# Are We Together?

## PEACEFUL RELATIONSHIPS

## FACILITATOR'S MANUAL

Cry peace

Founder, CryPeace

*"Are We Together?"* is a comprehensive life skills course that helps youth develop peaceful relationships, designed to be delivered in person by trained facilitators. It is based on universal values, and is suitable for schools and organizations, regardless of religion. There is an additional Biblical Foundations supplement that Christian schools and organizations can use to provide faith-based training. For more information on this facilitator's manual, and how to use it in your context, please contact CryPeace.



## About CryPeace

CryPeace is a Canadian-based global mission that has fostered empathy and unity around the world since 2006. CryPeace became the editor and distributor of "*Are We Together?"* in 2021, in partnership with its original creator, Marg Huber.

**CryPeace**
*Let's Raise a Generation for Peace*
Crypeace.org
curriculum@crypeace.org

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*This curriculum is dedicated to the children of the One Global Family, those suffering as a result of violence around the world, and the new leaders of tomorrow.*

*"If you want peace, work for justice."*

*Pope Paul VI*

*"The most important thing in your life is not what you do; it's who you become. That's what you will take into eternity."*

*Dallas Willard*

*"When we see the world through each others' eyes, we'll learn how much we are brothers and sisters, siblings in the One Global Family."*

*Carole St. Laurent*

I have a dream: that people recognize, and live from, the conviction that we are all members of the One Global Family. If we do, it will change the world.

It's true – all people are unique in our individuality, equal in our rights, united in our shared humanity. We are One Global Family. I have to admit that today, we are quite a dysfunctional family; we do not equally enjoy its privileges, and we mistake parts for the whole. This can be illustrated by a simple question that my friend, William Omonde Mutimanwa, asked me in 2019: “If children in Canada can sleep in peace, why do children in the Democratic Republic of the Congo go to bed scared by the sound of gunfire?” Only justice, forgiveness, reconciliation and common purpose, based on a deep love for all of creation, can unite us as the One Global Family. This is difficult, but possible. In fact, our future depends on it, if we are to avert a global climate catastrophe in our times, or vanquish other global challenges, like the coronavirus pandemic that ravaged the world from 2019 to 2023. Only by understanding at a deep, personal level that we are, indeed, members of One Global Family, and that our future as a species is united, whether for good or for ill, will we find the conviction, motivation and perseverance to pursue justice and generosity tenaciously, until all children everywhere can sleep in peace.

My love for the One Global Family, and my conviction that it is a foundational principle that can unite us in global goals versus divisive struggles, has drawn me to many countries around the world. So far, I have spent over three years in Africa, and another year visiting virtually every region of the world. By asking people what peace means to them, and whether they are experiencing it, I have learned about the burdens of conflict and poverty, and witnessed heroism and resilience. Insightful and inspiring responses have been shared by street youth and former abducted child soldiers in Uganda, Syrian refugees in Turkey, indigenous people in Panama, bikers in Canada, peacebuilders in the Occupied Palestinian Territories, Rwanda, and Cyprus, and ordinary people in Israel, El Salvador, Cambodia, the Democratic Republic of the Congo (DRC) and beyond. I have learned that it is not the circumstances of our lives, nor the ability of our bodies, but the attitude of our souls that brings deep peace. In the West, people primarily define peace as a personal pursuit. This is a luxury. In conflict zones, people define peace as

political hope. In underdeveloped nations, people define peace as daily survival. But we all want peace. We all deserve peace.

Beyond sharing people's stories, I want to help shape people's future stories. Working for World Vision for over ten years taught me about systemic and catastrophic causes of global suffering, and ways to combat them. That is essential. But something I saw in eastern DRC convinced me that we also need to raise a generation of children with the attitudes and aptitudes of peacebuilders. In Goma, I was dismayed to see the university with broken windows behind the prophetic graffiti, "We are the future." Why did the leaders of tomorrow have to study in an environment of disrepair today?


*University of Goma, DRC, 2019. Photo: Carole St. Laurent*

When I learned that the students had broken the windows in numerous riots, and that the administration had stopped fixing them because they would just be broken again, I was shocked. How could the country's elite, the few who excelled academically and could afford university, be so prone to violence? I began dreaming of a new course for university students – one that taught peace and nonviolent conflict resolution.

Six months later, during a peace training planning call, my Congolese partner told me that a violent riot had broken out, and that his friend had rushed to the campus that afternoon to avert bloodshed. University students were looking for gasoline and matches to kill other students, simply for encroaching on their space. Thank God that matches were not readily available, or that riot would have ended in death. It did, however, fan the flame of our passion for peace education.

A few months later, we began collaborating with Marg Huber, the late catalyst of this peace curriculum. Our vision is to nurture healthier, more empowered members of the One Global Family. Strikes, violence, and even killings occur all too frequently on African campuses, at secondary and tertiary levels. In North America, too many students suffer gun violence. We need to change the culture of violence into a culture of peace. The earlier children learn how to respect others, avoid conflicts, and solve differences peacefully, the more successful they will be in their personal and community lives. Youth are the largest demographic in the world, and they are our future. If they grow up with a deep respect of human rights and universal values, it will ensure a more peaceful and sustainable future for us all.

Children suffer most when conflict erupts, and children learn from their environments. In some regions of the world, like in the eastern Democratic Republic of the Congo, youth in their twenties have grown up knowing only conflict. If we can create cultures of peace within schools, children in conflict zones can experience the power of peace, and develop into leaders of a positive future. They need to know that it is possible to grow up enjoying peace, and learn peacebuilding skills that may not be demonstrated consistently in their environment. By partnering with schools and other organizations, we are teaching more children peace, and creating enclaves of peace, but the impact does not stop there. As Marg Huber experienced in Uganda, teachers, parents and community members will journey with the children to envision, then build, the peaceful future they all dream of, by living as peacebuilders. Let's strategically bend the arc of the One Global Family towards peace. Are we together?

Carole St. Laurent
Founder, CryPeace

Kampala, Uganda
May 31, 2024

This peace course was made possible through the vision and dedication of the beloved peace educator, Marg Huber. Marg developed and taught this course with members of Music for Life, the African Children's Choir in Uganda, from 2001-2003. The program continued under its own organization, Global Peace Hut, until 2008, when Marg returned to Canada.

Marg was instrumental in the relaunch of this course with CryPeace from 2021 to 2023, and worked hard to see it return to her beloved Africa.

When I met her former students in Uganda in 2024, they remembered her fondly. One of them, Abraham Kiyingi, regularly uses "the peace that Marg taught" to resolve differences at home, work, and in the community.

Unfortunately, Marg passed away in 2023, finding her own eternal peace. We dedicate this curriculum to her with great love, and gratitude for all of the peace that Marg shared with the world.

We invite you to partner with us to teach more children the attitudes and aptitudes of peacebuilding. Together, let's raise a generation for peace, one child at a time.

You can learn more about this curriculum's history, contributors, inspiration, and impact on Crypeace.org.

# 1 INTRODUCTION TO *"ARE WE TOGETHER?"*

*"Are We Together?"* is a comprehensive peace and conflict resolution training course geared towards young people, ages 13 and up. It was taught to over 7,500 students in Uganda from 2001 - 2008, and had a transformative impact on the students, their classes, campuses, families and communities. You can learn more about its history on CryPeace.org.

## 1.1 Peace Wheel

The course is based on a Peace Wheel with seven components:

## 1.2 Units in the Course

The course comprises twelve units, which cover key peace and conflict resolution topics. Each unit takes five to seven hours of training time, which is spread out over several sessions:

Unit 1: Peace, the Self and Relationships

Unit 2: Values of a Peacebuilder: The Values of Love and Respect

Unit 3: Listening Skills

Unit 4: Assertiveness and the Value of Humility

Unit 5: Dialogue and the Values of Responsibility and Honesty

Unit 6: Conflict Resolution

Unit 7: Dealing with Anger

Unit 8: Nonviolence and the Value of Tolerance

Unit 9: Forgiveness and Reconciliation

Unit 10: Living in Community and the Value of Cooperation

Unit 11: Decision-Making and the Value of Unity

Unit 12: Living in Harmony with the Environment

## 2 LEARNING OUTCOMES AND GOALS

By the end of this program, students will gain the following attitudes and aptitudes:

1. Respect for the self, others, and the environment.
2. To treat people from different backgrounds with equality and dignity.
3. Care for the self and others.
4. Self-protective behaviours to reduce risk from negative influences.
5. Peaceful ways to resolve conflicts with peers and teachers at school, family at home, and others in the community.
6. Stronger positive relationships at school, and in the community.
7. Practices that reflect gender equality at school, and in the community.
8. Ability to hold open dialogues on difficult issues and experiences.
9. Self-awareness on triggers and signals of conflict escalation.
10. Communication skills and the use of positive language.
11. Self-reflective skills.
12. Critical thinking capacities.
13. Understanding and living in accordance with positive values.
14. Improved academic performance.
15. Improved capacity for high-quality relationships.
16. Strengthened civic values and community participation.

This will nurture a culture of peace within the school or community, and substantially reduce the level of violence of all kinds within the classroom, at school, at home, and in the community.

PEACE IS ACHIEVED THROUGH SKILLS THAT CAN BE TAUGHT.

## 2.1 Who can teach the course?


If you work with youth, you can teach peace. Implementing organizations may include public and private schools, community development organizations, non-governmental organizations, youth-focused organizations, and faith-based organizations. CryPeace can help you embark on your peace education journey. Together, let's empower a new generation of global youth with the peacebuilding and conflict resolution skills they need to build a sustainable future for us all.

THE JOURNEY TOWARDS PEACE MUST BE TAKEN TOGETHER.

## 2.2 Training Schedule

This course includes approximately 72 hours of interactive instruction. It leverages dialogue, drama, games and sharing circles not only to demonstrate the skills taught, but to give participants the chance to practice them together.

The course can be adapted to various schedules. Originally, it was taught at schools approximately one to two hours per week. At this rate, students completed the course over two years. Other options are training 90 minutes per week for 48 weeks, or more intensively during school breaks.

We encourage participating organizations to organize peace clubs so that graduates can continue practicing peace, and contribute their skills to peaceful conflict resolution and community service in their schools, organizations and communities.

## 2.3 Training of Trainers

It is important that the facilitators of “Are We Together?” not only teach peace, but model it. The participants will learn as much from how the facilitators engage with them as they will from the course content itself. Eventually, they will recognize the skills that the facilitators use to maintain peace in the classroom, deal with disruptions, and resolve conflicts, and begin to incorporate them into their own daily lives. These aptitudes include listening to understand, “I” messages, respect, tolerance, assertiveness and forgiveness. (I’ve heard it said that friendship is a long journey of mutual forgiveness.)

Please contact CryPeace for start-up support, “train the trainer” resources, and to join a growing community of facilitators.

“NEVER DOUBT THAT A SMALL GROUP OF THOUGHTFUL,
COMMITTED CITIZENS CAN CHANGE THE WORLD;
INDEED, IT IS THE ONLY THING THAT EVER HAS.”
– Margaret Mead

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# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 1:
### Peace, the Self and Relationships

Cry peace

# Contents

# UNIT 1: PEACE, THE SELF AND RELATIONSHIPS

## 1 LEARNING OUTCOMES

1. To broaden associations with the word "peace."
2. To increase understanding of the feeling of peace, and the state of being at peace.
3. To identify the qualities and actions of a peacebuilder.
4. To deepen understanding of the roles of a peacebuilder in the world today.
5. To identify the key components of peacebuilding and how they relate to each other.
6. To examine the different aspects of the self and increase self-identity.
7. To examine the importance of relationships to being a peacebuilder.
8. To examine the spirit of "ubuntu" and its relationship to peacebuilding.

Total time for activities in this unit: 5 hours and 35 minutes

# 2 PEACE

## 2.1 ACTIVITY: Word Cloud on "Peace"

Learning Outcome (10 minutes):

1. To broaden associations with the word "peace."

**Create a word cloud on "peace."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they all relate to the topic of "peace."

*If possible, please take a picture of completed word cloud for your records, or to share with CryPeace during evaluations.*

## 2.2 DISCUSSION: What is peace?

Learning Outcome (10 minutes):

2. To increase understanding of the feeling of peace, and the state of being at peace.

Ask the following questions. Share the suggested answers, as appropriate.

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*For discussions, we'll often share suggested answers and ideas, but the important thing is to encourage the students to come up with their own answers. Peace is wonderfully diverse and creative – there are many good answers! It's not important to share all of the answers, but to have a fruitful discussion. Sometimes, leaving a question unanswered is a better learning strategy than providing an answer. Next class, ask the children if they've thought of any new ideas.*

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**What does peace feel like inside?**

- Peace is a calm and relaxed state of mind; a state of being.
- It comes especially in quiet moments of reflection or gratitude.

**What is peacefulness?**

- Peace is living in harmony with everyone and the environment.
- Peace is having positive thoughts about yourself and others.
- Peace is getting very quiet and looking at things so that you can understand them.
- Peacefulness is a way of approaching conflict with others so that no one is judged or hurt.
- Peace is giving up the love of power for the power of love.

**Why should we practice peacefulness?**

- Practicing peacefulness helps to create a calm mind free from worry.
- Peacefulness helps people around you feel calm and safe. Without peace, no one is safe; people get hurt.
- Fighting does not solve problems and no one ever really wins a war.
- With peacefulness, any problem can be solved.
- Peace in the world begins with peace in your heart.

PEACE BEGINS WITHIN EACH ONE OF US.

## 2.3 ACTIVITY: Peacefulness Exercises

Learning Outcome (15 minutes):

2. To increase understanding of the feeling of peace, and the state of being at peace.

Inner peace is a state we can nurture through activities such as taking walks, prayer, mediation, and breathing exercises. Even one or two minutes at the start of a class is enough time to help students become calm and focused. If students are active when you are starting class, begin with a peacefulness exercise. These are often called mindfulness meditations. Mindfulness means your mind is in the present, not thinking about the past or planning for the future.

**Lead this peacefulness exercise today:**

1. Begin by helping the students relax the body. Tell them to keep their backs straight and also relaxed and to close their eyes. Tell them we have to be quiet on the outside so we can become quiet on the inside. Tell them, "We will focus on our breathing to help us become quiet inside and out. Breathe in through your nose, and out through your mouth."

2. Next, tell them to notice the air entering their body as they breathe in through their nose. Have them pay attention to it, without trying to change anything. Tell them, "As you breathe in, imagine that your body is taking in fresh energy and peace. The energy and peace are entering and spreading throughout your body. As you breathe out, imagine any negative feelings — sadness, boredom, anger or tiredness — going out through your mouth and leaving your body and disappearing."

3. Then have them start to control their breath. Tell them, "Breathe in while silently counting to four. Hold your breath for a count of four. Breathe out for a count of four. Rest for a count of four."

4. Once everyone seems quiet and focused on their breathing, add peaceful thoughts to the breathing. Tell them, "Breathe in, thinking, 'Peace, come to me.' Hold your breath, thinking, 'Peace within me.' Breathe out, thinking, 'Peace to others.' Rest, thinking, 'Peace around me.'"

5. When everyone is relaxed and breathing quietly, you can start a visualization. Today, read the one we have provided, below. Speak in a slow and well-articulated voice, and allow sufficient pauses for visualization.

6. When you finish your visualization, let people sit silently for a minute or two. Instruct them to bring their awareness back to the present, and to open their eyes when they are ready.

**Example visualization:**

- "A beautiful waterfall of white light is flowing down on you. It flows down on your head, helping your head to relax. You feel your head relaxing. (Pause) It moves down over your neck and shoulders. Your neck and shoulders are relaxing. (Pause) Now it flows down over your arms. You feel your arms relaxing. (Pause) It flows down your back. Your back is letting go and relaxing. (Pause) It flows over your chest and stomach. You feel your chest and stomach are relaxing. (Pause) It moves down over your legs and feet. You feel your legs getting heavy and your feet relaxing. (Pause) The beautiful waterfall of white light is flowing over your entire self."

**Ask the participants:**

- How do you feel?
- Do you have any other practices that help you feel peaceful?

Tell the students that deep breathing and visualization exercises are powerful tools they can use to nurture inner and outer peace. Even three deep breaths can help them feel calmer and respond more peacefully whenever they are feeling anxious or angry. Encourage them to practice this exercise at home before they go to sleep.

**Here are a few more peacefulness exercises you can use to begin classes:**

- "Sit up straight in your chair, with your feet flat on the floor. Place your hands on your knees. Close your eyes. Breathe in deeply…breathe out fully. Breathe in peace…breathe out stress. Continue breathing on your own. [After a pause, say…] Bring your awareness back to the room. Wiggle your toes. Wiggle your fingers. Slowly open your eyes."

- "Lie down on your back, with your arms at your side. Turn your palms facing up. Let your feet gently fall apart. Breathe in deeply. Feel the floor supporting you. Let your weight sink into the floor. You are safe and calm. Let your legs get heavy. Let your arms get light. Continue breathing deeply for a few moments." After a pause, say, "Bring your attention back to this room. Wiggle your fingers. Wiggle your toes. Slowly open your eyes and return to your seats." This is a very peaceful pose that children practice in bed before they go to sleep.

- "Silently, to yourself, list five things you can see. [pause]
  List four things you can hear. [pause]
  List three things you can feel. [pause]
  Bring your mind to the present. Take a deep breath."
  *[Things you can feel may be the floor under your feet, the chair under you, your arm on the desk, the clothes on your body, your breath going in and out, the sun warming your skin, the wind in your hair…].*

## 2.4 QUOTES

Learning Outcomes (20 minutes):

3. To identify the qualities and actions of a peacebuilder.
4. To deepen understanding of the roles of a peacebuilder in the world today.

**Ask the participants to:**

- Organize themselves into groups of 4 or 5.
- Ask each group to choose a quote and talk about how they understand it.

**Possible quotes:**

*"The world is a dangerous place. Not because of the people who are evil, but because of the people who do not do anything about it."* – Albert Einstein

*"You must be the change you wish to see in the world."* – Mahatma Gandhi

*"Peace must begin with each one of us. Through quiet and serious reflection on its meaning, new and creative ways can be found to foster understanding, friendships and cooperation among all peoples."* – Javier Perez de Cuellar, former Secretary General of the United Nations

*"Peace is not a goal to be pursued. It is always in the making. It is a journey towards a place where there is trust, mercy and justice. We may not get there, but the journey is important and is never ending. It is a process of being and doing. Peace is both task and experience."* – Abdul Aziz Said

*"If you want to make peace, you don't talk to your friends. You talk to your enemies."* – Moshe Dayan

## 2.5 LESSON: Examples of Peacebuilders in the World Today

Learning Outcome (5 minutes):

3. To identify the qualities and actions of a peacebuilder.

Ask participants to take a moment and think of a person alive today who they think of as a peacebuilder in their home or community, or the nation or world.

**They will have a chance to share the answers to these questions in the next exercise:**

- What do you think makes this person a peacebuilder?
- What can you learn from this person?

## 2.6 ACTIVITY: Interview Each Other

Learning Outcome (10 minutes):

3. To identify the qualities and actions of a peacebuilder.

**Ask participants to:**

- Turn to the person beside them, and tell them who they thought of as a peacebuilder.
- What does that person **do** that makes them a peacebuilder?

Remind participants to practice the qualities of a peacebuilder as they talk, e.g., don't debate your partner's choice, just listen and learn by asking questions.

After 5 minutes, switch roles and have the other person talk about who they admire as a peacebuilder.

## 2.7 ACTIVITY: Qualities and Actions of a Peacebuilder

Learning Outcome (15 minutes):

3. To identify the qualities and actions of a peacebuilder.

Write the word "Qualities" on the board. Ask the class to think about their examples of peacebuilders and share their **qualities**. Write the qualities on the board.

***Tip:*** *Demonstrate the qualities of a peacebuilder by not arguing about whether each suggestion should be on the list; just write them all up as offered by the class. You are not building a definitive list; you are inspiring the imagination to positive qualities.*

**Examples of qualities:**

- Kind
- Responsible
- Courageous
- Strong
- Loving

Now, ask what the peacebuilders do **– their actions**. List these actions on the board under the heading, “Actions.”

**Examples of actions:**

- Care about themselves, others and the environment.
- Solve conflicts in a good way.
- Behave as responsible citizens who care about their community and help others whenever possible.

**DEBRIEF:** We are not trying to define the “correct” ways to build peace, but to brainstorm lots of ways to practice peace. There are many ways of being a peacebuilder.

## 2.8 ACTIVITY: Peace and Peacebuilders: True or false?

Learning Outcomes (30 minutes):

2. To increase understanding of the feeling of peace, and the state of being at peace.
3. To identify the qualities and actions of a peacebuilder.
4. To deepen understanding of the roles of a peacebuilder in the world today.

Ask participants whether each statement is true or false. Then, read the provided answer.

***Tip:*** *Take approximately two minutes per statement. If you begin to run out of time, select the most relevant or provocative statements.*

1. **Peace is the absence of war.**

   **True, but that's not the whole story.** Peace is certainly the absence of war and violence, however, peace is much more. Violence at school may include taking someone's book and not returning it, breaking someone's favourite pen, kicking, pinching, bullying, or telling lies. Positively, peace is a way of living, a state of inner and outer calm, a feeling of safety, a deep satisfaction of knowing you are doing your best to make this world a better place, every day in every way. Positive peace at school may include taking care of other people's belongings, telling the truth, being kind to each other, and not hurting each other with words or actions.

2. **People who are at war are the ones who need to learn how to live in peace. If we are not at war, we don't need to know this.**

   **False.** We all need to actively learn how to be at peace and live in peace, and this can go a long way to reducing the number of future wars.

3. **When you are wealthy, you are at peace.**

   **False.** Money has nothing to do with being at peace or being a peacebuilder. In fact, it can even get in the way by causing jealousy, conflicts, or making one believe that they do not need others or have anything to learn.

4. **When you sleep well at night, it means that you are at peace.**

   **False.** Not sleeping at night *may* mean you are not at peace with yourself, but it may also mean many other things, too. Peacebuilders sometimes have sleepless nights when they are reflecting on difficult situations and how to best approach them. However, generally, when you are at peace, you rest more easily.

5. **Peacebuilders are always at peace.**

   **False.** Everyone experiences conflict at times, including peacebuilders. Conflict is a part of life. Peacebuilders have the skills to deal with conflict in a good way when it occurs. Peacebuilders know how to avoid unnecessary conflict, but they also know that conflict can be very positive and an opportunity to change, learn and grow. They have the confidence that comes from knowing that conflict can be transformative.

6. **You need to be a religious person to be a peacebuilder.**

   **False.** Not all religious people are peacebuilders, and not all peacebuilders are what you may call "religious." However, peacebuilders do live the values that build moral character and good behaviour. Many of these values are ones that are taught by the religions of the world.

7. **Being at peace is when everyone gets along and agrees all the time.**

   **False.** It is unrealistic to think that everyone will get along and agree all the time. It is okay to disagree. Why not? It would be a very strange world If we all agreed on everything. Disagreement can lead to very interesting and informative discussions, even if we agree to disagree. We need to be open to learning from each other.

8. **Peacebuilders speak with a gentle voice.**

   **False.** Often, peacebuilders speak out with great passion and conviction about things they strongly believe, or while speaking out against injustice. You do not need to be quiet or silent to be a peacebuilder. In fact, the opposite is true.

9. **Only leaders need to be peacebuilders.**

   **False.** The skills, qualities and attitudes of peacebuilders are very much needed in the world today. Leaders are people, and people are the ones who make decisions, and build strong relationships and act in a good way. You might say instead that when we act peacefully, we are showing leadership. In that way we can all be "leaders."

10. **To be a true leader you need to be a peacebuilder.**

    **True**. The skills, qualities and attitudes of peacebuilding are essential for leadership in today's world. Most people in the world want to live in a peaceful world, not a world filled with hatred, violence and war.

11. **Peace begins within each one of us.**

    **True.** When we act in a good way, we feel good about ourselves and the way we are living our lives, and this leads us to a state of peacefulness.

**12. Peacebuilders are born, not made.**

**False.** You can learn the skills and attitudes of a peacebuilder – it's something you can practice and get better at. It also takes a lot of self-awareness, so you can change your own behaviour.

**13. Anyone can be a peacebuilder.**

**True.** Peacebuilding is a way of being, as well as the actions that you do. It is how you live your life day to day. That does not mean it is easy to be a peacebuilder; it takes effort and commitment. Learning peacebuilding skills and attitudes, and developing the qualities of a peacebuilder, is a journey rather than a destination.

THIS COURSE WILL HELP YOU TO DEVELOP YOUR PEACEBUILDING SKILLS AND ATTITUDES, AS WELL AS THE QUALITIES OF A PEACEBUILDER.

## 2.9 STORY: The Two Kings and Their Kingdoms

Learning Outcomes (30 minutes):

4. To deepen understanding of the roles of a peacebuilder in the world today.

Once upon a time, there lived two kings. Each king had his own kingdom, and the kingdoms were neighbours. The kingdoms were called Kiyira and Buyiga. In each kingdom there was an activity that was important to the people. In Kiyira, the people were pastoralists. Their king had the biggest cow and it gave the most milk to the people. The name of the cow was Bihogo. The King loved his cow so much, and the people of the kingdom loved it too. In Buyiga, the people were farmers, and on top of that, the king had a very big tree in his kingdom. The tree was very important to his people because birds used to stay there, it provided good shade for them, and it was under that tree that they carried out their meetings.

One time, Bihogo escaped from where he used to live and went to the neighbouring kingdom. He destroyed people's crops and other stuff. The King of Kiyira got worried about his cow. He promised to give someone a big present if they could only tell him where the cow had gone. Bihogo was caught by the King of Buyiga and tied on a rope. The king said that a person who would tell him the owner of this cow, would be given a present. It happened that as the King of Kiyira was looking for Bihogo, he found the cow in Buyiga, tied on a rope. The King of Buyiga suggested that since Bihogo had become unruly, destroying people's crops, let it be eaten. But the King of Kiyira said: "I'm sorry that Bihogo destroyed your crops – we didn't intend for her to escape. Bihogo is very important to our kingdom so we can't eat or get her killed."

He suggested that instead of killing Bihogo, the King of Buyiga give him another task to do: cutting down the biggest tree in Buyiga. But the King of Buyiga said that was impossible, because the tree was very important to his people.

The King of Kiyira called his people together. The King of Buyiga did the same. The people all met together to come to an agreement on what should be done. The people of Kiyira suggested that they build a big corral for Bihogo so that she could not escape any more. And the people of Buyiga suggested that the big tree be protected from being cut. They all agreed on this and lived happily.

**Questions:**

1. Who were the peacebuilders in this story?
2. What were the actions in the story that promoted peace?
3. What were the benefits of those actions to the people?
4. How does the story illustrate the importance of relationship?
5. What would you have done to promote peace if you were the King of Kiyira?
6. What would you have done to promote peace if you were the King of Buyiga?
7. What does this story teach us about peace in our country?

# 3 THE PEACE WHEEL

## 3.1 LESSON: The Peace Wheel

Learning Outcome (15 minutes):

5. To identify the key components of peacebuilding and how they relate to each other.

Draw the Peace Wheel on the board (or a large piece of paper or cloth so you can reuse it). Introduce the concept of the Peace Wheel, and briefly explain each component and why it is a part of peacebuilding (the definitions are shared, below). We will be using this wheel as a theme throughout this peace course, discussing one of the components each session.


*Consider drawing a Peace Wheel that can remain in the classroom, and filling in each component as you come to it in the course. Having students draw their own wheel and fill it in with you is also helpful. You can also write the outline of the course and review it briefly. CryPeace has a poster-sized Peace Wheel that you can print.*

## PEACEBUILDING COMPONENTS ON THE PEACE WHEEL

The peacebuilding components are all interconnected; each is a part of being a peacebuilder. Therefore, as peacebuilders, we must understand how they affect everything that we say and do.

**Self**

Who are you? How do you think about yourself? This will include your tribe, ancestors, clan, beliefs, languages, religion – in other words, your identity, which largely does not change over time. More importantly, however, who you are includes your values and your character, which can develop over time. Your **values** (for example, equality, love, tolerance, respect) influence your **character** (your honesty, thoughtfulness, lovingkindness, courage, etc.) and shine through your **actions** (your contributions to your family or community). Resolve to be the best version of your self that you can be.

**Relationships**

It is impossible to be "human" alone. This is because we are always in relationship. We need each other to be fully human; this is the meaning of "ubuntu." Examples of relationships include students, teachers, leaders, friends, parents, elders and siblings.

**Values**

Values form the core of our beliefs. They represent what we believe in deeply, and give shape and meaning to our lives. Universal values that are widely shared among the world's cultures and religions include peace, love, respect, responsibility, tolerance, honesty, humility, happiness, cooperation, simplicity, freedom and unity.

**Tools**

How do we communicate with others, especially when we are in conflict? How do we say what we mean, approach difficult conversations, solve our problems and conflicts, and reach agreement or consensus? These tools include the communication skills of listening and asserting your own ideas, anger management, and nonviolent ways of dealing with problems and crises.

**Decision Making**

How to make decisions in a way that honours the values of peace is an important aspect of peacebuilding. Whether you are a leader or not, you can benefit from knowing different ways of decision making. This component covers processes for reaching agreements, solving problems, and resolving conflicts between individuals and groups.

**Community**

As peacebuilders, we need to understand the importance of living in community, and we need to recognize that people are interdependent. We need to understand the way we contribute to the community, and our responsibilities to one another. The spirit of “ubuntu” is recognizing our interdependence.

**Environment**

How peacebuilders relate to their natural surroundings, including the land, forests, animals, birds, lakes, and rivers, is important. As peacebuilders, we need to treat not only people, our planet, with respect. Peacebuilders protect the environment and take good care of the natural treasures that are part of our earth. Protecting the earth also reduces conflicts over scarce resources like clean water. It means preventing and reversing harmful effects like global warming.

## 3.2 ACTIVITY: Group Discussion

Learning Outcome (30 minutes):

5. To identify the key components of peacebuilding and how they relate to each other.

**Advance Preparation:** Create at least three sets of cards with one component from the Peace Wheel on each (Self, Relationships, Community, Values, Tools, Decision Making, Environment). Bring them to class in a bag.

Divide the class into groups of six. Have one member from each group draw three cards from the bag. Each group assigns a recorder and a presenter, and discusses how these components interrelate, giving examples from their lives or the lives of others. Have the presenters share their responses with the class.

*If you haven't prepared the cards, just ask each group to choose three components from the wheel and discuss how they interrelate.*

**DEBRIEF:**

- Peacebuilding is a living, life-centered process.
- All components on this wheel are interrelated – dynamic and life-centred within themselves.
- Together they give life to a new way of being – one that is fundamentally different in terms of the way we see the world or the way in which we think.
- Peacebuilding represents a change in perspective and attitude.
- It brings together traditional and modem values as it recaptures the spirit of living together in community. This spirit is called “ubuntu.”
  *(We will be talking more about “ubuntu” later.)*

## 4 PEACEBUILDING COMPONENT: SELF

Let's start by looking at the first component on the wheel: the self.

## 4.1 ACTIVITY: Word Cloud on "Self"

Learning Outcome (10 minutes):

6. To examine the different aspects of the self and increase self-identity.

Tell the class we are starting with the self because unless you understand yourself, how can you hope to understand other people? Most people have not given much thought to who they are. You are unique, made up of many aspects, which combine to create your self-identity.

**Create a word cloud on "self."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they all relate to the topic.

*If possible, please take a picture of the completed word cloud and share it with CryPeace.*

## 4.2 ACTIVITY: What Makes Up the Self?

Learning Outcome (20 minutes):

6. To examine the different aspects of the self and increase self-identity.

Write these three headings on the board. Write the words the class identified in the word cloud about the self under the appropriate heading, then add any words that are missing. Lead a discussion about identity.

| **List "A"**<br>**HISTORY, CULTURE** | **List "B"**<br>**GENETIC MAKEUP** | **List "C"**<br>**CHARACTERISTICS** |
|---|---|---|
| Tribe | Physical Appearance | Occupation |
| Clan Customs | Personality | Roles |
| (Beliefs) | Sex | Needs |
| Traditions | Age | Attitudes |
| (Language) | Ethnicity | Feelings |
| Ancestors | Body | Behaviours |
| Family | Mind | Opinions |
| Country of origin (Nationality) | Spirit | Triggers |
| (Religion) | | Skills |
| Experiences | | Interests |
| (Values) | | Perceptions |

Not everyone agrees on exactly what should be on which list, and that is not the purpose of this discussion. The point is to list lots of personal qualities to increase our self-awareness. Together, our qualities and characteristics make up who we are: **our identity.**

**List "A"** is our history, and it is not likely to change (although items in brackets may change).

**List "B"** is our genetic makeup and does not change. There is ongoing debate on how much of who we are is based on our genetic inheritance versus environmental factors that shape us. This is called “nature” versus “nurture.” There is also exciting research on “neuroplasticity” – the ability to “rewire” our minds with new habits.

**List "C"** is how we approach life, and we can change this over time.

The clearer we are on who we are and what we believe in and value, the better we will be able to express the things that are important to us in life. This helps others to understand us and what we stand for.

**Ask the participants to think about:**

- What is important to you in life?
- How do you want to live your life?
- What do you need to be happy?
- How do you feel about how you are living your life?
- How well do your behaviours reflect your values and beliefs?

## 4.3 ACTIVITY: Introducing Ourselves

Learning Outcome (15 minutes):

6. To examine the different aspects of the self and increase self identity.

Demonstrate how you might introduce yourself using some of the items from the three lists. Which ones are you likely to choose?

Then invite a few members of the class to come up and introduce themselves in the same way.

**DEBRIEF:** How did it feel to introduce yourself in this way?

## 4.4 DISCUSSION: Who deserves peace?

Learning Outcome (15 minutes):

6. To examine the different aspects of the self and increase self-identity.

*This is helpful to combine with 4.2 ACTIVITY: What Makes Up the Self? If you did it on another day, remind the class of people's different characteristics.*

**Ask participants:**

- Did you choose to be born in [Uganda, or the country you are teaching in]?
- Can you take credit for being a boy or a girl?
- Can I take credit for being born [insert your nationality or tribe]?
- Do we all deserve peace?
- Do we all deserve respect?

People come from many different backgrounds. Not just in our country, but in the world, there are people of many different races, nationalities and religions. We were born with most of our identifying characteristics; we did nothing to merit them or deserve them.

Personal characteristics are neither good nor bad, they're just different. We need to accept and respect each other, no matter our differences. Getting curious about differences is a good way to learn about others and make new friends.

As peacebuilders, our focus is becoming as peaceful, kind, and loving as possible to everybody.

**Ask participants to journal for five minutes about these questions:**

- Are there any groups of people you judge as negative in some way?
  *(give them a few minutes to think about it)*
- Can you commit to becoming more curious and open-minded about them?

PEACE IS FOR EVERYONE. PEACEBUILDERS EMBRACE EVERYONE.

## 4.5 DISCUSSION: Who do you want to be?

Learning Outcome (15 minutes):

3. To identify the qualities and actions of a peacebuilder.
4. To deepen understanding of the roles of a peacebuilder in the world today.

**Ask participants:**

- Has anyone ever asked you **what** you want to be when you grow up?
  *(This is common in Canada, and refers to what job children aspire to.)*
- Has anyone ever asked you **who** you want to be when you grow up?
  *(This is rare in Canada, in fact, I don't think I've ever heard anyone ask this.)*
- If someone did ask you that, what would you say?

In this course, we are going to do discuss **who** you want to become, both now, and into the future. We hope that this course will inspire you to say, "a peacebuilder." We are going to learn values, skills and strategies that will help you become more peaceful inside (we call that "inner peace"), have more peaceful relationships (we call that "outer" peace), and make a bigger positive contribution to the world.

You can be a peacebuilder, no matter how old you are, what role you play (e.g., as a brother or sister, or student), or what job you do when you grow up. Imagine the impact on our school if we all become better peacebuilders? Imagine the impact on the community if more people act peacefully?

As you discuss the following ideas, write this on the board, one word at a time:

**VALUES > ACTIONS > CHARACTER**

**Ask participants:**

- Can anyone explain what a value is?
  *(Values are ideals that you believe in strongly. Ask for 2-3 examples, such as respect, equality, or honesty. Write the suggestions under the word, "Values.")*
- Does holding a value such as honesty make you honest?
  *(Our values guide us, but we need to act on them. Write " > ACTIONS" on the board.)*
- How do you feel when you act in accordance with your values?
  How do you feel when you act contrary to your values?
  *When our values and actions are aligned, we have **inner peace**. Circle "Values > Actions," and write "inner peace" above them).*

- What will happen when we consistently act in line with our values?
  *(After a brief discussion, write down " > CHARACTER." Write other positive contributions down, e.g., the impact of acting positively, like better relationships, a good society, etc.).*

Being a peacebuilder depends on holding **positive values** and putting them into **action**. This results in **inner peace** – when we act in alignment with our beliefs.

When we consistently practice these values, we develop the **character of a peacebuilder**. It becomes natural to act in alignment with our values, and we will see many new ways to contribute to peacefulness in our relationships and society. We'll talk about a lot of ways to do this in the rest of this course.

## 5 PEACEBUILDING COMPONENT: RELATIONSHIPS

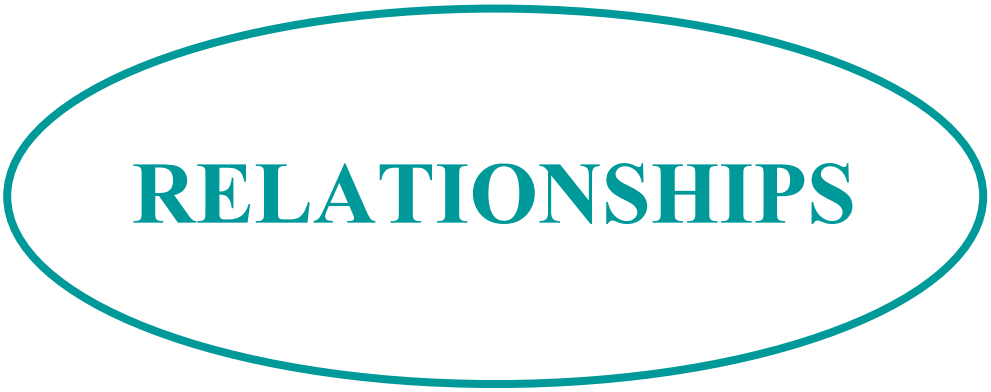
The next component on the wheel is relationships.

## 5.1 ACTIVITY: Word Cloud on "Relationships"

Learning Outcomes (10 minutes):

7. To examine the importance of relationships to being a peacebuilder.
8. To examine the spirit of "ubuntu" and its relationship to peacebuilding.

Draw this word cloud and invite the class to identify some of the different relationships we have with others. Write them up around the circle.




**Examples of relationships:**

| | | | |
|---|---|---|---|
| Students | Sisters/Brothers/Siblings | Family | Spouse |
| Teachers | Partners | Colleagues | Humanity |
| Leaders | Friends | Elders | God |

We have different roles in our lives, and these are some of the people with whom we are in relationship. However, relationship is a much broader concept. In fact, we are in relationship with all of humankind, and also the earth. Many people find it fulfilling to nurture a relationship with God, as they understand God. Treating all of our relationships with love and care is part of being a peacebuilder. We also define ourselves in terms of the people in our lives. We do not live in isolation.

A PEACEBUILDER NURTURES GOOD RELATIONSHIPS.

## 5.2 LESSON: "Ubuntu:" The Way of a Peacebuilder

Learning Outcome (15 minutes):

8. To examine the spirit of "ubuntu" and its relationship to peacebuilding.

"Ubuntu" is an indigenous African philosophy; an African way of life practiced from time immemorial. "**Ubuntu" is all about relationships and how we treat other people.** If "ubuntu" is to be our philosophy of life, it must be taught, learned and practiced. This is the only way that we can begin to transmit all of the values inherent in "ubuntu" to future generations.

Different people define "ubuntu" differently, but in these different definitions, there are common elements (there is no equivalent word in the English language):

- "Ubuntu" is the human experience of treating all people with respect, granting them their human dignity.
- "Ubuntu" means humanness. Being human encompasses values like universal brotherhood and sisterhood (CryPeace calls this being "one global family"), sharing, and treating all people as equal human beings.
- "Ubuntu" is humanism. It is a belief in the centrality, sacredness, and priority of people in all of our conduct, throughout all of our lives.
- "Ubuntu" is a way of life that contributes positively towards sustaining the well-being of a people, community or society. This definition seeks to be inclusive rather than exclusive.
- "Ubuntu" is a non-racial philosophy which treats all people as equal human beings.

The Zulu proverb, "I am a person through other people," means a person expresses their "ubuntu" by listening to, and taking advice and criticism from, other people. Every person is a social being who can only realize their "ubuntu" in the company of, and in interaction with, other human beings.

TO BE A PEACEBUILDER, PRACTICE "UBUNTU."

## 6 CIRCLE SHARING

Learning Outcomes (40 minutes):

3. To identify the qualities and actions of a peacebuilder.

7. To examine the importance of relationships to being a peacebuilder.

8. To examine the spirit of “ubuntu” and its relationship to peacebuilding.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

---

*We will hold many circles during this class. Choose a question that needs more discussion, or has unanswered questions. Ask one question, then let one student volunteer to speak. You can let volunteers speak randomly, putting their hand up to receive the “talking piece,” or go in order around the circle. At least sometimes, go in order, to encourage quieter participants to share.*

*If time allows, ask a second question. Or, if you wish to cover several questions, monitor the time, and ask the other questions at intervals.*

---

**Possible questions for the circle:**

1. Ask everyone to reflect silently on “caring for others” as one of the roles of a peacebuilder. After a few minutes, go around the circle and have people share an example of how caring for others can promote peace.

2. Ask for volunteers to talk about a time when they did something that made them feel like a peacebuilder.

3. Ask, “What would it take for you to become a peacebuilder?”

4. Ask, “What would prevent you from becoming a peacebuilder?” After a sharing time, ask, “What could you do to overcome one of those obstacles?”

5. Ask, “How do you know when someone has ‘ubuntu’?”

6. Ask, “How can you practice the spirit of ‘ubuntu’ in your life?”

## 7 SONG: Let There Be Peace On Earth

(5 minutes)

*Songs are powerful. We recommend that you sing peace songs often. Use them to help the children focus when they are getting restless, or to start your peace lessons. Songs are a gift that can stay with them for a lifetime.*

Let there be peace on earth and let it begin with me
Let there be peace on earth, the peace that was meant to be
With God as our Father, children all are we
Let us walk together in perfect harmony

Let peace begin with me, let this be the moment now
With every step I take, let this be my solemn vow
To take each moment
And live each moment
In peace forever be

Let there be peace on earth and let it begin with me

– by Jill Jackson-Miler and Sy Miller

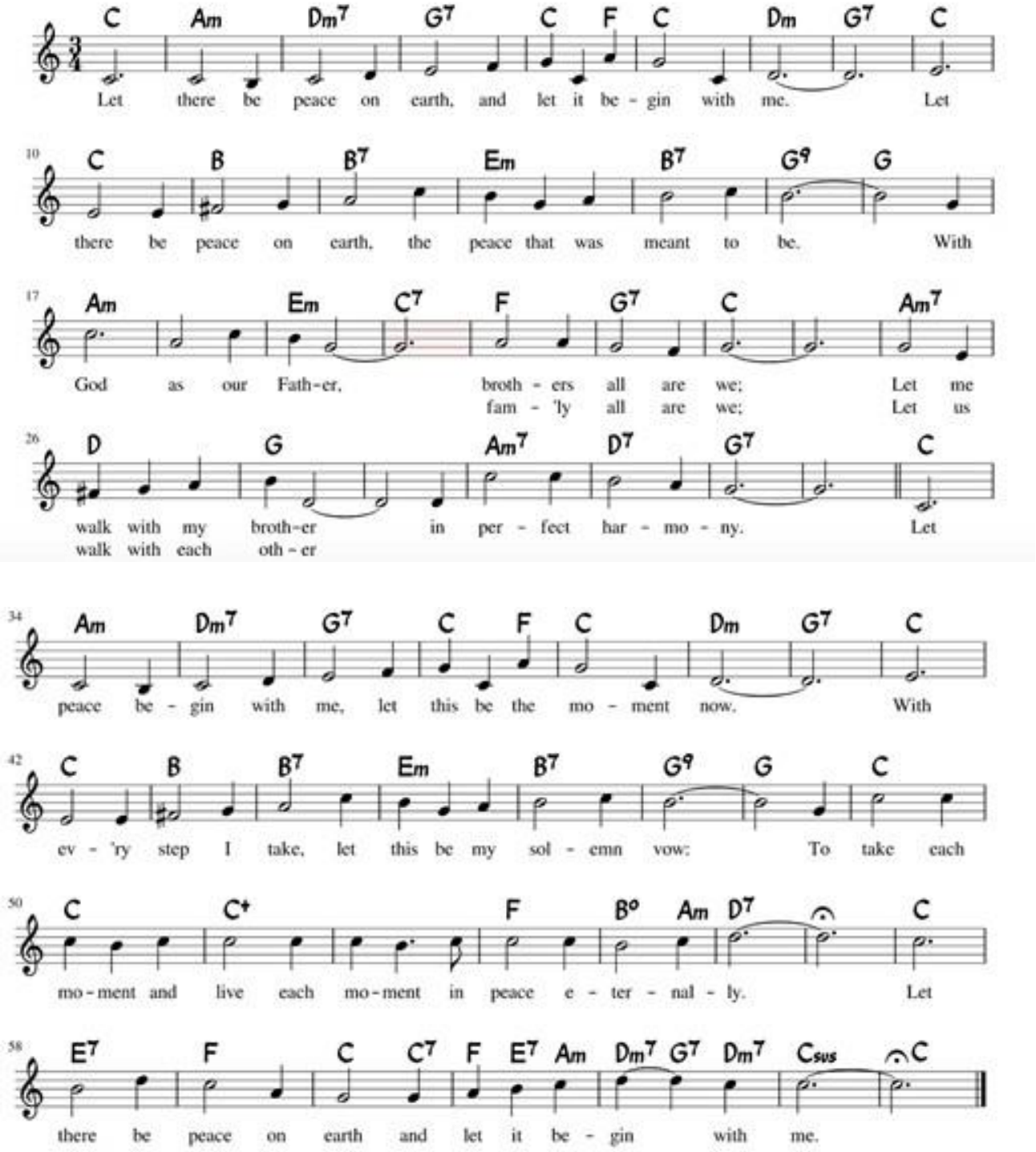
This song is an internationally recognized peace anthem written by a married couple. Here's how Sy Miller described its first performance:

> "One summer evening in 1955, a group of 180 teenagers of all races and religions, meeting at a workshop high in the California mountains locked arms, formed a circle and sang a song of peace. They felt that singing the song, with its simple basic sentiment – 'Let there be peace on earth and let it begin with me,' helped to create a climate for world peace and understanding. When they came down from the mountain, these inspired young people brought the song with them and started sharing it. And, as though on wings, 'Let There Be Peace on Earth' began an amazing journey around the globe."[1]

*Watch it on YouTube: https://youtu.be/bgL1v8FZaNM*

[1] *A Brief History of "Let There Be Peace on Earth, and Let It Begin with Me."* (n.d.). http://www.jan-leemusic.com/Site/History.html

# Let There Be Peace On Earth



# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 2:
### Values of a Peacebuilder:
### The Values of Love and Respect

Cry peace

# Contents

# UNIT 2: VALUES OF A PEACEBUILDER: THE VALUES OF LOVE AND RESPECT

## 1 LEARNING OUTCOMES

1. To explain the concept of values, and their relationship to peacebuilding.
2. To examine the value of love, as it relates to peacebuilding.
3. To examine the value of respect, as it relates to peacebuilding.

