culture of the participants (i.e. whether it is acceptable for opposite sex participants to hold hands).
- Keep one (extroverted) person outside the group and then ask that person to try to join the circle.
- Explain that the person can talk to the people in the group to try to get in.
- Note what the person who was excluded does and says when they are excluded from the circle. [Did the person beg, try to find similarities, try to bribe, or try to force their way in?]
- Ask the group what happens in real life when people are excluded from groups.
 - Do they react in similar ways to the person in the game?
 - Do they go and create their own group?
 - Do they return to the original group with their new group members?
- When the group is sitting down again ask the person who was excluded how they felt when they were excluded and how their feelings changed when they tried different things.

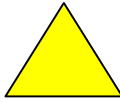
Activity

Exclusion Game 2

- Ask the participants to sit in a circle so that they can see each other. One person stands in the middle (but with no chair for that person).
- The people sitting must catch somebody else's eye and (without speaking) make arrangements to change seats with the other person.
- The person in the centre should try to get to one of the seats as people try to change.
- The participants seated should keep the person in the middle excluded from the seat changing as much as they can.
- After several people have been in the centre ask the group how they felt excluding the centre person.
- Ask as well how the people in the centre felt when they were excluded.
- Discuss how this relates to real life and what happens when people are excluded. Note if there was any violence with the person in the centre trying to get a chair.

Focus Discussion

- Discuss what impact groups have on the way we live and the level of peace that we have.
- Ask the participants to name some of the groups who are excluded by others.
- Ask what this does to the people who are excluded.
- Discuss why people who are HIV positive (HIV+) are often excluded.
- Ask participants if they are excluded because they have a disease or because of fear or because they have broken moral codes of the society.
- Ask if the participants think this is fair. Ask about other people who have diseases ~ are they excluded from society?
- If appropriate, ask if religion asks people to have compassion for those who are less fortunate.
- Ask how this changes the view of exclusion.
- Point out the because of the work done on similarities, now that people understand how similar we all are, that it is not really possible to exclude others and by so doing discriminate against them.



Make sure that you and the participants are aware of how HIV/AIDS is spread and that it is not possible to catch it by sharing cups and plates or using the same latrines etc. It is not witchcraft or a curse. It can only be spread by having unprotected sex or by sharing needles. It cannot be cured by sleeping with a virgin, or by traditional healers. It is a new disease and needs to be treated with new medicines. At the moment there is no cure.



Teaching point

Inclusion and exclusion are usually based on compulsory groupings and that these groupings are used as a basis for stereotyping and discrimination.

Session 3

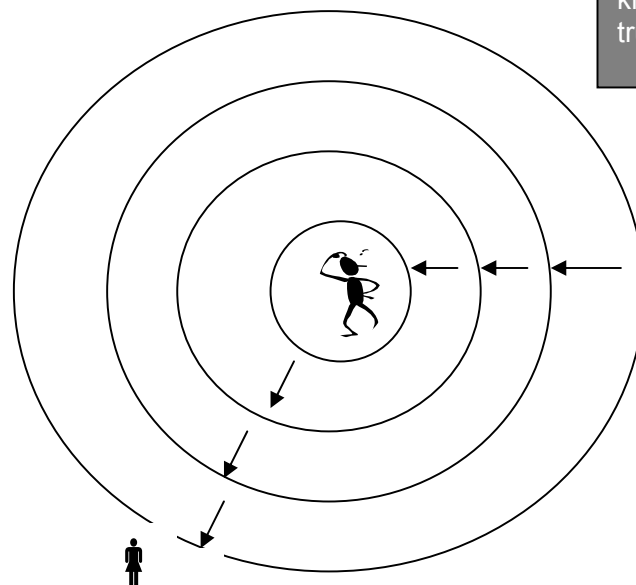
Trust.

60 minutes



Explain to the participants that during this course, this group will (hopefully) trust the other people in the group more as they get to know them.

The group should also develop trust in you as the facilitator. In addition, as peacemakers whom other people may confide in for conflict resolution, it is important for the participants to engender trust and know when other people trust them.



We establish contacts and interact with people we do not know. With some suspicion, we begin to trust them. As the trust increases the person begins to draw closer to us in the circle.

However, people who are close to us can also break trust; and when this happens, we tend to move them outside the circle and away from us. This exclusion is usually because people who break trust have betrayed the person who trusted them. The closer they are to the centre, the more difficult it is to forgive the betrayal. If there is a commitment between the people then the trust breaker may be "given a second chance" and in some instances, when given a chance, some people improve in their relationship even when they have failed before.

Discussion

- Discuss that trust develops as we get to know the other person or group but we must be prepared to be open to the other person or group and to leave our suspicions behind. Without communication and an attempt to understand another group or person, no trust can be built.
- Ask how suspicions grow.
- Discuss how value-laden language, even when it is not meant to be harmful, gives a certain picture to other people.
- Discuss words like traitor, collaborator, bandit, freedom fighter, informer, arrogant, gentle, submissive, selfish, aggressive etc. What is the story behind each of those words?
- If these words are used about people we do not know ~ are we inclined to trust them?
- What happens when trust is broken? Where are those people in the trust circle?

ACTIVITY 1

- Ask the group (or part of the group) to stand in a circle while you stand in the middle. *[Make sure that the radius of the circle is smaller than your body length.]*
- Tell them to stand close together and ask them if they can be trusted. Turn around in the circle asking each part of the circle if you can trust them and then just fall *[preferably sideways]*.
- The shock of you falling and them having to catch you is a good tension breaker and it is easy to point out how much they can be trusted.

ACTIVITY 2

- Ask the group to stand in a circle (this may need to be a single sex circle) and ask them to turn right and then stand very close together.
- Tell them to trust you and that when you tell them to sit they should sit even though there are no chairs.
- They should not squat, but sit normally.
- Tell them altogether ... sit!
- If they all trust, then they will all sit and be sitting on the knees of the person behind.
- If this does not work, point out that the group did not trust and so they took (untrusting) precautions of their own which took away from the trust the other people had.
- Discuss that these activities will not build trust by themselves ~ that they are only to make people aware of trust.

ACTIVITY 3

- Form the participants into small groups.
- Ask each group to think of people (or groups) that they do not trust. Ask them to discuss why they do not trust them. **[Is it fear or because they do not know them, or has the person broken trust?]**
- Ask them to discuss how they can regain or develop their trust in the other person or group. What do they have to do to begin trusting?
- List the recommendations on the board or flip chart.
- Discuss with the large group that trust is a necessary prerequisite for peace and that somebody has to start trusting the other ~ and it should be the peacemaker.

**Teaching point**

Trust is a necessary prerequisite to further work in peace education. Focus on the necessity of trust even if people have failed before, as without trust there can be no reconciliation.

Day 3: Session 4

Communication

1. Active Listening

60 minutes

Instructions

- Explain to the participants that communication is a necessary part of striving for peace.
- The first part of communication is to listen.
- We all think that we listen, but most of us are really very bad listeners, and because of this we pass on misinformation, not because we are malicious but because we think we have listened and we are passing on the correct information.

ACTIVITY 1

- Send three people out of the room and then tell the group that you are going to tell a story to the first person who is to listen and then tell it to the second person who will tell it to the third person, who will tell it to you.
- The group is to listen carefully to the story and see how it changes from person to person.

[The story should be fairly complex and with lots of irrelevant detail.]
Tell a story something like this:

One day I was traveling on a bus to the capital city. I am not a good traveler and get very travel sick. I was sitting close to the window and there was an old lady on the seat next to me. I was feeling very sick and it was worse when the old lady opened some food to eat. She offered me some of the food but I was too sick to talk and just shook my head. She kept offering me the food and I was getting more and more sick. I was not sure if I could continue without being actually sick and I didn't want to vomit in the bus. I stood up to get out and ask the driver to stop the bus. Other people in the bus thought that I was angry with the old lady and they started to push me back and to shout at me for being rude and refusing the food. I felt a bit afraid of the people on the bus as they were all strangers to me. Just then the bus went around a corner and I fell onto some people in another seat. Even though I apologised they were angry with me and pushed me roughly away. Just then I felt my bag being pulled away and thought that these people were trying to steal from me as well. I finally got to the front of the bus and the driver stopped the bus for me to get out until I felt better. Then I found that my bag was being given to me through the window by somebody who had found it on the floor. Nothing was stolen and soon I felt better and could continue the journey.



- When the three people have retold the story ask the group what was the difference between the first story and the final story.



Discussion

- Were any of the stories accurate?
- What changed?
- Did anybody add things to the story?
- Did events or characters change in the story?
- Were things left out of the story?
- What does this tell us about the way we listen?
- Ask participants if they have observed this distortion happening in their own lives.
- Ask participants what impact this faulty listening have on the way we communicate?
- Does it lead to misinformation and miscommunication?
- Ask what other elements lead to misinformation and miscommunication.

Explain that generally people will try to make sense of what they hear.

If what they hear does not make sense to them they will shape the story according to their own experiences and expectations so that it makes sense.

This is also a bias because the story is shaped by the listener's experiences and expectations.

ACTIVITY 2

- Do a 'poor listening' role-play with a volunteer.
- Exhibit all the poor listening characteristics while the volunteer tells you a story. [Yawn, be distracted, interrupt the speaker to do other things, don't make eye contact etc.].
- Ask the group to list all the things you did wrong. [This is often quite hard, but it will help the trust when they realise they are free to speak 'against' you without retaliation.]
- Repeat the exercise, this time displaying all the active listening skills. [eye contact, look interested, clarify information, ask questions, give summaries, ask for feedback].
- Ask the group to list what you did correctly.
- Summarise these as the active listening rules.

ACTIVITY 3

- Divide the participants into groups of three.
- Ask one of the group to be the speaker and another to be a listener.
- The third person should be the observer to see that the speaker and the listener communicate. The speaker should speak for a minute while the listener listens without interruption. Then the listener can summarise, ask for clarification and should then report back to the speaker. The observer checks that the information is correct and that the listener has displayed good listening skills.
- Then the people in the group should swap roles. Repeat until everybody has had a turn at being listener, speaker and observer.
- Ask the groups what they learned from the exercise.
- Give the handout ~ Active Listening Skills ~



Be sure to move around the groups yourself and look for specific good listening skills yourself. Often people will accept whatever their colleagues do - it is important to see and praise the specific good skills that are utilised.

Do not accept the 'observer' saying "yes, everybody was fine" – ask for specifics

Discussion

- Ask the participants when and to whom they should listen.
- Ask if it is important for everybody to be listened to. Does this include listening to women? Does it include children? Why or why not?
- Ask what the difference is between listening and hearing.
- Point out that being listened to is a fundamental Human Right – not just for adults but also for children.
- Ask the participants to think about times when they have heard but not listened [**a good example is often listening to the news or listening to the religious leaders' sermons ~ people hear and they think they are listening, but afterwards they cannot tell you about it.**]
- Ask what they think they should do from now on, not just in the course but also in their ordinary lives.



Teaching point

Ensure that the listening skills are well understood, (not necessarily well presented yet) and watch for faulty listening during the course. Be very aware of your own listening skills (or lack of them).

Communication/Miscommunication

45 minutes



Discussion

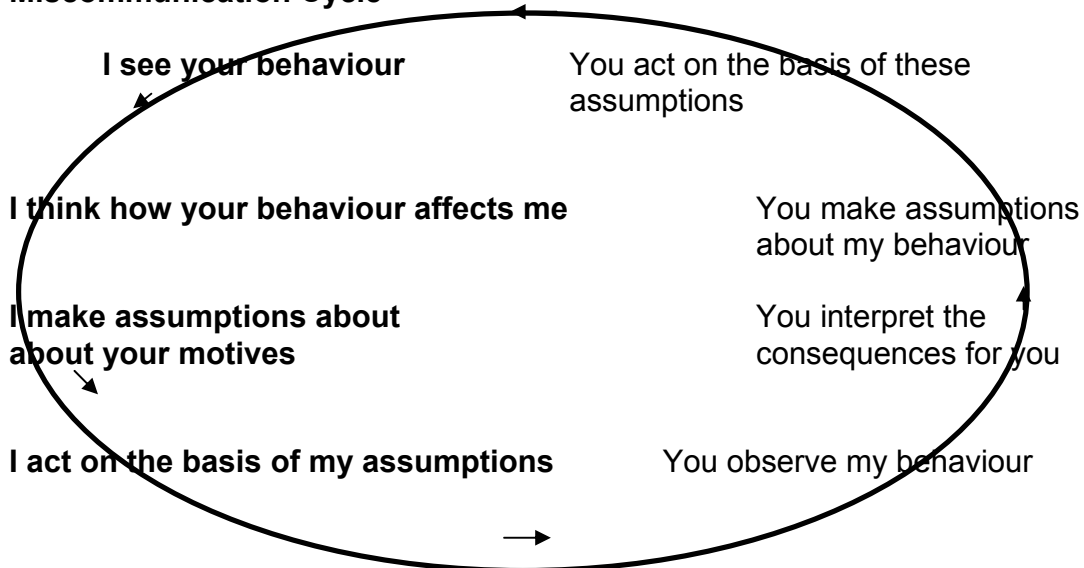
- Discuss with the participants that many of the attributes associated with Peace Education are elements of communication.
- Ask how miscommunication occurs.
- Open communication where people are honest, where they listen and where they try to understand the other person's point of view is the cornerstone to peace.
- This sort of communication can only happen when both sides in the communication are willing to try.
- Sometimes communication is based on what we assume about other people.
- This can be the result of the other person's body language, or their race, their level of education, their religion, their culture, their age, their sex. Not surprisingly, sometimes this type of communication is very faulty and can lead to misunderstandings and resentment.

If the participants said "miscommunication" as one of the causes of conflict refer to it here.

Miscommunication is usually a combination of not listening and making assumptions

The 'miscommunication cycle' demonstrates this pattern of behaviour

Miscommunication Cycle



ACTIVITY 1

Ask two volunteers to play out a small drama to illustrate the miscommunication cycle.

Person A (give a local name): “I need some help from my old friend” (give a local name ~ this is person B). “Hmmm, he doesn’t look very happy today, perhaps I’ll wait for a better time to ask him my favour”

Person B: “Look there is my friend What he walks by without even greeting me. Obviously he is too proud to remember to speak to his old friends. See if I ever speak to him again.”

Person A: “See now he refuses to speak, what is he trying to prove? Well I will just avoid him from now on”.

Discussion

- Ask the participants if this cycle seems familiar.
- Ask if they have seen this and what misunderstandings arise as a result.
- Ask if they have solutions to the problems raised by this cycle.
- Discuss where the cycle can be broken by true communication. **[Before the assumptions are acted upon]**
- If the response is simply “better communication” then continue with the next section, if there are a variety of responses, list them on the flip chart and allow discussion of the solutions.

Many conflicts arise because there is one-way communication. (e.g. dictatorships, gossip) This is unfortunate when we consider that much of the communication in society is one way. The next activity is to see if one-way communication is effective or not.



Teaching point

Miscommunication often occurs without the people involved realising it. Ensure that the participants really understand this miscommunication cycle and look for (and point out) when miscommunication occurs during discussion in the course.

