

# **MULEMBE**

**A Peace Education Manual for The Friends Church – Kenya (Quakers)**

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Printed: 2000

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## **GETTING TO HERE**

Mulembe means peace and it is often used as a greeting in Western Kenya. In that spirit, this manual is called Mulembe. The primary audience is Kenyan Quakers (members of the Friends Church – Kenya) who attended the Change Agent for Peace Program (CAPP) training of trainers. CAPP provides peace education training to rural activists. It aims to create a multiplier effect by training a group of people who, in turn, train others in their community. Accordingly, the goal of CAPP is to create:

A climate of peace at the community level, created and sustained by ordinary local people, their experiences shared with national and international policy makers, to contribute to the wider understanding of conflict, and to the promotion of methods for nonviolent conflict resolution and prevention of war.

CAPP was started by the Quaker Service Norway in consultation with American Friends Service Committee and African Friends.

Though coming out of the Quaker Church, the manual is for any peace maker – peace belongs to us all. The thing that we have in common is not what day we worship on, but that we are peacemakers. The exercises are meant to be universal so that they can be used by and for a variety of people. This is one way of having a principle in action, as it is the manual's central principle that all people should be valued and respected. However, in recognition to the fact that this manual focuses on CAPP trainees, there are references to the issues that affect them including inspirational Biblical verses.

The manual developed to fulfill a needs-based request. Florence Machayo noted that CAPP trainees needed more teaching aids, especially for the topic of nonviolent conflict resolution. She knew this from experience as she was one of the first CAPP trainees, and later one of their trainers for women's rights. With the support of the Lugari Yearly Meeting, she approached Tanya Spencer, a volunteer with The Center for Education and Networking in Nonviolent Action (KURVE Wustrow).

The first action was to develop a questionnaire that was distributed to CAPP trainees at the second in a series of two training of trainers. Our goal was to find out what people wanted in order to produce a manual that they would actually use. Because both the Youth Rights and Women's Rights seminars were held 21-24 June 2000 at facilities in Kakamega, we were able to reach a wide audience. Though there was little spare time, many of the 60 participants filled in the questionnaire. Also, throughout a two month period, we conducted informal interviews. The last step was a series of intensive workshops held at different Yearly Meetings, with representatives from all of Kenya's Yearly Meetings. The purpose of the workshops was two-fold: First, to demonstrate the type of exercises that could be in the manual based on what we learnt from the previous steps. Second, to give another opportunity for people to express their opinions about what should be in the manual.

The world is full of peace education manuals so there is no need 'to re-invent the wheel'. But there is a need to make a manual which is accessible to rural peacemakers in terms of costs, culturally appropriate exercises, and themes that matter most to them and their communities. The manual is a compilation of adapted exercises taken from a variety of sources. We mostly used Quaker sources to benefit from their long peace education tradition. The adaptations are based on the inputs we received and our experiences. Our aim was to have exercises and their learning points used by people in their places of worship, classrooms, living rooms, and communities. That will be the true test.

People told us they wanted to know how to explain peace and conflict resolution – all the way from the definitions to using the techniques. These should be applied to situations that they face, namely: Domestic problems (e.g. violence, girl child education); knowledge of and exercising rights; social problems related to sex (e.g. AIDS, family planning); rural development and economic issues; good governance especially in the church; human rights and justice; drug abuse; the constitution; tolerance; work with children; and Christian issues (e.g. salvation, baptism). They also asked for practical advice such as project planning, lesson plans, time management, mobilizing groups, reaching the community, facilitator evaluations, fundraising, and reporting.

Accordingly, the manual focuses on peace and nonviolent conflict resolution. These are applied to situations affecting rural people. However, space prevents us from going into detail for each suggested topic. Instead the manual concentrates on creating processes that assist people with learning from and then transforming their situations. The flow of the manual moves from concepts to action – from head to hand. **Chapter one** “Facilitating To Empower” spells out the thinking behind the techniques used in this manual. It explains the links between the concepts and the actions. It also suggests ways that facilitators can put principles into action. This is related to the idea that peace is not just the end but the way – showing that how we accomplish a task is as important as the task itself.

“Using This Manual” is **chapter two**. It looks at how the exercises are set up and explains the techniques and methods used. The explanations focus on the purpose of and how to use each technique. Next, games are listed according to their general purpose. Different agendas are suggested to assist the facilitators with planning workshops. The chapter is rounded off with inspirational biblical verses and peace sayings. **Chapter three** houses the exercises and is appropriately called “Exercising.” The chapter begins with an overview and each section has a brief introduction explaining the concepts and exercises. Though we cannot prevent all the various barriers that can come up when organizing and conducting peace education workshops, we could build in a few measures to ease the implementation. Namely, the exercises were chosen because they used little or no materials and most are for, or can be modified for people with reading and writing difficulties.

Whenever we knowingly used other people’s work, we referenced it. This is regardless of whether we changed it a lot or a little. Throughout the manual, you will find references that use this formula: (based on Author’s last name, year published: page). In **chapter four**, called “Citing References,” you can find more information about the sources used. “Ending With Extras” (**chapter five**) contains the appendices.

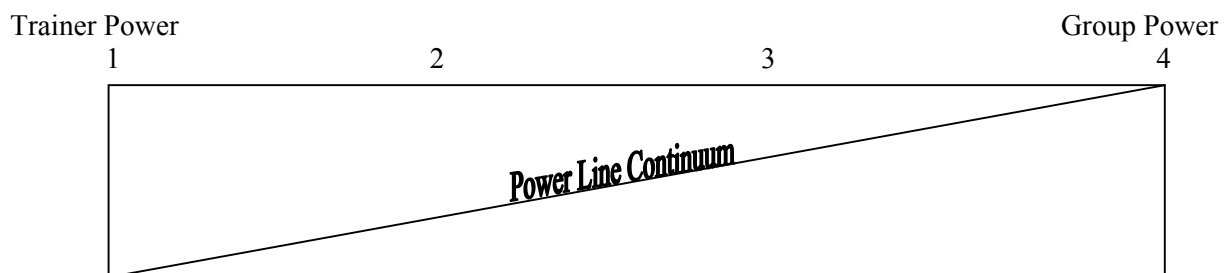
We thank the many people who gave their valuable inputs and time - to name only a few: Alfred Machayo, Pastor Japheth Vidolo, John Bulimo, Jeppe Jungersen, Katharina Schulz, and Carrie Clinton. We are also grateful to the local organizers who made the workshops happen. From us and the many participants who wanted us to express for them our appreciation to the German Quakers, the Niwano Peace Foundation, the Lugari Yearly Meeting of Friends, and the private donors who gave the resources to make this happen.

Mulembe  
Tanya Spencer and Florence Machayo

# 1. FACILITATING TO EMPOWER

## 1.1 Empowering Others

The core principle of this manual is that every person is valued and respected. In life, there are some people who demand that others value them more than all the others. In other situations, whole groups of people do not seem to value themselves. One of the tasks of a facilitator is to show every person is equally valued and respected. That is like preparing the earth so that it can nurture not destroy. Being valued and respected are essential for feeling confident. With confidence we feel strong and empowered. In this way, facilitators help to create an environment in which people can empower themselves. Peace is about social, economic, political, cultural, religious, and human rights. Empowered people determine their living conditions by actively asserting their rights and responsibilities. Many of you reading this have seen street children orphaned because of AIDS; good Christians become thieves once they are in charge of church money; or violent 'tribal' clashes by people who once welcomed each other into their homes. At some point you moved from being passive to being active. That is the process that, as a facilitator, you must help others attain. The AVP Basic Manual uses the "Power Line Continuum" graph to explain this point.



The graph reflects the power relationship between the facilitator and the group. Each number point indicates a change in the power dynamics.

1. Workshop leaders set goals, plan agenda, do not seek feedback, have pre-set objectives. They are **bosses**.
2. Workshop leaders set goals, plan agenda, accept feedback when they find it useful, set learning objectives but allow the group some flexibility. They are **teachers**.
3. Workshop leaders suggest agenda or ask for comment, encourage feedback, objectives change as the group develops. They are **facilitators**.
4. Group sets goals, agenda and objectives. The workshop leaders are no longer leaders but **consultants**. (based on Flanders et al, 1986:C-1)

The exercises in the manual are to assist you with becoming a facilitator.

Creating an empowering environment involves several things. At the heart is participatory methods. Participatory methods involve learning by practice combined with reflection and absorption. Real life is full of participatory learning, for example, simply telling a child not to touch something because it is hot means nothing until they experience the heat themselves. If you were teaching someone how to sew but you never let them put hand to cloth, you cannot expect them to sew a finely tailored suit ready for church tomorrow.

At the same time, participatory methods give people credit for what they already know and build on their knowledge. Every day we use peaceful means to get through life. Recognition strengthens confidence and improves upon skills which adds to that confidence. We already have tools to build peace but because peace is complex and life is dynamic we need to recognize the tools we have, improve our use of them, and add to our collection.

Just as the exercises should be participatory, the overall functioning of the workshop should be as well. That can range from the simple (e.g. explaining why you cannot act on some suggestions but will incorporate the other ones later) to the more difficult (e.g. encouraging participants to lead sections which means giving them the materials and time to prepare). Working in this way helps to create an atmosphere

of respect. A facilitator, using participatory methods, recognizes the potential in a group and tries to bring it out – to some it is just a stone, but you know that once polished you have a jewel.

Point 4 on the graph is when the group (and you might be involved as an equal member or an outside consultant) takes up social actions to directly change their situation, for example, by starting a self help group for abused women or an at-work education program for child farm laborers. Moses Shiribwa reminds us that the aim of education is radical transformation and that popular education is us sharing our knowledge with our communities. That is, what you are doing when you teach peace to those street children, church leaders, and fighting neighbors. To this end, exercises on analysis, strategies, and planning are included.

## 1.2 Empowering Ourselves

There are a lot of things to keep in mind when facilitating. In the beginning, it can seem overwhelming, but practice is the key. We strongly encourage you to use that important but often overlooked resource – your fellow facilitators. As we mentioned at the workshops, follow up trainings are important. But they do not necessarily have to be done by outside people. The workshop notes are included in this manual so that you can refer back to them and use them to teach other facilitators. For example, you could arrange a two-day facilitators workshop for your and a neighboring Yearly Meeting. Those of you who attended our workshop could facilitate. You might decide to cover the same materials over the two days while adding similar exercises so that the other CAPP trainees can have a chance to facilitate. Another idea is to meet regularly with the other facilitators in your area to support each other by discussing problems and successes you had, to plan peace activities, and to practice new exercises or exercises that give you problems. One advantage of CAPP is the natural support system that it provides you – it is up to you to make the most of that opportunity. A simple way of using that support system is to do your workshops with one or more of the other facilitators - the sum is better than the parts.

One of your first tasks is to ask yourself (and the other facilitators that you work with) about the type of relationship you want with the participants and how you will achieve it. Your relationship to the group is an ongoing process for you to be aware of and adjust to. Having clarity on these basic issues will boost your confidence and help you be an empowered facilitator. Below are questions that you put to yourself and your fellow facilitators. These questions are guidelines. You should feel free to change or add to them as you see fit.

- Questions about values: What are my values? What are my basic assumptions? What do I want to accomplish? How do I see myself within the group?
- Questions about personal needs: What are my needs? Which of my needs will or will not be met? What are my motivations? What are my limits?
- Questions about power: How do I use my power? How are the power dynamics between the facilitators? Between the facilitators and the group? Am I willing to help others empower themselves? What influences my behavior positively? Negatively?
- Questions about development: What can I do to improve my facilitation? What measurements indicate the group's development?

As well as being self evaluation questions to prepare for a workshop, you can also use them or similar questions to assess yourself and the other facilitators at the end of a workshop. The goal is to refine and improve your facilitation skills.

## 1.3 Being A Facilitator

Below is a list of things that will help you bring out the potential of your groups:

**To create a safe environment.** Nonviolent conflict resolution requires creativity. Slapping a child when she has been caught stealing is not a challenge. It is a challenge to find and deal with the root causes of a

problem. To meet that challenge, people have to feel safe and that they can trust the group well enough to explore alternatives. You would not want to learn how to swim if your first lesson were in the middle of Lake Victoria, but you might try if you are close to the shore.

The group's attitude is an important factor. The facilitator has a crucial role in setting the tone of the group. You cannot expect seeds to grow if you are the one spoiling the soil; therefore, you should be the role model for being non-judgmental, caring, and encouraging. Dealing with group dynamics in a timely and constructive manner is your challenge as a role model. Group dynamics is about how the group gets along. Exercises which address this are ones that involve communication, cooperation, trust building, power relations, decision making, and nonviolent conflict resolution (see **Chapters 2 & 3**).

Creating a well functioning community within the workshop also goes beyond the exercises – its about how you apply those techniques to real life. An important test will be how you deal with conflicts. It can de-legitimize you and destabilize the workshop if conflicts are not addressed timely, openly and nonviolently. As the facilitator, you are responsible for monitoring the group dynamics (over time, this is something that the group can play a key role in and take more responsibility for). The solution will depend on the situation, but here are two general tips for in-workshop conflicts. You can approach the main actors and guide them through working out the problem privately. You can also do an exercise about that particular or a similar problem. This engages the participants because it has an immediate affect on them which, in turn, helps to create a sense of ownership for and responsibility to the outcome. In this way, your actions show that conflicts are opportunities that we can transform into interesting and important learning experiences.

Confidentiality is a key factor for developing trust within the group. Its importance increases as the group tackles more personally challenging topics. Confidentiality means that personal issues will not be gossiped. People can explain to their friends and family the type of exercises they did, but they cannot tell other people's private and personal stories. Confidentiality is like a ball of yarn – it can be tricky to get it started, it takes shape the more you wrap the yarn around, but it easily unravels when rolled across the floor. People tend to hold back what they tell while they test whether other people can be trusted so it can be difficult to get the ball started. People trusting the group more is like a growing web of yarn with each layer holding the trust together. But, one person gossiping can unravel that trust. How much it unravels depends on the group.

The type of workshop will determine whether you raise confidentiality or not – e.g. you probably will not raise it for a one hour introduction to peace workshop for school children. Basically, if you can envision that you will be covering challenging issues with a group, we advice you to establish ground rules with them. You can suggest confidentiality as one of them. Establishing the rules early allows people to see how and if they work – eventually trusting them.

Work in pairs or small groups allows for more sharing – in this way, working in these ways can help with group dynamics. At times, it may be useful to divide the group along 'natural' lines; for example, separate women from men or youth from elders so that the participants can explore issues that they might otherwise feel uncomfortable with in a mixed group.

The sitting arrangements can affect the group relations. Arranging the room in a semi circle has many advantages, it: 1) Allows for eye contact. 2) Prevents people from 'talking behind the backs of others.' 3) Create a sense of community. At the same time, a wall near the opening of the semi circle can be used to hang paper (the arrangement looks like the letter "D"). If wall or flipchart paper is not employed, then you can use a full circle sitting arrangement.

Lastly, recognize that it takes time to build trust in a group.

**To balance the individual needs with the needs of the group.** The facilitator has to be aware of the complex mix of individual and group needs. For example, during one of your community workshops, one participant called Joseph wants to dominate the group. He is a Pastor, leader in the community, oldest son, and head of his household – he has always been a leader which to him means to dominate. In the beginning, the other participants were glad to have such a knowledgeable person in the workshop. But over time, some stop attending because they could miss listening to Joseph again. Before the situation



reaches this negative outcome, you will have to develop a strategy to balance Joseph's need to show off his expertise and the group's need to have the space to be active. You can acknowledge Joseph but within limits. For example, politely but firmly, say that you want to give Beatrice a chance but you will get back to him. Another strategy could be to do power exercises. Again, you have to find the right balance because the session should not turn into Joseph bashing. The emphasis remains experience based learning and reflection.

You can also face the opposite problem when some of the participants feel that they have nothing valuable to add so they keep quiet. You have to draw them out in a way that is comfortable for them while meeting the need of the group to learn from diverse inputs. Stating two simple ground rules can help: 1) Everyone has the right to participate or to pass. 2) The contribution of others are respected. In addition, creating a safe environment is crucial.

**To provide a framework – setting goals and planning the agenda.** The degree to which the facilitator provides the framework will depend on where on the “Power Line Continuum” (see above) you and the group are. Even early on, you can do this without being the ‘boss.’ You can plan workshops to show that peace is not only the end but also the way. If you were invited to speak about peace for one hour to your congregation, your goal could be introducing people to peace in a way that uses the benefits of participatory methods. In this case, you might do an exercise that draws out the participants' definitions using a method that engages everyone such as “Growing Rings” (see **Chapter 2**). If you are starting a series of workshops with children from your village, you might begin with confidence and trust building exercises so that, after a few sessions, they are in a position to guide you in determining the agenda. In general, you can show any group respect by keeping them informed and asking for their inputs. As part of this process, you demonstrate transparency by explaining the basis of your actions for your original decisions and in response to their inputs. These are examples of you working towards the goal of empowering the participants.

When setting the goals and planning the agenda for a specific workshop, the first step is ask yourself how much you know about the participants. You should think about their experience with peace education, knowledge of similar fields (e.g. counseling), educational background, age, gender, religion, etc. It is hard for people to hear your peace message if they cannot relate to your text or, worse, if they are offended by how you framed your message. They would be “throwing out the baby with the bath water.” A religiously mixed group may believe in your peace message but they throw it out when they think that you are preaching to them about the merits of belonging to your church. You do not need to collect the personal history of every participant, but you should get a rough picture of the group as a whole. Once you gained that general picture, try to step into their shoes and ask what they as participants expect, fear, and would like from the workshop.

If you are working with a group for a long period, you can ask yourself more detailed questions. Using the example of working with children, you could ask yourself:

- How do the children feel about me? And, how do I feel about the children?
- What is my relation to them as a group? What do I want that relationship to be?
- How well do the children know each other? And me?
- Do the children like each other?
- Do the children have fun? Do I have fun?
- Do any activities happen spontaneously?
- How much freedom do the children have?
- Are there emotionally disturbed children?
- What are the age differences?
- Who has the most power?
- Are there people present that add or take away from the children's sense of comfort?
- Do children put each other down?
- Do the children fight back?
- Do the children behave differently in my absence?
- Is there a punishment system?
- How are conflicts resolved?

(based on Prutzman et al, 1988:6-7)

By asking such questions, you aim is to create a workshop that is well suited to the participants.

