EDUCATING FOR A
NEW FUTURE
A Training Kit For Peace Educators in South Asia

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DEBEN SHARMA
INDIA

Deben Sharma is a core member of the programme team of the Henry Martin Institute (HMI) for intervention in north east India. After a few years of teaching among school students in Bhutan, Deben was drawn into peace work among youth in the conflict afflicted north eastern states of India. He received training through several national and international peace workshops. His experience in peace building work spans 11 years during which he has trained several youth in local, state and regional workshops. He has developed a repertory of participatory tools adapted to suit the local context and cultures of north east India. He has a doctorate degree in anthropology from the University of North Bengal based on his years of participatory research in Bhutan. Dr Deben Sharma holds the position of Regional Consultant-Facilitator for the Henry Martin Institute (HMI). Located in Hyderabad, the HMI is a non-profit organisation promoting reconciliation between people of different cultures. It encourages the study of religions with the objective of improving relationships between divided groups and cultures. HMI runs a variety of academic and community based projects.

DHAKA AHSANIA MISSION
BANGLADESH

Dhaka Ahsania Mission (DAM) is a non-government development organisation working in Bangladesh. The package of development support services provided by DAM includes non-formal education for children, adolescent and adults, continuing education and skills based training, credit support for income generation, development of learning resources, environment protection and, support for human settlement. DAM also runs a teachers' training college, a book distribution house, and a private university, the Ahsanullah University of Science and Technology. It also runs an Institute of Primary and Non-Formal Education, and an Institute of Technical and Vocational Education. The overall mission that guides the work of DAM is to develop a learning society and provide opportunities for learning to the marginalised. DAM has been an active member of the Asian South Pacific Bureau of Adult Education and has participated in the development of this kit for peace educators. The materials contributed to this kit have been selected from the varied learning resources developed by DAM.

PRIYA NAIR
INDIA

Priya Nair is the headmistress of the Diamond Jubilee High School for Boys, Mumbai. The school implements innovative teaching-learning practices to deliver quality education that is relevant to the changing world. Being located in a predominantly low and middle income Muslim community, the school has developed its educational programme to be responsive to the issues faced by the community from which its students come. Alongwith colleagues Deepak Dhopat and Anand More, Priya was part of an outreach programme for the enrichment of curriculum in municipal schools. This project exposed the team to a wider cross section of community/family issues that find their way into the classroom. As part of their field work the team evolved several exercises that they have found effective for addressing and understanding conflict issues in a classroom environment. Their contributions to this kit draw from their experience in engagement with the field and from an understanding of school

processes and classroom practices. The Diamond Jubilee School for Boys is supported by the Aga Khan Foundation.

SAM TOWER & SARAH STORM
PLAY FOR PEACE, INDIA

Sam and Sarah Tower from USA volunteered for Play for Peace in India for a year in 2005-2006. Sam Tower is a well known experiential educator in USA. Sarah is a high school teacher. Their experience and insight has helped Play for Peace India in developing its training content. They also provided valuable mentoring to the Play for Peace India Team during their stay in India.

Play for Peace is a process of community building. Its mission is to bring together children and youth from communities in conflict. Using cooperative play it aims at the creation of ongoing learning partnerships that free each person to build positive, life-long connections with others. Co-operative play is an effective technique to promote cross-cultural relationships, especially among peoples with a history of inter-cultural tension.Affiliated to a USA based non-profit organisation, Play for Peace India is led by Agyatmitra and Swati Bhatt. They have developed a team of youth who in the last six years have moved from being volunteers to trainers. These youth have worked in Kashmir, Andaman and Nicobar Islands, and Gujarat in India, and continue to inspire other youth in communities. Play for Peace has trained more than 2000 people. Through its partners in India, Play for Peace reaches out to more than 20,000 children every week.

SRIYANI PERERA,
SRI LANKA

Sriyani works with the Peoples Action for Fair and Free Elections (PAFFREL), located in Colombo, Sri Lanka. Despite a ceasefire, Sri Lanka has been sliding back towards civil war, with more than 4,000 people killed in the past 15 months. PAFFREL works with democratic and human rights organisations in every district in the island to prevent political violence, to conduct free and fair elections and to promote citizens' participation, openness and accountability in governance. Sriyani has participated in civil society election monitoring processes. She has also worked among tsunami affected communities in four districts and has organised programmes on democracy and human rights.

DIDIBAHINI
NEPAL

Based in Nepal, Didibahini is an organization working towards the promotion of gender justice and equality in society through the participatory learning process. They run a variety of programmes with youth and women in gender sensitivity training, citizenship education and peace education. Didibahini conducts research on diverse areas with special focus on gender, publishes training packages and manuals on different themes, organizes workshops and seminars on development issues, and provides consultancy for the institutionalization of gender perspective in programme and policy. Didibahini is also well recognized as a grass roots NGO building community leadership among youth and women from marginalized communities.

Didibahini has developed a strong cadre of trainers among youth and women. The activities contributed to this kit are part of the training materials developed for leadership building. Sulav Giri a youth leader, activist and peace educator and Saloni Singh, a feminist and executive director of Didibahini have given their time and shared their experience for the preparation of this kit for peace educators.

VASANTH KANNABIRAN
INDIA

Vasanth Kannabiran is a feminist and social activist and specialises in the issues of conflict and peace from a gender perspective. She is a co-founder of Asmita Resource Centre for Women that works towards the empowerment of community women. Asmita provides training to women about current issues in development, to build leadership and raise awareness of women's rights as human rights. Vasanth has written extensively on gender issues and prepared training materials on gender, poverty and human rights that enable women to analyse unequal power relations and interpret tradition and culture in ways that strengthen and empower rather than restrict them. Vasanth has also worked closely with the Asian South Pacific Bureau of Adult Education (ASPBAE) for several years.

YASMEEN ASHAI
INDIA

The Centre for Dialogue & Reconciliation serves as a platform to foster dialogue for peace building and reconciliation. Through dialogues, CDR attempts to encourage voices from different sides of a conflict, internal or external, to sit together, talk - and listen.

The highly complex and difficult issue of Kashmir has been a focus of CDR activities. CDR has organized many interactions between people from Jammu & Kashmir and some of India's decision makers and opinion makers, between influential figures in Kashmir and their counterparts in New Delhi. CDR has also arranged visits to Pakistan for frank and private conversations on the Kashmir question. The aim is to contribute towards creating a climate for a meaningful political dialogue, and to preserve and develop channels of goodwill and trust. CDR has also arranged dialogues between women on both sides of the Kashmir divide. This has provided both sides with an opportunity to understand the other's point of view, to share in each other's suffering, and to begin the process of healing and trust.

The exercises in this kit have been contributed by Yasmeen Ashai, a post graduate lecturer at the Department of Human Development, Government College for Women, Srinagar. These exercises are part of a peace education curriculum that has been developed by CDR. This curriculum is being implemented through several teacher training workshops organized by CDR. Yasmeen and other colleagues are part of a team of trainers engaged by CDR to implement the peace education curriculum. Yasmeen has also been a part of the process for the conceptualization and validation of this Kit.

CONTENTS

LIST OF ACTIVITIES

GETTING STARTED - KEEPING THE MOMENTUM

	ACTIVITY	TIME
1.	Ball Toss Name Game	30 minutes
2.	O Miaow	30 minutes
3.	Houses and Tenants	30 minutes
4.	Nice to Know You	30 minutes
5.	Two-Four-Eight Stand Up Challenge	30 minutes
6.	Moon Ball	30 minutes
7.	Group Juggle	30 minutes
8.	Is that Communication	30 minutes
9.	Minefield	30 minutes
10.	Quantum Leap	15 minutes

MODULES

A DEFINING PEACE

		TIME
1.	A Collage of Headlines	45 minutes
2.	What do we need to be Happy?	45 minutes
3.	How Important are our Needs?	1 hour

B IDENTIFYING THE MAJOR CONFLICTS IN SOUTH ASIA

1. Cooking the Curry		30 minutes

C DIVERSITY AND TOLERANCE

1.	Exchanging Stories	1 hour
2.	Who I Am Poems	1 hour
3.	Sharing Stories: Prejudice Activities	1 hour
4.	The New Girl in Class	1 hour
5.	Difference Posters	1 hour
6.	The Two Box Trick	25 minutes
7.	Understanding the Depth and Breadth of Multicultural	2 hours

D UNDERSTANDING AND DEALING WITH CONFLICT

1.	Understanding Conflict	1 hour
2.	Our Role in Facing Conflicts	1 hour
3.	What Should I Do Now?	45 minutes
4.	Am I Able to Solve My Problems?	1 hour 30 minutes
5.	To Fight or Not to Fight?	45 minutes
6.	Donkey Puzzle	1 hour

TOTAL: 48 Activities

INTRODUCTION

South Asia as a region has the ignominious status of being one of the most conflict ridden, heavily militarized and potentially volatile regions of the world. These conflicts between governments and political factions have unleashed a trail of alienation fostering communal, ethnic and caste conflicts that manifest on a daily basis in hostilities, prejudice and suspicion that all of us experience. Failure to book instigators and perpetrators of violence and the victimization of particular communities have left people disillusioned and pessimistic about being able to build broken down bridges. In such a scenario how do we teach interdependence and tolerance, identity and internationalism, human rights and democracy, understanding and co-operation in our South Asian context?

As peace activists our efforts have been to run campaigns and join hands with the larger peace movement. However, experience in the field has repeatedly highlighted the need for working more intensively on issues of peace, conflict and human rights as educators with youth - both in formal and non-formal sectors.

There are several examples of pioneering and innovative practice of peace education in schools and colleges and by NGOs, youth groups and other civil society organizations in local communities in the South Asia sub-region. Over the last several years ASPBAE has brought together several leading peace educators from the diverse conflict areas of India, Nepal, Bangladesh, Pakistan and Sri Lanka in consultations and workshops to deliberate on the essential components of a peace education programme and to develop and share effective and creative training methods whereby young people would be able to develop skills and insights to be able to better deal with fundamental issues affecting our society today.

This training kit for peace educators brings together contributions from these leading peace education practitioners. It comprises exercises that have been developed/sourced and used effectively as training tools among teachers, students and community leaders in the different conflict areas of South Asia .

The framework of the kit, including the module themes, notes, structure and style was developed collectively at a workshop held in Colombo in November 2005. The framework puts forth a perspective of peace education that is comprehensive and that deals with the macro and micro issues- the personal and political factors of conflict and obstacles to peace. The kit was put

together over a period of one an a half years and validated at a workshop held in Kuala Lumpur in June 2007.

This kit aims to:

- Develop a definition of what is peace within a human rights and development frame
- Map conflict situations, analyzing types of conflict, causes, consequences
- Encourage an understanding of multi-culturalism to appreciate oneself and others
- Explore concepts like discrimination and prejudice to restore communication and build levels of trust between warring groups
- Provide opportunities to reflect on gender identities and think about how men and women are impacted by conflicts and other social issues
- Provide opportunities to experience and compare goal setting and problem solving through co-operation and competition
- Explore ways in dealing with conflict
- Draw out and enhance creative expressions of participants about issues and alternatives to conflict

The activities are all designed to facilitate a participative approach. It is important to encourage the participants to take the ownership of their learning. Hence the activities in this kit are designed to help participants share their knowledge and with everyone's contribution, together, create new knowledge.

The kit also contains background notes and appendices which a facilitator will find useful to read as preparatory material before engaging with participants on these issues. It is particularly important to study the note on "facilitation skills for the peace educator". This note contains ideas that are drawn from experience in facilitation of workshops that have been organized specifically to address the sensitive and politically controversial themes of peace, conflict and justice issues. To conduct a comprehensive education programme on peace and conflict we recommend several sessions in which the facilitator can take participants through at least one activity of each module. Alternatively, the facilitator can select a blend of activities to suit time available, objectives and profile of the group. Even if participants are familiar with each other, starting with ice breaking games are recommended to help create a conducive environment for participatory work.

Our thanks are due to all the contributors:

To Yasmin Ashai who works unflinchingly among school teachers in public schools in Jammu and Kashmir, to train them in understanding conflict and ways by which they can address these issues in the school and classroom

To Deben Sharma who works among community youth groups in the states of conflict ridden North East India

To Sam, Sarah and Agyat from the Play for Peace Team who have engaged with traumatized and neglected children through games for peace

To Sulav Giri who works with youth community leaders in Nepal providing them a platform to discuss their issues and articulate their hopes and dreams

To Sriyani Parera for her contribution to understanding the conflict situation in Sri Lanka

To Vasanth Kannabiran for her sharp insight in understanding gender in the context of conflict and peace

To Shahnawaz Khan for sending in the contributions from Bangladesh

To Priya Nair, Deepak Dhopat and Anand More who have worked extensively with students and the community around their school and who have developed innovative tools for eliciting discussion around difficult themes such as multi-culturalism and identity

To Nasreen Mohammed who steered this project for ASPBAE with determination, co-ordinating between the many players in pushing ahead with the different stages of putting together the text of this kit and its publication, and making her contributions to concepts, notes and exercises.

To Rumana Husain and the team from Human Rights Education Programme, Karachi, who besides their innovative contributions took on the task of pouring through mounds of material, editing and designing the kit.

And to all those who participated in the validation workshop and other previous workshops and those who have supported this work from the background.

This Training Kit for Peace Educators synergises several micro level programmes underway in the South Asia sub-region that aim at creating an learning environment that is promotive of co-operation and harmony rather than one founded on competitiveness and conflict. We hope this will be a useful tool that helps peace educators to build new perspectives that empower people to work for social change and look for alternatives to violence.

ASPBAE
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THEORETICAL NOTES

UNDERSTANDING CONFLICTS, CONFLICT RESOLUTION AND MEDIATION

When trying to comprehend conflicts it must be understood that each country may have different implications, so that a conflict in Nepal will have different connotations than a conflict in Sri Lanka. It is therefore better to discuss conflict quite generally, and later specifically, relevant with each of the five South Asian countries.

WHAT IS CONFLICT

Conflict could be a relationship between two or more human beings, groups or even states. George Simmel, the 18th century German sociologist, in his influential book, Social Conflict, pointed out that conflict has many positive functions. It prevents social stagnation and it is a medium through which problems can be aired and solutions arrived at. Conflict is also the root of personal and social change. It is often part of the process of testing and assessing oneself. According to Simmel, conflict demarcates groups from one another and thus helps establish group and personal identities. Similarly, external conflict often fosters internal cohesiveness of a group.

TYPES OF CONFLICT

There are two types of conflict: violent and non-violent.

VIOLENT CONFLICT

A violent conflict is destructive. Although violent means may ensure immediate success, for example, annexation of territory and capturing of power, it can be argued that violence, by its very nature, sows seeds for further violence and mitigates lasting success. When "peace is imposed by violence or the threat of violence it is not really peace, but rather a temporary disequilibrium maintained by the constant input of energy and fear. It is violence that is temporarily suppressed, held in abeyance, not eliminated. (Barash,1991:568)

Violent conflicts between states and within states, as well as among groups, have come to endanger the very foundations of human communities. Even in the less developed parts of the world in South Asia, for example inter-state war poses the threat of a nuclear holocaust thereby making it imperative for those states to deal with their conflicts in a manner that will not jeopardize the lives of millions of people.

Meanwhile, violent conflicts within states, particularly among ethnic communities, have resulted in recent years in the breakdown of states, destruction of national economies and the death of hundreds of thousands of non-combatant civilians. In many civil wars in the contemporary world, the human cost of conflict has been enormous. Other than death and injury, hundreds and thousands of people fall victim to the consequences of war: as refugees, displaced international migrants and casualties of famine and starvation.

NON-VIOLENT CONFLICT

Non-violence is not passivity, but a practice of active engagement. Unilateral victory, ending with the surrender of the enemy, is one of the oldest forms of conflict 'resolution'. Utterly destructive consequences of conflict are often produced and legitimized by such unilateral approaches to conflict.

CAUSES OF CONFLICT

- Structural factors
- Political factors
- Economic/social factors
- Cultural and perceptual factors

STRUCTURAL FACTORS

The three main structural factors that have led to violent conflicts are:

i) Weak states

ii) Lack of political legitimacy

iii) Politically sensitive borders and political institutions capable of exercising meaningful control over territory

i) When state structures weaken, violent conflict often follows. Ethnic groups, hitherto oppressed by the centre, are then able to perform political assertion. When the states are weak, individual groups within these states begin to provide for their own defence, thereby giving rise to intra-state security concerns.

ii) In weak states, groups, particularly ethnic groups, begin to take steps to defend themselves. Ethnic geography becomes problematic particularly in ethnically heterogeneous societies. Countries with different kinds of ethnic geography are likely to experience different kinds of internal conflicts.

iii) Countries with highly intermingled populations are less likely to face secessionist demands. However, if secessionist demands develop in countries with intermingled populations, ethnic groups will seek to establish control over specific tracts of territory. This may result in direct attacks on civilians, intense guerrilla warfare, ethnic cleansing and even genocide.

POLITICAL FACTORS

Four main political factors have been highlighted in the scholarly literature on internal conflict: discriminatory political institutions, exclusionary national ideologies, inter-group politics, and elite politics.

Firstly, the prospects for conflict in a country depend to a significant degree on the type and fairness of its political system. Closed, authoritarian systems are likely to generate considerable resentment over time, especially when it is accompanied by discriminatory treatment. Even in more democratic settings, resentment can arise if some groups are inadequately represented in government and political institutions. Over time the legitimacy of the system as a whole can fall into question.

Secondly, exclusionary national ideologies of nationalism and citizenship, based on ethnic distinctions, engender minority resentment and even resistance.

Thirdly, many scholars argue that prospects for violent conflict in a country depend to a significant degree on the dynamics of domestic, inter-group politics. The prospects for violence are great if groups have ambitious objectives, strong sense of identity, and confrontational strategies.

Fourthly, elite politics particularly tactics employed by desperate politicians in times of political and economic turmoil, lead to exacerbation of violent conflict.

ECONOMIC/SOCIAL FACTORS

Three broad economic and social factors may be identified as potential sources of internal conflict:
- Economic problems
- Discriminatory economic systems
- Negative consequences of economic development and modernity

Among contemporary economic problems are social inequalities, economic slowdowns, stagnation, and as in some cases in the developing world, economic collapse that lead to internal conflicts and violence.

Discriminatory economic systems, whether they discriminate on a class basis or on ethnic basis, can generate feelings of resentment and levels of frustration leading to violence. Unequal economic opportunities, unequal access to resources such as land and capital, and vast differences in standards of living are all signs of an economic system that disadvantaged members of society will see as unfair and illegitimate. On the other hand, economic growth, if it leads to growing inequalities in income and opportunity can also aggravate intra-state tensions.

Many scholars have pointed to economic development and modernisation as leading to instability and internal conflict. Rapid changes that accompany industrialisation, urbanisation and the introduction of new technologies can place strains on existing social and political systems.

Development and modernisation also raise economic and political expectations and can lead to mounting frustration when these expectations are not met. As often happens in the developing world, growing demands for political participation usually tend to outpace the ability of the system to respond. When the development of political institutions lags behind social and economic change it results in instability and disorder.

CULTURAL/PERCEPTUAL FACTORS

Problems pertaining to cultural discrimination against minorities include inequitable educational opportunities, legal and political constraints on the use and teaching of minority languages and constraints on religious freedom.

Perceptual factors, which refer to group histories and group perceptions, ethnic mythologies, group stereotyping, distorted and exaggerated historical memories are often causes of acts of ethnic atrocity such as genocide and retaliatory responses of violence.

PROTRACTED SOCIAL CONFLICTS

There are conflicts that tend to prolong over a long period of time. Conflicts based on social and ethnic grievances have shown a particular propensity to prolong for years, if not decades.

For example, Sri Lanka's ethnic conflict demonstrates many of the characteristics of a seemingly intractable conflict. Four attempts at a negotiated settlement of it have failed. Two main parties to the conflict, the government and the Liberation Tigers of Tamil Eelam (LTTE), also known as the Tamil Tigers, continued to stay away from a settlement even after nearly two decades of war. The two sides also believe in an enduring capacity to stay in the conflict, withstanding

increasingly heavy losses, both material and human. The negotiation attempt made by the United National Front Government in 2002 was actually initiated in a context of continuing intractability of the ethnic conflict.

CATEGORIES OF CONFLICTS

There are four categories of conflicts, namely:

1. Intractable conflicts
2. Protracted social conflicts
3. International-social conflicts
4. Complex political emergency

- Intractable conflict describes conflict situations which are difficult to influence or resolve, with the parties to the conflict stubbornly resisting solutions

- Protracted social conflicts are characterised by prolonged and often violent struggle by communal groups for such fundamental needs as security, recognition and acceptance, fair access to political institutions and economic participation

- International social conflict defines conflicts that are neither purely interstate nor purely domestic conflicts, but sprawl somewhere between the two

- Complex political emergency which has evolved as the key category for grasping the complex nature of most contemporary conflicts, is an integral concept referring to conflicts which are multi-dimension with large-scale human rights abuses and profound human suffering

The Sri Lankan conflict can be characterised as a complex political emergency.

From the early days when Sri Lanka's present ethnic conflict took the character of an armed conflict, there have been attempts to ending it through negotiations. But all these efforts have failed to terminate the conflict, or at least de-escalate the war in a stable or lasting manner. There were six negotiation attempts in the past. In early 2000, an initiative was undertaken by the Norwegian government to assist the government of Sri Lanka and the LTTE to resume negotiation. When the Norwegian initiative began in early 2000, there was a great deal of optimism about a definite progress in Sri Lanka's peace process. But after more than one year of slow progress, in mid-2001 the initiative collapsed with no talks held between the Sri Lankan government and the LTTE. The government appeared to have decided in May 2001 to terminate the Norwegian initiative, blaming

the special envoy for his ineffective role in bringing the LTTE to the negotiation table. The government also found the LTTE responsible for this failure while the LTTE blamed the government.

References - Three-pronged strategy against terror - J Vitarana, War or Peace in Sri Lanka - Kumar Rupasinghe, Electoral Systems and Political Outcomes - Sunil Bastian, Conflict Resolution & Peace Building, Editor - Jayadeva Uyangoda
Contributed by: PAFFREL, Sri Lanka

CONFLICT RESOLUTION AND MEDIATION

CONFLICT THEORY
The central assumption of conflict theory is that it has personal and social value.

Conflict is an inevitable, all pervasive and important aspect of social life. It is generated by differences in ideas, values and beliefs. Although a familiar part of our existence, conflict has contradictory forms, processes, and outcomes. For some, conflict creates enhanced relations, increased productivity and new understandings. For others, it results in dysfunction and disorder. The central assumption of conflict theory is that it has persona and social value - that it serves a function for society. The study of conflict has been undertaken by a range of disciplines; its resolution has become the fascination of a diverse group of psychologists, sociologists, and economists and game theorists. The result is a field of study and practice that is both rich and stimulating.

HISTORY
Classical thinkers such as Plato and Aristotle viewed conflict as a threat to the success of the state, a view which led to the belief that conflict needed to be kept to a minimum, if not totally eliminated[1]. In opposition to the belief that conflict was undesirable and harmful, contemporary theorists argue that conflict is as essential to the proper functioning of society as are stability and order. For example, Simmel notes that social phenomena appears in a new light when seen from an angle which includes conflict as a positive element; Coser suggests that conflict within a group could help establish or re-establish cohesion; Dahrendorf states that "not the presence, but the absence of conflict is surprising and abnormal, and we have good reason to be suspicious if we find a society

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1.   This historical information was found in J. Porter and R Taplin, Conflict and Conflict Resolution, New York, University of America Press, 1987.

of social organisation that displays no evidence of conflict"; and Marx believed that conflict is an important aspect of group formation. Coser's book, The Functions of Social Conflict, published in 1956, is often cited as the cornerstone of current theories of social conflict. Coser positions conflict as a constructive form of socialisation, and posits that a certain degree of conflict is an ally in the formation and satisfactory continuation of group life.

UNDERSTANDING CONFLICT

Conflict, if constructively managed, can contribute to the well-being of individuals and groups.

Conflict is a fact of life. We see examples of it every day, ranging from minor disagreements between individuals to political disagreements that have escalated into war. Conflict can also be a mental struggle within us generated from personal needs, desires, temptations, or from our needs and values coming into opposition with those of others.

If conflict is handled badly, it can lead to mistrust, anxiety and dissatisfaction with oneself and with others.

A central concept in conflict management is that conflict does not have to be destructive or dysfunctional. In fact, conflict is healthy and can be productive. Poorly managed conflicts can destroy relationships, families and communities. If managed skilfully and creatively, conflict can bring increased benefits for everyone. It can stimulate interest, improve communication, increase productivity and bring about social change.

Conflict can be useful in bringing about positive change and growth in individuals, organisations and communities. In fact, suppressing conflict can be more costly than conflict itself. To take away conflict is to take away the incentive to grow and learn. Constructive conflict resolution processes promote 'win-win' problem-solving.

The ability to resolve conflict is one of the most important social skills individuals can acquire, yet there are few opportunities to learn how to use conflict in positive ways.

Not only is it important to recognise how we respond to conflict situations, it is also helpful to be aware of our inner reaction. What feelings are evoked? Do we view conflict as an opportunity for learning or is it something we dread and fear? Knowledge of our own reactions to conflict is a first step to making positive change in our lives.

KEY POINTS ABOUT CONFLICT

- In itself, conflict is neither bad nor good. It is good when handled well, bad when not handled well.
- Conflict will always be a part of our lives so we should learn how to manage it creatively and constructively.
- We can all learn conflict management skills to solve our problems.
- Conflict occurs within relationships, individuals, groups, and between groups.
- Conflict is constructive when resolved in ways that enhance relations, destructive when relationships are harmed.
- Conflict is cumulative, so it is important to deal with conflict as it arises.
- A conflict usually develops over time with some incident triggering it to come out into the open.
- We do not always create conflict, but we can always choose our response to it.

THE FOUR 'A' OF CONFLICT MANAGEMENT

- Awareness
- Acceptance
- Analysis
- Appropriate Action

CAUSES OF CONFLICT

Conflicts can originate from many sources which makes it difficult to determine its cause. For constructive conflict resolution, it is important to find the root of a problem. To begin with, accept the conflict at face value, and then adjust your opinions as you begin to define it. There are three common causes of conflict: competition for limited resources, basic human needs, and values and beliefs.

COMPETITION FOR LIMITED RESOURCES

Many conflicts stem from competition over limited resources (money, space, land, jobs). For the most part, these types of conflict tend to be the easiest to resolve. Time, however, plays a critical role. Conflict increases as parties perceive resources to be shrinking.