One way and Two way Communication

60 minutes

ACTIVITY 1

- Divide the participants into groups of two.
- Give one of each pair a bag with an object inside. The person is not allowed to look in the bag, but is to put their hand in the bag, feel the object and describe it to their partner.
- The partner draws what the first person describes.
- The partner is not allowed to ask any questions.
- After five minutes ask those who were drawing to show their drawings - at the same time let their partners remove the objects from the bag.
- Discuss the shortcomings of one-way communication.

ACTIVITY 2

- Take two of the group out of the room. Show them the picture of the geometric shapes. [Appendix 3]
- Invite one of them back inside with a copy of the picture. S/he is not to show it to anybody.
- Choose two volunteers from the participants. One is to go to the flip chart/board and the other out of the room (not with the first person.).
- The participant with the drawing (the instructor) gives instructions to the artist (the second participant) so that the artist can draw what they have been asked to draw. The instructor should just give the instructions and the artist cannot ask any questions.
- The instructor stands behind the flip chart so that s/he cannot see it.
- The second instructor is brought in and given the copy of the geometric drawing. S/he is not to show it to anyone.
- The second artist is brought in. The instructor can explain and discuss with the artist as much as they like to get the best possible picture (one that looks as close as possible to the original). This time the instructor can watch what the artist is doing, make comment on it and the artist can ask questions. (The artist cannot see the picture)
- Discuss with the participants which drawing is better and why.
- Discuss and list the advantages of two-way communication.

ACTIVITY 3

- Ask the participants to work in pairs.
- One person in each pair draws a picture. They are not to show this picture to anyone.
- The pair sits back to back and the first person describes their picture to their partner, without the partner seeing the picture and without being able to ask any questions.
- The second person draws what the 1st person has described (but on a different sheet of paper to where they have their own drawing).
- Do the exercise a second time, but this time the two people should sit side by side so that the person describing can see what was being drawn and the person drawing is allowed to ask questions. But the second person's picture should still not be shown.
- Compare the two drawings and discuss the advantages and disadvantages of one and two way communication.



Often people will accept any drawing from their friend. Impress upon the group that the drawing must be as accurate as possible and the 2nd time the exercise is done the instructor should do everything (except show their own picture) to make sure that the drawing is as close as possible to the original.

Instructions

- Draw the matrix on the board or flip chart.
- Ask the group what are the advantages of one-way communication. Fill these in as they are suggested.
- Ask the group what are the disadvantages of one-way communication. Fill these in on the chart.
- Then ask the advantages of two-way communication and then the disadvantages.
- Fill these in on the chart.
- Allow as much discussion as the participants need to have.
- Reiterate that communication is the single most important element of peacemaking and that everybody should be very clear about this importance.
- Ensure that the discussion is limited to communication; if it moves to emotions or problem solving explain that these issues will be raised again later in the course.

	1 way	2 way
adv.		
disadv.		



Teaching point

There should be the many more advantages to 2-way communication than to 1 way. The point needs to be made that only through 2 ways communication can real problem solving occur. Giving orders without ensuring understanding and allowing for internalisation will result in rote memorisation and manipulation.

Day 4: Session 5

Perceptions

60 minutes

Instructions

- Use one of the perception cards and walk around the participants showing the picture. Turn it each way around so that people can see it upside down and sideways **[in case they see something you have not seen]**.
- Ask what people see.
- Make sure every participant has a chance to see the picture clearly and closely.
- Allow the discussion of what they say the picture is but point out that people were asked /what they saw. (how many they saw) [i.e. it is their own opinion.]

Discussion

- Explain that perceptions are a way of viewing things and that, by themselves, they are neither right nor wrong - they are a form of opinion. When a perception is regarded as a truth however, there may be problems.
- Perceptions lend a bias to what we see and judge and if we pass on our perceptions as fact when we communicate, and then our perceptions may become miscommunication, stereotypes, or discrimination.
- Ask on what basis the perceptions are made - how many examples do people need to see before they make a judgement?
- Ask what the perceptions are about: - particular national/ethnic groups, women, men, particular religious groups, UNHCR/NGO staff etc.
- Ask what other information the participants have about those groups (i.e. information about why people may act as they do).
- Ask how long it takes for these perceptions become stereotypes, and what happens when they are stereotypes.
- How many perceptions held by the group related to religion or culture? Does this make them true?
- Ask for stereotypical judgements about the group to which you (the facilitator) belong. Insist that the participants think of less than flattering stereotypes. When given the stereotype ask if you fit it.
- Ask then how it becomes a stereotype and what impact it has on the way the participants judge you.



Focus Discussion

- Ask the participants what the perceptions are about girls in the cultural groups to which you belong?
- Ask if these perceptions are really true. Ask for examples where the perceptions are untrue.
- Ask the group why girls have (for example) more chores than boys? What are the perceptions behind these behaviours?
- Do girls have the same rights as boys? Why or why not?
- What are the perceptions about girls in school? Do girls do as well in school as boys? **[Point out that the teachers will also have perceptions as to how girls should behave in class.]**
- Are girls “invisible” or considered possessions? What are the perceptions behind these behaviours and what are the consequences?

Point out that children will live up to expectations of them, whether these are good or bad.

Tell this story: a man put some jumping fleas in a jar and put the lid on tight. Every day the fleas jumped and hit themselves on the lid. After some time they learned to jump only as high as the jar and so not hit themselves. When they were let out of the jar, they never jumped higher than the jar.



Teaching point

Perceptions have a close link to stereotypes and are developed by use of language (both verbal and non-verbal) as well as accentuating the differences between groups. The way the world is viewed depends very much on willingness to be open-minded. In PEP it is important to remind participants about being open-minded.

Session 6

Bias

60 minutes

Discussion

- Ask the participants what they think the word 'bias' means.
- Bias is when you slant the truth or the facts to give an impression that is not a lie but is not quite the truth. (Or at least not the whole truth).
- Bias is also the things that we do not say. If we do not like someone then we do not tell others of their good qualities; only their bad qualities.
- Stand upright and then lean to one side and then the other - point out that bias is a leaning towards one side of an issue and may be done through language ~ words that we use or through our actions.



ACTIVITY 1

- Ask a volunteer to describe the camp or village and life there.
 - If appropriate, write the essential points of the description on the board.
 - Describe the situation yourself making the bias obvious: e.g. a refugee camp has advantages like free accommodation, free food, free medical facilities, free education, police protection, an opportunity to meet new people etc.
 - Ask the participants which description is true. Point out that you have not said anything untrue.
 - Allow as much discussion as necessary to develop the idea of bias being a selection of certain facts to 'slant' a story or an argument in a particular way.
- [Telling part of the truth]**
- Help the participants to define the difference between 'objective' statements and 'subjective' statements. (Subjective statements are those given to bias - they are opinions or facts with an opinion 'built in'. Objective statements are those agreed on by neutral observers or observers from both sides as definitive facts).

ACTIVITY 2

- Ask participants to think of names that are commonly used to describe people: peasants, professor, thieves, bandits, freedom fighters, warlords, collaborator, traitor, powerful, emotional, sensitive, strong, modest, submissive etc.
- Ask participants to draw a line down the centre of their page. Ask them to put the words that they think are positive on the left-hand side and the ones that they think are negative on the right hand side.
- Ask why they think these words are positive or negative.
- Choose some of the words that you feel are attached to a particular understanding: e.g. 'powerful'. Ask if this is a positive or negative word. Ask them to describe a powerful person. Assuming this person is male; ask if a woman who displayed these same characteristics would be called the same thing. If not how would she be described?
- Point out that the meaning of certain words, which carry an emotional meaning, is also bias.

This activity can also be done by writing the words on slips of paper and giving them to every 2nd person. Draw a line down the centre of the floor and ask the people with the slips to discuss with their neighbour which side of the line it should go. People are then asked to explain why they have put it in a particular place. The discussion should be open to all the participants.

ACTIVITY 3

- Choose three or four statements from the following filling in the gaps with local examples (or write similar statements according to the people in the group. It is important that the statements should imply "all"):

▪ are an intellectual people.	▪ Christians are the true believers.
▪are good at business	▪ are always fighting.
▪ Muslims are the true believers.	▪ are warriors.
Hindus are the real believers ▪	▪ White people are superior.
▪ cannot be trusted	▪ Are war-mongers ▪
▪ Buddhists are the true believers think they are superior

Discussion

- Ask participants if they agree or disagree with the statements. Ask why they agree or disagree.
- Point out that these statements have an implied “all” in them. (e.g. “all white people think they are superior”. Any statement that implies “all” or “none” is a statement of bias.
- Point out that the statements that people agree with have just as much bias as those statements with which they disagree. Therefore when they agree or make statements like this they are being biased.
- Ask if any of these statements is absolutely true.
- Ask if anybody can think of a stupid Somali, a Christian or a Muslim who is not a true believer, a Sudanese who does not want to fight, a humble Rwandan or a humble white person etc.
- Ask what words are used to describe such people - are these words also biased?

ACTIVITY 4

Write the words in the left hand list on the board:

Man	Woman
warrior	
hero	
strong	
decision maker	
intelligent	
brave	
wise	
caring	
professor	
farmer	
provider	
decisive	
farmer	
pastoralist	
aggressive	
primitive	



Use words that are commonly used to denote a particular bias. Be very aware that you also have bias ~ and that this bias will be evident to the participants

Instructions

Ask participants what these words signify. Are they positive or negative?

Put a “+” if they are positive and a “-” if they are negative.

Discussion

- Ask participants if you moved all the other words to the new list would they still be positive or negative?
- Do their meanings change if they refer to the opposite sex?
- If they change then they are words that carry bias. If they have a negative meaning (emotion) and are used in a derogatory way (e.g. blacksmith, peasant, primitive) then they carry bias.

ACTIVITY 5

- Ask participants to explain what loyalty means: ask if this is a good thing or a bad thing?
- Describe a situation of mediation where the mediator is loyal to the person from their own clan or tribe, so that they listen with sympathy to that person but listen with suspicion to the other person.
- Ask if they are displaying loyalty? Ask if this loyalty is positive or negative?
- Tell this story or a similar story according to the local situation. [Substitute tribe for clan if appropriate.]

A man wanted to sell a goat. The broker organised a sale where both the seller and the buyer agreed on the price.

Before the sale took place a man from the seller's clan wanted to buy the goat but did not want to pay as much as the other buyer had offered.

The broker was informed, who then told the first buyer that the sale would not happen. The buyer wanted to know why.

The broker came from a different clan to both the buyer and the seller but his clan was 'friendly' to the seller's clan.

The seller accepted the lesser amount of money and sold to the man from his own clan.

Discussion

- Ask the participants if there is bias here. Ask who was biased? Allow participants to discuss why there may have been bias and what the effects of this bias are.
- Ask:
 - Will the first buyer trust the people from the seller's clan again?
 - Will the first buyer trust the broker again?
 - What happens if the two 'friendly' clans fight in the future? Will the loyalty shown by the broker and the seller to people from their own clan be greater than the new dispute?

ACTIVITY 6

- Ask the participants to list 'value laden' words that they hear (and use). Remind them of the words discussed in the trust session.
- Ask the participants to define what the words mean in everyday use. e.g. for many English speakers the word 'collaborator' has a negative connotation but to collaborate means to talk with someone and to work together with them. If it is appropriate, discuss two versions of a freedom struggle. The bias is evident in everything that has been reported by both sides in relation to a group of fighters. Compare this with the official or dictionary version of the word.
- Allow the participants to discuss bias as they see it in their lives but point out that they too are subject to bias.
- Ask if anybody has recognised bias in any of the discussion that has taken place so far. (e.g. have women or children been ignored? Have we thought about the elderly or the disabled?)



Teaching point

Bias is reflected in many things that we say. Check continuously throughout the course for elements of bias in both the participants and yourself. (e.g. always ask 'Why do you think so?')

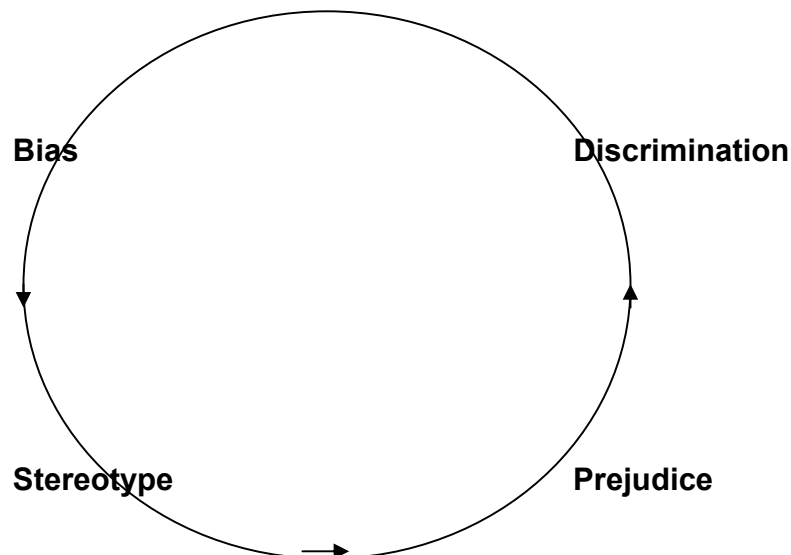
Stereotypes, Prejudice and Discrimination

60 minutes

Instructions

- Ask the participants what the consequences are of bias.
- Draw this diagram on the board

Bias	Stereotype	Prejudice	Discrimination
A particular point of view	When this point of view is applied to all people	When the point of view makes you act in a particular way	When your actions make sure that resources are not given to the group against whom you are prejudiced



Discussion

- Ask the participants if they have seen this occurring in their communities.
- Ask what happens at the top of the circle. **[Very often people react violently to the discrimination.]**
- Ask when the cycle can be broken.
- Discuss with participants why the cycle should be broken and what they can do to break the cycle in their own lives.

ACTIVITY 1

- Group the participants into small groups and ask them to develop a role-play about gender inequity, HIV/AIDS, religion or race that demonstrates a bias turning into stereotypes and prejudice.
- Ask two or three groups to perform their role plays and allow open discussion on the stereotypes that occur.
- Ask the remainder of the groups to think how they can break the link between bias and stereotypes or between stereotypes and prejudice.
- Without allowing any discussion amongst these groups, ask them to perform their role-plays.
- Ask the rest of the participants how effective the groups were at changing their stereotypes and breaking them.

Discussion

- While bias is an opinion, as soon as that opinion is translated into an action it is a cause of conflict.
- There are various forms of discrimination; some of them are informal (held by people but it does not affect everybody); some of formalised and greatly affect the society e.g. women are considered inferior to men. Because of this women cannot hold possessions.
- After the genocide in Rwanda when people returned to their homes many women who were widowed in the war could not reclaim the land of their families, even though they had children to raise and they were good farmers. Eventually the law was changed so that women could inherit the land, but this was done because the women got together and demanded their rights.
- What formalised discrimination is there in your society ~ either traditional or through the modern law?
- What are the results of this discrimination?
- Allow open discussion on these points.



Remember your questioning skills ~ the point that you want them to come to is that stereotypes are deeply hidden in our hearts and it takes courage to break them openly.

Very often our language reveals the stereotypes and you will also be affected ~ so be very careful

A society is poorer when a part of the society is discriminated against. If you do not let girls learn, then half the brainpower of the community is lost. Can any community in this modern age afford to lose half its mental resources?