Once you know your goal, you need to find the right exercises to help you reach that goal. The goal is like the train station that you want to reach, you are the conductor, and each wagon has to fit together so that you can successfully reach your destination. Questions to think about include:

- Are the activities all related to the main goal?
- Is there a progression from easier to more difficult exercises?
- Are the activities related to each other and ordered so that there is an obvious flow to the session?
- Is there enough change of pace, alternating talking with doing?
- Is there variety in the types of exercises?
- Is there a mix of large and small group activities?
- Are there opportunities for everyone to speak, or is there a possibility that a few might dominate?
- Does the structure allow the participants to give their inputs?
- Will participants have fun?
- Are these exercises that everyone will participate in?
- Are the exercises appropriate for the size of the group?
- Is there a time for evaluation to occur?

(based on Prutzman et al, 1988:8)

Answering these questions and others that you think of can help you pick exercises that are stimulating for the participants so that they are best able to learn.

**To provide a framework – opening talk.** In general, it is good to establish at the beginning who you are and what the workshop is about. At the first meeting, it is important to briefly explain the theory and practice of participatory methods, air the participants' expectations and fears for the workshop, develop ground rules with the group, and review the workshop's objectives and agenda. Explaining participatory methods requires only a few sentences – most will be clearer with action.

The type of workshop will determine whether or not you address expectations and ground rules. If you do, then you can use participatory methods. Once you have aired their expectations and fears, you should acknowledge them by linking them to the ground rules (e.g. "Someone is concerned that the group will be dominated by a few people. Can we make a ground rule that addresses that?") and the agenda (e.g. "Today's agenda will cover... Earlier, there were a few people questioning how this workshop relates to their lives. Throughout the day we will be asking that question and drawing links.") If there are not obvious links for all the expectations, then simply let them know that you are not able to address it now but you will get back to them.

Sometimes, there are expectations that cannot be dealt within the workshop but you can still address it. For example, some people hope that all their problems will be solved. In such a case, you can explain neither one exercise, one workshop, nor a series of workshops will solve their problems but that you will focus on giving them tools to solve their own problems. This is an example of you transparently and honestly addressing the expectation – you are not promising more than the workshop can deliver. Expectations and fears are important to address because they shape how people relate to and assess the workshop. And, you want to plainly show how the workshop relates to them. If expectations and fears remain hidden within us, they are more likely to shift and change, making it impossible to fairly assess the workshop. With the above example, the workshop is doomed for failure in that participant's mind because the expectation is so high. By addressing it, you took responsibility for acknowledging the goals and limitations of the workshop at the same time requiring the participant to take responsibility for their expectation.

Each time the group meets, it is not necessary to give the same opening talk. Later on, you will probably just highlight what was covered the last time the group meet.

**To provide a framework – giving instructions.** Try to make the instructions as clear and simple as possible. Here are a few simple guidelines:

- ❑ During the planning stage, decide what and what not to say when you give instructions – giving good instructions also means knowing not to over explain.
- ❑ Repeat the instructions and at least once say them slowly.
- ❑ Ask the participants if they understood you and if there are any questions.
- ❑ If you need to make groups, it is best to do that before giving instructions.

The exercises in this manual include additional advice when necessary.

Depending on the exercise, it can be good to have a facilitator either join or monitor a group. In both cases, care has to be taken so that the facilitator does not dominate the group or bias the outcome or process. Joining a group helps to avoid barriers between facilitators and participants – you can learn from each other. Monitoring a group enables the facilitator to draw on their examples when summarizing the learning points. Also, some groups need extra guidance and being nearby helps them without them feeling embarrassed to ask for help. On the other hand, there are times when you cannot or should not be with the group. That will depend on the exercise (e.g. the “Open Fists” exercise) and the circumstances (e.g. they can express themselves better in a language that you are uncomfortable with so your presence can hinder their exchange. Or, in another case, time is running short so you need a few minutes to readjust the schedule).

**To provide a framework – clarifying and summarizing.** Facilitators need to make sure that ‘we are all together’ – the road towards peace is full of obstacles and uncertainties so you want to make sure that you do not lose anyone on the way. Clarifying and summarizing involves rephrasing what someone has said, repeating key points from the discussion, connecting the individual’s experience to a larger picture (e.g. linking an elderly woman’s poverty with corruption and how that relates to the workshop theme of peace), and identifying problem points and offering guidance so the participants can get past them.

**To provide a framework – managing time.** The facilitator also provides a framework by managing the time. In the planning stage, the facilitator has to know approximately how long the exercises take. During the workshop, the facilitator can be the timekeeper or ask a volunteer to do it. But the facilitator must maintain the overview. If the discussion runs longer, then the facilitator can decide for the group or ask the group if they want to continue. One trick, though not always appropriate, is to set a time limit of 5 minutes (you may decide to actually give the group slightly more time than you stated). The pressure can bring exciting results, even when the final answer will not come until “it has been slept on.” At other times, you will have to cut something out of the agenda. Again, you can make the decision and inform the group or you open up a quick negotiation for the group to decide.

Two other tricks are to pad the times when you set the original schedule and to be a bit strict with starting and break times. Regarding the first trick, schedule more time for the important exercises. Also, be honest about how long things take when you are planning. For example, do you need long introductions? Can they be structured to best use the available time? Should you cut something else?

For the other trick, we recognize that there are limits as to how strict you can be with tardiness. You can deal with this by starting with the people who are there (then do a brief review for the latecomers) or to inform the group of the consequences resulting from the problem (for example “I need the group to decide on how to deal with our time shortage due to the fact that we started late” – you can then suggest a decision-making process. Or, “Please let us quickly take our tea and bring it back so that we can make up for some of the time that we lost.”).

It can happen that you have too much time. Are they missing your point? Or, have you missed their point? Are they not interested in learning about peace, or have you made it not interesting for them to learn? Are they too quick or did you not plan the right exercises for the given time? These are some of the questions that you can ask yourself and the group to get back on track.

Having an overview on the time is different from being rigidly locked to your agenda. When facilitating, you are looking for the balance between keeping the momentum of the workshop and allowing a discussion to keep its own momentum. In this way, you will show that you are flexible and being flexible shows the group that you are respecting them because you are responding to their needs and inputs. You

are not stuffing them into a pair of shoes that do not fit, but tailoring a pair just for them. Especially early on, you will have to give signals that you are open and flexible but realize that it may take the group some time to get use to that approach. It is important to note that being flexible does not mean being run over by the group or pushing yourself too hard.

**To provide a framework – processing exercises.** Processing helps to solidify the learning because it connects the experience with concepts – creating an exchange between ‘head’ and ‘whole self’ knowledge. Here are a few tips:

- ❑ Prepare processing questions in advance. Consider the objectives of the exercise and then formulate questions that address these objectives.
- ❑ If, at the beginning, you explained the purpose of the exercise, then it is good to remind the group of the exercise’s original intention.
- ❑ Pay attention to the actual experience of the exercise, and modify the questions accordingly.
- ❑ Focus on feelings - instead of asking “How did you like that exercise?” ask “How did that exercise feel?”
- ❑ Use open-ended questions, meaning questions that encourage longer answers than ‘yes’ or ‘no’.
- ❑ Start with general questions and go on to more specific questions.
- ❑ Relate the process to the broad view of the workshop. For example “What does this exercise have to do with peace and democracy?”
- ❑ Try to make connections between the exercise and real life experiences.
- ❑ Avoid embarrassing participants by focusing on their unproductive actions.
- ❑ Avoid singling out individuals when asking for a response - instead address the group, one of the small groups or several different participants in a non-threatening way.
- ❑ It is better to ask questions that highlight the learning experience rather than making observations about the behavior of the group.
- ❑ It may be necessary to limit the numbers of questions or comments to “one or two more.”
- ❑ If the exercise has been a difficult or bad experience, it is the task of the facilitator to get something valuable from it. Often the worst experience can lead to the best learning.
- ❑ Avoid confusing processing with evaluating. Processing focuses on the experience of the participants while evaluating assesses the exercise. An example of a processing question would be: “What insights have you gained?” Whereas an evaluation question might be: “Name one thing that was useful from today’s workshop.”
- ❑ Try to find the balance between challenging and pushing the group. Avoid pushing the group or members of the group to expose more than they willing to.

(based on AVP Education Committee, 1992:C-14, Macbeth & Fine, 1995:11)

**To provide a framework – evaluating.** Evaluation is a useful way of discovering the participants’ views about an exercise or the day. It is an assessment, as opposed to, processing which draws out the participants’ feelings, reactions, learning lessons, etc. Again, it shows them respect because you asked and it will show them that you value them if you react to their inputs. You can ask questions like: “What was useful? Not useful?” “Were the instructions clear?” “One thing that could be improved?” There is the saying “Don’t ask a question if you don’t want to hear the answer” – meaning it can be a nervous experience to ‘expose’ yourself to criticism. But, another way of looking at it is that it is a learning experience to improve the quality of what you are trying to achieve.

**To provide a framework – but not dominating.** It is important to stress that the you are not there to show that you ‘know it all.’ In Kenya, there are many examples of people abusing their power and showing off. And, you know how much resentment that brings. You are there to give the participants the space that they need to learn through their own experience. We stress this because we know from our own experience that it is difficult. For example, you planned what to say and what not say, but now some participants ask for more guidance. So, you have to find the right balance between giving them enough guidance and leaving them with a challenging learning experience. If your children had very hard homework and you did it for them, then you are only helping in the short term but actually helping them fail in the long term. Just as you cannot take the examinations for your child, you cannot be there when one of your participants has to choose between violent and nonviolent options during a family crisis.

One way to make sure that you are not dominating the group is to ask yourself: “What do I want my role/responsibility to be? What should the group care for or feel responsible for?” If you work with a group over time, you need to review these questions. Signs that you have done your job well are a group that challenges you in a constructive way, makes suggestions, and takes responsibility for their actions and learning.

**To deal with practical details.** There are many practical details that you can delegate or get help with, which is a good thing since you do not want to overburden yourself. But, you do have to maintain the overview. Things to keep in mind include:

- ❑ **Materials.** What do you need and what do they need? One trick is to write down the materials list when you are planning the workshop. For example,

<b>Time</b>	<b>Activity Notes</b>	<b>Materials</b>
10:50/20	<i>Brainstorm a brainstorm question</i> Divide into 4 groups: youth rights, women’s rights, peace and democracy, church leadership 5 minutes to brainstorm questions for your category	flipchart title the columns pens

In this case, the “Time” shows when we expected to start and how long the exercise should take. The “Activity Notes” indicate either the facilitator’s notes to herself or the instructions for the group. The “Materials” column reminds the facilitator what to bring. Every facilitator will have his or her own method for reminding them what to do and bring – it is not important how you do it but that you find a way to keep an overview.

- ❑ **Group energy levels.** The group’s energy can be affected by many factors e.g. people dominating, uninteresting exercises, or some are simply tired from being kept awake by a teething baby. Some of these factors you can do something about and others you cannot. You can (or get someone to help you) improve the quality of the immediate environment by taking simple steps like opening the windows when its hot or during the breaks. Can you use quick games to get people moving. You can also run the type of workshop were people feel comfortable enough to point out when the group’s energy levels are going down and perhaps make suggestions on how to fix it, even “we need a game.”
- ❑ **Breaks.** When planning a workshop, include short breaks. For example, after working for 2-3 hours have a 10-15 minute break. The breaks should fall after an exercise is completed, including processing.

Dealing with other practical details (e.g. food) will depend on the particular workshop.

All that boils down to a lot of advice, and it is just that: Advice. You take what you need, modify as you see fit, and leave the rest behind. Time and practice will build your confidence and add to your experience so that you will know what works for you and your groups. Good luck and much strength!

## **2. USING THIS MANUAL**

### **2.1 Understanding The Set Up Of The Exercises**

The description of the exercises includes information about how to run each one and what is needed. The format allows you to glance at an exercise to quickly pull out the information you need. An outline of how the exercises are written is listed below:

- **Title.** Names the exercise.
- **Aims.** Explains the key learning areas of the exercise.
- **Description.** Indicates what arrangements and materials are needed.
- **Time.** Estimates how long the activity and discussion will take for a group of 10-15 people. Add or subtract time allowances to match the group size.
- **Directions.** Maps out the instructions step by step.
- **Variations.** Provides ideas for changes but it is not an exclusive list.
- **Discussion.** Suggests questions or points to be raised.
- **Facilitator's Notes.** Gives the facilitator tips and points to be aware of.
- **Skills.** Lists the skills that are needed or developed.

We encourage you to make changes to suit your teaching style or the group's needs – think of the exercises as detailed suggestions, not rules written in concrete. We suggest that you skim through the manual to get a general understanding of all the materials and then read in detail the exercises you may use for upcoming workshops. At the beginning of **Chapter 3** and every section, there is a brief explanation of the concepts and exercises covered. Reading these will give you a good overview.

### **2.2 Knowing The Techniques And Methods**

The techniques and methods used in this manual are spelled out below: First is the explanation of what the technique is and why you should use it. Second, there is a short lesson on their use. Knowing these techniques will help you adjust them, mix and match, and create new exercises. Similarly, you can apply your knowledge of these techniques to other circumstances such as teaching other CAPP courses.

**Barometer** offers a visual way to see a range of different opinions by locating and measuring areas of difference or agreement. It can add variety to discussions when combined with 'in place' discussions so that people can understand other peoples positions and reflect on their own.

- How to use it. Think of questions with 'yes' and 'no' or 'for' and 'against' answers. It works best if the questions do not include words like 'maybe,' 'perhaps,' 'somehow' etc because they tend to decrease the range of opinions displayed. Inform the participants that one side of the room means 'yes' (or 'for'), the opposite side means 'no' (or 'against'), while the middle reflects middle ground positions though the being closer to one of the extremes shows greater agreement with it. The exact middle shows no opinion or an equal agreement with all sides. After stating the question, ask the participants to stand where their answer is. To the question: "If a church leader stole money from the church, should the church have him arrested?" some people will take a 'hard no' position, a few people might stand at different places in the middle, while others are firmly next to the 'yes' wall. To add depth to the exercise, start a discussion by selecting a few participants, usually one from each extreme and one middle person, to explain their positions. Afterwards, give people the option of changing their positions based on what they heard. Time allowing, you can ask a few of the people who moved why they moved.

**Brainstorm** is a quick way of gathering ideas without judgement or criticism. Brainstorms are useful to activate and focus the group. They can be used in different ways, for example to solve a specific problem (e.g. "Jane thinks that John has stolen her pen. Class, how can we solved this nonviolently?") or introduce a new topic (e.g. "What is peace?"). Brainstorms can also help you identify future discussion points.

- How to use it. Decide on the issue and form it into a question. Someone should write down all the responses (on a large paper if you have one which should be located so everyone can see it and the original question should be at the top for the paper). Ask the participants to call out single words or short phrases but not sentences unless the group asks for clarification. People should give responses

as they come to them - do not try to dictate when the group gives their responses (e.g. having each person give an answer after the person sitting next to them) because that will drain the exercise of its creativity. If the responses are not forthcoming make one suggestion or ask people to put down their pens for one moment.

**Drawing** is nonverbal exercise – “A picture is worth a thousand words.” Nonverbal exercises add variety to both teaching and expression.

- How to use it. As an individual or group, ask the participants to draw a picture that expresses a certain term (e.g. battle). Drawings can also be used to explore complex issues like community tensions. This exercise can be done with pen and paper, chalk and board, or stick and dirt.

**Talking Wheel (also called Concentric Circles)** allows for brief one-to-one discussions in quick succession. It helps the group to learn about each other and builds trust – in addition to gaining insights from each other about the given theme. It also encourages people to quickly establish the ‘human’ in each other. It improves our overall communication skills and in particular our listening skills.

- How to use it. Plan a series of talking points on a given theme. Arrange the chairs (or marked spots) into inner and outer circles (or 2 parallel lines). The chairs should be arranged so that the participants are face to face. Give the instructions that the persons in the inner circle (or line 1) should spend 2 minutes talking about the topic that you will announce. Their partner sitting opposite to them will listen responsively – meaning they will maintain eye contact, pay attention to what the speaker is saying, and only ask questions or make comments that encourage the speaker to explain further. If the talker runs out of things to say, then the listener should remain silent or ask questions. After two minutes, the outer circle people (line 2) will talk for two minutes on the same talking point while their partner listens responsively. Afterwards, the outer circle moves one place to the right (or the last person in line 2 moves to the top and everyone else in line 2 moves down one place). You announce a new talking point and repeat the process now starting with the outer circle (line 2) talking for two minutes.

**Growing Rings** start with the individual and grows until the whole group is together. It promotes the sharing of opinions and raises issues about decision making.

- How to use it. Think of a question/statement in which the participants can list several points (e.g. “Name the 4 most important things needed for effective communication.” Or “Name 5 qualities of a good leader.”). They do the exercise as individuals. Either give them a set time or proceed at the group’s pace. Next, have them make pairs or small groups. These small units have the same instructions (e.g. “Name 5...””) but now the group members have to combine their lists to make a single list for each pair or small group. Make several larger groups by bringing 1-3 pairs or small groups together – each group should make a single list. Continue combining groups until the whole group is forming a single list together. You can ask processing questions which draw out their feelings about how the decision making went.

**Lectures** are a way for you to pass on specific information that allows the group to expand their knowledge and ability to address a certain topic.

- How to use it. Preparing and giving a lecture will vary. Some general points to consider is the audience, length of time, and if any of the information can be better put across by another technique.

**Mind-mapping** is a structured brainstorm. It allows us to see connections between issues. It can look at multiple causes and consequences at the same time.

- How to use it. You will need a large paper and a marker. At the center, write a word or short phrase that you want to explore (e.g. “Corruption” or “Property Rights”) and circle it. Ask the group what the word means and what associations it raises. Draw a line from the main circle to their inputs. Try not to put the words too close together so that, later, the lines are be easily seen. As people start suggesting associations to their previous inputs then draw those connections and do not draw the line to the main circle unless it is related. Ask what other links can be made.

**Pairs and Small Groups** encourage deeper exchange and fuller participation by every member, especially those who are shy to speak out in a larger group.

- How to use it. When making groups, you might want to consider questions like: “Do I want to combine the sexes?” “Do I want friends/ relatives working together?” etc. You can form small groups

by simply combining people who are sitting next to each other. Or, make random groups or let them choose. How you arrange the divisions will depend on the type of exercise, time, and the group dynamics. You also have to decide if the facilitators will join the groups – if not, they should be available to answer questions.

**Individual Work** allows for self reflection and analysis.

- How to use it. Have individuals perform certain tasks as instructed.