Total time for activities in this unit: 5 hours and 40 minutes

### 1.1 PEACEBUILDING COMPONENT: Values

# 2 VALUES

## 2.1 DISCUSSION: What is a value?

Learning Outcome (20 minutes):

1. To explain the concept of values, and their relationship to peacebuilding.

**What is your vision for a better world?**

Thousands of people in many countries around the world were asked to share their visions for a better world. Do you know what the most common response was?

> "To have a peaceful world."

If so many people want a peaceful world, why don't we have a peaceful world? What would it take to create a peaceful world?

Get the class to offer suggestions and write them on the board.

---

*Later, we will compare them to identified universal values.*

---

It seems that not only do we want the same qualities in our relationships, but that human beings in all cultures share universal values. What sometimes differs between cultures and faiths is *how* we live out those values.

While we share universal values, we often do not live up to them. If we did live up to our values, we would create a better world; there would be harmony and peace.

**What is a value? A value is:**

- Something that we believe in very deeply.
- A way of relating to other people.
- An inner guide for what we do and say.
- What defines who we are (our character).

**How do values relate to being a peacebuilder?**

> *"Values affect our lives every moment. They are guiding forces in all we do and pursue. When our values are congruent with our actions, we are in harmony."* – Diane Tillman and Pilar Quera Colomina[2]

Being a peacebuilder means living one's life in harmony. When we are living in harmony, we are better able to deal with complex problems from a stable inner world. Because people learn best from watching others, the way we interact with people, what we say, how we say it, and what we do after saying it teach others a lot about being a peacebuilder. Actions speak louder than words.

LIVING IN HARMONY WITH UNIVERSAL VALUES
ENABLES US TO LIVE IN PEACE.

Ask the following questions. Share the suggested answers, as appropriate.

**How do we feel when we are living our values?**

- At peace with ourselves, and by extension, at peace with others.
- Inner peace can lead to community peace.
- Peace is the main building block of a healthy community.
- Community peace means living in harmony with, instead of fighting with, others.

**How do values relate to the other components of the Peace Wheel?**

- Values are an integral part of peacebuilding.
- Values underlie all the other components.
- Values are at the centre of being a peacebuilder.
- Values work together – each value is connected to all other values. Together, they create balance and harmony within the individual.

[2] Tillman, D., & Colomina, P.Q. (2001). *Living values: An Educational Program. LVEP Educator Training Guide.* HCI.

## 2.2 LESSON: Universal Values

Learning Outcome (10 minutes):

1. To explain the concept of values, and their relationship to peacebuilding.

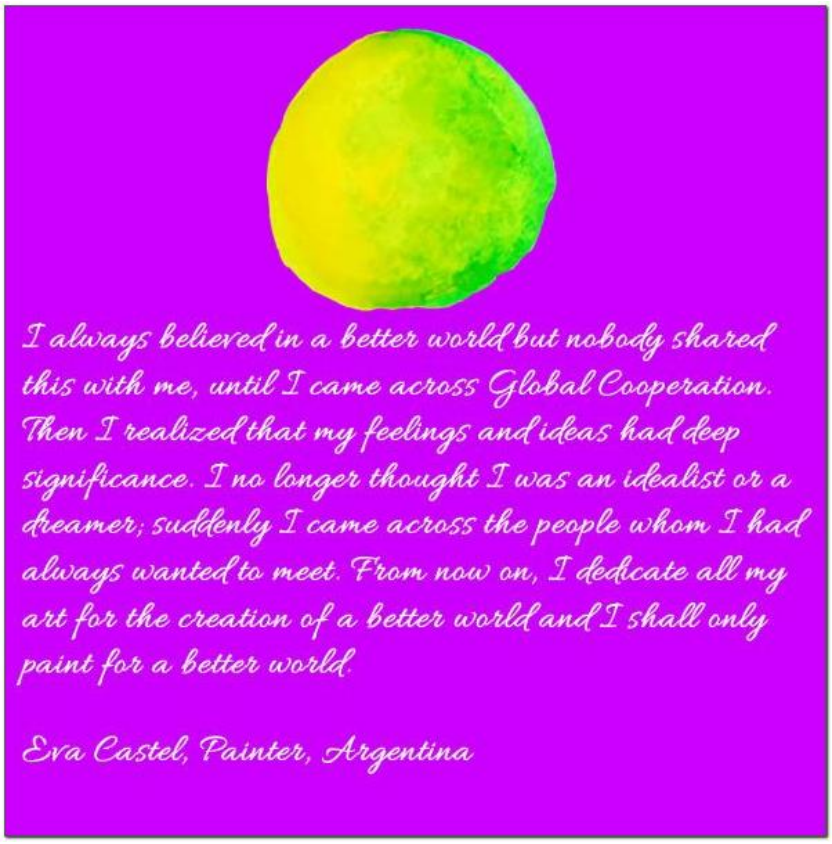
In 1988, The Brahma Kumaris, a spiritually based non-profit organization with advisor status at the UN, asked many thousands of people in 129 countries, aged 4 to 94, their visions of a better world.[3] The surprising thing was that most people wanted the same thing – they wanted to be peaceful and happy, have harmony and respect in their relationships, and they wanted a peaceful world. The Brahma Kumaris wondered, "If people around the world want the same thing, why don't we have a peaceful world?" So, they began to think about the values that would create a peaceful world. The result was a book called *Living Values: A Guidebook,* which was dedicated to the United Nations on its 50th anniversary. This book, and The Convention on the Rights of the Child[4], were the seeds for an education project to help children and youth explore twelve universal values. This evolved into a global educational program called Living Values Education[5], which is taught in over 50 countries around the world.

Isn't it amazing how curiosity about people's values revealed our global aspirations for peace? Isn't it amazing that the desire to equip us to live these values resulted in such an important educational program? And isn't it inspiring that simply being asked that question led people to dedicate their time and talents to creating a better world? What will your curiosity, values and talents lead you to create?

[3] *Global Cooperation For A Better World*. (n.d.). The Brahma Kumaris. https://brahmakumaris.org.au/new/about-us/our-projects/global-co-operation/

[4] *Children's version of the Convention on the Rights of the Child*. (n.d.). UNICEF. https://www.unicef.org/child-rights-convention/convention-text-childrens-version

[5] For free educational resources, impact, and more information, please visit Living Values Education at https://www.livingvalues.net/.




*A wish for the future of the world expressed by Eva Castel in response to the Global Cooperation for a Better World project, 1988*

Read the following quote to the class:

If there is light in the soul,
there will be beauty in the person.

If there is beauty in the person,
there will be harmony in the home.

If there is harmony in the home,
there will be order in the nation.

If there is order in the nation,
there will be peace in the world.

– Chinese Proverb

## 2.3 ACTIVITY: Identifying Core Values

Learning Outcome (45 minutes):

1. To explain the concept of values, and their relationship to peacebuilding.

Number off the class into groups of eight to ten students. Ask each group to identify eight values that they consider to be core values. As each person offers a suggestion, they should explain to the group why they consider it a core value.

*(If they are not able to agree as a group on a list, it is okay; the goal is to discover the main core values that people identify.)*

Ask a reporter from each group to present its list to the class and write the values on the board. When another group repeats one, put a checkmark beside it to indicate how often each is mentioned. It is not necessary to reach consensus on a list of eight values, but to see how much commonality exists. In fact, the Living Values project has identified twelve.

Compare the class's list with the list of universal values shared in lesson *2.4 THE UNIVERSAL VALUES, below*. Underline the universal values that the class identified on the board, and add the missing ones. Are they very similar to the Living Values list? We expect so; that is why we call them universal values.

The Universal Values list represents people from all over the world, and demonstrates our shared human values, despite our many differences.

**IT IS MUCH MORE IMPORTANT TO LIVE OUT OUR DEEPLY HELD VALUES THAN TO DEFINE THEM PERFECTLY.**

## 2.4 THE UNIVERSAL VALUES

Learning Outcome (15 minutes):

1. To explain the concept of values, and their relationship to peacebuilding.

**These are the twelve universal values as identified by The Brahma Kumaris and UNICEF:**

- Peace
- Love
- Respect
- Responsibility
- Tolerance
- Honesty
- Humility
- Happiness
- Cooperation
- Simplicity
- Freedom
- Unity

**Ask the participants:**

- How would your life change if you lived more deeply in accordance with these values?
- How would the world change if many people did?

# 3 VALUE: LOVE

## 3.1 ACTIVITY: Word Cloud on "Love"

Learning Outcome (10 minutes):

2. To examine the value of love, as it relates to peacebuilding.

**Create a word cloud on "love."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they all relate to the topic.

*If possible, please take a picture of completed word cloud for your records, or to share with CryPeace during evaluations.*

## 3.2 STORY: Naki and Naka

Learning Outcome (40 minutes):

2. To examine the value of love, as it relates to peacebuilding.

Once upon a time, time, there lived a man with two wives. One was called Naki, and the other Naka. Naki was barren and so she could not give birth to children. But Naka had two children – a boy and a girl. Naka would always make fun of Naki, who could not have children, and this made her miserable and unhappy. But Naki endured Naki's taunting patiently, and prayed to God to give her children. Meanwhile, she loved Naka's children as if they were her own.

Nine months later, Naki gave birth to twins. Naka was furious and jealous, and told her children not to play with their half-brother and sister. But the kids would sneak behind their mother's back and go and play with them anyway, because they loved them so much.

When Naka found out, she was mad at them and asked them why they had disobeyed her. They told her that the children were their sister and brother and they loved them. Besides, they had no reason to hate them, since they had done nothing wrong to them. The kids told their mother the problem was between her and Naki, and that she had no reason to hate Naki. Naka realized that what she had done was wrong. She apologized to Naki, and told her that her children had taught her how to love.

They all became one big family full of love, and they lived happily ever after.

**Questions:**

- What does the story teach us about love?

**After discussing this with the class, consider adding any of these additional reflections:**

- To show love to people regardless of their state or level of ability.
- To love others regardless of how they treat us (Naki continued to show love to Naka even though Naka was unkind to her).
- We need to learn how to play with everyone peacefully (Naka's children just fell in love with their siblings, and they never bothered about the differences between the mothers).
- Children and youth can sometimes teach their parents, not just the other way around.

## 3.3 QUOTES

Learning Outcome (10 minutes):

2. To examine the value of love, as it relates to peacebuilding.

**Read the following quotes out to the class and ask for their comments on them.**

*"Hatred ever kills, love never dies. Such is the vast difference between the two. What is obtained by love is retained for all time. What is obtained by hatred proves a burden in reality for it increases hatred."* – Mahatma Gandhi

*"When I despair, I remember that all through history the way of truth and love have always won. There have been tyrants and murderers, and for a time, they can seem invincible, but in the end, they always fall."* – Mahatma Gandhi

## 3.4 ACTIVITY: Group Discussion on Love

Learning Outcome (30 minutes):

2. To examine the value of love, as it relates to peacebuilding.

**Explain that there are three types of love:**

1. Eros – Romantic love
2. Filial – Friendship
3. "Agape" – Selfless love[6]

Dive the class into groups of six and give them twenty minutes to discuss the following questions. Prompt them with a new question every few minutes. Then invite the groups to share their ideas with everyone.

**Discussion Questions:**

- Discuss the different kinds of love.
- How do you show love (i.e., to your siblings, friends, relatives, or strangers)?
- Why is it important for us to love?
- Why is it important for us to be loved?
- How do we feel when we are loved?
- Who needs love?

**Here are some ideas you can share from other participants:**

- Love treats others as you would like to be treated, with care and respect.
- Love shares with others, e.g., our belongings, service and time.
- When you have lots of love inside, anger runs away.
- Love wants what is good for others. Love accepts others just as they are.
- Love is contagious.

[6] "Agape" (pronounced *ah-gah'-pay*) is a Greek word that is used in the Bible to describe God's character (1 John 4:8), and the selfless love that Jesus taught us to show not only to our friends, but also to our enemies (Matthew 5:43-46).

## 3.5 STORY: Family Violence (by Thich Nhat Hanh)

Learning Outcome (15 minutes):

2. To examine the value of love, as it relates to peacebuilding.

This story, told by the late Buddhist peacebuilder, Thich Nhat Hanh, is well known in Vietnam.

A Grandfather witnesses his son hitting his grandson. Grandfathers always love grandsons, and when he sees the beating, he suffers very much and wants to intervene. He says, "Don't hit him, he's my grandson." But the father says, "He's my son, I have the right to correct him."

The grandfather suffered so much he didn't know what to do. So, he turned against himself – he hit himself. The son asked, "Father, what are you doing?" The grandfather said, "You said you have the right to beat my grandson. Well, I have the right to beat your father."

**DEBRIEF: Explain the following to the class:**

**What you need the most to be happy is peace.** Look inside to transform the pain and violence. If we do not transform our own violence, it will destroy us and the people around us. When parents use their authority to suppress their children, the children cannot fight back, so they swallow the violence and it hurts them. Everyone is a loser. The parents might “win” their way at first, but later, they will lose their children’s respect and love, and miss the opportunity to teach them peace.

Love transforms violence into understanding and compassion. Anger and hatred are the opposite of compassion and lovingkindness. The practice of dealing with our anger and hatred is the practice of loving.

Compassionate listening is listening to relieve the suffering in the heart of the other person, and not to criticize, analyze or judge. You just listen with compassion in your heart so that the other person will suffer less, because they have an opportunity to express their suffering to someone who has the capacity to listen. It is one way we can practice of love.

## 3.6 QUOTES

Learning Outcome (10 minutes):

2. To examine the value of love, as it relates to peacebuilding.

**Read the following quotes, providing a moment for silent reflection:**

*"The first duty of love is to listen."* – Paul Tillich

*"Man must evolve for all human conflict a method that rejects revenge, aggression, and retaliation. The foundation of such a method is love."* – Martin Luther King, Jr.

*"It is with the heart that one can see rightly; what is essential is invisible to the eye."* – Antoine de Saint Exupéry, The Little Prince

*"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."* – Martin Luther King, Jr.

*"The supreme happiness of life is the conviction of being loved, loved for ourselves – say rather, loved in spite of ourselves."* – Victor Hugo, Les Misérables

*Consider writing your favourite quote on the board or on a poster in the classroom.*

# 4 VALUE: RESPECT

## 4.1 ACTIVITY: Word Cloud on "Respect"

Learning Outcome (10 minutes):

3. To examine the value of respect, as it relates to peacebuilding.

**Create a word cloud on "respect."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they all relate to the topic.

*If possible, please take a picture of completed word cloud for your records, or to share with CryPeace during evaluations.*

## 4.2 DISCUSSION: What is respect?

Learning Outcome (20 minutes):

3. To examine the value of respect, as it relates to peacebuilding.

*Discuss the following topics, then contribute any suggestions that have been missed or need to be emphasized.*

**What is respect?**

- Respect is an attitude of caring about people and treating them with dignity.
- Respect is valuing ourselves and others.
- We show respect by speaking and acting with politeness.
- When we are respectful, we treat others as we want to be treated.
- Respect includes honouring the rules of our family or school, which make life more orderly and peaceful.
- Every man, woman, and child deserves respect, including you.

**Why should we practice respect?**

- Without respect for rules, we would have confusion. People would treat each other rudely and violate each other's privacy and rights.
- Respect helps people feel valued.
- Elders deserve special respect because they have lived longer and learned many of life's lessons.
- Self-respect is making sure no one hurts you or abuses you.
- When you respect yourself, others will respect you, too.

**How do we practice respect?**

- If you want to use someone else's things, ask them first, then take good care of them.
- Express even your strongest feelings in a peaceful way.
- Treat yourself as you feel others deserve to be treated. You deserve it, too.

**How do different cultures demonstrate respect?**

- Discuss how your culture shows respect, and how it differs from other cultures, e.g., kneeling, bowing, children remaining quiet.

**What is the connection between "ubuntu" and respect?**

- Two fundamental aspects of the spirit of "ubuntu" are affection and respect. Both respect and affection are critical ingredients for the mutual embrace of different cultures and people.

**What should you do if you feel that someone is not respecting your body?**

- Say "no."
- Tell someone you trust.
- Get help from an adult.
- Keep saying "no" and telling others until someone helps you.

**Respect means:**

- You have a right to your own opinions.
- You have the right to choose.
- You have the right to say "no."
- You have the right to be respected.

## 4.3 LESSON: The "Golden Rule"

Learning Outcome (20 minutes):

3. To examine the value of respect, as it relates to peacebuilding.

Have you heard of the "Golden Rule"? It is, "Do unto others as you would have them do unto you." In other words, treat others as you would like to be treated yourself.

Scarboro Missions, a Catholic religious order in Canada, researched how the "Golden Rule" was expressed in many world religions. Their website has many great resources about it, including curricula, activities, and a poster of it expressed in 13 major religions[7]. In fact, the author found it in over 200 religions and worldviews. That is a truly universal teaching based on the universal value of respect!

Jesus taught the "Golden Rule" in the Sermon on the Mount: "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets" (Matthew 7:12).

The Prophet Muhammed said, "Not one of you [truly] believes until he loves for his brother that which he loves for himself" (Hadith 13, 40 Hadith an-Nawawi).

The Jewish rabbi, Hillel the Elder, said, "That which is hateful to you, do not do to your fellow. That is the entire Torah, and the rest is commentary" (Talmud, Shabbat 31a).

**Questions for reflection and discussion:**

- What are some of the things others do that bother you?
- According to this teaching, how should you behave?
- Is it easy to practice the "Golden Rule"?
- What are the benefits of practicing the "Golden Rule"?

[7] *The Golden Rule poster.* (2000). Paul McKenna, Scarboro Missions. https://www.scarboromissions.ca/golden-rule/thirteen-sacred-texts-multi-lingual-versions

## 4.4 GAME: Who Do You Admire?

Learning Outcome (30 minutes):

3. To examine the value of respect, as it relates to peacebuilding.

Divide the class into groups of 8 to 12. Select one Game Leader in each group to lead the activity.

**Location:** Inside or outside.

**Set-up:** The group stands or sits in a circle. The Game Leader asks players to think of someone they admire. It is best if they think of someone whom others will recognize – someone out in the world at large. It can be a political figure, celebrity, entertainer, humanitarian, activist, author, or other role model, either living or dead.

**Description:** The Game Leader begins the game, saying his or her own name and the name of the person he or she admires (e.g., "Carole, Martin Luther King, Jr."). The person beside the Game Leader says the Game Leader's name and who the Game Leader admires, then adds their own name and the name of the person they admire (e.g., "Carole, Martin Luther King, Jr.; Patience, Nelson Mandela"). Player Two repeats what the Game Leader and Player One have said, then adds their own name who they admire. Continue around the circle until everyone has had a turn.

Then the Game Leader has to say everyone's name and whom they admire, in sequence.

*The choice of whom to admire is, of course, up to each player. Some players choose family members, although it is better to encourage the choosing of well-known figures. This gives the rest of the group a better understanding of the player, which is one of the objectives of the game. Not everyone will recognize all of the people. During the game, do not allow discussion or judgment of players' choices.*

**Debrief:** Gather the group back together. Ask participants to share why they chose the people they admire, and have a group discussion about their qualities and actions. How do these qualities and actions relate to peacebuilding?

## 4.5 ACTIVITY: Journaling

Learning Outcome (20 minutes):

3. To examine the value of respect, as it relates to peacebuilding.

Hand out paper for students to write on, or have them write in their peacebuilding journal.

**Ask them to:**

- Write three ways they could show more respect for others.
- Write three ways they could show more respect for themself.

Tell the students to keep their journal to remind themselves about the value of respect and its importance for peacebuilders.

A PEACEBUILDER ALWAYS RESPECTS OTHERS,
EVEN PEOPLE THEY DISAGREE WITH.

## 5 CIRCLE SHARING

Learning Outcomes (30 minutes):

1. To explain the concept of values, and their relationship to peacebuilding.
2. To examine the value of love, as it relates to peacebuilding.
3. To examine the value of respect, as it relates to peacebuilding.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

**Possible questions for the circle:**

**On values:**

1. Give an example of poor behaviour, and what value it contradicts. How might someone behave if they practiced that value?
   *(Remind participants to speak in general terms and not name names, e.g., "When someone takes someone else's things, it shows a lack of respect. Someone demonstrating respect would ask for permission, first." This is practicing respect in the circle.)*

2. Which value do you struggle with the most? Why?

**On love:**

3. Give an example of one of the three types of love as you have experienced it – eros (romantic love), filial (friendship), or agape (selfless love). How did it make you feel?

**On respect:**

4. What might be different in the world today if the countries currently engaged in war based their actions on the value of respect for self and others?

## 6 SONG: Peace Like a River

(5 minutes)

I've got peace like a river,
I've got peace like a river,
I've got peace like a river in my soul.
I've got peace like a river,
I've got peace like a river,
I've got peace like a river in my soul.

I've got love like an ocean,
I've got love like an ocean,
I've got love like an ocean in my soul.
I've got love like an ocean,
I've got love like an ocean,
I've got love like an ocean in my soul.

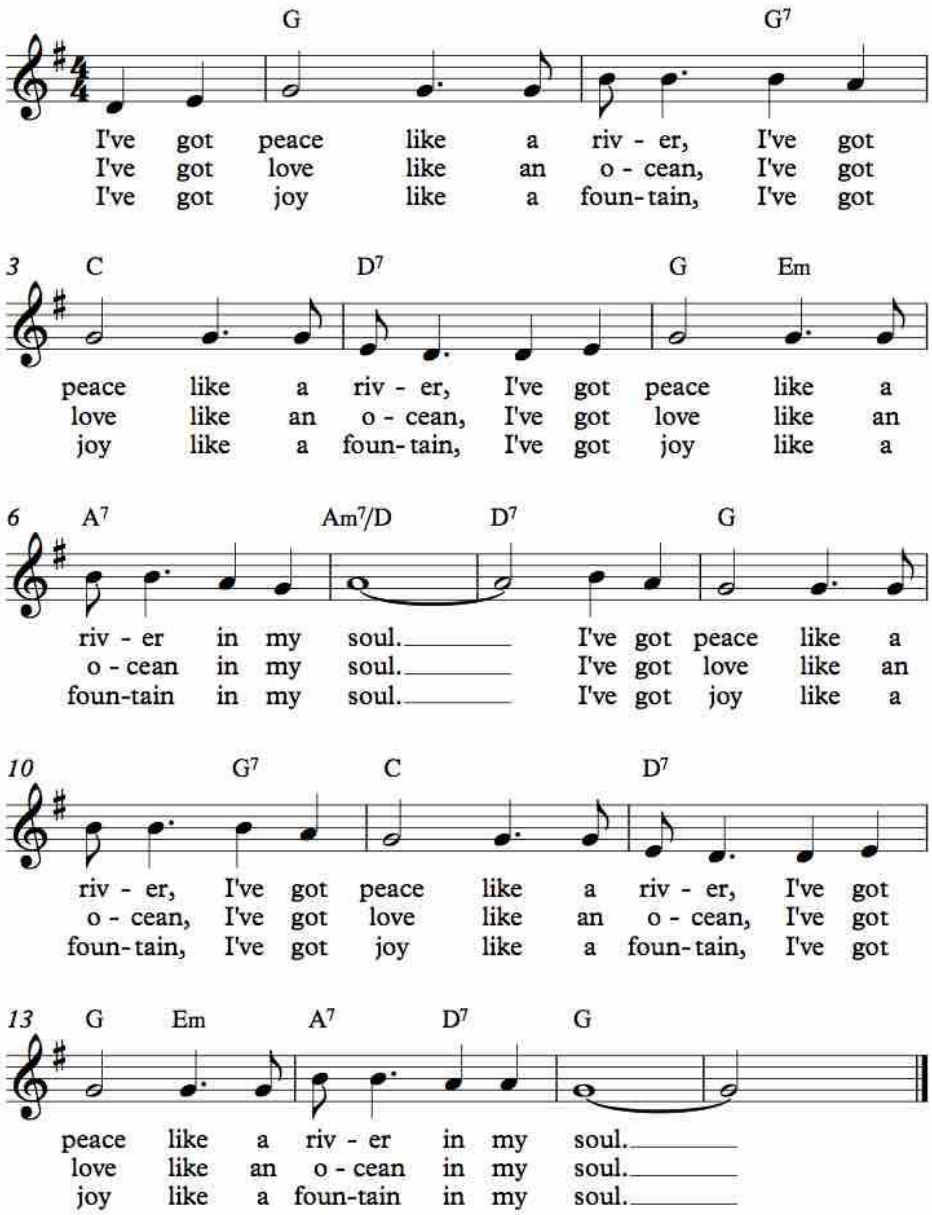
I've got joy like a fountain,
I've got joy like a fountain,
I've got joy like a fountain in my soul.
I've got joy like a fountain,
I've got joy like a fountain,
I've got joy like a fountain in my soul.

I've got peace like a river,
I've got joy like a fountain,
I've got love like an ocean in my soul.
I've got peace like a river,
I've got joy like a fountain,
I've got love like an ocean in my soul.

This African-American spiritual is based on Isaiah 48:18 and Isaiah 66:12.

*Watch it on YouTube: https://youtu.be/HyJTeley4wo*

# I've Got Peace Like A River



# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

**UNIT 3:**
**Listening Skills**

Cry peace

# Contents

# UNIT 3: LISTENING SKILLS

## 1 LEARNING OUTCOMES

1. To identify the importance of listening in peacebuilding.
2. To demonstrate effective non-verbal communication in listening.
3. To identify poor verbal listening habits.
4. To examine the importance of “listening to understand” in conflict situations.
5. To examine the connection between body language and feelings.
6. To demonstrate the listening skills of paraphrasing and questioning.
7. To utilize the skill of empathetic response when reflecting back the feeling content of a message.

Total time for activities in this unit: 6 hours and 20 minutes

## 1.1 PEACEBUILDING COMPONENT: Tools

In this unit, we are focusing on communication. Communication is a complex human activity that involves our bodies, emotions, and words. It is impacted by our past experience, and has tremendous bearing on our future relationships.


Why is communication considered a part of the “tools” component?

How does it relate to the other components on the Peace Wheel?

We will learn skills to improve our communication, including listening, questioning, and understanding and expressing body language. We will learn that **how** we say things is more important than the words that we say, although words are very important, and have the power to increase peace or create conflict. Good communication skills are essential to healthy relationships, and nurture cohesive communities.

# 2 TOOL: COMMUNICATION

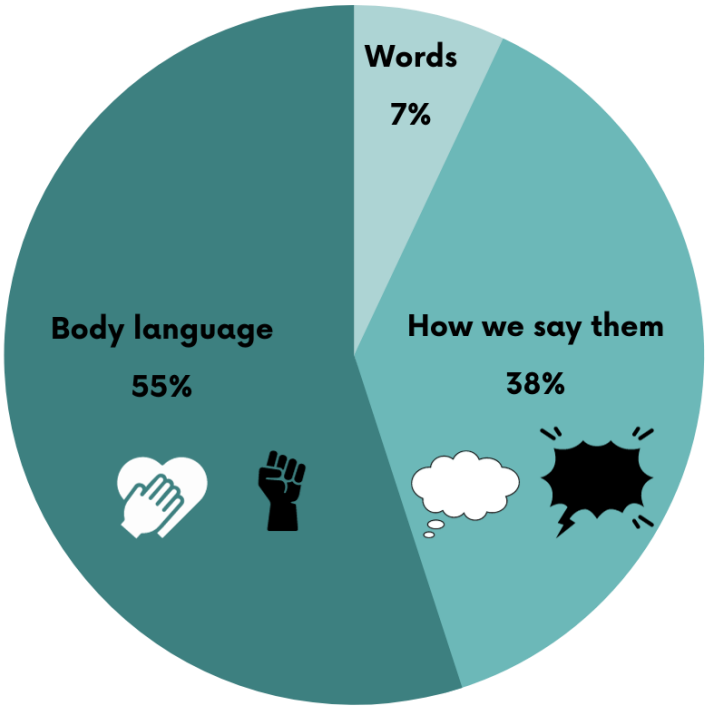
## 2.1 LESSON: What is communication?

Learning Outcome (10 minutes):

1. To identify the importance of listening in peacebuilding.

We are always communicating, whether verbally or non-verbally. Did you know that over 90% of the messages we convey to others are expressed non-verbally through the tone of our voice, body movements and pauses between words? One frequently cited estimate is that communication consists of:

- 55% body language, including facial expression, tension, gestures and eye contact
- 38% para-verbal communication, including breathing, voice tone, pitch, pacing and volume
- 7% our words




*Draw the chart on the board.*

Especially in disputes, we focus on the **words** that we said, but **how** we said them actually communicates much more:

- We communicate with our tone of voice.
- We communicate with our silence.
- We communicate with our body language.
- We communicate in spite of ourselves (even when we aren't aware of it, or want to hide our negative thoughts or emotions).

We can protect our relationships with good communication skills and a positive attitude that seeks mutual understanding. In doing so, we increase our ability to resolve differences and become strong leaders. In other words, we increase our aptitude (skill) as peacebuilders.

**Good Communication Skills include:**

- Careful listening, and
- Careful speaking.

It takes both to truly understand each other and resolve a conflict.

OUR WORDS CONVEY A LITTLE.
HOW WE SAY THEM CONVEYS A LOT.

## 2.2 DISCUSSION: Why is listening important?

Learning Outcome (10 minutes):

1. To identify the importance of listening in peacebuilding.

Ask the following questions. Supplement the class's contributions with the suggested answers, as appropriate.

**Why do you think it is important for a peacebuilder to listen very carefully?**

- Listening to the other person shows that you care.
- Listening is a sign of respect.
- Listening to the other person helps you to understand what they think and feel, even though it may be different from what you think and feel.

**What might happen if a peacebuilder did not listen?**

- They would not be able to understand the other person's side of the conflict.

**Remember:**

- In conflict, you need to understand the other person to work things out together in a good way.
- People see things differently. That does not make you right and them wrong, or you wrong and them right. It just means you have different perspectives.

## *2.3* ACTIVITY: What Does Good Listening Look Like?

Learning Outcomes (10 minutes):

2. To demonstrate effective non-verbal communication in listening.

3. To identify poor verbal listening habits.

Put two headings on the board: Listening and Not Listening. Ask the students to describe what non-verbal cues indicate one or the other and write them on the board. When they are finished, your list may look similar to this:

*It's helpful to try to line opposites up as participants suggest them. Before wrapping up, ask what the opposite is for unmatched behaviours in the list.*

*If possible, please take a picture of your list for your records, or to share with CryPeace during evaluations.*

| **Listening** | **Not Listening** |
|---|---|
| Eye Contact | Looking at other things |
| Paying attention | Doing something else |
| Being still | Fidgeting, moving around |
| Sitting down | Standing |
| Relaxed facial expression | Frowning, staring |
| Open body posture | Arms crossed, legs crossed |
| Leaning forward | Slouching |
| | Rolling your eyes |

## 2.4 GAME: Silent Name Game

Learning Outcome (20 minutes):

2. To demonstrate effective non-verbal communication in listening.

Divide the class into groups of 8.

**Set-up:** Players pair up within their groups, preferably with someone they don't know well. Allow adequate space between pairs so that they do not disturb other pairs.

**Description:** Every player gets five minutes to learn as much as they can about their partner, while maintaining complete silence. Gestures and pantomime, writing in the dirt, and other creative forms of communication are allowed but no talking and no vocal sounds. When time is up, the group forms a circle. Partners introduce each other to the rest of the group and briefly relate some of what they have learned. Partners then have the chance to confirm or correct the information given.

**Note:** Silent Name Game is valuable for allowing the group to interact without the inhibitions that talking together can bring. This is a good activity to start with to build relationships.

## 2.5 DRAMATIZATION: Non-Verbal Communication in Listening

Learning Outcomes (10 minutes):

2. To demonstrate effective non-verbal communication in listening.
3. To identify poor verbal listening habits.

**Negative Modeling:** Demonstrate poor listening skills to the class by having one facilitator tell the other facilitator a made-up story of what a terrible day they had yesterday. Meanwhile, the other facilitator will practice all of the ineffective non-verbal communication skills identified in *2.3 ACTIVITY: What Does Good Listening Look Like*, above.

**DEBRIEF:** The second facilitator starts by asking the first one how they **felt** when they shared their story. Then ask the class to identify some of the things that the second facilitator **did** that got in the way. Engage the class in a discussion as to why these things were a problem.

**Positive Modeling:** Dramatize the same scenario again, but this time the second facilitator will use good non-verbal listening skills.

## 2.6 ACTIVITY: Practicing Non-Verbal Communication in Listening

Learning Outcome (15 minutes):

2. To demonstrate effective non-verbal communication in listening.

Get the class to work in pairs, with one person telling their story of what happened to them yesterday and the other just listening with good non-verbal communication.

Give them two minutes for this, then have them switch roles.

**DEBRIEF: Ask the following questions:**

- How did it feel to be listened to?
- How was it when the other person just listened and didn't talk at all?
- What did you learn?

## 2.7 LESSON: Body Language

Learning Outcome (5 minutes):

5. To examine the connection between body language and feelings.

**Our bodies talk. They tell a lot about how we are feeling.**
It is important to learn to recognize how people feel so that we can show them we care.

**If we were not allowed to use words, could we still communicate with each other?**
Yes – through our body language and facial expressions. Remember what we learned about communication? It is:

- 55% body language, facial expression, tension, gestures, eye contact.
- 38% breathing, para-verbal communication (tone of voice, pitch, pacing, volume).
- 7% words (verbal communication).

In fact, we communicate powerfully without words – through our body language and our facial expressions.

**What does this mean?**

- When you are listening to someone, listen **to** their whole body.
- When you are listening to someone, listen **with** your whole body:
- Your head listens to what the other person is saying (his or her words).
- Your heart listens to how the other person feels (his or her feelings or emotions).
- Use your facial expressions, eyes, body position and non-verbal communication to tell the other person you are listening because you care.

## 2.8 ACTIVITY: Drawing Shapes

Learning Outcomes (30 minutes):

3. To identify poor verbal listening habits.

4. To compare listening in conversations to listening in conflict situations andidentify what gets in the way when we are listening in conflict.

Each student needs a whole piece of paper and a pencil for this exercise.

**Verbal Cues Only**

As the facilitator, turn your back to the class and draw a picture without letting anyone see it. Draw a circle, a square, a triangle and a rectangle. Describe your picture to the class using words only (no gestures), while participants try to reproduce what you have drawn from your description only. They cannot ask any questions about the picture. After they are done, have students compare their pictures. Don't share what's wrong or right about them, and don't reveal what you drew.

**Verbal Cues, Gestures and Questions**

Have everyone turn over their papers and tell them you are going to make a new drawing. This time, face the group while hiding your drawing, and add gestures as you describe your drawing. Again, draw a triangle, a rectangle, a circle and a square. The participants are free to ask clarifying questions. Compare these pictures with the first set. Reveal your two drawings.

**DEBRIEF: Ask the following questions:**

- What made it easy to reproduce the picture?
- What made it hard to reproduce the picture?
- What did the facilitator say that made it easy to match their drawing?
- What did the facilitator say that made it hard to match their drawing?
- What was it like when you had no body language to observe? How did that affect your listening?
- What could have helped you do a better job on your picture when you had no body language to refer to? *(asking clarifying questions)*

When you are trying to understand someone or something, the more information you can get the better. You can get this information from listening to verbal communication, observing non-verbal communication and by asking clarifying questions.

A PEACEBUILDER LISTENS TO OTHERS' VERBAL AND NON-VERBAL COMMUNICATION TO UNDERSTAND OTHERS MORE DEEPLY.

## 2.9 LESSON: Listening to Understand

Learning Outcome (15 minutes):

4. To examine the importance of "listening to understand" in conflict situations.

**What is the purpose of listening?**

- To understand someone's experience ("put yourself in their shoes").
- To learn more about the other person or a situation.

**How can you show that you have understood?**

- Repeat what they have said to you in your own words (this is called "paraphrasing"), so that they can confirm or correct your understanding.

**How can you learn more about what they are saying?**

- By asking questions.

Remember, we don't have to agree with someone to listen to them. This is especially important in conflict. When we are upset ourselves, it is harder to listen and it takes extra effort. When we disagree with someone, we can get defensive. This is why listening is the most important skill when you are in conflict.

**How can poor listening lead to conflicts?**

- If you don't ask questions, you may not understand the whole picture.
- If you misunderstand what they're saying, unnecessary fights can ensue.
- If you don't listen openly, they may think you are judging or rejecting them, and they will be less open to hearing from you.

It is important to listen to each other and to ask questions to confirm that we correctly understood what the other person meant to say.

**WHETHER WE AGREE WITH SOMEONE OR NOT,
WE NEED TO UNDERSTAND THEIR PERSPECTIVE.**

## 2.10 LESSON: What Listening Sounds Like

Learning Outcomes (25 minutes):

3. To identify poor verbal listening habits.

6. To demonstrate the listening skills of paraphrasing and questioning.

### Poor Verbal Listening Habits

Brainstorm poor listening habits and list them on the board. At the end, add any habits that are missing:

- Giving advice
- Moralizing
- Criticizing, judging, blaming
- Asking for justification (asking “why?”)
- Talking about your own experience
- Problem solving
- Patronizing ("don't worry")
- False sympathy ("poor you")
- Making fun of it
- Minimizing
- Preaching
- Interrupting
- Arguing with the other person's perspective

POOR VERBAL LISTENING HABITS ARE BLOCKERS AND STOPPERS.

### Good Verbal Listening Habits: Paraphrasing

Paraphrasing is an important skill for peacebuilders. You must listen closely to be able to paraphrase. When you can put what someone said into your own words, it shows that you not only heard what was said, but also tried to understand what was meant, and how the other person feels about it.

If you are not able to paraphrase back what was said, it probably means that you were not listening closely and will have to ask them to repeat what they said. While listening to others, try not to think about your own side of the story, so you can focus on what they are saying.

It doesn't matter whether you agree with them or not, you're just trying to understand them deeply.

Paraphrasing prevents misunderstandings and misinterpretations, and shows that you care enough to show that you have understood.

PREVENTING CONFLICT IS BETTER THAN SOLVING CONFLICTS.

## 2.11 DRAMATIZATION: Paraphrasing

Learning Outcome (10 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

Pick a topic for one facilitator to explain while the other paraphrases back to them (for example, how technology can make our work difficult when we are not very good at it). Correct any misunderstandings or omissions so that the paraphrase is accurate and complete.

Then, continuing on this topic, get volunteer participants to paraphrase back to you. Again, correct any misunderstandings or omissions.

## 2.12 ACTIVITY: Non-Verbal Communication and Paraphrasing

Learning Outcomes (20 minutes):

2. To demonstrate effective non-verbal communication in listening.

6. To demonstrate the listening skills of paraphrasing and questioning.

Ask the class to work in pairs, each one using good non-verbal skills and paraphrasing back what the other has said.

Use this as a statement: "I don't like _____ because_____."

One says why they don't like something, then the other paraphrases back to them what they have said. After 5 minutes, switch roles.

**DEBRIEF: Ask the following questions:**

- How did it feel when the person paraphrased what you said?
- How was it for you to paraphrase? What made it difficult?

# 3 LISTENING FOR FEELINGS

We don't just listen to what a person says. To understand, we need also to listen for their feelings.

## 3.1 LESSON: Empathetic Response

Learning Outcome (10 minutes):

7. To utilize the skill of empathetic response when reflecting back the feeling content of a message.

Empathy is the ability to understand what it is like for the other person – to "walk a mile in their shoes." This involves reflecting back the feeling component of a message, as well as the meaning of the words. When one responds with empathy to how the other feels, greater understanding is created and the difference between people is bridged. You can try to understand how a person feels by observing and interpreting their non-verbal communication and body language. The body reveals much more about feelings than words do.

**Here are some tips:**

- Use a feeling word when describing a feeling (e.g., upset, frustrated, annoyed, ecstatic, angry).
- Do not minimize what the other person is feeling; try to connect with the intensity of the feeling, as well as the feeling itself.

Empathetic responses are statements, not questions. If you present it as a question, it may be received as a judgment. Good examples include:

- "You are frustrated when no one seems to notice your effort here."
- "You were really angry when they cancelled the class."

You may find it useful to say:

- "You feel _____ when _____," or
- "You feel _____ because _____," or
- "You feel _____ about _____."

SYMPATHY DISCONNECTS US; EMPATHY CONNECTS US.
IT TAKES EMPATHY TO SOLVE CONFLICTS.

## 3.2 DRAMATIZATION: Listening for Feelings

Learning Outcome (5 minutes):

7. To utilize the skill of empathetic response when reflecting back the feeling content of a message.

One facilitator talks to the other in a very upset way about a made-up mistake that the other has done (e.g., been late, not finished the work they were supposed to do) and how that made them feel. The other reflects back what was said, including how the person felt.

## 3.3 ACTIVITY: Listening for Feelings

Learning Outcome (25 minutes):

7. To utilize the skill of empathetic response when reflecting back the feeling content of a message.

Ask the class to get into pairs. Have participants take turns listening, then talking. The first person talks about a time when they felt afraid. Their partner just listens, giving their full attention, eye contact and listening for feelings as well as for the story.

After the first person has talked for about two minutes, their partner can ask a question, paraphrase, or summarize what has been said, including how the speaker felt about the story. The speaker may not have told you their feelings, but you can guess them from their non-verbal communication and body language.

Tell the class this is not a conversation – it is a listening exercise. It is one person talking, and then the other person clarifying what was said. When partners paraphrase, they are not responding, or saying what they think about what the person said – they are just showing that they have understood. Then ask the pairs to switch roles.

**DEBRIEF: Ask the following questions:**

- What was it like to be listened to this way?
- What did you appreciate?
- What bothered you?
- What did you learn?

## 3.4 ACTIVITY: Talking Without Interruption

Learning Outcome (20 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

Have participants work in pairs. One of them will choose one of the following topics and talks about it for two minutes without interruption:

- "My favourite movie is _____ because _____."
- "The place I enjoy most is _____ because _____."
- "I laughed so hard when _____."
- "A day I will never forget is _____."
- "My hero is _____."

Then their partner will paraphrase back what was said, in their own words.

Then ask the partners to switch roles.

**DEBRIEF: Ask the following questions:**

- How was it when you were paraphrasing?
- What made it easy or hard?
- How did you know your partner was listening to you?
- How did it feel to be listened to?

## 3.5 ACTIVITY: Acting Out Feelings

Learning Outcome (20 minutes):

2. To demonstrate effective non-verbal communication in listening.

***Advance Preparation:*** *The facilitator writes either feeling words or simple scenarios on cards that the participants can select and act out.*

Participants select a “feeling word” card from the bag and dramatize it for the rest of the class to identify. Don’t reveal the word until the class has finished guessing.

OR

Participants select a simple scenario card from the bag and dramatize it **without speaking** for the rest of the class to identify. Don’t reveal the scenario until the class has finished guessing.

*Please suggest some feeling words and scenarios to CryPeace for future facilitators.*

## 3.6 GAME: Rain

(10 minutes)

This game is quite simple. All each player does is repeat whatever the player to his or her right does.

Everyone sits perfectly still and quiet in a circle (if possible), with closed eyes, waiting for the leader's first movement. The rain slowly starts as the leader rubs his or her palms together. When the player on the leader's left hears this sound, he or she makes it, too, and each person starts upon hearing the player to the right. (It might be helpful for each person to nudge the neighbour on the left as he or she starts the movement.)

Once everyone is rubbing palms, the leader increases the sound of the rain by snapping fingers, and that sound in turn is passed around the circle.