BASIC HUMAN NEEDS

Needs such as power, success, recognition, friendship, affiliation and self-worth often place us in conflict with others with similar needs. If such conflict also entails competition for limited resources,

the degree of conflict is even greater. Conflicts which involve human needs are more difficult to resolve than conflicts over resources because the reasons for the former are usually less clear and because they are a part of our identity.

ESCALATION AND DE-ESCALATION

Our response to conflict can cause it to escalate or de-escalate conflicts.

It is likely to escalate when:

- other people become involved or take sides
- one party feels threatened by the other
- there is no interest or investment in maintaining a relationship or there is a history of negative conflict
- there is increase in the indirect expression of anger, fear or frustration
- needs are not acknowledged or met
- people lack the skills to resolve the conflict

A conflict is likely to de-escalate when:

- those involved focus on the problem rather than on each other
- emotions of anger, fear and frustration are spoken directly rather than demonstrated indirectly
- threats are reduced or eliminated
- those involved have cooperated well prior to the dispute
- needs are openly discussed
- those involved use conflict management skills or receive help in applying them

CONSENSUS

To reach consensus requires respect for all ideas, opinions and suggestions.

It requires that we understand all points of view: remember, understanding does not mean agreement.

Consensus is reached when we can understand and accept all points of view before making a decision.

GUIDELINES FOR REACHING CONSENSUS

Avoid arguing over rank and positions - seriously consider all points of view.

Avoid "win-win" statements - when an impasse occurs, search for the next most acceptable solution.

Avoid changing of minds as a way to avoid conflict or achieve harmony.

Avoid majority voting, averaging, bargaining, or coin flipping.

Keep the attitude that different points of view are natural and healthy to a group.

Treat differences of opinion as the result of incomplete sharing of relevant information - keep probing.

WHEN YOU ARE INVOLVED IN THE CONFLICT

The following points are suggested for use when you are involved in a conflict situation and when handling a verbal exchange.

- Avoid getting angry and be willing to express your feelings
- Keep it simple - use 'ten words or less' rule
- Encourage and make positive statements
- Speak clearly and distinctly
- Try to surface "hidden" hostility. Talk about and attempt to understand the underlying cause of the conflict
- Be transparent
- Listen and restate in your words what you perceive the other is saying. Do not make assumptions
- Deal with issues, not personalities
- Avoid the "silent treatment"
- Avoid bringing up past behaviours that have nothing to do with the current situation
- Accept honest feedback
- Strive for a win/win situation

REDUCING DEFENSIVENESS

Once again, when you are involved in the conflict, the following "tips" should prove helpful

- Don't Evaluate
- Describe

People become defensive when they are labelled or called names. Describe behaviour rather than evaluating it

- Don't Corner the Other…
- Help to Save Face

People become defensive when put in a corner with no way to save face. Suggest possibilities, explore options and brainstorm solutions

- Don't be Superior…
- Promote Equality

Try not to come across as superior, you are in this together

- Don't focus Control…
- Focus on the problem

Rather than telling what should be done, work to problem-solve collaboratively

- Don't Appear Neutral…
- Show Your Empathy

Instead of hiding feelings to appear neutral, show empathy. Neutrality can appear uncaring, standoffish or hostile

- Don't Manipulate…
- Share Solution

If feeling manipulated, people are less likely to cooperate

- Don't Be So Certain…
- Be Provisional

Let go of having to be "right". Communicate willingness to change your behaviour and ideas - use provisional language.

Contributed by Henry Martin Institute

Reference:
Picard, Cheryl A., *Mediating Interpersonal and Small Group Conflict,* Ottawa - Canada: The Golden Dog Press, 1998, pp. 36-56
This book has been written as introductory text for individuals interested in improving their skills for dealing with interpersonal and small group conflict at home or at work. It is for students learning about conflict resolution and mediation. And, it is a book for "would be" mediators.

ESSENTIAL COMPONENTS OF A PEACE EDUCATION PROGRAMME

CONCEPTS

- Similarities and differences, inclusion/exclusion, self-esteem, communication, emotional literacy, social pressure, reflection, cooperation, conflict prevention/ management/ resolution.
- Human rights, children's rights, child protection, gender rights, marginalisation, demobilisation, reintegration, preservation of cultural norms, rule of law, civic participation/ responsibility, democracy, good governance.
- Human dignity, humanitarian acts, civilians versus combatants.
- Peace (internal, external), peace-building, peace-maintenance, reconciliation, impunity, truth and justice, rehabilitation, disarmament, escalation and de-escalation of conflict.

VALUES

- Compassion, empathy, sympathy, kindness, inclusion, family values, respect for human life and dignity, love, caring, tolerance, diversity, simplicity, freedom, responsibility, honesty, emotional honesty, humility, happiness, cooperation, ethics/morality, equity, forgiveness, confession/admission, spirituality, patience, self-help, trust, integration, pluralism, cultural/social values preservation, accountability, good governance, peace.

SKILLS

- Active listening, questioning, communication.
- Working together, cooperation, social integration, accurate perceptions, recognising stereotypes, assertiveness, and life-skills training.
- Analysis/critical thinking, identifying root causes, reflection, problem-solving, making choices, identifying dilemmas, seeing that actions have consequences, having multiple perspectives, values clarification.
- Negotiation, mediation, conflict resolution, advocacy, teaching, sharing, consensus-building, networking.

TIPS ON EVALUATING PEACE EDUCATION PROGRAMMES:

- The importance of generating baseline indicators jointly with the community.

- The need to identify at the beginning (to the extent possible) the types of behavioural indicators that will be looked for as indicators of success (e.g. what is looked for in children's speech (e.g. stereotypes), their cooperation in tasks, ability to mix with people).
- Building baseline and subsequent measurement of indicators into the project design.
- Participant observation can indicate values adopted.
- Possibility of systematizing anecdotal evidence collected through monitoring and evaluation.
- Timing of evaluation should be long enough to avoid the consequence of particular incidents or circumstances that create problems in the community or school.
- Team evaluation (insiders and outsiders) is better than having a single outside evaluator.
- Being selective about evaluation, to keep costs in proportion.
- Success stories are important in training and fund-raising.

Initiatives to develop and implement life skills education in schools have been undertaken in many countries around the world. The need for life skills education is highlighted, directly and indirectly in the Convention of the Rights of the Child and a number of international recommendations. Life skills education is aimed at facilitating the development of psychosocial skills that are required to deal with the demands and challenges of everyday life. It includes the application of life skills in the context of specific risk situations and in situations where children and adolescents need to be empowered to promote and protect their rights.

Following the study of many different life skills programmes, the WHO Department of Mental Health identified five basic areas of life skills that are relevant across cultures:

- Decision-making and problem-solving
- Creative thinking and critical thinking
- Communication and interpersonal skills
- Self-awareness and empathy
- Coping with emotions and coping with stress

Contributed by the Community Outreach Project of the Diamond Jubilee Hiigh School, Mumbai, India

DEFINING LIFE SKILLS

Life skills are abilities for adaptive and positive behaviour that enable us to deal effectively with the demands and challenges of everyday life.

LIFE SKILLS: THREE BROAD CATEGORIES

1. COMMUNICATION AND INTERPERSONAL SKILLS

This includes verbal and non-verbal communication, being an active listener and the ability to express feelings. Negotiation skills, assertiveness skills and compromising skills that directly affect conflict management too are components of communication and interpersonal skills. Empathy, cooperation and teamwork, and advocacy skills are also major aspects in this category.

2. DECISION-MAKING AND CRITICAL THINKING SKILLS

These consist of decision-making/problem-solving and collecting information skills. It develops skills that can analyse the impact of present activities in the future. It also helps to find out alternative ways to solve problems.

3. COPING AND SELF-MANAGEMENT SKILLS

These are skills for increasing internal locus of control, skills for managing feelings and skills for managing stress. This also helps to develop skills for self-awareness and self-analysis, which in turn increases self-esteem. This category is directly related with coping with stress/conflict in a person.

Life skills are innumerable, and the nature and definition of life skills are likely to differ across cultures and settings. However, analysis of life skills suggests that there is a core set of skills that are at the heart of skills-based initiatives for the promotion of the health and well being in children and adolescents. These are listed below:

- Self-awareness
- Interpersonal relationship skills
- Empathy
- Effective communication
- Creative thinking
- Critical thinking
- Coping with emotions
- Coping with stress
- Problem-solving
- Decision-making

Self-awareness includes recognition of ourselves, of our character, of our strengths and weaknesses, desires and dislikes. Developing self-awareness can help us to recognise when we are stressed or feel under pressure. It is often a prerequisite for effective communication and interpersonal relations as well as for developing empathy with others.

Interpersonal relationship skills help us to relate in positive ways with the people we interact with. This may mean being able to make and keep friendly relationships, which can be of great importance to our mental and social well-being. It may mean keeping good relations with family members, which are an important source of social support. It may also mean being able to end relationships constructively.

Decision-making helps us to deal constructively with decisions about our lives. This can have consequences for health if young people actively make decisions about their actions in relation to health by assessing the different options and what effects different decisions may have.

Problem-solving enables us to deal constructively with problems in our lives. Significant problems that are left unresolved can cause mental stress and give rise to accompanying physical strains.

Creative thinking contributes to both decision-making and problem-solving by enabling us to explore the available alternatives and various consequences of our actions or non-action. It helps us to look beyond our direct experiences, and even if no problem is identified, or no decision is to be made, creative thinking can help us to respond adaptively and with flexibility to situations in our daily lives.

Critical thinking is an ability to analyse information and experiences in an objective manner. Critical thinking can contribute to health by helping us to recognise and assess factors that influence attitudes and behaviour, such as values, peer pressure, and the media.

Effective communication means that we are able to express ourselves, both verbally and non-verbally, in ways that are appropriate to our cultures and situations. This means being able to express options and desires, but also needs and fears. And it may mean being able to ask for advice and help in a time of need.

Empathy is the ability to imagine what life is like for another person, even in a situation that we may not be familiar with. Being empathic can help us to understand and accept others who may be very different from ourselves, which can improve social interactions, for example in situations

of ethnic or cultural diversity. Being empathic can also help to encourage nurturing behaviour towards people in need of care and assistance, or tolerance, as is the case with AIDS sufferers, or people with mental disorders, who may be stigmatised and ostracised by the very people they depend upon for support.

Coping with emotions involves recognising our own emotions as well as those of others, being aware of how emotions influence behaviour, and being able to respond to emotions appropriately. Intense emotions, like anger or sorrow can have negative effects on our health if we do not react appropriately.

Coping with stress is about recognising the sources of stress in our lives, recognising how this affects us, and acting in ways that help to control our levels of stress. This may mean that we take action to reduce the sources of stress, for example by making changes to our physical environment or lifestyle. Or it may mean learning how to relax so that tensions created by unavoidable stresses do not give rise to health problems.

Contributed by Didibahini, Nepal

FACILITATION SKILLS FOR THE PEACE EDUCATOR

GROUP FACILITATION SKILLS

ASPBAE's Peace Education curriculum is an activity based, learner-centred process, built on the foundation of Experiential Education (EE). In this section we will explore the fundamentals of the EE model and what it means to facilitate learnable moments for the participants. What is this EE model… you might ask.

EXPERIENTIAL EDUCATION MODEL

DO   REFLECT

APPLY
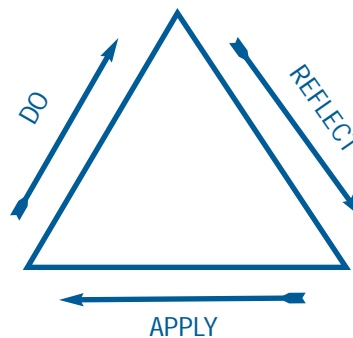
Our learner, the participant, must **DO** something, be actively involved. Then after or even during the activity, the learners actively **REFLECT** on their experience. What did we do? What did we learn? How did I feel? The final and crucial part of the process for the learners is the discovery of how to **APPLY** their new knowledge or behaviour to the world they live in.

Learning/education does not usually happen in a vacuum, which contains only the learner and a guide. Most of the time learning happens in a group. Therefore, Peace Education has to happen in a group. From the single student "Do, Reflect, Apply" learning, we need to move to a group-learning process founded on building a safe community where the participants can explore, try new behaviours, take risks and learn from their experiences. Community-building is an integral part of the education process. To guide this process it is important to let go of the concept of teaching and become a facilitator.

It is your job as the facilitator of this curriculum to guide the participants safely through their learning experience. You set up, frame, observe, and debrief the activities but you don't provide the answers. As much as possible the answers come from the learner. In the next few pages we will

look at the skills you will use to accomplish this. Books have been written on the subject of facilitating the EE process. Here we are only going to touch on the basics and bring up the points that need to be taken into consideration when planning and delivering the Peace Education programme. This section does not take the place of a facilitators' training course.

ASSESSMENT:
You just got a call from your favourite NGO. They are working with a community centre that has expressed a need for peace education for their community and they understand that you can deliver it. Take three deep breaths and start your assessment.

- **Goals:** What are the educational goals of the group you will be working with? What are the NGO's goals (or the goals of who ever the sponsoring agency is)? What are your goals? Are there any external goals that come into play like government or religious?

- **Demographics:** What is the make up of the group you will be working with: size, ages, education level, physical and emotional condition, language or languages spoken, socio-economic classes, religions, affiliations, ethnic origin, gender make up, past experience with conflict, and any thing else you can discover before you meet the group? Are they an existing group or a new group? If existing; why are they a group and how long have they been together?

- **Logistics:** Where will the programme be held? When will it be? What are the start and finish times? How many sessions will there be? Will there be food? If yes, who will provide it? What kind of space is there to work in? Who will provide the needed programme material/equipment? Who is the contact person for logistics and what is their contact information? If it is a multi-day programme who is arranging housing and what do we need to bring? Is there on site communication, in case of an emergency? Once there, where is the toilet, drinking water and any other facility that might be needed? Is there a first aid kit?

- **On-Going:** This is the assessment that happens after you are with the group and is on-going while you are working with them. What are the safety factors of the space we are in? What are the individual goals of the participants and how do they match with the group goals? How do the actual group goals match with the perceived group goals? How well does the group work together? What is the skill level of the participants? What is the behaviour in the group? What is the physical and emotional condition of the participants? What stage of development is the group in? Is a community being formed?
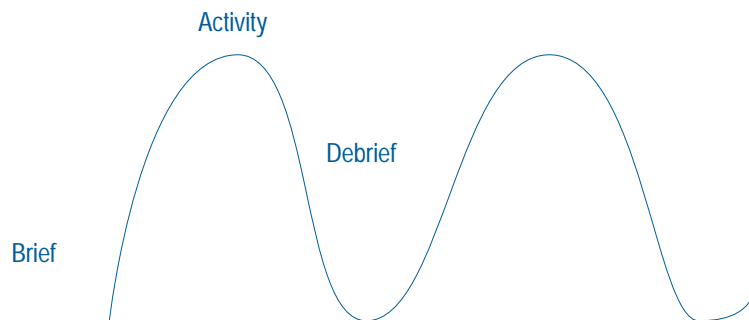
ACTIVITY:

Now that you know all there is to know about your group, it's time to pick the activities that will create the learnable moments and help build a sense of community for the participants. It is important to look at a single activity and see how it is structured so it becomes a learning activity. A learning activity has three basic parts:

- the brief or introduction
- the activity
- the debrief

STRUCTURE OF AN ACTIVITY

Activity

Debrief

Brief

BRIEF:

Briefing creates a sense of excitement, fun, and adventure. It also focuses the group on the upcoming task, which could be a community building activity, a lesson on religion, a service learning project, or any activity/lesson that is presented to the participants. Briefing is the facilitator's opportunity to paint a common picture for the group, giving them the information they will need to plan, set objectives, and make a successful attempt of the task.

Good briefing includes the following parts:
   a. story line or "**framing**" for the activity
   b. **objectives** of the task or activity - the 'rules'
   c. **safety** considerations

FRAMING:

Framing provides the answer to "why". A good frame also provides **metaphors**, which become important in transferring skills learned in an activity to what the group or individual does on a regular basis. Metaphors can also be brought out at the end of the activity - during the debrief.

The use of a thoughtful frame or well-placed metaphor can greatly increase the **relevance** of a task

or activity to the group. It also helps transfer the skills the participants learned from the activity (i.e. trust, communication, accountability, cooperation and hard skills) back into their "real life". If activity can be related to issues that an individual or group faces in their daily lives the learning from that activity takes on a higher level of importance. A key point to understand is that the learning is the important part. The actual completion of an activity is of secondary importance to the process, interaction, and learning that the group accomplishes during the activity.

OBJECTIVES:

A second piece of briefing is informing the group of the leader's objectives for the activity. These are sometimes referred to as rules, but a more accurate explanation would be setting up the boundaries and describing the nuts and bolts of the activity. Objectives let the group know what you are asking them to do and how you are asking them to do it. For instance, if you would like your group to do a community service beautification project, you would let them know that they need to plan an activity that will help improve the appearance of the community within the next month. You might also discuss budget, participation, and safety.

The conditions a group must follow in accomplishing the task are also objectives. These conditions can be very specific, narrowing the scope of the task down (this is often done for safety reasons which will be discussed shortly). On the other hand the facilitator may purposely leave the objectives vague and sketchy allowing the group to define more for themselves.

Objectives can be altered to meet the group's skill level. For instance setting objectives lower (as long as it doesn't become an unsafe activity) can help a group achieve the feeling of success. Objectives can be more stringent forcing a group to struggle before finding a way to complete the task. Setting objectives so that a task appears achievable but actually isn't, will allow participants to cope with falling short of expectations and redefining success (Did the group work together? Did everyone have fun?).

SAFETY:

With all of the emphasis put on framing, objectives, and group process it is easy to lose sight of safety. Don't! It is our main job. A worst case scenario for the results of a poorly planned or framed activity would be lack of participation, ineffective transference, or a boring activity with lots of grumbling. However, a very well-framed activity that is lacking in safety could result in a trip to the hospital or dangerous confrontation! You need to be aware of both physical and emotional safety. In Peace Education we can be dealing with some emotionally charged issues.

LEADING THE EXPERIENCE:

Skills that are used in leading or implementing activities:

1. Observation
2. Leadership Voice
3. Challenge
4. Instruction
5. Intervention
6. Empathy
7. Co-Leadership
8. Conflict Resolution

OBSERVATION: The main job of a facilitator during the activity is observation. First and foremost you are the safety monitor, always checking the group, the area being used and any equipment that is in use. Your second and almost as important observation is what is the process that is going on in the group? The process that the group is going through will let you know if intervention is needed and it will give you grist for the debrief. Be aware of both the verbal and body language that is present in the group.

LEADERSHIP VOICE: How do we find our voice? There are many ways, through experience, being open to new ideas and approachesApproaches, using our gut feelings or simply by accepting yourself and your style. Adventure activities are group centred, but also leader centred. Your presence as a leader is always felt by the group. The group needs you to provide focus and boundaries. Your participation puts you in a special connected place. You are role modelling; the group will emulate you as the closest responsible adult.

CHALLENGE: A two-edged sword. While it presents the opportunity for change and success, it also lays bare the issues we are afraid of: losing face, failure and injury. We must remember that a wholesome environment is our primary concern, from which participants choose for themselves what they need to do to improve. To force someone to participate would be counter to the kind of group-centred spirit being developed. Activities must be properly sequenced thus supporting the challenge(s). Time spent with goal-setting is time well spent. Participants must have a clear understanding about what he/she wants to do. Remember that group pressure is real, and can be used positively.

INSTRUCTION: Instruction has a couple of useful purposes: 1. to pass information to the group, 2. for the facilitator to exercise control over the group. If the group is behaving badly it might be time for some instructions, when a group is listening to you, you are in control. This tactic should not be over-used.

INTERVENTION: This takes place whenever you see the group needing to stop and take a look at itself and what it is doing or you need to add new information. Sometimes intervention will involve: substituting a more relevant activity, modifying an activity or refocusing the group. They can also be used to anchor a moment in the group's life. For example, suppose a group is working on a problem- solving activity and they have created new rules that aren't true and the rules have slowed them down or brought them to a stop. You might stop the action and ask the members to do a check for themselves and to remember how they are feeling, and then set the group back on its task. In the debrief you can return to that moment so the group can learn from it. Some times you need to be the authority that enforces the rules or even changes the rules. As the enforcer you pass out consequences.

EMPATHY: Understanding by actually caring draws you closer to the group. Risk situations bring trust and feeling issues to the surface quickly. Just because a participant is not directly involved with a particular activity doesn't mean they are not benefiting from it. Don't feel afraid of patting or hugging because of taboos. Understand your own relationship to hugging and make certain it doesn't cross lines or get misinterpreted.

CO-LEADERSHIP: Two persons can complement each other when each has skills in different areas, without the necessity of each becoming an expert in the other's area. Respect comes from seeing your co-leader as a person first, and a skilled leader second. Lack of listening, both to the group and to the co-leader is another enemy. Time for connecting is important; meeting times need to be regular, don't assume you can get away without it. If respect and assertion is nurtured between co-leaders, a wonderful bond is formed.

CONFLICT RESOLUTION: The adventure group provides an opportunity to expose people to conflict in a controlled manner, thereby providing them with the possibility of a successful experience. Adventure groups presuppose conflict. If you don't avoid conflict, then pinch points have a much better chance of not turning into full-fledged crunch points.

DEBRIEFING

Debriefing is a process for reflecting on an experience. This process is the end of a three-part cycle: brief, activity, and debrief. In its simplest form briefing is group and individual goal setting, framing the experience, establishing authority and forming a contract or project plan with the group. The activity phase gets into rules, instruction and immersion in the activity. It is the third phase of the cycle which brings out the educational and transformative value gained from an activity or project or lesson.

If at the end of an activity, we were to look at our group and say, "Tell me how you feel and how this is going to affect the rest of your life," we would probably get a resounding, "Okay," and "I don't know." We need a process to get to these points. The foundation of the process is your ability to frame open-ended questions so the participants can explore the activity, what they learned and how to apply that learning. Remember you have a 50% chance of being right if you ask a 'yes' or 'no' question, so let the participant be right and ask open-ended questions.

Firstly, at the beginning of this process is "What." What just happened, precisely what took place? This can be accomplished in various ways. A survey where each person briefly describes (one sentence or paragraph) individual parts of the activity, not necessarily in order of occurrence. A memory story: one member starts to recount in detail the activity and when others think something is missing they say, "Hold it," and continue the story. All members need to jump in at some part. The object is to get the group communicating in a relatively non-threatening manner.

Secondly, "So what does it mean?" "How do you feel about it? How was leadership developed?" "So what brought pleasure, fear, sadness?" "Did we meet our group goals? How does it feel to be supported or not supported by the group?" Framing the question is important, this is a group process and the leader needs to let the group discover as much as possible from it. The "So what" step is where issues of feelings and relationships are dealt with.

Thirdly, "Now what." The group needs to take what they have gleaned from the "So what" and put it to work. They can plan their next activity using what they have learned. They can re-work both group and individual goals. They can and should explore how their new insights can be applied in the world outside the group such as school, family, jobs and relationships. This transference of gained wisdom to other places in our lives gives lasting meaning to the activities.

Reference: Islands of Healing, 1988

PROCESSING SKILLS:

Ask open-ended questions	How did you feel? How was that for you? How was that experience?
Focus on feelings	How did you feel? What is everyone feeling right now? e.g. one word to describe your feelings?
Repeat feelings	You must have felt relieved.

Draw out learning	What can we learn from that?
Focus on one issue at a time	We want to move on to that. Let's see what else there is on this topic.
Monitor verbal and non-verbal	Look for signs of confusion, boredom, constant anger, etc., look for people talking, writing or not writing.
Test out perceptions	What do other people feel?
Appropriate self-disclosure	I am confused. How do other people feel?
Ask the group to summarise	Where have we got to?
Review	We seem to have covered so and so. Does that sound right? Anything to add? Have I missed anything?
Focus on behaviour	What was she/he doing that made you think that?
To explore more deeply	Can you say more about that? What would be an example?
Ask group to diagnose itself	What is happening here right now?
Diagnosing	Does the large amount of joking going on suggest avoidance of an important issue?

Debriefs do not have to be conducted standing around talking in a big group. It is valuable to break the group into small groups of three or four folks and then ask the questions and have the groups report back in. You can break a large group into three smaller groups and ask each small group to put together a skit about what they did, or what they learned or what it will look like back in the community when they put their new learnings to work. Debriefs can be done with drawings, puppets, feeling cards, songs and any thing else you can think of to get the participants to engage in the What, So What, Now What process.

Reference: Project Adventure, Inc.

SEQUENCING:
Sequencing is choosing which activities you want the group to do and in which order. All the things that we looked at in the assessment section come into play in setting up your sequence. The better you know the learners and their goals the better their learning will be.

- Identify goals
- Identify skills and abilities needed to accomplish the goal
- Choose an order to teach and practice the skills, so that one skill supports success in learning the next skill
- Choose activities which develop the skills
- Make it safe to risk mistakes, "success" and "failure"
- Let the learning spiral begin

THE LEARNING SPIRAL	
PARTICIPANT STEP	FACILITATOR ROLE
1. Appreciate and apply current skills	Celebrate and acknowledge
2. Try new skills	Challenge and create disequilibrium
3. Learn from experience	Active support, safe structure
4. Practice	Passive support, monitor for physical and emotional safety

The first time a group gets together it is important to start by building a safe community in which learning can happen. The sequence of activities and the amount of time used for this will differ depending on the make up of the group. Is it the first time most of the people have met each other? Are there sub groups and what are their relationships? Is it an intact group? If yes, what kind of baggage do they bring? Do the members come from across conflict lines? One important step in building community is for the group to get to a point where they can build an agreement on how they will work together in a safe way. Leading up to the actual writing of an agreement the group needs to be led through a series of directed structured activities in which the facilitator is in control. In the beginning a group feels safe if the leader is in control. The goal of reaching community is close when the group perceives itself in control and safe. As an illustration of sequencing lets look at a basic community-building sequence, which will bring the group where they can write their basic agreement on how they will work together.

1. **De-inhibitors and Ice breakers:** These are activities that are fun, silly, get people to laugh together and gets their blood flowing. Here are two examples:

   O MIAOW. It is important for the facilitator to be actively involved at this point. The more physical and verbal her/his actions are the more physical and verbal the people will be.

2. **Name Games:** One of the most important things a person has is their name, so it is an essential first step in community-building that we give the members of the group the opportunity to have their names learned, or at least heard by the rest of the group. There are many name games, e.g. Ball Toss Name Game. With a new group, that does not know each other you could do at least one name activity and then ask the group to line up alphabetically by the first letter of their first name, and do it silently. Once the group thinks it is in the right order they should let you know by raising their hands. Starting at the 'A' end of the line, have the people say their name loudly and then let them silently rearrange.