**Silent Discussion** is a non-verbal written method.

- How to use it. You will need paper (preferably large) and pens for everyone. On the paper, write the issue or question. Then people respond to it and other people's comments in writing. For example, during an evaluation, you might have several papers each with a different question like "What was useful?" Then whole group, including facilitators, could respond saying things like "Participatory methods!" → "I agree but I would like more lectures." It is basically a silent, open discussion but it is limited to literate people. It works particularly well for evaluations.

**Snaps (or Statues)** are a type of nonverbal exercise that allows people to express themselves physically. Snaps and sculpting provides a chance to look at a situation from different angles by moving around it and from different perspectives by changing places with the actors.

- How to use it. As an individual or group, ask the participants to create a snap (frozen image or statue) that expresses a certain term (e.g. anger). The observers could guess the meaning or the whole group could be simultaneously working on the same word. Snaps and sculpting can be used to look at complex situations or issues like caning in schools.

**Sculpting** involves one person physically molding the others in the group into position or non-verbally showing by example. It is a nonverbal exercise with one sculptor and one to many pieces of clay that have to be shaped to express a certain term or situation.

- How to use it. The sculptor arranges the clay (one to several other participants) and helps them with their facial expressions to create a visual image that represents a particular word. The sculptor can physically mold the clay (e.g. raising the arm) and show by example (e.g. making an angry face that the clay imitates). The clay remain in place until the sculptor is finished.

**Fishbowl** is a way for one group to observe and listen to the discussion of another group.

- How to use it. Arrange one group to sit together and for the rest of the group to sit in an outer circle within good listening distance. In general, the outer group is there to listen and observe. Or, they can have specific tasks such as noting things that helped reduce the conflict. The inner group performs a task such as a meeting of the Council of Elders. The circles cannot interact at will. The facilitator has to set limitations for their interaction. For example, a minimum of 5 minutes should pass before a break is called during which members of the outer circle can advise their representative in the inner circle or switch places. After 2 minutes, the meeting continues and the circles cannot communicate for the next 5 minutes (or longer if there are no breaks). Setting time limits and the number of breaks allows the meeting to progress without constant interruptions. This technique creates a situation where the outer group are like flies on the wall of a closed meeting. They know what is going on but are only able to affect the outcome during restricted periods.

**Hassle Lines** are short scenarios that the whole group, divided in pairs, acts out at the same time. They are good practice for role plays since people tend to feel safer working in groups and not being watched. Since they are quick, they can raise energy levels.

- How to use it. Have the participants form two lines, with each person facing a partner. Everyone in one line is person A, and everyone in the other line is person B. Describe to the group a conflict situation involving two people, A and B. Explain that all the pairs, at the same time, will act out situations with their partner until you shout "freeze," at which point they will stop talking but maintain their positions. Let the hassle line enact the role play for a few minutes – with this exercise, it is better to let it run too briefly than for too long. After calling "freeze," you can point something to the group and then continue the role play, reverse roles, discuss the results, or simply start a new role play.



**Freezing** can be used to stop the action in order to highlight how particular actions, in-actions, body language, attitudes, etc escalates or de-escalates a conflict. It preserves body language long enough for everyone to observe it for discussion but they do not have to stay ‘frozen’ for the discussion - unless instructed to do so in order for you or the group to suggestion small changes from which point the action continues.

- How to use it. Simply call out ‘freeze’ - the characters should stop acting but maintain their body language and position. For everyone to understand how and when it is used then it should be explained during the initial instructions. Freezing is different from stopping because stopping ends the action whereas it could continue after a short freeze.

**Role Play** is an active process in which the participants act out short dramas in order to explore issues in a dynamic setting. It allows participants to understand and deal with real life situations by rehearsing strategies or testing new skills in the safe environment of the workshop. It enhances the participants’ confidence in applying those strategies or skills because they have been tested. When the participants encounter a similar problem, they are better prepared to meet it with a creative, nonviolent solution.

- How to use it. This technique requires good preparation, but we highly recommend it since the experience ‘sticks’ with the participants because it mimics real life. It is advised to do an acting game (see **section 2.3**) before starting the role play’s build up. Also some participants find it easier to do a longer or more complicated role play if they had some previous acting experience (e.g. hassle lines, short role plays, snaps, etc). Other than that, the preparation involves deciding on the purpose, setting up, actor instructions, etc – advice is given below:
  - ❑ Planning stage. Here are some preparation questions that you can ask yourself (you can ask similar questions for other techniques): Why a role-play? What is the value of it in this instance? What is the aim of this role-play? What do you hope to achieve with it? What will be required of the actors? What will be needed from them, collectively and individually? What kind of roles will they be playing? What is the previous role-play experience of each participant? How much introduction and warm-up will be needed? What skills can you rely on? What kind of explanations will be necessary?
  - ❑ Deciding on the main purpose – strategy development or skill improvement. There will be some overlap so you are deciding about the main emphasis. With strategy development the focus is on individuals. The characters can be very different than that of the persons taking on the roles. It allows the participants to discover someone else’s point of view and the challenge is to find ways of expressing ideas and emotions as another person (e.g. church members to act out a church leadership conflict). Another way to use strategy development is to have one or more of the participants act as themselves in certain situations, while the others take on particular roles (e.g. parents confronting a drug abusing teenager). This method enables participants to learn by confronting difficult personal issues. Skill improvement role plays focus on the task (e.g. mediation skills). The participants should play themselves or someone very similar in order for them to concentrate on improving a certain skill or completing a task.
  - ❑ Setting up the story line. The first consideration is whether you or the group (with your guidance) develops the role play. You can set up the story line, for example, if you want to illustrate a quick point – e.g. have two volunteers act out a dispute on a matatu. You may stop it before it reaches a conclusion so that small groups can brainstorm nonviolent solutions. These could be discussed or acted out.

If the group develops the role play, it takes more time but allows the group to own the role play. Your role is to guide the process of deciding on the situation, the conflict, and who the characters are. In some cases, you may have points that you want to be included (for example, after conducting 2 of our workshops with the different Yearly Meetings, we decided to build in one CAPP person regardless of the situation developed by the group). After the basic story line is developed (the conflict scenario), decide if there is only one role play or the same role play running simultaneously in small groups. This will be strongly influenced by the story line and the number of participants. If there is a central role play, find out if everyone is acting or if there are some observers. Ideally two facilitators should be watching. If needed, one can give people a ‘safe way out’ if they cannot proceed emotionally or psychologically while the other continues making observations and developing role play based processing questions. Other than that, it is often useful to have the other facilitators acting.

- Preparing the scene. Have you made and does the whole group understand the general guidelines (e.g. no physical violence, no weapons, the signal to stop)? What information do the actors need to know to get into their role (e.g. the name of their character, type of behavior, task to complete)? Does the room have to be re-arranged? Are there props (e.g. fake knife made from paper, a sign that indicates where the shops and bank are, hat)?
- Doing the role play. Once everyone understands the story line and guidelines, they are clear on what they are doing, and room is arranged, then start the action. Let the role play go in the direction that the actors take it in.
- Wrapping up. It is very important that the actors de-role (come out of their role) so that there is a clear distinction between the character they were playing and themselves. Starting with the people who had the more difficult roles or that you noticed had a difficult time psychologically, raise 1-2 wrapping up questions, ask them to remove any signs of the character, and welcome them back as their real selves. Wrapping up questions include: Do you Henry (the robber) have last comments? Henry, are you satisfied with the outcome? Henry, what are your feelings towards...? How did your feelings affect your actions? If you could have done it again, what is one thing that you would have changed? Then ask Henry to put down the (paper) knife and have Rose (the real participant) say goodbye to Henry. Ask Rose one of several questions such as if she has anything advice for Henry (perhaps looking at the knife or an empty chair) or what she learned from playing him. Have the group welcome her back. If it was a short role play, not very intense, or time is short, then you can shorten the wrap up time by asking fewer questions and asking people to respond in a sentence or two. Also, in general, it is your task firmly keep people focused on the question that you asked, especially if they are repeating known information or talking too much about what happened instead of why it happened.

The type of questions that you would ask the observers include: What did the body language tell you? How were the power relations? What were the different types of nonviolent solutions being attempted? What did you learn from the role play? You could start off asking the observers but then giving anyone a chance to respond. In this way you further the process of analyzing the role play and therefore learning from it.

**Hot-seating (or In-Role Questioning)** is a technique in which a character is questioned in role to find out more about a specific situation.

- How to use it. As part of the de-rolling, you or one of the participants could ask what motivated the character, what were they reacting to, etc. This is also a useful way of developing a character for a role-play. In finding answers to the various questions put to them, the participant develops a clearer idea of their character (e.g. age, family background, opinions, etc).

**Role Reversals** is an opportunity for a character to try out the opposing role and to see the conflict from another perspective.

- How to use it. Establish the role play as above. Try to use the same participants in their original roles. Start the role play at the beginning, when it reaches the conflict (or the peak of the conflict), freeze it, and have the participants change roles so that they are, in effect, arguing against themselves. Stop the role play after the players have gotten the feel of the other person's point of view. A variation is to have the characters switch roles from the beginning immediately after the first role play. With this technique, de-rolling and processing can occur separately for each role play or combined but remember to de-role all the characters that a single person has played.

## 2.3 Playing Games

Games serve many functions. They can help people 'to come into' the workshop, to serve a purpose like getting people to cooperate, to activate the group after having ugali for lunch, to relieve tension especially after dealing with challenging topics, or simply to have fun together. Games should not be underestimated or thought of as child's stuff. Playing games helps us relax and lets us interact with other people

in that relaxed state. This helps us refuel and re-energize at the same time as showing us another side of the people that we are working with. Not listed are traditional Kenyan games like Kisangula and Bull fighting since most of readers of this manual are already familiar with them. Those games, as well as, traditional dances and singing hymns also serve many of the functions listed above and should be used accordingly.

### 2.3.1 Introduction Games

Below are games that help bring people together, especially when the group meets the first few times.

**Throwing a name.** You will need two or three small balls. Everyone stands in a circle. Begin with one ball. The ball is thrown round the circle randomly. Each time it is caught the catcher says their own name. Keep this going until everyone has gone once. Now ask participants to call the name of the person to whom they are throwing as well, and keep this going until everyone has had a go. Introduce another ball and have both balls going at the same time. (You can also use small cloth bags filled with beans. Or, use a ball of yarn – if you hold the end and each person holds a little piece before passing it on then a web tying the group together will form).

**Adjective names.** Sitting in a circle everyone introduces themselves one after the other, prefixing their name with a positive word that starts with the same letter as their name. It should be outrageously positive like – Fantastic Fred, Animated Agnes, Peaceful Philip, Joking Jane. The second person repeats the first person’s adjective and name and adds their own. The third person repeats the previous two, adding their own. And so on. End with the first person who says all the names!

**Animal names.** Everyone says their name and an animal that explains something about them or how they feel. For example, “I am Jimmy the cat because I am curious how this workshop will go.” Or “I am Violet the elephant because I have a good memory.”

**Shake all hands.** Everyone in the room shakes everyone else’s hand within a strict time limit of 30 seconds. This gets energy up and assists everyone with acknowledging each other without long introductions.

**Quick Name.** This name game is for after the group is a little familiar with each other’s names. Stand in a circle. A facilitator starts as ‘it’ and stands in the center of the circle. Explain that you will turn and point to someone at random then quickly count to 10. The person you point to must name the persons to the right and left of them before you reach 10. If not, they go in the center and become ‘it’ and the middle person joins the circle.

### 2.3.2 Activation Games

These are energetic games that activate the group in a fun way.

**Equidistant noses.** Everyone silently chooses two people in the room. When facilitator starts the game, everyone has to get themselves between the two they have chosen, with the aim of keeping their own nose an equal distance from the other two. Encourage people to use the whole space.

**The sun shines on (also called Big wind blows).** Everyone sits on chairs in a circle. One person stands in the middle. The aim of the game is for the person in the middle to get a chair to sit on. They state something that is true of themselves, and if it is also true of anyone else in the circle they must move seats. For example, “The sun shines on everyone wearing glasses.” Or “The sun shines on everyone who likes two sugars in their tea.” or “ The sun shines on everyone!” The person in the middle runs for a chair to displace someone else who will then stand in the middle.

**Mingle and grab.** Everyone walks around the room greeting each other. The ‘it’ person tells them to walk fast or slow. After a short time, the ‘it’ person calls out a number. People get into groups of whatever number was called out. Once in a group they should all touch hands in the middle (or they can hug). You can also use the number 1 (people hug themselves) or the number of the whole group.

**Touch these things.** This is a race to see how quickly everyone can touch four named objects in or just out of the room. Call out a short list of things like chair, someone else’s watch, something red, and a window. Everyone touches them as quickly as they can and not necessarily in that order. The last person to finish calls out the next list.

**Jailbreak.** This is a very active game and care should be taken so no one is hurt. Set up pairs of chairs – enough for every pair. The chairs should be randomly set up with some close while others are far. A pair of chairs are next to each other and facing in the same direction. But different pairs can face different directions. Remove any extra chairs. After every pair has their chairs, claim that one set is jail (it works best if these are near the center). Each pair is to link arms and stay linked. The pair in jail quickly and loudly call out “Jailbreak!” Everyone is obligated to find a new set of chairs but they do not want to sit in jail. If they do not find chairs outside of jail or if they de-link even if briefly then they go to jail. It is their turn to quickly call out “Jailbreak!” (it works best if the game is fast moving). A facilitator can watch if any pair de-links or if the facilitators are participating then anyone can point it out.

**Jungle Wake Up!** Stand in a circle. Ask each person to think of an animal. As that animal, they then pretend to wake up, starting from silence, making their noises softly at first, and then growing in volume until they are yelling.

### 2.3.3 Trust And Co-operation Games

These games help to build trust, awareness, cooperation, and confidence in the group. At the same time, care should be taken when selecting and using these games if there is a high degree of distrust, dishonesty, etc in the group because some of these games can worsen such situations. They often require one facilitator observing to make sure everyone is safe.

**Owl and mouse.** You need two blindfolds and two things that can be rattles (e.g. empty cans partially filled with pebbles). The object is for the owl to catch the mouse and for the mouse to avoid the owl. Ask for two volunteers, decide who is what, blindfold them and give them a rattle. The other participants are to make sure that they do not hurt themselves. When the owl catches the mouse then the mouse becomes the owl and you need another volunteer to be the mouse. Often, the bystanders help the mouse. If they do this, point it out at the end of the game.

**Where shall we go?** Make pairs. Blindfold one person in each pair. The seeing person asks their partner where they want to go. It can be anywhere – e.g. a beach, family party, flying, etc. The seeing person holds the blindfolded persons hand, walks them around the room (or outside), and guides them through the place that the blindfolded person requested. The seeing person describes exactly where they are and what they are doing. After some minutes, they change roles.

**Tropical rainstorm.** Everyone in a circle. A facilitator stands in the middle. Slowly move around the circle so eventually you face each person. Start with rubbing your hands together, as you face a person, they copy your actions, they continue that action until you reach them again. When you come full circle, continue moving in the same direction, and start clicking your fingers. Repeat with clapping your hands, slapping your thighs, stamping your feet. Then bring the storm to an end by slapping your thighs, clapping hands, clicking fingers, and finally rubbing hands.

**Noah’s Ark.** Divide the group into two equal sized groups. For group 1, give each person a different animal. Do the same for group 2, but now give them the same animals as are in group 1 (e.g. group 1 has an elephant, lion, monkey, sheep and group 2 has the same animals). They are now on Noah’s Ark. They have gotten loose in the dark (so they have to close their eyes) and they have to find their mate only by their animal sound. Once they found their mate, they stand silently together, open their eyes, and wait for

the others to find other each. A facilitator should not participate to make sure people do not hurt themselves.

**Count to twenty.** Sit in circle and have everyone close their eyes. The group aims to count to 20 without deciding who says which number. It should not go in any direction and it should be random. Every time two people say the same number at the same time then begin again. For variation, allow every person to say only one number to make it easier. And, having open eyes makes it harder.

**Human Knot.** Stand close together in a circle. Give the instructions that they should close their eyes and walk towards the center, where they will grab one hand for each of their hands (if some do not have another person's hand or if they have more than one for each of their hands, then assist them. If you are participating them, then do it verbally). Then they can open their eyes. Without releasing hands, they should untangle the knot. This game requires group cooperation. It works best if people spontaneously start giving each other untangling instructions, rather than having a leader. The complex knot symbolizes conflicts.

### 2.3.4 Acting Games

Games can also help people prepare for a role play by activating their imagination and getting them use to acting.

**Occupation Pantomime.** Stand in circle and have someone in the middle. That person pantomimes/ acts out an occupation. The others guess what the occupation is. Give several people a chance to act.

**Mirroring in pairs.** Make pairs and have them face each other. One partner makes movements while the other mirrors them. Call out for them to switch. Or, at the beginning, advise them to do so to switch when and as often as they like.

**Pass the clay.** Stand or sit in a circle. Take an imaginary lump of clay and pretend to mold it into the shape of your troubles. Mash the clay into a lump and pass it to your neighbor. Continue around the circle. Once you give the instructions, there is no talking.

**Tell me something.** Make pairs or small groups. Each person thinks of something that they want to tell the others. One at a time, they each act it out without talking while the others call out what they think it is. When it is correctly guessed, then someone else goes. All the small groups or pairs are acting at the same time and only watching members from their group.

**Pass the face.** Stand in a circle. The first person turns to the person on their right and makes whatever face they want. The second person copies the face, turns to the person on their right, changes the face. The third person copies that face, and on.

**Back-to-back mirror.** In pairs stand back-to-back. It is important that partners are touching from the base of the spine to the head. Decide who will lead in each pair. The leader begins very slowly moving those parts of their body which are in contact with their partner. Their partner mirrors them through what they can feel. There should be no talking. The partners swap over, so that each has an opportunity to be leader and to be led.

### 2.3.5 Closings

Below are suggestions for closing a workshop in a positive and up lifting note. Prayer and a moment of silent reflection are not listed since most readers of this manual are familiar with those closings.

**Connections.** Stand in a circle. Use a ball of yarn. Hold the end. Call out the name of someone in the circle and toss the yarn to them. After they have the yarn say one positive thing that you liked, learned,

admired, etc about them. They then hold onto a little piece of the yarn and toss the ball to someone else, and say one positive thing. The ball should move around randomly and each person should be chosen only once. At the end, the criss-crossing of the yarn will look like a web connecting everyone.