For the next round, the leader slaps both hands together, and that sound, too, is passed around the circle. By this time, the rain is really starting to come down. The leader then switches to thigh slapping, and the finale of the storm comes with feet stomping as the rain reaches hurricane proportions.

Now the storm will start to subside. The leader reverses the order, beginning with thigh slapping, then hand clapping, finger snapping, palm rubbing, and finally passes around silence as the storm dies away.

During all of this the players have their eyes closed, and used their listening skills. We have taken everyone through an exciting weather trip and brought them home safely.

# 4 QUESTIONING

Questions are an essential part of understanding someone's actions or feelings more deeply. The better your questions are, the more helpful the answers will be.

## 4.1 LESSON: Asking Open Questions

Learning Outcome (10 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

The skill of questioning is used to expand your information about what the other person is describing, or to get clarification and a deeper understanding. You will only be able to do this if you learn how to ask **open questions**. Most people just ask **closed questions**. Closed questions can be answered by "yes" or "no." They do not provide much information and tend to put people on the spot. They make up about 80-100% of the questions that we ask. They can start with:

- Can/will
- Have
- Do/did
- Is/are/was

On the other hand, open questions give the person a chance to expand on what they were saying. Open questions often start with:

- What
- How

Note that asking "why?" is not recommended as it asks the other person to justify their actions.

One of my favourite open-ended questions is, "Tell me more."

Give, or ask participants to share, examples of both types of questions.

## 4.2 DRAMATIZATION: Asking Open Questions

Learning Outcome (15 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

One facilitator asks the other a closed question, who responds with a “yes” or “no” answer. Then the facilitator asks the same question but in an open way using “what” or “how.”

**For example:**

- Were you pleased with the way the project turned out? (closed)
- How did you feel about the way the project turned out? (open)
- Did it bother you when I was late? (closed)
- How did it affect you when I was late? (open)
- Have you finished every part of your assignment yet? (closed)
- What parts of your assignment have you finished so far? (open)

## 4.3 GAME: Who am I?

Learning Outcome (15 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

Ask one volunteer to come to the front of the class and think of an animal, without revealing it. Ask the other class members to ask open questions to try to identify the animal that the student has chosen. The volunteer cannot answer closed questions.

**Examples of open questions:**

- What kind of teeth do you have?
- How do you relate to people?
- What type of face do you have?
- How is your body covered?
- What sounds do you make?
- How long do you live?

## 4.4 ACTIVITY: Asking Open Questions

Learning Outcome (25 minutes):

6. To demonstrate the listening skills of paraphrasing and questioning.

Have the class work in pairs.

**One of them makes a positional statement, e.g.:**

- "I don't like bananas."
- "I don't want to go to the play."
- "I like being on this team."
- I want you to do this by 9 o'clock."

The other person asks them three open questions about their position. Then they summarize back what the person has said. Take about 5 minutes for this, talking together about how it went; then switch roles.

**DEBRIEF: Ask the following questions:**

- How did that go?
- How difficult or easy was it to ask open questions?
- How did it feel when someone asked you open questions?
- What did you learn?

## 4.5 QUOTES

Learning Outcome (10 minutes):

1. To identify the importance of listening in peacebuilding.

**Read the following quotes to the class:**

*"Many years ago, I read about a study in which people from different walks of life were asked: 'What is the best way you feel loved?' The number one response was: 'When someone's really listening.'"* – Mary Manin Morrissey, "No Less Than Greatness"

*"True listening, total concentration on the other, is always a manifestation of love. An essential part of true listening is the discipline of bracketing, the temporary giving up or setting aside of one's own prejudices, frames of reference and desires so as to experience as far as possible the speaker's world from the inside, stepping inside his or her shoes. New knowledge is always gained from this. Since true listening involves a setting aside of self, it also temporarily involves a total acceptance of the other. Sensing this acceptance, the speaker will feel less and less vulnerable and more and more open, for the discipline of bracketing and the focusing of total attention is so great that it can be accomplished only by love, by the will to extend oneself for mutual growth. Even though we may think, in our business dealings or social relationships, that we are listening very hard, what we are usually doing is listening selectively, with a preset agenda in mind, wondering, as we listen, how we can achieve certain desired results and get the conversation over with or redirected in ways more satisfactory to us."* – Dr. Scott Peck, "The Road Less Travelled"

## 5 CIRCLE SHARING

Learning Outcome (25 minutes):

4. To examine the importance of "listening to understand" in conflict situations.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

**Topic for the circle:**

Ask for volunteers to describe a time when poor listening contributed to a conflict. How did deep listening (not just to words, but to feelings, body language and actions) help resolve the conflict?

**Other topics for discussion:**

- How does poor listening affect relationships at school? At home? In the community? In the nation? In the world?

## 6 SONG: I Want You to Listen

(10 minutes)

Learn, or listen to this song, or read the words to the class. Then, ask them for comments about it.

I want you to listen to every word I say
Even if you are angry
I want you to listen

To hear the words I'm speaking
And say them back out loud
So you know what I am feeling
And we can work it out

Then it's my turn to listen
To every word you say
And even if I'm angry
I promise I will stay

To hear the words you're speaking
And I say them back out loud
So I know what you're feeling
And we can work it out

Cause if we listen to each other
And hear the words that we are saying,
somehow something happens
To you and me, my friend
And we can start out fresh again.

– by Red Grammer

*Watch it on YouTube: https://youtu.be/n-VLipMv1Kw*

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 4:
### Assertiveness and the Value of Humility

Cry peace

# Contents

# UNIT 4: ASSERTIVENESS AND THE VALUE OF HUMILITY

## 1 LEARNING OUTCOMES

1. To define assertiveness and the principles on which it is based.
2. To identify, compare, and contrast passive, assertive and aggressive behaviours.
3. To demonstrate self-disclosure as it relates to assertiveness.
4. To demonstrate "I" messages.
5. To demonstrate assertive alternatives to gossip and rumours.
6. To demonstrate saying "no."
7. To demonstrate assertive ways of dealing with put-downs.
8. To identify the relationship between assertiveness and humility.
9. To examine the relationship between assertiveness and "ubuntu."

Total time for activities in this unit: 6 hours and 30 minutes

## 2 TOOL: ASSERTIVENESS

The first thing we will learn in this unit is a new tool: how to be assertive, which means clearly communicating our own ideas and needs while respecting those of others.

## 2.1 LESSON: What is being assertive?

Learning Outcome (20 minutes):

1. To define assertiveness and the principles on which it is based.

Being assertive is a way of **communicating with confidence**. It's about being able to express your thoughts, ideas, and opinions in a clear and direct manner, while respecting the views of others. Confident communication takes many forms, but all of them are based on the idea of **mutual respect between equals**. Being assertive means that someone sees themself and another person as equal: equal in dignity, equal in having needs and desires, talents and gifts, equal in deserving to be heard. This gives them the confidence to stand up for themselves. An assertive person is saying, in effect, **"You and I are equally important."**

In contrast, **aggressive behaviour** indicates someone who considers themselves as better than the other: having greater dignity, having more talents and gifts, being more deserving of being heard. When someone acts aggressively towards you, they are saying, in effect, **"I am more important than you."**

The third possibility is thinking of oneself as lesser than another person. This can lead to **passive behaviour**. Someone who is passive may prioritize others' needs before their own and minimize their own self-worth. This is putting themselves below others. Passive communicators may be overly apologetic or describe themselves as "people pleasers." They are saying through their words and actions, **"You are more important than me."**

**A note about equal value versus roles:**

When we talk about people being equal, we are talking about their worth as a human being, not about the role they play in a particular context. Teachers DO have more knowledge and skills than students – teachers and students are not equal as regards what they know and can do. However, they are equal as human beings, as unique individuals with a unique history, and as people on a journey to becoming their best selves. Assertiveness must be balanced with respect and humility.

**Assertive behaviour includes:**

- Standing up for yourself without putting another down.
- Speaking your truth in a respectful way.
- Expressing your side of a conflict without blaming.
- Talking about your feelings, needs and interests openly.
- Saying “no” or “yes” when it is appropriate (being true to yourself).
- Avoiding gossip by dealing directly with the person involved.

**Being assertive is an essential skill for peacebuilding. We confidently communicate:**

- To let others know how we have been affected, while offering the same to them.
- To maintain open channels of communication in relationships.
- To share our experiences, insights, and ideas honestly.
- To act authentically according to our understanding and values.

Note: If your goal in communicating confidently is to get what you want, you are probably being aggressive – serving yourself at someone else's expense. This is not peacebuilding – it is a form of violence.

BEING ASSERTIVE IS A LEARNED BEHAVIOUR, NOT A PERSONALITY TRAIT.
EVERYONE CAN LEARN TO COMMUNICATE WITH CONFIDENCE.

## 2.2 DISCUSSION: What is the impact of being assertive?

Learning Outcome (20 minutes):

1. To define assertiveness and the principles on which it is based.

Ask the following questions. Share the suggested answers, as appropriate.

**Why aren't we always able to speak confidently?**

- We may not know how to express our thoughts, ideas, and opinions in a clear and direct manner.
- We may not know how to listen respectfully to the views of others.
- We may not believe we are equal and deserving of respect (because of our youth, gender, or any other reason).
- We act from habit, instead of practicing new skills.
- We think it will benefit us if we behave aggressively or passively.
- Our culture has not encouraged us to be assertive.
- We don't believe we have a right to our own opinions or feelings.
- We associate being assertive with being aggressive.
- We've had negative experiences when we tried to be assertive and it was not well received.

**What happens if we do not assert ourselves?**

- It damages our relationship with ourselves and others. It's being dishonest with ourselves and others.
- It lowers our self-esteem (we set "safe" expectations, creativity is diminished, involvement decreases).
- We take less risks (we settle for the "status quo" – the way things are).
- It increases anxiety and stress.

**What happens when we assert ourselves appropriately?**

- We improve the relationship between ourselves and others by showing mutual respect.
- We increase our confidence and skill in being assertive, and gain the courage to initiate actions and resolve differences.
- Over time, people respect our ability to communicate with confidence.

**What is the relationship between being assertive and developing self-esteem?**

When we successfully practice being assertive, our self-esteem increases over time. Self-esteem is the degree to which we feel capable, confident, loved, accepted, and that we belong. When our self-esteem is higher, it increases our ability to be assertive in difficult situations. Being assertive relies on a healthy level of self-esteem.

**Should you always be assertive? It depends on:**

- The nature of the existing or desired relationship.
- The context: the time, location, and the people who are present.
- The level of trust and power between the people.
- How much cultural norms support or inhibit it.
- Everyone's level of self-esteem and confidence.
- Other factors in your life that might affect your stress level and courage.
- Your previous experience with being assertive.

It is essential to consider the nature of the relationship before deciding to be assertive. If the other person is your senior or has authority over you (e.g., is your parent, teacher or elder), cultural factors may strongly determine how confidently you speak with them. It is much easier to practice being assertive with your peers. Remember, **how** you say things will determine whether you are heard. So assess the situation carefully before deciding whether to be assertive. Begin with small situations, and work up to larger ones.

BEING ASSERTIVE IS ALWAYS A CHOICE.

## 2.3 LESSON: Put-downs, and how to deal with them

Learning Outcome (30 minutes):

7. To demonstrate assertive ways of dealing with put-downs.

Put-downs are comments that in some way ridicule, embarrass or diminish another person; that is, words that treat others with disrespect. Ask participants for some examples of put-downs they have experienced or witnessed in their lives.

**Ask the class:**

- How do you feel when someone puts you down?
- How do put-downs effect your self-esteem?
- How do you normally deal with put-downs?
- What can you say or do to be assertive when someone puts you down?
- What happens when we communicate with confidence?

**Share these seven effective strategies to respond to put-downs:**

1. Set limits to what you will accept. Say that you are willing to discuss the matter, but will not accept name-calling or insults.
2. Agree, but don't respond to the name-calling.
3. Clarify the intent. Find out what the person's purpose is in making the remark.
4. Comment on the other person's feelings.
5. Be assertive by walking away.
6. Remain completely silent. The goal here is to avoid acknowledging the taunt in any way. Continue the conversation or whatever you were doing as if you didn't hear it at all.
7. Focus on your relationship.

**Role Play the Seven Strategies**

Tell the class that the more they practice being assertive, the better at it they will become. Use the following example, and one or two of the suggestions from the class, to demonstrate responding to put-downs. Ask someone in the class to demonstrate with you – perhaps someone who has been suggesting put-downs.

**Put-down:** "Hah! You failed another math test, you stupid coconut head!"

**Demonstrate the seven strategies of responding:**[8]

1. Set limits to what you will accept. Say that you are willing to discuss the matter, but will not accept name-calling or insults.
   **Response:** "Tell me what you want without calling me names."

2. Agree, but don't respond to the name-calling.
   **Response:** "Yes, I did fail again."

3. Clarify the intent. Find out what the person's purpose is in making the remark.
   **Response:** "So what is it you want from me?" or "Can you tell me why it's bothering you?"

4. Comment on the other person's feelings.
   **Response:** "The fact that I'm failing math really seems to interest you."

5. Escape assertively.
   **Response:** "I really can't talk to you when you call me names, so I'm leaving now."

6. Remain completely silent. The goal here is to avoid acknowledging the taunt in any way. Proceed as if you didn't hear it at all.

7. Focus on your relationship.
   **Response:** "Yeah, I blew it, but I could sure use your help."

[8] Adapted from Sheanh, G. (1996). *Helping kids deal with conflict: An everyday resource for all teachers and parents*. Peguis Publishers.

## 2.4 ACTIVITY: Responding to Put-Downs in Class

Tell the class that when people give put-downs, it indicates that they lack self-esteem. It is a lack of self-esteem that causes them to try to make themselves feel better by bringing someone else down.

Tell the class that from now on, if you hear a put-down, then you will be asking the person who gave it to **say three positive things about themselves instead** (not related to their physical appearance, but qualities they have). This is not a punishment. Instead, this strategy will help them build their self-esteem. When they focus on their own good qualities, they will not need to focus on anyone else's weaknesses. Do this each time you catch a put-down being said in class. If a student is unable to think of three positive qualities they possess, be prepared to offer the ones you observe in them. It will help the teacher to prepare a list of the good qualities demonstrated by each student in the class.

Most people are aware of their weaknesses and the skills they lack. They do not need others to point these deficits out. Most people, however, struggle to recognize and claim their own goodness. We can build peace in the world by keeping our eyes and ears open and when we identify the goodness of people, by telling them what we have observed.

PUT-DOWNS ARE NOT PEACEFUL.

## 2.5 ACTIVITY: Passive, Assertive and Aggressive Communication

Learning Outcome (25 minutes):

2. To identify, compare, and contrast passive, assertive and aggressive behaviours.

As we've discussed, confident communication improves with practice. Let's use some common scenarios to give the students practice being assertive, while demonstrating the contrast between aggressive and passive communication.

**First, define two or three scenarios they can choose to role play. For example:**

- One person borrows the other's notebook, and forgets to bring it back.
- One person calls the other "dumb."

**Divide participants into pairs. Have one person act out the "offence" three times, and the other person respond to three different ways:**

1. Assertively
2. Passively
3. Aggressively

Have them switch roles, and act out the second scenario.

**DEBRIEF: Ask the class the following questions:**

- How did you feel when you were being assertive?
- Which response was easier for you? Why do you think that is?
- What did you learn?

## 2.6 LESSON: Speaking Our Truth

Learning Outcome (40 minutes):

3. To demonstrate self-disclosure as it relates to assertiveness.

Discuss the following quotes. Depending on the number of students and the amount of space in the room, either work with the whole group, or organize students in groups of five to discuss them.

> *"If you think you're too small to have an impact, try going to bed with a mosquito in the room."* – Anita Koddick[9]
>
> *"Our lives begin to end the day we become silent about things that matter."* – Martin Luther King, Jr.
>
> *"Courage is contagious. When a brave person takes a stand, the spines of others are stiffened."* – Billy Graham

**Speaking Out Includes:**

- Confidently expressing your own feelings, needs, interests, and making a request for change in the behaviour of the other person.
- Dealing with the other person's reaction to what you have said, e.g., defensiveness (a peaceful response is to switch to listening).
- Negotiate change (try to meet both of your needs).

To be assertive, it is important to **know yourself**. This means knowing your values, beliefs, feelings, opinions, needs and interests, as well as your triggers (what things "push your buttons"), and how your body reacts to strong emotion.

Being assertive is based on self-disclosure: being vulnerable enough to let someone else know something that will give them a better understanding of who you are. You need to speak with confidence, and this will be difficult if you have not done it before. This is not bragging or being boastful. It is helping the other to understand you. But before they can understand you, you need to understand yourself.

[9] You may want to post this, or other inspiring quotes, around the room.

When you are talking, it will help a lot if you assume assertive non-verbal body language. Start by taking a few deep breaths to give oxygen to your body and help you relax.

**Demonstrate the non-verbal communication as you describe the following:**

- Make eye contact, lean forward (if you are sitting).
- Use open body posture (arms and legs uncrossed).
- Be a comfortable distance from the other person. An arm's length away is usually comfortable, although this is to some degree personal.
- Use gestures, but not excessively,
- Pay attention to your voice – its pacing, pitch, and volume, as well as your tone of voice.
- Align your non-verbal communication with your verbal communication (e.g., don't smile and laugh when talking about something serious).

## 2.7 ACTIVITY: Self Disclosure

Learning Outcome (20 minutes):

3. To demonstrate self-disclosure as it relates to assertiveness.

Have participants work in pairs. The first partner will talk about topic 1 for about two minutes without interruption. Their partner will just listen and receive the gift of self-disclosure. Then, the second partner will talk about topic 1 for about two minutes. Continue through the list, taking turns to talk about each topic.

1. A day I will never forget is _____.
2. My hero is _____, and this is why.
3. Something that makes me afraid is _____, and this is why.
4. Three things I like about myself are _____.

**DEBRIEF: Ask the following questions:**

- How did it feel to share?
- How did it feel to listen?
- What did you learn?

## 2.8 LESSON: "I" Messages

Learning Outcome (40 minutes):

4. To demonstrate "I" messages.

When someone does something that upsets or bothers you, if you want them to change their behaviour, it helps to explain why. Even if you tell them in a good way, they may not change their behaviour, but this approach makes it more likely. However, before asking someone to change their behaviour, ask yourself why it bothers you. The better solution (which is within your power) may be to become more tolerant.

**We cannot change people.** All we can do is to let them know how their behaviour is affecting us, and be willing to listen to their side of things, too. You may be able to negotiate a change (which may include you changing some of your behaviours), or set more realistic expectations of them.

To blame someone for doing something that has created a problem for you is to judge them; no one will listen to that. They will just close down or get defensive, but no listening will take place. So, avoid blaming, put-downs, name-calling, or other aggressive actions. Instead, try using an "I" message.

**How to use an "I" message:**

- Use the person's name.
- Tell them how you feel (using a feeling word).
- Explain the behaviour that is connected to this feeling (use descriptive language).
- Request a behaviour change.

**Example:**

Joseph, I get upset and feel disrespected when you arrive at 10:30 AM when we agreed to meet at 9:00 AM. It also makes me choose between accommodating your tardiness or sticking to my plans for the rest of the day. I would really appreciate it if you were on time the next time we meet.

## 2.9 ACTIVITY: Using "I" Messages

Learning Outcome (30 minutes):

4. To demonstrate "I" messages.

**Get participants to help come up with an assertive request for behaviour change in the following situations:**

- Someone takes your pen prior to an exam.
- Someone embarrasses you in front of a friend of yours.
- Someone breaks a promise.

Have participants practice this in groups of three, with one person giving feedback on what they saw and heard. Take turns playing each role.

**Use the following examples:**

- Someone takes your plate when it is lunch time.
- Someone uses your water in the dormitory.
- Someone steals your class notes.
- Someone calls you names.
- Someone pushes you out of the line.
- Someone steals your uniform.

**DEBRIEF: Ask the class the following questions:**

- How did using "I" messages affect the problem?
- What it easy or hard to use "I" messages? Why?
- What did you learn?

"I" MESSAGES HELP YOU STAND UP FOR YOURSELF AND COMMUNICATE YOUR FEELINGS.

## 2.10 LESSON: Avoiding Gossip and Rumours

Learning Outcome (20 minutes):

5. To demonstrate assertive alternatives to gossip and rumours.

As a general principle, instead of talking **about someone** with whom you have a problem to someone else, **talk to the person directly**. Often**,** we talk to others as a way of avoiding dealing directly with a person that we have a problem with. This starts a destructive communication chain that results in distortions and untruths. Gossip and rumours are forms of violence. If we respect someone, we will have the integrity to discuss things with them directly. **Dealing directly with people is part of being assertive, and part of being a peacebuilder.**

**Scenario**

Imagine this scenario. Faith is furious with her friend, Mary, because she saw her laughing at lunch time with their mutual friend, Patience. Mary and Faith usually eat together, and Faith feels left out. Faith feels the need to tell someone about how angry she is and what she thinks of Mary. Every unkind thought in the book is going through her mind. She thinks it would make her feel better to get even with Mary and hurt her back.

Instead, Faith decides to talk directly to Mary about what she saw. She allows herself to cool down first. She plans to be very specific and use an "I" message to tell her friend how she felt when she saw it and how it affected her. Then she will invite her friend to explain what happened, being prepared to listen with an open mind.

**Role Play**

Demonstrate this with a student. Do little skits on two or three versions of gossip, involving the class in playing roles. Demonstrate girls' versions of gossip and boys' versions, putting a spin on the words to make them seem more innocent. For example, you might say, "It's just between you and me," or "Let's pray for him."

Intersperse this with demonstrations of the direct way of dealing with the problem in a good way, using listening skills, respecting feelings, and taking responsibility.

Ask the class if each demonstration is gossip or an "I" message. Engage the class in a discussion on gossip and rumours.

*This type of example can be repeated in both the unit on conflict resolution and the unit on anger. It bears repeating.*

## 2.11 LESSON: Saying "Yes" When You Mean "No"

Learning Outcome (60 minutes):

6. To demonstrate saying “no.”

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*This is one of the most important topics in the curriculum. For their safety and well-being, participants need to be able to say "no" to requests that are not in their best interest. This requires a certain amount of internal strength, courage, and the willingness to go against the crowd for their own health or well-being.*

*What are some of the key risks for this class’s age and context? Make the link between saying “no” and their own protection from these risks. For example, where HIV/AIDS is prevalent, learning to say “no” protects them from unhealthy relationships that might expose them to HIV/AIDS, other sexually transmitted diseases and pregnancy. This is a big part of risk prevention. Make it clear that although they may become less popular with their peers or be put down by others, they will feel inner strength from putting their own well-being first. This is a choice for life, peace, and their own values.*

*Distinguish between saying "no" to unhealthy requests versus being disobedient to a person in authority, such as a teacher or a parent. If the participants are given a demand that they feel they cannot meet, they will need to explain why in a respectful way, rather than just saying "no" in a blunt manner.*

---

**Many people say “yes” when they mean “no.” Why do we do this? Brainstorm answers from the class, which should resemble this list:**

- We don't want to hurt the feelings of the other person; to make them happy.
- We think this way we will keep the relationship.
- We are afraid of the repercussions: if we don't go along with someone who has more power than us, we will pay a high price.
- We are afraid to say “no” or “yes,” because the other person has more power than we do.
- We didn't think about how it would affect us before we said “yes” or “no.”
- We think it is what they want to hear.
- To save time and avoid a long discussion on something we don't want to hear.
- Because we don't want to disrespect the other person.
- To survive.

**Add these factors if the class does not come up with them. Sometimes we say “yes” when we mean “no” because:**

- We want to be accepted, loved, included, belong.
- We don't want to stand out, be different, not be one of the group.
- Peer pressure may push us in a way that we don't feel good about.
- There may be economic pressures that push us.
- Others may think we have a bad attitude if we don't go along with them.
- We don't care about the matter, or it is not that important to us.

**You don't have to say “yes” to please someone. How do you say "no" clearly?**

- Take a moment and think about what you are going to say.
- Listen to your heart.
- Remember to respect yourself as much as you respect the other person.
- Say "Sorry, I'm not able to do that." You may or may not give an explanation for your answer.
- Expect that the other person will ask you again, increasing the pressure. They may try several ways to manipulate you into saying "yes". Take a breath, and repeat: "No, I'm sorry, I'm not able to do that." Repeat this same phrase if they ask you again. Finally, they will stop. Do not feel bad, even if they are disrespectful to you for not accommodating them. Feel good that you have been true to yourself.
- Actually, it is easier for people to hear a clear "no" than a bunch of excuses, and easier for you to make a firm decision about what you want to do.

It may be that once you have heard their situation, you may change your mind from “no” to “yes.” If you switch to “yes,” first ask yourself if you are respecting and being true to yourself, or just giving in to pressure. If you say “yes” consciously, then you do not need to feel bad later that you have betrayed yourself.

## 2.12 DRAMATIZATION: Saying “No”

Learning Outcome (30 minutes):

6. To demonstrate saying “no.”

One facilitator demonstrates saying “no” with a student or the other facilitator.

**Scenario:**

One student asks another to borrow their book because they didn't do their homework. The teacher is coming and checking the homework. The second student says, "No, I can't help you with my book now."

**DEBRIEF:**

Respond to class questions about the demonstration. Work with other examples from the class. Engage the class in a discussion on when, where and with whom to say “no.” Help participants see that it is situational; "it depends." It is also based on the relationship you have with the other person. Make the distinction between saying “no” to take care of yourself, versus being disobedient or disrespectful.

Share that when you are under stress, there is a tendency to back down or to come on too strong. Try to manage the stress in your life, so it doesn't make things harder for you.

## 2.13 POEM: Play Your Drum

(10 minutes)

**Advance Preparation:** If possible, bring some drums to class.

**Read the following poem:**

Play your drum
No one else can play it for you
No one else should
For only you know the tune
Only you have the hands for it

Don't worry
How well others play
Often, we are so busy
Listening to others
Play their drums
That we have not time to play our own

Shall the farmer
Use the surgeon's scalpel?
Shall the baker
Bake in the tailor's machine?
Shall the nurse
Inject with the teacher's chalk?

Play no other drum but yours
And play it well
And in time
We shall all dance
To your drum!

– by Caroline Nderitu

Ask a few students to drum their own beats on a drum, their desk, or their lap. Ask the class to notice how diverse, creative, and beautiful the rhythms are.

ALL "RHYTHMS" ARE WELCOME WHEN WE EMBRACE PEACE.

## 3 VALUE: HUMILITY

Next, we will learn a value that relates to healthy assertiveness: humility.


### 3.1 LESSON: Humility

Learning Outcome (5 minutes):

8. To identify the relationship between assertiveness and humility.

As you practice being assertive, it will help if you remember the value of humility.

**Ask the class, "What is humility?"**

- When you are humble you don't act as if you are more important than other people.
- You don't expect others or yourself to be perfect.
- You don't criticize others or yourself.
- You admit mistakes and learn from them.

## 3.2 LESSON: Balancing Assertiveness with Humility

Learning Outcome (10 minutes):

8. To identify the relationship between assertiveness and humility.

**Many people confuse assertiveness with aggression:**

- The goal of assertiveness is to stand up for yourself without putting the other person down; to strive for mutual gain and benefit.
- The goal of aggression is to get what you want.

**Pitfalls of assertiveness:**

- Because most people are unfamiliar with assertiveness, others sometimes misinterpret it as aggression, or people who are not used to standing up for themselves may see you as arrogant. To balance this, you will have to make a point of listening carefully to the other person. You may need to tell them that you want to listen, as much as share your own perspective.
- Often, when students are first learning how to stand up for themselves in a good way, they shift from being passive to being aggressive. It takes time to learn how to be assertive, which is neither passive nor aggressive.

It feels good to stand up for what you believe in, and for your own interests and needs. However, it can be a small step to start feeling proud, arrogant or over-confident, and this will destroy the good work you are trying to do by asserting yourself in a respectful way.

Remember the value of humility and the fact that you are no more important than anyone else is. We are all trying to do our best. This will bring you back into balance.

BOTH ASSERTIVENESS AND HUMILITY RECOGNIZE THAT
WE ARE ALL EQUALLY IMPORTANT.

## 3.3 LESSON: "Ubuntu"

Learning Outcome (15 minutes):

9. To examine the relationship between assertiveness and "ubuntu."

As you practice assertiveness, the art of respecting and honouring yourself while you respect and honour others, think about how this relates to the deeper, enduring way of being human that is known as "ubuntu." "Ubuntu" is also about honouring people.

**"Ubuntu" means:**

- I am because you are.
- I reflect your personhood in the same way that you reflect mine; we are mirrors for each other.
- Each person is no less and no more; we are equally human.
- One cannot be human alone. We need each other to be human.
- My humanity is inextricably intertwined with yours.

"Ubuntu" is an ethical code about being not just human, but humane. It includes the spirit of hospitality, justice, honesty, generosity, warmth, compassion and unity. "Ubuntu" expresses the feeling of belonging, sharing, and having a sense of responsibility for the well-being of others; of honouring others as you honour yourself.

"Ubuntu" is consistent with the ethic, "Do unto others as you wish them do unto you." This ethic is expressed in all the world's great religions. A society based on these values would, by definition, protect human rights. "Ubuntu" promotes human rights and respect for elders, youth and women, as well as cooperation and trust between individuals, cultures and nations. It motivates us to "go the extra mile" for the sake of others, with a "constant will to act." It appreciates differences in others and encourages individuality, without the excess of modern trends towards individualism and competition.

Many of us seem to have forgotten or even lost our essence – that thing that makes us human. Unlike the tree that becomes more of a tree and a better tree as it gets older, we are losing our humanness. We are forgetting that when we destroy another, we destroy ourselves because in the spirit of UBUNTU we are all ONE. We forget that when I dehumanize you, I dehumanize myself because it is inauthentic to be inhumane.[10]

[10] Adapted from Bhengu, M. J. (1996). *Ubuntu: The essence of democracy*. Novalis Press.

## 3.4 LESSON: The "Broken Record"

Learning Outcomes (15 minutes):

9. To examine the relationship between assertiveness and “ubuntu.”
6. To demonstrate saying “no.”
4. To demonstrate “I” messages.

If someone tries to pressure you into saying “yes,” it’s important to assert your “no.” At the same time, your “no” must respect the value of humility, and their equal humanity and needs. Using the listening skills we learned in Unit 3, can you identify an underlying need that they aren’t verbalizing? Can you reflect their request back to them in a way that demonstrates that you understand it?

One technique to deflect a persistent question is called the “broken record." This is where you keep repeating the same response (your “no”) every time someone asks you for the same thing that you are unwilling or unable to give them. They may try many different ways to get you to change your mind, or ask you many different times, assuming that eventually you will give in. The tendency is to blow up at them, but don't do that. You have every right to say "no." Don't take on the guilt or anger they may want to instill in you.

If they try more than a few times, try using an "I" message, telling them how it affects you when they do not respect your "no." This responds to their persistent asking, rather than what they are asking for.

Demonstrate this with one of the students, and invite the class to comment.

## 4 CIRCLE SHARING

Learning Outcomes (30 minutes):

1. To define assertiveness and the principles on which it is based.
8. To identify the relationship between assertiveness and humility.
9. To examine the relationship between assertiveness and “ubuntu.”

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

Choose one or more of the following questions for discussion.

**On assertiveness:**

1. Why do you think that assertiveness is so difficult to practice as a way of relating to another?

2. Talk about a time when you practiced assertiveness and how it felt.

3. Talk about a time when you would have liked to have been more assertive. Get participants to brainstorm how you could have expressed yourself more assertively. Practice saying the words out loud.

4. Why is it important for you to be yourself and stand up for yourself?

**On humility:**

5. What happens when we are humble?

6. What do you think is the power in humility?

**On "ubuntu":**

7. Give an example of a time when you or someone you knew practiced "ubuntu." What was the result in terms of the relationship?

8. Is it possible for a person to have "ubuntu" and at the same time hurt or cause hurt to others? Why or why not?

9. What would it look like if "ubuntu" was practiced by countries?

10. What would a community look like if its members practiced "ubuntu" every day?

## 5 SONG: I Feel Peace

(5 minutes)

I feel peace, peace, peace
I feel peace, wonderful peace
Every time I think about _____ *(call out the name of someone in the class, or a concept that gives you peace)*
I feel peace, peace, peace

I feel love, love, love
I feel love, wonderful love
Every time I think about _____ *(call out the name of someone in the class)*
I feel love, love, love

I feel joy, joy, joy
I feel joy, wonderful joy
Every time I think about _____ *(call out the name of something that gives you joy)*
I feel joy, joy, joy

– by Joanita Onenrwoth

*Watch it on Instagram: http://bit.ly/i-feel-peace*

This song was written by one of the *"Are We Together?"* facilitators from Uganda. To make it more interactive, point to participants at the beginning of each verse, and let them share what brings them peace, joy or love. During Unit 9, for example, it may be forgiveness. Names work well for all verses. This catchy song can be repeated several times.

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 5:
### Dialogue and the Values of Responsibility and Honesty

Cry peace

# Contents

# UNIT 5: DIALOGUE AND THE VALUES OF RESPONSIBILITY AND HONESTY

## 1 LEARNING OUTCOMES

1. To define dialogue, and compare and contrast dialogue with other communication processes.
2. To examine the process of speaking out on controversial issues.
3. To identify the risks and benefits of speaking your truth.
4. To practice the principles of a dialogue group as a process for expressing diverse views on controversial topics.
5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Total time for activities in this unit: 6 hours and 20 minutes

## 2 TOOL: DIALOGUE

Let's begin this unit by learning another important peacebuilding skill: dialogue.

## 2.1 LESSON: Dialogue

Learning Outcome (20 minutes):

1. To define dialogue, and compare and contrast dialogue with other communication processes.

**Dialogue** can be used as a verb or noun to describe a way of talking that is open-minded, curious, and focused on exploring differences without judgment. Dialogue is very much a part of African tradition, among others. It was, and still is, common practice to gather to discuss important issues – as a family, clan, or any group. Dialogue helps uncover peoples' views, and includes people in decision-making. It is important to include all views. Historically, the elders' responsibility was to ensure that everyone was listened to, even quiet voices in the back. In this way, dialogue held the community together.

More recently, dialogue has been used internationally as a structured process for talking and listening to one another. The goal is inquiry and learning about a topic where there are differences of opinion, often a "hot" or controversial topic. Groups like these are called **dialogue groups**. A dialogue group is not for decision making, but rather for learning and being influenced by each others' views without coercion or conflict. Because the dialogue process makes it safe to express different views, people feel more open, and do not need to defend themselves against verbal attacks.

Dialogue groups are used around the world to talk about difficult or controversial issues. They enable people to hear a variety of opinions without becoming attached to what is right or wrong.

**Characteristics of Dialogue:**[11]

- Dialogue groups are not about reaching decisions. In this way, dialogue is very different from problem solving, discussing or brainstorming.
- To dialogue is to step back from the details of a conversation and listen to the whole flow of conversation.
- Dialogue is a process that, at its heart, is based on respect.
- Deep respect and inclusion must lie behind inquiry for it to have any real effect.
- Respect is looking for what is highest and best in a person, and treating them as a mystery that you can never fully comprehend.

[11] Adapted from Kate Sutherland, Vancouver, BC, Canada (1995)

- It is essential that the people participating in dialogue are centred. Being centred is like being rooted yet flexible, like a branch of a tree; finding a centre of gravity, point of balance, quietness in yourself. This makes you calmer, more alert and more sensitive to others.

Ask the class what they think is meant by the following quote:

> *"Inquiry and violence cannot co-exist."* – Peter Garrett (a developer of the dialogue process)

**Here are some of the main things that happen in dialogue groups:**

- **Suspension of judgment.** Opening ourselves up to other points of view, to learning, to different personalities and styles. Moving away from what is right or wrong. We can also speak of holding our positions "lightly" as though suspended before us for further examination. This helps to build a climate of trust and safety: as others learn that they will not be judged for what they say, they feel freer to express themselves.

- **Identification of assumptions.** Uncovering the assumptions, inferences and beliefs that underlie our opinions and judgments. Often incomplete or incoherent assumptions underlie our positions, and when we take time to reflect on these, we free ourselves from ways of thinking that are ineffective. Exploring assumptions also helps us find the roots of disagreements with others, and can be very helpful for working with conflict and diversity in groups.

- **Listening.** Listening is essential and fundamental to dialogue. We need to develop our capacity to stay present in the moment, and to hear at both the individual and collective levels. This involves slowing ourselves down, quieting our minds' chatter, and "freeing our attention" to what is present in the moment.

- **Inquiry and reflection.** Asking ourselves and others questions that lead to new levels of understanding can help us gain greater understanding of our own, and others', thinking processes. Silence and slowing down can be helpful here, too.

**Guidelines for Dialogue Groups:**

- Listen and speak without judgment
- Speak from the first person (use "I" messages)
- Respect differences
- Suspend roles and status (everyone is equal)
- Balance inquiry and advocacy
- Avoid cross-talk
- Focus on learning
- Release the need for specific outcomes
- Speak when you are inspired to
- Speak from the heart

**Questions to ask yourself about your participation in a dialogue group:**[12]

- How open am I to new ideas? Am I caught up in "right" and "wrong" or "good" and "bad" judgment?
- What goes on inside my body when someone says something that comes from a very different perspective from mine?
- Am I curious? What does it feel like to be curious?
- Can I catch myself as I shut down and stop being open and curious about the ideas of others? What can I learn about myself from this?
- When I want to say something, where is that coming from inside of me? Is it from a need to be heard, to be right, to offer another way of seeing? If I am withholding my perspective and insights, why? Is this a familiar pattern for me?

[12] Adapted from Kate Sutherland, Vancouver, BC, Canada. 1995

## 2.2 ACTIVITY: Group Discussion on Dialogue and Related Concepts

Learning Outcome (30 minutes):

1. To define dialogue, and compare and contrast dialogue with other communication processes.

Ask the class to form four groups to discuss the following topics. Each group will compare and contrast two communication methods for ten minutes, then report back to the main group.

**Group Topics:**

- Dialogue versus debate
- Dialogue versus conversation
- Dialogue versus a meeting
- Dialogue versus discussion

**DEBRIEF: Share the following differences between the communications styles if they did not come out in the group discussion:**

- **Debates** are competitive arguments that seek to persuade others that one position is correct.
- **Conversations** are unstructured and usually free flowing, for fun and enjoyment. They are unfocused.
- **Meetings** are usually about solving problems or making decisions. They involve people talking about their opinions and ideas (i.e., brainstorming, planning).
- **Discussion** usually involves arguing, analyzing something in depth, exchanging opinions, and digging into a topic.

## 2.3 LESSON: Controversial Topics

Learning Outcomes (30 minutes):

2. To examine the process of speaking out on controversial issues.

3. To identify the risks and benefits of speaking your truth.

What are some of the topics in your life that are most controversial? Ask participants to share, perhaps suggesting ideas from the following list:

| | | |
|---|---|---|
| Leadership | Dress Code | Relationships with authority figures |
| Democracy | Poverty | Culture |
| Employment | Marriage | Development |

How do people usually deal with controversial topics for which people hold very strong views? Ask participants to share, perhaps suggesting ideas from the following list:

| | | |
|---|---|---|
| Argue | Fight | Advocate |
| Debate | Strike | Lobby |

**What is your goal when talking about or speaking out on controversial topics?**

- To convince others that you are right.
- To use your power to win, or get them on your side.
- To gather those around you who share your opinion to increase your power and influence.
- To speak your truth and stand up for what you believe in regardless of how others may receive it.
  *This can be accomplished in a dialogue group.*

**What are the risks associated with speaking your truth if it is not done in a good way?**

- Damage to relationships
- Alienation from family or community
- Loss of a job
- Prison
- Can you think of any others?

**Is there always a risk to speaking your truth?**

Even if you speak out in a good way, there is a risk that someone may not appreciate what you are doing, or may feel threatened by what you say. This may have negative repercussions for you. You cannot control or prevent this risk.

However, there is also a risk to not speaking up. What is the cost of not speaking your mind if you choose to remain silent?

*"Our lives begin to end the day we become silent about things that matter."* – Martin Luther King, Jr.

WHEN TO SPEAK AND WHEN TO BE SILENT IS ALWAYS A CHOICE.

**What are the benefits of speaking your truth?**

- It feels good to speak your truth.
- You feel like you are standing up for what you believe in. Your self-esteem is enhanced.
- It reduces anger because you are doing something active.
- You feel like you are helping address injustice.

Dialogue groups are a safe place for you to speak your truth.

**Potential questions for a dialogue group:**

- Do you have to have justice to have peace?
- Does a peacebuilder fight? If so, then under what circumstances?
- How does a peacebuilder reconcile peace and violence? Is it possible?
- What is the relationship between speaking out and being a peacebuilder?

*Holding a dialogue group is one of the activities in this unit. It is best to start with simpler topics while participants gain dialogue skills. A dialogue group is a powerful tool you can use as a peacebuilder to explore complex topics, including about peacebuilding itself.*

## 2.4 STORY: Buddha

Learning Outcomes (20 minutes):

1. To define dialogue, and compare and contrast dialogue with other communication processes.

2. To examine the process of speaking out on controversial issues.

3. To identify the risks and benefits of speaking your truth.

A foolish man, learning that Buddha observed the principle of great love which commands to return good for evil, came and abused him. Buddha was silent, pitying the man's folly. After the man finished his abuse, Buddha asked him a question: "Son, if a man declines to accept a present made to him, to whom does it belong?" He answered, "To the one who offered it."

"My son," said Buddha, "you have railed at me but I decline to accept your abuse, and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evildoer without fail."

The abuser made no reply, and Buddha continued. "The wicked person who reproaches a virtuous person is like one who looks up and spits at heaven. The spittle soils not heaven, but comes back and defiles his own person."

"The slanderer is like one who flings dust at another when the wind is contrary. The dust returns on the one who threw it. The virtuous person cannot be hurt, and the misery that you would inflict comes back on yourself."

The abuser went away ashamed, but he came again and took refuge in the Buddha, the Dharma (divine law), and the Sangha (community of believers).

**DEBRIEF: What does this story teach us about speaking out for justice?**

- If we are going to speak out for what we believe in, we need to do it in a way that people can hear.

- If we try to hurt another with our opinions and what we think is "right," it may just bounce back to us, and we will be the one who is hurt.

## 2.5 QUOTES

Learning Outcomes (15 minutes):

2. To examine the process of speaking out on controversial issues.

3. To identify the risks and benefits of speaking your truth.

*"Our lives begin to end the day we become silent about things that matter."* – Martin Luther King, Jr.

Organize participants into groups of five to discuss this quote and these questions:

- Is it possible for war to lead to justice?
- Under what conditions (if any) might violence be a good thing?

**HOW WE TALK MATTERS. WE NEED A PROCESS THAT ALLOWS PEOPLE TO HEAR OUR VIEWS, AND FOR US TO HEAR THEIRS WITH RESPECT.**

## 2.6 ACTIVITY: Dialogue Group

Learning Outcome (80 minutes):

4. To practice the principles of a dialogue group as a process for expressing diverse views on controversial topics.

Set up a dialogue group with everyone seated in a circle. If there are too many participants to fit in one circle, make it two or more rows deep. With respect to participation, it doesn't matter which circle participants are in.

Review the principles of dialogue groups before you start (curiosity, mutual respect, learning about each others' positions). Encourage everyone to share their views. If you notice the dialogue moving into debate, conversation, meetings or discussion, bring it back to dialogue.

**Choose one of the following topics, or your own as appropriate. Start with less controversial subjects until the participants develop their dialogue skills. Lead the dialogue group for about one hour, then switch to debriefing.**

- Dances at school
- Corporal punishment
- Student representatives in national issues
- Does the end justify the means? At any time, or under what conditions? Who decides? What role does culture play?
- How is gender equality related to peace and development? How can the concept of gender equality be reconciled with cultural practices in today's world?
- The costs of corruption

**Prompt with the following questions as appropriate:**

- For those who hold each position, what do they care about deeply?
- Could you tell a story that illustrates that view?
- If push came to shove, what would you do and why?
- What might be the consequences of that choice for other people?
- What motivates that choice?
- What is most valuable to you, or to those who support this choice?

- How might others see the issue?
- What trade-offs are you NOT willing to make?
- Can you make the best case for the choice you least favour?
- What are the negative aspects of the choice you favour?
- What is blocking the dialogue?
- What makes this issue so difficult? What is really at issue?

**DEBRIEF: Ask the class the following questions:**

- How did that go for you?
- Did you listen to new ideas with curiosity? How did that feel?
- Did you find yourself getting caught up in right/wrong or good/bad judgments? What did you do?
- Was it difficult to share your perspective? How could you grow into speaking your truth more freely?
- How are you feeling now?

*Dialogue is a challenging skill that takes a lot of practice. You may want to repeat this activity, or encourage the school peace club or groups of friends to hold dialogue groups on various topics. Encourage them to start with less controversial subjects until they are more adept at participating in dialogue groups.*

A DIALOGUE GROUP IS A POWERFUL TOOL PEACEBUILDERS USE TO EXPLORE COMPLEX TOPICS.

## 3 VALUE: RESPONSIBILITY

Peacebuilding tools always need to be used in accordance with universal values. The values of responsibility and honesty help us hold healthy dialogues.

## 3.1 DISCUSSION: Responsibility

Learning Outcome (30 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Ask the following questions. Share the suggested answers, as appropriate.

**What is meant by taking responsibility?**

- Being accountable for your actions.
- Keeping your promises.
- Doing your share of the work.
- Taking care of things.
- Helping others when they need help.
- Being fair.
- Being self-disciplined.

**When you are in a conflict, responsibility means something more. It means:**

- Doing the right thing.
- Being honest.
- Admitting your mistakes.
- Owning up to your share of the conflict.
- Apologizing for any hurt you have inflicted, or wrong you have done.
- Making amends.