Focus Discussion

- Girls are often discriminated against when they behave differently to expectations. These expectations are often called 'culture' but usually it is not culture but habit. E.g. girls are pestered after school by 'sugar daddies' who want to have sex with them. The girls face several problems relating to culture (and the 'sugar daddies' take advantage of this.)
- **Respect for elders** is a cultural value ~ so the girls feel that they should obey these older men.
- **Need for money for the family** ~ support for the family is a cultural value, but most parents do not want their daughters to prostitute themselves for the family (often they do not call it this, but getting money in return for sexual favours **is** prostitution).
- **Family** ~ Girls are often perceived as possessions and because of the 'extended family' in many cultures, girls feel that they have no choice if the man is an 'uncle'.
- **Submission** ~ Girls (in particular) are supposed to be obedient and to serve in many cultures, therefore the girls are not assertive and cannot say 'no' when being sexually harassed. Initially they may not even see it as sexual harassment.
- Discuss these issues in the context of the group and ask the participants whom the culture favours and who are discriminated against.

In many cultures rape is treated as a crime committed by the victim. In some cultures this is extreme ~ where the woman is punished for adultery even when this was an unwanted rape.

In other cultures, the woman is treated as a criminal in a court of law and unlike other crimes she has to prove that she (as the victim) is innocent. The woman is cross-examined and put on the stand and treated as the defendant although she should be treated as the victim.

This level of discrimination is deeply embedded in the culture and laws of the countries. How can these be overcome (should they be overcome?) in the interests of social justice and therefore true peace.



Focus Discussion

Think back to the discussion on exclusion.

Discrimination is a severe form of exclusion.

People often discriminate against people who are HIV+.

Why is this so?

Is the discrimination because of the disease or how it is acquired? Think about the disease itself – it is a disease like any other – you can get tuberculosis from people who already have it, but there is not the same discrimination, why?

What about blame? Who is blamed in a situation where a couple discover that one is HIV+?

What are the elements of culture that lead to this discrimination? Are they really valid?

What if the woman becomes HIV+ as a result of the rape?

Discuss the real causes of discrimination of people who are HIV+

Look at how the stereotype linked to HIV/AIDS is linked to fear. How can this be overcome?

What will this group do to help overcome the bias, stereotypes and discrimination of people in the community who are HIV+?

Ensure that you pick up the discussion and the points that were raised in the session on exclusion.

You need to be very aware of your own biases here – and your own knowledge level concerning HIV/AIDS. Keep the discussion open and objective.

The discrimination of people who are HIV+ often has more to do with judging people's sexual behaviour than it has to do with the disease. Sexuality is closely linked to values in religion and culture. If necessary point this out.



Teaching point

Discrimination is often justified by apportioning blame. Remind the participants that blame is the first thing that must be discarded if we are to have peace.

Blame is destructive, not constructive and it allows us not to have to take responsibility for finding solutions to problems.

Day 5: Session 7

Emotions

90 minutes

Discussion

- The way that we feel about people or situations (our emotions) can make us very open or close us from any real communication with others. Nothing in peace education can work if people do not want them to work. Everything requires goodwill and this is the most difficult part of peace education.
- Very often we do not recognise our emotions (in many cultures we are prevented from displaying certain emotions and from recognising what we feel). First we need to recognise the emotion and then we need to see how it affects our behaviour. In this way we can see when our emotions are destructive and we can learn how to manage them.
- Our emotions very often lead us to make generalisations, to bias, to create stereotypes and to discrimination. Why?

ACTIVITY 1

- Ask the participants to form small groups and develop role-plays that have an emotional aspect.
- Allow each group to show their role play and then ask the characters how they felt at various points in the role play (e.g. how did you feel when you were not allowed inside? How did you feel when you refused to help the refugee?)

Discussion

- Ask the participants to stay 'in role' until after the discussion.
- Discuss the emotions that the players say they had and how these emotions affected their actions.
- Discuss whether this happens in real life and how this should be dealt with.
- What actions should a peacemaker have when faced with somebody who is allowing their emotions to rule the way they act?



ACTIVITY 2

- Write a series of emotions on separate strips of paper. e.g. joy, bewilderment, sadness, anger, frustration, jealousy, hatred, love.
- Put all the strips into a hat (or any container) and then ask each participant to draw out one strip.
- Ask volunteers to come to the front of the group and act out the emotion they have chosen.
- The remainder of the group have one minute to try to guess that emotion.
- Keep going around the room until everyone has had a turn.

If you have a large group you may want half of the participants to work on the role-plays and the other half to act out the emotions. This will enable you to still have the benefit of the 'teaching moment', which occurs so often in the role-plays, but it adds variety and a change of pace.

Emotional Honesty

Discussion

- Ask the participants what emotional honesty is.
- Ask how many of us are truly honest (to ourselves).
- Explain that emotional honesty does not mean 'losing face' (that only comes when we lose control of our emotions ~ e.g. losing our temper). Emotional honesty means not letting our pride get in the way of a solution.
- Emotional honesty is being able to say what is wrong without being emotional and without blame to the other side.
- Emotional honesty is knowing when the other person is right and having the courage to say so and apologise, without making excuses.

Session 8

Empathy

90 minutes

Discussion

- Empathy is the ability to feel things from the other person's point of view.
- Ask the participants to think of phrases, proverbs and sayings that exemplify empathy. (e.g. walk a mile in my shoes).
- List some of these and discuss what they mean and why empathy is important.
- Empathy means understanding (not necessarily agreeing with) why a person acts in a particular way. If you truly put yourself in the position of the other person then it is often possible to see why people act the way they do. Once that is understood it is easier to work with that person to find solutions to problems in which they are involved.

ACTIVITY 1

Tell one of these stories to the participants:

Story 1.

Two refugees (father and daughter) go to the office to ask for separate blankets. The officer agrees and goes to collect an extra blanket from the store. Here the officer is stopped by a senior officer, who asks what is happening. The senior officer is angry with the officer and says that the blanket cannot be given. The senior officer then says that he will interview the refugees to see if they are genuine.

At the interview the senior officer separates the refugees and interviews them one by one. He tells the father that it is not possible to break the rules for one family because then everybody will want separate blankets. When he interviews the daughter, his first remark is that she is too fat to be a refugee and that probably she is a recycler. He says that at her age she ought to be married anyway and not living with her father. If she were to be married the dowry would be able to buy blankets enough for her father.

The senior officer then calls for the officer and tells him to bring a blanket from the store. He calls in both the father and the daughter and then tells the junior officer to cut the blanket in half and he gives half each to the daughter and the father.

Discussion

Ask the participants:

- Why do you think the refugees wanted separate blankets?
- Why do you think that the officer agreed?
- Why do you think the senior officer was angry?
- Why do you think the senior officer interviewed the refugees?
- Why do you think he said the things he did to them?
- Why do you think the senior officer brought the junior officer in to cut the blanket?
- Why do you think he wanted the blanket cut in half?
- How do you think the daughter felt? Why?
- How do you think the father felt? Why?
- How do you think the junior officer felt?

Story 2

There is a widow with five children, all very young. She has no one to help her with the chores - she has to collect the water and food herself, and do all the cleaning and cooking. She wants the children to go to school, but there is no money for clothes and sometimes the children have to stay inside because there are not enough clothes for all of them to be dressed.

One day, just after she has brought back two heavy jerrycans of water, two of the children begin to fight. One is hurt and starts to scream and cry. The other one runs away. As he is running, he knocks one jerry can and it spills all the water.

The mother catches the child and hits him until he is screaming and crying but even then she feels such anger that she cannot stop. A neighbour comes to see what all the noise is about and stops the woman from hitting her child.

Discussion

- Why do you think that the woman acted the way she did?
- Why do you think the children fought?
- Why do you think one child ran away?
- Do you think that the child meant to spill the water?
- Do you think that the mother was hitting the child for spilling the water, for fighting, for hurting his brother? Why?
- What do think the mother felt when she couldn't stop hitting the child?
- Why do you think she felt that way?
- Can you feel what the mother felt?

Story 3.

A young boy came from a very poor family. He knew that there was not enough money for him to go to school even though he wanted to learn and he did not want to be like his father.

One day, soldiers came to his village. The soldiers were tall and strong and wore uniforms and carried guns. They were powerful men who took food when they wanted it and told everybody in the village what to do and even the elders obeyed them.

The boy wanted to be like them. He followed the soldiers everywhere they went. He carried their food for them and their backpacks. One day the soldiers said they were leaving to go and fight past the next village. The boy decided to go with them and become a soldier.

Discussion

- Why do you think the boy did not want to be like his father?
- Do you think the boy admired the soldiers? Why?
- Why do you think the boy followed the soldiers and did things for them?
- What do you think the boy felt when he saw the soldiers taking whatever they wanted?
- Why do you think the boy decided to become a soldier?
- When child soldiers return it is important that the community has empathy as the children are just as much victims as any victims of theirs.

Story 4.

A young girl attends school and works hard. Her parents encourage her to go to school because they want her to be educated for when they return to their home. They feel that it is important for her to have an education as the world is

Focus Discussion

- Why do you think that the first parents are anxious for their daughter to have an education?⁴⁷
- Do you think that these parents are worried that their daughter will not be able to find a husband?

Instructions

Ask other questions of the participants so that they truly start to put themselves in the place of the people in the stories.

When participants can really put themselves in the place of the others explain that this is empathy.

Empathy is understanding why people act in a certain way, by trying to see things from the other person's point of view and understanding what motivates people to act in these ways. This makes it easier to solve problems because the attitudes and motivations of people are taken into account when the solutions are suggested so that nobody loses dignity and a 'win win' solution can be real. *[Explain to the participants that you will deal with 'win win' solutions when you do the section on problem solving later in the course].*

ACTIVITY 2

- Ask the participants to work in pairs.
- Each pair should design a role play for two people where there is a problem or argument.
- Allow the groups time to 'work through' their role-play and explain that you want them to "practice" their role-play.
- Ask some participants to perform their role play but stop the role-play at the point of the conflict.
- Ask each person how s/he feels: do they feel frustrated, angry, hurt, proud?
- Then ask the two actors to swap roles and do the role-play again up to the same point.

Stop it again and ask how they feel

- When the role-plays have been done a second time ask if the participants felt differently once they knew what it felt like to be "on the other side". *[Don't be distressed if the participants "took their revenge" - but point out that this is what they have done].*
- Discuss that this "knowing how the other side feels" is the beginning of empathy.
- Ask the participants how they feel that this would alter how they work with people to solve problems if they understand how the other person feels.
- Does it help them modify their behaviour? If not why not? If they do modify their behaviour in what way has it changed?
- Refer back to the role plays on emotions and ask particular individuals why they acted as they did, how they understood that this was the way the characters they were playing would respond.

Discussion

Discuss that acting is a type of empathy. Empathy as a part of being a peacemaker is taking into account why the other people act as they do and therefore not responding to the emotions or behaviour of the other person if these emotions affect their behaviour or judgment. Instead, by understanding what prompts those emotions and behaviours and acknowledging them, it may be easier to respond to the needs of the other person rather than to the position that the other person has taken. This is called separating the person from the problem. This will be dealt with again when there is a session on problem solving.

**Teaching point**

As the facilitator it is important for you to display empathy to the group. Use positive body language; stand as close to the participants as is culturally appropriate; look at those who are speaking and use your peripheral vision to ensure that you are including the whole group. As far as possible, make sure that you include all the group in your eye contact and that you listen for the comments that are made so that you can use the teaching points made by participants.

Empathy is a value rather than a skill. It has elements of skills (such as listening and observation) but it requires an 'open-heartedness' and a willingness to like the group with which you are working.

Day 6: Session 9

Co-operation.

60 minutes

Instructions

- Ask the participants why they think co-operation is important.
- Try to write one word (or one phrase) summaries of each person's view on the board or flip chart.
- Ask the group:

Why is co-operation important?	With whom do you co-operate?
Who do you not co-operate with?	Why?
Does co-operation need trust?	Is the lack of trust reasonable?

ACTIVITY 1

- Allow the group to discuss these questions and then introduce the 'Human Knot' as a game to illustrate some of the things they have discussed.
- Ask for a volunteer to wait outside. (Make sure that the volunteer is a confident person).
- Ask the group to stand in a circle and hold hands AND NOT LET GO OF EACH OTHER'S HANDS NO MATTER WHAT.
- Help the group to make a knot by going under people's arms, over arms etc. When the group looks tangled, call in the volunteer and ask that person if they can untangle the knot.
- Explain that the group will co-operate and do as they are asked but that they cannot let go hands.
- Time the exercise to see how long it takes to untangle the knot.
- Do the exercise again but this time with everybody part of the circle. When the knot is completely tangled tell the participants that this time there is nobody to help and that they need to untie the knot for themselves.
- Time how long it takes.

Discussion

- Explain that this is like conflict; each step to a conflict is only small, but all the steps together make a conflict. Then to try to solve the conflict everybody must co-operate. If we co-operate with an outsider to help us, it may take a long time. (This may be necessary if our emotions overpower our skills.) But to solve a conflict quickly we need to co-operate with each other.
- Ask if it was easier when there were several people to work on it together.
- Allow free discussion on the need for co-operation and point out that if everybody co-operates things are solved more quickly and easily than if it is left for one person to try to solve.
- Ask what happens when only one person co-operates. Is it possible for an equal solution to be gained if there is only one person co-operating? What are the results of non-co-operation?
- Point out to the participants that when people do not co-operate it results in a win-lose situation and the solution usually has to be enforced by a third party who has power.
- Point out to the participants that co-operation takes a willingness to try, a willingness to see things from the other person's point of view and an understanding that we are all similar people in many respects.



Focus Discussion

Do we co-operate only with those people we consider our equals or our superiors?

What about women and girls? Do we co-operate with them? Why or why not? Under the International Declaration of Human Rights all people are to be considered equal. Does this mean we should co-operate equally with all people?

Is it possible to treat people equally and to ensure that they have equal rights without co-operating with them?

What does this mean in terms of food distribution? Who should get the most food in a family? Who does get the most food?

What about those who are sick? Does the type of illness make a difference as to how well people are looked after? Do we (for example) look after those with malaria but not those who have a sexually transmitted disease? Why is this?

Between couples who are going to have sex, women often want to protect themselves against sexually transmitted diseases by getting the man to wear a condom. Should the man co-operate and wear a condom?

What does religion and culture have to say about sexually transmitted diseases?

People often say that their culture or religion says that girls and women are not equal. Point out that culture changes and religion is invariably interpreted by men (who may just have a bias). True equality does not mean 'sameness' it means to have equivalent rights and responsibilities.

Breast-feeding women and growing children need more food than anybody else. This is often the opposite to what happens in many cultures. If participants say that men work harder and therefore deserve more food point out that statistically women do more work in the world and that this will be looked at in more detail later in the course.

Point out that wearing a condom is a protection for the man as well. Be prepared to discuss this openly and remember that if you appear embarrassed the discussion will not be constructive.

Query people who say that wearing a condom is against their religion. The religion usually talks about not preventing a pregnancy – but casual sex is not about procreation it is about satisfying a sexual urge, or trading sexual favours for something that the girl needs. Point out the diseases are new and need new responses. Abstinence and fidelity are the best preventions but where these do not occur, then other preventive measures should be put into place. Neither Christianity nor Islam allows sex out of marriage – but it happens – often because of “cultural values” and it is killing the very same cultures.