**Mental gifts.** This exercise is only for groups that have been together a few times. It works best if it follows a personally challenging day. Sit or stand in a circle. Each person will give a mental gift to the person on their right. It should be something that relates to that person, reflecting something you have learnt during the workshop and is positive. For example, “I give you the gift of believing in your own strength” or “I give you gift of nonviolently dealing with your anger.”

**Pass the pulse.** Stand in a circle holding hands. A facilitator squeezes the hand of the person to their right. The squeeze should make a simple pattern (e.g. two short and one long squeeze). The person receiving the squeeze passes it to their right and so on until it goes around the circle. You could send another pulse in the opposite direction once the first one has moved down a few people. The person receiving both pulses should cross them so they continue in their original direction.

**Pyramid.** For a large group, then people will have to stand side-ways so everyone can reach the center. For very large groups this game does not work because everyone cannot reach the center. Form a circle. Each person takes a turn to place one hand in the center, as they do so they say something positive about the group or workshop. The next person puts their hand on top and say their positive thing about the group or workshop. And so on until everyone has gone once. If there’s time and interest, then continue with everyone’s other hand.

(based on Macbeth & Fine, 1995; Flanders et al, 1986; Prutzman et al, 1988)

## 2.4 Making Agendas

Presented below are sample agendas for a series of workshops with the same participants. As these agendas are only suggestions, feel free to use other materials from this or other manuals or things that you are familiar with from your life experiences. Your aim is to create workshops that meet the participants’ needs. Also, you can adjust the sessions to suit to the time available. For example, if you have 5 hours for the first meeting with one group then combine the first two sessions by cutting the gathering and agenda review of the second session. In their place, add a short break and a game. And, then conclude with only one evaluation and closing.

**Chapter 1** contains advice for setting up workshops. The games and the techniques are detailed in **Chapter 2**. And, the exercises are detailed in **Chapter 3**. Here, the games are listed by their name, the exercises are referred to by their number and title and techniques are simply named. All are italicized (e.g. *Adjective Names*) so you can easily recognize them as having descriptions in the manual. You can refer to these descriptions in the appropriate chapter. Not included here is advice for planning one day introductory workshops, or topic specific workshops. Advice for these is provided in the introductions of some of the sections housing the exercises and, in general, the section introductions provide advice for arranging the exercises.

### TWELVE SESSIONS: 2-3 hours each

**Session 1** Theme: Introduction to peace and nonviolence and the set up of the workshops

➤ Opening Talk

Introduce facilitators, purpose of workshops, use of participatory methods, etc.

- *Adjective Names & Shake all Hands*
- *Small Groups: Expectations and Fears*
- Agenda Review

Remember to relate their expectations and fears to the agenda and future plans.

- 3.1.A *What Is Peace?*
- 3.2.1.B *A Conflict I Resolved Nonviolently*
- Evaluation and Closing: *Tropical Rainstorm*

**Session 2** Theme: Introduction to conflict

➤ Gathering: *Throwing A Name*

You can continue using the adjective names.

## ➤ Agenda review

It does not have to be detailed (e.g. “Today’s theme is ... and we will do two exercises before the break at ... and then we will have another exercise before closing at ...”), simply cover the theme, any special points that they should be aware of, expected break and/ or end times, and answer questions.

➤ 3.1.D *What Is Conflict?*➤ 3.1.F *Conflict Web*

Relate the points from the web to the broader issues that will be covered in the workshops.

➤ *Human Knot*➤ 3.2.2.D *Slanted Stories*➤ Evaluation and Closing: *Pass the Pulse***Session 3** Theme: Affirming ourselves and recognizing our relationship to power➤ Gathering: *Quick Name*

## ➤ Agenda Review

➤ 3.2.2.A *Building Self Confidence*➤ 3.2.3.C *Power 1-4*➤ *Count to Twenty*➤ 3.2.1.C *Personal Road Maps*

Bring out positive points and affirm peoples’ strengths

➤ Evaluation and Closing: *Pyramid***Session 4** Theme: Cooperation, tolerance, and communication skills so we can work together➤ Gathering: 3.1.B *Open Fist*

## ➤ Agenda Review

➤ 3.2.4.B *Where Do You Stand?*➤ 3.2.4.C *She Doesn’t Work*➤ *Equidistant Noses*➤ 3.2.3.A *Quick Draw!*➤ 3.2.2.C *Four Words Build*➤ Evaluation and Closing: *Connections***Session 5** Theme: Understanding conflicts

## ➤ Gathering: I’m at peace when I ...

## ➤ Agenda Review

➤ 3.3.A *Getting To The Roots*➤ 3.3.B *A Framework for Analyzing Conflicts*➤ *Noah’s Ark*➤ 3.3.C *Domestic Hassles*

## ➤ Evaluation and Closing: Silent Reflection

**Session 6** Theme: Understanding the role of needs and fears in transforming conflicts➤ Gathering: *Jungle Wake Up!*

## ➤ Agenda Review

➤ 3.4.1.A *Needs Map* combined with 3.4.1.B *Six Point Problem Solving*➤ *Owl and mouse*➤ 3.3.D *Statements On Anger*

Raise points about needs and fears (see 3.4.1.C *Underlying Anger*)

## ➤ Evaluation and Closing: Song

**Session 7** Theme: Meeting needs and addressing fears in negotiation

## ➤ Gathering: Describing my mood as the weather

## ➤ Agenda Review

➤ 3.4.1.D *Negotiating A Win-Win*➤ Make up *hassle lines* or short *role plays* dealing with negotiations➤ *Tell me something*➤ 3.2.3.D *Build A New Society*

- Evaluation and Closing: *Pass the Pulse*

**Session 8**     Theme: Our own power and that of others

- Gathering: *Mingle and grab*
- 3.4.2.A *Power People*
- 3.4.2.B *Power Bases*
- *The sun shines on*
- 3.4.2.C *Confronting Powerful People*
- 3.4.2.D *High Chair*
- Evaluation and Closing: *Pyramid*

**Session 9**     Theme: Meditation

- Gathering: *Occupation Pantomime*
- 3.4.3.A *The Basic Steps*
- Make up short *role plays* or use the variations from 3.4.3.A *The Basic Steps*
- 3.4.3.B *Mediating What?*
- Evaluation and Closing: *Snaps* – sending the others home with this picture

**Session 10**    Theme: Practicing mediation

- Gathering: One thing that I love about Kenya ...
- 3.2.4.A *Fixed Positions*
- *Pass the face*
- 3.4.3.C *Mediation in Practice*
- *Jailbreak*
- Evaluation and Closing: *Mental Gifts*

**Session 11**    Theme: Practicing nonviolent conflict transformation

- Gathering: Favorite childhood activity
- *Mirroring in pairs*
- Group develops and does long *role play*
- Evaluation and Closing: *Tropical Rainstorm*

**Session 12**    Theme: Taking Action

- Gathering: *Where shall we go?*
- 3.5.A *Planning Your Steps*
- 3.5.B *Strategy Exercise*
- *Touch these things*
- 3.2.1.D *Support Yourself*
- Evaluation and Closing: *Connections*

## 2.5 Finding Inspiration

### 2.5.1 Biblical Verses

Peace work is fulfilling, exciting, and rewarding, at the same time, it is full of challenges. When faced with such challenges, we sometimes need inspiration to carry on. Most of that inspiration will come from inside of you and from some people around you. The Bible is another great source of inspiration that guides and strengthens us. Below, we listed biblical verses dealing with peace.

#### Old Testament

- Psalms 37:11-18
- Psalms 133:1-2
- Isaiah 26:3

#### New Testament

- Matthew 5:9



- John 14:27
- Romans 5:1-15
- Romans 12:9-21
- Romans 14:19
- 1 Corinthians 14:33
- 2 Corinthians 5:18-21
- Ephesians 2:13-19
- Philippians 4:7-13
- Hebrews 12:14
- James 2:14
- James 3:18
- 1 Peter 3:11

## 2.5.2 Peace Sayings

All over the world, there are many proverbs that tell us about peace and conflict. We include a few here (see exercise 3.1G for more proverbs). Also, listed are analogies that can help you explain different issues.

### Proverbs/ Sayings

- You may climb a thorn tree, but coming down again is a dance
- He who nurses vengeance is not called wise
- War has no eyes
- Love your enemy
- Eye for an eye leaves everyone blind
- You can't shake hands with clenched fist
- Truth is the first victim
- Conflict is like a hippo, most of it is under the surface

### Analogies/ Demonstrations

- If all you have is a hammer, then you only see nails. This relates to the idea that building peace takes many tools.
- How we see the world is determined by our 'lenses' and these are shaped by our background, family, religion, values, experiences, interests, work, etc. Because of this, each person sees the world differently. To demonstrate this point, have someone, who does not normally wear eyeglasses, put on another person's eyeglasses. Ask each of them how they see a certain object. This ties into the point that we see peace and conflict through these lenses. We need to understand this about ourselves and others in order to recognize its influence on transforming conflicts.
- A framework is a structure. Just like a church is just a building, a framework. It becomes a church when we worship in it. Frameworks in this manual give structure to the concepts that we use, but it is through action and practice that we transform conflicts.
- The relation between theories/ concepts and action (head and hand) is similar to diving into a river. The river is the problem that we want to solve. Blindly diving into a river can bring negative results if we do not know if there are rocks, the flow and speed of the water, and potential trouble spots up ahead. Knowing concepts helps us plan the best action by giving us an overview. At the same time, it is important not to ignore the problem or to wait until we know 'everything' before acting. It is a balancing act similar to getting an overview, swimming a bit, getting out for another overview, etc. This analogy works for many different kinds of situations. For example, you see a problem in your church and when CAPP came along, it was your chance to learn about peace in hopes that you could change the situation. You started working on the problem but realized that you needed to learn more so you are reading this manual. Another example could be the human river of drought stricken Turkana moving into Mt Kenya's water catchment area to graze their cattle.
- The saying about 4 blind men and an elephant is useful to explain the role of perceptions and information in conflict situations. The first blind man felt the elephant's trunk and he claimed that it was a snake. The second was sure he felt a house when he explored the elephant's side. The next one thought the leg was a grand tree. While the last found a whip. Without getting the whole picture, we

assess the situation incorrectly based on incomplete information. Information flows and misinformation are usually important players in conflicts. Accordingly, getting the whole picture and being aware of our own position are two essential steps in transforming conflicts.

### **3. EXERCISING**

Each section below has an introduction, which briefly explains the concepts and the exercises used in that section. These introductions are useful to get a quick overview of the manual's content. In addition, they provide information that you may want to include when discussing a particular topic. For example, the introduction to **section 3.4.2**, Dealing with the Powerful, highlights both the positive and negative aspects of power.

When reading the sections, keep in mind these points: To begin with, we want to again encourage you to make changes as needed to suit your teaching style and/ or the needs of the participants. The exercises are guidelines. Second, techniques that have been explained in **section 2.2** are italicized (e.g. *role play* or *brainstorm*). This is to facilitate quick referencing back to the explanation of a technique's use and set up. Third, every exercise has information about the aims, description, time, directions, discussion, and skills. Variations and facilitator's notes are included only when appropriate. The purpose of each of these points is listed in **section 2.1**. Fourth, you can pick and choose from the questions and points raised in the discussion section of each exercise. It is not necessary to use all of them. Again, they were written with the idea that they are guidelines that can be easily cast aside when you want to make new questions based on the situation.

Fifth, most sections progress into more challenging exercises, particularly towards the end of this chapter. Though it is not necessary to do all the exercises in a section, the exercises tend build upon knowledge gained from the previous exercises. We advise you to read all the exercises in a section and to make sure that the important issues are addressed even if the associated exercise is not covered. Lastly, and most importantly, it is assumed that you read **chapter 1** and understand why participatory methods are at the heart of these exercises. Also, that chapter contains useful advice for running workshops. As your facilitation skills progress, it can be helpful to review **chapter 1** to gain new insights from the perspective of greater understanding. Ok – one more last point: Enjoy!

#### **3.1 Introducing Peace And Conflict**

The terms peace and conflict are often seen in 'black and white' – clearly defined by either the utopian ideal or something bad, even evil. However, both peace and conflict are complex issues. Conflicts are challenges that help us grow and evolve – they are a necessary and natural part of life. Most of us associate conflict with the violent responses to those challenges. However, conflict has both destructive and creative potential. Destructive behavior is often tied to feelings of being resource-less – “everyone else was doing it” or “it has always been done that way”. The exercises below aim to encourage people to develop creative nonviolent options.

When there is peace, we feel secure, satisfied, and at ease with ourselves and others. Having our rights respected and having the ability to exercise our rights is what brings those feelings. Peace is about social, economic, political, cultural, religious, and human rights. Some people wait for others to respect their rights - maybe they get frustrated and get violent while waiting. Others work towards gaining and protecting their rights. Fundamental to this course is to encourage people to stop waiting and start acting. The first step is to find out what are the issues – that is what this section deals with.

This section contains introductory exercises for the main themes of peace/ nonviolence and conflict. These exercises will be the foundations on to which you can add layers – building on the participants' knowledge and skills to transform conflicts. If you do a single introductory session with your church, any of these exercises are a good starting point. And they can be easily modified to accommodate extra participants and time.

If you are working with a group for a longer period, we suggest you use at least 3 of these exercises so the group can gain a common understanding of the issues as well as notice the range of opinions within the group. We recommend exercise **3.1.A** together with at least two from **3.1.C-G**. It is not necessary to do both **3.1.D** and **3.1.E**, unless you want to highlight the idea of useful conflicts. Either **3.1.F** or **3.1.G** can be done, saved for another session, or left out. The reason why you might want to save either of these for

later is that they are also useful for when the participants have a firmer understanding of the issues. Another consideration to keep in mind is that most of this section's exercises use *brainstorms* while **3.1.C** and **3.1.G** use a variety of techniques. Variety helps to stimulate and activate the group – including the facilitator who may get bored doing the same thing and that negatively affects the presentation of the material. Another option is to use exercise **3.3.A** as an introductory exercise, therefore replacing one from this section. Exercise **3.1.B** is quick yet clearly makes the point about creativity. It can be used anytime. We advise you to review all the exercises in a section, even if you do not use some of them, because there may be issues or questions that you should raise during another exercise.

### **3.1.A**      **WHAT IS PEACE?**

**Aims.** To introduce peace. To show that it has many parts to it.

**Description.** Quick *brainstorm* for the whole group. Materials: large paper and marker.

**Time.** 10 minutes.

**Directions.**

1. Write on top of a large paper, the question: What is Peace? Instruct the group how to conduct a *brainstorm*. Ask for their inputs.

**Discussion.** Encourage them to make connections between their personal situations and the concept of peace. For example, you could ask if there is peace in their village, district, or country.

**Facilitator's Notes.** Highlight that peace is about social, economic, political, cultural, religious, and human rights. Link this to points raised by the group. For example, ask if there is peace when you can't feed your children? Is there security or unity when there are tribal tensions? Would you feel harmony if you were forced to give up your traditions that have been passed down from generation to generation?

**Skills.** Discussion.

### **3.1.B**      **OPEN FIST**

**Aims.** To show that nonviolent solutions require creativity.

**Description.** Quick game in *pairs*.

**Time.** 2 minutes.

**Directions.**

1. Make *pairs*. One person in the pair makes a fist. The other person has 30 seconds to get the fist open.

**Discussion.** Ask who succeeded and how. Afterwards, the facilitator can demonstrate how it is done to re-enforce the point. The facilitator approaches someone and asks him or her to make a fist. The facilitator then greets that person with an open hand and says "Mulembe" or "Can you open your fist?" or "Can I have a hug?" or any other nonviolent option.

**Facilitator's Notes.** Stress that nonviolent solutions require creativity. It is important not to explain the purpose of this exercise before doing it.

**Skills.** Creative and quick thinking.

### 3.1.C CONFLICT IS....?

**Aims.** To clarify what we mean by conflict. To discover the range of responses within the group.

**Description.** *Brainstorm* for the whole group. Materials: large paper and marker. See the variations for additional materials needed.

**Time.** 15 minutes, with one of the variations 35 minutes

**Directions.**

1. Draw columns on a large sheet of paper, each headed by a letter of the alphabet. For the purpose of this exercise choose letters A to H (plus or minus a few letters does not matter).
2. Ask participants to *brainstorm* conflict words. Write the words on the chart – words starting with a certain letter are written in that letter's column (e.g. anger in the A column). There is no debate or questioning at this stage about why certain words have been chosen.

**Variations.**

- A. Split the participants into *pairs* or *small groups* and have them select a letter from the chart. It is best if each pair or group have a different letter. They then draft a short communication to an extraterrestrial alien who has never heard of conflict, explaining what it is. Each group should use the words listed under their letter. The communications are then shared with the whole group. Add writing materials for each group.
- B. As either *individuals*, *pairs*, or *small groups* have them and select a letter from the chart. It is best if each pair or group have a different letter. You can instruct the people to *sculpt*, *draw*, or make *snaps*, which express the word(s) from their column. Different groups can have different tasks. If *drawing*, then need large paper and marker. If these exercises have not been previously explained then do so now, allowing extra time for this.

**Discussion.** Regarding the *brainstorm*, you can ask their thoughts about the conflict list. For the variations, you can bring back the whole group to have them reflect on their experience of the interaction between group members. For example, you could ask: How did the group draft its letter to the alien? How did the group agree upon its definition? Were they surprised by anyone else's definition? General questions that could be asked include: Have they learnt anything about conflict from this exercise? Are they clearer now? Do they feel that any crucial aspect is missing?

**Facilitator's Notes.** Participants could be invited to develop their definitions of conflict over the period of the whole course. These could evolve as the subject is explored in greater depth. It would be valuable, at the end of the course, to see if the whole group could agree on a final common definition.

**Skills.** Group interaction. Creative expression. With variations, co-operation.  
(based on Macbeth & Fine, 1995:32)

### 3.1.D WHAT IS CONFLICT?

**Aims.** To introduce conflict and its complexities.

**Description.** *Brainstorm* for *small groups*.

**Time.** 20 minutes.

**Directions.**

1. Divide the participants into *small groups*. Ask each group to consider the different types of conflicts listed below (you can add different ones). They should come up with real examples.
  - Between friends, in families, in oneself, between neighbors, between students and teachers

2. They can then discuss: What kinds of things cause conflicts? Are there common/ dissimilar points between the different types of conflicts? What were some of the factors that you looked at? What makes a conflict worse? What makes a conflict better? Are there useful conflicts?