3. **Getting to know your activities:** What is behind a name? We have just learned each other's names. It is time to find out who we are. What do we have in common? What are our joys? How do we want people to perceive us? What is our background? Knowledge of who we are and where we come from helps form relationships which are the foundation of community. The activity, Nice to Know You is just one such activity out of a large group of activities designed for this purpose. Be careful how deep you ask the people to go in their sharing during the early part of a programme, because you could easily be setting up an emotionally unsafe situation. In a multi day programme, 'getting to know you' activities can be part of each day's activities and the personal sharing can become deeper as the group becomes more bonded and feels safer.

4. **Problem-solving activities:** Here is where the group starts to learn how it works together. The activities you choose, at this point in the group development, should have a perception of difficulty but a high chance of success. The group needs to know what success feels like. The facilitator here is the rule giver and the rule keeper. She/he can pass out consequences for broken rules; change the rules mid activity to make it more or less challenging, but must not become a crutch for the group. Examples of this kind of activity are Moon Ball and Group Juggle. After doing one or all of these it is time to increase the challenge and get the group to think a little bit out side the box. The debrief of these activities should head toward how are we working together and how can we work together better? The group is probably ready to move on to making an agreement.

CONCLUSION

Time spent on building your sequence and getting it written down is time well spent. The selection of the right activities and the order in which they are presented is the foundation for the learnable moments to blossom for the participants. A written sequence can be as simple as

a list of activities in the order you plan to present them. It can be as complex as writing all the briefs, listing things to observe for during the activity, and writing out potential debrief questions. Whatever form your sequence takes, remember it is not written in stone. The on-going group assessment will allow the facilitator to adjust the sequence to best meet the learner's needs.

Contributed by Play for Peace, India

And finally here are some qualities that you need to develop and enhance in yourself to be a good peace facilitator:

- ✓ Be at peace with yourself
- ✓ Have a strong commitment to equity
- ✓ Maintain neutrality of position
- ✓ Be open to different styles, cultural practices and points of view
- ✓ Be grounded in knowledge and skills
- ✓ Build sustained relationships with participants
- ✓ Be passionate about peace
- ✓ Be confident
- ✓ Be serious yet fun loving
- ✓ Be honest
- ✓ Be well prepared
- ✓ Be intuitive
- ✓ Be analytical
- ✓ Be patient
- ✓ Be conscious of role modeling
- ✓ Be an attentive listener
- ✓ Have clarity of purpose, action and articulation
- ✓ Be polite
- ✓ Be accommodating
- ✓ Be transparent
- ✓ Be spontaneous
- ✓ Be willing to adapt and change
- ✓ Be an optimist
- ✓ Your integrity is vital

(Put together from the discussions of the Validation Workshop held in June 2007)

- ✓ **HAVE FUN!**

3

GETTING
STARTED

3
GETTING STARTED
– KEEPING THE MOMENTUM

GETTING STARTED – KEEPING THE MOMENTUM

NO.	ACTIVITY	CONTRIBUTOR
1	BALL TOSS NAME GAME	PLAY FOR PEACE, INDIA
2	O MIAOW !	PLAY FOR PEACE, INDIA
3	HOUSES AND TENANTS	PLAY FOR PEACE, INDIA
4	NICE TO KNOW YOU	PLAY FOR PEACE, INDIA
5	TWO-FOUR-EIGHT STAND UP CHALLENGE	PLAY FOR PEACE, INDIA
6	MOON BALL	PLAY FOR PEACE, INDIA
7	GROUP JUGGLE	PLAY FOR PEACE, INDIA
8	IS THAT COMMUNICATION	DIDIBAHINI, NEPAL
9	MINEFIELD	PLAY FOR PEACE, INDIA
10	QUANTUM LEAP	PLAY FOR PEACE, INDIA

Please note:

These ice-breakers and cooperative games are helpful and handy activities to get started.
They are a lot of fun, get people to laugh together, and break barriers.

While preparing your plan for using the kit with the target group/community, plug in an appropriate activity from this section, for use before/during the workshop, in order to keep the momentum going.

4
EDUCATING FOR A NEW FUTURE
TRAINING KIT FOR SOUTH ASIA

40

1. BALL TOSS NAME GAME

TIME
- 30 minutes

AIMS
- To get the participants to know each other
- To form a bond between the participants through an enjoyable activity

MATERIALS
- Three to four soft items e.g. rolled up socks, soft stuffed animals, sponge balls, taped newspaper balls, fleece balls, etc.

WORKSHEETS
- None

PROCEDURE
- Ask the participants to form a circle.
- Start with one throwing object; let the group know that they are going to toss the object around and across the group.
- As each person tosses the object they say their name. Let this stage of the game go until everyone has had a chance to get the object two or three times.
- Now its time to up the stakes a little. To do this the thrower not only says their own name, but they call the name of the person they are going to throw to. The receiver says thank you to the thrower, by name (this starts to build a group culture of respect).
- Let this phase of the activity go for a while and then add some chaos to the system, in the form of more objects.
- If the group masters this twist, you can ask the thrower to not only name the person they are going to throw to but they can tell the catcher who to throw it to next.
- It is a good idea to stop all activity when you add new rules to the game. This not only assures the change is heard, it establishes you as the facilitator and the arbitrator of safety.

CONTRIBUTOR
- **Play for Peace, India**

DEBRIEF & NOTES
- Hold a discussion around the following questions:
  - Can any one name all the people in the group? Ask them to do it.
  - What happened when the rules changed?
  - What did adding more objects do to the game and to the participants?
  - How does it feel to have someone forget your name?
  - How does it feel when you forget someone's name?
  - When we do forget someone's name what can we do?

2. O MIAOW !

TIME	■ 30 minutes
AIMS	■ To give the participants a chance to get to know each other through an enjoyable activity
	■ To break the ice and make the participants relax before the other activities
MATERIALS	■ None
WORKSHEETS	■ None
PROCEDURE	■ Ask all the participants to stand in a circle.
	■ Ask for a volunteer to go in the middle of the circle to start the game.
	■ The aim for the person in the middle is to make someone laugh, by approaching them and saying, "O Miaow !" (with a silly voice, face, gestures, whatever) to try to make that person laugh.
	■ Every time a person laughs, they join the other participants in the middle of the circle, trying to make the others laugh.
	■ If the number of participants is small, the person who laughs can switch places with the person who was in the middle first.
CONTRIBUTOR	■ **Play for Peace, India** [Adapted from "Técnicas Participativas de Educación Popular", (Costa Rica)]
DEBRIEF & NOTES	■ None

3. HOUSES AND TENANTS

TIME
- 30 minutes

AIMS
- To give the participants a chance to get to know each other through an enjoyable activity
- To break the ice and make the participants relax before the other activities

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Ask the participants to get into groups of three.
- In each group, two people form a "house" by bridging with their hands clasped overhead, and the third participant becomes the "tenant", by standing inside the house.
- If "houses" is called tenants stay still and houses move to find a new tenant.
- If "tenants" is called the houses stay still and the tenants move to a new home.
- If "earthquake" is called then everyone splits up and finds a new group (houses may become tenants and tenants may become houses!) If the number of people is not perfect that motivates them to move faster!

CONTRIBUTOR
- **Play for Peace, India** [Adapted from an activity from Israel]

DEBRIEF & NOTES
- None

4. NICE TO KNOW YOU

TIME
- 30 minutes

AIMS
- To give the participants a chance to get to know each other through an enjoyable activity
- To break the ice and make the participants relax before the other activities

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Ask the participants to stand in two equal lines facing each other.
- Ask each pair to shake hands with their partner and share one thing about themselves or answer a particular question.
- Then have them all move one person to the left and introduce themselves and do the same thing (with the same topic or a new topic).
- The two people at the ends move to the other line and now face the opposite direction. Keep asking the group to move as they continue to rotate around the circle. Keep this exercise moving quickly.
- Suggested topics or questions to answer:
  - Something unusual about your family or friends
  - Your favourite animal/food/vacation/place/colour/movie/book
  - Who you would bite if you were a mosquito?
  - What you would sell if you were a vending machine?
  - Where you would be if you were in your favourite place?

CONTRIBUTOR
- **Play for Peace, India**

DEBRIEF & NOTES
- None

5. TWO-FOUR-EIGHT STAND UP CHALLENGE

TIME
- 30 minutes

AIMS
- To expose the participants to a situation where they need the cooperation of others to accomplish a task, thereby getting them to appreciate the value of cooperation
- To give the participants a chance to get to know each other through an enjoyable activity
- To break the ice and make the participants relax before the other activities

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Ask the participants to find a partner who has a similar shoe size to them. Divide the participants into pairs using this criterion.
- Ask each pair to sit down face to face with knees bent and toes touching.
- Then ask each pair to hold hands and try to stand up at the same time.
- Once everyone has done that, challenge them to form groups of four and then groups of eight to do the same thing, i.e. to hold hands and stand up together.
- If the group handles this easily try having them stand up backwards.
  To do this, partners sit on the ground with their backs touching. They then link elbows behind their backs and stand up on the count three! Pairs who finish early can coach others.

CONTRIBUTOR
- **Play for Peace, India**

DEBRIEF & NOTES
- Discuss how the pairs and then the groups had to rely on each participating member to finish the activity.
- Make participants think of what would have happened if any member of a pair had decided not to cooperate with the other. Would the pair have accomplished the task?

6. MOON BALL

TIME
- 30 minutes

AIMS
- To help learn about goal setting and organising
- To experience what success feels like

MATERIALS
- One big, about 30cm in diameter, light, blow up ball, like a beach ball
- A big open space to play in
- Number of people: 6 to 25 or more

WORKSHEETS
- None

PROCEDURE
- Ask the group to set a goal as to how many times they can hit the ball up in the air without it hitting the ground.

- Rules:
  - Everyone in the group must hit the ball at least once.
  - No one can hit the ball two times in a row.
  - No one can hold the ball; it must always be in motion.
  - If the ball touches the ground/floor the group starts the count all over again.

CONTRIBUTOR
- **Play for Peace, India**

DEBRIEF & NOTES
- Debrief this activity around goal setting, communication, how did the group work together and what did success feel like?
- Most groups meet and exceed the goal they set for themselves so it sets a reference point when things get hard later in the programme. Moon Ball is good to use when a group is new and in the forming stage of development.

7. GROUP JUGGLE

TIME	■ 30 minutes
AIMS	■ To learn to work together ■ To practice communicating clearly ■ To enjoy a safe game
MATERIALS	■ At least one soft item e.g. rolled up socks, soft stuffed animals, sponge balls, taped newspaper balls, fleece balls, etc. per person. If you don't have enough for every one in the group, 4 or 5 will do ■ Number of people in each circle: 6 to 12
WORKSHEETS	■ None
PROCEDURE	■ Ask all the participants to stand in a circle. ■ Have one soft item in the hand of the designated starter and let them start the game by throwing the item to another participant. They cannot throw the ball to the person next to them, and everyone in the circle, except the starter, can receive the ball only once. The starter will be the first and the last in the sequence. ■ After the ball has passed through the group once, send it around again and see if the people remember which person they threw it to. Chances are you will have to re-set the sequence ("remember who you throw it to and get it from"). ■ Now that group memory is intact, ask them how many items they can keep going through the sequence simultaneously without any drops. Keep adding objects, one after another, till the group reaches its goal or its limit. ■ In between each try ask the group, "What do you need to do to make this work or what will you need to do to add more objects to the sequence?" Try to get them to handle as many objects as there are people in the circle. ■ When the group is working well ask them to reverse the direction of the pattern.
CONTRIBUTOR	■ **Play for Peace, India**
DEBRIEF & NOTES	■ Ask the group if they thought the activity worked well? ■ What did they learn about how they worked together? ■ How will they put this learning to work in other activities, or generally in their lives?

8. IS THAT COMMUNICATION?

TIME
- 30 minutes

AIMS
- To understand that non-verbal signal is also communication
- To define non-verbal communication

MATERIALS
- Pieces of papers with the words 'Angry', 'Nervous' and 'Confident' written on them

WORKSHEETS
- None

PROCEDURE
- Ask for three volunteers.
- Give them a piece of paper each with one of the following words: *Angry, Nervous, Confident.*
- Ask them to demonstrate the word to the rest of the group without speaking.
- Ask remaining participants to guess their expression.

CONTRIBUTOR
- **Didibahini, Nepal**

DEBRIEF & NOTES
- Discuss the following question:
  - What did you see in the activity?
  - Has communication occurred? How?

- Sum up as follows:
  - Communication also occurs in non-verbal ways.

9. MINEFIELD

TIME
- 30 minutes

AIMS
- To help participants learn about trust
- To realise that to meet our goals we are often dependent on the goodwill and help of those around us and therefore cooperation and support is important
- To realise the importance of clear verbal communication

MATERIALS
- Scatter a lot of objects within a specified area
- Markers for marking the boundaries of the specified areas
- Blindfolds of scarves (or simply have one person shut her/his eyes)

WORKSHEETS
- None

PROCEDURE
- Scatter the objects inside the boundary markers.
- Ask all the participants to get into pairs. In each pair ask one person to wear the blindfold. The other person becomes the guide.
- Inform the participants that the point of this activity is for the guide to walk their partner through the "minefield" of scattered objects without them bumping into any of the scattered objects. The guide can only use verbal instructions to help their partner.
- Once the activity is done each pair can reverse the roles of the participants and try again.

CONTRIBUTOR
- **Play for Peace, India**

DEBRIEF & NOTES
- Discuss the learning points as given above in the aims of this activity

3
GETTING STARTED
– KEEPING THE MOMENTUM

10. QUANTUM LEAP

TIME	■ 15 minutes
AIMS	■ To realise how we are often dependent on the support and help of those around us ■ To realise the importance of cooperation
MATERIALS	■ None
WORKSHEETS	■ None
PROCEDURE	■ Ask the participants to form groups of three. ■ Ask each group to assign one "leaper" and two "helpers". ■ The helpers stand on either side of the leaper and hold that person's elbow and clenched fist. ■ The "leaper" counts to three, and jumps, the helpers assist the "leaper" to jump higher.
CONTRIBUTOR	■ **Play for Peace, India**
DEBRIEF & NOTES	■ Discuss the importance of help and cooperation with the participants.

EDUCATING FOR A NEW FUTURE
TRAINING KIT FOR SOUTH ASIA

50

4

MODULES

4 MODULES

LIST OF MODULES:

A.	DEFINING PEACE
B.	IDENTIFYING THE MAJOR CONFLICTS IN SOUTH ASIA
C.	DIVERSITY AND TOLERANCE
D.	UNDERSTANDING AND DEALING WITH CONFLICT
E.	RELIGION AND PEACE BUILDING
F.	SOCIAL SECTOR NEEDS AND DEFENCE SPENDING
G.	GENDER, JUSTICE AND PEACE
H.	WORKING FOR CONFLICT TRANSFORMATION

4 MODULES

A. DEFINING PEACE

NO.	ACTIVITY	CONTRIBUTOR
A1	A COLLAGE OF HEADLINES	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
A2	WHAT DO WE NEED TO BE HAPPY?	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
A3	HOW IMPORTANT ARE OUR NEEDS?	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN

HAPPINESS

Happiness is a nebulous term which to date has different meanings for different people. There is no agreement as to what happiness means. To some, it is synonymous with joy while others accept the standard dictionary definition that 'happiness is a state of well being or contentment - a condition dominated by pleasurable satisfaction'. Happiness is a subjective experience and as such, it is difficult to measure it by standard objective procedures.

ESSENTIALS OF HAPPINESS:
Acceptance, Affection and Achievement are the 'three As' of happiness.

ACCEPTANCE:
Not only acceptance by others but also acceptance of self. They usually go hand in hand. For example, children accepted by others find it easy to like and accept themselves. They thus become well-adjusted people who are popular with both age mates and adults.

AFFECTION:
Children who are accepted can count on affection - the second 'A' of happiness. The more accepted children are by others the more affection they will receive from them. However, to receive affection children in turn must show affection.

ACHIEVEMENT:
The third 'A' of happiness is achievement, for children to be happy their achievement must be in an area regarded as important to the members of the social group with which they are identified.

How Happiness Affects Childhood Adjustment:
1. Happy children are normally healthy and energetic. Unhappiness saps their strength and energy and lowers their general physical wellbeing.
2. Happy children turn their energies into purposeful activities while unhappy children dissipate their energies brooding, daydreaming and in self-pity.
3. Happiness improves children's looks by giving them a cheerful expression. People react positively to cheerfulness.
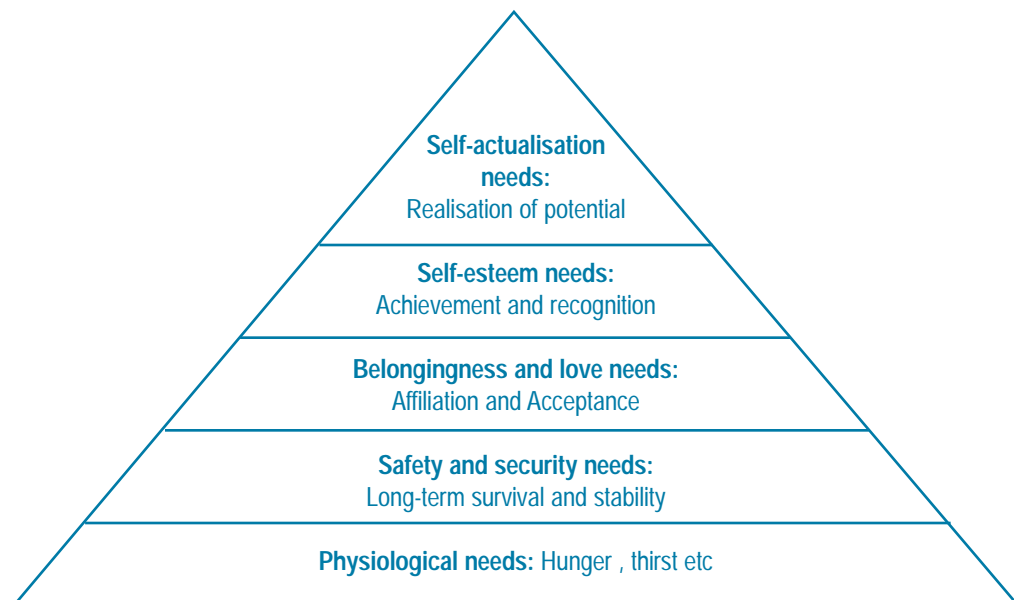
4. Happy children accept frustration more calmly and try to understand the reason for frustrations. Unhappy children react with temper outbursts and this mutates against their learning why frustration exists.

5. Happiness supplies a strong motivation to do things while unhappiness stifles happiness.

6. Happiness encourages social contacts and participation in social activities. Unhappiness encourages children to be withdrawn and self-oriented.

7. With repetition happiness becomes a habit and vice versa.

8. A happy childhood does not guarantee adult success but it lays the foundation of success.

Human being is a 'wanting organism' who rarely reaches a state of complete and total satisfaction. The absence of wanting or needing something, when it exists, is short lived at best. As one general type of need is satisfied, another surfaces and commands the person's attention and efforts. When a person satisfies this, still another clamors for satisfaction. It is characteristic of human life that people always desire something.

Maslow proposed that all human needs are innate on instinctual and that they are systematically arranged in an ascending hierarchy of priority. The needs in order of their priority are:

1. **Physiological needs**
2. **Safety and security needs**
3. **Belongingness and love needs**
4. **Self esteem needs**
5. **Self-actualisation needs**

Self-actualisation needs:
Realisation of potential

Self-esteem needs:
Achievement and recognition

Belongingness and love needs:
Affiliation and Acceptance

Safety and security needs:
Long-term survival and stability

Physiological needs: Hunger , thirst etc

Gratification of needs lower in hierarchy allows for awareness of and motivation by needs higher in hierarchy. Thus physiological needs must be reasonably met before safety needs become salient; both physiological and safety and safety and security needs must be satisfied to some degree before the needs for belongingness and love emerge and press for satisfaction.

The hierarchy of needs is discussed below:

Physiological needs:
The most basic, powerful and urgent of all human needs are those that are essential to human survival. Included in this group are the needs for food, drink, oxygen, sleep, exercise, protection from extreme temperature and sensory stimulation. These physiological needs are directly concerned with the biological maintenance of a person.

Safety and security needs:
Once the physiological needs are fairly well satisfied, the person becomes concerned with safety and security needs. Included here are the needs for structure, stability, law and order, freedom from threatening forces as illness, fear and chaos. These needs reflect concern about long-term survival.

Belongingness and love needs:
These needs become prominent when the physiological needs and safety and security needs have been met. The person operating at this level longs for affectionate relationships with others for a place in his or her family. Group affection becomes a dominant goal for the person. These needs play a significant role throughout our lives.

Self-esteem needs:
When our needs for being loved and loving others have been gratified, their motivating force diminishes paving way for self-esteem needs. Maslow divided these into two basic types: Self-respect and respect from others. The former includes such concerns as desire for competence, confidence, achievement and freedom. Respect from others entails such concerns as desire for prestige, recognition, reputation, status, appreciation and acceptance.

Self-actualisation needs:

Finally, if all the foregoing needs are sufficiently satisfied the need for self-actualisation comes to the fore. The person who has achieved this highest level presses towards the full use and exploitation of his/her talents and potential. In short, to self-actualise is to become the kind of person we are capable of becoming - to reach the peak of our potential.

Contributed by Ms. Yasmeen Ashai, Centre for Dialogue and Reconciliation, Haryana, India.

A.DEFINING PEACE

A1. A COLLAGE OF HEADLINES

TIME
- 30 minutes

AIMS
- To facilitate participants to articulate their understanding of concepts such as peace, human rights and development
- To identify current topics and common issues from across varied countries/regions
- To develop a definition of peace

MATERIALS
- Prior to the workshop send out a letter to all your participants with a request for them to bring mainstream newspapers of the last one week
- Each participant must have a couple of newspapers that he/she could refer to during the exercise
- You could use meta cards where available

WORKSHEETS
- None

PROCEDURE
- Call out a few key words (those that refer to the main focus of the workshop), such as *peace, human rights, development.*
- Put these up on the board and then ask participants to respond to these key words by calling out words/ideas that they associate with each of these key words.
- Put up each of the word association along with the key words on the board.
- Now ask the participants to scan through their newspapers and call out the issues/stories that are currently being reported. Ask them to place each story/news item under one of the key words, e.g. a news item about killings would go under *peace*, a news item about prisoners could go under *human rights*, a news item about elections could again go under *peace* or a news item about drought could go under *development* and so on.
- Discuss these and evolve a group definition of peace.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- The most basic definition of peace is 'no war.' While peace between neighbouring countries, government and the people, as well as between different ethnic groups, is a pre-requisite for normal life, much more is required for human progress and for a vibrant polity. Peace also refers to equity, justice and democracy. A more detailed discussion on peace is provided in the background notes of this kit.

A.DEFINING PEACE
A2. WHAT DO WE NEED TO BE HAPPY?

AIMS
- To think about what we need in our lives
- To realise that people can have different needs
- To understand that "good development" is a broad concept that encompasses many elements
- To realise the importance of elements such as love, care and guidance

MATERIALS
- Draw a picture of a smiling child in the middle of a large piece of chart paper, leaving room on all sides to write on. Label the chart paper "What we need to be happy"

WORKSHEETS
- Yes

PROCEDURE
- Put up the chart paper somewhere in the room.
- Ask the participants to take a piece of paper and draw a picture of a child in the middle. It could only be a face.
- Ask the participants to think about the question: "What we need to be happy". They should be encouraged to think of what makes them happy. Ask them to write down their ideas around the picture they have made.
- As a group ask the participants what things they have thought of, and write their suggestions onto the chart. They may want to add some of the items to their own lists.
- Brainstorm about all the things that are needed for us to grow up properly. Write suggestions onto the chart that has been put up
- Hand out the word-search worksheets and ask them to start with the bold letters and find the word or words. The words can be read either horizontally, vertically or diagonally.
- Once the word-search has been completed, discuss the words they have found in the word-search, and what these words mean. Do all children in your country have these things to enable them to grow properly?
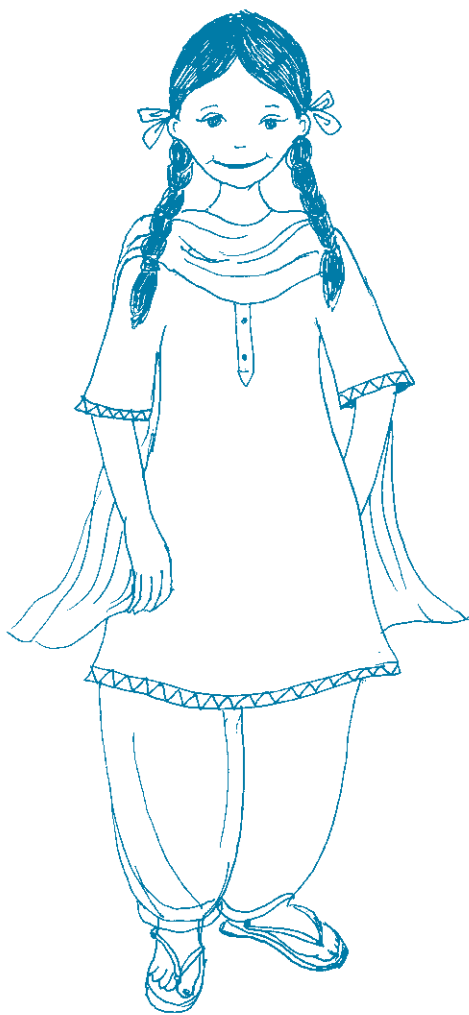
CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- None

1

4 MODULES

WHAT DO WE NEED TO BE HAPPY?

WORD SEARCH WHAT DO WE NEED TO BE HAPPY?

Hidden in the grid below are 13 things that all children need to grow up properly. Can you find them?

Each word starts with a bold letter. The words are horizontal, vertical, or diagonal.