Teaching point

Co-operation involves listening and emotional honesty to see when you are acting out of pride or stubbornness. Ensure that participants do co-operate with each other in role-plays and other activities.

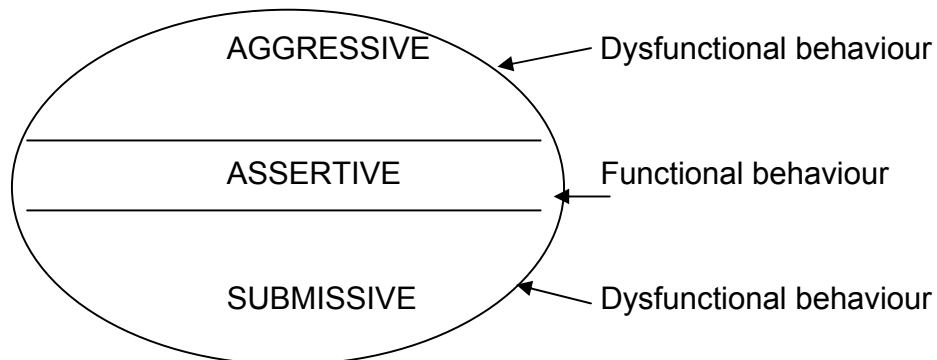
Session 10

Assertiveness

75 minutes

Instructions

- Ask participants if they are familiar with the terms **Aggression**, **Assertiveness** and **Submission**.
- Ask what the words mean to them. (Often Assertiveness is described as being part way between aggression and submission.)
- It is more appropriate to view assertion as functional behaviour (reasonable or useful) and to view both aggression and submission as non-functional behaviours.
- Draw the diagram on the board or flip chart.



Discussion

- Ask participants why aggression and submission are considered dysfunctional behaviours.
- Discuss that aggressive people are often the cause of conflict, but often submissive people become 'defensive-aggressive' and it is an abuse of Human Rights to expect people to be submissive because of age or status.
- Discuss with the participants that the effectiveness of a particular behaviour type may be short term or long term: short-term effectiveness may satisfy the emotions of the moment but will probably not resolve problems.
- Thus aggressive behaviour may enable somebody to get what they want in the short term but it may make the other person dislike, be non-co-operative and perhaps seek revenge.
- Give out the handout and discuss the elements of each of the behaviours [Appendix 5]

Submissive is when a person:

- takes no action to assert their own rights
- puts others before self at their own expense
- gives in to what others want
- remains silent
- apologises more than is needed.

Assertive is when a person:

- stands up for their own rights while acknowledging the rights of others
- respects themselves and the other person
- listens to what the other person is saying
- separates the problem and the person
- doesn't blame the other person
- expresses themselves clearly and honestly

Aggressive is when a person:

- stands up for their own rights without caring for the rights of others
- Makes sure that they are okay no matter what happens to others
- Accuses and blames others
- Denigrates other people's point of view ("you must be stupid")

ACTIVITY 1

Ask the participants to form into small groups and ask them to group the following statements under the headings of aggression, assertion or submission. They should discuss the statements fully and check against the definitions of aggression, assertiveness and submission.

"I feel frustrated when I talk to you but you don't listen"

"You're just being stupid when you talk like that"

"I need to think about what you have said before I make a decision"

"If you don't wear a condom, I cannot make love with you"

"I think we should try to do this, but this is only my opinion"

"You go ahead to the party; I will stay behind and finish our work"

"I feel uncomfortable when you touch me like that"

"But I want to go now, why we should all have to wait for **you**?"

"I bought you a drink; you owe it to me to love me now"

"You're afraid, everybody else says it will be okay; you must be just stupid"

"If you feel like that, that is your opinion, but I can't agree".

Discussion

- Allow the groups to say why they grouped the statements as they did.
- Ask if they would feel differently if a young girl made the statement or an elder, or a child to the parent or the parent to the child.
- Point out that assertiveness is never a lack of good manners ~ it is true respect for the other person's feelings and position as well as your own.

ACTIVITY 2

- Give out the handout [Appendix 6] (or write it up on the board or flip chart) and work through this with the participants.
- Explain that to depersonalise the problem is to state the problem without emotion, not to blame the other person or to accuse them.
- The two people involved in solving a problem should be 'on one side of the table and the problem on the other side'.
- "I feel" is a statement of your own feelings ~ it should not be an expression of those feelings (e.g. to say I feel angry should be said calmly rather than angrily)
- "What do you think?" allows the other person to say what they think and also to show (perhaps) where they feel you have been wrong ~ it is important here NOT to respond to their anger or their assumptions.
- "Would you be able to....?" should look at a variety of solutions to resolve the problem.
- Point out to the group that when people are involved in a problem it is very easy to respond to anger or sadness or emotional warmth and that this may result in dysfunctional behaviour which may make more problems in the future.

Focus Discussion

Discuss the following scenario with the participants.

If a boy and a girl are in love and he wants to sleep with her, he may try to persuade her by telling her that everything will be all right, that everybody does it, and that if she really loved him she would. It is difficult for the girl (if she loves him) to respond with appropriate assertiveness. Assuming that she feels she should not sleep with him, then she needs to be able to explain that she feels pressure because he keeps asking her and telling her it will be all right. She then needs to offer alternatives to sleeping with him (not seeing him, only seeing him in a group, waiting until they are married, waiting until they know each other better etc.) She may also respond to the pressure by saying that she feels he does not really love her if he does not care about her feelings. If she responds aggressively ~ "You must be stupid" it is likely to provoke anger and pride, ~ if she responds submissively she will agree but that agreement may well cause problems in the future.

APPROPRIATE ASSERTIVENESS	
There is a problem about.....	depersonalise the problem , discuss the problem not the people involved
I feel	no blame to the other person , the emphasis should be about how you feel not accusing the other person
Because	say why you feel as you do , this requires emotional honesty and an ability to be objective about the problem
What do you think?	clarification of problem , this requires both sides to really listen to make sure that both sides really understand all the points of view
Would you be able to ...? Perhaps we could....	presenting options , it is important look for constructive solutions (otherwise it is an accusation to the other person). This requires thought and work (which is perhaps why people don't do it very often).
Agree on a solution	Assertiveness takes into account the rights of the other person as well as your own rights This does not mean what the other person necessarily claims as their rights – it means the right to be treated with respect and dignity.

ACTIVITY 3

- Ask participants to form pairs. Each pair is to list as many alternatives as possible for girls to use when being assertive about saying “no” when they don’t want sex or when they want protected sex.
- Ask the pairs to think of all the situations where a girl might feel that she is being forced (by hunger, an older man, promises of money, feeling that she is in love etc.)
- Share the responses from the pairs and discuss which ones they would feel comfortable about using or discussing with their own children.
- Discuss how we can get the message of safe sex across to youth when we do not feel comfortable about talking about some aspects.



Focus Discussion

- It is important for girls to learn how to be assertive, especially in matters of sexual activity. Discuss this with the group.
- How do we teach our daughters and sisters to be assertive so that men do not take advantage of them?
- Is it important for our girl children to have enough self-esteem so that they value themselves and their bodies more than a soda or some food or the chance of an argument in the community? How do we build the girls' self-esteem?

If appropriate ask the participants to form small groups to discuss these issues (some may feel more comfortable about being in a small group for a sensitive discussion).

Make sure that you move around the groups to keep them on track and to ensure that the real issues are being discussed.

Ask what structures exist in the community to build self-esteem for boys and girls.

ACTIVITY 4

- Form the participants into small groups and ask them to think of a role-play where the actors are aggressive, assertive and submissive.
- Remind the groups that the actor who is being either, aggressive, assertive or submissive should remain that way throughout the role-play.
- Watch the role-plays and discuss which behaviours are effective.
- Discuss with the large group whether behaviour is dictated by position, status, gender, race etc. and what impact that has on the way people view others' behaviour.
- Look again at appendix 5 and discuss with the group what would have been different if the people in the role-play had all behaved with appropriate assertiveness.
- Hand out appendix 6 and ask the groups to fill in which were the elements of behaviour they saw that were aggressive, assertive or submissive and then to discuss in their groups the possible positive and negative effects of these behaviours.

ACTIVITY 5

Instructions

- Divide the participants into small groups and ask them to think of an imaginary situation (or even one they know of) and project what the actions are likely to be if the people involved are aggressive, submissive or assertive.
- Hand out the following table [Appendix 7] (or draw it on the board or flip chart) and ask the groups to discuss the elements of behaviour and to write in the possible effects of each of the three behaviours.

Story

Two mothers get involved in an argument that their children are having. One mother screams at the other that her child is a baby bandit and he will never be any good as he is violent and he injured her son. The other mother cries and says that her son is the one injured and she will forbid her son to play with the other one ever again. She takes away her child and goes to the police station to complain.

Example in italics:

Functional (reasonable) behaviour		Dysfunctional behaviour	
	Assertiveness	Aggression	Submission
Elements of behaviour		<i>abuse anger</i>	<i>crying going to an higher authority</i>
Possible positive effects		<i>Vindication (proud that she has won)</i>	<i>justice release of emotions</i>
Possible negative effects		<i>poor role model enmity (made an enemy of the other woman and possibly the family) assumption that aggression is positive</i>	<i>poor role model perceived as weak by community nuisance to the police</i>

**Teaching point**

Course participants may not have the same categories of assertion, aggression and submission that you do. Do not tell the participants that their categories are wrong, rather keep questioning why they believe that certain behaviour is accepted or is believed to have a certain effect. Ask if problems arise (or may arise) because of this. Be aware of the cultural differences and, if necessary point these out to the group.

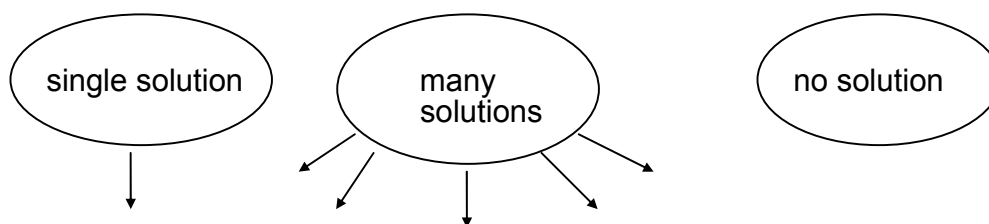
Session 11
Problem Solving (Part 1)
45 minutes

Discussion

- Assertiveness is an element in solving 'people problems,' which is linked to emotional honesty.
- When we are really emotionally honest then the problem is 'depersonalised'. The real underlying problem is the one to be dealt with - the problem, not the people.

Instructions

- Explain to the group that using assertive language opens the way for good two-way communication and that is a positive step towards solving problems and ultimately conflict resolution.
- Explain to the group that initially we have to establish exactly what we mean by 'problems'. Often people will say 'there is a problem' and that phrase means a wide variety of things.
- Essentially there are several types of problems - those with a single solution, those with many solutions and those with no solution.
- Too often we are intellectually lazy and cannot think of a solution and so we say that there is no solution, when in fact what we mean is – "I can't find a solution" – this requires emotional honesty.
- Similarly often when we say that there is only one solution, we mean "I can only think of this solution and so it is the only solution". We need to remain open-minded and really work hard to look for solutions.





Discussion

- Often because of our unwillingness to be open-minded, because we are not emotionally honest and because we are used to seeing things in a particular way (because of our background, experiences and culture) we think there is no solution to a problem or only one solution and if this is not acceptable to the other side then we have a conflict.
- But problems are different and often there are many solutions but we cannot or do not want to see alternative solutions.
- Explain to the group that we are going to look at a series of problems.
- Each of the problems (which are only exercises) demonstrate something about problems and the way we try to solve problems.
- Each problem teaches us a particular element about problem solving and that it is only when we have done all the exercises that we will have an understanding about the types of problems and the various methods we can use to solve problems.

Make a list on the board or flip chart of the principles of each of the problems as they are done.

Do not write the principles up first ~ allow the problem to be worked through and then write up the principle.

Ask the participants to form groups of four or five and then ask them to do the following problems.

Principles of Problem Solving

- Trial and error is okay ~ but try not to make the same mistake over and over again.
- Remember there may be many solutions to a problem ~ just because the method is not the one you would use does not make it wrong.
- **Never** make assumptions.
- **Never** give up!
- Focus on the solution you want, rather than going over things that cannot be changed.
- Remember that your experiences, culture and background will influence (and perhaps limit) the solutions you think of.
- Be prepared to listen to different points of view ~ remember there are very few problems in the world with no solution!

ACTIVITY 1

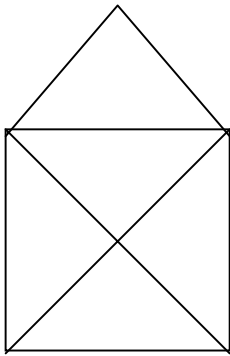
Instructions

Draw this diagram without lifting your pen from the page and without going over the same line twice.

Look for how many different ways people have found to draw the diagram. Check that people have obeyed the instructions and see whether people have worked alone or in the group. (Generally people use trial and error and people usually work alone).

Allow people who solved the problem to come to the board to demonstrate how they managed it.

Discuss with the groups how they solved the problem and point out that there is really only one solution (the diagram must look like the one above, but there are several methods of getting to that solution.)



Give the groups fifteen minutes to complete the exercise and then ask if groups have a solution (If people have a solution very quickly ask them to do it a different way).

Move around the groups and check how they are working. *[Remember the problem itself is only an example to demonstrate a point: look not for the solutions but rather for the way people are working.]*

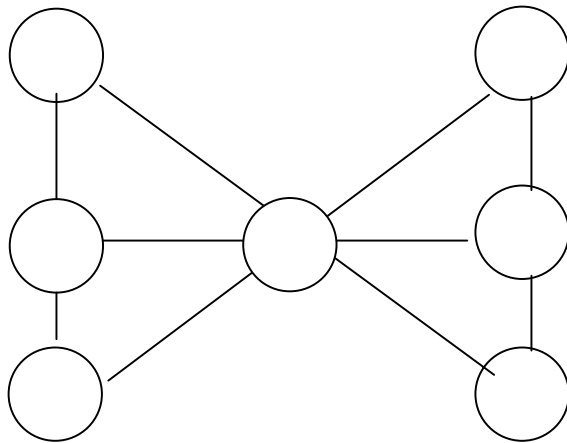
Discussion

- Choose one of the papers where the participant has tried over and over making the same “half-drawing” (i.e. where they have made the same mistake over and over).
- Ask the group how many people have papers that look something like this.
- Explain that this is common and that we all make mistakes – and if you don’t try you can never get the solution.
- Ask what the point of this exercise is. [What lesson have people learned?]

OR

ACTIVITY 2

If the participants are already familiar with the previous problem, try this one. Draw the diagram on the board and explain that the numbers 1, 2, 3, 4, 5, 6, 7 must go in the circles so that the circles that are joined by the lines all add up to 12.



Again give the groups about fifteen minutes to complete the exercise.

Ask if they worked out the principles behind the problem or if they worked 'trial and error' (they just kept putting different numbers in the circles to see if they would work). Discuss how often we do this in real life ~ try solutions that we already know do not work simply because we do not think of an alternative.

Discuss that sometimes people who are very rigid thinkers want not only the one solution (i.e. the one they know) but also they want it done the way they do it.