**Discussion.** The *small groups* can bring their main findings to the whole group.

**Skills.** Discussion. Group interaction.  
(based on Kreidler, 1984:54)

### 3.1.E USEFUL CONFLICTS

**Aims.** To see the positive aspects of conflict.

**Description.** *Brainstorm* for the whole group. Materials: large paper and marker.

**Time.** 10 minutes.

**Directions.**

1. Have the group *brainstorm* useful conflicts. Or, they can do the *brainstorm* in *small groups*.

**Discussion.** What did you learn from the exercise? What things help a conflict to be resolved? Was it difficult to think of conflicts as being useful?

**Skills.** Discussion.  
(based on Kriedler, 1984:56)

### 3.1.F CONFLICT WEB

**Aims.** To have people see the ‘big’ picture by connecting conflict issues.

**Description.** Whole group *mind-mapping* exercise. Materials: chalkboard and chalk, or a very large sheet of paper with crayons or markers.

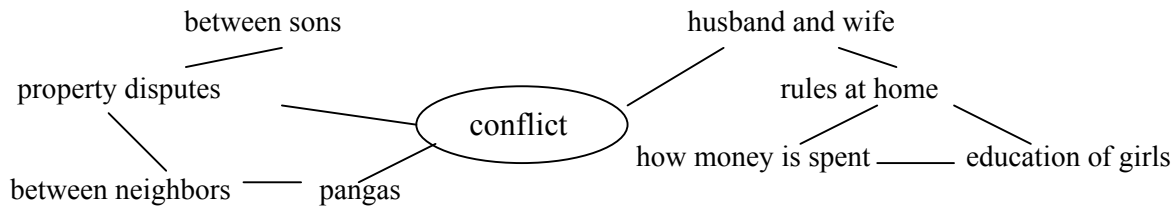
**Time.** 25 minutes.

**Directions.**

1. In the center of the paper, write the word “Conflict” and circle it.
2. Ask the group what the word means and what associations it raises. Each time something is suggested, draw a solid line from the main circle and add the word or phrase. Try not to crowd the words together, especially those that you guess will have a lot of links drawn to it.
3. As participants begin suggesting ideas related to an earlier point, link them not to the main circle but to the appropriate contribution.

**Discussion.** Are there any other connections that can be made? What do the connections tell us about conflicts? What are some common factors?

**Facilitator’s Notes.** A conflict web will look similar to this:



But, it should be more complex. Encourage people to make linkages or suggest some if they get stuck.

**Skills.** Discussion. Analysis.  
(based on Kriedler, 1984:53)

### 3.1.G PUNCHY PROVERBS

**Aims.** To generate debate on the use of violence against others and its effects by learning from proverbs. To encourage the group to express their personal opinions on the subject.

**Description.** *Small group* exercise.

**Time.** 35 minutes.

#### **Directions.**

1. In advance, write one proverb per card or piece of paper. Make one for each *small group*. You can add to these examples:
  - When two elephants fight, it is the grass that suffers most
  - The axe forgets; the log does not
2. Divide the participants into groups of three or four. Give each group a proverb (they can be the same proverb if there more groups than proverbs). Each group works out an interpretation of their proverb. What does it mean to them? What circumstances might it be referring to? Can the group think of concrete situations?
3. The *small groups* are now asked to choose a way of visualizing their proverbs, using *sculpting*, *drawings*, *snaps*, or *short role plays*. If these exercises have not been previously explained then do so now, allowing extra time for this. You can also explain only one of these techniques.
4. Invite each group to exhibit its results to the whole group. Participants observing can guess what the proverb could be before the text is shared. The *small groups* can summarize their discussion to the whole group. Their summarizes should be kept to a time limit so you can hear from all the groups before going into a discussion.

**Variation.** The exercise can be modified to look at peace. You could use and add to these sayings:

- Peace is the highest level of education but it peaks in infants and is lowest in adults
- Peace has neither smell nor noise
- A clever person is sorry for mistakes that are not his but a foolish person puts even himself right

**Discussion.** It is valuable to draw out the variety of interpretations and responses within the *small groups* and the larger group. Discussion of the origins of such sayings can be valuable. Is there stored wisdom or stored prejudice here? Do the sayings need to be challenged? You might find it necessary to explore and discuss some of the issues raised in visualization exercises, especially those dealing with violence or conflict in the family. If you do *sculpting* or *snaps*, you could ask each figure in the frozen image to say what they are feeling or thinking.

**Facilitator’s Notes.** Does the group know of or can make up any other proverbs or sayings which refer to situations of violence or conflict? These might be worked on and shared over during a later session. It could be useful to look at a variety of sayings dealing with different issues related to the course’s themes. You might suggest that they ask friends, parents, or people from different backgrounds for any relevant sayings or proverbs.

**Skills.** Interpretation and development of key themes. Imagination. Dramatizing. Teamwork. (based on Macbeth & Fine, 1995:34)

## **3.2 Recognizing Our Contributions**

Our actions or in-actions fuel conflicts. With awareness of this, we might be able to turn conflicts around to work for peace. This section concentrates on recognizing our contributions to peace and conflict by looking at: Positive Expression, Communication, Cooperation, and Tolerance. These are interrelated – drawing on each other for strength and support. The skills used during these exercises help us to transform conflicts. We recommend you start with at least one exercise each for positive expression and communication before moving on to cooperation and tolerance.

Unless you are really emphasizing one topic (e.g. communication), then it is possible to mix them under one session (e.g. positive expression, communication, cooperation). Because they are important, you can revisit them in the next session (e.g. positive expression, communication, tolerance). For topics that you have already covered, the exercises should become more challenging. Several sessions later, you may decide to focus on one or two (e.g. cooperation, tolerance) to deal with certain issues raised by the group or within the group. Or you may find that an exercise under one of these topics compliments exercises from another section and decide to place it there. Again, we stress that these exercises are the foundations for transforming conflicts so you should cover at least two per topic, but it is flexible how you do that.

### **3.2.1 Positive Expression**

Positive expression is both about building self confidence as well as constructively expressing feelings – being powerful without being destructive. This section aims to develop the skills and tools needed to say “I am ok” and in other circumstances to be able to say “that is not ok but I won’t punch you in the nose for it or go cry in the corner.” Positive expression is one of the main conflict transformation skills because it helps us feel that we can change our situation at the same time having an awareness of other people and our impact on them.

Exercises in this section combine positive expression and active listening – they are two important parts for good communication. If you are working with a group specifically on communication skills you could also use any of these exercises. These exercises also build trust. And, because they encourage people to learn about each other, they work well as introduction exercises.

If you are continuously working with the same group, then do at least 2 of these. One should be done early on in the series and any additions can be done when it suits you and the group. Exercises **3.2.1.A-C** involve sharing. Accordingly, they work well as introduction exercises to help people learn about each other. Exercise **3.2.1.D** should be done at some point in the middle or end of the series. Because these exercises require self reflection, you may find that the group becomes calm.

#### **3.2.1.A AFFIRM YOURSELF!**

**Aims.** To counteract the life’s downward pressures and to build self confidence. To connect low self confidence with choosing options that increase conflicts. To improve listening skills. To build trust by



encouraging the group to share and learn about each other.

**Description.** Work in *pairs*.

**Time.** 10 minutes.

**Directions.**

1. Divide the group into *pairs*. Explain why we do this exercise:
  - To remind us that we are all of value.
  - To give us confidence to face all that life throws at us by feeling good about ourselves.
  - To feel the power of self confidence so we can change/ transform conflicts.
  - To practice our listening skills and to support each other.
2. Inform them that each person will talk for 3 minutes on “What I like about myself.” The only rule is that you may not say anything negative or bad, including any negative limitations on the good things. For example, you cannot say that you are a good cook but you cannot make gravy. The listening partner is only allowed to speak to remind the speaker not to say negative things. The listener shows with their body language that they are paying full attention. If the speaker runs out of things to say, then both people are silent until the speaker talks again or the time is up.
3. After 3 minutes, the facilitator informs the *pairs* that the other person should talk now. End the exercise after the last 3 minutes.

**Variation.** This could be used as an introduction exercise. You would instruct them that they will introduce their partner to the whole group once the exercise is complete. It helps the listeners to focus more (no note taking – just listening). At the same time, it can ease the pressure on people who are shy to introduce themselves to the whole group. As an introduction exercise, it helps the group to learn about the individual members. Add 10 minutes.

**Discussion.** You may decide to have only a brief discussion with the whole group. How did people feel to talk about themselves? How did it feel to be listened to? What role can listening play in reducing conflicts?

**Skills.** Communication especially listening and positive talking. Self empowerment. Builds trust. Self reflection.

(based on Flanders et al, 1986:Affirmation Exercise 1)

### **3.2.1.B     A CONFLICT I RESOLVED NONVIOLENTLY**

**Aims.** To build group trust by sharing personal stories. To highlight that nonviolence is something that we already use in our lives.

**Description.** *Small groups* of 4-5 people.

**Time.** 40 minutes.

**Directions.**

1. Make *small groups* of 4-5 people. Instruct them that each person should share with their group a conflict that they resolved nonviolently. Each person uses about 3-5 minutes – the facilitators may need to remind the groups so that everyone has a chance to speak. The listeners can ask questions to draw out the details. After hearing all the stories, the group selects one story that will be told to the whole group.
2. Bring the whole group together for the stories.

**Variation.** One person from each group writes down the main points of the stories. These could be saved for future exercises (e.g. *role plays, hassle lines*). Add writing supplies for each group.

**Discussion.** What helped to reduce conflicts? How did it feel use nonviolence? As the person told their story, how did their body language change?

**Skills.** Communication especially listening and sharing. Self empowerment. Builds trust. Self reflection. (based on Flanders et al, 1986:Sharing 1)

### **3.2.1.C     PERSONAL ROAD MAPS**

**Aims.** For participants to share the key conflict and nonviolence events and influences in their lives.

**Description.** An *individual* and group exercise. Materials: a large paper for each person and pens or crayons.

**Time.** 35 minutes.

**Directions.**

1. Each participant needs a large sheet of paper. Participants are asked to design a road map which shows where conflicts and nonviolence have influenced their lives.
2. Once they complete their maps, divide them into *pairs*. Each individual shares their map with their partner, who asks encouraging questions.

**Variation.** This exercise works well as an introduction exercise. When their maps are finished, they can briefly explain the main points to the whole group. It is good to set time limits for each presentation (4-5 minutes) and follow on questions (2-3 minutes per person). The advantage is everyone gets to learn a little bit about everyone else. And the disadvantage is the exchanges are not very deep but longer presentations can be tiring. Add 10 minutes.

**Discussion.** What common points do participants see in their own lives and lives of others? Has tracing the map been personally useful? How does what they learned help them in their understating of others?

**Facilitator's Notes.** You can also consider developing it so that much later in the course the participants could put the key characters into the maps. These could be role-played and key incidents re-enacted. The format of the map can be useful for exploring complex emotions and events.

**Skills.** Ability to visualize. Share personal stories and self reflection. Builds trust. Communication. (based on Macbeth & Fine, 1995:38)

### **3.2.1.D     SUPPORT YOURSELF**

**Aims.** To anticipate difficulties that participants are likely to face when they attempt to apply what they have learned from this course. To establish areas over which participants can take control, and to develop a structure for supporting their aims.

**Description.** *Brainstorm* for the whole group and *individual work*.

**Time.** 40 minutes.

**Directions.**

1. As a whole group, *brainstorm* all the areas of difficulty that participants are likely to face when they try to incorporate the ideas that they have been exploring during this course. Include difficulties from outside (e.g. structures within the church) and difficulties that participants might face personally (e.g. controlling their own anger or lacking confidence to speak up).
2. *Brainstorm* the word “support” What does support mean to the participants? How can they support themselves so that they don’t give up when faced with difficulties?
3. As individuals, they should think how they can help themselves to stick to an ideal or commitment at difficult times. In other words, how they can support themselves.
4. Bring the whole group together to compare ways of supporting themselves.

**Discussion.** What is the effect of taking responsibility rather than making excuses? What is difficult about it? In what ways does taking responsibility for mistakes give you support? How will you know that your personal support structures work? What will you do to mend them when they are not? What value do they have? What is the difference between taking responsibility and shouldering the blame?

**Facilitator’s Notes.** Taking responsibility for mistakes and failures is a way of reclaiming personal power, instead of handing it over to excuses and explanations. We keep it within our power to change things. Taking responsibility is a very different act from ‘shouldering the blame’ which holds the person in the role of a victim. For example, a victim such as an abused woman will often say that it was her fault for saying/ doing the wrong thing that provoked the violence. She feels that she cannot change her situation because she is to blame. This is linked to her idea that she deserves the abuse. This is different from a survivor who has suffered but will not be a victim because she feels she has the power to change her situation. Taking responsibility is an act of self empowerment. We may not have had control over what happened, but we can take control over how it affects us and how we deal with it. We may dislike making mistakes but we know that we can develop from those learning lessons – it is better to have tried and failed than not to have tried at all. If possible, one of the facilitators should tell a personal story that re-enforces these points for the group.

There are a few points that you can suggest for developing support structures. You and the participants can add to this list:

- Acknowledge what you have done.
- Accept responsibility for it.
- Deal with the consequences.
- See what you can do to make sure it will not happen again.

You could also link this discussion to broader issues such as the fact that many Kenyans are waiting for someone else to change their situation instead of activating themselves. The emphasis then would be on community empowerment.

**Skills.** Analysis. Creative thinking. Self empowerment.  
(based on Macbeth & Fine, 1995:139)

### 3.2.2 Communication

We all know something said or not said makes all the difference to a conflict. Your neighbor repeatedly grazes his cows on your shamba. You respond by inviting him over for tea to talk about it. This will get a very different response from him than if you said you will rape and kill his whole family, burn his house, and dig up his ancestors’ graves. Words act like petrol or water on conflicts.

But communication is not just about words. It is also about our body language. As a child, how many times have you been hit on the back of the head just for looking the wrong way at your parents? Often we

are not aware of all the information we get from body language. Yet, we can see when someone is happy, angry, or uncomfortable. We read their body language.

This section looks at communication and conflict. Specifically, it examines our own contributions, that of others, and how we respond to them. The exercises work on the interaction skills of observation, awareness of perception, careful listening, and passing information. Exercise **3.2.2.A** works on positive expression and active listening. These are also covered in **3.2.1.A-B**. You can substitute these with **3.2.2.A** or vice versa. Or, you can use all of them to strengthen these skills. Exercises **3.2.2.B-D** focus on our relationship with others. Exercise **3.2.2.B** aims to improve listening skills. Communication in a group is the main point of **3.2.2.C**. It can also highlight governance and power issues. Exercise **3.2.2.D** looks at the power of information and how that information is given. We recommend doing at least 2 exercises from this section. That said, you may not have to do **3.2.2.A** if you covered those issues well when you addressed positive expression. You can then decide to do one or both of the remaining exercises.

### **3.2.2.A**     **BUILDING SELF CONFIDENCE**

**Aims.** To share and learn about each other. To build trust and a sense of community. To build our self confidence.

**Description.** A *talking wheel (concentric circles)* exercise. Materials: chairs or a way to mark the sitting arrangements.

**Time.** 35 minutes.

#### **Directions.**

1. Arrange chairs for a *talking wheel*. Keep in mind to allow enough space between the *pairs* so they can talk comfortably.
2. Explain how a *talking wheel* works, allowing 2 minutes for each speaker to talk on the topic that you give them. Emphasize that active listening means they will:
  - Maintain eye contact, pay attention to what the speaker is saying, and only ask questions or make comments that encourage the speaker to explain further.
  - If the talker runs out of things to say, then the listener should remain silent or ask questions.
  - The listener does not interrupt, give advice, tell similar stories, or judge the speaker.
3. Possible topics include:
  - A person I really respect and why.
  - Some ways that I show respect for myself.
  - A time I did the right thing even though I felt some fear.
  - A way that I help myself feel good when I need taking care of.
  - Something that I learned in my life that has been important to me.
  - Things that I am really good at.
  - Something that I have done that I am proud of.
  - A goal I have and some things I am doing to accomplish it.
4. After the outer circle responded have them move one place to their right (if they are in straight rows then the last person in line 2 moves to the top and everyone moves down one place). Repeat with a new topic, except the outer circle (line 2) will begin.

**Discussion.** This discussion can be brief. How did it feel to be listened to? How did it feel to talk about yourself?

**Facilitator's Notes.** To help build trust within the group and to strength listening skills that will be relied on through out, this exercise works well at the beginning of a series of workshops. The topics can be modified to suit a particular theme. Try to have enough topics so that everyone can meet at least once.

Adjust the time accordingly (5 minutes per topic). If you do not use any of the exercises with 'Active Listening' then give a short *lecture* on it so that it is a skill that the group can employ.

**Skills.** Communication especially listening and making positive comments. Group dynamics and interaction. Sharing. Self empowerment. Trust Building.  
(based on Flanders et al, 1986:Concentric Circles 1)

### **3.2.2.B      WORDS UNHEARD**

**Aims.** To practice a way of checking that we are listening to and properly hearing what another person says.

**Description.** Work in *pairs*.

**Time.** 15 minutes.

**Description.**

1. Make *pairs* – one person is A and the other is B. The subject for the first round is: What I did yesterday evening. A and B have 2 minutes to tell each other what they did. They speak at the same time and concentrate on the telling. They focus on telling their story and not listening to the other person.
2. Now they should tell something a family member did recently. Again they speak at the same time but this time they are also trying to listen to each other's story.
3. Use one minute to get a quick feedback from the group.
4. Partner A makes a statement that reflects their personal convictions (e.g. "Women are the back-bone of Kenya. It will never be developed as long as the women are suppressed." or "I think AIDS is the most pressing social issue facing our country and the world. Everyone should put their energy into educating our people and lobbying for more international money."). Partner B sums up what A has said and continues the discussion with a new statement. Even if they agree with A's statement, B's statement should contradict A's. When B has finished their replying statement, A sums up what B said and makes a reply. This part should take 4-5 minutes.

**Discussion.** What was familiar to you in the first stages? Are you often listened to without being paid attention to? What did your partner do that made it easier or more difficult to hear what they said? What effect did it have on you when you heard your viewpoint summarized?

**Skills.** Listening.  
(based on Macbeth & Fine, 1995:99)

### **3.2.2.C      FOUR WORDS BUILD**

**Aims.** To identify what the group regards as the most important aspects of a specific theme. To try to establish a group consensus about the core concepts of a specific theme. To enhance group communication and cohesion by promoting discussion, the exchange of opinions, and the consideration of the views of others.

**Description.** A *growing rings* exercise expanding out from the individual level until it reaches the whole group. Materials: paper and pens for everyone.