M	**R**	T	W	X	**S**	A	V	C	L	**E**
N	Y	E	S	F	C	R	D	N	D	N
W	K	I	S	H	H	O	I	O	J	V
C	A	R	E	T	O	Q	N	V	E	I
Z	F	R	L	**F**	O	K	**O**	G	**P**	R
D	**F**	A	M	I	L	Y	P	B	L	O
C	V	R	J	T	L	**A**	I	R	A	N
H	T	**L**	A	E	H	M	N	O	Y	M
P	R	O	T	E	C	T	I	O	N	E
U	T	V	P	Z	X	K	O	J	S	N
F	R	E	E	D	O	M	N	F	F	T

Write the words out here :

_____   _____

_____   _____

_____   _____

_____   _____

_____   _____

_____   _____

A. DEFINING PEACE
A3. HOW IMPORTANT ARE OUR NEEDS?

TIME
- 1 hour

AIMS
- To think about how much we need certain things in our lives
- To realise that the importance people place on a need can vary
- To appreciate different points of view
- To understand the relationship between needs and rights

MATERIAL
- Photocopies of one worksheet per participant, black/white board, chalk/markers

WORKSHEETS
- Yes

PROCEDURE
- Give out the worksheets and read out the list of fifteen words in column A. (If you cannot have the worksheet photocopied, simply write the 10 words with the 3 columns on the board and let the participants make their own columns)
- Ask the participants to work in pairs and read through the list carefully. They should cross out the five things which they think are *least important* in their lives. In other words if they had to give up five things from the list, which five things would they choose.
- They then have to write out the remaining 10 words in column B. From Column B they have to again cross the five least important needs. They will be left with five things, which they should write in the final column.
- Write the list in Column A on the board, read each item one by one and ask the participants to raise their hands if they had included that need in their final list. Record the responses and have a brief discussion on them.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- None

HOW IMPORTANT ARE OUR NEEDS?

Carefully read through the list of words in column A. Decide which five things are the least important in your life i.e. you could do without them if you had to.

Cross them off the list and write the remaining ten things in column B. Then cross off five things that you could do without from this new list, and write the remaining five in column C.

COLUMN A	COLUMN B	COLUMN C
● fashionable clothes		
● clean water		
● toys	●	
● religion	●	
● holidays	●	
● telephone	●	●
● education	●	●
● sweets	●	●
● clean food	●	●
● shelter	●	●
● healthcare	●	
● computer	●	
● family and friends		
● cold drinks		
● television		

■ Compare your final list with the person sitting next to you, and explain to them why you chose those five things.

■ If you had to do without one of the things in your final list, which one would you choose? _____
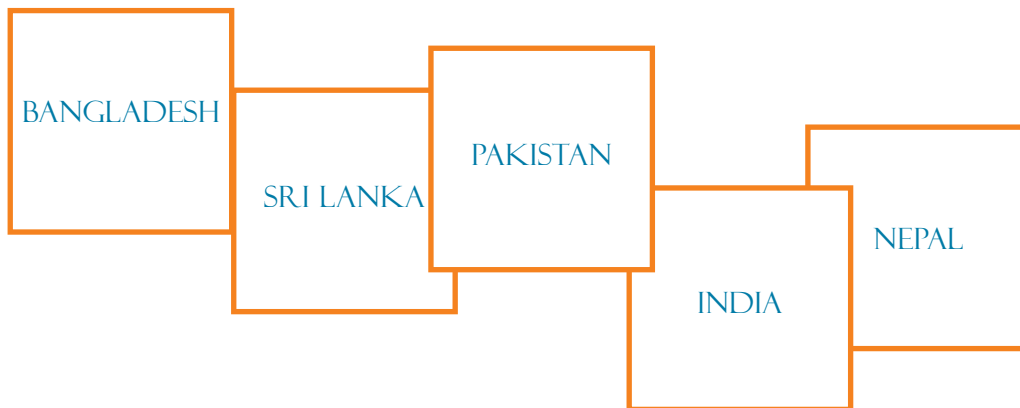
■ How do you think it would affect your life? _____

_____

_____

_____

B. IDENTIFYING THE MAJOR CONFLICTS IN SOUTH ASIA

NO.	ACTIVITY	CONTRIBUTOR
B1	COOKING THE CURRY	ASIAN SOUTH PACIFIC BUREAU OF ADULT EDUCATION (ASPBAE)

BANGLADESH

SRI LANKA

PAKISTAN

INDIA

NEPAL

4 MODULES

BUILDING SOLIDARITY ACROSS CONSTRICTIVE NATIONAL BOUNDARIES

India and Pakistan are nuclear states with serious adverse consequences for the region. Vast amounts of money are being spent on defense purchases at the cost of more crucial developmental needs such as health, education, housing, public services and social welfare, all of which contribute to genuine human security. People in Sri Lanka and India are still grappling with the impact of the Tsunami. Killings on the border, and migration issues divide India and Bangladesh. The systematic violation of human rights, military repression and repressive laws to deal with the peoples of Kashmir and the North East and the various indigenous communities of the sub-continent is a situation of grave concern. Nepal is dealing with a deep democratic crisis. The Nepali people are waging a battle for democracy, against feudalism and casteism, a problem that extends to many parts of South Asia. The people of Pakistan are struggling for fundamental rights, and are also dealing with militancy and suicide bombings. Meanwhile the economic and political policies of the Indian state are calculated to achieve hegemony rather than regional co-operation. Governments of all countries in South Asia have become part of the so-called war against terror led by the United States of America and the United Kingdom.

Democracy, human rights and peoples' sovereignty are the biggest casualties in South Asia. For lasting peace in South Asia, regional peoples' co-operation is crucial at all levels: political, diplomatic, cultural and economic. If the resource-rich region stays divided, it provides a profitable opportunity for global arms dealers. The people of South Asia must see through the veil of illusion created by divisive forces. They must reject the narrow nationalism that is being used to divide. They have to come together on the common aspiration for peace and justice for all. They must condemn all forces that destabilise the region and impede political solutions to end all form of violence.

The need to work on alternatives to the current paradigm is urgent. Can there be a South Asia that is based on peace and justice rather than war and exploitation? Can there be a different framework going beyond national chauvinism and various forms of communal and religious identities but affirming the profound diversity of South Asia in its language, culture, religion environment, ecology, biodiversity and knowledge systems.

The joy of being South Asian is in the experience of this strong sense of unity in diversity that

can only be achieved through a democratic, peaceful, demilitarized, and nuclear weapons free south Asia. Not only is this possible, but necessary and imperative. The countries of South Asia have a long history together and strong cultural social and political links. The region can show the way for greater political, regional, cultural co-operation.

Contributed by Ms. Nasreen Mohammed, Asian South Pacific Bureau of Adult Education (ASPBAE), Mumbai, India.

4 MODULES

B1. COOKING THE CURRY

TIME
- 30 minutes

AIMS
- To map the major conflicts from South Asia that participants are familiar with
- To highlight the fact that South Asia is among the most conflict prone sub-regions of the world

MATERIAL
- A large drawing of a cooking pot on chart paper
- Medium sized cut outs of a variety of vegetables and spices (about 10-12)
- A ladle/spoon for the facilitator
- A large map of South Asia

WORKSHEETS
- None

PROCEDURE
- Divide participants into sub-groups either country-wise or form the sub-groups with participants from similar locales/backgrounds.
- Distribute the cut outs between all the sub groups.
- Ask participants to discuss in sub-groups the major conflicts in their country/area. After discussion, ask them to write these down on the cut-outs provided to them
- Bring the whole group back together. Point out to the cooking pot and say it represents the South Asian sub-region of which we are all a part.
- One person from each group to come up. After describing the conflicts they have written up, the group representatives identify the particular vegetable/spice they carry, and then they add these into the curry cooking in the cooking pot.
- The facilitator pretends to taste the curry, grimaces and announces to the participants that the curry they have prepared is quite distasteful.
- The facilitator to then draw/pin up a large map of South Asia and identify the conflicts on the map. Fill in information gaps.

CONTRIBUTOR
- **Asian South Pacific Bureau of Adult Education (ASPBAE)**

DEBRIEF & NOTES
- This activity can be continued in the same manner to prepare a cooking pot with ingredients to describe the commonalities that exist between the countries in the sub-region of South Asia

4 MODULES

C. DIVERSITY AND TOLERANCE

NO.	ACTIVITY	CONTRIBUTOR
C1	EXCHANGING STORIES	COMMUNITY OUTREACH PROJECT OF THE DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA
C2	WHO I AM POEMS	DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA
C3	SHARING STORIES: PREJUDICE ACTIVITY	DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA
C4	THE NEW GIRL IN CLASS	CENTRE FOR DIALOGUE & RECONCILIATION, INDIA
C5	'DIFFERENCE' POSTERS	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
C6	THE TWO BOX TRICK	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN SOURCE: RALPH PETTMAN
C7	UNDERSTANDING THE DEPTH AND BREADTH OF "MULTICULTURAL"	COMMUNITY OUTREACH PROJECT OF THE DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA

DIVERSITY AND TOLERANCE
– WAYS OF BEING

Diversity

The term diversity is often used as a synonym for the term "tolerance". Supporters of the contention that diversity is a valuable social goal hold that cultural diversity may aid communication between people of different backgrounds and lifestyles, leading to greater knowledge, understanding, and peaceful coexistence. Diversity frequently encompasses differences in racial or ethnic classifications, age, gender, religion, philosophy, physical abilities, socioeconomic background, sexual orientation / gender identity and politics.
Cultural diversity is the variety of human societies or cultures in a specific region, or in the world as a whole.

Tolerance

The word "tolerance" as a concept is surely imperfect, yet the English language offers no single word that embraces the broad range of skills we need to live together peacefully.

The Rev. Dr. Martin Luther King Jr. used the Greek term "agape" to describe a universal love that "discovers the neighbour in every man it meets." The various disciplines concerned with human behaviour have also offered a variety of adjectives: "pro-social," "democratic," "affiliative."

In its Declaration on the Principles of Tolerance, UNESCO offers a definition of tolerance that most closely matches our philosophical use of the word:

Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. Tolerance is harmony in difference.

We view tolerance as a way of thinking and feeling - but most importantly, of acting - that gives us peace in our individuality, respect for those unlike us, the wisdom to discern humane values and the courage to act upon them.

Issues of cultural diversity, equity, religion and spirituality, have formed the basis of human

interaction throughout time. The exploitation of the characteristics that distinguish one person, family, groups, organisation, and nation from the other, have often been exposed through the understanding of the common bonds which have united us during the course of history.

One major issue is that of the globalisation of culture. One of the questions we need to deal with is whether or not the globalisation of markets, technology, communication, and political and social interests has led to the homogenisation of culture on a global scale. Another way to approach the same question is to ask one's self whether or not globalisation has served to diversify and perhaps even isolate cultural groups making diversity and equity a thing of virtual reality but not of the "real world"? As the globalisation of markets, technology and information sweeps the world, you will read that some argue that there is a profound need for a new global consensus on basic values.

Growing homogenisation is countered by accelerating fragmentation: people are brought increasingly together at the same time as they are driven apart. Bridges must be built between them. What principles can provide shared points of reference, the minimal moral guidance the world must heed? Is this the job of religions and spiritual leaders or of politicians and concerned citizens? Is this what the world should aim to do? What are the implications of a unified global culture? Any attempt to formulate a global ethic must draw on cultural resources, on people's intelligence, on their emotional experiences, their historical memories and their spiritual orientations. Even in the case where this might be possible it is still highly improbable and unachievable.

Another major theme pertaining to the issue of diversity and equity is that of conflict. As has been the case since time immemorial, differences in ethnicity, culture, religion, gender, sexual orientation, language or political affiliation have all been at the root of conflict. Even though no culture is a hermetically sealed entity and all cultures are influenced by and in turn influence other cultures, this does not mean that they are not conflictive in their encounters with other such divergent cultural groups. It follows that no one cultural group is void of change, invariant or static. All cultures are in a state of constant flux, driven by both internal and external forces. The principle of pluralism, which manifests itself best in the form of understanding and respect for differences, is important not only for the relationship between communities and different ethnic or cultural groups but also between countries and regions. These relations have become problematic in the course of development as many relations amongst nations and ethnic or cultural groups within countries or regions are often at odds with each other over issues relating to power and rights.

Pluralism is an all-pervasive and enduring characteristic of almost all of 190 nations that make up the world community. However, ethnic, religious, social and other forms of group identification can trigger violent conflicts when mobilised and manipulated to do so. Hence "nation-building" that seeks to make all groups homogeneous - or by allowing one to dominate the others - is neither desirable nor feasible. A nation that believes in cultural diversity needs to create a sense of itself as a civic community, freed from any connotations of ethnic superiority. All its policy approaches should be grounded in this awareness. Thus, conflict caused by differing cultural, religious, political and other groups is a common trend in our everyday global reality.

From a thematic perspective it is also crucial to recognise that in order to fully understand diversity and equity as important phenomena to human development, one must see humanity in terms of both its similarities and differences. Humans share innate traits which unify us at the most basic level. In this unit you will discover that things such as nurturing, mothering, the need for food and shelter, language, and the ability to learn and relate to one another are all traits that every person has. Although these traits are often overlooked it is based on these fundamental basics of human nature that the need for understanding the nuances of difference play a role. If we are all very much alike at our core than why is it that our differences cause pain and conflict.

You will also discover that there are specific concerns such as the protection of cultural rights of minorities and the need for a real global commitment to stamp out racism and xenophobia wherever they occur, and the prevention of politicisation of religion and the concomitant rise of extremism are necessary to analyse in order to understand the many issues surrounding diversity and equity.

Multiculturalism is an ideology advocating that society should consist of, or at least allow and include, distinct cultural and religious groups, with equal status. Whether or not cultural groups should have distinct political status is a contested issue among political scientists. Some nations have adopted official policies of multiculturalism, but the norm is varying conditions of cultural diversity accompanied by greater or lesser degrees of tolerance and acceptance. As state policy, multiculturalism has so far been a way of managing cultural diversity by focusing on superficial aspects of cultural identity rather than structural inequalities related to de facto cultural dominance and institutional racism.

The following 7 activities in this Peace Kit allow an exploration of the micro (self and around) and macro (community, country, world) understanding of diversity and tolerance. Activities

focus on helping the understanding of the issues through bringing into focus the diversity within the group.

Contributed by Mr. Agyatmitra, Play for Peace, Pune, India

4 MODULES

C1. EXCHANGING STORIES

TIME
- 1 hour (or more depending on number of participants)

AIMS
- To raise the self-esteem of the participants by encouraging them to be proud of their names and heritage
- To highlight the multi-cultural element in the group by hearing different kinds of stories and experiences

MATERIALS
- Some time before this activity is to be done, ask the participants to write down 1-2 pages of stories about their names

WORKSHEETS
- None

PROCEDURE
- When asking the participants to write short stories about their names, leave the assignment open to individual interpretation as much as possible. To help the participants get started, suggest some or all of the following possibilities for inclusion in their stories:
  - Who gave them their name? Why?
  - What does their name mean?
  - What is the ethnic origin of their name?
  - What are their nicknames, if any?
  - What do they prefer to be called?

- During the activity, ask the participants to write their names on a sheet of paper in large letters. They should write this as nicely as possible and decorate it by drawing or colouring around it. They can then write down key words or sentences from their stories around the name.
- Give each participant a few minutes to tell everyone some of their stories.

CONTRIBUTOR
- **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES
- In order to ensure that everybody has an opportunity to share her or his story, break into diverse small groups of 8-10 if necessary. Give participants the option to either read their stories or to share their stories from memory.
- Since some individuals will include very personal information, some may be hesitant to read them, even in the small groups. It is sometimes effective in such situations for facilitators to share their stories first. If you make yourself vulnerable, others will be more comfortable doing the same.
- When everyone has shared, ask participants how it felt to share their stories. Why is this activity important? What did you learn?

C.DIVERSITY AND TOLERANCE
C2. WHO I AM POEMS

TIME

■ 1 hour (or more depending on number of participants)

AIMS

■ To provide opportunities to make connections across, and within cultural lines
■ To provide a non-threatening starting point for encouraging self-reflective thought and introspection
■ To provide a safe way for students to think and share the influences that have shaped their identities
■ To continue the connection-making process as participants find unexpected similarities and differences between themselves and others in the group

MATERIALS

■ None

WORKSHEETS

■ None

PROCEDURE

■ Ask participants to take ten to fifteen minutes to write a poem called "Who I Am." Instruct them that the only rule for the piece is that each line must start with the phrase "I am..."
■ Leave it open to their interpretation as much as possible, but suggest that they can, if they wish, include statements about where they are from: regionally, ethnically, religiously, etc. Memories from different points in their lives, interests and hobbies, favourite quotes or phrases, family traditions and customs, and whatever else defines who they are, must also be included.
■ Once the poems have been written, display them around the room if that is possible, so that all the participants can see them. The poems can be decorated with borders and patterns to make them look attractive.
■ Give each participant a few minutes to read aloud a few lines of their poems.

CONTRIBUTOR

■ **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES

■ In order to ensure that everybody has an opportunity to share her or his poem, you might consider breaking the group into diverse small groups of 8-10 if necessary.
■ Some individuals will include very personal information, some may be hesitant to read their poems, even in small groups. It is sometimes effective in such situations for facilitators to share their poems first. Consider sharing your poem before asking students to write their own pieces. If you make yourself vulnerable, others will be more comfortable doing the same.
■ At the end of the activity ask the participants how it felt to share their poems. Have a discussion about what elements they used to define themselves. Focus on the similarities that people felt between them.

C3. SHARING STORIES: PREJUDICE ACTIVITY

TIME
- 1 hour

AIMS
- To help individuals explore how they first became conscious of prejudice and discrimination and the feelings associated with it
- To make participants aware that everyone has experienced prejudice and discrimination and that it comes in a variety of forms (not just racial)

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Facilitators should divide the class into small groups of no larger than 10 members.
- Each participant should be given the opportunity to relate a story in which they felt discriminated against, or in which they felt they had discriminated against someone else.
- Be sure that everyone has an equal opportunity to tell his or her story.

CONTRIBUTOR
- **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES
- It is vital to continually relate stories back to how they made the person feel. Participants will often not offer this information without being asked by the facilitator.
- Remind participants about confidentiality. Also, mention that it is better not to refer to people in the class by name in their story. It is also unfair to indict someone who is not there to offer his or her perspective.
- It is important to acknowledge the fact that we cannot change what happened five minutes ago, let alone several years ago. The point is to figure out exactly what we are doing and then decide for ourselves if we want to continue doing the same things.
- Participants are often reluctant to volunteer to begin this activity. A good strategy is the facilitator; tell her/his own story first. This will help with the trust factor as well.

C4. THE NEW GIRL IN CLASS

TIME
- 1 hour

AIMS
- To explore concepts like discrimination and prejudice
- To help the participants realise how it feels to be discriminated against, by getting them to empathise with the girl in the story
- To reflect on our individual prejudices

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Slowly read the story given on Worksheet 4 to the participants. You may have to read it twice so that they fully understand the main points.

- Ask the participants to recap the main points of the story and write them down in bullet points on the board. Hold a discussion about the story (see notes below).

CONTRIBUTOR
- **Centre for Dialogue and Reconciliation, India**

DEBRIEF & NOTES
- Begin a discussion by referring to the notes written on the board. The discussion could revolve around the following issues:
  - Why were all the girls discriminating against the new girl?
  - Did they have a good basis for their prejudice?
  - How do you think the new girl felt when she faced the discrimination?
  - Would anyone like to share a story of how they faced discrimination and how they felt?

NEW GIRL IN CLASS

This is her first day in the new school. She has just transferred because her parents moved here from the south. She looks a bit different from the others and is a very quiet girl. Her family has moved into a not-so-good neighbourhood in town, as that was the only place they could get immediately. But they plan to move as soon as they find something better. The rumour of where she lives has already reached and circulated in class when she arrives on her first day.

As the day goes by, things just get worse. Nobody talks to her and they all give her strange looks and whisper while pointing and looking at her. She is rather uncomfortable about this and on several occasions she tries to talk to her classmates but they either walk away or look the other way. Nobody answers her questions about the new school and nobody helps her find the cafeteria and other places she has to go during the day. Nobody gives her any attention at all. Everybody seems to be avoiding her. She is very uncomfortable and unhappy. Everybody looks away when asked by the teacher who will team up with her. Suddenly from the back of the classroom a girl gets up and says "I'll team up with her for this assignment." Now there are even more whispers around the classroom and everybody looks at the two girls. The girl who stood up is one of the better students and is generally liked by her classmates. During this assignment the two girls end up having a good time together. The other students in class find out that the new girl is a very nice person and she is finally accepted.

C. DIVERSITY AND TOLERANCE
C5. 'DIFFERENCE' POSTERS

TIME
- I hour plus possible work at home

AIMS
- To think about all the ways in which people are different from each other
- To promote tolerance

MATERIALS
- Poster-size paper, pencil, colours

WORKSHEETS
- None

PROCEDURE
- Tell the participants that they are going to be designing posters to be displayed later, and that the theme of the poster will be 'difference'.
- To start, do a quick brainstorm with the participants about how we are similar and how we are different to each other (see notes below).
- In order to make their posters the participants will have to think carefully about what they will write and draw. To help, ask them about the kinds of messages they would like to convey through their posters (for examples, see notes below). They also need to think of a title or slogan for their poster.
- Ask the participants to make their posters. They may need to complete their posters for homework.
- When the posters are ready, display them in a suitable place.
- If time permits, discuss the posters with the participants; why did they draw or write a particular thing? What issues are most important to them? Why?

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- Some of the ways in which people could be different from each other: colour of hair/skin/eyes, shape and size, language, religion, ethnic origins, class, where we live, where we go to school, profession, interests, likes and dislikes, etc.
- Possible theme points of the poster: people are different from each other; it is all right to be different from others; they may be as different to us as we are different to them; we shouldn't be horrible to someone because they are different in some way or the other.

C6. THE TWO BOX TRICK

TIME
- 45 minutes

AIMS
- to promote awareness of the ease with which we can jump to inaccurate conclusions
- to emphasise that such conclusions can lead to equally inaccurate generalisations and, ultimately, prejudice and discrimination
- to link discrimination to the concept of tolerance

MATERIALS
- Prepare two small boxes in advance. Wrap one attractively, including a gift ribbon, and the other in plain brown paper or newspaper. The attractive box will contain stones or any useless items, whilst the plain box will contain sweets, fruit, etc.

WORKSHEET
- None

PROCEDURE
- Place the two boxes before the group. Pretend that they are gifts from a rich relative that you wish to share with them. Offer them a choice. Would they prefer the fancy or the plain box?
- In all probability, a majority of the group will choose the fancy box. Open 'your' plain box, show the contents to them and then put it away. Ask one person from the group to open the 'popular choice' and let everyone see the contents.
- Hold a discussion with the participants about the activity (see notes).

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan** (Based on a lesson plan in 'Teaching for Human Rights' by Ralph Pettman, pp.108/9 March 1999)

DEBRIEF & NOTES
- Have a group discussion about the choices and judgements we make about people and things. For example:
  - Have any of them made poor choices because they were guided by appearance alone?
  - Why do people so often judge a 'book by its cover'? Why do we label people just because they are different?
  - Have any of them suffered from such labelling?

C7. UNDERSTANDING THE DEPTH & BREADTH OF "MULTICULTURAL"

TIME
- 2 hours

AIMS
- To help the participants in a process of defining "culture" and examining its complexity
- To realise the limitations of such a conceptualisation and challenge the assumptions that are often made by educators about what students identify as the important strands of the "cultural" in "multicultural."

MATERIALS
- At the top centre of a chalkboard or large sheet of paper, write the word *MULTICULTURAL*. Make sure that all participants can see it.

WORKSHEETS
- None

PROCEDURE
- Start by brainstorming of the word 'multicultural' by breaking it up into 'multi' and 'cultural'. Ask what the prefix 'multi' means. Responses will include "many," "varied or various," "different," etc. Next, ask what the term "cultural" means? Encourage students to define "cultural" both in terms of what they believe a dictionary-type definition to be and what it means to them individually.
- Now brainstorm about the various dimensions of culture they can think of, encouraging them to reflect on their own culture. Make sure that you get all the participants involved in the brainstorming session. Highlight the complexity of "culture." Also, point out how intertwined some of the dimensions are, illustrating how simplistic it is to make a judgement about somebody based only on any one cultural dimension of the person.
- In case dimensions like race, gender, sexual orientation, and social class are not suggested by anyone, point this out and ask why the participants believe they didn't think of these dimensions.
- Write brief definitions on the board for Hidalgo's three levels of culture (see notes below) and go through these with the participants.
- Now ask the participants to think of how they would define themselves or others within these three levels. Starting with "the Concrete," proceed down the list of Hidalgo's categories, asking participants to raise their hands if they consider the items listed under that category to be the most important dimensions in how they define their own culture. Be very clear that they are indicating what they consider important items for defining themselves, not the ways in which other people define them.

- At this point several questions will lead to interesting conversation:
    - When you meet somebody, which of those items (under any of the categories) do you use to understand them culturally?
    - Is your attempt to understand others culturally consistent with how you want to be viewed and understood?
    - What forces in our society might contribute to our simplification of the culture of others, even though we don't want to be defined simplistically ourselves?

CONTRIBUTOR

- **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES

- Hidalgo's three levels of culture:
    - **The Concrete**: This is the most visible and tangible level of culture, and includes the most surface-level dimensions such as clothes, music, food, games, etc. These aspects of culture are often those, which provide the focus for multicultural "festivals" or "celebrations."
    - **The Behavioural**: This level of culture clarifies how we define our social roles, the language we speak, and our approaches to nonverbal communication. The Behavioural level reflects our values. Aspects to be listed in this category include language, gender roles, family structure, political affiliation, and other items that situate us organisationally in society.
    - **The Symbolic**: This level of culture includes our values and beliefs. It can be abstract, but it is most often the key to how individuals define themselves. It includes value systems, customs, spirituality, religion, worldview, beliefs, mores, etc.

[Hidalgo, N. 1993. Multicultural teacher introspection. In Perry, T. and Fraser, J. (Eds.) Freedom's Plow: Teaching in the Multicultural Classroom. New York: Routledge.
http://www.edchange.org/multicultural/activities/multicultural.html]

4 MODULES

D. UNDERSTANDING AND DEALING WITH CONFLICT

NO.	ACTIVITY	CONTRIBUTOR
D1	UNDERSTANDING CONFLICT	NORTH EAST OUTREACH PROGRAMME OF THE HENRY MARTIN INSTITUTE, INDIA
D2	OUR ROLE IN FACING CONFLICTS	DIDIBAHINI, NEPAL
D3	WHAT SHOULD I DO NOW?	DIDIBAHINI, NEPAL
D4	AM I ABLE TO SOLVE MY PROBLEMS?	DIDIBAHINI, NEPAL
D5	TO FIGHT OR NOT TO FIGHT?	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
D6	DONKEY PUZZLE	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN, (SOURCE: AMNESTY INTERNATIONAL)
D7	I WILL COMMUNICATE EFFECTIVELY	DIDIBAHINI, NEPAL
D8	AM I ASSERTIVE?	DIDIBAHINI, NEPAL
D9	CONFLICT ANALYSIS: STORY-TELLING	NORTH EAST OUTREACH PROGRAMME OF THE HENRY MARTIN INSTITUTE, INDIA
D10	THE ABC TRIANGLE	NORTH EAST OUTREACH PROGRAMME OF THE HENRY MARTIN INSTITUTE, INDIA

UNDERSTANDING AND DEALING WITH CONFLICT

Conflict is largely a perceived phenomenon. It is our perception of the situation that determines if a conflict exists. One simple definition of conflict is a **disagreement through which the parties involved perceive a threat to their needs, interests or concerns.** Within this simple definition there are several important understandings that emerge

- A conflict is more than a mere disagreement - it is a situation in which people **perceive a threat** (physical, emotional, power, status, etc.) to their well-being.