Teaching point

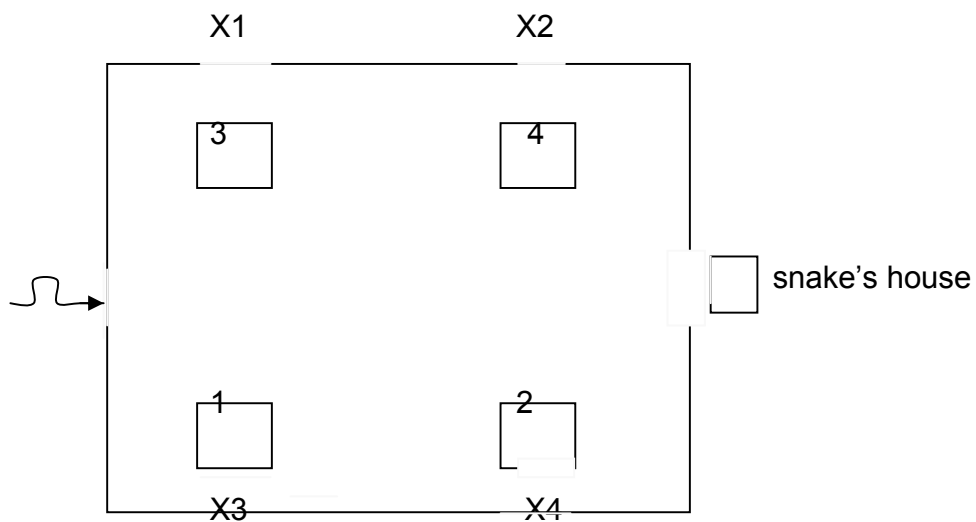
Trial and error is okay to use to solve a problem but try not to make the same mistake over and over. A method is not a solution – it is a way to a solution. New methods to solve old problems, if they really solve the problem are just as good as old solutions. Habit is not a solution either!

ACTIVITY 3

Instructions

Draw the diagram on the board. Explain the problem to the participants: Each person (X) lives in the house opposite where they are standing (numbered). The snake lives in the house on the other side of the compound. Each person (and the snake) must go **through** the compound to get to their house but none of the paths are allowed to cross the path of another. It doesn't matter what time people travel because the paths (the tracks in the sand cannot cross). You are not allowed to kill the snake and you are not allowed to go around the compound.

Put the participants into small groups for this exercise and watch if they work together as a group. [That is do they listen to each other and support and build on each other's ideas.]





Discussion

- Discuss with the groups how they solved the problem.
- Ask what assumption people made that prevented them from solving the problem (*that the snake travels in a straight line*).
- Discuss how assumptions prevent us from solving problems in real life because very often we don't realise that we are making an assumption.
- Ask the group to think of situations where they have made assumptions and so had a difficult time solving the problems they are faced with.
- Ask about assumptions that are made about certain groups in society – ask if these assumptions are actually bias or even stereotypes. Ask if, as a result of these assumptions, people are discriminated against.

Refer back to the miscommunication cycles and what the role of assumptions is in miscommunication.

Often in these groups if a woman discovers the solution, the men in the group will not want to accept it. Discuss this assumption as well: that women cannot possibly be correct – because they are women.

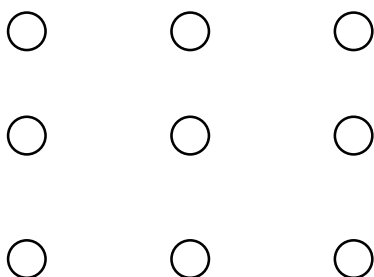
Assumptions can create conflict very quickly if people are not emotionally honest (or have too much pride) to check that their assumptions are actually true.

OR

ACTIVITY 4

Instructions

- Be aware that many people are familiar with this problem but cannot quite remember how it is done.
- Explain to the groups that you want them to try another problem.
- Draw the nine dots on the board in the shape of a square and tell the participants that all the dots must have a line passing through them but that only four straight lines may be used. They cannot go over the same line twice.



Allow the groups ten minutes to try for a solution. If, at the end of ten minutes no-body has a solution, ask the group why the problem is so difficult (usually the responses are that it is not possible, that they need five lines or alternatively only eight dots). Remind the groups of the limitations ~ nine dots and four straight lines and reassure them that it is possible but that they must 'think big'. Allow another five minutes. Participants who feel that they have the solution should demonstrate on the board.

Discussion

Ask why people feel that this solution is not appropriate (if they have made comments which suggest this).

- Ask if they made an assumption that the lines must stay within the boundaries of the dots (inside the square).
- Discuss the fact that often we make assumptions ~ and that these assumptions themselves may cause problems.
- If we make assumptions when we try to solve problems ~ these assumptions limit our solutions.
- Discuss that assumptions are based on our background, culture, experiences and (sometimes) exposure to other ways of thinking. It is an extension of empathy to try to control our assumptions and really try to see why others may think in another way to ourselves ~ and to accept that they may be right.

ACTIVITY 5

Instructions

This is another problem about assumptions. Use it if most participants do not understand the point about assumptions causing a problem and limiting a solution.

Tell this story:

*There is a senior professor at the university.
The professor is charming, distinguished and dresses well.*

The students like and admire the professor and the lectures are always interesting.

Every Wednesday the professor goes with the other professors to drink tea and discuss the state of the world.

*One Wednesday the professor misses the afternoon of tea and discussion.
Why?*

Because her child is sick.

Discussion

- Ask participants which sex they thought the professor was while you were telling the story.
- If participants say that this could not happen ask others if they agree.
- Explain that there are many female professors in the world and that if they automatically assumed that 'professor' equals 'man' then they have made assumptions based on culture or experiences, but that does not make them the truth.

ACTIVITY 6

Ask if the participants can solve this problem:

There are 100 000 refugees in a camp of a certain country. Underneath the ground of where they are settled there is water and bore-holes are drilled to pump the water to the surface for the refugees. When the refugees first arrived there was a water table (the water underneath the ground) of an estimated 1000 million litres.

The refugees get 10 litres of water per person per day. So in one year how much water do they take? $[365 \times 10 \times 100\,000]$

- How many years will the water last?
- What are the assumptions that the refugees make about the water?

Discussion

If the participants do not offer these suggestions ask them what they think about these comments:

- There is always water.
- The refugees should have their water restricted.
- It is not the problem of the refugees - it is a problem for UNHCR.
- God will provide.
- By the time the water runs out the refugees will be gone.



Teaching point

The idea of assumptions limiting our problem solving ability needs to be reinforced. Allow as much discussion as necessary to help participants see what kind of 'boxes' they are in as a result of assumptions that they make. Give examples from your own experience where you have made assumptions, which limited the solutions, you could think of.

The assumptions that are made about situations often mean that people do not see a problem coming and when it does there is a tendency to blame somebody else for the problem.

Day 7: Session 12
Problem Solving (Part 2)
120 minutes

ACTIVITY 7

Make sure that people work in small groups to solve this problem. This problem is one most people know but it is worth doing as it offers positive reinforcement to the participants and allows them to look more closely at the methods they use as a group to solve problems. It is a problem of logic ~ and problems of logic must be worked through.

Tell this story:

A man was coming home from the market with a goat that he had bought and a fine green cabbage. He captured a wolf and decided to take it home as well. He came to a river, which he had to cross in order to get home, but the boat was very small. It would take the man and only one of the other things. If he left the goat and the wolf, the wolf would eat the goat, if he left the goat and the cabbage the goat would eat the cabbage. How does he get all three across the river?



Discussion

- Ask several of the groups to demonstrate how the problem is solved.
- Ask how groups solved the problem.
- Did anybody give up because they could not 'work through' the problem?
- Who knew the problem already?
- Did anybody build on somebody else's ideas?
- Discuss with the groups whether they felt they worked as a group.
- Ask what it means to work together as a group. (Does it mean that one person told and the others just listened?)
- Ask why it was easier to work together as a group for this problem than for the previous problems.

If people do not know the problem, this is the time when the groups actually work together, designing solutions, discussing and offering alternatives.

Move around the groups to find examples of this where possible. Even where the participants do know the answer usually they cannot quite remember how the solution works and the same process takes place (but not so obviously).

If people do know then the usually the one who knows explains it to the rest of the group and the 'drawing' of the solution takes place as part of the explanation.



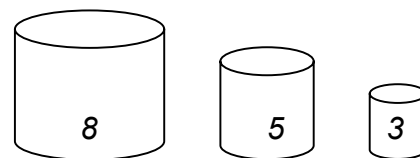
Teaching point

This problem has at least two methods of solution. The teaching point here is to positively reinforce the participants, especially if they have not been particularly successful with the previous problems. This is usually the first problem where the group works together. Analyse how this 'working together' was undertaken.

ACTIVITY 8

- Tell this story and ask the participants to work in small groups to try to solve the problem.

Two men are carrying a pot with 8 litres of oil in it. As well they have an empty 5-litre container and an empty 3-litre container. There are no markings on the containers. At the end of their journey they must divide the oil equally so that they have four litres each. How do they do it?



(See appendix for possible solution)



Discussion

- Why was this problem difficult to solve?
- Did the groups work together as groups?
[People do not generally listen to each other in this problem – and so cannot solve it]
- Discuss how in attempting to 'solve' the problem, people actually create new problems by not bothering to work through the problem, but by looking for 'short-cuts'.
- Ask about real life problems that have no short cuts – they must simply be worked through. Generally these are the problems that remain unsolved – ask for examples.

Keep in mind that people get "stuck" because they do not think about the space left in the containers. Remind people to work through the problem and not to give up.

Alternative solutions such as taking a container instead of the oil, selling the extra litres (that they cannot divide) or "measuring" using a stick or rope are not real solutions (what if the containers are odd shapes?) These create more problems that then in turn have to be solved.



Teaching point

Both this problem and the previous one are problems of deductive reasoning. The only way to solve the problem is to keep working through it logically. Anger, frustration and giving up do not solve the problem. Many real life problems are like this: people get angry and argue about other issues e.g. how long each person carried the oil; how many people each one has to feed; how important one person is in comparison to the other etc. None of these are the real problem and none actually solve the problem.

ACTIVITY 9

Explain to the groups that they have to organise a knockout chess or football competition. (A knockout competition is where the players/teams play only as long as they are winning. As soon as a player/team loses a game they are out of the competition.)

There are sixteen players/teams in the competition - how many games need to be played to find the champion team?

Write up all the number of games suggested. Allow as much discussion as is needed.

Then ask how many winners are needed at the end.

Allow the group to respond.

Groups will generally answer 'one'.

Ask then how many losers there are if there is one winner. [15].

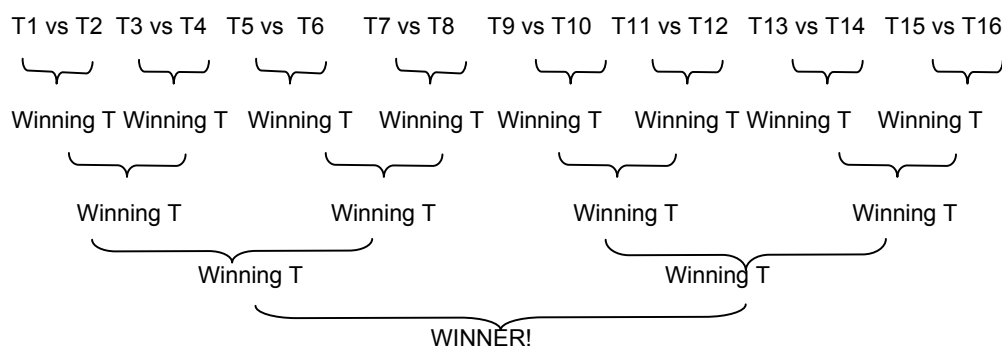


This problem demonstrates that to focus on the solution that you want can solve the problem more quickly than trying to work through the problem.

Note: Walk around the room to see if participants draw a diagram something like the one below. Sometimes they will simply write 8, 4, 2, 1. This is still working through the problem.

It is not necessary to draw the diagram yourself as it reinforces 'working through' rather than going directly to the desired solution. It may be drawn if you have seen it in the groups working out.

Emphasise (if necessary) at the end of the competition.





Discussion

- Point out to the participants that many problems are like this.
- Sometimes it is better to concentrate on the solution rather than trying to work out the problem.
- This does not mean that the past should be ignored ~ but it does mean that more effort should be spent on the future than on the past
- If we try to work through the problems in a chronological manner there may be other problems that come from trying to solve it this way.
- Usually there is a lot of blame, bitterness and a desire for revenge attached to things that people have done and said during the time of the problem.
- In conflict situations, after hearing people's views about the past, it is necessary to turn away from the past and look to the future, to the needs people have for the future and concentrate on them.
- Ask the participants to remember this when we come to the unit on negotiation and mediation.

This problem emphasises the 'seeking the solution' as opposed to 'working through' the problem.

Do not concentrate on how people worked through their answers.

Allow enough time for people to see that it is a lengthy process and then cut through to 'seeking the solution'.

Point out that many problems have so many layers of problem with wrongs on both sides and time for resentment to take hold.

A 'seeking-the-solution' approach concentrates on what both sides what now and can agree on.

It does not concentrate on trying to right past wrongs.

ACTIVITY 10

Instructions

Tell the participants the story (in the box):

Form the participants into groups and allow them ten minutes to discuss as many solutions as they can find.

Ask them for solutions - how can this problem be solved?

A beautiful young girl had a father who was a gambler and who had got himself heavily into debt. The moneylender wanted to throw him into prison (where he would surely die) but then he saw the beautiful girl walking past in the garden. When he saw the beautiful daughter he said that he would let the father go free if the daughter agreed to marry him.

The father went to explain to his daughter that the moneylender wanted to marry her but the girl was horrified. The moneylender was old and ugly and horrible. The girl refused but the father begged saying that if she did not marry the old man he would have to go to prison where he would surely die. The girl wept and pleaded but she loved her father and she was a good and dutiful daughter and she wanted to save her father but the moneylender was truly horrible and she could never marry him; so she was trapped.

The moneylender could see that there was a problem and so he asked if he could talk to the girl alone. They walked a small way down a path through the garden. The path was a gravel path made of black and white stones. The moneylender said, "Look, I have an idea. I will put a black stone and a white stone into this bag. You pull out one stone - if it is the white stone your father will go free and you will not have to marry me - if it is the black stone your father will go free but in return you must marry me." The girl had no choice and she felt that this way at least she might have some chance to go free.

As the moneylender bent to pick up the two stones from the path the beautiful girl saw that he picked up two black stones and put them into the small bag. She cannot accuse him of cheating because her father's life is in his hands.

What does she do?



Generally the solutions will fall into several categories:

- those that say that either the girl (by marrying) or the father (by going to prison) has to live with the consequences of their actions or decisions: - those are legalistic solutions
- those that say that the girl should marry and then divorce, or marry and run away because the money lender is not an honourable man, or that the man is a cheat and therefore she should not have to marry him: - those are moral decisions made by the problem solver but they do not solve the problem
- those that ask for witnesses, or suggest some form of stone swapping: - those are intellectual solutions (or 'intellectual' solutions).

Allow each group to explain their solution.

It is not necessary to categorise the solutions unless the group is having difficulty accepting alternative solutions.