**Time.** 30 minutes.

**Directions.**

1. As *individuals*, every person should give 4 responses to the statement: Peace is...
2. Once every member has listed four words, they find a partner. The partners share their words with each other. The aim of this part of the exercise is to select a new combination of four words using words from the original lists that each person brought with them. No new words are to be added, unless it is a compromise word that best describes a word from each of their lists.
3. The process continues in the same pattern. Each *pair* joins with another *pair*, and together they eventually emerge with a new combination of four words - the key words from their two lists.
4. The process continues until finally the whole group has created one list of only four words. If time is limited, the facilitator can call for the surviving words after about three rounds. These can be written up on a board, and everyone can be involved in negotiating to find the key words, or to find ways of combining key concepts.

**Variation.** The facilitator can create bigger units (e.g. *small groups* of 3) after the *individuals* complete their task, so that exercise proceeds more quickly. You can also skip groupings, for example move from 1,3,9, whole group.

**Discussion.** Focus on how members felt about having to compromise their ideas. How difficult was it to reach agreement with others? Did this change as the groups increased in number? Do they think that this could provide a useful method for group decision making? Are they satisfied with the end result? How does it relate to consensus decision making in the Quaker church? to democracy in Kenya?

**Facilitator's Notes.** This 'building' procedure can be used in difficult situations to find out what people think. For example, it can be used to draw out the most important points for an agenda for a meeting that looks like it will be long and unproductive. The exercise itself promotes debate. And how that debate is carried out connects with governance and power issues.

**Skills.** Negotiation and compromise in decision making. Communication. Co-operation and understanding. Creative building on ideas.  
(based on Macbeth & Fine, 1995:39)

### 3.2.2.D SLANTED STORIES

**Aims.** To explore how prejudice can slant the way a story is told or how facts are communicated. To examine the influence of attitudes, perceptions, assumptions, and background on communication.

**Description.** Exercise done either in *small groups* or with the whole group. Materials: slips of paper, large paper, and marker.

**Time.** 30 minutes.

**Directions.**

1. Decide if the exercise will be done in *small groups* or with the whole group.
2. Prepare 'attitude' or situation cards/ slips of paper. For *small groups*, everyone will need a card. 'Attitudes' can be the same for different groups. If done with the whole group, then you only need enough cards as how many people you hope to call up to act out the attitudes. Each card should then be different. Pick from the list below or make up your own.
  - It is the funniest story you have ever heard.
  - You work for C.I.D (the secret service) and you are reporting about the suspect's movements.

- You are giving a preacher's sermon.
  - You just won 1 million shillings.
  - You want to make trouble by gossiping.
  - You hate the main character.
  - You are saddened by the story.
3. Choose a short and simple story, if possible it should be one that most people are familiar with. Or, you can make up a simple and short story. It helps to write it on a large paper so everyone can refer to it after you read it aloud.
  4. Give everyone a card. Ask them not to disclose what is their attitude. Give them a minute or 2 to work out how they will retell the story using that interpretation. Encourage them to use body language, facial expressions, and add or take away from the story to best tell the story from the perspective of their card.
  5. Individuals now present their stories to the rest of the group, who try to guess what was on the card. If in *small groups*, then they do it only in front of that group. All the groups are working at the same time in different parts of the room. If with the whole group, then the group watches a single presentation at a time.

**Discussion.** In what ways was information changed and reshaped according to the presenter's bias? Is this a process that is easy to detect in real life? Do we always change the information we pass on? In what ways and in what situations have we done this?

**Facilitator's Notes.** Cards could cover specific issues rather than moods. Participants might, for example, be invited to tell the story from a racist point of view.

**Skills.** Interpretation. Improvisation. Presentation and communication. Observation.  
(based on Macbeth & Fine, 1995:65)

### 3.2.3 Cooperation

Cooperation is working together toward mutual goals. It is important for peace work because we cannot build peace alone. You will have to work with your 'enemy' to reach the goal of not having houses burnt down. The exercises below examine our relationship to cooperation. Exercise **3.2.3.A** can be used anytime as a game or to specifically introduce the topic. Exercises **3.2.3.B-C** illustrate the main points about cooperation and the related topic of power. Exercise **3.2.3.D** is highly recommended since it is exciting, provides many learning lessons, and can be used with any group level.

#### 3.2.3.A QUICK DRAW!

**Aims.** To introduce cooperation.

**Description.** Quick *drawing* exercise in *small groups*. Materials: paper and pens.

**Time.** Less than a few minutes.

**Directions.**

1. Make *small groups* of 2-4 persons. Distribute one piece of paper per group and pens for everyone.
2. Give the instructions: "No talking during this exercise from this point until I call the end of the exercise. You can draw a house, a dog, or a car starting now."

**Discussion.** Did any groups, or individuals within a group, try to non-verbally consult before starting to draw? If someone talked during the exercise, how did that affect your feelings about the outcome? What was the purpose of this exercise? What does this exercise tell us about cooperation?

**Facilitator's Notes.** Take care not to explain this exercise's purpose and how people should organize themselves – both are part of the learning experience. For example, someone may start drawing and the others follow. This is an example of authoritarian leadership and willing followers. Another group may draw individual pictures showing non-cooperative behavior. If someone talks that is an example of corruption. A cooperative group tries to non-verbally consult each other to work together. Clearly, knowing this beforehand would influence their behavior during the exercise, thus reducing their experience based learning. If you observe any of these behaviors, the best way to deal with it is to ask them questions to draw this out from the participants. Otherwise, you can mention it and get their comments.

**Skills.** Cooperation.

### **3.2.3.B     10 BOB AUCTION**

**Aims.** To raise awareness about our relationship to, and maybe reliance on, competition compared to cooperation.

**Description.** *Small groups* of 3. Materials: paper, pen, chairs and a table for each small group.

**Time.** 15 minutes.

**Directions.**

1. Create groups of 3. Give them a place to sit and a table. One will be the auctioneer and the other two will bid against each other. Give the auctioneer the paper and pen.
2. Explain that the auctioneer will separately auction two 10 bob (shillings) pieces. The auctioneer records how much was paid for each 10 bob piece and who got it. The bidders can bid any amount during each auction until one person wins it. Bidders, you are to maximize your profits

**Discussion.** The best way to maximize profits would be for each in turn to bid one shilling for the 10 shillings while the other does not bid – requiring cooperation. How does this relate to real life behavior?

**Facilitator's Notes.** Do not over instruct but make sure that everyone heard the instructions. Some groups might start to cooperate after some time while others 'pay' far more than the 10 bob was worth, therefore not maximizing their profits.

**Skills.** Cooperation.

(based on Flanders et al, 1986:Dime Auction 1)

### **3.2.3.C     POWER 1-4**

**Aims.** To encourage participants to become aware of their feelings and behavior when their power increases or decreases. To learn about aspects of power.

**Description.** *Small groups* of 4. Materials: a set of power numbers for each group. You also need a large paper with the two headings of 1-2 Less Power and 3-4 More Power.

**Time.** 40 minutes.



**Directions.**

1. Make enough power number sets for each group. Each set contains a piece of paper for each of the numbers 1-4. There will be only one 1, only one 2, only one 3, and only one 4 per set. Fold the papers so the participants cannot see which number is on it.
2. Divide the participants into groups of four.
3. Each group has to distribute 50,000 shillings among themselves. Their task is to decide how to divide it. Decision making power of individuals will be unequal. One participant will have 1 vote, another participant will have 2 votes, and so on until 4 votes. You will randomly be given a paper noting how many votes you have. You need at least 8 votes to decide how the money will be divided. No individual will have the power to do this alone so you will have to make partnerships.
4. Distribute the folded slips of paper. Each participant gets one piece of paper. They start negotiating.
5. Hang up the large paper with the 1-2 Less Power and 3-4 More Power headings. Have the participants *brainstorm* feelings and behavior they associate with the two headings.

**Discussion.** What were their initial reaction to seeing their votes? Did they change their opinion about their votes once they were involved with the exercise? Relate the exercise to real life. You can point out that there are many 1's and 2's in life but the 3's and 4's gang up. However, the 1's and 2's can stop them.

**Facilitator's Notes.** There may be bad feelings within the groups so its good to draw these out. You could point out that it is easy to get angry over power and discuss the implications. Then, do a trust or cooperation game.

**Skills.** Cooperation. Negotiation.  
(based on Flanders et al, 1986: Power 1,2,3,4-1)

### **3.2.3.D BUILD A NEW SOCIETY**

**Aims.** To practice cooperative planning and problem solving – skills needed for community living.

**Description.** Interactive exercise. Materials: paper and pens (can be done without these) and an imaginary 'map'

**Time.** At least one hour, preferably longer.

**Directions.**

1. Prepare a map with three countries. They can be different sizes with different resources. A river should flow through all the countries, for example starting in country C, going through B, and emptying in A. The resources should not be too many. Put the resources in picture form on the map. For example, country C has trees while A has the port where the river ends.
2. Form three groups of unequal size (e.g. 8, 4, 3). Assign them their country on the map – the size of the country does not have to match the size of the group, like the Great Lakes region. Each group should sit away from another one.
3. Each group should plan a new society based on what they want and how they want to live. Someone writes down the society's rules.

4. Bring the groups together and have each new society explain its rules to the others. You can avoid time wasting moving around by having the groups remain at their society's location and announce their rules from there. If anyone wants to change societies, allow them to do so now.
5. Present a problem. For example, country B has many people to feed so it wants to divert a lot of water to irrigate more fields. This means that C cannot send its logs to the port meaning less income for countries A and C. They have to negotiate how they will use the water and deal with this problem. First each society discusses how they want to handle the situation. They select a representative who will negotiate for them.
6. Set up a *fishbowl* so that the representatives from each society sit together to negotiate. The members sit in an outer ring watching and listening to the representatives – they cannot advise or give comments to the representatives. Instruct them that they can stop the negotiations to speak to their representatives, but only after 5 minutes have passed. If the negotiations are stopped by the facilitators or a member then all parties have to go to their country and discuss for a few minutes. This prevents members from repeatedly stopping the negotiations to pass on a sentence or two. Societies can talk to each other anytime but you should not instruct them to do so. Basically, anything can happen like a coup, secret alliances being made, etc but this depends on their creativity so they should not be instructed to do those things.
7. Before you close the exercise, let them know a few minutes beforehand because usually that generates last minute solutions.

**Discussion.** Ask the representatives how they felt about the outcome/ result. How do the members feel about it? How did it feel to be a representative/ member? What efforts were made to bring in nonviolent solutions? How did the ideal society you first made up compare with the society in the negotiations?

**Facilitator's Notes.** The purpose of this exercise should not be explained in the beginning. This exercise can be done before you cover negotiation skills with the group. Then it highlights what they need to learn or practice when you address negotiation. It can also be used as a negotiation exercise after the basic principles are discussed. The exercise can be intensified if you 'gossip' to the groups during the negotiations. For example, you could hand country C a piece of paper stating it is rumored that country B is arming itself for war. One to three 'gossips' usually is enough. Writing the gossip is best because it prevents them from focusing on you instead of focusing on the gossip and their reaction to it. Also, if they discuss the gossip with you, as a facilitator, they may take it as true when they should be questioning its validity. During the discussion, be sure to ask how they dealt with the rumor and why. Remember to allow enough processing time. Feelings may be running high so take care to defuse any negative feelings. This exercise is highly recommended and can be done with most groups from people who are unfamiliar with the topics all the way to people who need to practice their negotiation skills.

**Skills.** Cooperation. Negotiation. Presenting. Governance.  
(based on Flanders et al, 1986: Building A New Society 1)

### 3.2.4 Tolerance

The preceding sections, together with this one, are the building blocks needed to improve our conflict transformation skills. The positive expression section (3.2.1) dealt with self confidence. Section 3.2.2 aimed to improve our communication skills. The cooperation section (3.2.3) examined how we interact with each other. This section explores tolerance and diversity issues and how they influence our reactions to others. The thread that ties these sections together is the focus on recognizing our contributions to fueling or putting out conflicts.

This section looks at how our up-bringing, experiences, assumptions, etc define our understanding and perceptions of the world. We may or may not be aware of these but they exist for everyone and are different for everyone. The exercises raise awareness of our own and other people's perceptions. How each of us sees the world shapes how we escalate or de-escalate conflicts.

Some of us welcome diversity and appreciate the richness it brings. Diversity comes in many shapes and sizes. For example, chipatis can be found in most Kenyan homes yet it comes from India. However, others of us feel threatened by diversity – we are intolerant of others not like us. When we feel threatened, we cause or fuel conflicts. For others, we have a low self image so putting someone else down is a way for us to feel worthy – “our way is best, people from that other tribal are stupid for doing their way” or “when she acts that way I have to hit her to remind her who is boss.” As we cited in section 3.2.1, this clearly fuels conflicts.

Exercise 3.2.4.A is a quick exercise dealing with perceptions and conflicts. Exercise 3.2.4.B uses both visual and verbal techniques to show the diversity within the group. Exercise 3.2.4.C addresses women rights and discrimination. Exercise 3.2.4.D looks at the power of the feelings of belonging or being excluded. We recommend doing at least 2 of these exercises.

### **3.2.4.A**     **FIXED POSITIONS**

**Aims.** To examine how our different perspectives affects our perceptions. To explore the relationship between attitudes, perceptions, assumptions, and background.

**Description.** A quick group exercise.

**Time.** 15 minutes.

**Directions.**

1. Form a circle and ask one group member to stand in the middle. Ask someone standing in front of the person in the middle, “How many eyes have they got?” Ask someone standing behind the person in the middle the same question. Ask someone standing directly to the side of the person in the middle the same question. The person in the middle stands still, facing the same way throughout the question and answers. At all times participants answer according to what they can actually see from their position, not what they assume is there. The answers will be two, none, and one, respectively.
2. Have a participant walk around the circle and see the person in the middle from all angles. Ask them to give a running commentary on what they are seeing and how their vision of the person changes.
3. Place a participant at the other end of the room and ask them to walk slowly towards the rest of the group. How does distance influence what detail can be observed?

**Discussion.** How does your perspective on a situation shape your understanding of it? How can we give ourselves a more complete picture? In what way can you relate this exercise to your everyday experience? Can it be related to conflict situations?

**Facilitator’s Notes.** You can connect this exercise with the saying about the 4 blind men and an elephant. The first blind man felt the elephant’s trunk and he claimed that it was a snake. The second was sure he felt a house when he explored the elephant’s side. The next one thought the leg was a grand tree. While the last found a whip. Without getting the whole picture, we assess the situation incorrectly based on incomplete information. Information flows and misinformation are usually important players in conflicts. Accordingly, getting the whole picture and being aware of our own position are two essential steps in transforming conflicts.

**Skills.** Observation.

(based on Macbeth & Fine, 1995:34)

### 3.2.4.B WHERE DO YOU STAND?

**Aims.** To determine the range of options within the group. To locate areas of difference or agreement.

**Description.** A group exercise in which *individual* participants have to take a stand on a specific issue – a *barometer*.

**Time.** 30 minutes.

**Directions.**

1. Decide if this will be a general exercise or if it addresses a specific theme. Develop ‘yes/ no’ or ‘for/ against’ questions. You can select from these questions or make questions according to the topic.
  - Should Quakers be in the military?
  - Is it violence to beat your child?
  - Does a woman ever deserve to be beaten?
  - Is it unchristian to have a church leader arrested if he or she stole church money?
2. Explain how a *barometer* works and that after they hear your question they, as *individuals*, must physically stand in the place that reflects their opinion.
3. To add depth to the exercise, you can start a discussion by selecting a few participants, usually one from each extreme and one middle person, to explain their positions. Afterwards, give people the option of changing their positions based on what they heard. Time allowing, you can ask a few of the people who moved why they moved.
4. Repeat with another question.

**Discussion.** Having presented them with a range of questions, ask the group if they could see any patterns in the responses. How easy was it to take a clear stand for or against? Did they feel better in the outside positions or in the middle? Were there any issues they felt they needed to know more about before taking a position? How comfortable was it to make quick decisions? How does this exercise relate to the real world?

**Facilitator’s Notes.** This exercise works best with topics that bring out a range of opinions or that are controversial.

**Skills.** Quick decision making. Awareness of one’s own and other people’s opinions.  
(based on Macbeth & Fine, 1995:36)

### 3.2.4.C SHE DOESN’T WORK

**Aims.** To draw attention to the discrimination against women and to encourage participants to challenge it.

**Description.** *Brainstorm* for the whole group or work in *small groups*.

**Time.** 15 minutes.

**Directions.**

1. Read the following text:
  - “Have you many children?” the Pastor asked. “Sixteen born, but only nine live” he answered. “Does your wife work?” “No, she stays at home.” “I see. How does she spend her day?” “Well, she gets up at four in the morning, fetches water and wood, makes the fire and cooks breakfast. She then cares for the cows and chickens. Then she goes to the river and washes clothes. Then she cooks the midday meal.” “You come home at midday?” “No, no. She brings the meal to me

in the fields, about 3 kilometers from home.” “And after that?” “She goes to town to ground the corn and buy what we need. Of course she looks after the youngest children all day and she picks up the wages of the two working at a neighbor’s farm. She brings in the animals. Then she prepares supper so that it is ready when I come home.” “Does she go to bed after supper?” “I do. She has things to do around the house.” “But you say your wife doesn’t work?” “No. I told you. She stays at home.”

2. Either with the whole group or in *small groups*, *brainstorm* reasons why the husband thinks his wife does not work.
3. *Brainstorm* reasons why the wife’s responsibilities are work.

**Variation.** If you are working with children, you can assign the task of surveying the work done in their homes. What tasks are done? How difficult are these tasks? How long do they take? How much time is spent on house work? How much time is spent relaxing? Who does what? After a week, they can report back. It can tied in to other skills like math or presenting.

**Discussion.** Did you discover anything surprising? Did your discoveries change the way you think about the work women do? Why/ why not? Is it right for women to have to do all this work? You could link it with a discussion about human rights (see **Ending With Extras: C** “Simplified Version Of The Universal Declaration Of Human Rights”) – stressing sexual equality.