- People in conflicts tend to **respond on the basis of their perceptions of the situation,** rather than an objective review of it. As such, people filter their perceptions (and reactions) through their values, culture, beliefs, information, experience, gender, and other variables. Conflict responses are both filled with ideas and feelings that can be very strong and powerful guides to our sense of possible solutions.

- As in any problem, **conflicts contain substantive, procedural, and psychological dimensions** to be negotiated. In order to best understand the threat perceived by those engaged in a conflict, we need to consider all of these dimensions.

- Conflicts are normal experiences within the work environment. They are also, to a large degree, **predictable and expectable situations that naturally arise** as we go about managing complex and stressful projects in which we are significantly invested. As such, if we develop procedures for identifying conflicts likely to arise, as well as systems through which we can constructively manage conflicts, we may be able to discover new opportunities to transform conflict into a productive learning experience.

- **Creative problem-solving strategies are essential** to positive approaches to conflict management. We need to transform the situation from one in which it is 'my way or the highway' into one in which we entertain new possibilities that have been otherwise elusive.

One key element of this definition is the idea that each party may have a different perception of any given situation. We can anticipate having such differences due to a number of factors that create "perceptual filters" that influence our responses to the situation such as; culture, race, and ethnicity; gender and sexuality; knowledge

D.UNDERSTANDING AND DEALING WITH CONFLICT

(general and situational); impressions of the messenger; and our previous experiences. These factors (along with others) conspire to form the perceptual filters through which we experience conflict. As a result, our reactions to the threat and dilemma posed by conflict should be anticipated to include varying understandings of the situation. This also means that we can anticipate that in many conflicts there will be significant misunderstanding of each other's perceptions, needs and feelings. These challenges contribute to our emerging sense, during conflict, that the situation is overwhelming and unsolvable. As such, they become critical sources of potential understanding, insight and possibility.

Some Facts About conflict:

- Conflict is inevitable;

- Conflict develops because we are dealing with people's lives, jobs, children, pride, self-concept, ego and sense of mission or purpose;

- Early indicators of conflict can be recognized;

- There are strategies for resolution that are available and DO work;

- Although inevitable, conflict can be minimized, diverted and/or resolved.

Conflict is destructive when it:

- Takes attention away from other important activities

- Undermines morale or self-concept

- Polarizes people and groups, reducing cooperation

- Increases or sharpens difference

- Leads to irresponsible and harmful behavior, such as fighting, name-calling

Conflict is constructive when it:

- Results in clarification of important problems and issues

- Results in solutions to problems

- Involves people in resolving issues important to them

- Causes authentic communication

D.UNDERSTANDING AND DEALING WITH CONFLICT

- Helps release emotion, anxiety, and stress

- Builds cooperation among people through learning more about each other;

- joining in resolving the conflict

- Helps individuals develop understanding and skills

Conflict is often best understood by examining the consequences of various behaviors at moments in time. These behaviors are usefully categorized according to conflict styles. Each style is a way to meet one's needs in a dispute but may impact other people in different ways.

- **Competing** is a style in which one's own needs are advocated over the needs of others. It relies on an aggressive style of communication, low regard for future relationships, and the exercise of coercive power. Those using a competitive style tend to seek control over a discussion, in both substance and ground rules. They fear that loss of such control will result in solutions that fail to meet their needs. Competing tends to result in responses that increase the level of threat.

- **Accommodating,** also known as smoothing, is the opposite of competing. Persons using this style yield their needs to those of others, trying to be diplomatic. They tend to allow the needs of the group to overwhelm their own, which may not ever be stated, as preserving the relationship is seen as most important.

- **Avoiding** is a common response to the negative perception of conflict. "Perhaps if we don't bring it up, it will blow over," we say to ourselves. But, generally, all that happens is that feelings get pent up, views go unexpressed, and the conflict festers until it becomes too big to ignore. Like a cancer that may well have been cured if treated early, the conflict grows and spreads until it kills the relationship. Because needs and concerns go unexpressed, people are often confused, wondering what went wrong in a relationship.

- **Compromising** is an approach to conflict in which people gain and give in a series of tradeoffs. While satisfactory, compromise is generally not satisfying. We each remain shaped by our individual perceptions of our needs and don't necessarily understand the other side very well. We often retain a lack of trust and avoid risk-taking involved in more collaborative behaviors.

D. UNDERSTANDING AND DEALING WITH CONFLICT

- **Collaborating** is the pooling of individual needs and goals toward a common goal. Often called "win-win problem-solving," collaboration requires assertive communication and cooperation in order to achieve a better solution than either individual could have achieved alone. It offers the chance for consensus, the integration of needs, and the potential to exceed the "budget of possibilities" that previously limited our views of the conflict. It brings new time, energy, and ideas to resolve the dispute meaningfully

By understanding each style and its consequences, we may normalize the results of our behaviors in

Resolving Conflict

Searching for the causes of conflict is essential to be successful in resolving the conflict. Nine possible causes of conflict include:

- Conflict with self

- Needs or wants are not being met

- Values are being tested

- Perceptions are being questioned

- Assumptions are being made

- Knowledge is minimal

- Expectations are too high/too low

- Personality, race, or gender differences are present

Engaging in dialogue and negotiation around conflict is something we tend to approach with fear and hesitation, afraid that the conversation will go worse than the conflict has gone thus far. All too often, we talk ourselves out of potential dialogue: Our responses, as noted earlier, tend to include behaviors, feelings, thoughts and physical responses. If any of these responses indicates stress factors that make us reluctant to talk things out, we are more inclined to follow the pathway of avoidance. In addition, if we have history with the individuals involved in this conflict (i.e., we've tried to negotiate with them in the past, without success), it will "filter" our perceptions of this situation and make us reluctant to negotiate.

D.UNDERSTANDING AND DEALING WITH CONFLICT

In addition, consider that our society tends to reward alternative responses to conflict, rather than negotiation: People who aggressively pursue their needs, competing rather than collaborating, are often satisfied by others who prefer to accommodate. In many instances leaders are often rewarded for their aggressive, controlling approaches to problems, rather than taking a more compassionate approach to issues that may seem less decisive to the public. In other circumstances, those who raise issues and concerns, even respectfully, are quickly perceived to be "problem" clients they tend to be avoided and minimized. In any of these approaches, negotiated solutions to conflicts are rarely modeled or held in high esteem.

Finally, we should keep in mind that negotiation requires profound courage on the part of all parties: It takes courage to honestly and clearly articulate your needs, and it takes courage to sit down and listen to your adversaries. It takes courage to look at your own role in the dispute, and it takes courage to approach others with a sense of empathy, openness and respect for their perspective. Collaborative approaches to conflict management require us to engage in the moment of dialogue in profound and meaningful ways, so it is understandable if we tend to avoid such situations until the balance of wisdom tips in favor of negotiation

Some Conflict Resolution Techniques:

1. The Defusing Technique: The other person might be angry and may come to the situation armed with a number of arguments describing how you are to blame for his or her unhappiness. Your goal is to address the other's anger - and you do this by simply agreeing with the person. When you find some truth in the other point of view, it is difficult for the other person to maintain anger. This may be hard to do in a volatile situation, but a sign of individual strength and integrity is the ability to postpone our immediate reactions in order to achieve positive goals. Sometimes we have to "lose" in order, ultimately, to "win."

2. Empathy: Try to put yourself into the shoes of the other person. See the world through their eyes. Empathy is an important listening technique which gives the other feedback that he or she is being heard. There are two forms of empathy. "Thought Empathy" gives the message that you understand what the other is trying to say. You can do this in conversation by paraphrasing the words of the other person. For example, "I understand you to say that your trust in me has been broken. "Feeling Empathy" is your acknowledgment of how the other person

D.UNDERSTANDING AND DEALING WITH CONFLICT

probably feels.

3. *Exploration:* Ask gentle, probing questions about what the other person is thinking and feeling. Encourage the other to talk fully about what is on his or her mind. For example, "Are there any other thoughts that you need to share with me?"

4. *Using "I" Statements:* Take responsibility for your own thoughts rather than attributing motives to the other person. This decreases the chance that the other person will become defensive. For example, "I feel pretty upset that this thing has come between us." This statement is much more effective than saying, "You have made me feel very upset."

5. *Stroking:* Find positive things to say about the other person, even if the other is angry with you. Show a respectful attitude. For example, "I genuinely respect you for having the courage to bring this problem to me. I admire your strength and your caring attitude."

Contributed by Nighat Rafaq, Pakistan

D. UNDERSTANDING AND DEALING WITH CONFLICT
D1. UNDERSTANDING CONFLICT

TIME
- 1 hour

AIMS
- To enable participants to understand the different perspectives of conflict
- To enable participants to see the positive side/aspects of conflict

MATERIAL
- Chart paper and sketch pens

WORKSHEETS
- None

PROCEDURE
- Ask the group to brainstorm what comes to their mind when they see/hear the word "Conflict".
- Get it visually recorded on board or on chart paper.
- Ask the participants to classify between causes and effects by looking at the words on the board/ chart paper.
- Ask the group again "Can conflict ever be positive? If so, how? Ask participants to recall and provide actual examples from their experiences.
- Get it visually recorded on a chart paper.

CONTRIBUTOR
- **North East Outreach Programme of the Henry Martin Institute, India**
- (Source: *A Do it Yourself Manual,* Peace-building Workshop Activities, Peace Promotion Program (PPP), Manipur – Nagaland, 2003)

DEBRIEF & NOTES
- Explain that many people think conflict to be always negative. However, refer to the second chart and explain that conflict can also be positive.
- Sometimes, to bring about change, conflicts needs to happen and we can move it towards a positive direction.

Additional Learning Possibilities:
- There are causes and circumstances behind any conflict. We should learn to enquire, identify and understand them.
- Conflicts may not resolve themselves. Third party facilitation often becomes necessary as experiences in family, friendship, classroom, working group and community can help towards a resolution.
- Those who desire Peace, e.g. mother, brother, sister, friend or social worker, often volunteer themselves to do so. We all do.

D2. OUR ROLE IN FACING CONFLICTS

TIME
- 1 hour

AIMS
- To understand and describe the causes, types and consequence of conflict
- To define conflict as a social issue
- To identify ways of minimising conflict from the participants' side

MATERIAL
- Newsprints, red, blue and green cards (8x11 inches), marker pens, masking tape, and glue stick

WORKSHEETS
- None

PROCEDURE
- Start by doing a quick brainstorm with the participants about the following questions:
  - What comes to your mind when you hear the word PEACE?
  - Whose face comes to your mind when you think of PEACE?
  - What comes to your mind when you hear the word CONFLICT?
  - Whose face comes to your mind when you think of CONFLICT?

- Divide the participants into three groups.
  - Distribute red colour cards to group 'A', blue colour cards to group 'B' and green colour cards to group 'C'.
  - Ask group 'A' to write the causes of the conflict, using one card for one cause.
  - Ask group 'B' to write the types of the conflict, using one card for one type.
  - Ask group 'C' to write the consequences of the conflict, using one card for one consequence.

- After finishing the writing, stick the red cards as roots of a tree, blue as the branches and green as the leaves.
- After all the cards have been stuck, the structure of the tree will emerge. Go through the tree with the participants.

SOURCE
- **Didibahini, Nepal**

DEBRIEF & NOTES
- Briefly describe the following:
  If the roots of the tree are strong, the branches will also be strong. If we cut the roots there will be no branches or leaves. Therefore when we talk about peace-building, we have to eliminate all the causes of the conflict. That is why at first we have to find out the causes of conflict, and then we can find out the ways that can reduce or eliminate the conflict.

- Discuss the following questions:
  - What is your role in eliminating a conflict situation?
  - How do you try to reduce conflict in your daily life?

D3. WHAT SHOULD I DO NOW?

TIME
- 45 minutes

AIMS
- To understand the importance of communication
- To realise the consequences of ineffective communication
- To describe the importance of communication in sustaining interpersonal relationships.

MATERIALS
- None

WORKSHEETS
- None

PROCEDURE
- Divide the participants into two equal groups. Distribute the story of 'Sami and Rahul' (see notes below) and give them 10 minutes to prepare the role-play of the story.

- After finishing the role play of both groups, discuss the following questions:
  - What did you see in the role-play of group 'A'?
  - What did you see in the role-play of group 'B'?
  - What type of communication was there in role-plays of group 'A' and 'B'?
  - In which group does conflict occur more? How?
  - What are the possible consequences for group 'A' and 'B'?
  - Will ineffective communication create conflict?
  - Would you like to share some of your personal experiences?
  - What do you understand from the activity?

CONTRIBUTOR
- **Didibahini, Nepal**

DEBRIEF & NOTES

SAMI and RAHUL

- *Sami and Rahul are best friends and study at the same college. They share everything with each other. Sami's birthday is round the corner and Rahul knows about it. Sami is going to organise a birthday party at his home. His college friends have all been invited. Sami called Rahul to invite him to his birthday party the day before his birthday. But Rahul was not at home so Sami left a message about the invitation with Rahul's brother. Unfortunately Rahul's brother forgot to give the message to Rahul. Today is Sami's birthday and Rahul is aware of this. He also knows that there is a birthday party taking place at Sami's house. All of his friends have been invited; he thinks he was the only one who was not invited. So he finds himself in a conflict situation.*

- Instructions:
  - For group A: Rahul goes to the party.
  - For group B: Rahul does not go to the party and decides not to invite Sami to any of his parties.
- Sum up as follows:
  - Ineffective communication also creates conflict. Sometimes it harms good interpersonal relationships.

D.UNDERSTANDING AND DEALING WITH CONFLICT
D4. AM I ABLE TO SOLVE MY PROBLEMS?

TIME
- 1 hour 30 minutes

AIMS
- To identify problems/sources of conflict and its causative agent
- To find out different ways of solving the problem/conflict

MATERIAL
- None

WORKSHEETS
- None

PROCEDURE
- Divide participants into four groups and discuss the following questions:
  - What kind of problem/conflict do you face in your daily life?
  - What are the ways that you prefer to solve problems/conflicts?

- List out the problems identified by participants. Find out the major problems from the list, then give one problem to each group and tell them to find out the solution by discussing it in their group.
- Ask all groups to give a presentation based on their discussions and solutions.

CONTRIBUTOR
- **Didibahini, Nepal**

DEBRIEF & NOTES
- Discuss the following questions:
  - Is it difficult to solve the problem? Why?
  - Is it difficult to find out the ways of problem-solving in groups? Why?
  - Is it difficult to find out the causative agent of a problem/conflict?
  - What did you learn from this activity?
  - How do Life Skills help you to solve the problem/conflict?
  - How do you implement Life Skills in your daily life?

- Sum up as follows:
  - Decision will be more effective if you discuss the alternative ways of problem solving and listen to others' suggestions.
  - It is a fact that problem/conflict usually hinders our daily life if it is not solved on time.
  - If we are able to identify the problem/conflict and causative agent, then we can proceed to a solution by analysing it creatively and critically, which helps us to live a calm and peaceful life.

4 MODULES

D5. TO FIGHT OR NOT TO FIGHT?

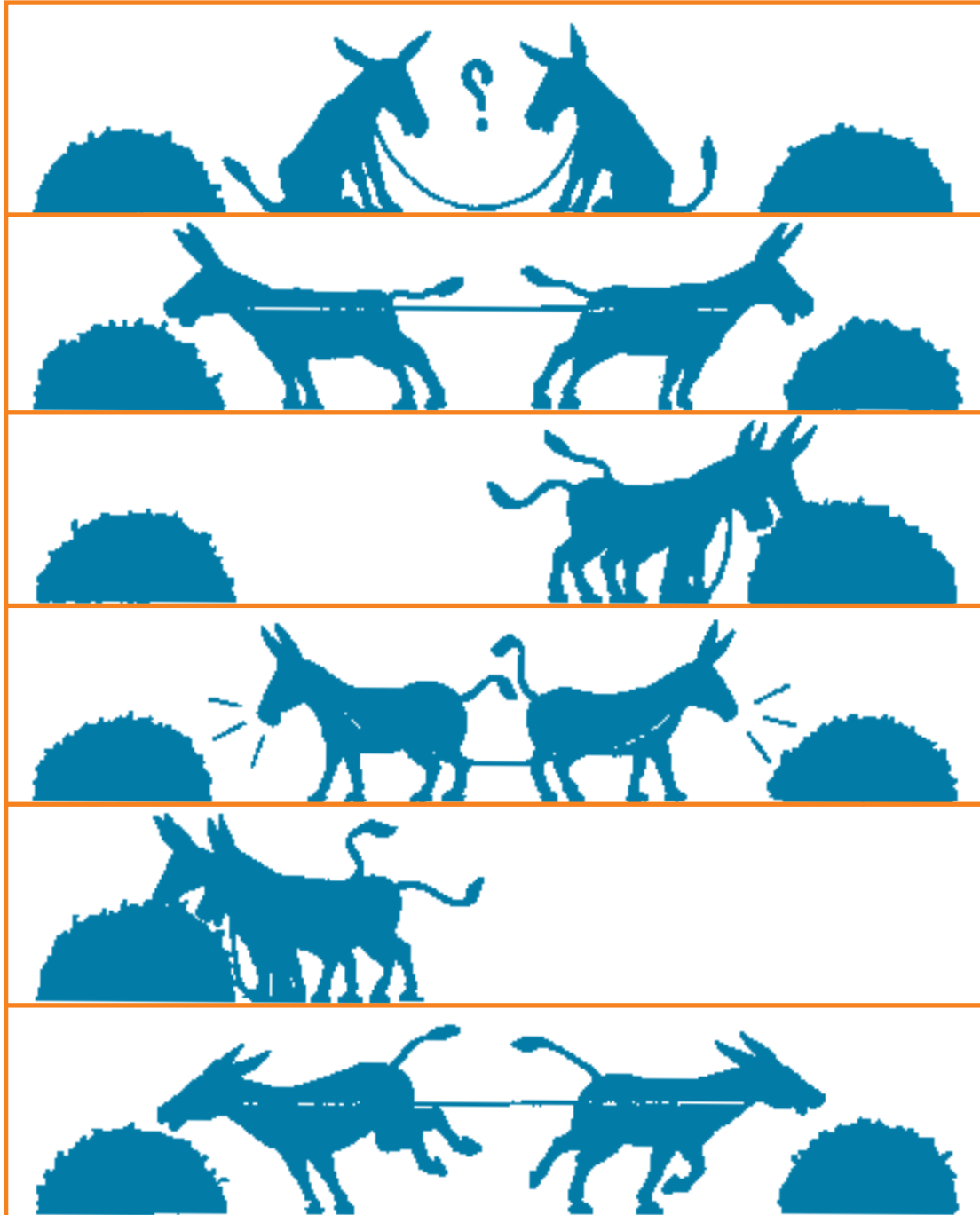|	
TIME	■ 25 minutes + variable
AIMS	■ To explore, discuss and clarify ideas about the different forms and levels of violence
	■ To think about peace and war
	■ To realise that children should not be made to fight in wars.
MATERIALS	■ Paper, pencil, colours
WORKSHEETS	■ None
PROCEDURE	■ Brainstorm about the different types and levels of violence, e.g. fights amongst children, violence in films, magazines, comics and video games, physical abuse, wars, etc.
	■ Since participants will find it easiest to relate these concepts to their own lives, ask them to think of different conflict situations they encounter.
	■ Discuss what they would prefer, war or peace? Why? Also, should children be made to fight in wars? Why or why not?
	■ Once the discussion has been completed and notes put on the board, split the participants into groups of 3-4 and ask them to draw and colour an illustration or poster on the theme of "We say NO to violence". The work can be started during the session and continued at home.
	■ When the work is handed in, it can be displayed on notice boards for others to see.
CONTRIBUTOR	■ **Human Rights Education Programme, Pakistan**
DEBRIEF & NOTES	■ None

D6. DONKEY PUZZLE

TIME
- 1 hour

AIMS
- To think about the advantages of co-operation as opposed to conflict
- To develop the participants' sequencing skills

MATERIAL
- Photocopy the worksheet

WORKSHEETS
- Yes

PROCEDURE
- Hand out one photocopy of the Donkey Puzzle to each participant. Select six participants to describe one picture each out loud to everyone.
- Tell the participants that the pictures should tell a story. However, at the moment they are in the wrong order. Their job is to work out the correct order of the pictures. This they can do by either cutting out the pictures and rearranging them, or by numbering the pictures on the sheet.
- Once each participant has put the pictures in order, you can go through the correct order with everyone. You may like to do this one picture at a time, and see how many participants were correct at each stage. After the final order has been established, those who have cut out the pictures will need to correctly stick them onto a piece of paper.
- Now ask the participants to write down the story of the two donkeys. At the end of their writing they will need to include their ideas of what the moral of the story is. You may wish them to discuss this in pairs before writing it down.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**
- (Source: Amnesty International)

DEBRIEF & NOTES
- After everyone has written the story a brief discussion can be held on the advantages of cooperation, as opposed to conflict.
- The participants can also be asked if they can think of any similar situations in their lives where they can gain by cooperating.

DONKEY PUZZLE

D7. I WILL COMMUNICATE EFFECTIVELY

TIME	▪ 45 minutes
AIMS	▪ To understand the importance of active listening and effective speaking ▪ To define the characteristics of effective communication ▪ To describe the results of ineffective communication ▪ To list the barriers to effective communication
MATERIALS	▪ None
WORKSHEETS	▪ Yes
PROCEDURE	▪ Divide the participants into two equal groups. Ask both groups to form a circle. Ask two volunteers from each group to leave the room. Give the short sentence A & B to read (see notes below). Tell them the following rules of the game: Participants can whisper the message only once. Asking again is strictly prohibited. Ensure that other participants cannot hear the message. ▪ Ask them to whisper the message to the right side. Ask all participants to whisper the message to the person on their right. At the end, ask the volunteers to represent the final message and then to give the original message. Ask them for the difference between the original and the final message. ▪ Start the same process with the long sentences given as C & D. Ask them to follow the previous process. Ask them what changes they found in the message. ▪ Discuss the following questions: ● In a short and long message which one was sent effectively and why? ● Why was the final message different from the original one? ● Under what condition would the final message be the same as the original one? ● Was there any barrier while you were communicating? If yes, what? ● What did you learn from the game?
CONTRIBUTOR	▪ **Didibahini, Nepal**
DEBRIEF & NOTES	▪ **Sentences:** ▪ *A) Peace and Justice are immensely important for the youth.* ▪ *B) Youth participation is a must for the development of a country.* ▪ *C) In the 21st century we cannot imagine Peace and Justice without the involvement of youth. Youth are the upcoming leaders of the world. So it is better to train them.* ▪ *D) In the phase of planning concerned with development of the nation, we should encourage youth participation. Youth are the huge potential for the development of the nation.* ▪ **Sum up as follows:** ▪ One-way communication, lengthy communication, passive listening and misunderstanding of the message can create conflict. ▪ A short, simple, written message is more effective than a long and complicated message.

D8.   AM I ASSERTIVE?

TIME
- 1 hour 30 minutes

AIMS
- To understand what assertiveness is
- To help others to be assertive
- To demonstrate assertiveness skills

MATERIAL
- Newsprints, marker pens

WORKSHEETS
- Yes

PROCEDURE
- Write the words: *'Passive', Assertive'* and *'Aggressive'* on newsprint and show them to the participants. Ask the participants to say these words in order, i.e., one participant says the first word: 'Passive', the next participant says: 'Assertive' and the third says: 'Aggressive'. This process will be repeated until each participant has the opportunity to say one of the words.
- Form three groups. All those who have said '*Passive*' form one group, those who said '*Assertive*' form the second group, and finally those who said '*Aggressive*' form the third group.
- Ask the groups to hold a discussion and write the meaning of their word, then present it to the other groups and discuss.
- Show them the characteristics' checklist of the three words available in the Worksheet. Discuss the following questions:
- What do you do when your brother/sister continuously bothers you when you are studying?
- What do you do if the person sitting near you is smoking and you do not like it?
- How do you react if your friend wants you to go shopping, but you don't want to?
- What do you say when a teammate of yours is always late, keeping everyone waiting?
- What kinds of conflicts are we discussing here?
- Among the three behaviours, 'Passive', 'Assertive' and 'Aggressive', which behaviour is more fruitful for keeping a peaceful situation? Why?

Write the situation on the board and ask participants if they are Assertive statements and if they are not, change them into Assertive ones.

The situations:
1) You make me angry when you do not keep your promises.
2) You are always late.
3) I have never seen you completing your task on time. Can't you do anything right?

- Discuss the following questions:
- What types of conflict are shown in the situations?
- How do you implement an Assertive behaviour in your daily life?
- Look at the steps for being Assertive and describe them. (See Worksheet)

CONTRIBUTOR

- **Didibahini, Nepal**

DEBRIEF
& NOTES

- **Sum up as follows:**
- There are a number of ways of trying to get what you want, communicating your wishes, asking for something, etc. We can use force, violence, persuasion, or just wait and hope that things will happen, or someone else will do what has to be done.
- There are a number of ways of behaving towards another person, which either makes those concerned feel comfortable or uncomfortable.
- Being Assertive is more fruitful than other types of behaviour.

AM I ASSERTIVE?

Passive

- Not to initiate anything even for your rights.
- Keeping silent even in uncomfortable situations.
- Behaviour that respects the wishes of others at the cost of one's own feelings.
- Needs are seldom expressed without feeling guilty.
- Hope that others will understand your needs and fulfil them.
- Allow others to manipulate and threaten.

Assertive

- When we are assertive, we tell people what we want, need, or would prefer.
- We state our preference clearly and confidently, without belittling others or ourselves, without being threatening or putting other people down.
- Assertiveness respects others and does not violate their rights.
- It helps to express one's feelings appropriately.
- Assertive people can initiate a conversation. It is a positive way of behaving that does not involve violating the rights of other people.

Aggressive

- Expression of needs, feelings and opinions with no respect for others.
- It is a behaviour that threatens, belittles and punishes.
- It is about getting one's way, come what may, steamrolling others, hurting their feelings and straining relationships.