Discussion

Point out the shortcomings of each of the solutions offered: an unhappy wife can make the whole household miserable – and does this solve the problem? The moral judgements do not actually solve the problem. Adding to the story may give leeway to a solution – but there are no witnesses (they are alone in the garden).

Point out that when problems involve human emotions, they become more complex and issues such as the morality and legal aspects all play a part.

Each of us makes judgements based on our experiences and values (remember perceptions), but if we are to try to solve or resolve problems and conflicts then we need to look for solutions that do not hurt people, or cause them to “lose face”.

We need solutions where everybody can feel that they have won or kept something. i.e. not lost. Often our desire for revenge makes us want to hurt people or humiliate them.



Teaching Point

Never ‘give’ an answer yourself. If the group is particularly passive they will simply accept your solution as the ‘correct’ one and not attempt to draw a principle from the problem solving.

This problem should lead naturally into the idea of ‘win-win’ solutions. The point is not to find a particular answer but to point out another aspect of problem solving.

At this point the participants should be aware that;

problems may be done alone or with a group;

that some problems have multiple solutions or multiple methods;

that complex problems may lead to more complications or a ‘no solution’ if they are ‘worked through’ and that there may be creative (or lateral thinking ways) of getting to a desired solution;

and that problems involving human beings and their emotions are open to bias and perceptions and assumptions dictated by our bias.



Different types of problems require different ‘keys’ to find solutions.

Session 13
Problem Solving (Part 3)
90 minutes
ACTIVITY 11

Instructions

Put the participants into small groups and ask them to develop a drama from the cards you hand out. The cards should have one topic each as follows:

- a mother accompanying her daughter to school but not trusting the teachers;
- an unwanted pregnancy in a school girl;
- a misunderstanding through lack of trust between a husband and wife;
- a girl not allowed to continue at school;
- a boy /man discovering that he has an STD (sexually transmitted disease).

Ask two or three groups to present their drama.

Put up the chart “**Six Steps to Problem Solving**”. Go through the dramas that you have seen asking the questions on the left hand side of the chart to each group.

Remind the participants that they must answer in their roles but as honestly as they can (i.e. they must imagine what their character would say).

Six Steps to Problem Solving

What do you want?	Each side should say what they want but without blame or accusation.	This often reflects the emotions involved – not the actual problem. Point out that mostly what people want is revenge or “payback” – even when this is part of the culture it rarely solves the problem.
What is the problem?	Both sides need to agree on what the problem is.	This forces people to concentrate on the real problem – not their emotions (although it takes a lot of emotional honesty sometimes to actually agree on what the problem is).
How many solutions can we find?	Both sides need to propose as many alternative solutions as possible so that there is a choice and the best possible solution is found	This takes intellectual effort. Often we are lazy and assume that there is no solution, or that the other person is the problem. For good problem solving there should be several solutions (even if neither side actually wants a particular solution; if it is a solution then it should be proposed as a solution).
Would you be happy with this solution?	Both sides need to look at the solutions and disregard those that are totally unacceptable.	Both sides should have a choice to find the most suitable solution, but the solution must be genuine and fair, not a solution that favours one side or the other.
What is the best solution?	Both sides should agree on the best solution for everybody.	Both sides must agree (in their hearts) on the solution that is best for everyone. There should never be a solution that people agree to “just to keep the peace”, (this will create the potential for another problem later).
Is the problem solved?	After some time we need to check that the solution is really working.	All solutions should be checked to ensure that they are real solutions and that there is no resentment.

[Modified from UNICEF Conflict Resolution Manual 1996]

Discussion

- Discuss the aspects of the chart (listed here in the grey boxes)
- Ask the participants to look at where the steps are introduced into the drama situation and how using the steps would change what had happened.
- Explain to the group that some of these elements will be dealt with again in the unit on ‘Negotiation’.



Teaching point

Problem solving is only really successful when all the elements so far covered in the course are put together with the skills of logic and problem solving. The essential point of ‘depersonalising the problem’ is vital.

ACTIVITY 12a

Instructions

- Group participants into small groups and ask them to think of a conflict situation, which they will role-play.
- The role-play should show all of the skills discussed so far in the course and the role-play must try for a 'win win' solution.
- After the role-plays have been shown ask those involved why they think it was a 'win win' solution. Ask the audience if they agree.



- Write the problems into the columns the participants think they belong to and discuss why they are in that particular column.
- Discuss with the participants that a solution that is acceptable culturally is not necessarily 'win win'. It is 'win win' when both parties feel happy with the solution and that solution is 'real'.
- Explain that as far as possible all problem solving should result in a **win/win** solution.
- When a problem does not end in a win/win solution, then there is no durable solution as there is often resentment, a desire for revenge and a hatred for the person who 'won' if you 'lost'.

Be aware of your own cultural bias.

Very often people will assume that a problem is solved because somebody in authority says it is solved. This does not change what is in people's hearts and often there is a need for revenge (especially if one person has "lost face").

Question deeply, and ask, "what happens next?" both to the participants and inside your head.

Win/win solutions require the person trying to solve the problem to empathise with the other person and understand what their needs are and to match those with what their own needs are. This requires emotional energy and a real will to solve the problem rather than just stop it.

R	Realistic:	applicable not only in theory but also in practice
E	Effective:	the solution is an answer to the problem
A	Acceptable:	the solution is accepted by all those involved
L	Logical:	the solution is not based on emotion but is fair

Session 15

120 minutes



Negotiation

Instructions

Outline the process of negotiation drawing on examples from the workshop and/or from the participants' conversations.

The Process of Negotiation

- Negotiation is the ability to 'give and take' in a dispute so that a conclusion is reached that is acceptable to all parties.
- It is undertaken by the two people (or groups) involved in the conflict, without any outside intervention.
- It requires both people to concentrate on the problem and not on each other (and the perceived faults of each other).
- The art of negotiation is to find (initially) one thing where both parties agree.
- Even an initial agreement helps to dissolve some of the anger and mistrust both sides feel. (This is why mediations are often successful, because the mediator can agree with the emotions of both sides).
- Once there is an initial agreement (and it should first be about exactly what the problem is) then you can begin to define what the needs of each person.
- To deny that there is wrong on both sides can never lead to a resolution so that initially one person has to say that they were wrong (this is usually difficult and the admission is generally about something small).
- Both people need to understand and empathise with the emotions of the other person. They do not have to agree but they need to try to understand why the other person feels as they do.
- When one side can acknowledge that the other person has reason for feeling as they do, and acted out of that feeling (not just to be malicious) then the problem can be addressed.

Discussion

- Allow the participants to discuss if they feel negotiation is possible.
- Discuss the fact that, even if traditionally a third person is brought in, even then people still have to negotiate (but the negotiation is with the mediator and s/he with each of the people or groups concerned).

ACTIVITY 1

- Group the participants into pairs.
- Ask them to think of a problem (either real or imaginary) which they should try to solve through negotiation.
- Remind the groups of the work already done on problem solving.
- Allow the pairs about ten minutes to work through their problem and then ask who feels they have a win/win solution arrived at just through the two people concerned.
- Ask the rest of the participants if they feel it is really a win/win.
- Allow the other groups to discuss why theirs was not a win/win and why this happened.
- Allow discussion of the solutions and listen for the compromises made by each side.
- Discuss if the negotiators dealt with the person or the problem and which method they used (refer back to the section on problem solving - did they work through the problem or try just to define a solution?)
- Give the participants the handout with the negotiation questions [Appendix 11] and go through the list using one or two of the examples that are particularly notable discussing each of the questions.

Negotiation Questions

What is the emotional position of each person?

What are the needs of each person?

Are the needs related to the problem or to their emotions?

Will either person acknowledge their own emotions?

Will either side acknowledge that the other person is in some ways right?

What compromises is each person willing to make?

What behaviours does each person show that may stop the other person from getting their needs met?

Does the problem change in the course of the conflict?

How is the problem resolved?

ACTIVITY 2

- Explain to the participants that because of emotions and bias and assumptions, people often have a conflict, not necessarily because of their needs but because of their positions.
- Refer back to the problem of the nine dots and remind the participants that when we are bound by our assumptions we often cannot find a solution.
- Discuss how needs and positions are usually very different although the people involved may not be able to see the difference.
- Hand out appendix 11 and discuss whether in any of the problems previously discussed people tried to solve their positions rather than their needs.
- If necessary use the following story as an example.

There is an argument between two people over money borrowed and not repaid. The first person (who borrowed the money) claims that he has repaid the money by helping the second person to get what they need from an agency. He speaks badly of the second person around the community claiming that the person is a liar and a cheat. The second person hears of the gossip and is angry and humiliated. He, in turn, claims that the first person is a cheat and a thief as the money has not been returned and that he needed no help in dealing with the agency. They feel very bitter towards each other and there is tension in the community as people start to take sides. They decide to try and negotiate an agreement and so they meet in a coffee shop to discuss the problem.

Person 2 explains that he feels bad because his name and reputation has been damaged. Person 1 insists that because he helped with the agency problem he returned the money 'in kind' and his reputation and good name have also been damaged.

The second person insists that he did not need help with the agency as he has contacts there. He asks the first person what exactly he did to help. After the first person cannot tell him then they agree that at least the money should be repaid. They agree that the money should be repaid in instalments, which will be monitored by an elder.

*They are still too angry about the insults to apologise to each other.
Thus the initial problem is solved but this is not a durable solution.*

Discussion

The 'position' of person 1 is indignation as he feels he paid the money in kind by doing the favour. The 'position' of person 2 is anger and frustration as he has not received his money and now he is publicly humiliated. He wants revenge, his money and an apology.

The 'needs' of person 1 is to be understood and to have his good name restored. The 'needs' of person 2 is to have his money returned and to have a public apology. Both people are limiting the resolution because both want an apology but neither is willing to sacrifice their pride. The problem has changed in the course of the conflict by the fact that both people talked to others and so added humiliation to the problem.

Discussion

Draw from the discussion (where possible) to list the “Rules for Negotiation”
[Appendix 12]

‘RULES’ FOR NEGOTIATION

Keep the problem and the person separate.

Concentrate on responding to needs not emotional positions.

Keep the other person’s emotional needs in mind and recognise that they affect how that person responds.

Be aware of your own emotions and how they affect your actions.

Acknowledge the emotions of both parties and then move on to the problem.

Find as many options as possible to answer the other person’s needs.

Seek a ‘win-win’ solution

Be as objective as possible.



List these ‘rules’ on the board or flipchart and then give the handout to the participants.

Remind participants that most problems in fact have many solutions but this needs a lot of work (and analytical thinking).

They need to continually try for different solutions in order to get a win/win solution.

Day 9: Session 16

Mediation

75 minutes

Discussion

Mediation is where a third party is brought in (at the request of the two parties in conflict) to help them to resolve the problem. Mediators do not provide solutions they simply help the two sides to come to a solution. They are useful because they are impartial and objective. Traditionally (in Africa), mediation is undertaken by people who have status in their society. Unlike 'textbook' mediators, traditional mediation involves giving advice, conciliation by proxy and passing judgement, with the communities involved to help recompense the victim. While this is usually accepted by those involved it does not always involve durable resolution and reconciliation.

Instructions

- Ask participants why this may be so. *[Those involved do not have to accept responsibility as the responsibility belongs to the mediator; and the two sides do not have ownership of the solution.]*
- Discuss with participants what elements of traditional mediation work in their current situation and which do not. *[There may be a breakdown of social pressure; which is what makes people conform to the mediator's advice or the mediation may come from people outside their cultural or social group.]*
- Even where traditional mediation is undertaken and is successful, all the skills so far introduced and practised need to be taken into account both by the mediators and the people involved.
- If the two parties involved are not willing to listen or trust the mediator then the mediator cannot be successful.
- If the mediator is biased or uses force to impose a solution then the solution will only cause more problems later.
- A good mediator will ask the two parties to communicate with each other (not immediately when there is anger, but at some point in the mediation).
- A good mediator takes into account the emotional needs of the people concerned, acknowledges these and then moves on to solve the problem.

ACTIVITY 1

- Group participants into groups of four. Two of these will be protagonists, one the mediator and one observer.
- Give the protagonists five minutes to set up a problem situation and then ask the mediator to mediate. [The mediator and the observer should not be part of the discussion.]
- The observer should note all negative and positive actions of both the protagonists and the mediator.
- After five minutes ask the groups to discuss the issues raised by the observer and then get people to change roles.
- Each person should have an opportunity to be an observer
- At the end of the exercise, ask people to say what their group said and did that showed (or did not show) skills of mediation.
- Hand out the checklist to help focus discussion of people's behaviour. [Appendix 13]
- Go through this question by question with at least one of the scenarios.

Mediation Checklist

Do you actively listen to each side?

Have you checked yourself for any bias or discrimination?

Do both sides actively listen to each other?

Do both sides actively listen to you?

Are both sides communicating clearly?

Are they emotional?

Are they honest?

Are you honest?

Do you feel that both sides trust you?

Have you looked for areas where both sides are willing to compromise?

How many alternative solutions can the group come up with?

Can you find a solution that is acceptable to both sides?

Do both sides feel they “own” the solution?

Do both sides feel that they can forgive each other?

Is there a reconciliation?

Session 17

Reconciliation

90 minutes

Reconciliation is when the two parties in a conflict come to a solution that is durable (long lasting). This is when we have true peace. It means that there is no resentment and that there is a strong 'win win' so that both parties feel happy with the outcome and feel positive about each other.

ACTIVITY 1

- Form groups of five to eight participants.
- Give each group flip chart paper and a marker pen.
- Ask the groups to list all the elements needed in a conflict situation so that there can be a true resolution and a reconciliation.
- Put the sheets up around the room.



Discuss with the groups the elements that are needed for reconciliation. Point out that 'win win' solutions can only occur if both parties are willing to work towards this. It is not necessary for both sides to be 'peace makers' but the side that is the peace maker will be aware of the emotions of themselves and the other side and how these emotions affect our behaviour.

ACTIVITY 2

- Draw up the chart (below)
- Look at each section from each person's point of view.
- Ask participants if they can think of examples where they have seen this demonstrated.



Use real examples wherever possible (this means that you need to analyse the situation yourself before the session) The American spy plane and the Chinese fighter plane incident is an excellent example. Point out that the process of reconciliation may take years and that most of this time is before the two people reach the empathy level. Once one person reaches the level of empathy then they can understand what stages the other person is going through and "wait" for the person to "catch up". It can be easily seen that reconciliation is the link between resolution - of the problem – and healing which comes as a result of forgiveness and then there can be reconciliation. Refer to the Conflict Management Continuum

	1st person (person who has been most wronged)	2nd person (person who has most offended)
Problem or conflict situation		→
Reactions	Denial Why has this happened to me? Why did s/he do this? It must be my fault! (submissive behaviour)	Denial I didn't do it! You forced me to behave that way. (aggressive behaviour)
	Hurt There is a focus on the emotional pain caused (submissive behaviour)	Anger Where the person becomes angry and resentful at being put in the 'wrong'. (aggressive behaviour)
	Anger There is a focus on blaming the other person (aggressive behaviour)	Remorse Where the person wants to relieve their conscience and relieve their guilt
	Empathy Where there is understanding of the others emotions and an attempt to understand the motives behind the wrongdoing	Empathy Where there is understanding of the others emotions and an attempt to understand the hurt and anger.
	Resolution Where the problem is 'depersonalised' and solutions are sought and agreed to	Resolution Where the problem is 'depersonalised' and solutions are sought and agreed to
	Forgiveness Internal peace and 'letting go' of the pain.	Asking forgiveness If genuine, then an internal peace and 'letting go' of the anger and the aggression.
	Reconciliation	Reconciliation

Discussion

- Ask if participants can see these steps in a situation that they know of where there has been a genuine reconciliation.
- If there has been no reconciliation which step do they feel is left out, or what other things happen to prevent a reconciliation? *[e.g. often the person (1) when they reach the point of anger they respond with aggressive behaviour ~ harsh words or actions to the other person which adds another layer to the 'conflict cycle'. If there is no empathy on either side, then there will not be a reconciliation although the conflict may be managed or apparently resolved. If either side 'hangs on' to their hurt or anger; through habit or pride, status or 'culture' then there can be no reconciliation.]*
- Reconciliation may take a long time to occur. Trust must be rebuilt, there must be open and honest communication and both people or parties must feel ready for reconciliation. They must both work through all the stages in the table (above).