**Skills.** Challenge assumptions and attitudes.  
(based on Amnesty International, 1996:4.33)

### **3.2.4.D**     **OUTSIDERS**

**Aims.** To explore how we react when experiencing rejection. To look at what it feels like to belong to a group.

**Description.** Whole group.

**Time.** 20 minutes.

**Directions.**

1. Ask a volunteer to leave the room. The remainder of the group divide themselves into *small groups* according to some agreed criterion – e.g. hairstyle, type of clothing, height, took a matatu to the workshop, have more than 4 children, voted in the last elections, whatever they can think of.
2. The outsider is called in and guesses which group they belong to. They must state why they believe that group is their group. If the reason is wrong they may not join, even when they have picked the correct group.
3. Continue with a new volunteer. Depending on the time, give as many participants as possible an opportunity to go outside.

**Discussion.** How do we behave when we do belong to a group? Is it easy to reject outsiders? Is it enjoyable? Do we feel empathy (understand their situation) with the outsider or do we enjoy our power?

**Skills.** Teamwork. Co-operation. Imagination. Trust.  
(based on Macbeth & Fine, 1995:105)

### 3.3 Understanding Conflicts

By this point, the group probably has moved along the Power Line Continuum (see **section 1.1**). Accordingly, they should be more involved with shaping the workshop's agenda and objectives. Your job is to remind them what has been covered and what could be covered. You should give them the option of revisiting topics to further their understanding of them, tackling new topics, or some combination of the two. If they have difficulties deciding which direction they want to pursue, you can suggest a decision-making process. Once they define their goals based on their interests and needs, the facilitator has to come with the appropriate exercises.

This section continues to build up the participants' ability to analyze and transform conflicts. Exercise **3.3.A** is a visual exercise that looks at the root causes of conflicts. This exercise can be easily modified to match any group level. Therefore, you could also use it to introduce peace and conflict (see **section 3.1**). 'A Framework for Analyzing Conflict' is exercise **3.3.B**. It is both analytical and practical. Meaning, it helps clarify our thinking about conflicts, at the same time, the steps it lays out help us transform conflicts that affect us. Exercise **3.3.C** uses real life situations to show that for each problem there exists many options, including ones that increase or decrease conflicts. Exercise **3.3.D** continues with the theme of recognizing our contributions to conflicts. You and the group are best placed to know which exercises should be done. We want to point out that though these exercises are increasingly becoming more challenging, they should not be shied away from since overcoming a challenge is a rewarding experience.

#### 3.3.A GETTING TO THE ROOTS

**Aims.** To illustrate the importance of understanding the root causes of conflicts. To link our understanding of a conflict with our ability to transform it.

**Description.** *Lecture.* Materials: sickly plant, large paper, and markers.

**Time.** Depends on how you present it.

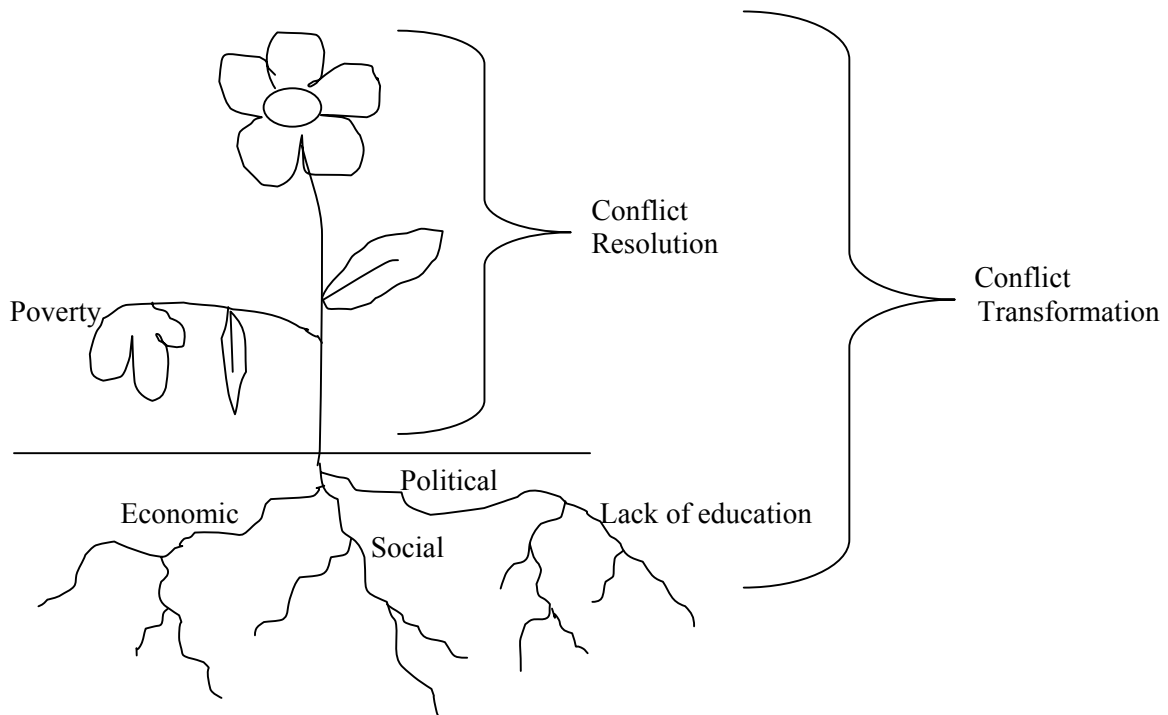
**Directions.**

1. Find a plant that looks ill but not dead.
2. State that the plant is unwell. The group *brainstorms* possible ways to heal the plant.
3. Explain that to transform conflicts you must get to the root cause. Pulling off the leaves only makes the surface look better. But to transform the plant you must deal with the roots. Otherwise, the source of the problem continues to make the plant unwell. Conflicts are similar.
4. Draw a picture of a plant on the large paper.
5. Explain that conflict resolution is when we deal with the symptoms or the surface problems, the roots of the problem are still there. Conflict transformation addresses both the symptoms and the underlying reasons.
6. In Kenya, we have poverty (write the poverty next to the sick part of the plant drawing). The root causes include economic, political, and social (write each term next to a separate main root). Lack of education could be written next to a root branching off from the main root of political. Can you give more examples or ask the group.

**Variation.** The participants can make a root cause diagram for a conflict they are familiar with. We suggest that people work *individually* and then in *pairs* to assist each other. Add more time.

**Discussion.** What have you learnt about conflicts? If you immediately follow this exercise with another "understanding conflict" exercise, then you can pool the both the discussions into one.

**Facilitator's Notes.** The terms 'conflict resolution' and 'conflict transformation' have different meanings but they are often used interchangeably. Conflict resolution was the original term but later people realized that the term was limiting because it did not include the idea of dealing with root causes. Then, the term conflict transformation was developed to have a more inclusive definition. However, people are use to using conflict resolution even when they mean transformation. Below is an example of a drawing:



**Skills.** Listening. Applying model to real life. Analysis.

### 3.3.B A FRAMEWORK FOR ANALYZING CONFLICT

**Aims.** To understand the different components that contribute to conflicts.

**Description.** *Lecture.*

**Time.** Determined by how you present it.

#### **Directions.**

1. Explain that understanding and analyzing any conflict poses a challenge. It is useful to have a framework that helps clarify the various aspects of conflict. The following guideline looks at three major aspects of conflict: People, process and problem.

#### PEOPLE

A. Identify the groups and people involved:

- Who are the individuals and groups directly involved?
- Who will be affected by or can influence the outcome?
- What kind of leadership structure exists?
- What basis of power and influence does each have on others? Is it a relationship of equals, or is there an imbalance? How can the imbalances be characterized/ described?
- Do coalitions exist between the parties? What brings and holds them together?

B. Describe the perceptions and feelings of those involved:

- How is the situation perceived by each, and how do they describe it?
- What are the major differences in perception?

- How could inaccurate perceptions be clarified?
- How have they been affected?
- What are the feelings for each, and how intense?
- Does each side feel they are understood by the other?

### PROCESS

- A. Describe the conflict's dynamic and pattern:
- What have been the sparking issues?
  - Is there a historic pattern to their interaction?
  - What is the process that each would propose to follow?
  - What is the mechanism for making decisions?
  - As the conflict intensified, what additional problems/issues emerged?
  - What is the level of polarization (becoming extremist) between the parties?
  - What are the activities of each party that further intensify the conflict?
  - What is role/ influence of the more extremist and moderate elements?
- B. Describe the pattern of communication:
- How do they communicate?
  - Who talks with whom, when, how often and why?
  - Do distortions in the communication exist (e.g. stereotyping, gossiping)?
  - How might the communication improve?

### PROBLEM

- A. Describe the core of the conflict:
- What are the interests, needs and values of each?
  - What are the motivating concerns, and how do they propose to meet them?
  - What are the preferred solutions? Why is a given solution preferred?
  - What do they gain or lose by agreeing to the proposed solutions?
  - What are the basic needs underlying the conflict (e.g. security, self-esteem, food, land, etc)?
  - What seems to be the minimal outcome that each needs in order to feel their needs are met?
  - Are the value differences? Are there common values?
- B. Make a list of the basic areas of disagreement and points to resolve.
- C. Describe the existing resources for dealing with these disagreements:
- What are the elements or factors that limit extremist positions on each side?
  - Who are the people that can play a constructive role?
  - Are common objectives acceptable to all?
  - Is it possible to express common basic principles for proceeding forward, shared by all?
  - What offers are people willing to make?

**Variation.** This can be combined with a participatory exercise, for example, have them apply these questions and others they think of to a conflict they currently know of. Add more time.

**Discussion.** Can they think of other questions? How does this model relate to real life conflicts?

**Facilitator's Notes.** Please refer to our workshop notes to see another way of explaining a similar model. You could use a combination of the two – explain each point, as was done at our workshops, then provide these questions for people to use to examine a conflict affecting them. Since the models are not exactly the same, take care with the terms so not to confuse the participants.

**Skills.** Listening. Applying model to real life. Analysis.  
(based on Lederach, 1994:A Framework For Analyzing Conflict)



### 3.3.C DOMESTIC HASSLES

**Aims.** To work out many solutions to a single problem and to learn from successes and failures.

**Description.** Short, energetic *hassle lines* exercise done in *pairs*.

**Time.** 10 minutes per scenario (2-3 minutes doing the scene, another 2-3 minutes do the same scene but the roles reversed, and 4-6 minutes for processing).

**Directions.**

1. Think of short scenarios or use some of the ones listed below:
  - Line 1 you are the wife and line 2 you are the husband. Wife, you are expecting 30 or more guests for a family gathering. Normally you call on your neighbor's girls to help but they are ill. Your husband demands that you go to church to introduce the family members who have traveled far for the occasion. You are nervous that church will take a long time but your husband insists that it will be one hour. Husband, you are mad because she dared to suggest not going – does she want to disgrace you in public! This is morning and everyone has to leave in 5 minutes to go to church.
  - Line 1 you are the husband and line 2 you are the wife. Husband, you hear gossip that your wife is sleeping with a friend of yours. You are convinced that you see signs of this. Is she really going to church that often? Wife, you started attending peace workshops to help you understand the uneasy tension between you and your husband. This is in addition to all your other church obligations. Going to church keeps you alive with the Holy Spirit. It is evening, the wife is coming home and the husband confronts her.
  - Line 1 you are harvesting corn and line 2 you are the neighbor. It is harvest time. Your corn is ready before your neighbors so you two agree to help each other. They will help you now and you will return the favor when theirs is ready. After a long day, you notice they are nervous and they don't want to stay for tea. You insist that they stay but they drink their tea too quickly so you suspect something. You decide to watch them leave. You see them take a sack from near the bushes. You run after them and confront them.
  - Line 1 you are the parent and line 2 you are the son. Parent, at the funeral of your neighbor's daughter, you over-hear gossiping that your son slept with her. She died of AIDS. The longer you sit at the funeral the angrier you get. Before you reach home you are looking for a stick. He thinks that you are upset about the funeral. As soon as you reach your shamba, you confront him.
  - Line 1 you are the daughter and line 2 you are the parent. Daughter, you are accused of cheating on an examination. You will fail the course if you fail this test. You know that you didn't do it and that it is a made up story from a teacher who wanted sexual favors from you. You only told a friend about the improper advances the teacher has made. Parent, you find out about the examination and you are furious. You invested so much in this child – how could she do that to you! You can still remember when your own parents laughed at you for schooling your girl but you knew she had a lot of potential. You confront the child.
2. Form 2 lines with the *pairs* facing each other. They should be about an arm's length apart from the next person to their side and from their partner. Explain that they will listen to a scenario then they act out the ending of the situation. Clearly recite the scenario twice. You can respond to questions but try to leave some things unclear as they are in real life.
3. Explain how *freezing* works in case you need to use that technique. Watch carefully in case you need to stop real violence or if a particular body language would provide a good learning lesson. If any *pairs* are on the verge of real violence then immediately de-role them after *freezing* the action.
4. Allow the acting to use 2-3 minutes. Then have them switch roles. You can decide or have each *pair* decide if they start from the beginning or from where you stopped the action. This should be a quick decision to keep the momentum.
5. Process the scenario before moving on to the next one.

**Variation.** The instructions can be modified so that one person tries to use whatever nonviolent conflict transformation techniques they have learnt so far, for example after communication exercises or after learning about needs.

**Discussion.** The processing questions and answers should follow the energy of the exercise. First, allow for a quick airing of feelings – Does anyone have any feelings they want to share? Then ask 1 or 2 questions such as: What happened in your skit? What did it feel like to be in this role? Does anyone have any especially good or unusual solutions that they can share? What worked or did not work? What things did you react to positively or negatively? At the end of all the scenarios, do a more detailed analysis and processing.

**Skills.** *Role playing.* Empathy (seeing the world from another persons viewpoint). Quick thinking. (based on Flanders et al, 1986:Hassle Lines 1)

### 3.3.D STATEMENTS ON ANGER

**Aims.** To recognize the messages about anger that we grew up with, and to look at how they influence us.

**Description.** An *individual* writing exercise with some *pair* work. Materials: pens and paper for everyone (optional, it can be done without writing but it works best if people write down the main points).

**Time.** 25 minutes.

**Directions.**

1. Ask participants to think about their parents' attitude towards anger, (for 'parents', take the two most influential adults in their lives when they were growing up.) What did they hear them say about anger? How did their parents express their anger? What sums up their attitude?
2. Get each participant to write a brief description (one or two sentences) of the point of view of one of their parents. For example, "My mother didn't like anger. She thought it was an unnecessary display of emotion." If they can think of something actually said to them by that parent, they should write that down too. For example, my mother often said "I am not angry and I don't get angry. When you look inside of me, you can't find anger."
3. They now follow the same idea, but do it for themselves. What do you think about anger? What kind of things do you say to people when you are angry?
4. Ask participants to join up with a partner and share as much of their statements as they want to.

**Discussion.** Can participants see either of their parents reflected in the way they themselves express or repress anger? What do they value about what they were taught? Would they like to experience and express their own anger differently? In what way?

**Facilitator's Notes.** Anger can be experienced and expressed in many different ways. What we see and hear at home has an enormous effect in shaping our understanding of it, and how we feel able to express it.

**Skills.** Reflection. Expression. Self-awareness. (based on Macbeth & Fine, 1995:94)

### 3.4 Transforming Conflicts

Building a house first requires a basic understanding of the task (**section 3.1**). Next, we need to lay the foundations or else it will fall (**section 3.2**). Then we need to get a clearer, more detailed picture of this house (**section 3.3**). We might not have many rooms, but the main room will be fine. That is this section. It deals with different aspects of needs and fears. **Section 3.4.1** explains the concepts while **section 3.4.2** applies them to our dealings with powerful people. Equipped with this knowledge, **section 3.4.3** provides exercises to practice our mediation skills. The skills and tools from this section, and the others that it rests on, help us build peace in our homes, schools, and villages.

#### 3.4.1 Meeting Needs

This section focuses on understanding the needs and fears of the conflicting parties. Exercises **3.4.1.A-B** are this section's backbone. They explain the basic concepts and allow for some practice. Accordingly, it is advisable to use these exercises before moving onto the other ones. Since they are similar, it is possible to combine the *lectures*. Exercise **3.4.1.C** draws out the needs and fears underneath our own anger. This process helps us to understand our own anger, as well as, other people's anger. Exercise **3.4.1.D** is a chance to practice basic negotiation techniques (more exercises are in **section 3.4.3**). The starting point is an assessment of the needs and fears of each party. In general, understanding the needs and fears of the conflicting parties helps us during negotiation and mediation processes.

When you are giving the instructions for exercises **3.4.1.A** and **C** be sure to inform the participants that they will work with a partner after starting the work individually. Then, people can decide for themselves if they will give personal examples and how much of their examples they want to share. A simple sentence like "After working individually, you will work with a partner to help you draw out more insights..." is usually enough to make the point.

##### 3.4.1.A NEEDS MAP

**Aims.** To get a deeper and clearer understanding of a conflict. To see different perspectives and gain new insights so that we are able to come up with creative solutions.

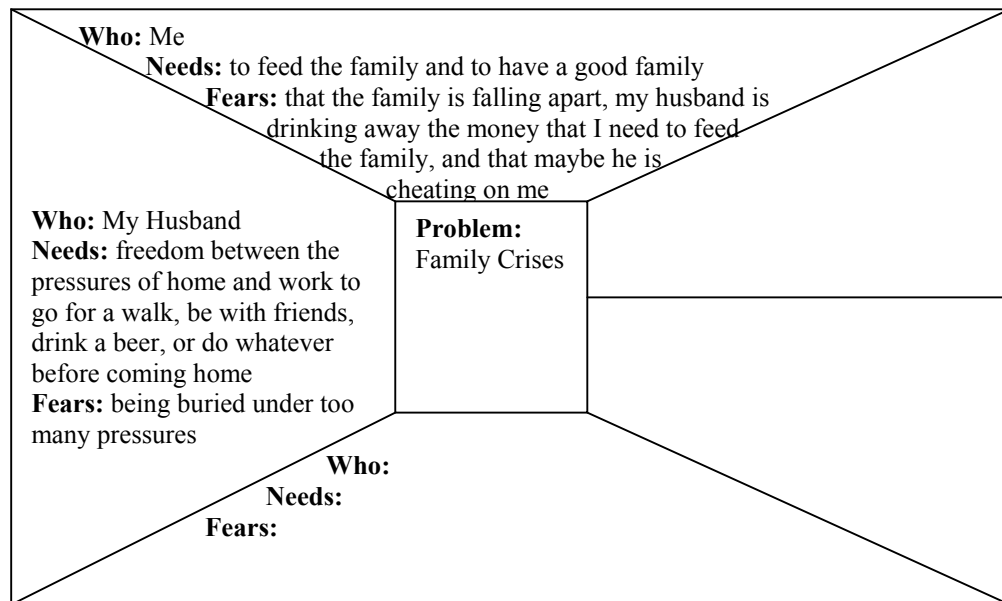
**Description.** *Lecture, individual and pair work.* Materials: paper and pens, large paper and marker.