**How do you feel when you have taken responsibility?**

We all make choices. When we choose to take responsibility to solve our conflicts, we feel proud, and get better results more often than when we blame others or call people names.

**How do you practice taking responsibility for what you say and do?**

- By being honest and owning up to your part in a conflict.
- By learning from your mistakes and fixing them.
- By avoiding blaming just the other person when you also have contributed to the problem.

**What does it mean to be self-disciplined?**

- It means that you are taking responsibility for yourself.
- When you practice self-discipline, you are controlling your own behaviour, so others don't have to.
- Self-discipline brings you freedom.
- You do what is expected without people having to watch over you.
- You get things done efficiently and have order in your life.
- Without self-discipline we procrastinate and can become lazy. We eat things we should not; we lose control of our emotions.
- With self-discipline, life is more peaceful.

**What does it mean to be a responsible citizen?**

- You practice the civic values of cooperation, responsibility, tolerance and respect.
- You show commitment to the common good, and to the well-being of other members of the community.
- You take responsibility to contribute your fair share of the work.
- You respect the efforts of others.
- You behave with integrity.
- You are caring of other members of the community.
- You show compassion when other members of the community are in need.
- You demonstrate an appreciation for diversity.

## 3.2 QUOTES

Learning Outcome (20 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Ask the class to form groups of three or more. Each person in the group chooses a quote and talks to the group about how that quote inspires them.

**Advance Preparation:** Write the quotes on the board or on posters you can hang on the wall.

*"All humanity is one undivided and indivisible family and each one of us is responsible for the misdeeds of all the others."* – Mahatma Gandhi

*"We have to accept the consequences of every deed, word, and thought throughout our lifetime."* – Elisabeth Kubler Ross

*"My life is an influence on every life mine touches. Whether I realize it or not, I'm responsible and accountable for that influence."* – Ron Baron

*"A man can fail many times but he isn't a failure until he begins to blame someone else."* – Anonymous

Ask the groups to share thoughts from their discussions with the rest of the class.

## 3.3 LESSON: Taking Responsibility for Your Part in Conflict

Learning Outcome (20 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

**Explain to the class:**

A problem that starts small can easily escalate when people do not take responsibility for their part in it. Taking responsibility for your actions means having the courage to admit that something is your fault or that you are wrong, and then taking action to correct the problem.

Ask for examples of when a small problem escalated because it was handled poorly. Ask what could have been done differently to change the outcome.

## 3.4 STORY: "Not Our Problem"

Learning Outcome (20 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

**Advance Preparation:** Print three copies of the story for three volunteers.

In this old tale from Burma and Thailand, a problem escalates from a tiny issue to a major dilemma. Get volunteers from the class to act out the parts of the Ruler, Advisor and Narrator.

**Narrator:** The Ruler sat with an advisor eating honey on puffed rice. As they ate, they leaned out from the palace window and watched the street below. They talked of this and that. The Ruler, not paying attention, let a drop of honey fall onto the windowsill.

**Advisor:** "Oh Sire, let me wipe that up."

**Ruler:** "Never mind. It's not our problem. The servants will clean it later."

**Narrator:** As the two continued to dine on their honey and puffed rice, the drop of honey slowly began to drop down the windowsill. At last, it fell with a plop onto the street below. Soon a fly landed on the drop of honey and began his own meal. Immediately a gecko sprang from under the palace and with a flip of its long tongue, swallowed the fly. But a cat saw the gecko and pounced. Then a dog sprang forward and attacked the cat!

**Advisor:** "Sire, there seems to be a cat and a dog fight in the street. Should we call someone to stop it?"

**Ruler:** "Never mind. It's not our problem."

**Narrator:** The two continued to munch their honey and puffed rice. Meanwhile, the cat's owner had arrived and was beating the dog. The dog's owner ran up and began to beat the cat. Soon the two were fighting each other.

**Advisor:** "Sire, there are two persons fighting in the street now. Shouldn't we send someone to break this up?"

**Narrator:** The Ruler lazily looked from the window.

**Ruler:** "Never mind, it's not our problem."

**Narrator:** The friends of the cat's owner gathered and began to cheer him on. The friends of the dog's owner began to cheer her on as well. Soon both groups entered the fight and attacked each other.

**Advisor:** "Sire, a number of people are fighting in the street now. Perhaps we should call someone to break this up."

**Narrator:** The Ruler was too lazy even to look. You can guess what the Ruler said.

**Ruler:** "Never mind, it's not our problem."

**Narrator:** Now soldiers arrived on the scene. At first, they tried to break up the fight, but when they heard the cause of the fight, some sided with the cat's owner; others sided with the dog's owner. Soon the soldiers, too, had joined the fight. With the soldiers involved, the fight erupted into a civil war. Houses were burned down, people were harmed and the palace itself was set afire and burned to the ground. The Ruler and the Advisor stood surveying the ruins.

**Ruler:** "Perhaps I was wrong. Perhaps that drop of honey WAS our problem."

**DEBRIEF:** Ask each character (in their roles) how they felt about what happened.

**Questions for the class:**

- What is the earliest point at which this conflict could have been resolved?
- What caused the conflict to escalate?
- How do you think this conflict will be resolved?

## 3.5 QUOTES

Learning Outcome (5 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Read this quote to the participants.

**TAKING RESPONSIBILITY**

*"At the heart of every constructive action are responsible persons, those who reach out to engage with real life issues where the going may be rough, lay out alternatives (invent some if necessary), assess their relative merits, choose one that accords with virtue and justice – with their own hearts – make the choice knowing they may be wrong and suffer for it, and bear the risk bravely.*

*"But at every level from the family to world society, we are tragically short of such people. We have plenty of able people who are only critics, plenty who are only experts, and too few responsible people.*

*"And we are in this dilemma because not enough of my generation, when they were your age, thought it their duty to remake the world and bring it more in accord with virtue and justice, more in accord with their own hearts, and too few consciously sought a lifestyle that would prepare them for responsible roles that would make a difference. If they were able, too many settled for being experts and critics. They had the chance to be exceptional, by adding responsibility to good motives and ability, but they settled for the ordinary....*

*"It is not important that you make a lot of money, achieve high status, write books, or receive medals or honours. But it is important that the quality of your life be extraordinary and that you carry this quality into the work of the world..."*

– Robert Greenleaf, Servant Leadership

# 4 VALUE: HONESTY

## 4.1 STORY: Wakayima Ne Wango (Mr. Hare and Mr. Leopard)

Learning Outcome (15 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Many years ago, there lived two friends: Wakayima and Wango. They were close friends. They lived together, cooked, and ate their meals together.

One day a great famine broke out in the land. The two friends didn't have food to eat. So, they planned to steal goats. Wango said that he was going to steal a black and white goat. Wakayima said he was going to steal a brown goat with black spots. They agreed and went to steal goats.

Wango caught a black goat and Wakayima stole a brown goat that had black spots. They took the goats home. Wakayima thought out a plan to trick Wango. Wakayima said to Wango, "Let us skin the goats together. Then I will fetch the water and you will cook the meat."

Wango agreed. So Wakayima fetched water. And Wango cut the meat into pieces and started cooking it. Wakayima kept looking at the meat to see when it was ready. When it was properly cooked, Wakayima got a banana stem. He hit the stem on the ground while crying loudly: "No, no! It was not me! It was Wango who stole the goats." When Wango heard this, he ran away as fast as he could. He left all the meat behind. Wakayima got the meat and ate it up. By the time Wango returned, Wakayima had eaten all the meat.

Wango said: "Sorry, dear Wakayima. Do not worry. We shall go and steal again."

Wakayima and Wango decided to go and steal more goats. Wakayima waited until the meat was ready. Then he hit a banana stem hard on the ground and cried: "Oh no! I didn't steal at all! It was Wango who stole the goats!"

This time Wango did not run to a far-off place. He climbed a nearby tree and looked at what was happening below. When Wakayima began to eat the meat, Wango saw him.

As Wakayima picked the first piece of meat, Wango jumped down. Wango pounced on Wakayima but Wakayima ran as fast as he could. Wango chased Wakayima but Wakayima escaped. From that day, Wango and Wakayima became enemies.

**DEBRIEF: Ask the class the following questions:**

- Why do you think the friends decided to steal goats?
- Do you think it is okay to steal? Is it okay in times of famine?
- What could Wakayima have done differently so he would not have damaged his relationship with Wango?
- How might this story have been different if the value of honesty had been practiced in the lives of these two friends?
- At what points in the story was Wakayima dishonest? What about Wango?
- What could the two do to repair and heal their relationship?

## 4.2 DISCUSSION: Honesty

Learning Outcome (15 minutes):

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

Ask the following questions. Share the suggested answers, as appropriate.

**What is honesty?**

- Honesty is telling what really happened.
- Honesty is feeling clean inside.
- Being honest is being open, trustworthy and truthful.
- When people are honest, they can be relied on not to lie, cheat or steal.
- Honesty is admitting mistakes, even when you know someone might get angry or be disappointed.
- Honest thoughts, words and actions create harmony.
- Being honest means that you don't pretend to be something you are not.
- With honesty, you can trust things to be as they appear.

**As peacebuilders, why do we practice honesty?**

- Honesty is important because it builds trust; others can believe us.
- When people lie or cover up mistakes, others can't trust them.
- When we are honest with ourselves, we accept ourselves as we are.

**How do we practice honesty?**

- We say what we mean and mean what we say.
- We only make promises we can keep.
- We are trustworthy in all dealings, refusing to lie or cheat.
- We admit our mistakes and fix them.
- We don't need to make things up to look good; we are already good, and accept that nobody is perfect.

## 4.3 GAME: Psychiatrist

Learning Outcome (15 minutes):

4. To practice the principles of a dialogue group as a process for expressing diverse views on controversial topics.

This focuses the group on one another in an engaging way. Group members should be familiar with each other before playing this game, as it is sophisticated and subtle.

**Age Level:** 13+

**Group Size:** 15-20

**Location:** Inside or outside

**Set-up:** The group sits comfortably in a circle. The person chosen to be the Player leaves the group so that he or she cannot see or hear any explanation of the game. Choose the Player carefully, since it will only work with someone who has never played the game before. Make sure that the Player asks everyone in the group a question at some point and that he or she doesn't just concentrate on a few players. Instruct participants to be subtle and not to look at the person to their left to check their clothing. The Game Leader may need to suggest questions for the Player to ask.

**Description:** While the Player is away, the Game Leader explains the game to the rest of the group. When the Player returns, he or she is instructed to ask "yes" or "no" questions of individuals in the group (for example, "Are you wearing a green shirt?").

Participants in the circle must answer as truthfully as they can, but as if they were the person to their left. For example, if the question is, "Do you have a sister?" and the person to your left has a sister, the answer must be “yes” even if you do not have a sister. If someone gives an incorrect answer, then the person on his or her left shouts "Psychiatrist!" and everyone jumps up and switches places.

The object of the game is for the Player to figure out that each group member is answering for the person on his or her left, and that when "Psychiatrist" is shouted and everyone moves, it is because of a wrong answer.

## 5 CIRCLE SHARING

Learning Outcomes (45 minutes):

1. To define dialogue, and compare and contrast dialogue with other communication processes.

2. To examine the process of speaking out on controversial issues.

3. To identify the risks and benefits of speaking your truth.

5. To examine the values of honesty and taking responsibility as they relate to peacebuilding.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

**Possible questions for the circle:**

**On responsibility:**

1. How does the story, "Not Our Problem," compare to real life conflicts you have seen?

2. Why do you think people have such trouble taking responsibility for what they have done?

3. Talk about a situation you were involved in or know of in which people did not take responsibility for their actions. How did that affect the relationships between the people involved?

4. What does "taking responsibility" look like on a global level? On a national level?

**On honesty:**

5. Why do you think that so many people have trouble being honest?

6. Talk about a time when it was hard to be honest, but you or someone you knew was honest anyway, even though it resulted in consequences for you or them?

7. How did it feel when you had to experience the consequences of your mistake, because you had been honest and disclosed it?

8. Talk about a time when someone you knew came to you and told you the truth, even when it was difficult for them. What effect did that have on you? On the way you saw the situation? Can you say what effect this had on them and your relationship with them?

**On dialogue groups:**

9. How does it affect a dialogue group when people tell their truth? When they don't?

10. How do you think that telling the truth affects relationships?

11. Have you heard of the "Truth and Reconciliation Commission" of South Africa? Why do you think that it was important for those that caused the violence to have a forum to own up to it? How did that benefit victims of their violence? themselves? the community? the nation?

In summary, act on your own values.

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 6:
### Conflict Resolution

Cry peace

# Contents

# UNIT 6: CONFLICT RESOLUTION

## 1 LEARNING OUTCOMES

1. To describe the nature of conflict and begin to see its positive value.
2. To describe the difference between constructive and destructive ways of dealing with conflict.
3. To identify the principles of win/win conflict resolution.
4. To explain the importance of getting to know someone, and not just judging based on what you see; to see that others have value.
5. To explain the importance of shifting perspectives when listening.
6. To become familiar with conflict handling styles.
7. To identify one's dominant conflict handling style.
8. To examine the importance of understanding one's own history (and past messages) and their impact on one's conflict handling style.
9. To explain assumptions and how to clarify them.
10. To demonstrate a process for resolving a conflict.
11. To describe the process of "letting go" when you have worked through a conflict.
12. To know what to do if you cannot resolve a conflict.

Total time for activities in this unit: 7 hours and 25 minutes

## 1.1 PEACEBUILDING COMPONENT: Decision Making

In this unit, we will learn a very important peacebuilding skill: how to resolve conflicts peacefully. While conflict resolution touches on many components of the Peace Wheel – self, relationships, perhaps community, values, tools, and perhaps the environment – it falls under decision making.


Why is conflict resolution a decision-making component?

# 2 CONFLICT

## 2.1 LESSON: What is conflict?

Learning Outcomes (15 minutes):

1. To describe the nature of conflict and begin to see its positive value.

2. To describe the difference between constructive and destructive ways of dealing with conflict.

**What is conflict?**

For many of us, especially young people, conflict has come to mean violence or war. Conflict is actually a natural, normal part of life – it is a myth that conflict is always bad. Conflict in and of itself is not always bad; it is what you do with it that matters. Conflict can be an opportunity for growth and change. It can polish us and make us better than we were before. Conflict occurs when people have differences, or where the needs or concerns of two or more people are perceived to be incompatible. It is most often accompanied by tension.

**What does it mean to resolve a conflict in a "good way"?**

No one goes out in the morning looking for a fight, but things happen in split seconds. Conflict resolution teaches you how to cool down and make better decisions.

Too often, we think that we have no control over the conflict in our lives; we feel helpless. However, when we have the skills to assert ourselves in nonviolent ways, we begin to feel empowered. With skills, we can begin to understand our own role in conflicts and therefore deal with them in a more positive way.

Resolving conflict in a "good way" means that no one loses and the relationship with the other person is not damaged. Constructive conflict resolution in ongoing relationships (e.g., with family, at school, at work) requires people to see that their long-term relationship is more important that a short-term conflict. For long-term mutual interests to be valued, individuals need to perceive their interdependence and be invested in each other's well-being.

You can make things worse by getting mad, blaming, yelling, hurting the other person or other ways of trying to prove that they are wrong, or you can tell each other what upset you and how you feel about it. If you really listen to each other, then you will probably be able to work it out.

IN CONFLICT YOU ALWAYS HAVE A CHOICE.

## 2.2 METAPHOR: The Cassava Plant

Learning Outcome (25 minutes):

4. To explain the importance of getting to know someone, and not just judging based on what you see; to see that others have value.

Imagine a cassava plant when the leaves are falling off. It can have a small stem. It doesn't look like a very healthy or productive plant. However, in Africa, it is an important plant. The leaves are used as a green vegetable in soup, the stem is used as firewood, and the root tubers are a staple food.

You can't tell how important the cassava plant is just by looking at what you see on the surface. There is a saying, "You are as great as a cassava plant." This means that you really have it together – there is a lot to you, you are an important person.

It's the same with people. You can't tell much about a person just by looking at them, because most of a person's character, experiences and wisdom are hidden under the surface. A good way to get to know them is to ask questions and listen carefully to them. This is an important way of showing that you care about them, and lets you discover how unique and special they are – just like you are, and everybody else.

**How can you discover how much of the cassava plant is underground?**

By digging; you have to dig it up.

**How do you discover the hidden parts of people?**

You have to draw it out by listening to what they say, asking questions to better understand them and gain a more complete picture of the situation in question.

**What can you see about a person?**

When you meet a person, you see their body, their facial expressions, their body language, their hair, clothes, reactions and behaviours.

**What can't you see about a person?**

Our eyes can’t see a person’s experiences, their history, their feelings, their family situation, their dreams, their motivations, their strengths and their weaknesses. But if we look with the eyes of our hearts, we can see a lot deeper.

**So, what does the cassava plant teach us in relation to people?**

There is a lot more to each person than we can see on the surface, so do not judge a person by their appearance. There is a saying, "Don’t judge a book by its cover." To make a fair assessment, you have to read the book. Even then, many people notice different details and have different experiences with books. It’s similar with people.

LISTENING SHOWS THAT YOU CARE.
PEACEBUILDERS ARE CARING PEOPLE.

# 3 PERSONAL HISTORIES

## 3.1 INTRODUCTION: Personal Histories

Learning Outcome (5 minutes):

> 8. To examine the importance of understanding one's own history (and past messages) and their impact on one's conflict handling style.

Exploring our own histories allows us to understand why we respond to conflict the way that we do. One way of exploring our own histories is by reflecting upon the messages we received from the people who raised us.

Some examples of these messages may be:

- "You are stupid!"
- "If you have nothing good to say, then say nothing at all."
- "I say you have to do this. Remember, I'm your father."
- "If he hits you, hit him back."

Sometimes thinking about our histories brings back laughter; sometimes it brings sorrow and tears. Either way, we realize that these early messages are now echoed in our communications with fellow students, loved ones and colleagues. As a result of these early messages, our conflict handling styles can be formed at a very young age. Sometimes we are unable to see creative alternatives because we are so used to a particular style.

## 3.2 ACTIVITY: Negative Associations Around Conflict

Learning Outcome (20 minutes):

> 8. To examine the importance of understanding one's own history (and past messages) and their impact on one's conflict handling style.

Ask the class to get into small groups and brainstorm what might be some possible messages they have grown up with, and how they might be affecting their behaviour in the present.

**DEBRIEF:**

Ask each group to give some examples of their negative messages around conflict. Ask them to reflect on why messages are mostly negative.

# 4 THE CONFLICT CYCLE

## 4.1 LESSON: The Conflict Cycle

Learning Outcome (15 minutes):

8. To examine the importance of understanding one's own history (and past messages) and their impact on one's conflict handling style.

Most people have negative associations, experiences, attitudes, assumptions, expectations and perceptions around conflict, based on their earlier experiences that drive our response to conflict. The way we respond to conflict determines the result. If the result is negative (e.g., damaged relationships, alienation), then this reinforces our negative beliefs about conflict. It is a self-perpetuating cycle because we tend to respond to current situations based on how we responded to conflict in the past.

*Draw the "The Conflict Cycle" diagram on the board. It is helpful to ask students to copy it into their notebooks as a reminder of the cycle, and that it is important to interrupt it.*

**How do we change this pattern?**

By learning a new response.

If we change our behaviour when a conflict occurs and use a different approach, such as win/win conflict resolution, then we will get a different consequence. Over time, if we have enough positive experiences of resolving conflicts, our attitude towards conflict will change.

In the meantime, it takes faith that it is possible to have a positive outcome from a conflict. This means that it takes courage to try another way when we have many fears around conflict because of our negative experiences with it.

ADDRESSING CONFLICTS POSITIVELY TAKES COURAGE AND SKILL. PEACEBUILDERS LEARN TO DEVELOP BOTH.

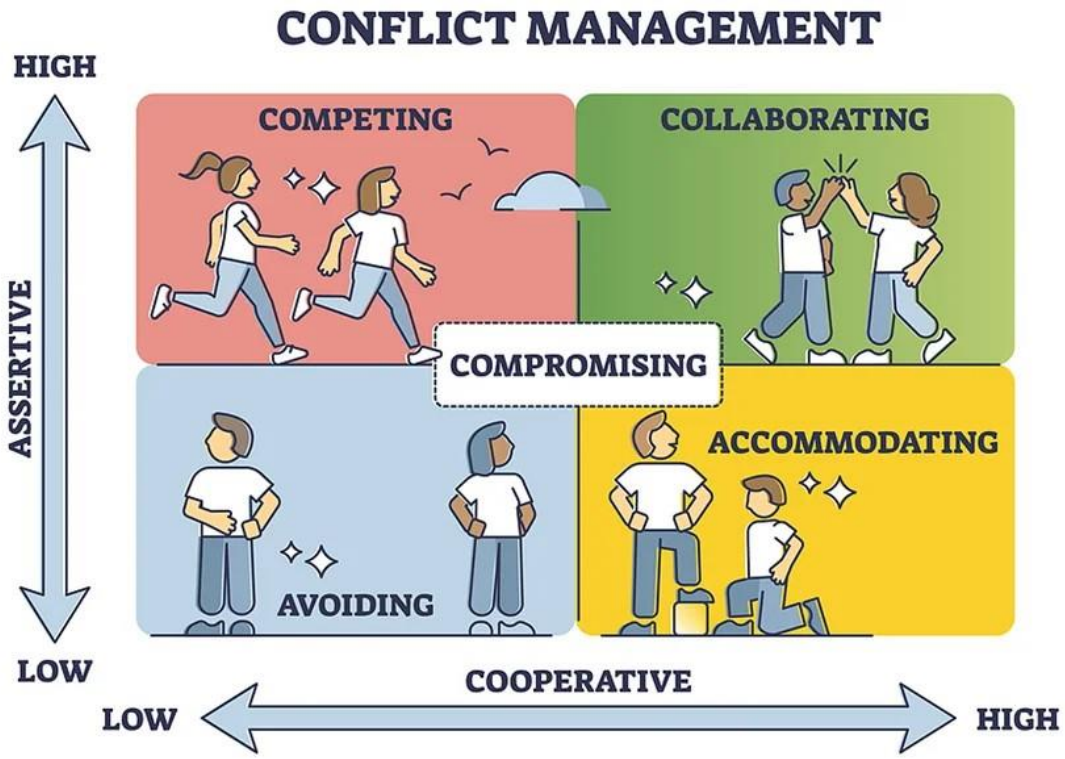
# 5 CONFLICT HANDLING STYLES

## 5.1 LESSON: Five Conflict Handling Styles

Learning Outcome (30 minutes):

6. To become familiar with conflict handling styles.

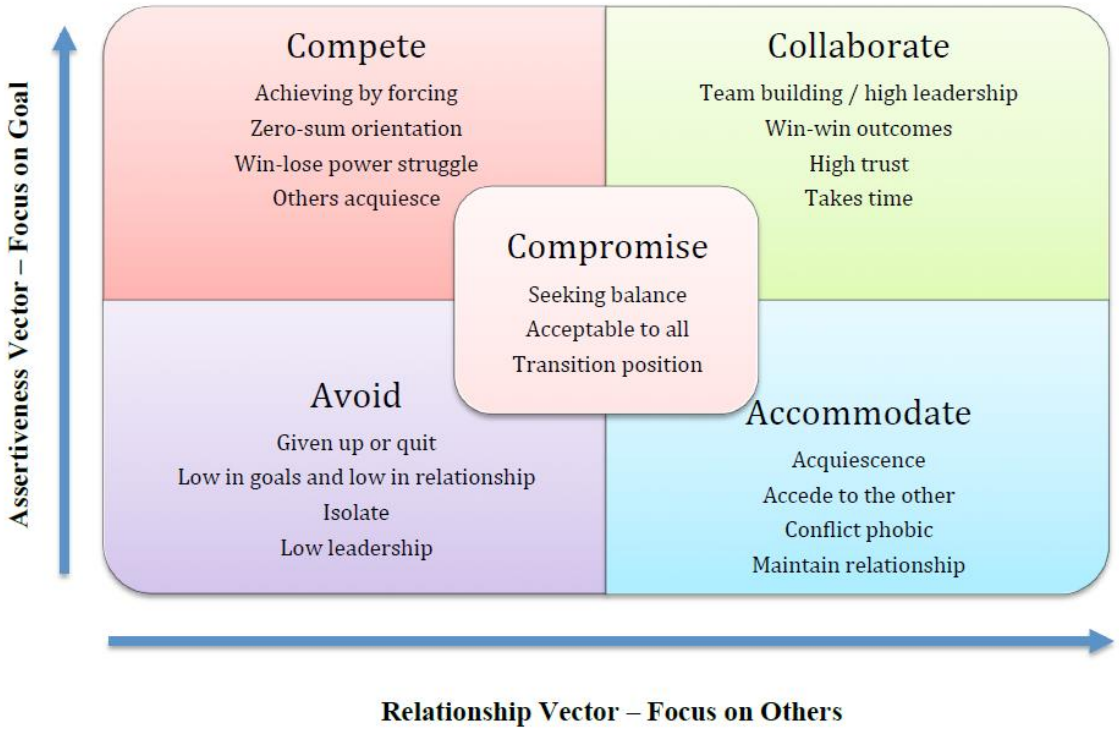
According to the popular Thomas-Kilmann conflict management model, which Kenneth W. Thomas and Ralph H. Kilmann identified in 1974, there are five specific styles for dealing with conflicts. One way to compare them is their degree of assertiveness versus cooperation, which could be visualized like this[13]:




*Draw the chart on the board, or show it to the participants. Participants should copy it into their peacebuilding notebook for future reference and reflection.*

[13] Image from Management Training Specialists' website, March 27, 2023 (https://www.mtdtraining.com/blog/thomas-kilmann-conflict-management-model.htm). Learn more at https://en.wikipedia.org/wiki/Thomas%E2%80%93Kilmann_Conflict_Mode_Instrument.

Another way to compare them is how much they prioritize the relationship versus the goal that one is trying to achieve[14]:




*Explain the characteristics of each style, and its degree of assertiveness versus cooperation.*

1. **Avoid:** Avoidance is low on both assertiveness and cooperation. It does not address the conflict. Avoidance might take the form of diplomatically sidestepping an issue, postponing an issue until a better time, or simply withdrawing from a threatening situation. It may be culturally inappropriate to address a conflict with one's elders, or it may be gender related (i.e., in some traditions, a woman is not supposed to question her husband). In these cases, conflict would likely be avoided. It results in a “lose/lose” situation.

2. **Accommodate:** Accommodation is high on compromise and low on assertiveness. When accommodating, an individual may accept another’s position because they realize it was right, or they may neglect their own concerns to satisfy the concerns of the other person. Sometimes accommodating may take the form of selfless generosity or charity. It may mean obeying another person's order when one would prefer not to, or yielding to another's point of view. Culturally, this tends to be a style that many women have used because of their lack of power in their relationships. It results in a “win/lose” or “lose/lose” situation.

[14] Image by Paddy Ducklow. Used with permission. (https://theducklows.ca/newsite/wp-content/uploads/2009/09/Thomas-Kilmann-1-page-Aug13.pdf).

3. **Compete**: Competition is low on compromise and high on assertiveness. When competing, an individual pursues their own concerns at the expense of others, using whatever power seems appropriate, such as persuasiveness, rank, or economic status. Competing may also mean standing up for your rights, defending a position that you believe is right, or simply trying to win. It can be helpful when the house is burning down, but it tends to "burn bridges" and damage relationships. It results in a "win/lose" situation.

4. **Collaborate:** Collaboration is high on both compromise and assertiveness. Collaborating involves working with others to find a solution that fully satisfies everyone's concerns. It means digging into an issue to identify the underlying needs. It is the best style for protecting relationships. It requires good assertiveness and listening skills. It results in a "win/win" situation. It is time consuming, and rarely is it fully achieved.

5. **Compromise:** Compromise is a balance of assertiveness and collaboration. The goal is to find a mutually acceptable solution that partially satisfies everyone. Compromising might mean 50/50, exchanging concessions, or seeking common ground. This style is associated with a "quick fix." It often ignores underlying issues. It is an important transition step between avoidance/accommodation and competition/collaboration, with the goal of moving towards collaboration.

Keep in mind that "winning" an argument might damage the relationship or lead to retaliation.

**Our Conflict Handling Styles**

We tend to respond to conflict using a style which has become habitual for us over time. We need to become more flexible in our conflict handling styles, and learn to identify which is most appropriate for various situations, as well as their costs and benefits. Some win arguments but sacrifice relationships; others are more time-consuming but result in better outcomes and stronger relationships. When one position is clearly right, a more assertive stance is appropriate. When there is no clear answer, compromise and collaboration work better.

It is helpful to try to determine one's dominant conflict style. This is behaviour that is changeable; it is not a personality trait. It is important that we not label ourselves or others as "avoiders" or "accommodators," for example, because one may avoid or accommodate in some situations, but compromise or compete in other situations. Rarely does one person use only one conflict style.

That being said, it is helpful to recognize the conflict style of other parties to a conflict, or the dominant style of those around us.

**Skills for handling conflict:**

- If you want to shift to a win/win style and you frequently accommodate or avoid, you will need to develop your **assertiveness**.
- If you frequently compete, you will need to develop your **listening skills**.
- If you frequently compromise, you will need to develop both your **assertiveness and listening skills**.

COLLABORATING IS BASED ON RESPECT FOR SELF AND OTHERS,
WHICH IS PART OF BEING A PEACEBUILDER.

## 5.2 DRAMATIZATION: Conflict Handling Styles

Learning Outcome (5 minutes):

6. To become familiar with conflict handling styles.

Use the example of one person wanting the door shut and another person wanting the door open. Demonstrate the five conflict handling styles in action:

1. Avoiding
2. Accommodating
3. Compromising
4. Competing
5. Collaborating

Ask the class for feedback on the five styles and their effectiveness in this situation.

## 5.3 ACTIVITY: Identifying Appropriate Conflict Handling Styles

Learning Outcome (15 minutes):

6. To become familiar with conflict handling styles.

There are pros and cons to each conflict handling style. Ask participants which conflict handling style is more appropriate for the following scenarios. If they are having difficulty deciding, ask them:

- Which is more important: the goal or the relationship?
- How urgent is the matter?
- How much time do you want to spend resolving it?

**Scenarios:**

- There is an emergency or crisis to resolve *(Compete)*
- You must get "buy-in" from others for a successful result *(Collaborate)*
- There is some latitude about “what you can live with” *(Compromise)*
- The benefit of resolving the conflict is lower than the damage which may be created by pushing your point *(Avoid)*
- You are certain that you're correct about a critical issue or situation *(Compete)*
- The other has more power and influence, and you are okay with it *(Accommodate)*
- You want to bring a variety of views to light on an important issue *(Collaborate)*
- There's an unpopular decision that has to be made *(Compete)*
- Two people of equal influence and strength have reached a stalemate *(Compromise)*
- You need more time to examine the issue or to think *(Avoid)*
- Someone else can take care of it better than you *(Avoid)*
- The other's position makes more sense or has more validity than yours *(Accommodate)*
- Competing or collaborating has failed *(Compromise)*

# 6 PERSPECTIVE SHIFTING

## 6.1 ACTIVITY: Perspective Shifting

Learning Outcomes (25 minutes):

5. To explain the importance of shifting perspectives when listening.

Imagine a square on the ground. Place different coloured objects at each of the points of the square (for example, markers, papers, books, painted rocks, etc.). Ask four people to stand on the four sides of the imaginary square, each between two of the objects. Ask each of them in turn, "What colour is the object on your left?"

Then ask the participants, "Who is correct?"

Now, ask everyone to shift one place to the left. Ask them again, "What colour is the object on your left?"

**Ask the participants:**

- Did the objects change?
- Is truth relative?
- Then why does everyone's opinion differ?

**DEBRIEF:** We see things based on our perspective. Opinions are not necessarily right or wrong; often, they are just different.

- We need to listen to others to understand their perspective. How they see a situation will differ from how we see it based on "where they stand."
- As you listen to others' perspectives, cultivate an attitude of empathy, that is, of imagining yourself in their shoes. When empathy builds between people in a conflict discussion, there is a much greater likelihood of working things out together.
- Too often in conflict, we assume that one side must be right and the other side must be wrong. This happens because a situation is often perceived from where one is "standing." Instead, recognize that perspectives are often just different. It is possible that each perspective is equally valid in the situation.
- Get curious and try to see the situation from as many different angles as possible. Are there any people or groups who aren't represented in your "circle"? Invite them to share their perspectives. The more perspectives and information you have, the better the solution can be.

- **Try to see a conflict as a problem to be solved rather than a contest to be won.** Attack the problem, not the other person. Try to get away from fighting over who is right and who is wrong. Instead, get on the "same side" and judge the possible solutions on their merits for everyone.

- Acknowledge that all people are uniquely valuable. Demonstrate that their perspective matters to you as much as yours does by listening to it with an open mind and being open to adopting it.

## 6.2 ACTIVITY: Perspective Shifting on a Local Issue

Learning Outcome (10 minutes):

5. To explain the importance of shifting perspectives when listening.

Identify an issue in your school where there is a difference of opinion (for example, discipline practices). Identify different actors in the situation and imagine what their perspectives might be.

**DEBRIEF:** How did the exercise help participants shift their perspectives?

# 7 REACHING UNDERSTANDING

## 7.1 LESSON: Asking for Clarification of Assumptions

Learning Outcome (15 minutes):

9. To explain assumptions and how to clarify them.

We often make assumptions about what people know, think, what information they have, how they feel and what their intentions were in a situation. Sometimes we assume things based on a person's non-verbal communication. If we act based on our assumptions, we can create yet another problem.

Part of being assertive is asking for clarification, instead of just assuming. One of the biggest mistakes we make is to assume that people did what they did for a negative reason. Often, that negative assumption is that they did it to hurt us.

We need to catch ourselves when we make assumptions and **verify them**. We are not mind readers. Ask a probing question. Be curious and open to hearing what others have to say. This way, you can solve the right problem.

WHEN WE ASSUME WE MAKE AN ASS OUT OF YOU AND ME (ASS-U-ME).

## 7.2 ACTIVITY: Clarifying Assumptions

Learning Outcome (10 minutes):

9. To explain assumptions and how to clarify them.

Imagine that one person stayed behind when the bell rang for lunch. The others assumed that this was because she didn't want to eat, or eat that type of food, or that she was fasting, and they ate all of the food. Instead, when she saw everybody rushing for lunch, she just wanted to wait until the others got their food and the way was clear.

**DEBRIEF:** Ask the participants what they could have done to clarify the assumptions about why this person stayed behind when the bell rang for lunch.

Ask for volunteers to act out the scenario, clarifying the assumption and correcting the situation so that everybody got food.

# 8 A METHOD FOR RESOLVING CONFLICT

## 8.1 LESSON: Conflict Resolution Steps

Learning Outcome (20 minutes):

10. To demonstrate a process for resolving a conflict.

**Here is an approach to conflict that uses the conflict handling style of collaboration:**

1. Identify the problem and focus on the problem.
   *(What happened?)*

2. Try to understand the other person's side and treat their feelings with respect.
   *(How do both parties feel about what happened? Use your listening skills.)*

3. Talk about your own perspective, your fears, concerns, interests, values, and so on, without blaming the other person.
   *(Use your assertiveness skills with "I" statements.)*

4. Ask each other, "What is important to us about this situation?"
   *(This is your common ground.)*

5. Together, make a plan that meets both people's interests as thoroughly as possible, and both take responsibility for following the plan.
   *(This is win/win conflict resolution.)*

**The process is:**

- **Fair** (to both people involved in the conflict)
- **Balanced** (both people are responsible for solving the conflict)
- **Specific** (identifies when, where, how and who will do what)
- **Respectful** (of the feelings, beliefs and views of the people involved)

When we separate people from the problem and look out for everyone's interests, perspectives, hopes, fears, wants, and needs, then we can resolve conflicts innovatively, flexibly, and positively. We will accomplish what we want much faster in the end.

***Advance Preparation:*** *Ask students if they are willing to resolve a relatively minor conflict that they are part of using this method as a future class exercise. Is so, ask them to approach their counterpart in the conflict privately first to see if they are also willing to do so. Stress the importance of confidentiality and that this must be a mutual decision; don't let the practice of conflict resolution escalate into more conflict. If so, have one of them approach you privately before the class in which you cover section 9.5 ACTIVITY: Group Conflict Analysis – A School Conflict/Problem.*

## 8.2 LESSON: Speaking with Conviction

Learning Outcome (30 minutes):

10. To demonstrate a process for resolving a conflict.

When you are trying to get another person to understand your opinion or your perspective on an issue, you will need to use descriptive language that is specific, objective, and clear. Much as if you were painting a picture, give lots of details or use metaphors – whatever helps to fill out the "picture" of your perspective. This will help the other to "see" your side of it.

If you are describing, you will not be blaming. This is important, because if you slip into blaming the other person, they will shut down and stop listening.

If what you are saying is hard for you to say because you have a lot of emotion around it, you will want to think ahead of time about how you are going to express your perspective. It is not easy to share it without preparation.

As you prepare, remember that we communicate more with our bodies than with our words. Consider how to communicate all these facets:

- **Assertive body language:** Consider your stance, open body posture, relaxed facial expression, breathing, eye contact, speech (pace, pitch, tone), spacing, and the congruence between your verbal and non-verbal communication.
- **Positions and interests:** Talk about what is important to you and why.
- **Feelings:** Include how you feel (use feeling words).

## 8.3 DRAMATIZATION: Speaking with Conviction

Learning Outcome (5 minutes):

10. To demonstrate a process for resolving a conflict.

Demonstrate speaking with conviction about something that is important to you for about two minutes. Use assertive body language, talk about how you feel, what is important to you, and why (your position and interests).

## 8.4 ACTIVITY: Speaking with Conviction

Learning Outcome (10 minutes):

10. To demonstrate a process for resolving a conflict.

Divide participants into pairs. Have each take a turn speaking with conviction about something they feel strongly about for three minutes without offending, blaming, or putting down others (whether it is their partner or someone else). Remind participants to continue breathing. Give each other feedback on their verbal and non-verbal communication.

**DEBRIEF: Ask the class the following questions:**

- How did that go?
- What was difficult about it? What made it difficult?
- What did you learn?

# 9 LETTING GO

## 9.1 LESSON: Letting Go

Learning Outcome (10 minutes):

11. To describe the process of "letting go" when you have worked through a conflict.

Once you have worked through a difficult conflict discussion with someone, taken responsibility for your part, and come up with solutions that meet the needs of both parties, there remains a final, important step in resolving or transforming the conflict: letting go of your resentments, judgments, feelings of self-righteousness, and allowing the healing process to take place. You may want to ask yourself, "Do I want to be right, or do I want to be happy?"

Letting go is a conscious process. It takes courage to release the other person from your assumptions, expectations, and hard feelings, but in the process, you will release yourself from the impact of the conflict and can move on. The relationship is intact and likely strengthened. You now have a new basis of relationship with the other person. This experience is very liberating.

Brainstorm some ways that you can let go after a conflict.

## 9.2 STORY: The Elephant and the Chameleon

Learning Outcome (45 minutes):

3. To identify the principles of win/win conflict resolution.

Once upon a time, there were a chameleon and an elephant. These two lived together and were great friends. One day, they had a great debate on who was faster than the other. The elephant looked to be so huge and the chameleon appeared to be very slow. For these reasons, neither of them could accept that the other was faster. So, they set up a race to see who really was faster than the other.

The chameleon went to visit his family and told them about the race. They were all excited and eager to see who was faster than the other.

On the day of the race, Mr. Chameleon decided to put his family members on the racing track in different positions. Because chameleons are always changing and looking different, this confused the elephant, who could not tell which of all these chameleons was his friend. Before the race started, Mr. Chameleon grabbed Mr. Elephant's tail, because he doubted that he could beat Mr. Elephant by running. Instead, he decided to try to trick him.

The race started and the elephant ran hard all the way, carrying the chameleon with him, although he didn't know it. Mr. Chameleon held fast to the elephant's tail all the way to the finish. At the finishing line was a chair, and the first one to sit on the chair would be declared the winner. Because Mr. Chameleon was holding tight onto Mr. Elephant's tail, he was the first to sit on the chair, so he was considered the winner.

**DEBRIEF: Explore the following ideas, allowing participants to come to similar conclusions in their own words and sequence:**

1. What does this story teach us about win/win conflict resolution and peacebuilding?
   *Competitions between friends do not protect or strengthen their relationship.*

2. Who was the real “winner” in this story?
   *No one. Both paid a price for setting up a competition and for the trickery of the chameleon. When there is a winner and a loser, eventually both lose because of the damage to the relationship. There is also the potential for future retaliation.*

3. What would have been a better way for the two friends to resolve their debate?
   *By avoiding it in the first place, respecting their differences and uniqueness, and not considering one characteristic as better than another.*

4. How could this situation have been prevented?
   *If either one of them had focused on living their values (respect for differences) and chosen not to compete to find out who was faster than the other, the competition could not have happened.*

5. What happened to common sense?
   *The story doesn't tell us this specifically, but it appears that the elephant never questioned the fact that the chameleon won the race because he was the first on the chair, he just took everything at face value. So, he was tricked easily, and didn't demonstrate assertiveness.*

6. What does this teach us?
   *Be inquisitive when something does not seem to make sense. A friend can influence you to do something wrong. Be alert to things that do not seem to be right or feel good. Don't just have blind faith – this can lead to unwise decisions.*

7. What other lessons are in this story when it comes to resolving conflict?
   *Think creatively and reflectively. Think about the consequences before you act, and assess situations in terms of their costs as well as their benefits, especially the cost to the relationship. If an idea does not build a positive relationship or have potential good outcomes for all, then stay away from it. Discern wisely.*

8. What do you think about trickery as a way to deal with problems and solve conflicts?
   *It may allow one to win in the moment when one has successfully tricked the other, but it is not a good way to strengthen relationships and have long-term repercussions.*

9. What does our culture tell us about trickery when dealing with relationship issues?
   *In a tribal context, it might have made sense to try to find ways to outwit your enemy. However, in an urban or village way of life, the other person in a conflict is not necessarily your enemy, they are just someone you have a difference with. So, trying to outwit the other person will likely lead to a win/lose situation and not resolve the conflict in a good way.*

## 9.3 DRAMATIZATION: A Conflict Role Play

Learning Outcome (20 minutes):

10. To demonstrate a process for resolving a conflict.

**Read the following role-play to the class:**

You and your best friend have been friends for a long time. You then hear from a third party that your best friend said she actually hates you and wishes you knew that. You don't want to believe the worst about your best friend, however, you know she has a weakness of not speaking her mind. So, you kind of think she could have said it. On the other hand, the third party requests that you not tell a soul, not even your best friend, because it was supposed to be a secret. You are in a dilemma.

With the other facilitator, act out a **win/win** conflict discussion of one best friend speaking with conviction with the other, using the conflict resolution steps shared in section *8.1 LESSON: Conflict Resolution Steps*.

**DEBRIEF: Ask the class the following questions:**

- How do each of the two people feel?
- What do you think was effective? Why?
- What did you learn?

## 9.4 ACTIVITY: A Conflict Role Play

Learning Outcome (20 minutes):

10. To demonstrate a process for resolving a conflict.

Divide participants into pairs. Have them act out the same role-play using a win/win approach shared in section *8.1 LESSON: Conflict Resolution Steps*.

**DEBRIEF: Ask the class the following questions:**

- What was difficult and why?
- How did you both feel at the end of the role-play?
- What did you learn?

## 9.5 ACTIVITY: Group Conflict Analysis – A School Conflict/Problem

Learning Outcomes (40 minutes):

1. To describe the nature of conflict and begin to see its positive value.

2. To describe the difference between constructive and destructive ways of dealing with conflict.

4. To explain the importance of getting to know someone, and not just judging based on what you see; to see that others have value.

7. To identify one's dominant conflict handling style.

9. To explain assumptions and how to clarify them.

10. To demonstrate a process for resolving a conflict.

***Advance Preparation:*** *Several lessons before this one, ask students if they are willing to resolve a relatively minor conflict they are part of as a class exercise. If so, ask them to approach their counterpart in the conflict privately first to see if they are also willing to do so. Stress the importance of confidentiality and that this must be a mutual decision; don't let the practice of conflict resolution escalate into more conflict.*

If you found volunteers who offered to resolve an appropriate conflict as a group exercise, invite them to present their conflict before the class. Using good listening skills and the conflict resolution steps shared in section *8.1 LESSON: Conflict Resolution Steps*, help them resolve their conflict.

If you don't have volunteers, identify a hypothetical conflict with the students and ask volunteers to role-play it.

**Ask the volunteers to consider the following questions, being careful to protect each other's privacy and not to blame, but explore and explain:**

- What are your assumptions about the other person, or the situation?
- How do you think those assumptions affect the conflict?
- What do you expect might happen if you get involved in discussing the conflict with the other person?
- Where do you think those expectations or fears come from?
- How do they show up in your behaviour?
- How do you think they might affect the outcome of the conflict situation?

- What common ground might there be between you and the other party (on what might you both agree)?
- How strong is your present relationship?
- What relationship would you like to have in the future?

**DEBRIEF: Ask the class the following questions:**

- How does this analysis help prepare you to address the conflict?
- What do you think might be some possible next steps?

## 9.6 LESSON: What Happens When You Can't Work It Out?

Learning Outcome (5 minutes):

12. To know what to do if you cannot resolve a conflict.

If you do not seem to be getting anywhere in resolving a conflict, instead of going back to old ways that are not win/win, ask for help! First, you will need to ask the others involved in the conflict if they agree that you need assistance, and who you want to ask, but a third party can be helpful.