Day 10: Session 18
Human Rights (Part 1)
120 minutes

ACTIVITY 1

- Brainstorm with the participants about human needs.
- Put all the needs that are suggested up on the board or flipchart.
- Categorise the needs into **physical needs** (life, food water, shelter, and health), **mental and emotional needs** (education, belonging to a country and a society, being loved) and **spiritual needs** (right to worship the way it is appropriate for you).

Discussion

- Discuss with participants, which of these things are inherent rights, which are rights within the resources of the state and which are visionary for the future?
- Ask participants the difference between wants and needs.
- Ask if the Declaration of Human Rights is a response to needs or wants.
- Allow discussion on where Human Rights are not being observed and why. Is it power? culture? tradition? religion? Before the fighting that made people flee, were Human Rights observed in that country?
- Discuss the fact that Human Rights are not given from above but each one of us has to allow them to another. The state (the country) does take responsibility for some Rights that properly belong to the community but the spirit of Human Rights is that we as individuals grant them to each other.

ACTIVITY 2

- Brainstorm all the Human Rights the group can think of and put them down one side of the board.
- Ask the group now for the corresponding obligation we have as Human Beings to ensure that the Right is available to all.

Discussion

- Ask the participants if they have ever stopped anybody from achieving their rights.
- What about their daughters, their wives, and the peasants in the rural areas? What about child soldiers, torture and not employing people from another tribe or clan?
- Ask what these Human Rights abuses mean when they are asking for Human Rights to be granted to them.

ACTIVITY 3

Instructions

Divide the participants into small groups of four or five.

- Ask them to discuss the list of the inherent Human Rights and how in this community now we can work towards these rights.
- Each group should bring back their ideas to the plenary group for general discussion.

Discussion

- Ask groups to highlight or asterisk (*) any 'rights' they have asked somebody outside their community to 'give' them.
- Ask why this is so.
- Ask what abuses of Human Rights they have in their community and how they can be overcome.

ACTIVITY 4

Instructions

- Ask participants to list what they think are the Rights of the Child.
- Form groups of three and ask people to compare their lists.
- Ask two groups to form together (so that there are six people to a group) and ask them to list the ways their communities protect the Rights of the Child and the abuses of children that contravene the Rights of the Child.
[Rights: family love, education, religion, care (no torture, no work too heavy for the child) etc.
Abuses: child soldiers, child marriages, forced marriages, no education etc.]
- Ask the groups to summarise their discussions.
- Ask each group to tell their summaries to the rest of the participants.
- Allow open discussion of the Rights of the Child and how, as adults, we have a special responsibility to ensure that the rights of children are protected.

Session 19
Human Rights (Part 2)
120 minutes
ACTIVITY 5

Instructions

- Draw a line down the centre of the board; one side is for the work that women do, the other side is for the work that men do.
- Ask the participants to list the things that each sex does and allow the discussion that arises.

Discussion

- Among the 'visionary' rights are the rights of women.
- The reason for these rights being introduced is that women across the world do approximately 80% of the work but own less than 2 % of the world's wealth.
- Women in most countries are not recognised as equal although everybody agrees that equality is a fundamental right.
- Remind the group that 'culture' 'religion' and 'tradition' are often excuses rather than reasons.
- All cultures change, ask in what ways the cultures represented have changed in the last fifty years.
- Point out to the participants that no group which has power will readily relinquish it. This is not about men and women; it is about those that have power and those that have very little, whether it is male and female, black and white, rich and poor, one religion over another.
- If we are serious about the equal parts of Human Rights then we need to look, not just at how we are constrained but how we constrain others. When we all work together for the good of all of us then we will have Human Rights
- Some rights have been forfeited when people become refugees. Convention refugees have the same rights as a citizen of a country (except being able to vote). Mandate refugees have legal rights under the laws of the country of asylum, the international rights of those documents signed by the country of asylum and the right not to be forcibly repatriated.
- Allow the discussion to flow naturally. It is important that the participants feel that they are able to talk about this area freely.

ACTIVITY 6

Instructions

- Put the participants into small groups and ask them to list the rights that women have in their own culture.
- After the groups give their feedback ask how these equate to the Human Rights they listed in a previous exercise.

Discussion

- Discuss why these lists may not be the same and what causes this to be so.
- Ask how they (as individuals) will ensure that women will have equal rights - without detracting from the rights of others.

ACTIVITY 7

Instructions

Give participants the following quiz.

Note. The questions in the quiz have been designed to have a 'true/false' answer, to stimulate discussion.
Comments on each question are given in appendix.

HUMAN RIGHTS AND DUTIES QUIZ

Quiz Questions – True or False?	Answer
1. The Universal Declaration of Human Rights was written in the year 1900.	False
2. The Commission that drafted the UDHR was chaired by a woman.	True
3. All countries in the United Nations have promised to promote peace and human rights.	True
4. Food, shelter and the Death Penalty are examples of human rights.	False
5. Murder, torture and arbitrary imprisonment are violations of human rights.	True
6. The United Nations cannot do anything when governments commit human rights violations.	False
7. Governments should make national laws and legal systems that correspond to the human rights treaties they have ratified.	True

8. Children are not included in any human rights treaties.	False
9. Under human rights treaties, governments cannot deny rights to girls and women because of their sex.	True
10. Governments must try to provide free and compulsory education.	True
11. The Convention on the Rights of the Child states that children under 15 should not be recruited to armies or militias.	True
12. Refugees do not have any rights because they are not in their own countries.	False
13. Refugees have the right to resettlement in a country of their choice.	False
14. The 1981 African Charter on Human and People's Rights gives the right to national and international peace and security, and to environmental protection.	True
15. Human rights agreements always mention rights but never duties and responsibilities.	False
16. The 1949 Geneva Conventions forbid the maltreatment of prisoners of war and civilians.	True
17. The mandate of the International Committee of the Red Cross and Red Crescent (ICRC) is limited to setting up hospitals for the war-wounded.	False
18. Human rights declarations and treaties, and international humanitarian law, are attempts to create up-to-date, world-wide standards that governments and others in authority should aim for, so that human beings are treated with respect and dignity.	True

Day 11: Session 20

Real life Problems and Conflict Resolution

120 minutes

Instructions

- Form the participants into small groups.
- Ask them to think about three or four real life problem/conflict situations that they know well or are personally involved in. These should be listed on a flip chart or poster sheet.
- Check for overlap of problems and then assign one problem to each group (but not the problem that they thought of).
- Ask the groups to work through the problem using all the skills they have developed in the course filling in the sheet below.
- Where the problem has multiple layers the group should analyse the problem and state each layer.
- The “underlying causes” of the problem need to be very specific. It is not enough to make a generalisation – the group should discuss enough to be very sure that what they list are the real causes (beware of bias and lack of emotional honesty).
- The suggested solutions sections need to be solutions to the **causes**, **not** the problem. If the causes are not addressed there is no resolution possible.
- Allow as much time as necessary for this exercise.
- If groups feel that there are no problem/conflict situations look specifically at – girls’ access and equity in education, domestic violence, attitudes towards minority groups (including if appropriate women and girls), Human Rights abuses.
- When the groups have worked through the sheet and developed possible solutions these should be brought back to the group and discussed with the whole group.

Stated Problem	Underlying causes	Elements of programme utilised	Suggested solutions
e.g. girls are failing in school	Lack of community support for girls education Ignorance of male teachers	Active Listening (to the girls and the teachers) Communication Handling Emotions Analytical thinking Problem Solving (focus on the solution you want)	Discussions with the community on the needs of the community <i>vis a vis</i> girls in school Extra support for girls (homework clubs) Special training for teachers on pedagogy and gender sensitivity (the gender sensitivity part can be done by people in the community who have girls in school.)



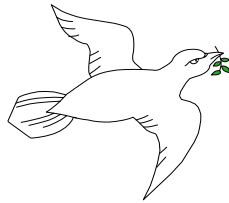
Discussion

- This requires a great deal of analysis to undertake this effectively.
- Discuss how the elements of Peace Education are cumulative and must all be used if there is to be a successful resolution to a problem/conflict situation.
- Discuss the solutions offered to see how viable they are [Note: they should not involve somebody else 'giving' materials or a solution]
- Discuss how these solutions can be put into effect by the community and develop a workplan to undertake this – Peace Education in action!

As this is response situation the preparation that you make is in principle preparation – you cannot prepare specifically. Do not limit anything that the group wants to discuss – but keep in mind yourself all the lessons involved in PEP and be prepared to point out stereotypical judgements that groups may make or where they are arguing from a position of emotion rather than logic. Review if necessary the session on problem solving (parts 3 and 4) on depersonalising the problem (this is one reason why people should be doing this exercise on other people's specified problems.

Conclusion

- It should be reinforced that this course is not the end, but rather the beginning.
- Ask participants to keep a record of how they respond to situations and what is different to the way they used to respond to similar situations.
- Explain to the participants that they have built up the group dynamics and trust among themselves so that they can now rely on each other for support and advice.
- Provide certificates to each successful participant.
- Thank the participants and any people involved in the logistics.

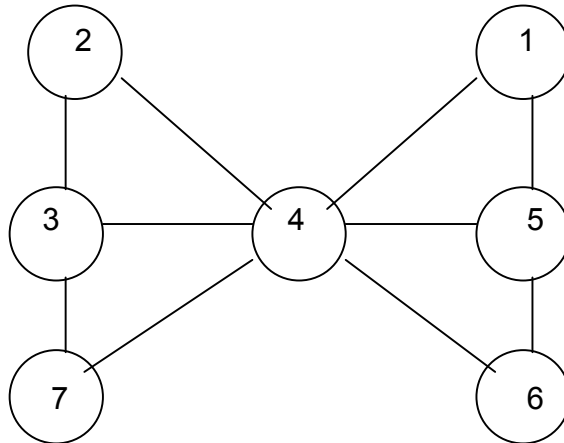


Appendix – Solutions to Problems

Activity 2

Numbers

This is one possible solution.

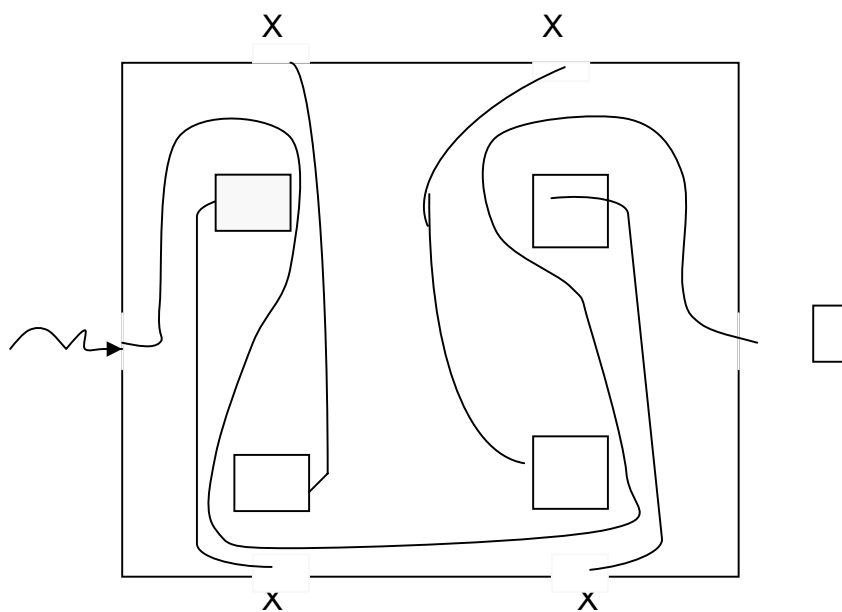


Hints for Participants

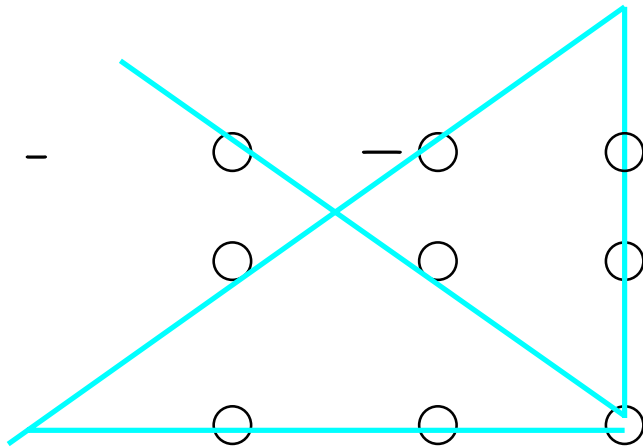
Which is the middle number?
Where do you think that number would go?

Activity 3

The Snake and Houses.



Activity 4.



Hints for Participants

Is there a square?

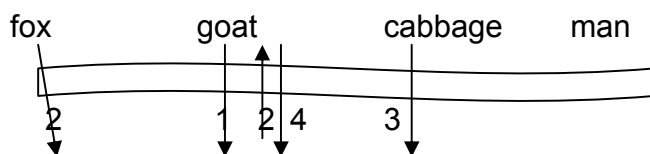
Do the lines have to stay inside the square?

Activity 7

The Wolf, The Goat and the Cabbage

Hints for Participants

Does each thing only make one trip?



One possible Solution

first trip: man and goat

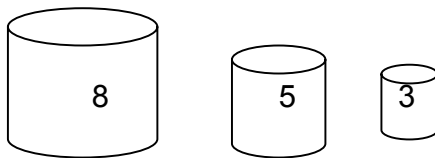
second trip: man and fox, return trip with goat, leave fox,

third trip: man and cabbage,

fourth trip: man and goat.