Passive	Assertive	Aggressive
You do: • Hope that you will get what you want • Sit on your feelings • Rely on others to get what you want	**You do:** • Ask for what you want directly, openly and appropriately • Have rights • Ask confidently and without undue anxiety	**You do:** • Try to get what you want in any way that works • Often give rise to bad feelings in others • Threaten, cajole, manipulate, use sarcasm, fight
Passive	**Assertive**	**Aggressive**
You don't: • Ask for what you want • Express your feelings • Usually get what you want • Upset any one • Get noticed	**You don't:** • Violate other people's rights • Expect other people to guess what you want • Freeze up with anxiety	**You don't:** • Respect other people's rights to meet their needs • Look for situations in which both parties might be able to get what they want ('win-win situations')

4 MODULES

STEPS FOR BEING ASSERTIVE

Step 1

Express clearly your feelings, opinions, problems, needs etc.

1) Assertive statements are like this:

- When you shout at me in front of others, I feel very embarrassed and hurt and I am not able to concentrate on my work
  - (It is so much better than "You are always making me feel embarrassed by shouting at me in front of so many people.")
- I am angry when you do not come on time, because it upsets our entire plan.
  - (Compare it with, "When will you learn to come on time?" or "Why can't you keep to the time?")

2) An assertive statement normally opens up communication
3) It does not make other people go on the defensive
4) It does not blame, accuse, or insult, it just states the fact and its impact

Step 2

Requesting

Step 3

Asking others about your request

Step 4

Acceptance must follow sincere thanks

D.UNDERSTANDING AND DEALING WITH CONFLICT
D9. CONFLICT ANALYSIS: STORY-TELLING

TIME
- 45 minutes

AIMS
- To understand the causes and effects of conflict
- To be able to carry out individual exercise as well as larger group sharing

MATERIALS
- Flash cards, marker pens, 2 chart papers, and glue or tape for pasting on the chart papers

WORKSHEETS
- None

PROCEDURE
- Facilitator to put up two charts on the wall with the headings: "Causes of Conflict" and "Effects of Conflict".

- Ask participants to put down 2-4 words for each of the questions on the cards provided.

- Discuss the following questions:
  - What word comes to your mind when you hear the word "Conflict" (one word in your language) and why?
  - What do you think are the causes of conflict? Why?
  - Who/what do you think is creating conflict in your community/ state? Why?
  - What pictures/scenes come to your mind when you think about Conflict? Why?

CONTRIBUTOR
- **North East Outreach Programme of the Henry Martin Institute, India**

DEBRIEF & NOTES
- Once the cards are on the charts the facilitator initiates discussion in the larger group. Participants are encouraged to explain why one's point is different from the others', and why certain words are commonly found on both "cause" and "effect" charts.

Lessons learnt:
- There can be various causes of conflict according to the conflict situation and one's perceptions.
- Some may look at different stages of conflict and see cause and effects at a particular stage only, not in its entirety.
- We may not fight just because we look at things differently.

D10. THE ABC TRIANGLE

TIME
- 1 hour 30 minutes

AIMS
- To understand the patterns of behaviour in times of conflict and the causes of such behaviour
- To understand how an intervener can work to reduce conflict
- To understand the aspects called 'attitude' and 'context'

MATERIALS
- Chart papers and markers

WORKSHEETS
- None

PROCEDURE
- Explain to the group that this exercise is termed as the ABC triangle, i.e. *Attitude, Behaviour* and *Context* and there is a particular reason as to why it is shown through a triangle.
- The exercise can be done for different parties to understand the various reasons for a conflict and also to demonstrate how the intervener can work to reduce the conflict.
- Copy the following drawing on the board or chart paper
- The Top or head of the Triangle is Behaviour. The two corners at the bottom of the triangle are Attitude and Context.
- Explain that this method is based on the idea that people's behaviour can be changed quickly, but not their attitude or context. It is also these two, i.e. Attitude and Context, that would make them behave in this way.

Behaviour
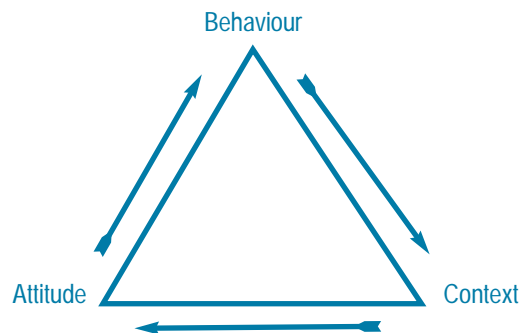
Attitude   Context

- In terms of peace building, it is important to address the two aspects of Attitude and Context, perhaps even more than that of Behaviour. What needs to be remembered is that these three are interlinked or inter-connected, which also means that each one would have an influence on the other as well. The diagram illustrates this.

- Identify the actors for this exercise who are thought to play a major role. A conflict situation is analysed by using this diagram in the following manner.

Process:
- This work can be carried out in small groups.
- Allow the participants to discuss the situations from their point of view.
- Ask them to list the ABC as far as they understand them.
- Ask them to get into each other's shoes and prepare the triangles.
- Lead a discussion as to whether they understand each other.

Variations:
1. This exercise may be carried out separately with the conflicting parties. The outcome can then be shared with all the parties together as one group.
2. The Triangle of each could also be done using available information and the results could be crosschecked with the relevant party to make sure that each understands the other properly.
3. As part of this exercise the facilitator could also ask the participants to list suggestions to reduce the tension, to support each other first, to change behaviour and then to change the Context and Attitude.
4. Before implementing a certain project, look at the ABC tool and decide which aspect needs to be changed. After the implementation of the project the same tool can be used to evaluate the project to see whether the changes planned earlier were achieved.

CONTRIBUTOR

- **North East Outreach Programme of the Henry Martin Institute, India**

DEBRIEF
& NOTES

Lessons learnt:
- It is easy to change behaviour patterns, but changing attitude and context is more important.
- If the tool is used and the other parties are discussed in their absence, it could mean having to guess on behalf of others. This can lead to misinterpretation. Therefore, there is a possibility for error.

Follow-up:
The following activities can be introduced as the follow-up to this tool.
a. The information can be shared with a
   i. Affected communities
   ii. Relevant government officers
   iii. NGOs involved in peace building
   iv. CBOs which are functioning in the respective affected areas

    v.   Religious leaders/ communities

    vi. The Media

    vii. Political parties

    viii. Political wing of militant organisations.

b. Suggestions for the use of the outcome of the analysis

    i.   Collect further information to identify and analyse the issue in depth and for final verification

    ii. Form relevant committees for negotiation

    iii. Strengthen communication, coordination and collaboration with stakeholders

    iv. Make proper links with concerned parties (networking)

    v.   Disseminate the information through the media

E. RELIGION AND PEACE BUILDING

NO.	ACTIVITY	CONTRIBUTOR
E1	ROLE PLAY, CASE STUDY, GROUP DISCUSSION	ASIAN SOUTH PACIFIC BUREAU OF ADULT EDUCATION (ASPBAE)

RELIGION: SOURCE OF CONFLICT - – RESOURCE FOR PEACE

Over the last decades there has been increased interest in the critical examination of religion. Scholars, intellectuals, religious leaders and laymen are debating whether religion is a source of conflict or a resource for peace! Not a single religion, including Buddhism, is spared of involvement in the communal violence around the world. After racism and apartheid, it is religion that has divided people into communities and ethnic groups and got them involved in wars against one another. Religion instead of making the faithful followers better persons have turned them to beastly levels.

It has been revealed that religious leaders and unscrupulous politicians use violence to increase their power-base or to mobilise supporters. It is important to understand the attractiveness of religion to leaders with nationalist or ethnic agenda. Nationalism and ethnicism benefit from a belief in a separate origin or a unique identify. It is easier to build nationalist or ethnic identity if a group can say - "We are unique, we are the only ones like this." R. Scot Appleby in his book The Ambivalence of the Sacred describes how weak religions offer inadequate resistance to ethnic and ultra-nationalist forces that seek to exploit their symbolic and social resources.

Examples: in former Yugoslavia - religion was suppressed for many years in the Soviet era, with the consequence of religious wars in the Balkans; in Burma (Myanmar), the political regime has systematically eliminated any strong opposition within the Buddhist community and is blatantly manipulating religious symbols for its own political processes.

As much as sections of fundamentalist groups in all religions try to justify present day violence and defend their religious premises and positions there also exist, in small pockets, those individuals and institutions showing compassionate co-existence of all people of different religious faiths. It is a crucial time. There is an urgency to work towards interfaith understanding and coexistence of different faiths in the world.

The 21st century has opened up opportunities for reflection and rethinking of what have been taken as given and held sacred - religious scriptures and doctrines. The need for separating religion from the state has been expressed. Bold steps are being taken to develop living models of interfaith coexistence in different parts of the world today.

People are consciously trying to redefine religion in the context of a new millennium - for a human society free of communal violence in the name of religion. In February 1994 UNESCO launched the Culture of Peace programme. The Culture of Peace seeks to take advantage of 'a growing belief that the culture of war can be replaced by a culture of peace.'

Several case stories on how religion has been used for violence and also how the same religion can also become reason for interfaith understanding and living together have been documented.

Prof Ron Kraybill, former Director, Centre for Conflict Resolution, Cape Town, South Africa sets the following as goals for interfaith discourse:
- To strengthen the communities of faith
- To recognise and value the uniqueness of different faiths and their potential to interact respectfully
- To develop greater knowledge of other religions' traditions
- To deepen our critical awareness on the dark areas within our own traditions -used to justify destructive actions and attitudes towards others

The activities in the following module on understanding religion as a source of conflict and resource for peace attempt to take participants to articulate their own experiences with religious violence and explore the possibilities and ways to bring about interfaith understanding for trust building and conflict resolution between communities. These activities can lead to further innovations that the peace educator is free to source/develop.

Contributed by Mr. Deben Sharma, Regional Facilitator, Henry Martin Institute, NE Region, Assam, India.

E. RELIGION AND PEACE BUILDING

E 1. ROLE PLAY, CASE STUDY, GROUP DISCUSSION

TIME
- 1 hour

AIMS
- To analyse how religion, along with the state and the political system, is responsible for conflict
- To explore ways to overcome the divisive barriers of religious differences

MATERIALS
- Facilitator to prepare a case study on a real situation of religious conflict

WORKSHEETS
- None

PROCEDURE
- Divide the participants into 2 sub-groups. Each group must enact a scene that depicts how religion is a source of conflict. Have the participants discuss the scenes. The facilitator may ask questions such as: Who were the main players? What happened in the scene enacted? Who benefited from the conflict? Who were the victims? Etc.
- The groups must now enact another scene, this time depicting a situation how a religious difference is resolved and how religion is an effective way to connect people. The participants to discuss role-plays enacted with the help of leading questions posed by the facilitator.
- Distribute a case study of a real life situation of religious conflict.
- Facilitator to analyse the case study highlighting how the different institutions (the state, police, religious leaders, political system) are responsible for conflict.
- The session can be closed with a sharing from participants on different ways of bringing about interfaith understanding and relation building that they know of or which can be developed.

CONTRIBUTOR
- **Asian South Pacific Bureau of Adult Education (ASPBAE)**

DEBRIEF & NOTES
- Over the last decades there has been increased interest in the critical examination of one's own religion as also the "other's" religion. Scholars, intellectuals, religious leaders and laymen are debating whether religion is a source of conflict or resource for peace! Not a single religion, including Buddhism (Sri Lankan case) is spared of involvement in communal violence around the world. As much as sections of fundamentalist groups in all the religions try to justify present day violence and defend their religious premises and positions, there also exist, in small pockets, those individuals and institutions showing compassionate co-existence of all people of different religious faiths. It is a crucial time. There is urgency to work towards interfaith understanding and coexistence of different faiths in the world. Studies can be used for understanding how religion could be used for violence and also for bringing about peace and justice in the society. This session has been specifically included to help participants to analyse and identify the complex interplay of forces that foment tensions/ divisions/ violence, and also resources of peace building in the given situation.

4 MODULES

F. SOCIAL SECTOR NEEDS AND DEFENSE SPENDING

NO.	ACTIVITY	CONTRIBUTOR
F1	STANDING YOUR LINE	ASIAN SOUTH PACIFIC BUREAU OF ADULT EDUCATION (ASPBAE)
F2	GUNS VERSUS PENS	ASIAN SOUTH PACIFIC BUREAU OF ADULT EDUCATION (ASPBAE)

SOCIAL SECTOR NEEDS AND DEFENSE SPENDING

Armed conflicts impose many different types of costs on individuals, societies, and states. It is imperative to realise the cost of armed conflicts and its impact on the fulfillment of social needs of people.

It is important to understand that eight out of nine armed conflicts in South Asia are internal. The major conflicts in India's north-east (Assam, Manipur, Nagaland and Tripura) and in Andhra Pradesh; the armed conflicts between religious and political factions in Pakistan; the communist Party of Nepal's armed struggle against Nepalese government; the civil war between the LTTE and Sri Lanka government are all internal armed conflicts. The only inter-state war in South Asia is the dispute over Kashmir, which has been a source of conflict between India and Pakistan since their independence.

At the global level, during 1989-2003, there were 59 major armed conflicts in 48 locations. All but four were inter-state conflicts. The four inter-state conflicts were Iraq versus Kuwait, Ethiopia versus Eritrea, India versus Pakistan and the war between Iraq versus USA, UK, Australia, and others.

The key factor in terms of "cost," in a traditional interstate war is increase of state's defense expenditure. In contrast to this, in an internal armed conflict, the "cost" occurs at different levels and diffuses into the society in question.

Peace educators need to understand the broad scale of the costs of armed conflicts and its impacts. The following is a summary of the key areas that could be included in a discussion on the cost of armed conflict. The subsequent table is adopted from Elisabeth Skons's "The cost of armed conflict"[1]

	Military costs during conflict	Civil costs during conflict	Military costs after conflict	Civil costs after conflict
Cost to the parties of the conflict [State and Non State actors]	Military expenditure Military causalities	Economic and social impacts Civil causalities	Military expenditure	Economic and social impacts
Costs to the external parties [Regional and global level]	Arms Race - Stockpiling of arms - increased military spending	Refugees Humanitarian aid Aid for reconstruction	International or regional peace operations	Humanitarian aid Aid for reconstruction

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1.   Stockholm international Peace Research Institute Project on MILTARY Expenditure and Arms Production [No date]

Military expenditure is only one factor in the cost dimension of armed conflict. During and after a conflict the most neglected factors of cost are the cost incurred by civilians and civil causalities.

The other most important dimension is the impact of one country's armed conflict to the neighboring countries and to the international communities.

Sustainable human security is defined as "a situation/condition free of injury/threats to an individual's, group's or community's well-being, including freedom from threats and/or direct attacks on physical and psychological integrity"[1].

To ensure such security involves the elimination of human insecurity located at the structural, institutional, and personal [individual] levels of society. The responsibility of alleviating human insecurity therefore involves roles played by individuals, community, institutions and the state.

In terms of social spending the primary responsibility lies with the state. Only the state can create an environment with the means of institutions such as the judiciary, police and other law enforcing machinery.

The recent trend in several developing countries, especially in South Asia, is that the state is reluctant to allocate funds for reforming the criminal-judicial systems, for civic infrastructure [including roads, health facilities, water, electricity & communication supply], health and education, which are vital factors contributing towards Human Security.

Social sector spending versus armed conflict draws attention to investment on education, health, and safety net arrangements. Peace advocates compare the increasing cost of armed conflict with decreasing investment on social sector and argue for a settlement of the armed conflict. As peace advocates we need to call for the strengthening of Human Security and the State's commitment to reform of its law enforcing institutions.

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1.   Peace building and human security: A constructivist perspective- Earl Conteh-Morgan International Journal of Peace Studies, Volume 10, Number 1, Spring/ Summer 2005 pages 71-86

E. SOCIAL SECTOR NEEDS AND DEFENSE SPENDING

F1. STANDING YOUR LINE

TIME
- 30 minutes

AIMS
- To help peace activists define militarisation and nuclearisation as peace issues
- To enable participants analyse how macro issues impact on local conflict situations and peace building work
- To encourage participants to connect their work with a larger campaign for nuclear disarmament against war and for peace

MATERIALS
- The following table to be written on a chart or projected on a screen

% of GDP allocated to Health, Education and Defense		
Public Spending on Health	Public Spending on Education	Defense Spending
0.9%	1.8%	4.6%

WORKSHEETS
- None

PROCEDURE
- Divide the participants into two equal groups. Each of the groups must stand in a line with one group line facing the other.
- The facilitator presents to the participants the table of a national budget.
- The facilitator instructs the participants as follows:
  "This is a sample of allocations of a national budget of a country. The allocations show what percentage of the GDP is allocated to education, health and defence. There are equally strong arguments for and against the budget. Line one takes the position of arguing for the budget. Line two takes the position of arguing against the budget. Each person has to argue his/her point to convince his/her partner standing opposite. There is a time limit of 10 minutes to do this after you here the clap".
- The facilitator starts the discussion with a clap.
- After 10 minutes, the facilitator halts the discussion and asks those persons who have been convinced by their partner with opposing standpoint to move into the line of their partner.
- The facilitator then discusses the outcomes of the exercise. Which line is longer? Were there any who did not agree to change sides? What does this indicate?

CONTRIBUTOR
- **Asian South Pacific Bureau of Adult Education (ASPBAE)**

DEBRIEF & NOTES
- India and Pakistan are two of the largest spenders on defence in the world. Both countries have engaged in an arms race and have become nuclearised. This has given a new dimension to militarisation in the region. Whilst the arms race has been promoted in the name of increasing country security, it has in fact lead to increased insecurity in South Asia. The increased defense costs limit resources available to meet the many social and economic challenges in the two countries. The South Asia Region is home to the largest population in the world that lives in poverty and has the largest number of illiterates. Militarisation empowers certain political and economic groups, which have a stake only in making themselves more powerful. Militarisation is one of the important reasons for the low levels of human development in the sub-region.

E. SOCIAL SECTOR NEEDS AND DEFENSE SPENDING

F2. GUNS VERSUS PENS

TIME
- 1 hour 30 minutes

AIMS
- To facilitate a discussion on the role of large and small arms in conflict
- To facilitate a discussion on the social cost of conflict.

MATERIALS
- Any short film on the theme of war
- Art materials for participants to make posters
- Background music

WORKSHEETS
- None

PROCEDURE
- Divide the participants into 4 sub-groups. Each sub-group has to sit in a circle.
- The facilitator asks each sub-group to discuss amongst themselves and call out the name of one weapon of conflict. The sub-groups call out one name at a time in sequence. As each sub-group calls out a name the facilitator writes this on the board. The facilitator makes several rounds till all sub-groups run out of names.
- In the second round the sub-groups have to call out the names of elements that are needed for education. The facilitator similarly writes out these elements as a long list on a white board.
- The facilitator can then make some general concluding remarks on this exercise. How does the issue of armaments apply to the peace work you are doing?
- The screening of a short film on violence/war & peace can follow this exercise. There are several such films available at resource centres, which the facilitator can pre-arrange.
- This session can end with a creative activity. Participants can be provided with materials to make a poster. Music can be played in the background whilst the participants are working. Participants to display their posters around the training room.

CONTRIBUTOR
- **Asian South Pacific Bureau of Adult Education (ASPBAE)**

DEBRIEF & NOTES
- All told, there is indeed a trade-off between guns and pens. The proliferation of small arms is a major cause of concern. How do we, as peace workers, respond to this?

G. GENDER, JUSTICE AND PEACE

NO.	ACTIVITY	CONTRIBUTOR
G1	LEARNING SOCIAL ROLES: BOY/GIRL PIECE	COMMUNITY OUTREACH PROJECT OF THE DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA
G2	WHO DOES THE WORK?	DHAKA AHSANIA MISSION, BANGLADESH
G3	HOW ARE BOYS AND GIRLS TREATED?	DHAKA AHSANIA MISSION, BANGLADESH
G4	GENDER AND DISCRIMINATION	ASMITA, INDIA
G5	FACILITATING THE DIFFICULT DIALOGUE: ROLE PLAYS	COMMUNITY OUTREACH PROJECT OF THE DIAMOND JUBILEE HIGH SCHOOL, MUMBAI, INDIA
G6	GENDER DIVISION OF LABOUR	ASMITA, INDIA
G7	HURDLES	ASMITA, INDIA
G8	IS THIS FAIR?	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN

GENDER: CONCEPTUAL UNDERSTANDING

In no area of international development is the gap between stated intentions and operational reality as wide as it is in the promotion of equality between women and men. Organisations have grappled with the relationship between women and development for decades, and both international and bilateral aid agencies have mandated gender mainstreaming for over a dozen years. But the needs and priorities, not of a minority or marginalised group but of half of humankind have yet to make it to the centre of the development agenda. Therefore this brief paper serves the purpose to facilitate basic understanding of concept and issues on gender and development.

Gender

- **Sex** is a fact of human biology; gender is not.

- **"Gender"**, in common usage, refers to the differences between men and women.

- Gender refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men.

- Sex is connected with the biological makeup of a human being and biological and physical conditions lead to the determination of male and female sex.

- Gender refers to the social attributes, opportunities and relationships that are socially constructed and are learned through socialisation processes. They are context/time-specific and changeable. Gender determines what is expected, allowed and valued in a women or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context. Other important criteria for socio-cultural analysis include class, race, poverty level, ethnic group and age.

Gender division of labor

- In all societies, men and women are assigned tasks, activities and responsibilities according to their sex. The gender division of labour varies from one society and culture to another and within each culture; it also changes with external circumstances and over time. Because in most societies, gender power relations are skewed in favour of men, different values are ascribed to men's tasks and women's tasks.

- In all types of work done by men and women, a distinction can be made between productive work and reproductive work.

- Productive work includes the production of goods and services for income or subsistence. It is this work which is mainly recognised and valued as work by individuals and societies, and which is most commonly included in national economic statistics. Both women and men perform productive work, but not all of this is valued or rewarded in the same way.

- Reproductive work encompasses the care and maintenance of the household and its members such as cooking, washing, cleaning, nursing, bearing children and looking after them, building and maintaining shelter. This work is necessary, yet it is rarely considered of the same value as productive work. It is normally unpaid and is not counted in conventional economic statistics. It is mostly done by women.

Access to and control over resources

- When considering the way in which resources are allocated between women and men (which is called the 'gendered' allocation of resources, it is important to look at the differences between access to resources and control over them.

- Access is defined as the opportunity to make use of a resource.

- Control is the power to decide how a resource is used and who has access to it.

- Women often have access but no control.

Condition and position

- Condition describes the immediate material circumstances in which men and women live, related to their present workloads and responsibilities. For example, providing clean water

or stoves for cooking may improve the condition of women by reducing their workload.

■ <u>Position</u> describes the place of women in society relative to that of men. Changing women's position requires addressing women's strategic gender needs (see below) and includes equal access to decision-making and resources, getting rid of discrimination, etc.

Equality between women and men (gender equality)

Gender equality refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female.

Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration recognising the diversity of different groups of women and men. Gender equality is not a "women's issue" but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centered development.

Gender in the context of development

Diversity is the concept used to describe differences in economic status, nationality, ethnicity, age, ability and gender. Inequalities in power, position, opportunity, or skill are often linked to these differences. Gender is one aspect of diversity that cuts across and interacts with all other characteristics. Whatever else we are, we are always either male or female. Women make half of all the beneficiary households.

Attention to diversity and equity, therefore, cannot be confined to a women's development sector only. The gendered perspectives of women and men must become an integral part of formulation, implementation and evaluation of all development programmes. At the same time, evidences from several programmes have already proved and suggests that working towards greater gender equality also promotes greater cooperation and harmony among people from different strata and backgrounds.

Many women, though, insist that traditional culture should not be allowed as an excuse for lack of gender sensitivity. They argue that beliefs and assumptions about gender should be examined because:

Culture and traditions are always changing in response to external circumstances

Development interventions inevitably affect traditional social practices

Development projects, practices and procedures can unintentionally create new gender inequalities or reinforce existing ones

In order to promote gender equity in development programmes, action is required at several levels.

Meaning and definition of gender mainstreaming

Gender mainstreaming refers to the full integration of policies and procedures that promote gender equality in the planning, implementation, monitoring and evaluation of all development initiatives. Rather than simply adding on women's activities, gender equality objectives, strategies and initiatives are integrated into projects overall. Gender mainstreaming means that culture and practices of development organisations that are systematically examined and changed, so that gender equality becomes one of the lenses the organisation use to view its work and measure its achievements.

Therefore, Gender Mainstreaming as an institutional and cultural transformation process should include eliminating gender biases in any social, cultural, educational and political development process.

Prepared by Ms. Saloni Singh, Executive Chairperson, Didibahini, Kathmandu, Nepal

G 1. LEARNING SOCIAL ROLES: BOY/GIRL PIECE

TIME
- 1 hour

AIMS
- To reflect on how gender identities are affected through childhood messages about what it is meant to be a boy or a girl
- To introduce a discussion on gender issues based on one's own experiences

MATERIALS
- Ask the participants to write a short (1-2 pages) reflective piece on their childhood memories and experiences which they feel helped shape their gender identities, and bring it to the session in which you are going to do this activity. Be clear that this is not to be an academic piece, but a reflective effort regarding their own experiences

WORKSHEETS
- None

PROCEDURE
- Ask the participants to take out the writing, which they had done earlier for this exercise.
- Ask them to read their piece to the person sitting next to them and to listen to their neighbour's piece. Then make groups of 8-10 and hold a discussion on the questions given in the notes below.

CONTRIBUTOR
- **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES
- Some questions to raise during the group discussion:
  - What messages do you remember receiving as children about what it meant to be a "boy" or a "girl"?
  - Who was giving those messages? (e.g. parents, teachers, friends, media, etc.)
  - What role do you think your school has played in your understanding of what it means to be a boy or a girl?
  - Which of these sources do you think was the most powerful in shaping ideas on gender?
  - What messages do *you* send to others regarding what it means to be a "boy" or a "girl"?
  - Have you ever been ridiculed for doing or saying something that others didn't consider "masculine" or "feminine"? How did that make you feel?
  - Have you ever ridiculed someone else for doing something you didn't consider "masculine" or "feminine"?
- Please note that this activity can also be adapted for race, sexual orientation, socioeconomic class, religion, and other identifiers

4

MODULES

4

G2. WHO DOES THE WORK?