Try to find someone who is a good listener. Tell the third party that their role is to help the people involved in the conflict talk with each other, not to take sides. For example, you can tell a friend or teacher that you are having trouble working out the conflict. If the teacher is involved with the peacebuilding training at school, they will know how to help you if you both agree to get help. The teacher won't take sides, but will help you both work it out together. This is called mediation.

## 9.7 QUOTES

Learning Outcomes (20 minutes):

1. To describe the nature of conflict and begin to see its positive value.

2. To describe the difference between constructive and destructive ways of dealing with conflict.

Divide class into two or three groups. Assign each group one of the following quotes. Ask each group to discuss their quote, observing and assisting as necessary. Then have the groups come together to discuss their ideas.

*"Out there, beyond ideas of right doing and wrong doing there is a field. I'll meet you there."* – Rumi

*"A small trouble is like a pebble. Hold it too close to your eye and it fills the whole world and puts everything out of focus. Hold it at a proper distance and it can be examined and properly classified. Throw it at your feet and it can be seen in its true setting, just one more tiny bump in the pathway to life."* – Cecil Luce

*"The only true voyage of discovery consists not in seeking new landscapes but in having new eyes."* – Marcel Proust

**DEBRIEF: Ask the class the following questions:**

- What is one message in the quote?
- What does it try to teach us?
- How do you relate this quote to conflict resolution?

## 10 CIRCLE SHARING

Learning Outcome (45 minutes):

1. To describe the nature of conflict and begin to see its positive value.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

**Today's Circle Format**

Ask for 10 volunteers to read out one of the following statements. After each statement, ask someone in the circle to explain how it contributes to peace, or how they have practiced this strategy themself.

*Tip: Spend 3-4 minutes discussing each statement.*

**Ten Things You Can Do to Contribute to Internal, Interpersonal and Organizational Peace:**[15]

1. Spend some time each day quietly reflecting on how we would like to relate to ourselves and others.

2. Remember that all human beings have the same needs.

3. Check our intention to see if we are as interested in others getting their needs met as our own.

4. When asking someone to do something, check first to see if we are making a request or a demand.

5. Instead of saying what we DON'T want someone to do, say what we DO want the person to do.

6. Instead of saying what we want someone to BE, say what action we'd like the person to take that we hope will help the person be that way.

7. Before agreeing or disagreeing with anyone's opinions, try to tune in to what the person is feeling and needing.

8. Instead of saying "no," say what need of ours prevents us from saying "yes."

9. If we are feeling upset, think about what need of ours is not being met, and what we could do to meet it, instead of thinking about what's wrong with others or ourselves.

10. Instead of praising someone who did something we like, express our gratitude by telling the person what need of ours that action met.

The Center for Nonviolent Communication (CNVC) would like there to be a critical mass of people using Nonviolent Communication language so all people will get their needs met and resolve their conflicts peacefully.

[15] Baran, G. (2019, March). *10 things we can do to contribute to internal, interpersonal, and organizational peace*. Oregon Network for Compassionate Communication. https://orncc.net/article/10-things-we-can-do-contribute-internal-interpersonal-and-organizational-peace. Used with permission.

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 7:
### Dealing with Anger

Cry peace

# Contents

# UNIT 7: DEALING WITH ANGER

## 1 LEARNING OUTCOMES

1. To define anger.
2. To explain the difference between aggressive, passive and assertive expressions of anger.
3. To describe the concept of anger as a secondary emotion.
4. To describe the effects of anger on the body.
5. To describe “cooling down.”
6. To demonstrate three ways of dealing with anger when it is expressed towards you (diffuse, set limits or disengage).
7. To describe the concept of “stuffing anger.”
8. To define the concepts of triggers, signals and reactions to anger.

Total time for activities in this unit: 5 hours and 10 minutes

## 1.1 PEACEBUILDING COMPONENTS: Self and Tools

In this unit, we will learn about anger, its positive and negative components, and how it impacts us. We will also learn important skills for managing and expressing anger in healthy ways.


Why is anger a component of the self?


The skills for managing and expressing anger peacefully are also tools, so we are looking at two components of the Peace Wheel.

# 2 WHAT IS ANGER?

## 2.1 LESSON: The Good and Bad of Anger

Learning Outcome (5 minutes):

1. To define anger.

Anger is a perfectly normal emotion you feel when something has gone wrong, or when someone has wronged you. As a feeling, it is neither negative nor positive in itself, but as a powerful emotion, it can be expressed in either harmful or helpful ways. We will learn strategies to process anger in responsible, healthy ways.

**What is good about anger?**

- Anger helps us recognize when our boundaries have been crossed.
- Anger helps us protect ourselves.
- Anger can be a powerful motivation for change. People in history who have channeled anger into positive change include Nelson Mandela, Mahatma Gandhi, and Martin Luther King, Jr.

**When is anger negative?**

- Anger is neutral, but it can be expressed harmfully to others. For example, we might lash out at others in anger, and say mean and hurtful words.
- If we react out of anger without thinking, we are likely to say or do something that will make the situation worse.
- Anger that is suppressed can hurt ourselves, through stress or depression. Chronic “stuffed” anger is very harmful to the mind and body.
- Anger that is suppressed can grow until we get out of control and explode.

**What does anger feel like in the body?**

- When we feel angry, we might feel tension in our emotions, a racing heart, rapid breathing, tense muscles, clenched jaw or fists, and an urge to move. It is the opposite of feeling relaxed and peaceful.

ANGER IS NEUTRAL. HOW WE EXPRESS IT IS NOT.

## 2.2 ACTIVITY: Drawing Anger

Learning Outcome (20 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

In Unit 3, we learned the difference between communicating assertively, aggressively, or passively. **Ask the class** to recall the differences between these three reactions.

We can express anger in the same three ways. Ask participants to fold a sheet of blank paper into thirds (or draw two lines across a page in their notebooks). Label the three sections "Assertive", "Aggressive" and "Passive."

**Ask them to draw three pictures:**

1. **Assertive**. What might they look like when they are expressing the feeling of anger appropriately? Remember, being assertive means that you respect the other person and yourself equally.

2. **Aggressive.** Next, ask them to draw what they might look like when they are inappropriately expressing anger in an aggressive way, that is, disrespecting the other person by trying to dominate them.

3. **Passive**. Finally, have them draw what they might look like when they are inappropriately expressing anger in a passive way. This is when they are disrespecting their own feelings in some way.

**DEBRIEF:**

- Put the students into groups of 4 to explain their pictures to each other.
- Hold a discussion with the whole class about what they learned.

# 3 EXPRESSING ANGER ASSERTIVELY

## 3.1 LESSON: Expressing Anger

Learning Outcome (15 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

**Tell students** that there are three general ways to express anger:

1. **Aggressive anger.** Anger expressed aggressively is directed at another person to hurt them emotionally, physically, or psychologically. Yelling, put-downs and hitting are examples of aggressive anger.

2. **Passive anger.** A person suppresses their anger and avoids dealing with the situation that contributed to the feelings of anger. The anger may then be expressed by getting even, holding a grudge, or spreading nasty rumours, for example. When you retaliate in a hidden way, it is called a "passive aggressive" response.

3. **Assertive anger.** Assertiveness is the healthiest way to communicate feelings of anger, because the anger is expressed directly and in a non-threatening way to the person involved. This is a good time to use the "confident communication" skills we practiced in Unit 4, like "I" messages.

**Ask** students to reflect on whether they tend to express anger aggressively, passively, or assertively.

ANGER IS NATURAL.
LEARNING HOW TO EXPRESS IT ASSERTIVELY TAKES PRACTICE.

## 3.2 ACTIVITY: Expressing Anger Positively

Learning Outcome (20 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

Have students write down examples of when someone (including themselves) expressed anger in a healthy way. How did they do it?

Ask for volunteers to share from what they have written. Write down some of the positive ways that people have expressed anger assertively on the board. Have participants write down healthy ways to express anger in their journals.

## 3.3 LESSON: Guidelines for Expressing Anger Positively

Learning Outcomes (10 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

4. To describe the effects of anger on the body.

**Tell the students:** There are some guidelines for how we can express anger in a positive way.

These include:

1. **Recognize angry feelings.** How is your body is feeling? Is your heart racing? Palms sweating? Breathing faster?

2. **Talk to yourself**. Say things to yourself that will calm you down. Maybe it is telling yourself that you will be alright, just breathe, you know how to manage anger, and you will get through this. If you are alone, this can even be out loud.

3. **Listen to your internal wisdom and follow its guidance**. For instance, taking deep breaths will tend to lower your anxiety as well as your anger level.

4. **Cool down.** Remember to cool down before you talk about the incident. We don't think or hear well when we are angry.

5. **Use an "I" message to express your feelings**. Instead of blaming the other person, share how you feel as a result of their action. These messages usually start with the word "I." This is the safest way of expressing strong emotions.

## 3.4 DRAMATIZATION: Expressing Anger with "I" Messages

Learning Outcome (5 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

**With the other facilitator or a volunteer, give the following "I" messages:**

- I get really angry when you call me "coconut head." Please don't do that again.

- I'm angry that you didn't warn me about what was going to happen at the meeting before it started. What was that about?

Ask participants what was helpful about those responses.

## 3.5 ACTIVITY: Expressing Anger with "I" Messages

Learning Outcome (15 Minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

Group students into pairs. Ask one person to use an "I" message to express their anger at the other person using the following situations. Then have them switch roles, and read the scenarios again.

**Scenarios:**

- Starting a rumour about your best friend.
- Excluding one of your friends from a game.
- Whispering in front of you and others.

**DEBRIEF:**

- Ask for some examples of the "I" messages students came up with.
- How did it feel to express anger with an "I" message?
- How did it feel to be on the receiving end of an "I" message?

# 4 HOW ANGER AFFECTS US

## 4.1 LESSON: Triggers, Signals and Reactions

Learning Outcome (5 minutes):

8. To define the concepts of triggers, signals and reactions to anger.

**When you get angry, three things happen:**

1. **Trigger.** Something happens and you feel angry about it. This is called a "**trigger**." Triggers are personal; what makes you angry might make another person laugh. Triggers can be our own thoughts or actions, someone else's words or actions, or something in our environment. Part of knowing ourselves is becoming aware of what triggers our anger. When we can anticipate becoming angry, we are in a better position to choose how we will respond and we are less likely to react.

2. **Signal.** Sometimes, feeling a strong emotion causes us to have a physical response, such as sweating palms, clenched teeth, or heavy breathing. These are called "**signals**" and they can help us recognize the emotions we are experiencing. Signals also vary from one person to another. Another important skill is learning what the signals we experience are trying to tell us.

3. **Reaction or Response.** Finally, when we feel angry, it changes how we experience the situation we are in. We either choose to **react** with angry words, tears, or physical aggression, OR we choose to **respond** with strategies to manage our anger. Everyone has to learn how to manage anger as they grow up. This means learning to recognize the emotion and then NOT to let it trick you into reacting. We all need to learn how to **respond**, rather than **react**.

## 4.2 ACTIVITY: Journaling

Learning Outcome (15 minutes):

8. To define the concepts of triggers, signals and reactions to anger.

Ask the class to write answers to the following questions.

**What "triggers" cause you to get angry?**

Do you know the phrase, "He's pushing my buttons"? This means someone is provoking one of your sore spots, something that gets you angry. What "buttons" do you have, or what makes you angry?

**What "signals" do you experience in your body when you are getting angry?**

Signals also vary from one person to the next. They are signs in your body that you are getting angry. They could be a racing heart, a red face, a tightness in the chest, or other responses.

**What are some of your "reactions" to anger?**

Reactions also are personal. Reactions could be not wanting to talk, or exploding, or wanting to escape.

Ask for volunteers to share their insights with the class.

Once we know how our own body responds to anger, we can deal with the anger before it escalates. Understanding what how we react to the feeling of anger will help us learn ways to manage our anger responsibly.

## 4.3 LESSON: Anger's Effect: Fight, Flight, or Freeze

Learning Outcome (20 minutes):

4. To describe the effects of anger on the body.

*Adjust the explanation of this cycle to the age of the participants.*

Anger actually affects our bodies. The automatic, built-in response of our bodies is called the "fight, flight, or freeze" response. It is a response of our nervous system (our brain and our nerves) to a real or perceived threat and is the body's way of protecting itself.

When we manage our anger, we are using awareness to interrupt the "fight, flight or freeze" response so we can choose to do something differently. This keeps us from reacting automatically in a harmful way.

When we get triggered by external events such as arguments, or internal events such as perceiving that we have been insulted, our body reacts in a number of ways. Adrenaline pumps into our blood stream, which results in blood being diverted from the brain and internal organs to the large muscles. Our breathing can become rapid and shallow, our voice pitch changes and the volume gets louder, the pupils of the eyes change shape, we feel a lump in our throats (respiratory system), we have no appetite and "butterflies" in our stomach (digestive system), and our heart beats faster (circulatory system). These signals (and many others) are experienced differently by different individuals.

The adrenaline is preparing our body to react in one of three ways: to **fight** an enemy or danger, or for **flight,** that is, to run for our lives, or to **freeze**, which happens when we are so overwhelmed that we just can't move.

If we don't do something to cool ourselves down, these symptoms can increase until we reach a crisis point, when we are a real danger to ourselves and the people around us. We can easily say and do things that are extremely harmful and hurtful. Thankfully, we will not stay in this state, because our bodies cannot keep pumping out adrenaline for very long.

The important thing to know is that while our anger is increasing, **our ability to think clearly, reason, and solve problems is decreasing**. Making good judgments becomes increasingly difficult. When we are in crisis, we cannot hear well at all. **This is not a good time to have a conversation and try to resolve the conflict!**

Once some action has been taken to resolve the issue, the body begins to recover from the extreme stress. After a while, the adrenaline starts to leave our blood stream and the symptoms subside. Judgment improves, as reasoning begins to replace the survival response. Our recovery can take several hours; the time varies for different people. Once we have returned to normal functioning, we can assess what just occurred. If we responded negatively, this often leads to feelings of guilt, regret and depression.

When you know that you have been triggered (by becoming aware of your triggers), and when you feel your anger rising (by becoming familiar with your anger signals), then you will know you need to do something right away to cool down, so you don't just react and get more angry. **Remember not to hurt yourself, others, or the environment** when you are angry.

When you are very angry, it will be hard to cool down quickly, so the best thing you can do – the best “tool” in your peace toolkit – is to remove yourself from the situation so you don't say or do something you will regret later. You can tell the other person, "I'm too angry to talk right now. I'll call you tomorrow to plan a time to talk about it later." Then walk away (even if they want to talk).

The most important thing to remember is:

> **You can't think clearly or listen when you are very angry, so cool down before you talk. If you can't cool down, walk away.**

## 4.4 LESSON: Cooling Down

Learning Outcome (15 minutes):

5. To describe “cooling down.”

**Tell students:** Only you know the best way for you to cool down. There are many strategies.

**Physical**:

- Do something active, like going for a walk or a run, or playing soccer.
- Remind yourself to breathe. Even three slow, deep breaths can help a lot.
- Do something stress relieving, like playing drums or punching a pillow.
- Do energetic exercise, dance, or calming movement to music.
  *(There is a specific type of movement called “5 Rhythms” that is particularly helpful. There are some playlists and examples on YouTube. Only the rhythms matter; the movements are everyone’s individual response to the music.)*
- Have a drink of water. Our brains can’t think well when we’re dehydrated.

**Mental:**

- Calm yourself down by encouraging yourself and guiding yourself through it (either silently, or out loud).
- Pray or meditate.
- Sit quietly by yourself and think about something else.

**Environmental:**

- Get into nature. Sit under a tree, or combine this with a physical strategy, like a walk or weeding the garden.
- Get a change of scene. Go somewhere else for a while.

Since you cannot think clearly when you are angry, commit to re-engage after you have cooled down. When you have cooled down, think about the consequences before you decide how to respond. It might help to talk with someone else to understand why you got so angry. Often, our reactions come from past triggers, instead of the present situation.

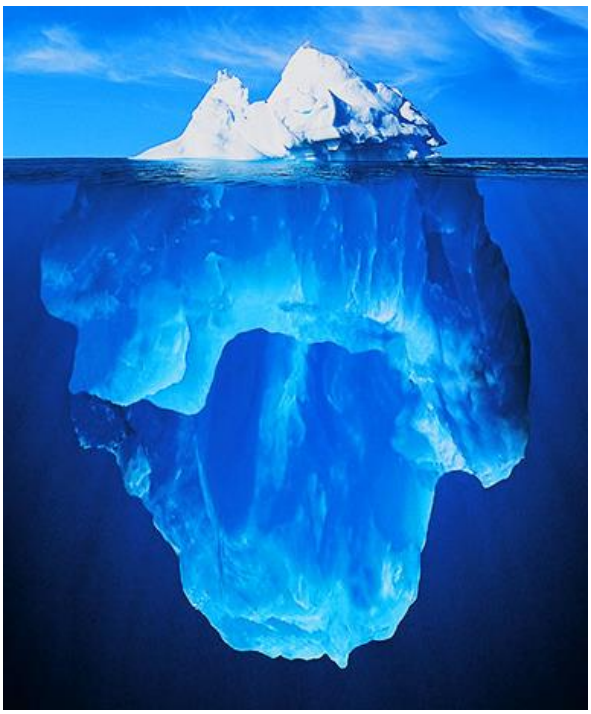
However, it is important to work things out with the person you were angry with after you have cooled down. When you are ready, ask them if you can talk about it. Find a time and place where you both feel comfortable. Use the communication strategies we learned, and remember to listen to their thoughts, feelings, and body language, too.

# 5 THE HIDDEN SIDE OF ANGER

## 5.1 LESSON: Why is Anger Called a Secondary Emotion?

Learning Outcome (10 minutes):

3. To describe the concept of anger as a secondary emotion.



Tell the students that anger is sometimes compared to an iceberg. Icebergs are huge mountains of ice floating in the Arctic or Antarctic oceans. Did you know that 90% of an iceberg is hidden under the water? While it is impressively massive above the water, most of it is hidden beneath the surface.

It's the same for anger. When you see anger, there are whole range of other emotions that are covered up by the anger, and many of these are the true source of the anger. These emotions may include feelings of being hurt, embarrassed, afraid, unloved, unappreciated, disrespected, and many others.

Often, we do not recognize that we are feeling all of these other emotions. Instead of expressing them, we tend to express anger. It is much more helpful to get in touch with the underlying emotion, and express it to the other person in a non-blaming way.

**Ask what the underlying emotions are for each of these examples:**

- A parent is angry at a child who ran into the street without looking out for traffic. *(fear they would get hurt)*
- Being angry when your friend put you down in front of someone else. *(embarrassment)*

## 5.2 ACTIVITY: The "Anger Iceberg"

Learning Outcome (20 minutes):

3. To describe the concept of anger as a secondary emotion.

Draw an iceberg on the board, with 10% of it above the surface of the water, and 90% of it hidden under water. Write "anger" on the peak – this is the surface emotion that we usually recognize. Like detectives, our job is to uncover what is under the surface.

**Ask the class:**

- Think of times when you were angry. What primary (or underlying) emotion caused the anger? *(Write the primary emotions on the iceberg under the water.)*
- When was someone angry at you? What primary (or underlying) emotion do you think caused the anger? *(Write them on the iceberg under the water.)*
- Does understanding the underlying cause of anger make it easier to deal with?

ANGER IS THE VISIBLE EXPRESSION OF INVISIBLE FEELINGS.

## 5.3 LESSON: Stuffing Anger

Learning Outcome (10 minutes):

7. To describe the concept of "stuffing" anger.

**Tell the class:** When we don't deal with our anger, we stuff it inside. We push it down and ignore it. But if we keep on doing this, it will build up inside. Unexpressed anger can make us physically sick. It can also mean that we may explode inappropriately when we can't take any more, perhaps as a reaction to a minor trigger that we handle like the "last straw" that broke the camel's back.[16] This reaction has the potential to do a lot of damage to the other person and to the relationship. Anger will not be ignored; it won't just go away.

Bottling up angry feelings is a way of being violent to yourself, because it causes you pain. You are angry but you refuse to admit it. It does not nurture inner, or outer, peace.

Do you tend to express anger (hopefully in a healthy way), or stuff it?

[16] The "last straw" is a metaphor that refers to the single straw that breaks a camel's back when it is laden with too heavy a burden. It means the final problem that makes a situation intolerable.

## 5.4 ACTIVITY: Demonstrating Stuffing Anger

Learning Outcome (5 minutes):

7. To describe the concept of “stuffing” anger.

**Materials Required:**

- A balloon (or plastic bag).

**Read each of these examples** (or others that you or participants share). After each one, blow up the balloon a bit:

- “A boda boda driver almost hit me on the road coming to school.”
  *(Blow the balloon up a little.)*
- My mother yelled at me yesterday and I got angry, although I didn’t show it.
- I have to do more than my fair share of work at home.
- I got mad when….
- Add more examples until the balloon is full.

**Ask the students to predict**: What will happen if you keep stuffing your anger?

**Tell the students:** You do not physically explode when you stuff your emotions, but you can become explosive with your anger. Each time you talk about how you are feeling, cool down, or set a healthy boundary, you release some of the tension that has built up inside. It is like letting a little air out of the balloon.

**Take** the full balloon, and release a little bit of the air as you share these examples:

- I went for a long walk to calm down after school.
- I reflected on the underlying emotion that caused my mother to yell at me. Now that I understand it better, I am no longer upset, and will try to improve.
- I used an “I” message when I calmly but assertively spoke to my parents about a fairer division of labour at home.
- When I got mad, I cooled down by….
- When I get angry, I express my anger assertively by….

YOU CAN’T PREVENT ANGER, BUT YOU CAN PREVENT IT FROM BUILDING UP.

## 5.5 STORY: Wambwa and Wango (The Dog and the Leopard)

Learning Outcomes (30 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

8. To define the concepts of triggers, signals and reactions to anger.

Once upon a time, lived Wambwa the dog and Wango the leopard. They were very good friends. Wango the leopard wanted to get married and had to go to his fiancée's village for an introduction ceremony. He asked Wambwa the dog to go with him for his introduction ceremony in the village. Wambwa was so thrilled. He could hardly wait for the day. Wango had been asked by the girl's relatives to bring black ants in a banana leaf. They set off for their journey early in the morning, with Wambwa carrying the ants.

Along the way, Wambwa got hungry but had no food to eat. So, he thought of what to do. He told Wango that he wanted to use the toilet, and went into the nearby bushes to eat some of the ants. Afterwards, he re-wrapped the banana leaves and they moved on.

At mid-day, Wambwa felt hungry again. He told Wango he needed to use the toilet again. Wango said, "Hang on, we are about to reach the village," but Wambwa insisted that he really had to go. So Wango said, "OK," and Wambwa went into the bushes and ate more ants. He finished them all. He started to panic, wondering what he would tell Wango. He got an idea and put some stones in the banana leaves and wrapped them up properly. They headed on.

They reached the village at midnight and the girl's family was so happy to receive them. They gave them water to drink and food to eat. They asked Wango for the black ants. He gave them the banana leaves. They were all so happy to be able to sit around and eat the ants.

When they opened the banana leaves, they found stones! Wango was so embarrassed. He asked Wambwa, "What happened to the black ants?" Wambwa pretended he didn't know. Wango remembered the times that Wambwa went to the bushes and knew that Wambwa was the one who ate the ants along the way.

The relatives were mad and chased Wango from their home. They told him he could not marry their daughter. Wango was so mad that he fought bitterly with Wambwa. During the fight, Wambwa managed to escape.

From then until now, Wambwa and Wango are no longer friends. They are bitter enemies.

**Questions:**

- When Wango got angry at Wambwa, what was the primary underlying emotion?
- As peacebuilders, what would you have done if you were Wambwa?
  *(Be honest; admit my mistake; try to make up for it.)*
- What would you have done if you were Wango?
  *(Talk about it. You could have asked why Wambwa did it. You could have told him how you felt about it and why. Perhaps Wambwa might have apologized and offered to make it up somehow. Maybe you could have remained friends.)*
- What does the story teach us about anger?
- What would have been the best way for Wango to express his anger?
  *(Cool down, then use an "I" message, then listen to the Wambwa's response, then talk it out.)*
- Does expressing anger positively prevent the repercussions?
  *(No; we still have to resolve the problem that triggered the anger.)*

**Remind the class of the following:**

When you are angry, you always have a choice. You can respond in a responsible way, or react in an irresponsible way. Each will have very different consequences. Peacebuilders deal with anger in a healthy, respectful, and timely manner.

WE CANNOT AVOID ANGER, BUT WE CAN AVOID REACTING TO IT HARMFULLY.

# 6 DEALING WITH OTHER PEOPLE'S ANGER

## 6.1 LESSON: Diffuse, Set Limits, or Disengage

Learning Outcome (10 minutes):

6. To demonstrate three ways of dealing with anger when it is expressed towards you (diffuse, set limits or disengage).

**Tell the class:** You always have the choice of how to respond to anger, even other people's anger towards you.

There are three main ways to respond to other people's anger:[17]

1. **DIFFUSE.** Try to diffuse the other person's anger by listening to him or her. Don't say much, because when people are angry, they don't hear very well. Just acknowledge their feeling of anger, and try to match the intensity of the feeling, as well as the feeling. This is the fastest way to cool someone down. Keep acknowledging them until they feel calmer.

2. **SET LIMITS.** If they are being abusive with their anger, you don't have to listen to them. Instead, switch to an assertive response – take care of yourself. This means you can tell the other person that you can't listen when they are yelling at you. Ask them to sit down and tell you what they are upset about without abusing you.

3. **DISENGAGE.** Tell the other person that you can't talk about it right now (if they are extremely angry and can't cool down), but that you will talk about it at another time (state a specific time), and then walk away. No more talking; just walk away. Be sure to check in with them in a few hours or days to arrange a time to discuss the situation.

[17] Adapted from *Dealing with Anger.* New Westminster, BC: Justice Institute of British Columbia, Centre for Conflict Resolution Training, 1999.

## 6.2 DRAMATIZATION: Diffuse, Set Limits, or Disengage

Learning Outcome (10 minutes):

6. To demonstrate three ways of dealing with anger when it is expressed towards you (diffuse, set limits or disengage).

**Working with your co-facilitator or a volunteer,** demonstrate three ways of dealing with someone else's anger. Remember, these are to:

1. **Diffuse it** with active listening. Remember our communication skills? Listen to their body language and emotional intensity, as well as their words, and paraphrase it and acknowledge it until they cool down.

2. **Set limits** on what you will tolerate. If they are yelling or abusive, take care of yourself. Use your confident communication skills to ask for what you want.

3. **Disengage.** If they're too angry to do speak respectively right now, arrange to talk about it later. If they can't stop yelling (or are threatening physical violence), walk (or run) away.

**Scenario:**

- They are furious that they you let them down by not completing your part of a project (perhaps preparing to facilitate today's lesson). As you attempt the three strategies, their anger will escalate until you have to walk away.

## 6.3 ACTIVITY: Diffuse, Set Limits, or Disengage

Learning Outcome (30 minutes):

6. To demonstrate three ways of dealing with anger when it is expressed towards you (diffuse, set limits or disengage).

Ask participants to form groups of three, and take turns practicing each of the three ways of dealing with someone else's anger, using the scenario that one person is furious with another for not completing their part of a project. Remember, they can diffuse it with active listening, refuse to accept abuse, or promise to talk about it later.

**DEBRIEF: Ask the class the following questions:**

- Which way was the most difficult for you? In what ways was it difficult?

- When you were the angry person, how were you affected by each of these three responses?

## 7 CIRCLE SHARING

Learning Outcomes (40 minutes):

2. To explain the difference between aggressive, passive and assertive expressions of anger.

6. To demonstrate three ways of dealing with anger when it is expressed towards you (diffuse, set limits or disengage).

8. To define the concepts of triggers, signals and reactions to anger.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

**Possible questions for the circle:**

- What price have you paid in your life for the destructive expression of your own anger? Briefly explain what happened and how you reacted. Then (if it seems appropriate), have the group suggest alternative ways of dealing with a similar situation.
- How have you handled times when someone was very angry with you? What else could you have done?
- Think of a news story involving anger. How did the people involved deal with their anger? How effective were their responses? What else could they have done?

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 8:
### NONVIOLENCE AND THE VALUE OF TOLERANCE

Cry peace

# Contents

# UNIT 8: NONVIOLENCE AND THE VALUE OF TOLERANCE

## 1 LEARNING OUTCOMES

1. To define the difference between anger and violence.
2. To identify what constitutes violence.
3. To examine nonviolence in terms of skills, processes, methods and actions.
4. To examine commonly held myths regarding violence and assess their validity.
5. To examine the value of tolerance as it relates to living in community and other universal values.
6. To identify the appropriateness of using tolerance or assertiveness.
7. To examine the importance of inclusion.
8. To explain prejudice and stereotyping as they relate to tolerance.

Total time for activities in this unit: 6 hours and 40 minutes

### 1.1 PEACEBUILDING COMPONENT: Values

# 2 NONVIOLENCE

## 2.1 DISCUSSION: Anger versus Violence

Learning Outcomes (15 minutes):

1. To define the difference between anger and violence.

Ask the following questions. Share the suggested answers, as appropriate.

**What is anger?**

Anger is a natural, human emotion that we all experience. Anger is okay.

Everyone gets angry sometimes. It can range from slight annoyance or minor irritation to full-blown rage.

**Anger is a valuable clue.** It indicates that something has caused the anger. Anger is helpful when it alerts us to unfair situations and injustice. Anger is hurtful when it arises from selfishness, desire for control, or other unhealthy expectations on our part.

**Anger is a secondary emotion.** It is caused by a primary emotion, sometimes fear, sometimes sadness or pain. We use it as a wall to help us feel safe, but that wall keeps others away. Understanding the underlying cause of anger, both our own and others, helps tear down walls and solve the underlying problem.

**What is violence?**

Verbal abuse and physical violence are negative behaviours that sometimes arise from anger. They are not okay.

Violence is any physical, emotional or psychological behaviour that does not respect the dignity of ourselves or others and causes harm. This includes discrimination, prejudice and racism. The harm is both direct to the victims of violence, and indirect to the witnesses of violence. Seeing harm done to others harms the viewers as well as the victims.

**Using this definition, what are some examples of violent behaviour:**

- In the school?
- In the family?
- In the community?
- In the nation?
- In the world?

Behaviours can be learned and unlearned. There are many ways to process anger and show how you feel in a peaceful way.

## 2.2 ACTIVITY: Word Cloud on "Violence"

Learning Outcome (10 minutes):

2. To identify what constitutes violence.

**Create a word cloud on "violence."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they both relate to the topic.

*Leave enough room to draw another word cloud on nonviolence near it in one of the upcoming activities. Discussing violence and nonviolence in the same lesson is helpful.*

## 2.3 STORY: Mr. Hare and Mr. Ape

Learning Outcome (30 minutes):

2. To identify what constitutes violence.

Once upon a time there lived a Mr. Hare and a Mr. Ape in one village. They were neighbours. They used to go around and look for food to give to their mothers. One day, the mother of Mr. Ape fell sick. She was very, very ill. After three days, she died. Mr. Ape was very sad about it. So was Mr. Hare, because they were friends.

After some time, Mr. Ape started to feel envious of Mr. Hare because he had a mother. He started to plan how to get rid of Mr. Hare's mother. When Mr. Hare learned of it, he decided to hide his mother. So, he dug a cave and put his mother in it. He gave his mother instructions, saying, "When I bring you food when you are in the cave, I'll use a small voice to call you. When you hear my small voice, push the stone so I can give you some food to eat, and when you hear a big voice, don't move the stone."

Mr. Hare's mother did as she was instructed. After some time, Mr. Ape was anxious to know where Mr. Hare's mother had gone. So, he followed Mr. Hare to see where he was taking the food. Thus, he discovered where Mr. Hare's mother was hiding. He heard Mr. Hare call the mother in a small voice, and the mother pushed away the stone. Mr. Ape tried it later, but because he used a big voice, she did not move the stone.

One day, Mr. Ape realized that when Mr. Hare used a small voice, his mother pushed away the stone. So, he returned to the cave and called with a small voice, and the mother of Mr. Hare moved the stone. In jealousy, Mr. Ape killed the mother of Mr. Hare.

Mr. Hare was very upset. However, as he was very smart, he said to Mr. Ape, "Let's celebrate the death of my mother. We have to make a sacrifice of a cow." So, Mr. Ape accepted. They slaughtered the cow. Mr. Hare had the job of roasting the meat, so he told Mr. Ape, "Go and have a rest while I roast the meat. When it is ready, I will feed it to you. Keep your mouth open while you are asleep, so that when the meat is ready, I can just put a piece into your mouth and I won't have to wake you up."

So, Mr. Ape did as Mr. Hare suggested. But Mr. Hare roasted a stone instead. It got very hot, and he put it in the mouth of Mr. Ape while he was sleeping. Mr. Ape swallowed it, and after some time, he died. So, Mr. Hare said, "As you did to my mother, so I have done to you."

**Questions about the story:**

- What assumptions might Mr. Ape and Mr. Hare have made about the other when the Mr. Ape's mother died? What did both of them neglect to do?
  *(Explore each others' feelings and have a conversation about feelings.)*

- What was Mr. Ape trying to accomplish when he killed Mr. Hare's mother? *(He might have thought that if he killed his friend's mother, he would be on an even basis again with Mr. Hare. Maybe he thought this would restore their relationship to the way it was before the death of his own mother.)*

- What do you think of Mr. Ape's plan to kill the mother of Mr. Hare?

- What about Mr. Hare's plan to kill Mr. Ape?

**What does this story teach us about conflict resolution and peacebuilding?**

- Care about each other's feelings.

- Listen to each other.

- Mr. Ape didn't ask for help in grieving his mother. He didn't talk about his feelings. Mr. Hare didn't listen to his friend or offer help of any kind when his mother died. He was just preoccupied with his own mother. Maybe Mr. Hare didn't realize how important the death of Mr. Ape's mother was to him, so he didn't pay attention to it. He could have been more attentive to his friend.

- Check out your assumptions.

- What did you learn from this story that will help you resolve conflicts and protect relationships in your own life?

Mr. Ape and Mr. Hare both made some assumptions about the other, and acted based on those assumptions instead of exploring them. This got them both into a lot of trouble and damaged their relationship. Perhaps Mr. Hare assumed that Mr. Ape didn't have tender feelings about his mother's death because he was such a big animal. Later, he might have noticed the behaviour of Mr. Ape was a little strange when he was planning the murder and commented about it, giving Mr. Ape a chance to talk about how he had been affected by the death of his mother.

Mr. Ape might have assumed that Mr. Hare was better off than he was because he had a mother, and that Mr. Hare was not going to be as good a friend because somehow, they weren't the same any more.

In the end, the consequence was that two mothers and Mr. Ape died. Mr. Hare was left alone without a friend or a mother. Who "won" in all of this?

**Lessons:**

- **Behave in a way that is consistent with your values.**
  Neither Mr. Hare nor Mr. Ape showed respect and love for their friend. And neither was honest with the other. Mr. Ape was dishonest when he tricked the mother into moving the stone so he could kill her. Mr. Hare was dishonest when he tricked Mr. Ape with the hot stone. They were acting from self-interest instead of caring, compassion and service to others.

- **Take responsibility for what you say and do.**
  Taking responsibility when we have done something wrong would have meant Mr. Ape apologized to Mr. Hare for killing his mother. That would not have protected him from fair consequences, but it might have protected him from being killed in revenge, and provide an opportunity for forgiveness in the relationship.

- **Think win/win.**
  If Mr. Ape had been thinking win/win, he might have come to some other solutions of how to handle his feelings, and would have had cooperation from Mr. Hare. Perhaps they might have decided to both take care of and “share” the mother of Mr. Hare.

- **Talk about feelings.**
  If Mr. Ape had talked about how he felt when his mother had died, he likely would not have felt envious or acted in the way he did. It might have become clear to them both that Mr. Ape was worried that if Mr. Hare had a mother and he didn't, it would impact their friendship. By disclosing his desire for friendship, they both might have found a way to nurture it.

- **Don't act on impulse or react when you have been hurt. Instead, respond in a good way by talking about it.**
  Mr. Hare's trickery did not solve the problem; instead, it made things worse. It was a win/lose solution for Mr. Ape to kill Mr. Hare's mother and for Mr. Hare to kill Mr. Ape. They both used their cleverness to outsmart and break trust with the other. Mr. Ape was acting out of sadness and Mr. Hare was acting out of revenge. There was no discussion, no apology and no forgiveness on the part of Mr. Ape. They didn’t talk about their feelings.

- **How could it have been different?**
  Both Mr. Hare and Mr. Ape could have done a better job of handling this situation. They both could have found nonviolent ways of responding to the difficult circumstances. If Mr. Ape had talked about his feelings of sadness and gotten some support or help, he would not have killed the mother of Mr. Hare. If Mr. Hare had talked about how he had been affected when Mr. Ape killed his mother, Mr. Ape might have offered him an apology. If they had worked in this way, there would have been a possibility of their both remaining friends. Forgiveness and reconciliation could have occurred. They could have lived the way of a peacebuilder through “ubuntu.”

## 2.4 LESSON: Nonviolence

Learning Outcome (15 minutes):

3. To examine nonviolence in terms of skills, processes, methods and actions.

People sometimes think that the only way to deal with anger is in a violent way. Why? Often, this is how anger is expressed at home and in the community. In many parts of the world, people live in a culture of violence or war. However, there are alternative ways of dealing with anger that are nonviolent, including the assertive expression of angry feelings. This behaviour enables us to live in a culture of peace while recognizing, and safely expressing, our anger.

**Peacebuilding training teaches us nonviolent ways of dealing with anger:**

- **Communication skills** enable us to talk about our feelings without blaming or hurting others. These include listening skills and assertiveness skills.
- **Conflict Resolution and Negotiation methods** teach us ways to hold difficult conversations that are respectful.
- **Anger management skills** give us the tools to express anger without hurting others, and how to deal with someone else's anger.
- **Dialogue Groups and Circles** are processes that structure conversations in positive ways, so that everyone can express themselves in a safe environment.

AS A PEACEBUILDER, YOU NEED TO LEARN THE SKILLS, PROCESSES AND METHODS OF TAKING NONVIOLENT ACTION.

## 2.5 LESSON: Nonviolent Actions

Learning Outcome (10 minutes):

3. To examine nonviolence in terms of skills, processes, methods and actions.

**There are many nonviolent actions to express one's anger at a situation:**

- Protest and persuade
- Speeches, statements, letters, petitions
- Slogans, symbols, banners, posters
- Articles in the media
- Positive messages in social media
- Leaflets and pamphlets
- Strikes
- Symbolic actions, wearing symbols
- Prayer, vigils
- Dramas, street theatre
- Music, songs and poetry
- Marches
- Silence, sit-ins

The International Centre on Nonviolent Conflict has documented 198 methods of nonviolent action.[18]

[18] *198 Methods of Nonviolent Action*. (n.d.). International Center on Nonviolent Conflict. https://www.nonviolent-conflict.org/198-methods-of-nonviolent-action/. Learn more about them in Gene Sharp's book, *The Politics of Nonviolent Action: Part 2 – The Methods of Nonviolent Action* (Boston: Extending Horizons Books), 1973.

## 2.6 ACTIVITY: Word Cloud on "Nonviolence"

Learning Outcome (20 minutes):

3. To examine nonviolence in terms of skills, processes, methods and actions.

Draw another word cloud on "nonviolence," leaving the "violence" word cloud up for reference. Ask participants to brainstorm what nonviolent responses to the examples of violence they listed might look like or sound like. Write them around the circle around "nonviolence."

*If possible, please take a picture of completed word cloud for your records, or to share with CryPeace during evaluations.*


**Ask participants:**

- How might these nonviolent actions be effective?
- What is the difference between a nonviolent (pacific) response and passivity? *(Passivity means doing nothing, staying silent. Pacific means peaceful.)*

**Teach the class these words:**

- Pacifism means objecting to war or violence of any kind.
- A pacifist means someone who believes in pacifism.
- Pacific means peaceful (or related to the Pacific Ocean).

## 2.7 LESSON: Evaluating Myths About War

Learning Outcome (45 minutes):

4. To examine commonly held myths regarding violence and assess their validity.

Divide participants into small groups of about six people each. Read each myth aloud one at a time, then give the groups five minutes to discuss whether they think it is a myth or not. If so, what is the corresponding reality?

Ask the groups to share their responses, then read them the reality provided below for each myth. Discuss the reality for one minute before moving on to the next myth.

**Myth 1: War can bring about peace.**

**Reality:** Peace occurs when we feel no danger or threat to ourselves. This means having no enemies. So long as someone or some group somewhere in the world hates me, I cannot be at peace, even if I build high walls and have a gun for protection. At the end of a war, there is always at least one loser, and losers have long memories. Thus, war never heals the division between enemies, but rather entrenches fear and hatred.

> *"Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice."* – Baruch Spinoza

**Myth 2: Defeat the enemy and they will change their minds to think the way you want them to think.**

**Reality:** A defeated enemy may fear you but he will not like you. He will not admit that he was wrong and you were right, or willingly take on your view of the world – at least not freely and honestly. More likely, he will resent you for overpowering him. Defeating someone is a very good way to make the next generation of enemies. In contrast, our goal is to raise a generation for peace.

**Myth 3: War is the only way to resolve some disagreements.**

**Reality:** If you really want a disagreement to end completely then there is only one route – you must find a way to agree with one another. You can only stay at war if you concentrate on what you and the enemy disagree about. If you start to focus on what you both agree on, you will find it very difficult to kill your enemy.

**Myth 4: You can create security through violent means.**

**Reality:** Many people in areas subject to recent conflict have forgotten what security is. Security is freedom from violence, and the fear of violence. Feeling secure helps you to open up, which makes it easier for you to get close to other people, and for other people to get close to you.

Many today think security is something you can pay for, like a set of burglar bars, a gun, or an army. It must be violent or threatening enough to scare away the people we're afraid of. The whole business of “security” is actually based on its opposite: fear. At their best, all the armies, security guards and steel gates in the world are only temporarily successful in allowing us a peaceful night's sleep. Remember that the world is a small place – we may push our enemies far away from us, but they have no other planet to go to. They don't disappear. Eventually we will run into them again. Violence can never cure fear. Fear is only ever cured by openness and love.

> *"Violence sometimes ‘works’ but never works (in making things or relationships better, for example). Nonviolence sometimes ‘works’ and always works."* – Michael Nagler

**Myth 5: Politicians who start wars value human life, particularly yours, and are only asking you to go to war because they have already done everything in their power to prevent you from having to. If they weren't so busy leading, they would be out there on the front line themselves.**

**Reality:** It is no coincidence that, in modern times at least, leaders stay well away from the wars they start. Indeed, they become ultra-precious beings, to be protected at all costs. This is one example of the myth that a person who has acquired power or influence, or who belongs to the “right” group or race, is more valuable than those who don’t.

**Myth 6: The best form of defense is offense. Also, if someone strikes a blow at you, your best strategy is to hit them back, preferably harder.**

**Reality:** It feels so natural to retaliate, to pass your pain back to the person who seemed to give it to you, and then some. However, if you can pause for a split second and ask yourself, "What do I really want out of this?," you will realize that you have a choice. If you want peace and security, that feeling of having no fear, then there are many options for your next move. Most of them are quite challenging. The only option that you absolutely cannot to do to build peace is to retaliate. By retaliating you are saying, "I've decided I don't want peace and security

– give me rage, violence and anxiety." Gandhi's nonviolent resistance movement is a good example of how powerful it can be not to retaliate.

> *"Nonviolence means avoiding injury to anything on earth in thought, word or deed."*
> – Mahatma Gandhi

**Myth 7: The founders of the great religions (Christ, Buddha, Mohammad (peace be upon him)) approved of war under certain circumstances.**

**Reality:** If you read their teachings, it is clear that these spiritual leaders, like all true spiritual leaders, loved people – a lot. They also spent their time encouraging us to love one another, regardless of our apparent differences, presumably because they had discovered that love was the most fulfilling, enjoyable thing on earth. Not surprisingly, despite what some of their later followers have thought and done, they themselves did not suggest war was a smart idea under any circumstances. In particular, while radical Islamists permit violence, the Qu'ran teaches that direct self-defence is permissible, with strict limitations on violence to non-combatants, the environment and animals.[19]

**Myth 8: War is a good way to defend freedom.**

**Reality:** This is like saying that smoking another cigarette is a good way to quit smoking. What is freedom? Freedom is the ability choose, to move about, to say what you feel, to be with whomever you want to be with. What happens in war? First, you kill the enemy and, in doing so, rob him and his family of freedom. Can you enjoy freedom when those around you are robbed of theirs? Second, your country goes onto a "war footing," which means everyone is less free to travel, to speak, and make their own decisions. How can you create freedom by doing so much of its opposite? Almost every war in history has been fought in the name of one-sided freedom – that is, "my freedom at the expense of yours." However, the best, and perhaps only way to achieve true freedom is to practice it, and defend the freedom of others.

[19] *Islam and War*. (2009, August). BBC. https://www.bbc.co.uk/religion/religions/islam/islamethics/war.shtml

**Myth 9: It would be an ideal result if your enemies were to cower before you, pleading for mercy.**

**Reality:** Today's cowering, defeated enemy will either become tomorrow's even more bitter opponent, or will pass that bitterness on through family or friends (see Myth 2, above). Peace only works if there is mutual respect and understanding. Unless you plan to live forever in a state of war, you should be careful whom you humiliate – they will not forget the humiliation and your only hope then is that they, unlike you, discover the power of forgiving.