Activity 8

Sharing the Oil



One Solution is as follows:

8	5	0
<hr/>		
3	5	0
3	5	3
<hr/>		
3	2	3
3	2	3
<hr/>		
6	2	0
6	2	0
<hr/>		
6	0	2
6	0	2
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1	5	2
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<hr/>		
1	4	3
1	4	3
<hr/>		
4	4	0

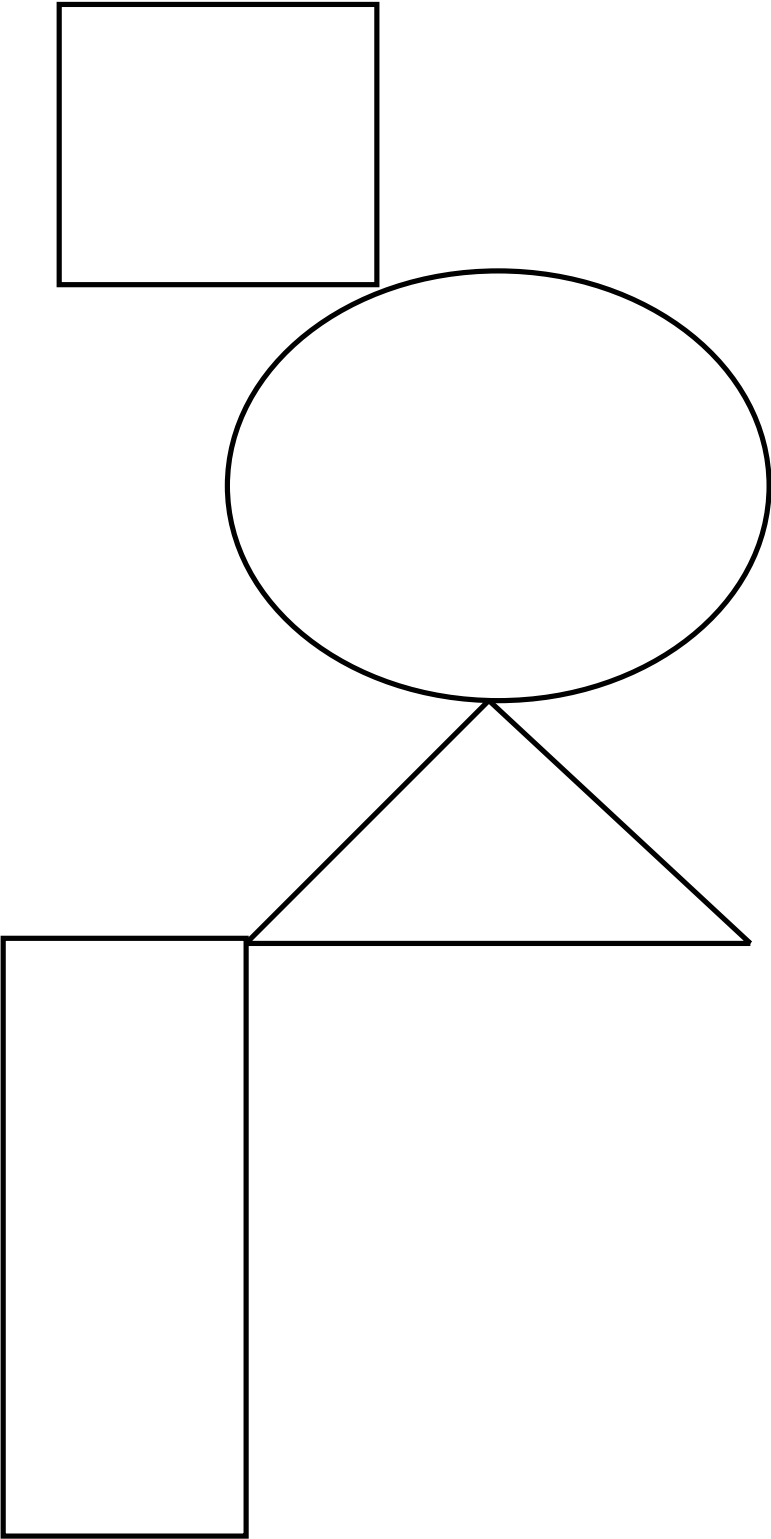
APPENDIX 2

Active Listening Rules:

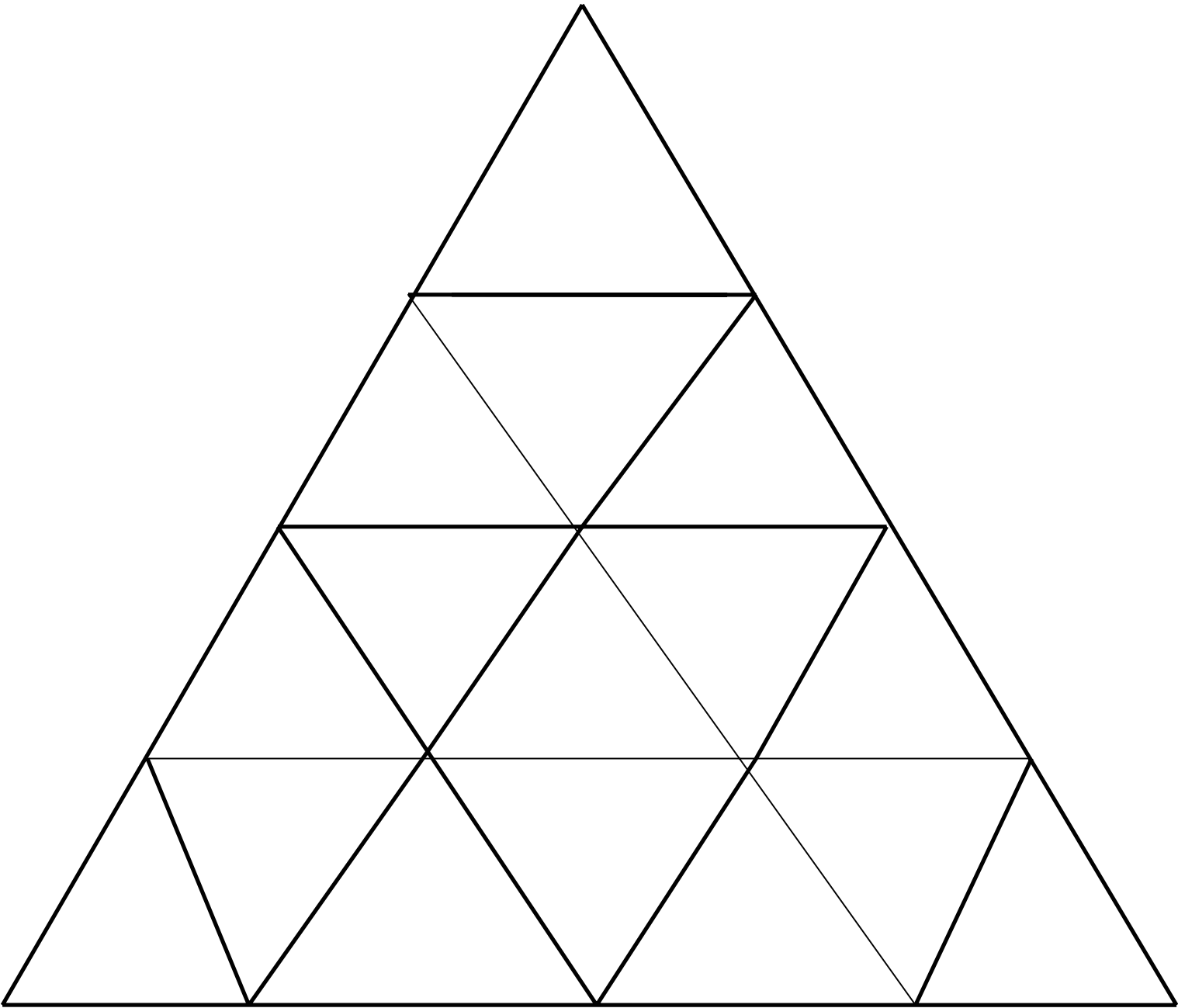
1. Listen to what the person is really saying.
2. Check that you have heard correctly by *paraphrasing* what the speaker has said and asking "Is this what you mean?"
3. When the speaker has finished, summarise the main points and check with the speaker.
4. If the speaker is emotional (angry or sad), be very careful to listen to the words not just to the emotions.
5. Ask for *clarification* to check that you have the whole story.
6. Ask questions to fill in the details of the story if they are important.

Paraphrasing - saying the same thing in different words
clarification - to make ideas or information clear.

APPENDIX 3

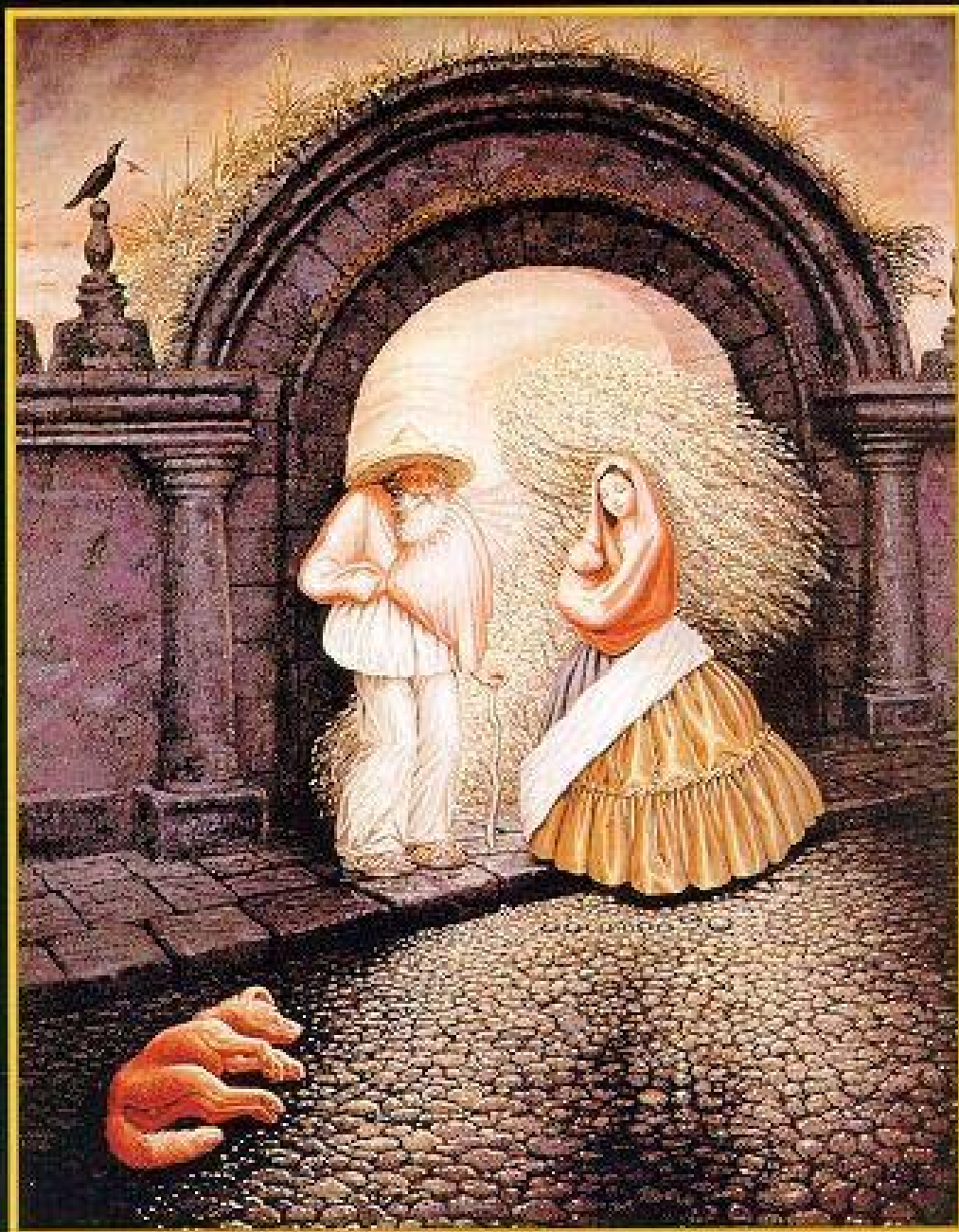


APPENDIX 4A



APPENDIX 4B

Appendix 4C



Appendix 4D



APPENDIX 5

AGGRESSIVE, SUBMISSIVE AND ASSERTIVE BEHAVIOUR

Submissive:

- Take no action to assert your own rights
- put others before you at your own expense
- give in to what others want
- remain silent
- apologise more than is needed.

Assertive:

- stand up for your own rights while acknowledging the rights of others
- respect yourself and the other person
- listen to what the other person is saying
- express yourself clearly and honestly
- don't blame the other person

Aggressive:

- stand up for your own rights without caring for the rights of others
- Make sure that you are okay no matter what happens to others
- Accuse and blame others
- Denigrate other people's point of view ("you must be stupid")

APPENDIX 9**SIX STEPS TO PROBLEM SOLVING**

What do you want?	Each side should say what they want but without blame or accusation.
What is the problem?	Both sides need to agree on what the problem is.
How many solutions can we find?	
Would you be happy with this solution?	Both sides need to look at the solutions and disregard those that are totally unacceptable.
What is the best solution?	Both sides should agree on the best solution for everybody.
Is the problem solved?	After some time we need to check that the solution is really working.

[modified from UNICEF Conflict Resolution Manual 1996]

APPENDIX 10

ELEMENTS OF ANALYSING THE CONFLICT SITUATION

- **What is wrong?**
- **What outcome does each person want?**
- **What is fair for each person?**
- **What is most important for each person?**
- **What things do both sides agree on?**
- **Is one person absolutely right and the other person absolutely wrong?**
- **Is either side willing to admit that they are wrong? Why or why not?**
- **Is either side angry? Does anger affect how they act? Is the anger justified?**
- **Can the two people solve their problem?**

APPENDIX 11**NEGOTIATION QUESTIONS**

What is the position of each person?

What are the needs of each person?

What compromises is each person willing to make?

What behaviours does each person show that may stop the other person from getting their needs met?

Does the problem change in the course of the conflict?

How is the problem resolved?

APPENDIX 12**'RULES' FOR NEGOTIATION**

Keep the problem and the people separate.

Concentrate on responding to needs not positions.

Find as many options as possible to answer the other person's needs.

Be as objective as possible.

APPENDIX 13**Mediation Checklist**

Do you actively listen to each protagonist?

Have you checked yourself for any bias or discrimination?

Do the protagonists actively listen to each other?

Do the protagonists actively listen to you?

Are the protagonists communicating clearly?

Are they emotional?

Are they honest?

Are you honest?

Do you feel that the protagonists trust you?

Have you looked for areas where the protagonists are willing to compromise?

How many alternative solutions can the group come up with?

Can you find a solution that is acceptable to both sides?

Do the protagonists feel that they can forgive each other?

Is there a reconciliation?

APPENDIX 14

	1st person (person who has been most wronged)	2nd person (person who has most offended)
Problem or conflict situation		→
Reactions	Denial Why has this happened to me? Why did s/he do this? It must be my fault! (submissive behaviour)	Denial I didn't do it! You forced me to behave that way. (aggressive behaviour)
	Hurt There is a focus on the emotional pain caused (submissive behaviour)	Anger Where the person becomes angry and resentful at being put in the 'wrong'. (aggressive behaviour)
	Anger There is a focus on blaming the other person (aggressive behaviour)	Remorse Where the person wants to relieve their conscience and relieve their guilt
	Empathy Where there is understanding of the others emotions and an attempt to understand the motives behind the wrongdoing	Empathy Where there is understanding of the others emotions and an attempt to understand the hurt and anger.
	Resolution Where the problem is 'depersonalised' and solutions are sought and agreed to	Resolution Where the problem is 'depersonalised' and solutions are sought and agreed to
	Forgiveness Internal peace and 'letting go' of the pain.	Asking forgiveness If genuine, then an internal peace and 'letting go' of the anger and the aggression.
	Reconciliation	Reconciliation