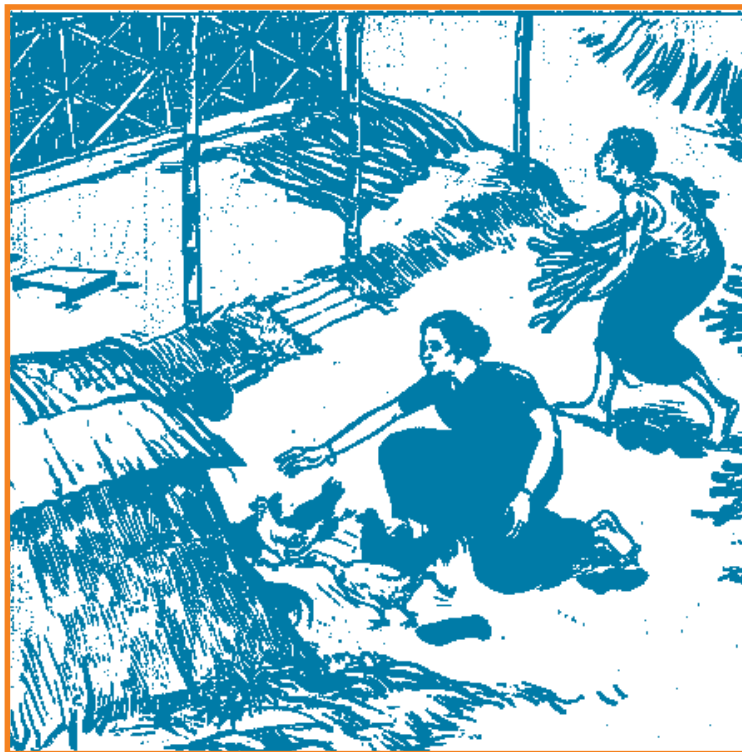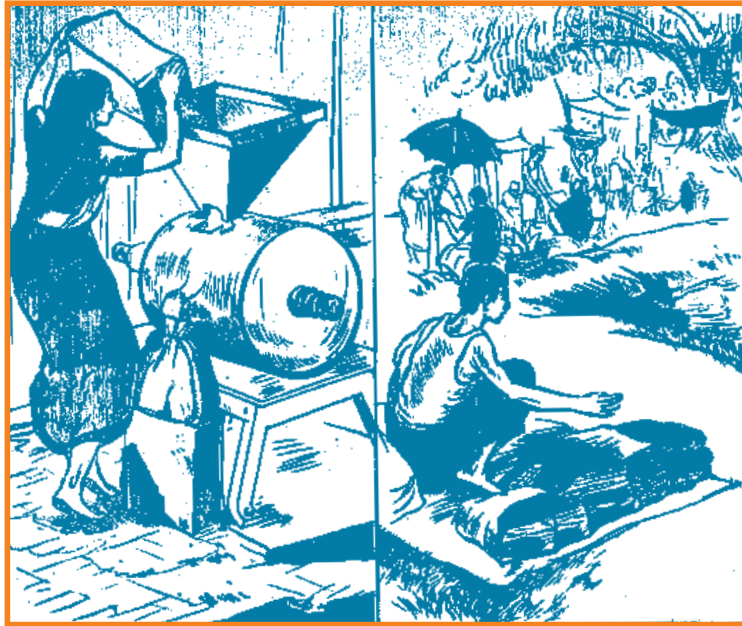|	
TIME	■ 1 hour
AIMS	■ To think about a woman's role in our society ■ To think about how members of a family help each other
MATERIALS	■ Chalkboard and chalk or whiteboard and marker or a large sheet of paper and pen for the facilitator, pencils for participants
WORKSHEETS	■ Yes. One set (of 6 Worksheets) each for a group of 6 participants
PROCEDURE	■ Inform participants that they will be thinking about all the different roles performed by a woman in a rural setting. ■ To get them started, write the word "woman" in large letters on the board/paper and ask participants to brainstorm some ideas about what they know of a rural woman's various jobs. Write their ideas up on the board/large sheet of paper. ■ Hand out the worksheets. ■ Worksheets have several images on them. Ask the participants to study the pictures and hold a discussion in their own group on what each picture depicts. ■ Each participant to write a comment for each picture. ■ Participants then compare their descriptions. The facilitator can compare a few comments with what was brainstormed earlier and written on the board/large sheet of paper. Discuss.
CONTRIBUTOR	■ **Dhaka Ahsania Mission, Bangladesh**
DEBRIEF & NOTES	■ Give the framework for the participants, asking them to write down the names of their immediate family on the left-hand side of their paper, and on the right-hand side to write down all the things that the person does for the family. At the bottom of the page, the participants can write down how *they* help their family. ■ Ask participants to compare a rural woman as well as a rural man's role as seen in the illustrations: the woman doing all the labour as well as tending to her husband and children, and the man sharing the housework with his wife, thus creating a just, balanced and happy environment in their lives. ■ Discuss the work that each participant does and also the participant's duty for ensuring sharing of housework.

WHO DOES THE WORK?

4 MODULES

WHO DOES THE WORK?

WHO DOES THE WORK?

4 MODULES
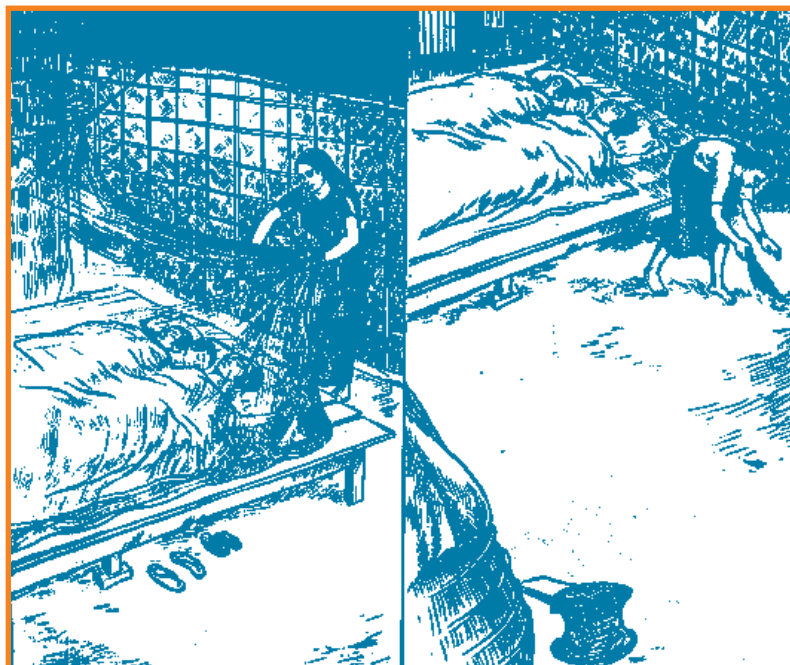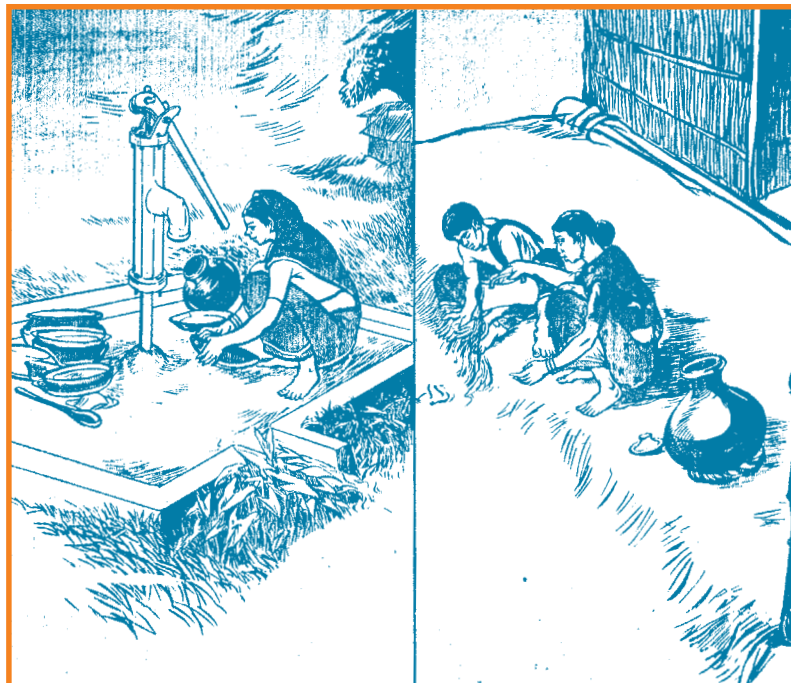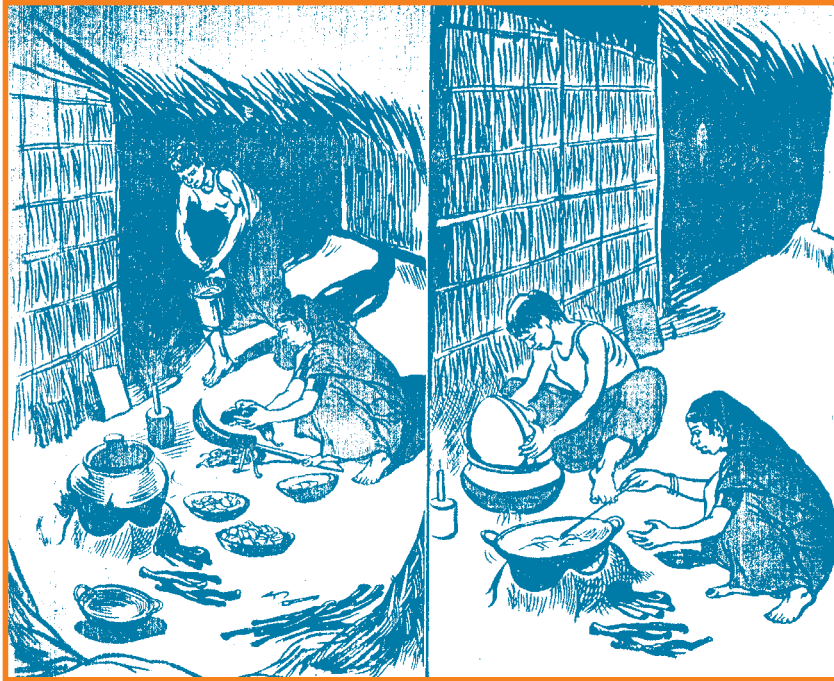
WHO DOES THE WORK?

WHO DOES THE WORK?

WHO DOES THE WORK?

G.GENDER, JUSTICE AND PEACE

G3. HOW ARE BOYS AND GIRLS TREATED?

TIME
- 1 hour

AIMS
- To reflect on how gender identities are affected through childhood messages about what it is meant to be a boy or a girl
- To reflect about discrimination on the basis of gender and how to break the cycle

MATERIALS
- Chalkboard and chalk or whiteboard and marker or a large sheet of paper and pen for the facilitator and paper and pencil for each participant

WORKSHEETS
- Yes. One set (of 6 Worksheets) each.

PROCEDURE
- Hand out a set of worksheets.
- The Worksheet set has several images on them. Ask the participants to study the pictures and hold a discussion in their own group on what each picture depicts.
- Each participant to write a comment for each picture.
- They then compare their descriptions. The facilitator to hold a discussion based on a few of the comments.
- The participants are then asked to write briefly in a sentence or two each on their own papers on what measures can they take in their own families in order to avoid gender discrimination / provide / work towards equal rights for girls and boys.

CONTRIBUTOR
- **Dhaka Ahsania Mission, Bangladesh**

DEBRIEF & NOTES
- Discuss the statement that each participant has written down regarding an action against gender discrimination that they can take in her/his own family. Process the activity by asking participants if they noticed any parallels in the stories.
- Allow participants to briefly relate some success stories in their families about breaking the gender discrimination cycle.
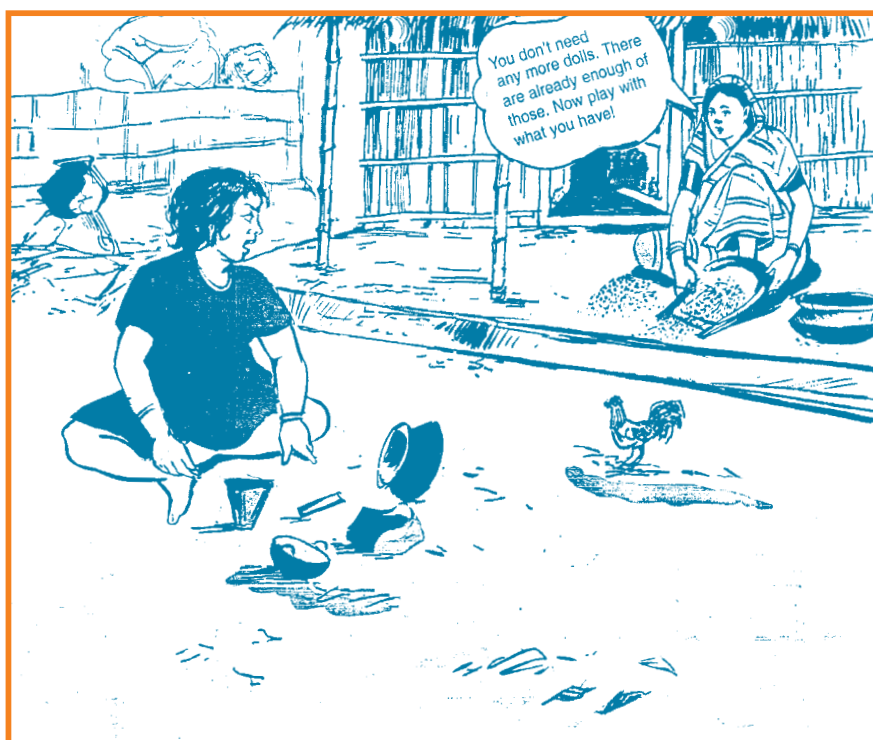- Discuss how small individual steps can lead to major successes.
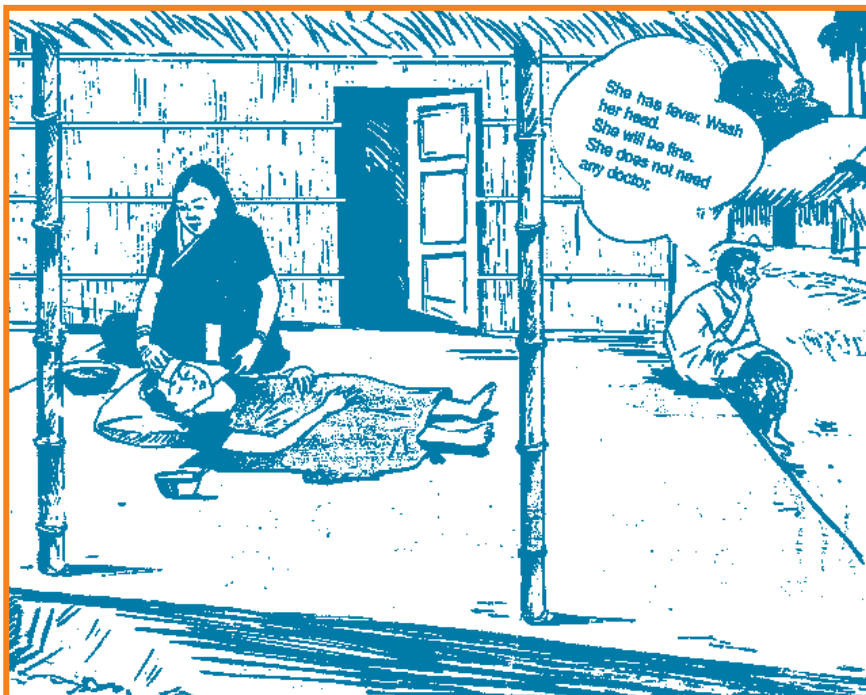
4 MODULES

WHO DOES THE WORK?

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4 MODULES

WHO DOES THE WORK?

WHO DOES THE WORK?

G4. GENDER AND DISCRIMINATION

TIME	■ 1 hour
AIMS	■ To think about the various forms of discrimination faced by women on a daily basis
	■ To empathise with the problems women face and consider solutions to these problems
MATERIALS	■ Write down the main statistics given at the bottom of this page on a large sheet of card or on the board
WORKSHEETS	■ None
PROCEDURE	■ Explain to the participants that the UNDP has enumerated four categories or forms of discrimination against women:

- Denial of human capabilities
- Denial of economic opportunities
- Denial of political power
- Legal inequality + inadequate social protection from violence

■ Divide the participants into groups of 5-8. Ask each group to look at the statistics below (1995) and identify the category of discrimination that is operating in that instance.

■ Once they have done this, they can get into the whole group and compare their perceptions and analysis.

CONTRIBUTOR	■ **ASMITA, India**
DEBRIEF & NOTES	[Substitute with recent statistics if available]:

- 70% of 1.3 billion poor are women
- Women's wages are less than men by 30-40%
- Women's non-monetised, invisible labour is worth US $ 11 trillion a year!
- Women are small percentage of borrowers from banks
- 2/3^{rds} of 900 million illiterates in South Asia are women
- 60% of 130 million children without primary school access are girls
- 1/2 a million female deaths are due to maternal mortality. 99% in South Asia
- 100 million women "missing" due to discrimination
- Women occupy 10% of parliamentary seats and 6% of cabinet positions [world wide]
- 50 % of women experience sexual violence
- 80% of refugees and internally displaced (of 24 million) are women
- In India the Sex Ratio is 1000:929
- Literacy: Male 65.5 Female-37.7
  See Appendix 1. Refer to the CEDAW Articles.

G5. FACILITATING THE DIFFICULT DIALOGUE: ROLE PLAYS

TIME
- 60-90 minutes

AIMS
- To provide an opportunity to share stories
- To share ideas about how to address these circumstances in the future

MATERIALS
- Divide participants into groups of four or five. Prepare enough space in the room for small groups to perform skits

WORKSHEETS
- None

PROCEDURE
- Ask participants to share a story about a time when they participated in, or facilitated a discussion on racism, sexism, classism, or another form of oppression that took an unexpected turn and caused conflict that was never resolved. The situation may have ended in shouting or hard feelings or may have even deepened the tension being discussed.
- Ask each group to choose one story to role-play for the rest of the class (for not more than 3 minutes). Some people are less comfortable "performing" in front of a group, so encourage them and mention that everybody will have an opportunity to participate in a role-play.
- After providing time for small groups to plan their role-plays, ask for groups to volunteer to perform for all the participants. Following all of the role plays, process the activity by asking participants if they noticed any parallels in the stories.

CONTRIBUTOR
- **Community Outreach Project of the Diamond Jubilee High School, Mumbai, India**

DEBRIEF & NOTES
- This activity will be most effective if you have already engaged in a discussion about the importance of dealing with issues of social justice.
- Some questions to guide the discussion related to these stories:
  - What went wrong in the situation you shared?
  - How did the facilitator or educator or participants try to address the issue?
  - Did the tension feel irresolvable?
  - How did the conversation end?
  - How could the discussion have been more fruitful?

- Following each role play, use or adapt the following questions to tease out the issues and strategies for addressing them:
  - What are the primary issues introduced by this situation?
  - What are the dangers of continuing a dialogue in response to the situation?
  - What are the educational opportunities introduced by the situation?
  - What are some strategies for managing the situation without immediately ending the conversation?
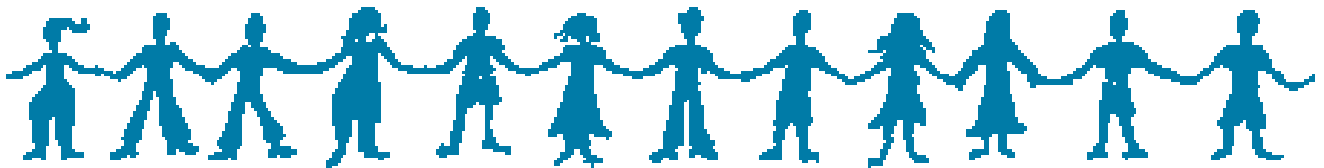
G6. GENDER DIVISION OF LABOUR

TIME
- 1 hour

AIMS
- To think about how the division of labour is done in society
- To think about how men and women suffer the consequences of social upheaval differently

MATERIALS
- Write down the two topics on the board for all to see

WORKSHEETS
- None

PROCEDURE
- Divide the participants into two groups (A & B) and inform them that each group is going to work on one topic and then report back in the plenary.
- Assign topic 1 to Group A. Ask the participants in that group to work in pairs and discuss the questions raised (see notes below). Once they have discussed in pairs, ask them to get back into Group A and discuss the same topic.
- Assign topic 2 to Group B. Ask the participants in that group to work in pairs and discuss the questions raised (see notes below). Once they have discussed in pairs, ask them to get back into Group B and discuss the same topic.
- Once this is done, merge Groups A & B and do a debrief about what each group had discussed about its topic.

CONTRIBUTOR
- **ASMITA, India**

DEBRIEF & NOTES

Topic A: If the child-care role was socially assigned to me, what changes do you think would happen to:
➢ Men, women and the community
  - In terms of their life, work and consciousness. Make charts and follow up with a debriefing on the gender division of labour and its impact on men and women

Topic B: In times of war what are the effects on:
➢ Men, women and children
  - Physically, mentally, emotionally
  - In survival and livelihood
  - In choices for the future
  - In understanding the ideas of nation, honour, security and development
  - How and when do we counter these effects?

G.GENDER, JUSTICE AND PEACE
G7. HURDLES

TIME	■ 30 – 45 minutes
AIMS	■ To make participants aware of artificial barriers
MATERIALS	■ Rope, blindfolds
WORKSHEETS	■ None
PROCEDURE	■ The number of participants could range from 20 to 40. ■ Divide the participants into two (one group of participants will be 'A' to make hurdles and the other half as 'B' who will cross the hurdles). The task is to cross the hurdles and go to the other side blindfolded. ■ Now Group A will make hurdles holding the ropes and group B will be given a chance to see the hurdles for a few minutes before blindfolding. After blindfolding Group B the hurdles are removed. The Group struggles to cross the non-existent hurdles.
CONTRIBUTOR	■ **ASMITA, India** (Source: Women in Development, Chennai, Tamil Nadu, India)
DEBRIEF & NOTES	■ Reflection and discussion on imaginary fears and pre-conceived notions.

G.GENDER, JUSTICE AND PEACE
G8. IS THIS FAIR?

TIME	■ 45 minutes
AIMS	■ To clarify ideas of `fair' and `unfair'
	■ To introduce the idea of justice and injustice
	■ To realise that many conflict situations are not clear-cut and therefore difficult to judge
MATERIAL	■ Photocopy worksheet, one per two participants
WORKSHEETS	■ Yes
PROCEDURE	■ Inform the participants that they will be doing this activity in pairs, and hand out the worksheets. Explain that on the worksheet there are some case studies, which they have to read and judge whether the outcome is fair or unfair.
	■ When they have completed the worksheet, go through each case study and ask the group their decision on whether it was fair or unfair. Write the results on the board.
	■ For cases where the participants do not agree, hold a brief discussion on their opinions.
CONTRIBUTOR	■ **Human Rights Education Programme, Pakistan**
DEBRIEF & NOTES	■ In case you do not want to photocopy the worksheet, you could simply read out the case studies to the group one by one.

IS IT FAIR?

Read through the following cases carefully and after discussing them with your partner, decide whether the outcome is fair or unfair.

	Case Study	Fair or unfair?
1.	Seema and Sangeeta want to join in a game of running and catching with a group of boys at break-time. The boys will not let them play because they are girls. Is this fair to the girls?	
2.	Four boys want to play football and two boys want to play cricket during break-time in the school ground. They end up playing football. Is this a fair decision?	
3.	Mohan is ten years old and wants to stay in school, but his family needs him to earn money for food. Mohan therefore has to drop out of school. Is this fair to Mohan?	
4.	Shankar does not like school and wants to leave. His parents say he can't leave because he is only 10 years old. Is this fair to Shankar?	
5.	Peter has not done his homework because he went to his friend's birthday party. He gets into trouble with the teacher. Is this fair to Peter?	
6.	Salma has not done her homework because her grandmother was ill and had to go to hospital. She gets into trouble with her teacher. Is this fair to Salma?	
7.	Alka is standing with a group of children who are bullying Farah in the playground. Although Alka herself is not doing anything, she is punished along with the group by the teacher. Is this fair to Alka?	

H. WORKING FOR CONFLICT TRANSFORMATION

NO.	ACTIVITY	CONTRIBUTOR
H1	WHAT DIFFERENCE CAN I MAKE?	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
H2	GOOD NEWS FOR A CHANGE	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN
H3	INTRODUCTION TO THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN SOURCE: AMNESTY INTERNATIONAL
H4	UNDERSTANDING THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC)	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN SOURCE: SAVE THE CHILDREN FUND, UK
H5	ADVERTISING THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC)	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN SOURCE: AMNESTY INTERNATIONAL
H6	UN DECADE OF A CULTURE OF PEACE	HUMAN RIGHTS EDUCATION PROGRAMME, PAKISTAN SOURCE: THE INTERNET

4 MODULES

CONFLICT TRANSFORMATION:

Unlike conflict resolution and conflict management approaches which focus on top-down, short-term solutions, conflict transformation (CT) refers to outcome, process and structure oriented long-term peace-building efforts, which aim to truly overcome revealed forms of direct, cultural and structural violence.

The underlying assumption of CT is that the potential for peace-building already exists in the particular region or community and is rooted in its traditional culture. CT is the process by which conflicts are transformed into peaceful outcome. It is different from conflict management and conflict resolution approaches. Conflict management approaches seek to merely manage and contain conflict, while conflict resolution approaches seek to move conflict parties away from zero-sum positions toward positive outcomes often with the help of external actors.

CT recognises that contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes. It, therefore, calls for a process of engaging with and transforming the relationships, interests, discourses, and, if necessary, the very constitution of the society that supports the continuation of violent conflict.

In the words of academic and practitioner John Paul Lederach: *Conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily see the setting and the people in it as the problem and the outsider as the answer. Rather, we understand the long-term goal of transformation as validating and building on people and resources within the setting (1995).*

Conflict transformation, as described by Lederach, does not suggest that we simply eliminate or control conflict, but rather recognise and work with its "dialectic nature." By this he means that social conflict is naturally created by humans who are involved in relationships, yet once it occurs, it changes (i.e., transforms) those events, people, and relationships that created the initial conflict. Thus, the cause-and-effect relationship goes both ways: from the people and the relationships to the conflict and back to the people and relationships. In this sense, "conflict transformation" is a term that describes a natural occurrence. Conflicts change relationships in predictable ways, altering communication patters and patterns of social organisation, altering images of the self and of the other.

Conflict transformation is also a prescriptive concept. It suggests that left alone, conflict can have destructive consequences. However, the consequences can be modified or transformed so that self-images, relationships, and social structures improve as a result of conflict instead of being harmed by it. Usually this involves transforming perceptions of issues, actions, and other people or groups. Since conflict usually transforms perceptions by accentuating the differences between people and positions, effective conflict transformation can work to improve mutual understanding. Even when people's interests, values, and needs are different, even non- reconcilable, progress has been made if each group gains a relatively accurate understanding of the other.