**Myth 10: The enemy is fundamentally evil.**

**Reality:** When a leader wants us to go to war, he usually goes to great lengths to show us how different (and usually inferior) the enemy is to ourselves. They will be painted as morally or religiously depraved, or lusting after our possessions or families. This is because it is extremely difficult for most people to kill another human being. The more sub-human an enemy can be made to seem, the less concerned we will be about seeing him or her dead. But after the war is over, soldiers suffer moral injury (trauma from the horrific memories of what they did in the name of their cause or country), and post-traumatic stress disorder because of what was done to them.

Strange as it may seem, almost everyone – whether on “our side” or “their side” – did what they believed was best from their perspective at any given time. This does not excuse aggressive or hurtful actions, but it does suggest that if we take the time to understand each others' points of view, we might end up seeing fewer enemies, and instead see more people who, like us, are struggling to make the best of their lives.

## 2.8 QUOTES

Learning Outcomes (25 minutes):

1. To define the difference between anger and violence.
2. To identify what constitutes violence.

Ask the class to form groups of five to talk about this quote and answer the following questions. After about ten minutes, discuss them as a group.

> *"Violence is the behaviour of someone incapable of imagining other solutions to a presenting problem."* – Jean Paul Lederach

**Questions:**

- What do you think about the quote?
- Is there always a better way than a violent way?
- Is violence ever okay? If so, when?

# 3 VALUE: TOLERANCE

## 3.1 DISCUSSION: Tolerance

Learning Outcome (20 minutes):

5. To examine the value of tolerance as it relates to living in community and other universal values.

Ask the following questions. Share the suggested answers, as appropriate.

**What is tolerance?**

- Tolerance is being open and receptive to the beauty of differences.
- Tolerance is being free of prejudice, knowing that all people have feelings, needs, hopes and dreams.
- Tolerance is mutual respect through mutual understanding.
- Love, the seed of tolerance, is watered by compassion and care.
- Tolerance is appreciating the good in people and situations.
- Tolerance recognizes individuality and diversity, while removing divisive stereotypes and diffusing tension created by ignorance.
- Tolerance is the ability to face difficult situations.
- To tolerate life's inconveniences is to let go, be light, make others light and move on.
- To be tolerant is to accept things you wish were different with flexibility and patience.

**As peacebuilders, why do we practice tolerance?**

- Tolerance helps people accept things as they are.
- Tolerance helps people not judge others by appearance.
- Tolerance prevents people from allowing differences to drive them apart.
- Tolerance is essential if our goals are to have “ubuntu,” to work for the well-being of all of humanity, and to connect people across their differences.

**How can we practice tolerance at school?**

- By showing respect and appreciation for differences.
- By not judging or teasing someone who is different.
- By showing forgiveness when someone makes a mistake.
- By trying to understand someone who has a different background from our own.

TOLERANCE DOES NOT MEAN BEING PASSIVE AND LETTING SOMEONE HURT YOU. WHEN THAT HAPPENS, YOU MAY NEED ASSERTIVENESS.

**When should you be tolerant and when should you be assertive?**

Tolerance is being patient and flexible in accepting things you cannot change with good grace. Assertiveness helps you protect yourself from negative behaviour. You can discern when to be tolerant and when to be assertive by knowing what you can change and cannot change. Remember, you cannot change another person, you can only change yourself.

## 3.2 ACTIVITY: Tolerance versus Assertiveness

Learning Outcome (60 minutes):

6. To identify the appropriateness of using tolerance or assertiveness.

Form groups of eight to consider the following situations. Ask each group to pick one scenario and act it out for the rest of the class, first using tolerance, and then assertiveness. Ask the class to discuss which approach seemed to be the better one for that situation.

After all the groups have acted out their scenarios, discuss any scenarios that were not chosen with the whole class.

**Scenarios:**

- A new student comes into class wearing clothes you have never seen before.
- Others are making fun of someone because all he cares about is math.
- Your mother picks you up late for the third time this week.
- Another student keeps asking to share your lunch.
- You are on a school trip and it is hot and uncomfortable.
- Your sister has an annoying habit she can't seem to change.
- A student keeps bullying you on the playground.

**DEBRIEF: Ask the class the following questions:**

- How did you choose an whether to use tolerance or assertiveness? What does it depend on, and why?
- Were you surprised by any of your conclusions?

## 3.3 LESSON: Prejudice and Stereotyping

Learning Outcome (15 minutes):

8. To explain prejudice and stereotyping as they relate to tolerance.

Read the following quotes to the group for participants to consider when dealing with prejudice – whether our own, or that of others. Ask the students what these statements mean:

> *"There is a great deal of evidence that suggests that what we believe actually influences the way we see an event or hear a statement. That is, we are not prejudiced because of what we see or hear, but we see or hear differently because of what we believe."*
> – Unknown

> *"We see things not as they are but as we are."* – Anais Nin

Our beliefs about cultures that are different from our own, or about disadvantaged groups, most often come from our families. They are reinforced or challenged through interactions with the community, school, work colleagues and personal relationships.

Culture tends to identify people in relation to various groups that you either belong to, or do not. Culture, therefore, has the potential to foster intolerance. “Ubuntu,” on the other hand, teaches tolerance, because we all are human beings first. “Ubuntu” encourages us to connect to the humanity of a person, regardless of their characteristics. Ensuring that all people are given equal respect and dignity is the foundation of a harmonious society.

We all have prejudices, but with awareness, we can recognize our prejudices and how they affect our interactions with people who are different from ourselves. We do not need to judge people; we can accept and welcome diversity as a strength in our community.

**WE CANNOT BE PREJUDICED AND HAVE “UBUNTU.”**

**What is stereotyping?**

Stereotypes are labels we use to describe another person based on that person's group or culture. They are labels that are often based on information people have heard about or learned from their families. Many of those labels are negative.

Stereotyping is judging. When we put people in boxes and put a label on the box, we lose touch with the individual inside of it. We are not all the same, we are each unique, and stereotyping denies our uniqueness. If we knew individuals better, we might see that they do not fit the label at all. We would then see their humanity, and how we are more similar than different.

Stereotyping takes away people's humanity – not just the humanity of the person being labeled, but the one who is doing the labeling.

We all know the typical stereotypes people have given to our own groups or cultures. We don't believe them, or maybe we have heard them so often that we have come to accept them as true about us. This is called internalized oppression. Negative stereotypes are extremely hurtful and damaging.

We have, at times, stereotyped others too, perhaps because we were angry with them and wanted to insult them, or perhaps without realizing what we were doing.

The remedy for stereotyping is to get to know other people and treat them as unique individuals, not as members of a group.

WE ARE ALL EQUAL IN THE ONE GLOBAL FAMILY,
REGARDLESS OF GENDER, RELIGION, RACE OR ETHNICITY.

## 3.4 ACTIVITY: Prejudice and Discrimination

Learning Outcome (40 minutes):

8. To explain prejudice and stereotyping as they relate to tolerance.

Explain to participants that almost everyone has experienced some form of discrimination. It can be based on anything that makes them different from others.

Ask participants to turn to the person beside them and tell them about a time when they felt discriminated against. How did that make them feel, and how would they have preferred to have been treated? Stress the importance of the listener listening respectfully, without interruption.

After a few minutes, ask them to switch roles and have the second person share a time when they experienced discrimination.

**DEBRIEF: Ask students the following questions:**

- How did it feel to share this information?
- Is there anyone who has never experienced discrimination?
- How did it feel to hear your partner's story of discrimination?
- How did it affect the way you felt about your partner when you heard their experience?
- What can you can do personally to prevent discrimination within the classroom?
  *(Record the answers on the blackboard.)*
- What can you do if you notice discrimination at school?
  *(Record the answers on the blackboard. If appropriate, adopt some of the suggestions in the classroom.)*

## 3.5 POEM: Underneath We're All the Same

Learning Outcomes (10 minutes):

7. To examine the importance of inclusion.

8. To explain prejudice and stereotyping as they relate to tolerance.

Read the following poem to the class:

**Underneath We're All the Same**
He prayed – it wasn't my religion.
He ate – it wasn't what I ate.
He spoke – it wasn't my language.
He dressed – it wasn't what I wore.
He took my hand – it wasn't the colour of mine.
But when he laughed – it was how I laughed,
And when he cried – it was how I cried.

– Amy Maddox, age 16, USA

## 3.6 QUOTES

Learning Outcomes (5 minutes):

7. To examine the importance of inclusion.

8. To explain prejudice and stereotyping as they relate to tolerance.

Read this quote to the class, and discuss it briefly:

*"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other."* – Hague Appeal for Peace, Global Campaign for Peace Education Statement

## 3.7 CIRCLE SHARING

Learning Outcome (40 minutes):

8. To explain prejudice and stereotyping as they relate to tolerance.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

Invite participants to talk about a time when they experienced discrimination or prejudice. Remind everyone that their responsibility is to listen, not to offer their ideas about whether it was right or wrong, or what should have been done.

## 3.8 GAME: Stepping Stones

Learning Outcome (30 minutes):

7. To examine the importance of inclusion.

**Age Level:** 5+

**Group Size:** Organize participants into groups of 5-10

**Location:** Inside or outside

**Supplies:** Stepping stones can be improvised out of anything, from pieces of paper, paper plates, large leaves, or actual stones. You need flat objects that can be stood upon, picked up, and passed from person to person. Plywood circles 18 inches (45 centimetres) in diameter work well, as do carpet squares, placemats, or a cut up old tarp.

Give about two-thirds the members of each group a stepping stone (e.g., six objects for nine people).

**Set-up:** Establish a starting point and an ending point in a large area that each group must get across without contacting the ground or floor. Players can only step on the “stones.”

## 4 SONG: From A Distance

(10 minutes)

Watch the music video, sing the song, or recite the words.

From a distance the world looks blue and green
And the snow-capped mountains white
From a distance the ocean meets the stream
And the eagle takes to flight

From a distance there is harmony
And it echoes through the land
It's the voice of hope, it's the voice of peace
It's the voice of every man

From a distance we all have enough
And no one is in need
And there are no guns, no bombs, and no disease
No hungry mouths to feed

From a distance we are instruments
Marching in a common band
Playing songs of hope, playing songs of peace
They are the songs of everyone

God is watching us, God is watching us
God is watching us from a distance

From a distance you look like my friend
Even though we are at war
From a distance, I just cannot comprehend
What all this fighting is for

From a distance there is harmony
And it echoes through the land
And it's the hope of hopes, it's the love of loves
It's the heart of every man
It's the hope of hopes, it's the love of loves
This is the song of everyone

And God is watching us, God is watching us
God is watching us from a distance
Oh, God is watching us, God is watching
God is watching us from a distance

– by Bette Midler

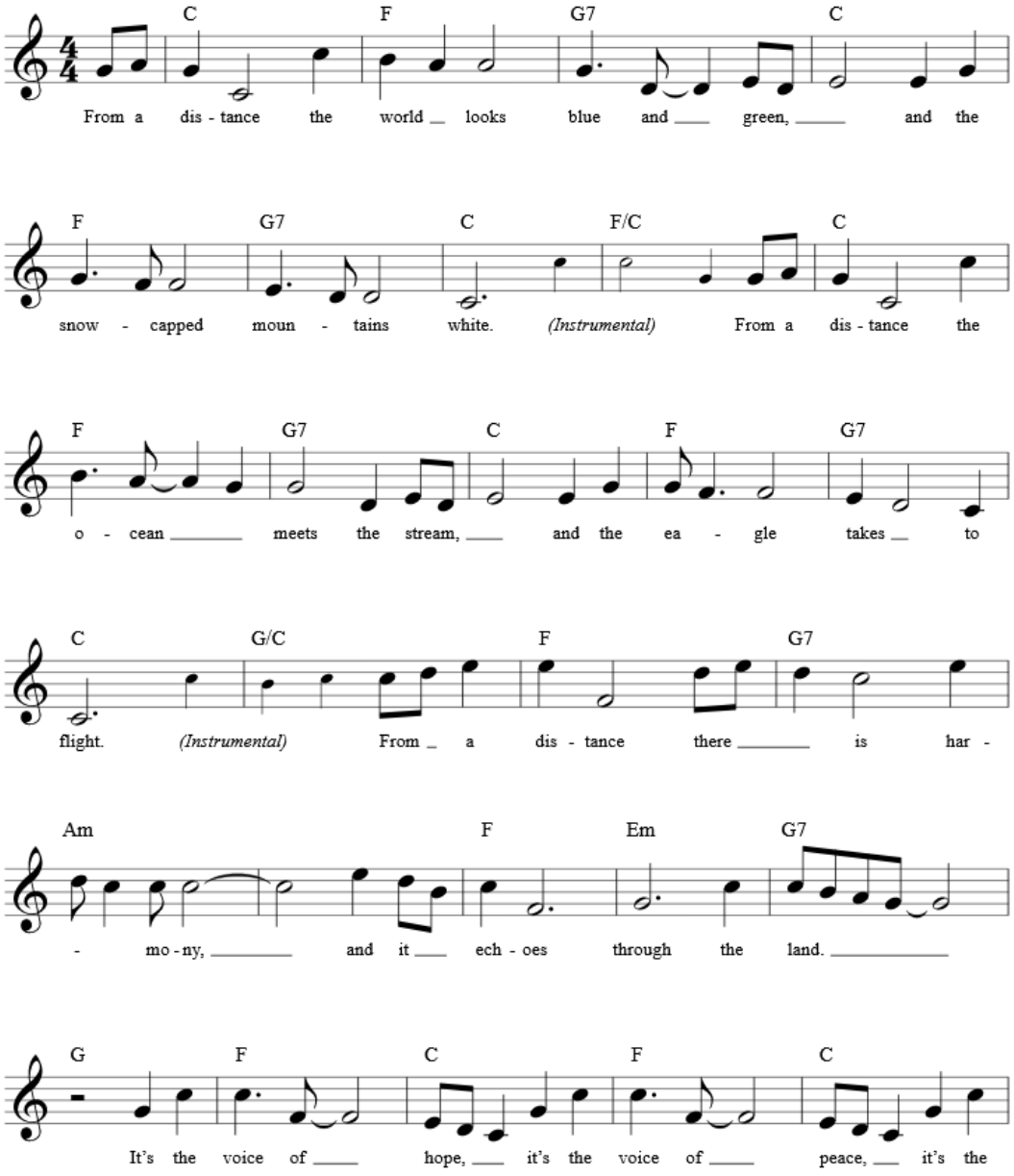
*Watch it on YouTube: https://youtu.be/lN4AcFzxtdE*

## FROM A DISTANCE

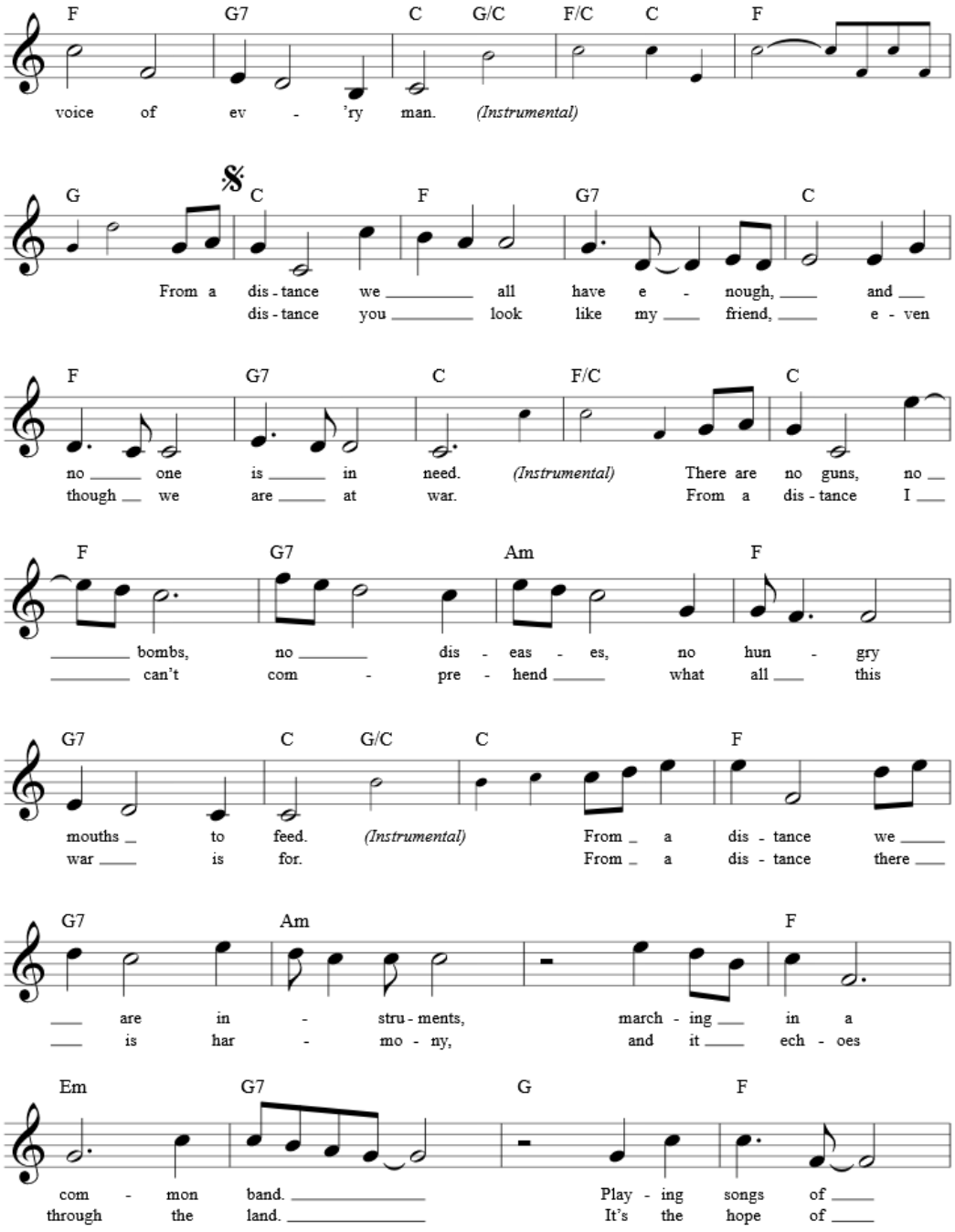


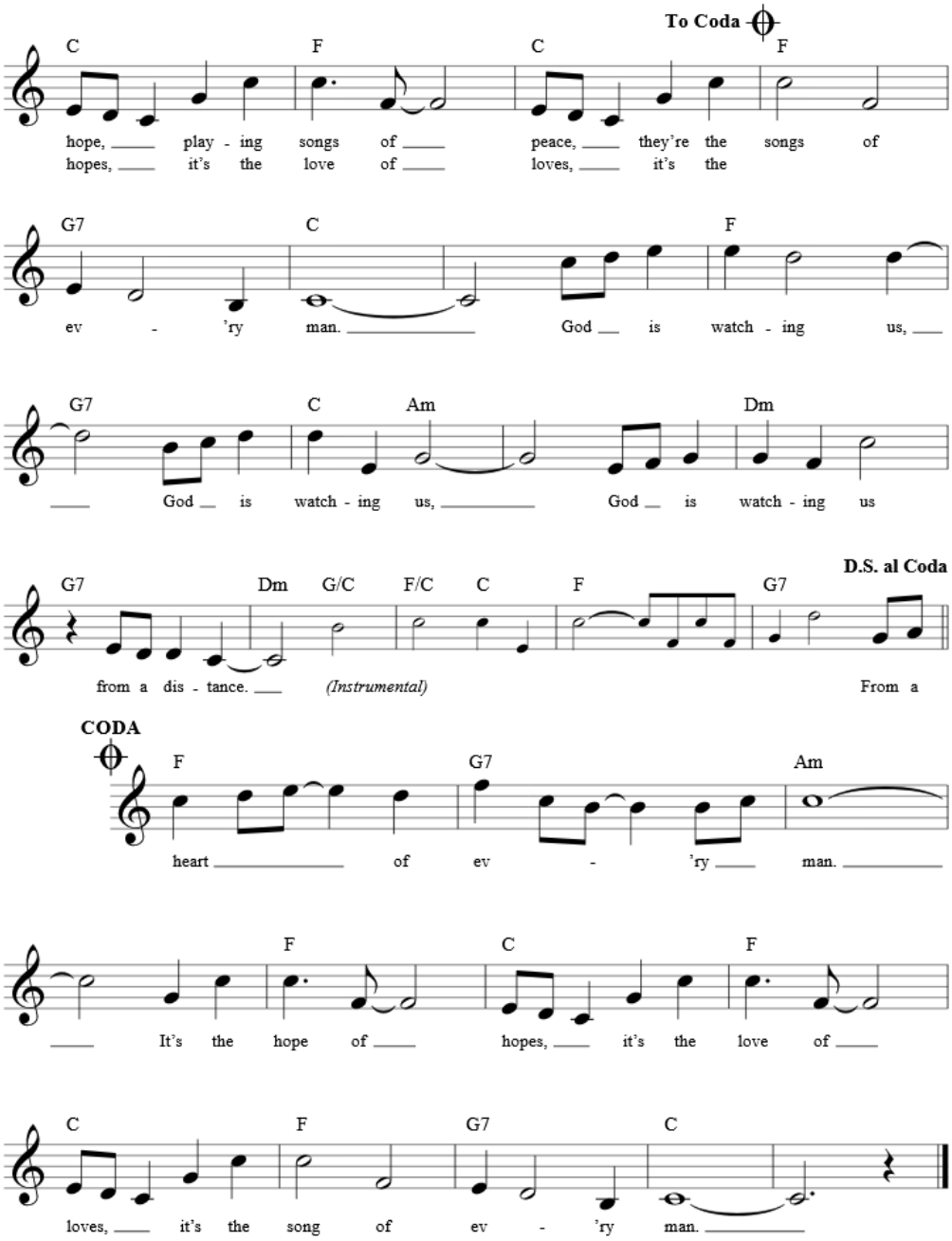
Words and Music by
JULIE GOLD

**Moderately slow**



2


F G7 C G/C F/C C F
voice of ev - 'ry man. (Instrumental)
G C F G7 C
From a dis - tance we all have e - nough, and
dis - tance you look like my friend, e - ven
F G7 C F/C C
no one is in need. (Instrumental) There are no guns, no
though we are at war. From a dis - tance I
F G7 Am F
bombs, no dis - eas - es, no hun - gry
can't com - pre - hend what all this
G7 C G/C C F
mouths to feed. (Instrumental) From a dis - tance we
war is for. From a dis - tance there
G7 Am F
are in - stru - ments, march - ing in a
is har - mo - ny, and it ech - oes
Em G7 G F
com - mon band. Play - ing songs of
through the land. It's the hope of



# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 9:
### Forgiveness and Reconciliation

Cry peace

# Contents

# UNIT 9: FORGIVENESS AND RECONCILIATION

## 1 LEARNING OUTCOMES

1. To examine the nature of forgiveness.
2. To identify both the external and internal experience of forgiveness.
3. To assess the importance of “ubuntu”: recognizing the humanity in another, and by doing so, recognizing the humanity in yourself.
4. To describe the process of forgiveness as a process of healing, often for both parties.
5. To explain that there is no set formula for forgiveness, rather, the process is different for different people. It cannot be done as an obligation.
6. To identify the role of forgiveness in peacemaking and conflict resolution.
7. To examine the relationship between forgiveness and reconciliation.
8. To apply the concepts of forgiveness and reconciliation to conflicts in your context.

Total time for activities in this unit: 5 hours and 10 minutes

### 1.1 PEACEBUILDING COMPONENT: Relationships


Why is forgiveness part of relationships?

How is it related to the other components on the wheel?

# 2 FORGIVENESS

## 2.1 ACTIVITY: Journaling

Learning Outcome (15 minutes):

1. To examine the nature of forgiveness.

Today, we are going to ask you (the facilitator) to tell a story about forgiveness before asking participants to write about (or "journal") an experience from their own life. Share a relatively small incident in which someone offended you, said "sorry," but you didn't feel like forgiving them.

*Be careful to hide the identity of the person you are talking about; this is your story, not theirs, and it's important to model the value of respect for others and their privacy.*

**Then ask the class:**

Can you think of a time when you felt angry and hurt and didn't feel like forgiving? You don't need to raise your hands or share your story, it is private; just think about it quietly.

Someone once told me that it was a good idea to write these situations and your feelings about them down, including how you feel about the other person and why you didn't feel like forgiving them. So why don't we all take five minutes and do that now together. I'll write down my story and you can write down yours. Use initials or a nickname to protect the other person's privacy.

*Give the class time to write their personal stories and feelings about them in their peace notebooks, or on a piece of paper.*

**Then tell the class:**

Even in the news we see more stories about people who are in conflict than about forgiveness. It appears that this is a problem for all of us sometimes, yet it is important. We need to explore forgiveness to know what to do. Forgiveness and reconciliation are the topics for this lesson.

## 2.2 ACTIVITY: Word Cloud on “Forgiveness”

Learning Outcome (10 minutes):

1. To examine the nature of forgiveness.

*Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they both relate to the topic.*


*If possible, please take a picture of the completed word cloud for your records, or to share with CryPeace during evaluations.*

## 2.3 ACTIVITY: Role Play: "The Lost Shirt"

Learning Outcomes (15 minutes):

1. To examine the nature of forgiveness.
2. To identify both the external and internal experience of forgiveness.

Ask two volunteers to demonstrate a scenario. Explain to them privately that they are to perform a two-minute skit about an argument over a favourite shirt that one of them borrowed from the other, then lost. Both damage their friendship in the argument because the owner of the shirt won't allow for reparations; they want to punish the other person by not forgiving them. The person who lost it tries apologizing, offering to replace it with another shirt, paying for it, everything they can think of, and they can't figure out what else to do. Have them perform their impromptu skit.

**DEBRIEF: Ask the class the following questions:**

- Why doesn't she want to forgive her friend?
- How did that make her feel?
- How did that make the other person feel?
- Who lost out in the end?
- What happened to the relationship?
- What else did you learn?

**Key lessons:**

- A conflict is always about both people (or groups).
- A conflict affects your inner well-being (your relationship with yourself). Forgiveness restores your heart and mind to peace.
- A conflict affects your outer well-being (your relationship with the other person or group). Reconciliation restores the relationship.
- The only thing necessary for forgiveness changing your response to the other person (letting your angry feelings go, releasing your desire for revenge). You can forgive even if the other person doesn't apologize, atone for the offense, accept your forgiveness, or even know about it. It's a process that goes on inside of you.
- If you offend someone, you can make it easier for them to forgive you by apologizing, asking for forgiveness, and making amends. This strengthens the relationship.

Forgiveness is difficult, but when we know how to deal with different situations, it becomes easier.

FORGIVENESS DEPENDS UPON YOU, NOT THE OTHER PERSON.

## 2.4 LESSON: Internal and External Dimensions of Forgiveness

Learning Outcome (10 minutes):

2. To identify both the external and internal experience of forgiveness.

The process of forgiving is different for everyone, there is no right or wrong way. It is a process of being able to let go of your anger, blame and judgment.

- It's about offering another chance, knowing that everyone makes mistakes.
- It's an opportunity to transform something that is bad (an offense) into something that is good (healing for the forgiver, hopefully restoration of the relationship, and wisdom to reduce offenses in the future).
- Your choice to forgive does not depend on the offender's attitude or actions.
- Forgiveness is necessary to be at peace within yourself.
- Allow your emotional wound to heal; don't slow down the healing process by irritating it (e.g., talking about the offense, plotting revenge). As Dr. Robi, a psychologist who works in Uganda, says, "Don't nurse/curse/rehearse your pain."[20]
- Forgiveness means moving ahead, ready to act differently, with compassion for yourself and the other person.
- You also have responsibility for the relationship. Often mistakes were made on both sides.
- To forgive is to begin to see the other person differently, which takes courage, because once you do, so many things begin to change for yourself.
- Forgiving does not necessarily mean forgetting.
- Forgiveness doesn't mean you will condone future offenses. Let them know how you have been affected by their actions, and set limits of reasonable expectations for you moving forward.
- You need to learn to forgive yourself, as well as others.

FORGIVENESS OF A DEEP WOUND IS LIKE A SCAR.
YOU WILL HEAL, BUT THE SCAR WILL REMAIN.

[20] See DrRobi.com for learning resources.

## 2.5 LESSON: Defining Forgiveness

Learning Outcomes (20 minutes):

1. To examine the nature of forgiveness.

8. To examine the relationship between forgiveness and reconciliation.

In various countries, such as the United States, forgiveness is talked about a lot. Has anyone heard of Martin Luther King, Jr.? He is a famous American leader and peacebuilder who fought for the rights of oppressed people peacefully. He stressed the importance of forgiving one's oppressors and loving one's enemies.

**Ask the students to form groups of five. Give each group one of these quotes to discuss, then report back on their discussions:**

*"Forgiveness is not an act, it is an attitude."* – Martin Luther King, Jr.

*"Forgiveness has nothing to do with absolving a criminal of his crime. It has everything to do with relieving oneself of the burden of being a victim – letting go of the pain and transforming oneself from victim to survivor."* – C. R. Strahan

*"If you haven't forgiven yourself something, how can you forgive others?"* – Delores Huerte

*"Forgiveness is the most under-utilized weapon against terrorism and atrocities."* – Jean Paul Samputu

*"Do I not destroy my enemies when I make them my friends?"* – Abraham Lincoln

One of the most powerful examples of forgiveness that I know of is how my friend, Jean Paul Samputu, forgave the friend who killed his father during the genocide against the Tutsi in Rwanda. He said that he had to forgive, or the resentment would have destroyed him. You may want to share his story with the class.[21]

ONLY FORGIVENESS CAN KEEP US UNITED AS ONE GLOBAL FAMILY.

[21] *Jean Paul Samputu*. (2021, February 25). The Forgiveness Project. https://www.theforgivenessproject.com/stories-library/jean-paul-samputu/

## 2.6 LESSON: Metaphors for Forgiveness

Learning Outcomes (10 minutes):

1. To examine the nature of forgiveness.

6. To explain that there is no set formula for forgiveness, rather, the process is different for different people. It cannot be done as an obligation.

The forgiveness process is different for everyone; there is no right or wrong way to do it. The important thing is that you do it.

For example, consider trees. If you plant ten different tree seeds, whether of the same kind or different kinds, each tree will grow in its own time and way. They are all individual, even though they are all trees. It is the same for human beings.

For example, consider football injuries. Even if two players both sprain their ankles, their wounds will heal at a different pace. The important thing is treating the wound appropriately so that it will heal. Even if a scar remains, the ankle will be strong again. In the same way, we need to treat offenses appropriately so that our hearts will heal from them, and be clean again. It is an added blessing if the relationship is also healed and strengthened.

Imagine leaves that fall into a river and float along. Some may float slowly, others may float quickly, but they will all move forward as long as there is no impediment. However, if there are rocks in the river, they can impede first one leaf, then another, until the whole river is clogged with leaves. Don't let "rocks" of unforgiveness clog up the river of your heart. Remove the "rocks" one by one by dealing with offenses, so they don't clog up the river of your heart. Remove a small rock, then another, then another, until your heart feels light and free.

**REFLECTION:**

- Take a moment to reflect on any "rocks" of unforgiveness that may be clogging up your heart. As we learn more about forgiveness, pray for the wisdom to know how to heal one of them.

## 2.7 LESSON: A Process for Practicing Forgiveness

Learning Outcomes (20 minutes):

4. To describe the process of forgiveness as a process of healing, often for both parties.

5. To explain that there is no set formula for forgiveness, rather, the process is different for different people. It cannot be done as an obligation.

*This is an important lesson. We encourage you to write it on the board so that students can copy this into their journals. If you provide handouts, write key points on the board to support different learning styles.*

**You are practicing forgiveness when you:**[22]

- Remember that everyone makes mistakes.
- Take responsibility for your own mistakes.
- Share your feelings without taking revenge.
- Make amends instead of punishing yourself with guilt.

**Suggestions for letting go of hurt and anger:**

- It may take time – it is a process.
- It includes conscious steps, like prayer and meditation, talking it out, and deciding what to do.
- It is also an unconscious process, something that grows in your heart and mind, especially if you set your intention on it.
- If the other has genuinely expressed remorse, soften your heart to re-establish the relationship.
- You do not need to reconcile if you are not ready to do so. It may take time. It depends on the hurt incurred.
- Remember that forgiveness is a gift to yourself. You will feel released after you forgive someone, and gain respect for yourself.
- Forgiveness is also a gift to the other party, if they accept it and it heals their guilt and restores your relationship.

[22] Popov, L. K. (2000). *The Virtues Project: Simple Ways to create a culture of character: Educator's guide.* Pro-ed.

**Here is a suggested process for letting go of hurts and coming to forgiveness and reconciliation, from the perspective of the offended person:**

1. Let the other know how their actions affected you. Give them a chance to explain why they did what they did.

2. It is your choice how you respond to their explanation. Set limits on reasonable expectations of acceptable behaviour.

3. It is their choice what they are willing to do about it, with respect to making an apology or making amends.

4. You can discuss what outcomes you both hope for, and what amends or future changes you think are good.

5. If the other is unwilling to apologize, or you are unable to forgive them at this time, depending on the situation:

    - Decide to talk about it at another time.

    - Explain that it's hard for you to be their friend right now because you have lost trust in them.

    - Explain that you need more time to think about things.

    - Go for a walk in nature, and/or breathe deeply, to cool down.

6. Work towards forgiving them, no matter what their reaction is. Remember that forgiveness is the only way to restore your own peace.

"FORGIVE OTHERS, NOT BECAUSE THEY DESERVE FORGIVENESS
BUT BECAUSE YOU DESERVE PEACE."
– Jonathan Lockwood Huie

## 2.8 LESSON: Holding on to Resentment

Learning Outcome (5 minutes):

2. To identify both the external and internal experience of forgiveness.

Ask the class to stand and hold their arms out to the side while you read this.

Saint Augustine, a 4th century theologian, said, "Resentment is like drinking poison and waiting for the other person to die." But resentment harms us, not the other person. Mentally, resentment causes us to ruminate, lose sleep or feel stressed. Physically, it causes inflammation, which can lead to high blood pressure and serious illness. In one study, participants who felt unforgiving literally felt like they were carrying extra weight, but participants who forgave could jump higher and perceived hills as less steep.[23] Isn't that amazing? Our mind truly does affect our bodies.

If you need to forgive someone and release resentment, some recommendations are[24]:

- Use the suggestions we discussed about anger to release your stress.
- Try to uncover the root cause of the resentment. Like an iceberg, it may lie under the surface.
- Try to empathize with the other person's position.
- Examine your expectations. Do you want to set healthier boundaries? Receive an apology? Try to find a positive way to assert yourself, and a compassionate way to express your feelings and requests.
- You cannot control others' actions, but you can decide to forgive. It will be a relief, like lowering your arms now.

Learn to "put down" your resentments to restore peace within yourself. Learn to solve problems in healthy ways to restore peace with others.

[23] Zheng, X., Fehr, R., Tai, K., Narayanan, J., & Gelfand, M. J. (2014). The Unburdening Effects of Forgiveness: Effects on Slant Perception and Jumping Height. *Social Psychological and Personality Science*, *6*(4), 431-438. https://doi.org/10.1177/1948550614564222 (Original work published 2015)

[24] Cleveland Clinic. (May 15, 2024). *Resentment: How it can creep in and take hold.* https://health.clevelandclinic.org/what-is-resentment

## 2.9 ACTIVITY: Reflection

Learning Outcome (5 minutes):

> 4. To describe the process of forgiveness as a process of healing, often for both parties.

Ask students to look at the paper or journal entry on which they wrote what was making them angry and why they wouldn't forgive in *2.1 ACTIVITY: Journaling,* above. Ask them to consider how they feel about this now, given some of the concepts we have discussed.

*Don't ask for volunteers to share examples; these are private reflections.*

## 2.10 LESSON: Forgiveness and "Ubuntu"

Learning Outcome (15 minutes):

> 3. To assess the importance of "ubuntu": recognizing the humanity in another, and by doing so, recognizing the humanity in yourself.

We have talked about "ubuntu" before: the African concept of our shared humanity, that "I am because you are." The principles of "ubuntu" include:

- The sacredness of every human being, regardless of race, religion, gender, sexuality, or any other dimension of difference
- Loving our neighbours as ourselves
- The values of joy, love, fulfillment, forgiveness, reconciliation, acceptance and sharing
- Social justice
- Human kindness, compassion, and warmth
- Nonviolent resolutions to conflict
- Collaboration

In some African cultures, there is an expression that means "a person cannot be thrown away like trash."

- How does this underscore the forgiveness and compassion inherent in the principles of "ubuntu"?
- Are there any sayings in your culture that express the principles of "ubuntu"?

## 2.11 ACTIVITY: Reflection

Learning Outcome (5 minutes):

> 3. To assess the importance of “ubuntu”: recognizing the humanity in another, and by doing so, recognizing the humanity in yourself.

Have you ever seen a war movie in which a soldier is about to kill his enemy, but then has a change of heart?

What causes this?

By seeing the humanness in the other person, they recognize the humanness in themselves, and realize that by killing the other person, they would be killing a part of themselves as well. They are a human being first and a soldier second. This is the meaning of “ubuntu.” This is the meaning of loving your enemy.

YOU CANNOT HURT ANOTHER PERSON
WITHOUT HURTING YOUR OWN SOUL.

## 2.12 LESSON: Respecting Yourself

Learning Outcome (15 minutes):

> 4. To describe the process of forgiveness as a process of healing, often for both parties.

### 2.12.1 Healthy Boundaries

If someone repeatedly hurts you, sometimes, repeatedly forgiving them won't help. You need to stop giving them chances to hurt you. Forgiveness does not mean getting walked all over, like a doormat. You have to respect yourself. Humbly learn from your mistakes; sometimes mistakes are our best teachers.

**Example:**

If your father beats you from Monday to Friday and doesn't remember in the morning, you can't just keep forgiving him silently forever, without speaking up. You need to consider an assertive response, and communicate it outwardly, so that he may react differently. For instance, you might say, “I feel scared and hurt when you beat me every night, even though you say in the morning that you don't remember doing that. It doesn't make the beatings any easier. Can you please tell me why you are beating me? What I have done wrong?”

### 2.12.2 Requesting or Making Amends

If you want another person to make amends for something they have done wrong or a way that they have hurt you, you need to communicate your need and why it is important to you assertively, instead of assuming that they can read your mind. Remember to listen to what they have to say about it, too. While it is the other person’s responsibility to admit how they have hurt you, or to make amends, it is your responsibility to share how you feel, in a peaceful but assertive way.

Similarly, if you hurt another person, in addition to requesting forgiveness, look for a way to make amends.

**Example:**

Imagine someone broke your teacup and you had a strong reaction to it and felt very hurt and upset. They can't understand your reaction; it seems very strong, given that it was just a teacup. You need to explain assertively why that teacup was so important to you – for example, that it was your Granny's and it symbolizes your connection to her; it is very special to you.

**Reflection:**

Are there any situations in which you need to respect yourself by standing up for yourself? Think about what you might say, when would be the best time to discuss it, and how the other person might react. Imagine the scenario, and ways that you can remain respectful yet assertive, especially to an authority figure.

FORGIVENESS DOES NOT MEAN GETTING WALKED ALL OVER,
LIKE A DOORMAT. YOU HAVE TO RESPECT YOURSELF.

## 2.13 ACTIVITY: Letting Go of Regrets

Learning Outcome (40 minutes):

> 4. To describe the process of forgiveness as a process of healing, often for both parties.

This is a solemn ceremony in which participants reflect on mistakes they have made, for which they are sorry. It is a time to let go of our past, and commit to acting differently in the future.

I led this exercise at my church when a church leader chose to confess a personal failing. Instead of focusing on him, we each focused on the mistakes we had made, and "repented for" (or turned aside from) them. It was very powerful. We read Scriptures about repentance and spent time writing down our private confessions. He chose to confess and ask for forgiveness from our church family. We all participated in a ceremony of burning our written regrets. We finished by reading sacred texts that assured us of God's love and forgiveness.

Think through the readings, sacred texts, and cultural ceremonies that will make this a meaningful ceremony for your participants.

For safety, especially at schools and with young participants, we recommend shredding regrets into a basket instead of burning them. You may want to decorate the basket to look like a fire. You can promise to take the papers away and burn them safely later, or burn them immediately if you use a cooking fire.

**Suggestions for your ceremony:**[25]

1. Begin by reviewing our human fallibility, that all of us have done things that we regret and are sorry for.
2. Explain that we will have a ceremony to reflect on mistakes that we regret and let go of the past. We will do that by writing down mistakes that we are sorry for, then destroying the papers we write them down on.
3. Request silence throughout this exercise. It is to be done privately and individually. Assure participants that no one will look at what they write down.
4. Pass out slips of paper and pens or pencils, and invite individuals to write or draw something that they feel guilty about. Do one yourself.

[25] Adapted from Popov, L. K. (2000). *The Virtues Project: Simple Ways to create a culture of character: Educator's guide.* Pro-ed.

5. Form a circle and say: "When you are ready, release your mistake into the 'fire' of forgiveness" (shred it up into the basket). (If the class is large you may want to have more than one basket.)

6. If it is appropriate in your setting, say a prayer for forgiveness, either together out loud, or individually in silence, e.g., "Forgive us these mistakes. Help us learn from them. Help us to replace them with new ways of being and acting. We choose to forgive ourselves."

7. Come back to the class setting and invite each person to write or draw a private commitment to develop a value and do an action which show growth from the mistake. It can be a form of making amends. E.g., "I commit to...."

**DEBRIEF: Ask the class the following questions:**

- What did you appreciate about this exercise?
- How does it feel to experience forgiveness?
- Remember your journal entry about a time when it was difficult for you to forgive someone? Try to imagine how that person might feel if you choose to forgive them in the future.
- Spend five minutes updating your journal about this exercise, or writing fresh insights about the time when it was hard for you to forgive.

## 2.14 ACTIVITY: Role Play: "The Lost Shirt" Redone

Learning Outcome (30 minutes):

6. To identify the role of forgiveness in peacemaking and conflict resolution.

Ask the two people who did the earlier role play about the lost shirt to come up to the front of the class (this was *2.3 ACTIVITY: Role Play: "The Lost Shirt"*). Ask the class to give them ideas on how they would respond differently now, based on everything that they have learned about forgiveness and reconciliation. Can you come up with a win/win resolution?

Ask the two volunteers to do a new role play incorporating the participants' suggestions.

**DEBRIEF: Ask the class the following questions:**

- Would you find it easy to forgive everybody in the same way? Why or why not?
- When do you find it most difficult to forgive?
- What blocks us from forgiving? What makes forgiving hard?
- How would it be different to forgive a stranger versus someone you knew or loved?
- What is the relationship between forgiveness and making amends? *(Granny's cup versus a regular cup)*
- If you were the person who was hurt, what role might you have in the process of forgiveness? *(Allowing yourself to forgive.)*
- Can you end a conflict without forgiveness, or do you just have a "ceasefire"?
- Can you have conflict resolution without forgiveness:
    - On a personal level?
    - On the level of civil conflict?
    - How much time does it take to forgive?

## 2.15 LESSON: The Benefits of Forgiveness

Learning Outcome (20 minutes):

1. To examine the nature of forgiveness.

Ask participants what they think are the benefits of forgiveness. Their answers might include feeling peace inside, giving peace to the other person, restoring relationships, or obeying God.

**Read the following quote:**

> *"Research conducted at prestigious universities shows that forgiveness results in an increase in cardiovascular functioning, lowering both blood pressure and heart rate. Findings also include an increase in psychological and emotional well-being, less anxiety and stress, reduction in depression and hopelessness, less anger, more confidence, and higher self-esteem."* – Dr. Jim Dincalci

Did you know that forgiveness is good for your body? It keeps you healthy and reduces your risk of disease and heart attacks. It is also good for your mind. It reduces stress, depression, and anger. Forgiveness helps you feel free, good, and confident. It has immense benefits for your body, mind and soul. It is as healthy for you as it is for your relationships.

**Ask participants to answer these questions:**

- Think of a time when you were angry at someone. What impact did it have on your body?
- Think of a time when you forgave someone. What impact did that have on your body?
- Which feeling do you like better?

"RESENTMENT IS LIKE DRINKING POISON
AND THEN HOPING IT WILL KILL YOUR ENEMIES."
– Nelson Mandela

# 3 RECONCILIATION

## 3.1 LESSON: Defining Reconciliation

Learning Outcome (5 minutes):

7. To examine the relationship between forgiveness and reconciliation.

According to the dictionary, "Reconciliation between two people or countries who have quarrelled is the process of their becoming friends again." [26]

According to Johan Galtung[27], the global pioneer of peace and conflict studies, reconciliation is the process of healing the traumas of both victims and perpetrators after violence, providing a closure of the bad relationship. The process prepares the parties for a new relationship based on justice and peace.

"PEACE IS SOMETHING YOU MAKE WITH YOUR ADVERSARIES,
NOT WITH YOUR FRIENDS."
– Johan Galtung

[26] Reconciliation definition and meaning | Collins English Dictionary. (2023). In *Collins Dictionaries*. https://www.collinsdictionary.com/dictionary/english/reconciliation

[27] *Johan Galtung.* (n.d.). Galtung-Institut. https://www.galtung-institut.de/en/home/johan-galtung/

## 3.2 QUOTES

Learning Outcome (15 minutes):

7. To examine the relationship between forgiveness and reconciliation.

Read aloud this excerpt from Archbishop Desmond Tutu's book, *No Future without Forgiveness*, based on his experience heading the Truth and Reconciliation Commission in South Africa in 1999:

> *"Forgiving and being reconciled are not about pretending that things are other than they are. It's not patting one another on the back and turning a blind eye to the wrong. True reconciliation exposes the awfulness, abuse, the pain, the degradation, the truth. It could even make things worse. It is a risk you are undertaking but in the end it is worthwhile. Because in the end, there will be real healing from having dealt with the real situation. Spurious reconciliation can bring only spurious healing.*
>
> *"In forgiving, people are not being asked to forget. On the contrary, it is important to remember so that we should not let such atrocities happen again. Forgiveness does not mean condoning what has been done. It means taking what has happened seriously and not minimizing it. Drawing out the sting in the memory that threatens to poison our entire existence. It involves trying to understand the perpetrators and so have empathy, to try to stand in their shoes, and to appreciate the sort of pressures and influences that might have brought them to do what they did. Forgiving means abandoning your right to pay back the perpetrator in his own coin, but it is a loss which liberates the victim.*
>
> *"True forgiveness deals with the past, all of the past, to make the future possible. We cannot go on nursing grudges, even vicariously, for those who cannot speak for themselves any longer. We have to accept that what we do, we do for the generations past, present and yet to come. That's what makes a community a community or a people a people, for better or for worse."*

**Ask the class the following question:**

- What is reconciliation and how does it relate to forgiveness?

## 3.3 QUOTES

Learning Outcome (15 minutes):

7. To examine the relationship between forgiveness and reconciliation.

**Ask the students to form groups of five to discuss the following quotes:**

*"Reconciliation...the completion of the forgiveness process...each one accepting the other, their fears and hatreds, each accepting that the path of mutual love is the only way out of a world of conflict."* – Jean Vanier

*"Reconciliation begins with forgiveness – when the question of who was right and who was wrong ceases to matter."* – Unknown

**DEBRIEF:**

Have groups report back on their discussion.

RECONCILIATION PAVES THE WAY FOR A BETTER FUTURE FOR BOTH PARTIES.

## 3.4 CIRCLE SHARING

Learning Outcome (30 minutes):

8. To apply the concepts of forgiveness and reconciliation to conflicts in your context.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

Without revealing personal details (to protect the privacy of others), ask volunteers to share what made it possible for them to forgive when it was difficult.

Ask participants to share some examples of underlying (hidden) causes of conflicts. How did they come to recognize them? Did understanding them make it easier to forgive and resolve problems?

## 4 SONG: One Love

(10 minutes)

One love, one heart, let's get together and feel all right
Hear the children crying (One love)
Hear the children crying (One heart)
Sayin', "Give thanks and praise to the Lord and I will feel all right"
Sayin', "Let's get together and feel all right."

Let them all pass all their dirty remarks (One love)
There is one question I'd really love to ask (One heart)
Is there a place for the hopeless sinner
Who has hurt all mankind just to save his own? Believe me –

One love, one heart, let's get together and feel all right
As it was in the beginning (One love)
So shall it be in the end (One heart)
Alright, "Give thanks and praise to the Lord and I will feel all right"
"Let's get together and feel all right." One more thing –

Let's get together to fight this Holy Armageddon (One love)
So when the Man comes there will be no, no doom (One song)
Have pity on those whose chances grow thinner
There ain't no hiding place from the Father of Creation

Sayin', "One love, one heart, Let's get together and feel all right."
I'm pleading to mankind (One love)
Oh, Lord (One heart)
Give thanks and praise to the Lord and I will feel all right
Let's get together and feel all right
Give thanks and praise to the Lord and I will feel all right
Let's get together and feel all right

– by Bob Marley

*Watch it on YouTube:* [https://www.youtube.com/watch?v=-cY0MR-Ddd0](https://www.youtube.com/watch?v=-cY0MR-Ddd0)

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 10:
### Living in Community and the Value of Cooperation

Cry peace

# Contents

# UNIT 10: LIVING IN COMMUNITY AND THE VALUE OF COOPERATION

## 1 LEARNING OUTCOMES

1. To describe the importance of living in community and caring for the environment as part of being a peacebuilder.
2. To examine the connection between “ubuntu” and community.
3. To examine the value of cooperation, as it relates to living in community and to other universal values.
4. To experience the concept of community, and the importance of individuals’ contributions to the collective whole.
5. To explain the concept of interconnectedness.
6. To examine cooperative and competitive responses as they relate to living in community.
7. To examine the interrelationship of the individual to the community.

Total time for activities in this unit: 5 hours and 55 minutes

## 2 COMMUNITY

In this unit we will discuss community, and the value of cooperation.



Why is community a key peacebuilding component?

## 2.1 DISCUSSION: Community

Learning Outcome (20 minutes):

1. To describe the importance of living in community and caring for the environment as part of being a peacebuilder.

**Discuss these questions:**

- Why is community one of the core concepts of being a peacebuilder?
- What does “living in community” mean?
- How does community relate to the other components on the Peace Wheel?
- What are the universal values you associate with living in community?
  *(e.g., peace, love, respect, tolerance, honesty, responsibility, cooperation and unity)*
- What is a peacebuilder's relationship to the environment?
- Why is caring for the environment important?

Community is a core value to CryPeace. We believe that every human being is part of the one, global, human community. “One Global Family” is the way that we express this.

The word “one” reminds us that although our diversity is beautiful, we are all connected and equal.

The word “global” reminds us that while we live in different parts of the world, and it is natural to organize locally to care for the people and environments closest to us, no borders are visible from space, and we all share this wonderful, yet fragile, earth.

The word “family” reminds us that we are all brothers and sisters, siblings in the human family. As family members, we need to love one another and ensure the well-being of us all. None of us is more important than the others. None of us deserves wealth, privilege, or power at the expense of others.

## 2.2 ACTIVITY: Word Cloud on "Community"

Learning Outcome (10 minutes):

1. To describe the importance of living in community and caring for the environment as part of being a peacebuilder.

**Create a word cloud on "community."**

Draw this word on the board. Ask participants to share words that come to mind when they think of it. Write them around the circle. To explore the concept more deeply, look for apparent contradictions in the suggested words, and discuss how they both relate to the topic.

*If possible, please take a picture of completed word cloud for your records, or to share with CryPeace during evaluations.*

## 2.3 LESSON: Community and "Ubuntu"

Learning Outcome (20 minutes):

2. To examine the connection between "ubuntu" and community.

"Ubuntu" is at heart about being in community. The individual is not separate from the community; the community and the individual are deeply interconnected. When you practice "ubuntu," you act in the interests of the community, and others' joy is your joy, just as your sorrow is their sorrow.

Without a sense of "ubuntu," rank, authority and riches don't amount to much in the eyes of a true community.

For example, at last burial rites, neighbours, friends, and relatives come to share your grief. In traditional days, the whole community would stay for a long time to comfort the grieving family. They would help with fetching water, cooking, and chopping or getting wood from the forest until they felt that the family was strong enough to continue on their own. They knew that their neighbours would do the same for them, because the loss was shared by the community.

Julius Nyerere referred to "ubuntu" as the "spark" within a person which enables them to contribute to, and benefit from, their membership in the community. They take care of the community, and the community takes care of them.

**Discuss these questions:**

- How do you see "ubuntu" being demonstrated in our school or community?
- What actions or attitudes harm the sense of "ubuntu"?
- How is "ubuntu" related to being a peacebuilder?

# 3 VALUE: COOPERATION

## 3.1 DISCUSSION: Cooperation

Learning Outcome (15 minutes):

3. To examine the value of cooperation, as it relates to living in community and to other universal values.

One of the universal values for living in community is cooperation.

Ask the following questions. Share the suggested answers, as appropriate.

**What is cooperation?**

- Cooperation exists when people work together toward a common goal.
- It is working together and not creating a competitive environment.
- It means working together to create a win/win solution for a conflict.
- Cooperation is being helpful to one another, sharing the load.
- It is joining with others to do something that cannot be done alone.
- Cooperation means that sometimes we need to lead, and sometimes we need to follow.
- It is a willingness to respect others and follow the rules that keep everyone safe and happy.
- It means working together with patience and affection.
- Cooperation is working together for the good of everyone – the common good.

**How does cooperation relate to other universal values, such as peace, love, tolerance, respect, and unity?**

- Cooperation is about reciprocity – it is a two-way street (we help and are helped freely).
- We need to be able to work and live with people who are different from us without judging them.
- True cooperation is an expression of living in community with love and respect for each other.
- Working together, feeling a sense of belonging and connection, leads to a feeling of inner peace, and the reality of outer peace.

**How do you feel when you cooperate?**

- You feel lighter, because you are sharing the load.
- You feel the joy of accomplishment.
- You feel useful.
- You feel happy to be working together (it's more fun).
- You feel stronger because you are together.
- You feel supported by each other.
- You feel empowered.
- You feel like you belong, and are connected to others.

## 3.2 LESSON: Traditional Practice of Cooperation: Harvesting

Learning Outcomes (20 minutes):

3. To examine the value of cooperation, as it relates to living in community and to other universal values.

4. To experience the concept of community, and the importance of individuals' contributions to the collective whole.

5. To explain the concept of interconnectedness.

In traditional African societies, "living in community" meant being there for others: working with others, sharing their joys and their sorrows. It meant when there was a task that was too big for you to do yourself, others would help. Your neighbour was like a part of your family. You were all interconnected. This is how "ubuntu" worked.

In Africa, this way of life is changing in villages and urban communities. People are adopting new ways, and forgetting the old traditional ways. And yet these ways have a lot to teach us about living well together in modern society.

An example of this is the time of harvesting. In traditional times, harvesting was a season of great joy. Often, there was a great celebration. Drums were played, people danced all through the night and the women prepared many kinds of food. Every family would bring a particular type of food that was to be prepared for the celebration. The women from the village would volunteer to prepare the meals. They would pound ground nuts, peel bananas, and collect firewood. The men would chop the firewood and fetch water from the well. Some young men,

young women and children would prepare the night's entertainment. Sacrifices of thanksgiving were offered to the gods of the harvest.

The villagers worked together to bring in the harvest. Neighbours would go to each other's shambas, or fields, and help to cut down bananas, sorghum, and millet. They helped carry the harvested crops back to the village. So many hours were spent in the shambas that they used to prepare and share their meals there, so they would not waste time walking to the village for meals.

After the crop was brought in, the women would go to each other's homes and help each other prepare crops for storage in the granaries. They would pound millet and put it in baskets. They would smoke meat that the men had hunted and hang it up in their kitchens. Then they would prepare a meal that they would all share.

In this way, the workload was lessened. Everyone cooperated. If the harvest was abundant, people would bring their calabashes and distribute their extra goods to others. You might share your cassava, and others would share their matooke or sweet potatoes, so that everyone had plenty.

This demonstrates a community working together in cooperation. If you live in a city, you may no longer have a shamba to harvest. However, what you can learn and put to good use in any situation are the values that underly the harvest practices – the value of cooperation and the principle of mutual benefit through sharing.

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*Ask the following question, supplementing participants' comments with the suggested answers, as appropriate.*

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**What does this harvest practice teach us about cooperation?**

- We can accomplish much more together than we can accomplish alone.
- When everyone pulls together in the same direction, synchronizing their efforts, it makes a strong force (like the rowers of a boat).
- Every little bit counts.
- It is wonderful to share your abundance with each other, and to celebrate by eating together.
- Shared success is sweet.

"WHEN SPIDER WEBS UNITE, THEY CAN TIE UP A LION." – ETHIOPIAN PROVERB

## 3.3 ACTIVITY: Forming Villages[28]

Learning Outcomes (60 minutes):

4. To experience the concept of community, and the importance of individuals' contributions to the collective whole.

5. To explain the concept of interconnectedness.

*This activity involves randomly separating participants into villages. Depending on the class size, aim for villages of 10-15 people each. For example, if your group size is 29, plan for 3 villages of approximately 10 people each. If your group size is 70, plan for 5 groups of 14.*

*A fun way to organize the groups into villages is by creating one "poster" per village (a blank piece of cardboard or paper). Draw random lines on each poster, dividing it into "puzzle pieces" representing each village member. Before you cut the puzzle pieces out, make sure they can easily be reassembled again. For example, each poster could be a different colour or picture, or you could number them all the same (e.g., write a "1" on each piece from the first poster, a "2" on each piece from the second poster, etc.).*

*If you are not sure how many participants there will be, prepare extra posters and pieces, but give them out evenly when you play, so village sizes are similar. (It helps to keep all of the "1"'s and "2"'s together for this, e.g., in separate bags or with paper clips.)*

*Keep the posters for the closing activity.*

**Materials Required:**

- One "poster" for each village (a paper or posterboard they can write on).
- One note card or piece of paper per village.
- Coloured pencils, pens or markers each group can write with.
- Tape to reassemble the posters.

On the day of the class, count the participants and decide how many villages and members you will need. Mix the right number of "puzzle pieces" all together randomly.

*Have people remember their villages. They will return to them for future exercises.*

[28] Concept adapted from *Creating Peace. Building Community* by Judith Bachay (1997). Published by Grace Contrino Abrams Peace Foundation, Inc., Miami, Florida USA

**Forming Villages (10 minutes)**

Tell the class that you will be working in "villages" today to learn to work in community and contribute your strengths. Tell them that this is not about competing with the other villages; rather, you will be cooperating with each other.

Have each participant choose a "puzzle piece." Have participants find the other members of their "villages," which will gather in different areas of the room or playground.

Their first activity will be reassembling their poster board and taping it together. (If there were extra pieces for some villages, give these to the villages so their posters are complete.)

Have the students decide on a name for their village.

**Identifying strengths (15 minutes)**

Give the participants 5 minutes to **draw** the skills and talents they bring to their villages (that is, the things they are good at). They are not allowed to talk to each other.

**Ask the class the following questions:**

- What are some of the skills that people have to offer to your village?
- How do you think those talents will affect the functioning of the village?
- How did you feel telling others what you are good at?

It is important to recognize that we all have different skills, talents, and strengths to contribute to the good of the whole – to the common good of the community. Working together in a non-competitive way strengthens our community.

**Managing Potential Weaknesses (15 minutes)**

Hand out one note card (or paper) to each village. Have the members of each village write a problem or an issue that they think may inhibit or prevent their village from functioning as well as it could – something that could cause them a problem if it happened. They should not mention any names in association with this, just the problem they could face. Remind them that their villages need to function for the greater good of all the people in it.

Collect the cards, mix them and distribute them to other villages. Ask each village to discuss the problem they have been presented with and write a solution to the problem on the other side of the card or paper.

**“Regional” Cooperation (15 minutes)**

One by one, each village reads out the problem as well as the solution they have come up with. After each presentation, invite the whole class to contribute other ideas. Can one village’s strengths shore up another’s potential weakness?

**DEBRIEF (10 minutes)**

**Ask the class the following questions and have them reflect upon them, silently:**

- What are some things you discovered about someone in your village that you did not know before?
- How does it feel to be sitting in a village-like setting?

**Read the following quote to the class:**

*"One cannot solve a problem with the same mind that created it."* – Albert Einstein

Communities are places of collective strengths. Differences should be celebrated, as everyone has a fresh approach to problems, possibly leading to better solutions.

## 3.4 STORY: The Four Friends

Learning Outcomes (40 minutes):

3. To examine the value of cooperation, as it relates to living in community and to other universal values.

4. To experience the concept of community, and the importance of individuals' contributions to the collective whole.

5. To explain the concept of interconnectedness.

6. To examine cooperative and competitive responses as they relate to living in community.

7. To examine the interrelationship of the individual to the community.

*This is a Ugandan folktale.[29] You can read this as a class exercise, or you could have participants return to their "villages" to read it and discuss it together. In that case, each village will require its own copy of this story.*

Once upon a time, there lived four friends – Fly, Spider, Mouse, and Lark. These friends agreed to buy themselves a bull. So, they went to the market and bought one. The bull they bought was very good. The friends agreed to look after it in turns. All the people who saw the bull admired it very much.

One day, Lark was looking after the bull. Then three men came to him and said, "Mister Lark, the King sends us to greet you. He sends us to tell you this: the news has reached him that you have a very good bull. The King wants it to breed among his cows. The King also promised you two calves after the cow has given birth." Lark could not refuse to do what the King wanted. He allowed the men to take the bull. Lark went home and told his friends what had happened.

A long time passed but the King did not return the bull. So, the four friends told Lark to go and look for the bull. Lark went on the journey to look for the bull. He skipped from tree to tree. Then one day when he was up in a tree, he saw a very large herd. Lark went home and told his friends what he had seen. On the following day, the four friends got up early in the morning. They went to look for the bull. On the way, they came to a river. As they wondered how to cross, Spider said, "Don't worry friends, I will put threads over the river and we shall cross." So, the Spider put his thread over the river and they crossed. They went to the King's palace and the King welcomed them. The King said, "Now it's dark. Please spend the night here. You

[29] In *Magulu and the Gorilla*, by Gerald MM. Matovu (1993). Fountain Publishers, Kampala (permission requested)

can take your bull tomorrow." The four friends agreed that Fly would get the news of what was happening in the palace. He flew to the King's cheek and listened to what the King said. The King was talking about his friends. The King said to his Prime Minister, "Take these men into a grass-thatched hut. At midnight, when everybody is deep asleep, set the hut on fire." The Prime Minister said, "Yes My Lord." Fly flew back to his friends and told them the news. Later the Prime Minister came and took them to the grass-thatched hut. When they were in the hut, Mouse said to his friends, "I know what to do. Don't worry." He dug a tunnel into the ground. The tunnel led out of the hut. The King's men waited until midnight. Everyone was expected to be asleep. Then they set the hut on fire. Mouse and his friends went outside through the tunnel. Then the King's men boasted. They said, "We have killed the men who are disturbing the King."

Mouse and his friends waited for the morning to come. Then they went to the King. Lark sat on the tree branch above the King's head. He said, "We have come for our bull, great King." The King was surprised to see men he expected to be dead. He said to them, "Search from among my herds for your bull. If you fail to find it you will be killed." Lark said to his friends, "I will find the bull and sit between its horns. Then you can pick it out." The four friends looked for their bull from among the King's cows. They found it. They did not wait for the two calves, which the King had promised to give them. They immediately set off for their home.

The King sent his men after the four friends. He ordered his men to kill the four friends while they were crossing the river. But when the King's men reached the river, the four friends had already crossed. The four friends arrived home safely. They agreed to slaughter the bull and eat it. After they had killed the bull, they quarreled. Mouse said, "I must have the biggest share. I saved your lives when I dug the tunnel." Fly said, "No, no, no. It is me that must have the biggest share. If I hadn't told you what the King had decided to do, you would be dead by now." Then Spider shouted, "You fools. How quickly you forget, the biggest share must be mine. All of you could not have crossed the river without me." Lark laughed at them all and said, "All of you are speaking nonsense. What use would all your efforts be? You would be dead by now. The King would have killed you all because you would not have picked out the bull. Friends, the largest share must be mine."

For two days, the friends could not agree on how to share the meat. Then a man came along and found them quarreling. The man said to them, "Let me share out the meat for you." And the four friends agreed. The man cut up the meat. He gave Lark one hind leg. To Mouse he gave a foreleg. Spider got the second hind leg. And Fly got the second foreleg. The man tied up the rest of the meat into the skin. Then he got a banana leaf and made a part for the head.

He lifted the meat in the skin and put it on the pad. Then he walked away whistling and laughing.

*Ask the following questions. Share the suggested answers, as appropriate.*

**Questions:**

- What does this story teach us about the importance of community?
- What made the four friends so successful?
  *(working together, combining different talents for the greater good of all)*
- Where did the four friends experience difficulty? How could they have avoided it? *(They tried to compete – to determine who made the biggest contribution to their success. They could have recognized that they all had a part to play and that without all of them, they could not have been successful. They lost track of this by getting into a competitive mode. They could have acknowledged their shared success and joint contributions by dividing the bull in four, or coming to agreement as to how to divide it fairly.)*
- How could the King have acted in a way that was more consistent with community values?

## 3.5 ACTIVITY: The Spider Web

Learning Outcomes (35 minutes):

4. To experience the concept of community, and the importance of individuals' contributions to the collective whole.

5. To explain the concept of interconnectedness.

7. To examine the interrelationship of the individual to the community.

**Materials required:** One ball of yarn for each "village."

**Preparation:** Write the quotes on the board, or print them on pieces of paper.

Have the class gather in their “villages” and stand in one circle per village. Give one person in each village a ball of yarn. Holding the end of the string, they will toss it to another person in the circle. The person receiving it will hold the string to keep it taut (tight) between them and the first person, then toss the ball to someone else in the circle. Proceed in this way, tossing the yarn around, until everyone has a part to hold and is connected by the string, as in one giant spider web.

When the circles are all ready, ask the first person to pull on their part of the string, and ask the others what they feel. Then, ask the second person to let their part of the taut string go slack, and ask how it impacts the others. Continue around the circle, asking members to lift the hand with the string in it, or drop it down, etc., always asking the others what they experience.

While everyone remains holding their village web, ask for volunteers to read the following quotes to the class:

> *"This we know: all things are connected. Like the blood that unites us. We did not weave the web of life, we are merely a strand in it. Whatever we do to the web, we do to ourselves."* – American Indian Chief Seattle

> *"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."* – Martin Luther King, Jr., "Letter From Birmingham Jail"

**DEBRIEF: Ask the class the following questions:**

- Ask each village for their comments on the game and the quotes.
- How did it feel when someone made a move with their part of the string? *(we are all interconnected; every action effects all of the others)*
- What does this game teach about living in community?
- What does this game teach about taking care of the environment?
- How would this apply on a global level?
- How does this idea of global connection relate to “ubuntu”?

## 3.6 QUOTES

Learning Outcome (20 minutes):

7. To examine the interrelationship of the individual to the community.

Read this quote to the class:

> *"Individuality, not individualism, is the cornerstone of community. It can flourish and survive only when each member flourishes, living in the full potential of his or her purpose. To honour and support its members is in the self interest of any community."*
> – Malidoma Patrice Somé[30]

**Discuss the following ideas:**

- What is the difference between individuality and individualism?
- Do our school and community celebrate individuality? Why or why not?
- Do our school and community emphasize individualism or community more?
- What is the relationship between the individual and community?
  *(With too much individuality you risk the loss of connection to others, but with too much community focus, you risk the loss of respect for individuals and their uniqueness and creativity. This can lead to intolerance for difference. There needs to be a balance.[31])*

**WHEN INDIVIDUALITY AND COMMUNITY ARE IN BALANCE,
IT BENEFITS EVERYONE.**

[30] Somé, M. P. (1999). *The healing wisdom of Africa: Finding life purpose through nature, ritual, and community*. TarcherPerigee.

[31] The balance between individuality and community, and the risks of tribalism and exclusion between communties, are the topics of the Massey Lectures and book entitled *Becoming Human* by Jean Vanier. (https://www.cbc.ca/radio/ideas/the-1998-cbc-massey-lectures-becoming-human-1.2946860)

## 3.7 ACTIVITY: Stories about Community and Helping Others

Learning Outcomes (60 minutes):

3. To examine the value of cooperation, as it relates to living in community and to other universal values.

4. To experience the concept of community, and the importance of individuals' contributions to the collective whole.

5. To explain the concept of interconnectedness.

7. To examine the interrelationship of the individual to the community.

**Preparation:** Print or write out each story on a separate piece of paper. If there are more than four villages, make extra copies so that each village has one.

Assign one story to each of the villages (if there are more than four villages, two can read the same story). Ask volunteers to read out the story to the people in their village. Ask them to pretend that the scenario really happened in their village, and to answer the questions associated with it. Tell each village to prepare to explain their story and answers to the other villages after their group discussion.

*Balance group time with debriefing time, ensuring each village will have at least 5 minutes to discuss their story with the larger group.*

**Story 1: The Avocado Tree**

A family had an avocado tree at home. It was next to the road in a yard that had no fence. Everybody used to pick avocados from it as they wished. One day, the family decided to put a fence around it to show people that it was somebody's property. One night, a boy snuck in through the fence to get some avocados. The owner, hearing the sound, came out to see if a thief was there or something bad was happening. Reaching the outside, they realized that a neighbour's child was stealing avocados. The owner tried to catch the boy, who fought very hard to return the way that he came in, through the fence. Unfortunately, he was caught up by the barbed wire, which the owner did not see. Then he let the boy go, because the boy was screaming. The following morning the mother of the boy and a friend came to visit the owner of the tree. They wanted to take him to the Local Council, saying that he had hurt their child. The owner of the tree was willing to go to the Local Council, but the mother of the child realized that they were in the wrong, and let it go.

Then time passed by. The youngest sister of the boy cut by the barbed wire walked up the path to the house and greeted the people she found in the yard. She asked if she could have some of the avocados. The owner of the tree gave her as much avocado as he could lay eyes on, having learned that they were using the avocados for sauce. The owner never really used to eat the avocados.

**Questions:**

- What did the owner to do build community with others?
- What would you have done? Why?
- What did the girl do differently that made for a better result than the boy?
- How did it affect the owner of the tree?

**Story 2: The Thieves in the Village**

During the Christmas season, there are usually many thefts in our village. The thieves would come at night, break into people's homes, and steal their property. It became too much so we appealed to the police for help. They patrolled through the village for a few days, and they stopped. Once the police started their patrolling, the thieves quickly realized what was happening and stopped breaking in while the police were there. Because there was no theft happening while they were patrolling, the police stopped coming. The thieves then started breaking into people's homes again. When the Local Council chairman realized that the police had really not helped at all, he called for a community meeting. All the people gave ideas about what should be done to finally catch the thieves. They finally came up with a solution that a man from every household should patrol through the village after midnight at least once a week in teams, and that a team would patrol every night. At first, not so many men came out, and the thieves could work around the small group. But by the end of the first month, the thefts had decreased. But after that, the teams were bigger and better organized, spreading throughout the village, and, and at the end of three months robberies completely stopped.

**Questions:**

- What do you think about the community's response to the problem of the thieves?
- What was the reason for their success?
- How do you think they must have felt about their community after this happened?
- What about their safety and security – how safe and secure do they now feel, do you think?

**Story 3: Family Violence**

There was a very rich man who married his high school sweetheart, but after a while, he started beating her a lot. At first, the woman was silent about it, and she would go to the village as a way of escaping him. He would go and get her and then he would always beat her. Then she told some of her friends and of course, the gossip of the battering spread throughout the village. Her father also learned about it. Once he went to visit her at her husband's house and he told her husband, "One day you will beat my daughter and kill her." But the man denied beating her. One day the woman went to the village to see her father and the rest of her family, and she died while she was there.

They brought her body back to her husband. While they were all at the funeral service, the girl's father stood up to speak and he told the congregation that her husband had killed his daughter. By then the husband had gone ahead and got a second wife. All along while he had been beating his first wife, he had this other woman on the side. When they had carried out the post mortem, the doctor said she had died of blood clots. When they asked the doctor what caused them, he said they came because of pressure or being beaten. She also had bruises all over her body. Everyone advised the father to take her husband to court, but he refused, because that would not bring his daughter back. The man had been exposed to the community; however, he remained outside the law and because he was rich, he was able to avoid prosecution.

**Questions:**

- Should the community have intervened when they learned of how the first wife was being beaten? If not, why not?
- If you were the father, would you have taken the man to court? Why or why not?
- How do you assess the risks to yourself in intervening, compared with your values for living in community and helping others?
- How could this story have turned out better?

**Story 4: Intervening to Help Someone in Danger**

A young girl was standing on a main street waiting for a taxi (a small local bus). It was 2:00 P.M. No one was around except a man who was sitting in the shade close by. He figured that he would be able to grab her bag easily without being seen and run away fast. But when he went to grab the bag, he got some resistance from the girl, who started screaming. They fought over the bag – she did not let go. He pushed her down and was violently attacking her. Others had gathered, but no one did anything to help. Cars passed by, too. Meanwhile, a foreigner (he was a big guy) drove up to the intersection, saw what was happening, got out of his car, and realized that the girl was in a lot of danger. He caught the would-be thief, pinning him down. He called the police, but left the man to be handled by the crowd, and he left as the crowd began beating the guy with bricks. The police came shortly after, and the guy was still alive. They put him in the back of their truck, to take him to the station. They also took the girl to give a statement at the station. She was badly shaken up, but glad to be alive. By now, a large crowd had gathered.[32]

**Questions:**

- What would you have done if you had been the one to see what was happening to the girl? Why?
- What would you do if you were one of the crowd? Why?
- What is your responsibility to help others in your community?
- What is a community's responsibility to thieves?
- How can you act in ways that are consistent with your values?
- What would a peacebuilder do in this situation?

[32] While I have not witnessed this type of situation personally, I have heard eye-witness accounts of similar situations. In one instance, a crowd was about to kill a violent thief, and my friend protected him from street justice. However, he knew that the thief would bribe his way out of prison within days. People who accuse thieves in countries where the police are ill-equipped, ill-paid or corrupt are scared that not only will criminals escape justice, but their accusers will be killed in retribution. When you cannot rely on the rule of law in your community, people take the law into their own hands. – Carole St. Laurent, Founder, CryPeace

*It is important to consider safety in peacebuilding. It is especially important that young people understand their limits and options for safety while peacebuilding. They need to put their own safety first, or they may not grow up to be a lifelong peacebuilder. They are not old or large enough to stop violent crimes or mob violence. However, they can still act for peace within their power and safety. How could they safely help in this situation? Most likely, by notifying the police, or an adult who can call the police.*

*If mob violence or vigilante justice is a risk on campus or in your community, your class or peace club can advocate that your leaders train everyone how to handle incidents in a way that respects human rights: the right of people not to be robbed; the right of thieves to life, a just trial and proportional punishment; and the right of everyone to have honest ways of making a living. How can they address the poverty that leads people to steal in the first place? How can they sensitize the public not to revert to mob violence? How can they work towards honesty in the justice system?*

*A popular western book/movie/play that explores poverty, theft and justice in a thought-provoking way is "Les Miserables." Do you know any folk stories or movies that explore this theme? Could you create a play to sensitize the public about this? E.g., what is the true crime – that a street child stole bread, or that children are starving in our streets? Could a petty thief lose their life in vigilante justice? Is any possession worth a human life? What is a peaceful, just solution for everyone?*

**DEBRIEF:**

Ask a representative from each village to review their village's scenario and how they responded to the questions. Engage the class in a discussion on other possible ways of handling the situations. Ask them to assess the responses in terms of how consistent they are with participants' personal values and with universal values.

## 3.8 QUOTES

Learning Outcome (20 minutes):

7. To examine the interrelationship of the individual to the community.

Ask the class to stay (or gather) in their villages and discuss the following quotes in terms of our responsibility towards those in our local communities and in our global community. Allowing 5 minutes per quote, have participants discuss them, then share their thoughts with the class.

*"The world is a dangerous place. Not because of the people who are evil, but because of the people who don't do anything about it."* – Anonymous

*"The only thing necessary for the triumph of evil is for good people to do nothing."* – Edmund Burke

*"The ultimate measure of a [person] is not where [they] stand in moments of comfort and convenience, but where [they] stand at times of challenge and controversy."* – Martin Luther King, Jr.

*"You must be the change you wish to see in the world."* – Mahatma Gandhi

## 3.9 ACTIVITY: Closing Exercise – Coming Together

Learning Outcome (15 minutes):

5. To explain the concept of interconnectedness.

**Materials Required:**

- Posters from *3.3 ACTIVITY: Forming Villages,* above.
  *(If you don't have them, have each village write their name on a piece of paper.)*
- Tape to combine the posters.
- A circle to overlap the posters.
- Markers to write with.

Take the posters that were taped together from each of the villages in *3.3 ACTIVITY: Forming Villages*, above, or papers with each village's name on them, and bring them together to form one large poster. Tape them to each other, and lay a circle over the intersection where they all join. Invite the class to agree on a word to write on that circle to represent the coming together of the villages into one large community – from the local to the global.

Ask the group if "One Global Family" defines global unity to them. If so, add it to the circle.

*If possible, please send a photograph of your combined posters to CryPeace.*

## 3.10 QUOTES

Learning Outcome (10 minutes):

7. To examine the interrelationship of the individual to the community.

**Be “Shalom” (“Peace” in Hebrew)**

We all desperately want peace within ourselves, in our relationships, in our families, in our workplaces, in our organizations, in our communities, in our country, in the world. That is why “shalom” is such an oft-repeated word. For, even as a simple greeting, it embodies deep yearning and solemn promise. So, the ancient sage, Hillel, insisted that it is not enough to simply want peace, to hope for peace, even to pray for peace; he taught us to "love peace and actively pursue peace" (Avot 1:12).

In a world that seems so filled with strife; in a country that seems so filled with dissension; in our families, which are so often beset with contention; in our souls, which so often swirl in conflict and dis-ease, how do we bring about “shalom”? We begin with the root word of “shalom,” “shalem,” which means "whole" or "complete." Peace comes not when there is diffusion or fragmentation, not when there is emptiness or hollowness, but when there is wholeness, fullness, unity of being. Peace comes to each of us when we feel solid at the core, when we feel inner contentment, inner harmony.

And when there is peace within, it radiates from each person and spreads outward to every other human being, and ripples to every corner of the earth. Nations do not make wars, governments do not make wars, presidents and generals do not make wars: people make wars. Somebody's daddy or mommy or grandpa makes a war. Wars happen when hatred or bigotry or contention or fear or lack of wholeness resides in a person's heart and soul, and then gets translated into government policy and, eventually, international conflict.

From the simplest human interaction to the most complex multi-national negotiation, whether as a nation, a community, or as individuals, when we fill up our souls, when we fill up our hearts, when we fill up our beings, when we are not hollow and empty, but whole and complete – then “shalom” comes. – Rabbi Wayne Dosick[33]

[33] Dosick, W. D. (1999). *Soul Judaism: Dancing with God into a New Era*. Jewish Lights Publishing.

## 4 SONG: Love in Any Language

(10 minutes)

Listen to this song, learn it together, or read it as a poem.

Je t'aime
Te amo
Ya ti-bya lyu blyu
Ani o hev ot cha
I love you

The sounds are all as different
As the lands from which they came
And though the words are all unique
Our hearts are still the same

Love in any language
Straight from the heart
Pulls us all together, never apart
And once we learn to speak it
All the world will hear
Love in any language
Fluently spoken here

We teach the young our differences
Yet look how we're the same
We love to laugh, to dream our dreams
We know the sting of pain

From Leningrad to Lexington
The farmer loves his land
And daddies all get misty-eyed
To give their daughter's hand

Oh, maybe when we realize
How much there is to share
We'll find too much in common
To pretend it isn't there

Love in any language
Straight from the heart
Pulls us all together
Never apart

And once we learn to speak it
All the world will hear
Love in any language
Fluently spoken here

Though the rhetoric of government
May keep us worlds apart
There's no misinterpreting
The language of the heart

Love in any language
Straight from the heart
Pulls us all together
Never apart

And once we learn to speak it
All the world will hear
Love in any language
Fluently spoken here

Love in any language
Straight from the heart
Pulls us all together
Never apart

And once we learn to speak it
All the world will hear
Love in any language
Fluently spoken here

– by Sandi Patty

*Watch it on YouTube: https://www.jango.com/music/Sandi+Patty*

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 11:
### Decision Making and the Value of Unity

Cry peace

# Contents

# UNIT 11: DECISION MAKING AND THE VALUE OF UNITY

## 1 LEARNING OUTCOMES

1. To explain different ways of making decisions.
2. To examine the advantages of working for the common good.
3. To learn about democracy and the principles on which it is based.
4. To learn about and experience a Peacebuilding Circle.
5. To examine the value of unity and its relationship to the values of love and peace.

Total time for activities in this unit: 7 hours and 15 minutes

## 2 PEACEBUILDING COMPONENT: DECISION MAKING

In this unit, we will learn how to make decisions in ways that promote peace.


How does decision making relate to the other components on the Peace Wheel?

## 2.1 LESSON: Four Types of Decision Making

Learning Outcome (15 minutes):

1. To understand different ways of making decisions.

**What are the different forms of decision-making?**

- Dictatorship (top-down)
- Meetings (sometimes for consultations, sometimes to reach consensus)
- Voting (majority rule; democracy)
- Consensus

Discuss the merits and drawbacks of each.

## 2.2 LESSON: DICTATORSHIP (Top-Down Decision Making)

Learning Outcome (15 minutes):

1. To understand different ways of making decisions.

Most of us are familiar with top-down decision-making. A dictator has absolute control and power, and can usually make decisions quickly, because there is no time taken in consultation or involving other people.

Many authority figures in society decide things for people, even when the decisions affect the people themselves. An authoritarian leader is usually seen as strong and forceful, and many people think of this image when they think of leadership.

Today, there are different opinions on the qualities of leadership. While top-down leadership may be appropriate for some situations, it is not considered the best in terms of community stability, the wisdom of the decisions, and the relationship with those who are influenced by it – regardless of who is making the decisions.

**Ask participants:**

- Have you seen or experienced top-down decision-making?
- How do you feel about it?

## 2.3 LESSON: MEETINGS (for consultation or consensus)

Learning Outcome (15 minutes):

1. To understand different ways of making decisions.

Traditionally, in many tribes in Africa, meetings were used as a way of dealing with issues that affected a family, clan, or group of people. Sometimes they were called family meetings or clan meetings. These continue in present times. There are also community meetings. In Uganda, for example, local Leadership Councils call meetings to address issues such as security or economic development.

Normally, a clan leader or chief of the clan, and family leaders/elders, have to be at the meeting. Since it is not easy to mobilize people, clan leaders take advantage of ceremonial gatherings to hold meetings. For example, after a wedding or burial, people stay an extra day. Everyone who is in the family or house stays for the meeting. People might sit in a circle with the leaders as part of the circle, often under a tree or in front of the main house. Meetings can take one day, or may last for three days, depending on the issue. Sometimes the people in the circle might contribute to a decision by expressing opinions ideas and feelings, but they are not the decision makers. Later, the leaders make a decision, having heard the views of the others in the group. (Sometimes, the decision is made by the group and it is a consensual process.)

This type of decision is better informed because of the input from everyone, and everyone feels more a part of it and connected to each other. It is wiser because of wide participation.

**Ask participants:**

- What type of traditional decision making was used in your country or region?
- Have you seen or participated in decision-making meetings? What was that like?
- How do you feel about decision-making meetings?

## 2.4 LESSON: DEMOCRACY (Majority Rule by Voting)

Learning Outcomes (15 minutes):

1. To understand different ways of making decisions.

3. To learn about democracy and the principles on which it is based.

The formal definition of democracy is, “Majority rule (in terms of voting) as long as the minority in society has the constitutional right to protect itself from any majority abuses.” Under this definition of democracy, the interests of minority groups can be systematically ignored, or not addressed at all. Therefore, it is possible that this practice does not meet the democratic ideal of equal voice and equal responsibility.

**The core values of democracy are:**

- Inclusion
- Equality
- Respect

**In a democracy:**

- The actions of one affect all
- No one is separate or independent
- We are all connected
- We are interrelated and interdependent

**Taking Responsibility:**

To support the idea of a democratic experience, we must change our thinking about power and control, and be willing to take responsibility for what happens in our community. We don't just leave that responsibility to those who are in control. We can exercise our right and responsibility by voting in elections and advocating for justice and minority rights. To do so, we must restore our faith in our capacity to be accountable for something larger than ourselves. Democracy must be lived and felt day to day, not just during elections.

**Ask participants:**

- By our definition, is your country democratic?
- Does it respect the rights of minorities?
- How do you feel about democracy?

## 2.5 LESSON: CONSENSUS

Learning Outcome (15 minutes):

1. To understand different ways of making decisions.

Consensus decision making promotes the interests of all parties, regardless of whether they are part of the majority or minority.

**What is consensus?**

- Consensus involves everyone clearly understanding the situation or challenge they are dealing with, considering everyone's perspectives, and analyzing all the relevant facts. Together, the participants develop solutions that represent the whole group's best thinking.

- Consensus is about facing situations in their totality – staying with complexity and not resorting to quick, partial or one-sided decisions for relief. Consensus aims at whole-minded solutions that incorporate everyone's interests as fully as possible.

- Consensus involves radically creative and holistic problem-solving, breaking through preset assumptions and expectations. More than just problem-solving, it is about creating new worlds where the original problems become less pressing and less relevant – worlds that include everyone and support their highest good equally.

- To build consensus we identify areas of disagreement and give them serious consideration, then use this fuller awareness of differences to make our final agreements more inclusive, therefore stronger.

**What consensus is not:**

Consensus does not mean that everyone necessarily would have chosen the outcome as their first choice – this may happen, but not often. Nor does it mean that one or more sides were forced to compromise. It is not about submitting to the majority, or politely agreeing when actually, we do not.

**Consensus decision making is based on:**

- Respect
- Listening
- Dialogue
- Equality
- Inclusion
- The careful consideration of options

**What does a consensus decision-making process look like?**

It is a democratic, collaborative process for reaching agreement, which is led by a facilitator.

**What are the characteristics of a consensus-based process?**[34]

- Lots of ideas are shared.
- Discussion is based more on facts than feelings.
- Everyone is heard.
- There is active listening and paraphrasing to clarify ideas. Ideas are built on by other participants.
- No one is trying to push a predetermined solution; instead, it is an open and objective search for solutions.
- When the final solution is reached, people feel satisfied that they were part of the decision making.
- Everyone feels so consulted and involved that even if the final solution wasn't the one they would have come up with independently, they can readily accept it.

**Ask participants:**

- Have you ever participated in consensus decision making?
- What was it like, or how do you feel about it?

[34] Bens, I. (1999). *Facilitation at a glance!: A Pocket Guide of Tools and Techniques for Effective Meeting Facilitation.* Goal/QPC.

## 2.6 ACTIVITY: Comparing Consensus with Other Forms of Decision Making

Learning Outcome (20 minutes):

1. To understand different ways of making decisions.

**Scenario:** Contrast a situation in which a group had a decision imposed on it, versus when the group contributed to making the decision. Ask the class to offer an example.

**DEBRIEF: Guide this exercise to share following message:**

While top-down decision-making can be quicker and require less patience, a consensus-based process has a better long-term outcome, because more interests and factors are addressed by the decision.

Top-down decisions can create resentment. Decisions achieved through consensus engage everyone, so everyone tends to feel a responsibility for the outcome and for making the solution work.

**Ask the following questions:**

- How does consensus differ from other types of decision-making?
- How does consensus decision-making relate to peacebuilding?
- What is the relationship between consensus and democracy?
- How is the universal value of unity applicable to consensus and democracy?

## 2.7 LESSON: Sharing Responsibility

Learning Outcomes (15 minutes):

1. To understand different ways of making decisions.

3. To learn about democracy and the principles on which it is based.

It is important to take responsibility for what happens in our community, and not just to pass on our responsibility to those in power. We all live in community, together with others. No one accomplishes things alone. Even though we are individuals, we need each other to take care of our communities, respectfully working together as equals.

It is important that people in authority share their work with others in the community, rather than try to carry it all themselves – even if others do it less well than they do, or in a different way. They must dialogue with others in ways that are respectful, and promote love and unity. People who fall into the trap of wanting to do everything themselves are in danger of becoming isolated and overstressed, and of losing the vision. Only by working together, with everyone's strengths and weaknesses, can we accomplish all that we envision for our communities.

**Ask the class the following questions:**

- How would you feel if you shared your responsibility with someone who did the work differently than you would have done it, or possibly less well?

- What are the advantages to including others in the work, in sharing responsibility with others?
  *(empowerment of all, people learn, people are brought closer together, everyone is more motivated because they are included instead of on the sideline, the work is usually accomplished faster and better.)*

## 2.8 STORY: The Ruler of the Forest

Learning Outcomes (40 minutes):

1. To understand different ways of making decisions.

3. To learn about democracy and the principles on which it is based.

One day a lion was roaming about in the bush. He was roaring loudly in a strange voice, and all the other animals were so frightened that they ran away as fast as they could. The lion walked on through the bush, roaring even more loudly. He even woke the animals who usually slept in the day time, and they all left their homes and ran off. A hare was walking along the path towards the lion. He knew the whole forest was full of animals running away from the great roars. However, he decided to go and see what was happening. A large bongo[35] ran by at great speed.

“Hey, hey, stop, my friend,” called out the hare. But the bongo was so frightened it could not stop. “Hey, Hey! What's the matter?” cried the hare, as the bongo disappeared into the distance. There was no reply.

The hare continued towards the roaring lion. Soon a herd of antelopes ran past him as fast as they could.

“Hey, hey! Stop, stop!” shouted the hare. But the antelopes continued on their way without looking back.

The hare walked on a few yards further and saw an impala speeding towards him.

“Stop, stop, my friend. Tell me what is happening in the forest!” cried the hare. But the impala did not stop.

“Whatever is the matter with these animals?” the hare asked himself. “Perhaps there is an outbreak of disease, or maybe there is a war in the forest. Surely these animals are not cowards, running away because they've heard the roar of a lion?”

The hare continued on his way. It was not long before a reedbuck rushed by.

“Please stop and tell me what's happening in the forest,” said the hare.

[35] A bongo is a rare type of African antelope.

The reedbuck stopped for a moment. It was very frightened. “The lion is roaring like a thunderstorm,” it said in a shaking voice. “We must run away as quickly as we can. He's coming in this direction.”

“What does the lion say as he roars?” asked the hare, who was not afraid.

“He says that all animals must worship him as the god of the forest,” replied the reedbuck. "He says he will kill and eat any animal that does not worship him."

The reedbuck would stop no longer, but sped past the hare as fast as it could to safety. “Aha! These fools are such cowards,” said the hare, who walked straight towards the place where the lion stood roaring. He was sitting in the shadow of a big tree with his wives and cubs playing beside him.

“What are you doing here, you ugly fellow?” shouted the hare. When the lion heard the hare's words, he was very annoyed.

“Don't you know I'm the ruler of the forest?” roared the lion. “No one is allowed to speak to me in that way, certainly not a little creature like you.”