According to Johan Galtung, another academic and practitioner: *Conflicts have both life-affirming and life-destroying aspects. They form from contradictions in the structure of society. They then become manifest in attitudes and behaviour. Once formed, conflicts undergo a variety of transformational processes: articulation or disarticulation, conscientisation or de-conscientisation, complexification or simplification, polarisation or depolarisation, escalation or de-escalation* (1996, 90).

The incompatibility which arises between parties may be eliminated by transcending the contradiction, by compromise, by deepening or widening the conflict structure, and by associating or dissociating the actors (1996, 116).

As noted above, conflict transformation starts with the realisation that violent disputes, conflicts and intra or inter-state wars often take place within a structure of interaction, which could be transformed into a more peaceful direction, for example, by

- Creating new opportunities for non-violent competition/negotiation/bargaining or influence

- Addressing the issues of economic relative deprivation, and

- Blocking some of the violent opportunities for the exploitation of an anarchical criminalised economy

What type of interventions peace builders should be seeking to bring about conflict transformation? The following are some core elements:

- *Actor transformations* – internal changes in parties, or the appearance of new parties

- *Issue transformations* – altering the agenda of conflict issues

- *Rule transformations* – changes in the norms or rules governing a conflict

- *Structural transformations* – the entire structure of relationships and power distribution in the conflict is transformed

Lederach's work serves as one of the most comprehensive statements to date of conflict transformation thinking for practitioners. He sees peace building as a long-term transformation of a war system into a peace system, inspired by a quest for the values of peace and justice, truth and mercy. The key dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflict, brought about over different time-periods (short, mid, and long-term) and affecting different system levels at different times. Peace building is thus seen as a structure-process. An appropriate strategy (such as networking between mid-level leaders with links to parties across the conflict) is linked to an appropriate time-frame (such as concentrating on mid-term steps to build a peace constituency, while at the same time embracing a vision of the desired future and an awareness of the current crisis). In thinking about structure, Lederach contributes the idea of the pyramid with elite leaders and decision-makers at the top, leaders of social organisations, churches, top journalists in the mid-level and grassroots community leaders at the base. A comprehensive peace process should address complementary changes at all these levels.

Contributed by Dr. Syed Rifaat Hussain, Executive Director, Regional Centre for Strategic Studies (RCSS), Colombo, Sri Lanka.

H. WORKING FOR CONFLICT TRANSFORMATION

H1 WHAT DIFFERENCE CAN I MAKE?

TIME
- I hour

AIMS
- To reflect on when we can make a difference
- To think about who brings about change

MATERIALS & PREPARATION
- Photocopy the worksheet for each participant

WORKSHEETS
- Yes

PROCEDURE
- Hand out the worksheets to all the participants. Ask them to read through the list to themselves.
- Read the list out, asking for volunteers to explain what each phrase means, and briefly discussing it to ensure everyone understands it.
- Tell the participants that they have to think about each item on the list in turn, and decide whether they have a chance of making a difference either:
  - on their own
  - with the help of a few others
  - with the help of many others
  - there is little chance of making a difference
- Ask the participants to compare their ideas with their partner. Are they the same? Where do they differ? If possible, allow two pairs to join together and discuss their choices.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- If time allows, the pairs could get feed back of their choices from the whole group, and through discussion everyone could try and come to a whole group consensus.

WHAT DIFFERENCE CAN I MAKE?

Read through the following list and discuss what each item means. Decide whether you have any chance of making a difference either:

a. on your own
b. with the help of a few others
c. with the help of many others
d. There is little chance of making a difference

Write down each item in the place of your choice on the chart below:

On my own	With help from few	With help from many	No chance

- Reducing third world debt
- Preventing graffiti in school
- Keeping a tidy bedroom
- Abolishing death penalty
- Maintaining a clean neighbourhood
- Stopping the bullying of a child
- Preventing mistreatment of animals

- Preventing global warming
- Stopping torture of prisoners
- Clearing litter from the streets
- Having a quiet neighbourhood
- Consoling a friend
- Helping members of the family
- Ending child labour

4

MODULES

H.WORKING FOR CONFLICT TRANSFORMATION
H2. GOOD NEWS FOR A CHANGE

TIME
- 50 minutes plus work outside the session

AIMS
- To learn about positive news in their communities
- To spread hope and optimism by sharing the positive news with others

MATERIALS & PREPARATION
- Write the headline 'Good News for a Change' on the board
- Photocopy the Worksheet for each participant

WORKSHEETS
- Yes

PROCEDURE
- Inform the participants that they are going to be doing a writing activity in the form of a newspaper article.
- Ask them to look at the headline written on the board and in pairs to think about what sort of story would suit this title.
- Hold a brief discussion on their ideas so that they can develop their ideas further.
- Hand out the worksheet and ask the participants to write their article. Once they have written the articles select some to be read out to the whole group.
- Now inform the participants that they are going to compile a newspaper called 'The Optimist' in which only good news can be reported. For this they need to finalise their articles written earlier.
- The articles collected can be made into a simple newspaper.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

DEBRIEF & NOTES
- As an extension to the activity, a selection of the news collected, along with photographs and illustrations, could be used to make a colourful display, which could be developed for all to see.

KEY WORDS

Optimism	Empathy	Equity
Conflict resolution	Local and global	Understanding
Participation	Hope	Harmony
Peace	Rights & responsibilities	Co-existence
Tolerance	Conflict prevention	Self-esteem
Diversity	Co-operation	Internationalism

EDUCATING FOR A NEW FUTURE
TRAINING KIT FOR SOUTH ASIA

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GOOD NEWS FOR A CHANGE

Name_____

Date _____

the optimist

H.WORKING FOR CONFLICT TRANSFORMATION
H3. INTRODUCTION TO THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

TIME
- 1 hour

AIMS
- To introduce the concept of international Human Rights (HR) instruments
- To explain when, why and how these instruments came about
- To encourage participants to interpret and promote the rights laid out in the Universal Declaration of Human Rights (UDHR)

MATERIALS
- Poster paper, pencils, colours
- Photocopies of the UDHR for each group (see Appendix 2)

WORKSHEETS
- Yes

PROCEDURE
- Hold a discussion on the brief history of why and when the UDHR came about. (See notes below).
- Divide the participants into groups of 6 to 8. Assign each group an equal number of articles from the simplified version of the UDHR (attached with this activity). Ask the participants to read and discuss the articles assigned to them in their groups; explain whatever is not clear to them.
- Inform the participants that this is an art-related project in which each group will be required to express one article from the UDHR through art. The artwork can be in the form of a poster, a drawing etc.
- Initially, the participants should have a discussion on what they are going to do. Make the following suggestions which they might find useful:
  - they should work out through discussion exactly what they want to communicate
  - make small, quick drawings at first to test as many ideas as possible
  - don't be afraid to scrap an idea at any stage. It is more important to work hard on a strong idea than to continue working on one they are not very happy with
- Set a deadline for the work to be finished. Collect the work and display it for all to see. Each group can be asked to explain their artwork and discuss it.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**
  (Source: Amnesty International)

DEBRIEF & NOTES
- Start this session by brainstorming about the history of the United Nations. One way of doing this would be to write 1939-45 on the board. Ask the participants

what happened during these years. When the participants mention World War II, ask them what happened in WWII. Bring the discussion to focus on destruction and loss of life.

■ Then write UN on the board. Ask the participants what the two letters stand for. Explain to them that after WWII, there was a very strong feeling that the horrors of war should never be repeated. It was therefore decided to create the United Nations so that future conflicts could be resolved peacefully.

■ As was demonstrated earlier in a few other activities, people can have very different ideas and views about rights and responsibilities. Potentially when dealing with people belonging to diverse cultures and religions, this could lead to conflict. Therefore, at the United Nations, countries sign agreements about basic rights so that they have a common understanding of human rights issues.

4 MODULES

HISTORY OF HUMAN RIGHTS

1914 -18 First World War
10 million killed, led to formation of

1920 League of Nations
For the peaceful settlement of international disputes

Failed to prevent

1939 - 45 Second World War
Over 6 million people, mostly Jews, gypsies, homosexuals and political opponents of the Nazis killed

Led to

1945 United Nations UN Charter for international co-operation to ensure respect for human rights and fundamental freedoms, including the principle of equal rights and self-determination of peoples.

10th December 1948
UNIVERSAL DECLARATION OF HUMAN RIGHTS

20th November 1989
CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

H4. UNDERSTANDING THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

TIME
- 1 hour

AIMS
- To encourage an understanding of the CRC
- To promote awareness of the CRC

MATERIAL
- Copies of the CRC for each group

WORKSHEETS
- None

PROCEDURE
- Explain that there are different ways of looking at the rights spelled out in the CRC. One way is to think in terms of the rights children have to be PROVIDED with; the rights they have to be PROTECTED from; the rights they have to PARTICIPATE in. (See notes).
- Split the participants into groups of 4-6, and distribute one copy of the simplified version of the CRC to each group.
- Ask the participants to classify the articles of the CRC into the categories discussed.
- Write "The Right to …" on top of the board. Divide the board into three sections and write one heading in each section: BE PROVIDED WITH, BE PROTECTED FROM, PARTICIPATE IN.
- Go through each article and ask the groups which section they had put each article in. Where appropriate, lead a discussion on what the article means and why has it been classified in a certain way.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

(Source: Save the Children UK)

DEBRIEF & NOTES

An example of how the rights in CRC can be classified:
The Right to …

Be provided with…	Be protected from …	Participate in…
● Family and home	● Discrimination	● Opinions on Childhood
● Health care	● Physical & sexual abuse	● Identity
● Nutritious food	● Exploitation	● Education
● Clean water	● Conflict (and rehabilitation)	● Information
● State support	● Substance abuse	● Play and leisure
	● Injustice	● Free speech

H5. ADVERTISING THE CRC

TIME
- 1 hour

AIMS
- To find out that there is a separate international instrument for children called CRC
- To study, think about and promote awareness of the CRC

MATERIALS
- Simplified versions of the CRC

PROCEDURE
- Explain that since children are a distinct group in society with specific needs, it is necessary to protect their rights separately.
- Distribute copies of the simplified version of the CRC to participants in groups of 4-6. Assign different articles from the CRC to each group and ask them to study the articles. Each group should then select one article that it will work on.
- Inform the participants that their task is to prepare a two-minute advertisement for TV, promoting the rights they have chosen and that they will be developing the concept in this session, performing it in the next one.
- Discuss briefly the process behind advertising of a product. Discuss the different elements and formats that the advertisement could have chosen. (Once the group discussion is over, the participants can discuss their ideas within their groups. They should be given the freedom to move around the room and try out different ideas, etc. They can work on their ideas as rehearsals during the time allocated.)
- Once the advertisements are ready, get each group to perform it in front of the whole group.

CONTRIBUTOR
- **Human Rights Education Programme, Pakistan**

  Source: Amnesty International

DEBRIEF & NOTES
- The Convention on the Rights of the Child (CRC) outlines the rights that all children should have. It was passed at the United Nations in 1989 and the countries that have signed the agreement are legally bound to comply with the Convention. The Convention on the Rights of the Child contains 54 articles, each of which details a different type of right. These can be broken down into four broad categories:
- *Survival rights* cover a child's right to life and the needs that are most basic to existence; these include an adequate living standard, shelter, nutrition and access to medical services.
- *Development rights* include those things that children require in order to reach their fullest potential. Examples are the right to education, play and leisure, cultural activities, access to information, and freedom of thought, conscience and religion.

- *Protection rights* require that children be safeguarded against all forms of abuse, neglect and exploitation. They cover issues such as special care for refugee children, torture, and abuses in the criminal justice system, involvement in armed conflict, child labour, drug abuse and sexual exploitation.

- *Participation rights* allow children to take an active role in their communities and nations. These encompass the freedom to express opinions, to have a say in matters affecting their own lives, to join associations and to assemble peacefully. As their abilities develop, children are to have increasing opportunities to participate in the activities of their society, in preparation for responsible adulthood.

Source: [From "It's only right"- Susan Fountain (UNICEF)]

- When leading the discussion on developing an advertisement, it is useful to have a quick brainstorming session on what constitutes a good advertisement. The participants can be asked which advertisements they like or remember, and why they think they are good. The discussion should lead to a list of contributing factors that make an advert memorable. For example what people may remember about an advert may be the jingle, music or song, the dramatisation of the situation, the models used, etc. Getting them to think about the different factors will help them not only get more ideas about their campaign, but also help them to realise that there are a variety of ways of communicating the message.

H6. UN DECADE OF A CULTURE OF PEACE

TIME	■ 30 minutes
AIMS	■ To promote awareness about the 'UN Decade of a Culture of Peace and Non-violence for the Children of the World 2001 – 2010'
MATERIAL	■ **The mandate for International Decade for a Culture of Peace and Non-violence for the Children of the World emphasises the need for the international community to recognise and implement strategies to focus on and ensure assistance for children exposed to harmful and violent situations.** To facilitate the Decade, children must be provided with the ability and opportunity to participate and to centre activities around their own needs.
	■ **Chief among the activities required to promote non-violence among children in all communities is education.** Both formal and informal education provides children with the necessary tools for acquiring the knowledge base, skills, values, attitudes and behaviours associated with non-violence.
	■ **The media plays an important role with respect to the evolution and promotion of the principles of non-violence and peace.** Especially within the span of the last decade there has been a fundamental transformation of the communications industry. The Internet has become a viable communications medium conducive to bridging the knowledge gap on many levels, while at the same time providing a form of communication through user-to-user interaction. As a medium that is especially appealing to children, the Internet has the ability to provide an effective means by which children are able to communicate with other children, with outreach organisations and with policy creation and lobbying organisations worldwide.
	■ **There are, however, regions of the world where the Internet and/or computers are not readily available and people do not have the requisite skills to make use of this rapidly increasing technology. Supportive outreach programmes must be provided by regional or international organisations.** Messages must be tailored to meet the needs of children. Plans detailing more varied means of formulating and initiating effective communication must be developed. Subsequently, effective resources and

alternative plans must be initiated to make communication mediums more universally accessible.

■ **The media can highlight issues in societies that are unacceptable to the broad majority. By pointing out aberrations in the moral fabric of society, the media can encourage and pressure for change.** As one example, using exposé techniques, the media can successfully join with other groups to pressure sectors of industry for better working environments. A greater awareness of problems will always prompt debate and can encourage and initiate solutions conducive to the creation of a sustained and sustainable culture of non-violence.

A positive result of the International Year for a Culture of Peace was that it enabled groups such as the World Parliament of Children to have a legitimate and high profile forum in which to express their beliefs and their mounting concerns for other people and themselves, all of whom continue to cope with a violent world. These youth wrote the Youth Manifesto for the Twenty-First Century. This Youth Manifesto was presented to UNESCO's General Conference on October 6, 1999 and to the Canadian Parliament on April 20, 2000. The Year provided essential publicity for a movement for peace. It is possible to replicate this in other countries through the involvement of children, for the benefit of children. Such efforts help make "peace" a public issue, increasing the consciousness of the general public.

Tolerance of differing mentalities and opinions is essential for the creation of a lasting culture of peace. A central message of the Year is the conviction that communication is not only vital in a nation-to-nation sense, but that internal and international communication between groups of people with common interests and bonds is required if tolerance and a culture of peace are to take root and flourish. Awareness of issues concerning non-violence must become imperative for the successful advancement of a culture of peace during the first decade of the new millennium.

WORKSHEETS

■ None

PROCEDURE

■ Read out the highlighted sentences from the material above, explain, and hold a discussion. Lead the discussion where appropriate using the (above) background material provided for the facilitator.

CONTRIBUTOR

- **Human Rights Education Programme, Pakistan**
  Source:The Internet
  ((http://www.unac.org/peacecp/decade/background.html))

DEBRIEF &
NOTES

- Emphasise on reflecting upon what the declared Decade means and whether or not its manifesto is being implemented throughout the world.
- Point out that various activities given in the Peace Kit can be implemented for children in schools and non-formal set-ups to achieve the desired outcomes of the Decade.

APPENDICES 5

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW)

BRIEF BACKGROUND AND SUMMARY OF ARTICLES

Background

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted at the 1979 UN Decade for Women, Mid-Decade Conference in Copenhagen. The Convention or CEDAW, as it is known, is an international Bill of Rights for Women.

CEDAW obligates those countries which have endorsed it, to take "all appropriate measures" to ensure the full development and advancement of women in all spheres - political, educational, employment, health care, economic, social, legal, and marriage and family relations. It also calls for the modification of social and cultural patterns of conduct in order to eliminate prejudice, customs, and all other practices based on the idea of inferiority or superiority of either sex. CEDAW was passed by the UN General Assembly in 1981, and as of September 1995, 144 countries have endorsed it. One of the last countries still holding out is the United States.

Following is a simplified version of the CEDAW:

1. To affirm that all human beings are born free and equal in dignity and rights and everyone is entitled to all the rights and freedoms without distinction of any kind, including distinction based on gender.

2. To establish that women must enjoy equal rights in political, economic, social, cultural, civil or any other field, irrespective of their marital status.

3. To condemn discrimination against women in all its forms. To ensure, through law and other appropriate means, the practical realisation of this principle.

4. To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary practices based on the idea of the inferiority of women.

5. To ensure that family education includes a proper understanding of maternity as a social

function and the recognition of the common responsibility of men and women in the upbringing and development of their children.

6. To suppress all forms of traffic of women and exploitation of prostitution of women.

7. To eliminate discrimination against women in the political and public life of the country and in particular, ensure the right to vote in all elections and public referenda and to be eligible for election to all publicly elected bodies.

8. To participate in the formulation of government policy and the implementation thereof and to hold public office and perform public functions at all levels of government.

9. To participate in non-governmental organisations and associations concerned with the public and political life of the country.

10. To ensure that women have the opportunity to represent their Governments at the international level and to participate in the work of international organisations.

11. To grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

12. To eliminate discrimination against women in order to provide them with equal rights with men in the field of education, the same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas.

13. To eliminate stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods.

14. To ensure the same opportunities to benefit from scholarships and other study grants.

15. To ensure the reduction of female student drop-out rates and the organisation of programmes for girls and women who have left school prematurely.

16. To ensure the same opportunities to participate actively in sports and physical education, and to ensure the health and well-being of families, including information and advice on family planning.

17. To ensure the right to work as an indisputable right of all human beings. To ensure the same employment opportunities, including the application of the same criteria for selection in matters of employment, and the right to equal remuneration, including benefits.

18. To ensure the right to protection of health and safety in working conditions, including the safeguarding of the function of reproduction.

19. To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or maternity leave and discrimination in dismissals on the basis of marital status.

20. To ensure the right to family benefits; the right to bank loans, mortgages and other forms of financial credit.

21. To ensure the right to participate in recreational activities, sports and all aspects of cultural life.

22. To organise self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self-employment.

23. To participate in all community activities and to have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes.

24. To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

25. To give women equal rights to conclude contracts and to administer property and treat them equally in all stages of procedure in courts and tribunals.

26. To eliminate discrimination against women in all matters relating to marriage and family relations and ensure the right to marry freely, to choose a spouse, and to marry only with their free and full consent. Also, to have the same rights and responsibilities as men, during marriage and at its dissolution.

27. To have the right to decide freely on the number and spacing of children and to have access to information, education and means to enable women to exercise these rights.

28. To have the same rights and responsibilities with regard to guardianship, ward-ship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount.

This simplified version of CEDAW has been contributed by the Human Rights Education Programme (HREP), Karachi, Pakistan

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

SUMMARY OF ARTICLES

1. Everyone is born free and should be treated in the same way.

2. Everyone is equal despite differences, e.g. in skin colour, sex, religion and language.

3. Everyone has the right to be treated equally by the law.

4. Everyone has the right to life and to live in freedom and safety.

5. No one has the right to treat anyone as a slave.

6. No one has the right to hurt or torture anyone.

7. Everyone has the right to ask for legal help when their rights are not respected.

8. No one has the right to imprison anyone unjustly or expel them from their country.

9. Everyone has the right to a fair and public trial.

10. Everyone should be considered innocent until proved guilty.

11. Everyone has the right to ask for help if someone tries to harm them, but no-one can enter their home, open their letters or bother them or their families without a good reason.

12. Everyone has the right to travel as they wish, within a country and to leave and return to their own country.

13. Everyone has the right to ask for protection if they are being persecuted or are in danger of being persecuted.

14. Everyone has the right to belong to a country (to have a nationality). No one has the right to

prevent anyone from belonging to another country if they wish to and the other country is willing to accept them.

15. Everyone has the right to marry and to have a family.

16. Everyone has the right to own property and possessions.

17. Everyone has the right to practise and observe all aspects of their own religion and change their religion if they want to.

18. Everyone has the right to ask questions and to have their own opinions.

19. Everyone has the right to take part in meetings and assemble in a peaceful way.

20. Everyone has the right to help choose and take part in the government of their country, e.g. to vote if old enough.

21.   Everyone has the right to social security and to opportunities to develop their skills.

22. Everyone has the right to work for a fair wage and to join a trade union.

23. Everyone has the right to rest and leisure.

24. Everyone has the right to an adequate standard of living and medical help if they are ill.

25. Everyone has the right to go to school. All primary school education should be free and compulsory.

26. Everyone has the right to share in their community's cultural life.

27. Everyone must respect the 'social order' that is necessary for all these rights to be available.

28. Everyone must respect the rights of others, the community and public property.

29. No one has the right to take away any of the rights in this Declaration.

This simplified version of the UDHR has been written by Deidre Reeves and Eamonn Scott. Source: Our World, Our Rights by AI (UK). Contributed by the Human Rights Education Programme (HREP), Karachi, Pakistan

APPENDIX 3

CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

SIMPLIFIED VERSION

Article 1: Definition of a child: Every human being below 18 years, unless maturity is obtained earlier according to the law applicable to the child.

Article 2: Non-discrimination: The right to all rights to every child without exception. The State must protect the child against all forms of discrimination.

Article 3: Best interests of the child: The right to the best interest of the child as a major consideration in all actions concerning him/her.

Article 4: Implementation of the rights: The right to implementation of the rights in the Convention, and the obligation of the State to ensure implementation.

Article 5: Parents, family, community rights and responsibilities: States are to respect the parents and family in their child-rearing functions.

Article 6: Life, survival and development: The right to life and the State's obligation to ensure the child's survival and development.

Article 7: Name and nationality: The right to a name from birth, to acquire a nationality, and to know and be cared for by his/her parents.

Article 8: Preservation of identity: The right to re-establishing identity if this has been illegally withdrawn.

Article 9: Non-separation from parents: The right to retain contact with his/her parents in cases of separation. If separation is the result of detention, imprisonment or death, the State shall provide the information to the child or parents about the whereabouts of the missing family member.

Article 10: Family reunification: The right to be dealt with in a human manner while leaving or entering the country for family reunification. A child has the right to maintain regular contacts with both parents if they live in different States.

Article 11: Illicit transfer and non-return of children: The State shall combat child kidnapping by a partner or a third party.

Article 12: Expression of opinion: The right to express his/her opinion and to have this taken into consideration.

Article 13: Freedom of expression and information: The right to seek, to receive and impart information in various forms, including art and writing.

Article 14: Freedom of thought, conscience and religion: States are to respect the rights and duties of parents to provide direction to the child in the exercise of this right in accordance with the child's evolving capacities.

Article 15: Freedom of association: The right to freedom of association and peaceful assembly.

Article 16: Privacy, honour, reputation: The right to privacy.

Article 17: Access to information and media: The right to access information from diverse sources. Due attention shall be paid to minorities. Guidelines to protect children from harmful material shall be encouraged.

Article 18: Parental responsibility: Both parents have common responsibilities for the upbringing of the child. Assistance shall be given to them in the performance of their parental responsibilities.

Article 19: Abuse and neglect (while in family or care): States shall have the obligation to protect children from all forms of abuse. Social programmes and support services shall be made available.

Article 20: Alternative care for children in the absence of parents: Respect and regard given to his/her religious, cultural, linguistic or ethnic background in case of alternative care.

Article 21: Adoption: States are to ensure that only authorised bodies carry out adoption. Inter-country adoption may be considered if national solutions have been exhausted.

Article 22: Refugee children: Special protection is to be given to refugee children. States shall co-operate with international agencies to reunite children separated from their families.

Article 23: Disabled children: The right to benefit from special care and education for a fuller role in society.

Article 24: Health care: The right to access preventive and curative health-care services as well as the gradual abolition of traditional practices harmful to the child.

Article 25: Periodic review: The right to have the placement reviewed on a regular basis if the child is placed for care, protection or treatment.

Article 26: Social security: The right to social security.

Article 27: Standard of living: The right to adequate living conditions for the child's development even when one of the parents is living in a country other than the child's place of residence.

Article 28: Education: The right to free primary education, the availability of vocational education, and the need for measures to reduce drop-out rates.

Article 29: Aims of education: Education should foster the development of the child's personality and talents, prepare him/her for a responsible adult life, foster respect for human rights as well as the cultural and national values of the child's country and that of others.

Article 30: Children of minorities and indigenous children: The right to practise his/her language, to enjoy his/her culture if the child belongs to a minority or an indigenous group.

Article 31: Play and recreation: The right to play, to have recreational activities and to participate in cultural and artistic life.

Article 32: Economic exploitation: The right to protection from exploitation and harmful forms of work.

Article 33: Narcotic and psychotic substances: The right to protection from illicit use of narcotic and psychotic substances and the utilisation of the child in their production and distribution.

Article 34: Sexual exploitation: The right to protection against all forms of sexual exploitation.

Article 35: Abduction, sale and traffic: The right to protection from abduction, sale or trafficking.

Article 36: Other forms of exploitation: The right to protection from all other forms of exploitation not covered in articles 32, 33, 34 and 35.

Article 37: Torture, capital punishment, deprivation of liberty: The State to fulfil its obligation vis-a-vis children in detention.

Article 38: Armed conflicts: Children under 15 years are not to take direct part in hostilities. No recruitment of children under 15.

Article 39: Recovery and reintegration: The right to re-education and social reintegration of child victims of exploitation, torture or armed conflicts.

Article 40: Juvenile justice: Treatment of child accused of infringing the penal law in a manner that will promote the child's sense of dignity.

Article 41: Respect for existing standards: Higher standards apply if there is any standard set in the national law or other applicable international instrument(s).

Article 42: Dissemination of the convention: It is the State's duty to make the Convention known to adults and children.

Articles 43-54: Implementation: These paragraphs provide for a Committee on the Rights of the Child to oversee implementation of the Convention.

This simplified version of CRC has been contributed by the Human Rights Education Programme (HREP), Karachi, Pakistan