“Oh! So you're the ruler of this forest, are you?” asked the hare cheekily. “I've never heard such a story. Who made you the ruler – or have you made yourself the king?”

“From now on every animal must worship me and bow down low whenever I pass along the forest paths,” roared the lion.

“I must tell you that you are not the ruler of the forest, because I am,” replied the hare. He was not at all afraid of the lion, because he knew he could easily get away from him. “I am the king, because I am so handsome. I have never eaten anyone's young, nor do I depend on the killing of other animals for my food. All creatures respect me, but they do not fear me.”

The lion let out another fierce roar, but the hare continued his speech.

“You are ugly and dishonest. You have no right to rule over us,” he went on. “If you argue with me, somehow, I shall defeat you. You must no longer kill any animals without my permission. You must learn to feed yourself on grass and not depend on the life of other wild animals for your food.”

The lion first became angrier than ever; then he became upset by the hare's words. He was amazed that such a little creature would stand up to him without fear. They argued for many hours until they agreed that neither of them should become the leader without the consent of the other animals in the forest. They decided to call a meeting of all the wild animals, so, the next day they sent messengers throughout the forest. They also decided to ask the tame animals to attend the meeting, but only the dog and the donkey were invited.

“Cattle, sheep and goats are such cowards that they would never come,” said the hare.

The lion agreed and he also sent a warning to the dog and the donkey saying they must not say anything about what they had seen in the forest. They must not reveal any secrets of the wild animals to their masters.

Before the meeting began, the elephant was made chairman. The hare said this was not fair because the elephant was a friend of the lion. However, the hare said he would agree if he could be the first to speak.

“The lion is a very unkind animal,” began the hare when all the animals were assembled. “He depends entirely on the meat he gets from other animals for his food. You all know who his victims are. They are the innocent ones amongst you.”

The crowd of animals stamped and clapped. They knew the hare spoke the truth. “How can you make such an enemy the king of the forest?” asked the hare.

“We can't. We can't!” roared a hundred voices. “The hare is right. The lion is our enemy.”

The second speaker was the buffalo. Now everybody knows that the lion is a great enemy of the buffalo, because he stalks them and picks out a cow or a calf and kills it for his food.

“It is the lion's habit to kill and eat other animals,” said the buffalo. “He likes antelope and all the buck family for his food. If you elect the lion for your leader, you will be in trouble. He will order you to provide your young ones as food for him and his family.”

When the lion stood up to speak, he was shouted down by all the other animals. They refused to listen to him. The only animal who wanted the lion for their leader was the chairman, the elephant. But he had to be fair, so he ordered a vote to be taken as to whether the lion or the hare should be the ruler of the forest.

When the votes were counted only the elephant, the hippo, the rhino, the baboon and the chimpanzee voted for the lion. All the other animals – the antelope, the zebra, the buck and the buffalo – voted for the hare, and as there were so many of them, the hare won by a large majority. But the lion refused to accept the result.

“I have been tricked,” said the lion. “I can't accept the fact that you animals really want a tiny fellow like the hare to rule over you instead of a great strong fellow like me,” he said proudly. “The only way to decide the leadership of the forest is to have a fight. No one can give the leadership of this land to any one who cannot fight. Just think what would happen if we were attacked by man. You would want a strong, brave leader then!”

The chairman, the elephant, then closed the meeting for the day. “It is nearly dark,” he said. “We will assemble again tomorrow morning.”

The animals went away talking excitedly. It was obvious that the forest king was to be chosen according to the lion's suggestion. There was to be a fight between the hare and the lion.

The hare went home, thinking deeply. He was very worried about the result of the fight. Suddenly, he had an idea. Instead of going to sleep, he searched the whole night long for some wild bees. At last, he found their nests.

“May I come to see you?” asked the hare. “I shall not harm you. I am your friend.”

“Very well,” said the chief of the bees. “If you won't harm us, you may come in safely and we won't hurt you either.”

The hare entered the nest and was at once surrounded by hundreds of bees. “My friends, do you know why I've come here tonight?” asked the hare.

“No, we don't,” replied the chief of the bees. “Please tell us the reason.”

“There is trouble in the forest,” explained the hare. “The lion wants to become the ruler of all the animals and many of us don't agree. We met and discussed the matter yesterday. All the wild animals came and they voted that I should be the leader of the forest. But the lion would not agree. He said that the leader would be chosen by the result of a fight between us. The elephant, his friend, was the chairman of the meeting, and he agreed with the lion.”

The bees listened very carefully.

“I'm here to ask you to help me. I know your soldiers can be very cruel and sting the ugly lion on the head so badly that he is in too much pain to fight. I promise that if you help me, I shall make sure you are safe from man wherever you hunt for your honey nectar.”

“How can we help you?” asked the chief of the bees.

“I'll find a large gourd,” said the hare, “and you shall all go inside. Then I'll put a cork in the top and carry the gourd to the meeting. I shall agree to fight the lion, and as soon as we start, I'll throw the gourd at the lion's head. It will break into pieces and then you will all come out and sting the lion all over its head and body.”

The chief of the bees thought the hare's plan was clever. But first, he asked how the hare could protect them from man who stole their honey and often killed them.

“That's very simple,” replied the hare. “You know how fierce the buffalo can be? Well, if I am made the ruler of the forest, I shall order the buffalo to charge man whenever he comes in sight. Man is very scared of the buffalo and will quickly go away and leave us all in peace.”

When he heard this, the chief of the bees agreed to help the hare.

“I shall help you all I can,” he said. “Come here very early in the morning with your gourd and I shall send you my armies with their commanders who will tell them what to do.”

The hare was well satisfied with his visit to the bees and went on his way to his own home. He took a gourd and filled it with milk and blood. “This will be my first weapon,” he said. “If the lion will want to fight, then I shall have the best soldiers of the forest on my side.”

The hare had a few hours’ sleep before he went again to the bees’ nest.

“I have instructed my soldiers,” said the chief of the bees. “As soon as the gourd breaks, the commanders will order them to sting the lion all over his head and body and then to fly off home.”

The chief then ordered four thousand soldiers to fly into the gourd. The hare put in the cork and walked firmly towards the meeting place. The first person to greet him was the buffalo, who wished him success in the fight.

“Have you been to see a witch doctor?” asked the impala. “Because if not, you will be lion's meat within a few seconds.”

“My friend, don't be afraid for me. I fear nothing. I can tell you now that I shall rule this forest, not by force, but by cleverness and cunning.”

When all the animals were assembled, the hare marched into the centre of a large field. “There's no time to waste,” he cried. “Let's fight now and talk later!”

The elephant noticed the hare was carrying a gourd in each hand. “Why are you going in for the fight carrying two gourds?” he asked.

“The gourds contain my food and drink.” The hare replied. “No one can go to war without food and water.” The elephant laughed to hear such a strange answer.

Suddenly the lion came roaring out of the forest and rushed towards the little hare. The hare threw the first gourd at the lion's head with all his strength. It burst into pieces and the milk and blood came pouring out.

“Look at your blood and brains,” said the hare. “Your skull is broken!” shouted the animals who were watching.

The lion stood still. He felt a pain in his head and he was frightened his skull had indeed been broken. Quick as lightning the hare took his chance and aimed the second gourd at the lions’ head. Immediately, it broke into small pieces and out came the soldier bees. They attacked the lion from head to tail and he soon had several hundred stings in his body. Then the wild bees attacked the animals who were watching and they all ran off to seek the safety of the bush.

The lion ran away, shouting that the hare had won the fight and was to be the ruler of the forest.

**Ask the following questions:**

- Why was the lion roaring so loudly? What was he trying to accomplish by this? *(To frighten the animals, so that he would have absolute power and they would worship him.)*
- What was the basis on which the lion thought he should be the ruler of the forest? *(The one who roars the loudest, is the strongest and the biggest and can fight.)*
- On what basis did the hare think he should be the ruler of the forest? *(The most handsome, one who is honest, someone who has never killed other animals for food, the one who is respected by all but not feared.)*

- What was the position both the lion and the hare took on the matter of inviting the tame animals?
  *(That they should only invite the donkey and the dog.)*

- On what basis did they take this position?
  *(They assumed that the cow, sheep and goat would be afraid to come.)*

- What were the conditions that they put on the donkey and dog?
  *(That they not disclose to their masters what was happening in the forest.)*

- How important do you think that all the animals, both tame and wild, should attend?
  *(If the decision affected them all, then it is best if everyone is a part of making those decisions – then everyone will be more likely to follow them.)*

- What happens when you vote?
  *(All are supposed to abide by the decision of the majority, even if they personally disagreed with it.)*

- What did the lion do when he disagreed with the decision of the majority?
  *(He refused to abide by it, and made up his own way of coming to a decision about who should be ruler: the one who won a fight. "Might makes right.")*

- What did the hare do about this?
  *(The hare used his own way of winning – trickery. It was the only chance he had, because he knew that he could not win a fight. "Trickery is a good way to solve problems, especially when your opponent is stronger." What do you think of this? Is it win/win?)*

- What do you think of voting as a way of decision-making?
  *(It is "fair" if you agree ahead to abide by the majority decision, but it does not feel good for the people who do not "win." Some get what they want, others do not. The people who did not get their way may be inclined to sabotage the agreement in some way, the way that the lion did.)*

- Are there any other creative ways of deciding that would have been fair to everyone, would have involved everyone, and where everyone would be able to live with the outcome?
  *(These are called consensus decisions and generally, they are better decisions because everyone is involved and has a say.)*

## 2.9 ACTIVITY: Rewriting the story, "The Ruler of the Forest"

Learning Outcome (40 minutes):

3. To learn about democracy and the principles on which it is based.

Ask participants to rewrite the story, "The ruler of the forest" (shared in *2.8 STORY: The Ruler of the Forest,* above), in a way that the outcome is based on consensus decision making. Then ask for volunteers to read their stories to the rest of the class. Discuss the merits of the readers' suggestions.

## 2.10 GAME: Magic Carpet

Learning Outcome (25 minutes):

2. To examine the advantages of working for the common good.

**Age level:** 10 and up

**Group size:** 8 to 30

**Materials required:** Tarps or blankets cut to size. For a group of 8 to 12 participants, the size should be 4 x 5 feet (1.25 x 1.5 meters). For larger groups, cut the tarp or blanket larger accordingly.

**Preparation:** Divide larger groups into teams of 8 to 12 players each.

Ask participants to stand on their “magic carpet.” Everyone must have both feet on the carpet, with no body parts touching the outside area. The group's task is to flip the “magic carpet” over so that the top is underneath. No body parts can ever touch the floor or ground, and players must stay in contact with the carpet at all times as they fulfill the task.

**Framing and Debriefing:** “Magic Carpet” requires that problem solving and decision making occur while players are in a physically limited space. Partly because of this limitation, players can fall into a mode of acting on a solution without including or even informing other players of their intentions. Use observations during the debriefing. How could players solve the problem and still include everyone?

Did they make excuses that the space was too confining? What was truly important, and could they recognize and act on it? We live in a busy world where it is often easier to overlook relationship-building communication in favour of expediency and getting the job done. Discuss the values inherent in such choices and how they affect relationships.

## 2.11 LESSON: Citizenship

Learning Outcome (10 minutes):

3. To learn about democracy and the principles on which it is based.

**Citizenship** involves taking an active role in helping to create a society based upon democratic values, such as fairness, tolerance, cooperation, respect and responsibility.

**A large part of citizenship is accountability.** Everybody is accountable for the well-being of the whole. We are all accountable to each other for the well-being of the community around us, and to our global community and earth. Creating safe communities requires active citizen involvement.

**Service to others is another component of citizenship:**

- Rather than just focusing on self-interest, service to others involves focusing on the well-being of the community.
- The decision to serve comes down to the question, "Are we all partners in building this community?"
- To move from self-interest (competition, looking out for yourself) towards service (cooperation, looking out for others as well as yourself) is to move towards the understanding that we are in this together; we are one global family.
- Do your leaders seek serve more to serve others, or themselves?
- How can we sensitize our community that the purpose of peaceful leadership is to serve others? How can we ensure that this is the case?

**The idea of service to others is inherent within "ubuntu":**

> *"True humanity – liberating the human spirit – can only occur if we learn to negotiate successfully the transition from 'me first' to an identity rooted in serving others, through creative caring acts and experiences that make life meaningful."* – Bhengu Mfuniselwa John

# 3 PEACEBUILDING CIRCLES

## 3.1 LESSON: The Peacebuilding Circle

Learning Outcome (15 minutes):

4. To learn about and experience a Peacebuilding Circle.

**The Peacebuilding Circle is based on:**

- The assumption that everyone present has something to contribute to the resolution of the problem.
- The belief that relationship and caring are more powerful forces for shaping change than power and fear.
- A way of connecting with each other constructively.
- Understanding and respecting differences.
- The democratic principles of respect, inclusion and equality.
- Recognizing the valuable contributions that we all make to community life.

**About Peacebuilding Circles:**

- The circle symbolizes equality – a place where everyone is equal.
- Anyone can attend and participate in the circle, and speak.
- Every person in the circle must make a commitment to the needs of every other person in the circle.
- Everyone speaks from the heart – speaks his or her own “truth.”
- One person speaks at a time. The one who holds the "talking piece" is the one who speaks.
- Titles are not used to identify individuals, so positional authority is minimized.
- Careful listening is required in order for each person to understand every other person's positions and interests.
- Circles offer an opportunity to combine our collective strengths.
- Because decisions are achieved through consensus, everyone feels a responsibility for the outcome, making the solutions more comprehensive.

**How Circles support democracy, citizenship and consensus:**

- A Circle is non-hierarchical, just like equality.
- Circles are democratic: each person has an equal voice and role in decision making.
- By participating in making decisions that affect the quality of community life, Circles are an experience of democracy – of taking responsibility and having a voice.
- Circles require the practice of democratic skills: deep listening; constructive, assertive communication; and collective problem-solving.
- Circles assert citizens' right to choose how to resolve conflicts.
- Circles make decisions through consensus, making the decision-making process consistent with values such as inclusivity and unconditional equality.
- No person's perspective is valued more or less than another's, regardless of age, gender, race, authority, position, or personal history.
- Each view needs to be heard, because each person has insights, feelings, and experiences that contribute to the balance of the Circle.
- Circles affirm each person's worth and value.
- Circles are one way community members can come together to affect change in their community, working together for the common good.

**What does a Peacebuilding Circle process look like? It has five phases:**

- **Phase 1:** Opening; creating the foundations for dialogue.
- **Phase 2:** Expressing needs and interests.
- **Phase 3:** Exploring options.
- **Phase 4:** Building consensus or a sense of unity.

  "This type of unity isn't about everyone agreeing or being the same; it's about people coming together in an open, respectful way that doesn't treat differences as something that separates us. We can be different and feel a sense of unity, and Circles are conducive to this sense in a way that few public forums are."[36]
- **Phase 5:** Closing; honouring the good achieved.

[36] Pranis, K., Stuart, B., & Wedge, M. (2003). *Peacemaking Circles: From Crime to Community.*

## 3.2 DRAMATIZATION: A School Leavers Conflict

Learning Outcomes (45 minutes):

1. To understand different ways of making decisions.

4. To learn about and experience a Peacebuilding Circle.

Bring everyone together into one main group. The facilitators act out the following scenario:

A candidate class at Nikola High School is excited about their upcoming graduation. Their excitement turns into violent acts, like eating all the food. This particular candidate class is very violent, they beat kids and have real solidarity behind their actions. They are led by a few boys. Have the classes act out the large group of students.

The Headmaster's way of dealing with this situation is to say to the other students: "Do we have S2s? S3s? S6s? I'm tired of hearing the S4s are stealing food. Beat them up. I can go ahead and stop them from doing their exams, and expel them all if necessary!"[37]

**DEBRIEF: Ask the class the following questions:**

- What do you think of the Headmaster's response to the problem?
- What is important to the S4s and why is it important?
  *(being notorious, being remembered, leaving a legacy?)*
- When is solidarity good and when does it become a problem?
  *(Positive: unity, cooperation.*
  *Negative: group think, irrational responses and behaviour, out of control, not acting from universal values.)*
- What would a win/win, nonviolent solution to the problem of S4 leavers look like?
  *(that is, a win for the S4s and a win for the rest of the school.*
  *It can also be thought of as a win for everybody in the school community.)*

[37] In the British school system, which was adopted by British colonies, Senior 1 (S1), S2, S3 and S4 refer to the first four years of secondary school; S5 and S6 refer to advanced secondary school levels.

## 3.3 ACTIVITY: A Peacebuilding Circle on the School Leavers Conflict

Learning Outcomes (90 minutes):

1. To understand different ways of making decisions.

4. To learn about and experience a Peacebuilding Circle.

**Materials required:** An object to serve as the "talking piece." Only the person holding it can speak.

**Preparation:** Review the principles and rules for Peacebuilding Circles explained in *3.1 LESSON: The Peacebuilding Circle,* above.

*This is a good opportunity to introduce Circles to the Headmaster and school administrators. Consider asking them to observe, or participate in, the Peacebuilding Circle.*

Set up a Peacebuilding Circle, with all the students seated in a circle (use concentric circles if the group is too large). Designate some students to represent members of the S4 class. the rest will represent students from other classes.

Facilitate a Peacebuilding Circle to come to agreement on how to handle the issue of the S4 leavers taking food from other students.

**DEBRIEF: Ask the class the following questions:**

- Describe your experience as a person in the Peacebuilding Circle.
- In what ways was the process helpful in dealing with the conflict?
- How could Peacebuilding Circles be used to resolve school-wide conflicts?
- How could Peacebuilding Circles be used to resolve community conflicts?

# 4 VALUE: UNITY

## 4.1 LESSON: Unity

Learning Outcome (10 minutes):

5. To examine the value of unity and its relationship to the values of love and peace.

**What is unity? Unity is:**

- The presence of love, peace, and understanding, resulting in great strength.
- The process of coming together; the integration of two or more different entities to create a new entity, usually of a higher nature.
- Unity is more than a value: it is a universal law that governs all aspects of life.
- Love is also a law of existence. Unity and love are tied together.
- The act of showing love between human beings results the state of unity.
- What makes unity possible is the all-encompassing force of love. To be human, you must be able to express and receive love. In other words, love is the path to peace.
- Unity is the objective of peacebuilding. Unity is also the context in which peacebuilding takes place. To the degree you have created unity, you have resolved conflict, or created peace.
- It is more peaceful and powerful to create unity than it is to resolve a conflict. Express the same goal in the positive.

## 4.2 STORY: "Toyingakin" (Togetherness)

Learning Outcomes (30 minutes):

2. To explain the concept of shared responsibility.

5. To examine the value of unity and its relationship to the values of love and peace.

*This story was told by Nikonora Woni, Sub-Chief of the Liwolo Clan, Kejo Keji County, South Sudan.*

I want to relate to you a story that is connected to the concept of "toyingakin" (or "togetherness"). God has given wisdom to everything that is created so that they may love themselves. And there are animals who love themselves, too. These animals are the mongoose. We have a definition of these animals. We call them brethren – sons and daughters of the same father. That is how we call them in our dialect. They move together. They sleep in the same area together. They are never divided in any way when they go hunting, when they get food. Most of the foods that they are very keen for are snakes. Even small animals, they kill them and eat them.

This animal, the mongoose, because of love, and because they have this natural phenomenon, natural concept of "toyingakin," when they get their food, say a snake, they will cut it systematically and divide it fairly and equally. When it is enough for each one of them, then they will eat it. But when it is not enough, like if one of them has failed to get a piece and they are not happy because one of them has not gotten a piece, then they will leave that snake. They will go away.

These animals, they are animals that look after themselves very well, because of this natural concept that we call "toyingakin" in our language. When they are fighting against whatever animal they would like to kill, when a snake strikes and wants to kill one of them and when they observe their brothers and sisters fallen down after being struck by a snake, then they will run to collect some herbs, some medicine and, in a short time, they give this medicine to their brother so they will go away together in peace.

These little animals, it is people who get them, and when you would get them and you want to catch one of them or kill one of them and you begin chasing them, when you are about to get hold of one, another one will jump in front of you, closer to you than the other one you are chasing. When you get attracted and begin chasing the other one that has just come in front of you, another one will come in. They will never allow any of their members to be captured. They want to make sure that each one of them is protected and stays alive.

We have some other little organisms, small insects. These insects work together. They will lift anything that they want to carry, however small or big it is, and they will carry it away. They will carry it together in unity. When one falls down, then another one will come and help this one to get up. They will press on. They will carry this thing up to where they want to take it. That will be their meal and they will enjoy it together. That is because of "toyingakin."

Ask the following questions. Share the suggested answers, as appropriate.

**What universal laws or sacred principles of life are illustrated by this story?**

- All things work together for the greater and common good.
- Everybody is responsible for the well-being of the whole.
- Unity is strength.
- Everything is connected and interrelated.

**How are love, unity and peace related in the story?**

- Love helps the mongoose take care of each other. Because they share all food, they have peace of mind and plenty. They will eat peacefully.
- In this story, the mongoose are united. They protect each other; they live together; they share together. Their love and unity brings peace, prosperity and safety to all.

**What is "toyingakin"?**

- "Toyingakin" is togetherness, the basis of peace.
- Where there is no love, nothing good can come into a community. "Toyingakin" (togetherness) binds people together.
- Gradually, when you remove the elements that tear you apart, you find yourself deep in the concept of "toyingakin." "Toyingakin" can be summed up by peace, love, understanding, unity.
- There is no better strength that you can get than through "toyingakin." When you reach the level of "toyingakin," you end up with very strong relationships: a strong family, a strong community, a strong society, a strong nation.
- When our differences melt away, what do we end up with? Strength, in all areas: moral strength, economic strength, social strength, religious strength – you become one. So "toyingakin" culminates in building the individual, the family, the community, the nation, and ultimately binding humanity together.
- Is "toyingakin" the same as "ubuntu"?

## 4.3 GAME: That's Exactly What It Is

Learning Outcome (20 minutes):

5. To examine the value of unity and its relationship to the values of love and peace.

**Age level:** 11 and up

**Group size:** 6 to 12 (divide larger groups into sub-groups of this size)

**Location:** Inside or outside

**Materials required:** One strange-looking, preferably unidentifiable object per sub-group. Examples: a small, shriveled, dried-up apple; a piece of odd plumbing or mechanical part; gel-like fish bait.

**Preparation:** Divide larger groups into sub-groups of 6 to 12 people each. Have sub-groups sit in a circle.

This game encourages creativity, imagination, and storytelling. The Game Leader in each sub-group starts the game by holding up the object and telling a story about what the object for one to two minutes. The story should be as interesting, humorous and outrageous as imagination and good taste allow. The story ends with, "And that's what this is!" The rest of the group echoes in unison, "That's exactly what it is!"

The object is passed around the circle until all players have a chance to tell their own story about it.

*Often the storyteller in us lies dormant or is shy. This simple game allows individuals to express themselves to the group in a safe, creative way.*

**DEBRIEF: Ask the whole group the following question:**

- How is this game connected to the value of unity?

# ARE WE TOGETHER?

## Peaceful Relationships
## Facilitator's Manual

### UNIT 12:
### Living in Harmony with the Environment

Cry peace

# Contents

# UNIT 12: LIVING IN HARMONY WITH THE ENVIRONMENT

## 1 LEARNING OUTCOMES

1. To identify the relationship between the environment and peacebuilding.
2. To identify various elements that constitute the overall global environment.
3. To examine global declarations relating to the environment and its preservation.
4. To explain how every living creature has something to teach us about peace.
5. To examine the interdependence of all living species.
6. To think intergenerationally about the environment, and how it relates to humankind and the survival of the planet.
7. To assume personal responsibility for the well-being of the environment.

Total time for activities in this unit: 6 hours

## 2 PEACEBUILDING COMPONENT: THE ENVIRONMENT

Not only is the climate crisis threatening the future well-being of all human beings, animals, and our ecosystems, but it will become an increasing source of conflict as sea levels rise, forests burn down, fisheries deplete, and climate refugees seek safer places to live.


How is the environment related to the other components on the Peace Wheel?

## 2.1 DISCUSSION: The Environment

Learning Outcome (15 minutes):

1. To identify the relationship between the environment and peacebuilding.

**Ask the following questions:**

- Why is the environment important in peacebuilding?
- Identify elements of your environment.
- Why is the environment important to human beings?
- Why is the environment important to animals?
- What is environmental degradation?
- What are some examples of environmental degradation, particularly in your country? *(for example, cutting down trees for charcoal, carelessly discarding plastic bags which damage the soil and water)*
- How might environmental degradation affect living organisms, including human beings?

## 2.2 ACTIVITY: Word Cloud on "Environment"

Learning Outcome (20 minutes):

2. To identify various elements that constitute the overall global environment.

*We're going to do today's word cloud differently. Ask the class to get into groups of five. Each person is to identify one tree, plant, bird, animal and mineral whose name begins with the same first letter as their name, and share them with the rest of their group. Record some of their examples around the word cloud.*

## 2.3 ACTIVITY: Creating a World Charter for Nature

Learning Outcome (40 minutes):

3. To examine global declarations relating to the environment and its preservation.

Explain to the class that in 1982, the UN adopted the World Charter for Nature.[38] Ask the class if they think this is a good idea. Organize participants into groups of six and give them about 15 minutes to write down what laws should be made to protect the environment.

**Consider the following categories, then add to them:**

- Humanity's roles and responsibilities towards nature
- Protection of animals
- Use of renewable versus non-renewable resources
- Technology and nature
- Pollution

Ask a representative from each group to present their "charter" to the rest of the class. Allow time for discussion after each presentation.

Read the following excerpt from the World Charter for Nature:

> *"Competition for scarce resources creates conflicts, whereas the conservation of nature and natural resources contributes to justice and the maintenance of peace, and cannot be achieved until mankind learns to live in peace and to forsake war and armaments."*

How might the conservation of nature and natural resources contribute to peace and justice? *(If the earth is united, harming any part of it harms the rest of it, and everyone on it. We are one global family, even with nature.)*

[38] United Nations Environment Programme. (1982). *World charter for nature: United Nations General Assembly resolution 37/7, of 28 October 1982.* https://digitallibrary.un.org/record/39295?v=pdf

## 2.4 DRAMATIZATION: Children's Appeal to World Leaders

Learning Outcome (60 minutes):

4. To explain how every living creature has something to teach us about peace.

Divide the class into four groups and assign four statements from below to each group. Give the groups 30 minutes to make up a skit related to one or more of their four statements. Have each group present their statements and skit to the rest of the class.

**Children's Appeal to World Leaders (Rio de Janeiro, June 1992):**[39]

1. **WE WANT TO INHERIT A CLEAN EARTH:** We would like everybody to understand that the Earth is like a beautiful garden in which no one has the right to destroy anything. We would like our grandchildren to know: What is a tree, a fish, a dog. Leave us trees to climb in.

2. **ECOLOGY IS NOT JUST TREES, ANIMALS AND RIVERS; IT IS ALSO HUNGER AND THE HOMELESS:** We should all help our brothers and sisters who have been abandoned on the streets. Eliminate poverty. We want you to understand that all excessive consumption affects developing countries most.

3. **WE WANT CHILDREN'S RIGHTS TO BE RESPECTED ALL OVER THE WORLD:** No child should be imprisoned or beaten, no child should die of hunger or from diseases that could easily be prevented. All children have a right to have parents.

4. **WE WANT EVERY GIRL AND BOY IN THE WORLD TO GET AN EDUCATION FOR A BETTER START IN LIFE. WE WANT TO SEE ILLITERACY WIPED OUT:** It is our future and we want to have a say in it. We want to be educated in such a way that we get the courage to speak our minds. We want a world without discrimination.

5. **WE WANT VERY STRICT LAWS AGAINST DESTROYING NATURE:** Anybody polluting the environment should have to pay large fines. Stop producing materials that harm the ozone layer or it will be broken and the sun's rays will burn us. Stop global warming, reduce carbon dioxide emissions. Cut the use of fossil fuels, use sun and wind power. Instead of drilling for more oil, use energy less wastefully.

6. **WE WANT YOU TO STOP USING NUCLEAR POWER:** End nuclear testing in our oceans and seas. We demand the removal of all nuclear power stations.

7. **WE DON'T WANT OUR CITIES TO BE RUINED BY CARS:** We don't want to be sick from exhaust fumes. We want you to make cars that don't pollute. Public transportation should be better, cheaper and more efficient than private cars. Make it easier for us all to use our bicycles.

8. **WE DON'T WANT OUR WORLD TO DROWN IN RUBBISH. NOBODY SHOULD BE ALLOWED TO DUMP THEIR RUBBISH IN OTHER COUNTRIES:** Stop littering, make less waste. We don't need all the packaging materials.

[39] https://web.archive.org/web/20041224225058fw_/http://www.un.org/Pubs/CyberSchoolBus/peace/ChildrensAppeal.htm

9. **WE WOULD LIKE ALL THINGS TO BE RECYCLED:** Make it easier for people to recycle their rubbish. Stop producing disposables.

10. **PLEASE, LEADERS OF THE WORLD, GIVE US CLEAN DRINKING WATER:** Without water there is no life. Too many children are drinking clayish water from shallow wells, pipe-borne water is still a luxury. Too many children spend hours walking a long way to find water.

11. **WE FEAR THAT WHEN WE GROW UP THERE WILL BE NO FISH IN THE OCEAN:** We want you to stop oil spills in the oceans, to stop factories from releasing their sewage and waste into rivers and lakes. The sea cannot absorb poison without being harmed.

12. **ANIMALS HAVE AS MUCH RIGHT TO LIVE ON THIS EARTH AS WE DO:** Protect endangered animals, stop buying products made from rare animals. People should be able to do without real fur coats, crocodile leather, or jewelry from ivory. Ban animal testing for cosmetics, ban killing animals for sport.

13. **WE WANT MORE DONE TO SAVE WHAT IS LEFT OF THE NATIVE FORESTS:** The rainforests are home to many people and animals. We want indigenous peoples to be able to live by their own rules. Don't cut down all the native trees because the birds need homes, just like all the children in the world.

14. **WE ARE AFRAID OF BEING SWEPT OFF THE FACE OF OUR COUNTRY BY THE APPROACHING DESERT:** Stop bush-burning and overgrazing that is killing our trees and hurting our grassland vegetation. We want canals to be built alongside the main rivers to prevent flooding. Stop building large dams against people's wishes.

15. **ALL HAVE A RIGHT TO LIVE IN PEACE:** The money spent on military armaments should be spent on saving the planet. Instead of making bombs, improve the standard of living in the world.

16. **THE EARTH IS A SINGLE COUNTRY, AND ALL PEOPLE ARE ITS CITIZENS:** We have to share this planet, so don't be selfish. We want food to be shared so that everyone has enough. We want clean water and a home for all people. We are worried about pollution, war and children starving, while others don't appreciate the food they get. We are afraid that the world will soon belong only to the rich.

THIS EARTH IS MORE VALUABLE THAN ALL THE MONEY IN THE WORLD.
WE WANT ALL COUNTRIES TO WORK TOGETHER TO PROTECT IT.

**DEBRIEF: Ask the following questions:**

- What might be some of the dangers associated with drinking unclean water or walking long distances to find water that make it important for all human beings to have easy access to clean water?

- What is the importance of birds to humans, trees, and the environment?

- How would it be if human beings lived in a way where they were concerned with human and material issues and not those of the environment and animals?

- Is it a child's right to inherit a “green earth”? Why or why not?

## 2.5 ACTIVITY: What Animals Teach Us About Peace

Learning Outcome (35 minutes):

4. To explain how every living creature has something to teach us about peace.

**Advance Preparation:** Write local animal and bird names on pieces of paper, and put them in a bag.

Invite a volunteer to come up and select one piece of paper from the bag. Ask the volunteer (and the class) to think of ways that the selected animal or bird can teach us about peace, based on their behaviour, characteristics, patterns or any other aspect of that animal or bird. If they have difficulty with this, first ask them to describe the qualities and unique characteristics of the animal or bird, and then see how they might be related to peace.

Repeat this with several volunteers.

Then ask participants if there are any animals or birds that they particularly associate with peace. Make a list of them on the board.

## 2.6 POEM: Declaration of Interdependence

Learning Outcome (25 minutes):

5. To examine the interdependence of all living species.

Ask for volunteers to read different sections of this declaration out to the rest of the class.

**This we know:**

We are the earth, through the plants and animals that nourish us.

We are the rains and the oceans that flow through our veins.

We are the breadth of the forests of the land, and the plants of the sea.

We are human animals, related to all other life as descendants of the firstborn cell.

We share with these kin a common history, written in our genes.

We share a common present, filled with uncertainty.

And we share a common future, as yet untold.

We humans are but one of thirty million species weaving the thin layer of life enveloping the world.

The stability of communities of living things depends upon this diversity.

Linked in that web, we are interconnected – using, cleansing, sharing and replenishing the fundamental elements of life.

Our home, planet Earth, is finite; all life shares its resources and the energy from the sun, and therefore has limits to growth.

For the first time, we have touched those limits.

When we compromise the air, the water, the soil and the variety of life, we steal from the endless future to serve the fleeting present.

**This we believe:**

Humans have become so numerous and our tools so powerful that we have driven fellow creatures to extinction, dammed the great rivers, torn down ancient forests, poisoned the earth, rain and wind, and ripped holes in the sky.

Our science has brought pain as well as joy; our comfort is paid for by the suffering of millions.

We are learning from our mistakes, we are mourning our vanquished kin, and we now build a new politics of hope.

We respect and uphold the absolute need for clean air, water and soil.

We see that economic activities that benefit the few while shrinking the inheritance of many are wrong.

And since environmental degradation erodes biological capital forever, full ecological and social cost must enter all equations of development.

We are one brief generation in the long march of time; the future is not ours to erase.

So, where knowledge is limited, we will remember all those who will walk after us, and err on the side of caution.

**This we resolve:**

All this that we know and believe must now become the foundation of the way we live.

At this turning point in our relationship with Earth, we work for an evolution: from dominance to partnership; from fragmentation to connection; from insecurity, to interdependence.

The David Suzuki Foundation
Vancouver, Canada

## 2.7 ACTIVITY: Analysis of an Environmental Problem

Learning Outcome (15 minutes):

5. To examine the interdependence of all living species.

Ask participants to think about the problem of the overpopulation of locusts and all the many effects this problem has. Diagram those effects as the students identify them using a word cloud. Include effects on humans, animals, the land, birds, other insects, etc.

**DEBRIEF: Ask the following questions:**

- What does the concept of interdependence mean?
- How are we interdependent with animals, birds, and the environment?
- What do we mean by the term “ecosystem”?

## 2.8 QUOTES

Learning Outcomes (10 minutes):

6. To think intergenerationally about the environment, and how it relates to humankind and the survival of the planet.

7. To assume personal responsibility for the well-being of the environment.

Consider the following quote from the Declaration of Interdependence we read from the David Suzuki Foundation (in lesson *2.6 POEM: Declaration of Interdependence,* above):

> *“We are one brief generation in the long march of time; the future is not ours to erase. So, where knowledge is limited, we will remember all those who will walk after us, and err on the side of caution.”*

What is our responsibility to future generations to protect the environment?

WE CAN ONLY BUILD PEACE TOGETHER.

## 2.9 STORY: The Village of Kizinga

Learning Outcomes (30 minutes):

1. To identify the relationship between the environment and peacebuilding.

5. To examine the interdependence of all living species.

6. To think intergenerationally about the environment, and how it relates to humankind and the survival of the planet.

7. To assume personal responsibility for the well-being of the environment.

Kizinga was once a very beautiful village. Many people moved from other villages to come and live in Kizinga. There were beautiful trees and bushes in which birds would come and sit and make their nests. There was a big swamp with fish and frogs and lush vegetation. This swamp watered the neighbouring farmlands. There was also a big forest that helped to keep the air fresh. It was a home for many wild animals like deer, rabbits, and birds.

Kizinga had natural spring water wells where people would go to fetch water. The water was always clean because the people would always clear the surrounding bushes and pick up the rubbish so that it would not contaminate the water.

In these days, there was a man in the village named Bull who owned one of the biggest plots of land in the village. He had a huge chunk of land that he was not using, land that he had inherited from his father. This land was near the swamp. It was very pretty but he could not sell the land because a house or farm could not be built on it, as it was swampy. So, when the opportunity came up for Bull to lease it to a garbage company to use as a garbage dump, he agreed because he wanted the money. He cut down the forest nearby to make the place bigger. He sold some of the wood and used the rest as firewood in his kiln to burn bricks.

There were many things in the garbage that were harmful, like polyethylene bags, which were not good for the soil. Very soon, the garbage blocked the swamps and the natural spring water dried up. The birds left and the people started to hunt down all the animals for meat. All this happened over the space of three years.

If you go to Kizinga today, instead of the beautiful forest, all you will see is a few trees, and houses with iron sheet roofs. It is no longer a beautiful place like it used to be. The beauty of the forest has been replaced with the glare of the sun reflecting off the iron sheets. There is a terrible smell from the garbage dump. Stray dogs come to eat the garbage and make a lot of noise at night and scare people. They scatter garbage all over the village. There is smoke all over the place, which comes from the kiln, and you can hear the trucks come and go almost all through the night.

The people who live in the area are very unhappy about what has happened. They don't know what to do about it. Many of them bought their plots of land several years ago when the swamp was still there, with the trees and the birds. Bull's actions have affected them in many ways. Their enjoyment of their homes has decreased. The value of their homes has decreased. The land is deteriorating rapidly, as there are no trees to hold the nutrients in the soil, and the slope is eroding. The banana trees they planted on their own land are dying. Nothing can grow through a polyethylene bag, and these bags are everywhere – on the surface of the land, blown around by the wind, and under the soil. They do not decompose, so they will be there for a very long time.

Nobody is doing anything about all this. Bull is still there, reaping the profits of his land.

**Ask the following questions:**

- If you lived in this community, what would you do?
- If you heard about the community of Kizinga, is there anything you would do about the situation?
- Whose responsibility is it to do something about it?
- What actions would be consistent with your values of respect for others, respect for self, and respect for the environment?
- What would you do if you felt the local council would not be receptive to hearing your complaint?
- What would a peacebuilder do?

## 2.10 GAME: Dead Man's Ball

(20 minutes)

This fun game needs at least one player who can keep it cooperative. Watch out for overly rough or competitive players. Hitting the head or groin area is forbidden. It requires communication and cooperation skills.

**Age level:** 7 and up

**Group size:** 10 or more

**Location:** Outside in a large field with clearly defined boundaries.

**Materials required:** Soft objects to use as projectiles, e.g., homemade balls made from scrap paper, empty bags and masking tape. You need at least two, and can have as many as the group can handle. Have about one object for every six people.

The game begins with random players holding one ball each. The object of the game is to get as many people “down” as possible. To get a person “down” one of the players must throw a ball and hit another player with it. When a player is hit, they must go “down” on one knee. The only way that player can get “up” is if the player who got them “down” goes “down” themselves.

For example, say that Player One hits Players Two, Three and Four. They are “down.” But then Player Five throws a ball and hits Player One. Players Two, Three and Four are then “up” and can play once more.

A “down” player can pick up a ball as it rolls past, but cannot move from their spot or throw it. If a “down” player has a ball, they can try to convince one of the “up” players to hit the player who got them. The game goes on until everyone is tired, or only one person is “up.” Then the game restarts.

If a player catches a thrown ball, then the player who threw the ball must go “down.” A player with a ball can deflect other balls thrown at them with the ball they have, and then neither player goes “down.” If a ball bounces off the ground and hits a player, then it does not count. If a ball is thrown and misses its target, then it is fair game: anyone can grab it.

# 3 FINAL REFLECTIONS

## 3.1 DISCUSSION: Love

Learning Outcome (30 minutes):

2. To examine the value of love, as it relates to peacebuilding.
*(from Unit 2)*

Everything component on the Peace Wheel, and every attitude and action of peacebuilding that we have learned in this course, can be summarized by this quote:

*"Love is the path to peace."* – Carole St. Laurent, Founder, CryPeace

**Ask the following questions:**

- How does love lead to peace with our self?
  *(when we love ourself, we forgive ourself; we care for our own needs; we assert ourself as equally important as others)*
- How does love lead to peace in our relationships?
- How does love lead to peace in our communities?
- How does love contribute to the universal values?
- How does love lead to peace with the environment, and environmental peace?
- How does love impact our decision-making methods, and the decisions we make?
- How is love portrayed in the tools we have learned in this course?

If you ever are faced with a situation that you don't know how to deal with, or a relationship that you need to nurture, or a conflict that you need to resolve, ask:

**What would love do?**

Love will always lead you to peace.

## 3.2 CIRCLE SHARING

Learning Outcomes (30 minutes):

1. To identify the relationship between the environment and peacebuilding.

6. To think intergenerationally about the environment, and how it relates to humankind and the survival of the planet.

7. To assume personal responsibility for the well-being of the environment.

If it is possible to sit in a circle, review the guidelines for the circle. If space does not allow for a circle, review the guidelines for participation in sharing exercises. If the class size is large, try to break into at least two circles, with a facilitator guiding each.

**Guidelines for the Circle:**

1. Bring yourself and nothing else, to the circle.
2. Everyone, including the leader, gets one tum to share.
3. We don't have to take a turn if we don't want to.
4. We share the time equally.
   *(Monitor the time per person so that everyone can share.)*
5. We listen to the person who is speaking (no talking).
6. We stay in our own space and keep our hands and feet to ourselves.
7. We don't interrupt or put down another person by laughing at or insulting them.

**Guidelines for participation in sharing exercises:**

1. We listen to the person who is speaking (no talking).
2. We don't interrupt or put down another person by laughing at or insulting them.

As the final circle sharing time in this peaceful relationships course, free to discuss what students have learned, how they have changed, and how they want to apply the skills and values of peace in the future. We hope you will continue to use circles to solve problems, reflect, brainstorm solutions, and reinforce what has been learned in this course in the future, as opportunity allows.

**Possible questions for the circle:**

- Now that you have completed this peaceful relationships course, what have you learned and how are you different?
- What are the core values that guide your life?
- How should a peacebuilder act?
- How can you contribute to the welfare of the community to protect your environment?
- Do peacebuilders care about what happens outside of their own boundaries?
- Do we have a responsibility to the larger community of humanity, the one global family?
- What are some of the ways that a peacebuilder can contribute to world peace on a community level? On a national level? On a global level?
- What are your dreams, hopes and expectations when it comes to peace?
- What do your friends say about what they want and need from their life and work? Will this lead to peace for themselves and others?
- What is the central theme or question beneath everything you are experiencing now?

## 3.3 PERSONAL COMMITMENT: Contributing to a Peaceful Family, School and Community

Learning Outcome (20 minutes):

7. To assume personal responsibility for the well-being of the environment.

**Ask participants to record for themselves in their journal or on a piece of paper:**

1. What are you going to do to promote peace in your family?
2. What are you going to do to promote peace in your school?
3. What are you going to do to promote peace in your community?

Invite participants to read out some of their statements to the class.

Suggest that they create a "personal mission statement" to remind and motivate themselves to act on their ideas. They could create a card or bookmark, decorate it, and place it in a prominent place.

*If time and materials are available, have them draw a card or bookmark now.*

## 3.4 QUOTES

Learning Outcomes (10 minutes):

7. To assume personal responsibility for the well-being of the environment.

And, to practice peace in ourselves, our families, our schools, our communities, and our world, as a way of life.

**Read the following quote to the class:**

*"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has."* – Margaret Mead

Spend a few moments reflecting on, and sharing, how we can build peace better together. If possible, take steps to follow through on a joint activity.

WE ARE BETTER TOGETHER.

## 3.5 CLOSING: Circle of Peace

(20 minutes)

**Materials required:** A wide candle, or a candle in a candleholder, and matches.

**Preparation:** Write this on the board: “These are the qualities, values and attitudes that will bring more peace to us all. Together, we make a commitment to living them out to nurture peace.”

*If you don’t have a board, recite this at the end of the circle.*

Ask the class to stand in a large circle, holding hands.

Ask everyone to think of a word which represents a quality, value, or attitude they associate with being a peacebuilder, that they want to commit to working on.

Light the candle and say your word out loud. Then, pass the candle around the circle, giving everyone a turn to hold the candle and say their word.

**In closing, read together:**

> “These are the qualities, values and attitudes that will bring more peace to us all. Together, we make a commitment to living them out to nurture peace.”

Place the candle in the middle of the circle, and end with a closing peace song of the group's choice.

*Thank you for leading this journey to peace. May your personal, relational and community peace grow ever wider and deeper.*
*Many blessings.*

Cry!peace

If we want peace on earth, we need to empower youth as peacebuilders. *"Are We Together?"* is an interactive, learner-centred course that teaches universal values and conflict resolution skills in a fun and engaging way. Geared to youth ages 13 and up, over 7,500 students have already completed this peace education program, with transformational effect. At school, grades improved and conflict decreased. At home, parents noticed positive changes. Let's build on their success.

Suitable for schools, faith-based organizations, and youth clubs, this manual includes everything facilitators need to lead small group discussions, skits, stories, and practical exercises. The participants will discover how to nurture peaceful, collaborative relationships at all levels. These essential life skills will set them up for success both now, and into the future. Together...

## Let's Raise a Generation for Peace

"This book is well suited to the needs of society today."

Uganda National Curriculum Development Centre

"I love this course. Even years later, it continues to have a positive impact on my life. Whenever there is a conflict at work or in my community, people ask me to use the skills it taught me to help resolve it."

Abraham Kiyingi, Director,
African Children's Choir, Uganda

"'*Are We Together?*' is easy to use, and the children love it. We have seen a positive difference in their attitudes, actions and relationships."

Joshua Oyergiu, Founder,
Genmwa Development Association


Certified by the National Curriculum Development Centre of Uganda