**Time.** 50 minutes.

**Directions.**

1. It is useful to write an example on a large paper. Write just the box and fill in the details as you explain (usually, the more that is written the less people listen because they are busy writing). If you do not have such supplies then write it on a normal paper and pass it around.
2. Explain that maps give us a clear picture of how things relate to each other. "Needs Maps" help us get a deeper and clearer understanding of a conflict. It aims to discover root causes. It helps us see different perspectives and insights so that we are able to come up with creative solutions.
3. Inform them of the different parts of a needs map:
  - Problem is briefly defined and without judgement, for example, land dispute or family crisis.
  - Who are the main actors or groups of actors if they share common needs and fears. In the case of fighting in the classroom, the actors could be: student A; student B, students who observe the fights, teacher A, parents of student A, and mother of student B.
  - Needs are the basic requirements that shape the way we function. They are our wants, values, interests, motivations, and things we care about. If a need applies to more than one group, write it down because common needs may be a good starting point for transforming the conflict.

- **Fears** include concerns, anxieties, and worries. They can be real or perceived to be real by a given person. For example, the husband in the family crisis will not be buried alive or choked to death by all the pressures, but he feels that way and it is motivating him.



4. When making a “Needs Map” there are a few things to keep in mind:
  - Do not start looking for solutions before the map is finished – the more you know, the more you are able to develop many options to transform the conflict.
  - If the other actors are not present when making a map, then it is important to be fair to their needs and fears. Step into their shoes and see the world from their viewpoint (empathy).
  - Also the shape of the diagram is not important – the process is important.
5. Ask them to think of a problem that affects them right now and do a “Needs Map.”
6. After working on their “Needs Map,” people should make *pairs* – two heads are better than one and we can benefit from seeing a situation from another person’s perspective. We all have different perspectives because of the lenses that we wear. Our lenses are shaped by our different histories, families, values (you can use a short demonstration of getting one person to put on someone else’s eyeglasses, ask if they see clearly, if they say no then you can re-enforce the point about each of us seeing the world differently which we can use to our advantage). While in their *pairs*, each person briefly explains their map while the other person helps them to challenge assumptions and to find creative solutions. Each *pair* should focus on the question “What are possible solutions?”

**Discussion.** What insights have you gained? What are possible solutions? What will be your next step and when? What general lessons can be learned from each other?

**Skills.** Analysis. Applying model to real life. Sharing. Empathy.  
(based on Cornelius & Faire, 1999:117-125)

### **3.4.1.B SIX POINT PROBLEM SOLVING**

**Aims.** To develop needs based solutions for conflicts between individuals. To create solutions that are truly acceptable to all involved parties.

**Description.** *Lecture.* Materials: large paper and marker.

**Time.** 20 minutes.

**Directions.**

1. Prepare a large paper with the main points of the 6 steps.
2. During your *lecture*, inform the participants that:
  - This exercise, like all the others, is just one way of looking at and transforming conflicts. However, to build peace you need many tools.
  - The exercise works best with needs conflicts and it does not work well with value differences.
  - It is essential that the solutions are truly acceptable to all the persons expected to carry out those solutions.
  - There are no guaranteed solutions but the process can be still be useful to clarify the problem.
  - Work on one problem at a time. If others arise then make a list to deal with later.
3. The 6 steps are:
  - (a) Define the problem in terms of both people's needs.
  - (b) Restate the problem to include both person's needs.
  - (c) *Brainstorm* possible solutions – remember to be creative and list everything.
  - (d) Evaluate the solutions – change or eliminate as needed.
  - (e) Decide on the best solution acceptable to all – think about it means (e.g. who does what, when, how it will affect other things, etc) before agreeing.
  - (f) Evaluate how it is working – after some time, ask if changes are needed or if a new solution needs to be developed.

**Discussion.** How can this model be applied to real life? What could be some problems with it? How you overcome those problems?

**Facilitator's Notes.** It is possible to combine this and the “Needs Map” *lectures*. Then, have the participants do the *individual* and *pair* work as described for the “Needs Map”.

**Skills.** Analysis. Applying model to real life. Empathy.  
(based on Flanders et al, 1986:Six Point Problem Solving 1)

### 3.4.1.C UNDERLYING ANGER

**Aims.** To encourage participants to consider and express what lay beneath an instance of personal anger.

**Description.** *Individual* work with some *pair* work. Materials. paper and pens for everyone.

**Time.** 25 minutes.

**Directions.**

1. Ask everyone to write down, in one sentence, a situation where they felt really angry. For example, “I felt angry when my contribution at the last Quarterly meeting was ignored.”
2. Explain that a layer of hurt very often underlies anger. Ask everyone to write a sentence about the hurt behind their anger in the example they thought of. For example, “I felt hurt because it seemed that nobody valued my opinion.”
3. The reason for the hurt is often an unmet need. Ask everyone to write a sentence covering his or her needs in the same instance. For example, “I need to be accepted and valued.”
4. Alongside the need are often fears. Ask participants to think about that fears might have lay behind their anger and write a sentence about them. For example; “I fear that I am not respected.”

- Participants turn to a partner and share their sentences with them. If anyone has had difficulty with the exercise, their partner can help them unravel their feelings.

**Discussion.** What is the value of understanding what lies beneath our anger? In what ways could it help you in your life?

**Facilitator's Notes.** Anger and hurt are often two sides of the same coin. It is an important step in facing the anger of others to know what lies beneath our own anger. This exercise is a way of discovering some of the hurt, needs and fears underlying a personal experience of anger. If we can identify the fears that lie at the roots of anger (either our own or others) we can begin addressing those fears rather than remaining caught up in the outward emotion.

**Skills.** Uncovering, clarifying and expressing feelings.  
(based on Macbeth & Fine, 1995:96)

### 3.4.1.D NEGOTIATING A WIN-WIN

**Aims.** To practice basic negotiation techniques.

**Description.** *Work in pairs.*

**Time.** 40 minutes.

**Directions.**

- Participants work in *pairs*. One partner thinks of a situation that they would like to change through negotiation. Through their partner, they thoroughly prepare themselves for such a process. Give them this structure to follow:
  - Establish what your needs and fears are.
  - Establish what you think are the needs and fears of the other party. Your partner is there to assist you with thinking through as many possibilities and possible.
  - Establish what you want from the situation.
  - Decide the best way of getting it.
- They now practice the negotiating process with their partner. What are their ideal solutions? What would be realistic in the circumstances? What is their bottom line?
- After 15 minutes, the partners swap and repeat the process for the other partner.

**Variations.**

- A. Two participants could *role play* a negotiation, with a group of observers giving them feedback. Allow extra time.
- B. An extension of this exercise is to plan a large group negotiation. As usual, the facilitators can develop the *role play* or the group can. Another option is use exercise **3.2.3.D**. Remember to clearly establish the main details concerning the dispute and the people involved.

**Discussion.** Do participants now feel prepared for real negotiation? What was the value of such planning? What skills do they need to improve upon?

**Facilitator's Notes.** A "Win-Win" approach promotes solutions, in which each side gives and gains something. Win-win is based on addressing needs. This implies that each side learns a little bit about the other side (finding the human in our enemy). Also, solutions require commitment from all involved parties – basically, they should own it so they can implement it. Win-win goes against the idea that having a winner means having a loser.

**Skills.** Planning. Anticipation. Tactical preparation. Understanding structure.  
(based on Macbeth & Fine, 1995:143)

### 3.4.2 Dealing With The Powerful

Power is the ability to make things work for you. We often think of power as a negative thing. There are sayings like: “Power corrupts and absolute power corrupts absolutely.” But power also is a positive thing. We rarely recognize it, but there are many positive examples of people using their power. For example, learning about nonviolent conflict transformation, running an orphanage, or starting an income generation project.

This section looks at ways of using nonviolent conflict transformation methods to deal with powerful people. An important lesson throughout these exercises is about our perceptions. And, how those perceptions (of other people and of ourselves) influence how we interact with people. Exercises **3.4.2.A-B** demonstrate this point well. Exercise **3.4.2.C** suggests strategies to help us deal with powerful people. Exercise **3.4.2.D** allows the participants to practice the skills and strategies that they learned from the preceding exercises. If you did not use all these exercises, then remember to incorporate the issues and the lessons to be learnt from the ones you did not use into ones you do use.

#### 3.4.2.A POWER PEOPLE

**Aims.** To look at power and how people use it.

**Description.** *Small groups brainstorm.* Material: large paper and marker and pencils and paper for the work in *small groups*.

**Time.** 25 minutes.

#### **Directions.**

1. Have each person list five to ten of the most powerful people in his or her life and write a sentence saying why each person is powerful. They are not required to tell who is on their list but in their *small group* they will discuss the traits of those people.
2. Form *small groups*. Give the *small groups* discussion questions (all the groups can work on the same questions and do as many as they can or give the groups different questions). Someone should write down the main points from the discussion to feedback to the whole group.
  - Do these people think they are powerful?
  - How do you know they are powerful?
  - How do they use their power?
  - What do they have in common?
  - How are they different?
  - What kinds of conflict do you have with powerful people?
  - How can you handle conflict with people who have more power than you?

**Variation.** If members of the group are uncomfortable with writing exercises, then make it a verbal exercise.

**Discussion.** What does power mean to you? Were there any examples of people using their power positively? What role does power play in your life? Who has power over you? Who do you have power over? Around whom do you feel powerful? Around whom do you feel powerless? How do you feel when you think that you are powerless? Powerful? Do you blame others for your feelings of powerlessness?

**Facilitator's Notes.** It is important to stress that power can be both positive and negative depending on how people use it and how others perceive it.

**Skills.** Group interaction. Analysis.  
(based on Kreidler, 1984:62)

### **3.4.2.B      POWER BASES**

**Aims.** To show where we get our power from.

**Description.** Whole group *brainstorm* and *individual work*. Materials: large paper and marker (optional for writing down the main points - e.g. expertise, position - without the explanations).

**Time.** 30 minutes.

**Directions.**

1. Explain that power is the ability to make things work for you. Having power depends on many factors including:
  - Valued relationship – Do you care about the relationship being friendly? How would it suffer if you did not comply?
  - Expertise – Do you trust their advice because they know more about the matter?
  - Position – Do you respect their authority? Do you describe your position in relation to theirs?
  - Reward – Do they reward you if you agree? Which rewards influence you?
  - Punishment – Do they punish you in any way? How?
  - Personality – What personal characteristics they that you admire?
2. After explaining each point, ask them to *brainstorm* general examples for that particular power base. For example, they might say parents, pastors, spouse, and an active member of the community are examples of valued relationships. Admirable personality traits could include good leadership, sense of identity, wisdom, and cooperative spirit.
3. Ask them to think of a person or persons who have a lot of power. Answer for themselves: Do they have many or only one of these power bases? Does that matter in your relationship with them? How does it feel to be manipulated by a powerful person? To be positively influenced by them? If a person uses their power positively, do you think less of them? Do I devalue myself around a powerful person?

**Discussion.** Ask if anyone wants to share any insights. What have they learned power? Has this exercise affected your views on power?

**Skills.** Group discussion. Analysis.  
(based on Cornelius & Faire, 1999:76-77)

### **3.4.2.C      CONFRONTING POWERFUL PEOPLE**

**Aims.** To learn strategies to help us deal with powerful people.

**Description.** *Lecture* and whole group *brainstorm*. Materials: it is helpful to have the main points written on a large paper for quick reference.

**Time.** Depends on how much details you give and how you organize the exercise.



**Directions.**

1. In advance, write a summary of each main point (e.g. without the examples) on a large paper for display. You can do this exercise without this.
2. The main points are:
  - Think always to help them trust you. For example, talk to them more frequently.
  - When you talk to them about the issue be very clear about your purpose and direction and remember:
    - ❑ You want everyone's needs considered.
    - ❑ Use objective yardsticks to judge what is fair rather than engaging in a clash of wills.
    - ❑ Aim towards a joint problem solving approach rather than either side issuing ultimatums.
  - Without threatening, outline clearly the consequences of non-agreement. Be sure of your legal rights and procedures. Find out the likely consequences of their position. What sort of appropriate incentives right persuade them?
  - Work out your alternatives and how to make the best of it if they don't see it your way. It's important not to seem too desperate.
  - Coalitions and alliances can be persuasive, if possible, find some supporters.
  - Redirect the energy - opposition can be re-channeled:
    - ❑ Reframe an attack on you as an attack on the problem. For example, "You stupid idiot!" Can be answered with "What aspect of the problem haven't I taken into account?"
    - ❑ Avoid directly opposing the other person. Instead of saying "You're dead wrong"; ask "Have we considered everyone's needs here?"
    - ❑ Present their opposition or solution as one of several options. For example, reframe "You'll do it my way" by replying: "That is certainly one alternative. Are there any others that would work for you?"
    - ❑ Find out what makes them choose that option. For example: "You would like to use plan X. Tell me why it works for you."
    - ❑ Bring attention other people's needs and values: "I think we should include George's need for..."
  - People who misuse power are out to prove they are powerful. If you don't want to be their target, don't verbally attack power hungry people. Instead feed them with positive reinforcement.
  - Listen responsively to discover their specific needs.
  - Decide which issues are worth fighting about and which are not in the situation. Sometimes the cost of fighting a powerful person is just too high. Sometimes the misuse of power makes you so angry you might find it worth staking everything to oppose it.

**Discussion.** How does this model relate to real life? What changes can you suggest to make it work for you? Which of these suggestions will you try to use?

**Facilitator's Notes.** Remind them that these are suggestions that they can try – they still have to make changes and choices depending on the situation. They can suggest ways of using and explaining each point by doing a quick *brainstorm* after you explain a main point. You could give your examples before or during the *brainstorm* if they get stuck.

**Skills.** Applying model to real life.  
(based on Cornelius & Faire, 1999:76-77)

### **3.4.2.D     HIGH CHAIR**

**Aims.** To assess how power bases affect our interaction with another person. If done after exercise 3.4.2.C, it can be used to test new skills.

**Description.** Short *role play* for *pairs*. Materials: chair or bench for each *pair*.

**Time.** 20 minutes.

**Directions.**

1. Arrange a chair or bench for each group. Make *pairs*.
2. Inform them that one person in the group is an illiterate woman. Her task is to explain that she is a widow with 4 small children. Since her husband died his family wants her move from his land. The other person is the District Commissioner. He had a long day and now he is tired of hearing such problems.
3. Ideally the DC should sit on the bench and have a table while the woman sits on the floor. If some people cannot physically do that then the DC should stand on the bench and the woman sits on it. After 2-3 minutes, have them switch physical positions but keep their role. Continue for a few minutes.

**Variation.** The group can *brainstorm* situations that they would like to try this exercise with. There is no limit to the number of characters involved but make sure that they have a position – sitting on the floor or chair or standing on the floor or chair. Add time.

**Discussion.** How did your position affect what you said and your attitude towards the other person? How did it affect your view of yourself? How does this exercise relate to real life? What did you learn about power? What power bases are involved?

**Facilitator's Notes.** It works best if people who see themselves with less power start in the powerful position. This will usually, though not always, mean women playing the DC and a man playing the woman's part. When processing, draw out people's experience in the different positions.

**Skills.** Empathy. Applying model to real life.

### 3.4.3 Mediating

This section offers a basic introduction to mediation. One thing to be aware of is that mediation involves a neutral third party. While negotiations are the direct bargaining between the conflicting parties. The essential steps for the mediation process are covered in exercise **3.4.3.A**. In exercise **3.4.3.B**, the participants' prepare conflict scenarios that will be mediated during exercise **3.4.3.C**. These exercises can be done on the same or different days, but, in any case, remember to do an acting game before starting the *role plays*. Since it takes time to master mediation skills, you and the participants can develop other appropriate *role plays* and *hassle lines*. You can also use exercises **3.2.3.D**, **3.3.C**, and **3.4.1.D** – even though these focus on negotiation, they provide insights that could improve the participants' mediation skills. We recommend that you and the group review the lessons learnt and the main issues covered in **section 3.4.1** to supplement this section.

#### 3.4.3.A THE BASIC STEPS

**Aims.** To learn the basic steps for mediation. To suggest a process through which the conflicting parties can develop their own solutions.

**Description.** *Lecture.* Materials: large paper and marker (optional for writing down the main points)

**Time.** Depends on how you present it.

**Directions.**

1. Explain that this is based on a Western model of mediation. The model lays out several steps to follow:

Stage I: Introduction and Ground Rules

- A. Explain who you are, and that you have had some training in mediation.
- B. Ask if the two people in conflict want to solve the problem with you.
- C. Explain everything that is said will be kept confidential.
- D. Agree to four basic rules:
  - Do not interrupt. Everyone will get their chance to speak.
  - Avoid insults or calling each other names.
  - Be as honest as you can.
  - The solution will come from them and not the mediator so work hard to solve the problem.
- E. Be sure that each participant agrees with all the rules and you get a clear 'yes.'

Stage II: Story Telling

- A. Decide who will be the first to talk about the problem.
  - Ask person # 1 what happened.
  - The mediator should then restate what the person said to make sure everyone has heard correctly.
  - Ask person #1 how he or she feels and why.
  - Restate their answer.
- B. Repeat this with the second person.
- C. Ask both persons if they have anything to add to their stories.
- D. Make sure you have clearly identified and stated all of the different parts of the problem.

Stage III: Problem Solving

- A. Start with the easiest problem because agreeing on one points helps agreement on other points.
- B. Ask person #1 what he or she can do to resolve parts of the problem for which she or he is responsible.
- C. Ask person #2 if he or she can agree to any or all of person's #1 solutions.
- D. Ask person #2 for possible solutions to the problem.
- E. Ask person #1 if he or she can agree to these suggestions.
- F. Continue this process until an agreement is reached.
- G. Make sure you have solutions for all the different parts of the problem.

Stage IV: Agreement

- A. Restate the final solution. This is to make sure that both parties have heard and agreed to the same thing.
- B. Ask each person what he or she could do to keep the problem from happening again.
- C. Ask the conflicting parties if the problem is really solved - they must be convinced of this.
- D. Ask the conflicting parties to tell their friends that the problem is solved to stop rumors.
- E. Encourage the conflicting parties to write and sign an agreement form. The form should be brief.
- F. Encourage the conflicting parties to celebrate their success.

**Variations.**

- A. You could set up a short *role play* to enable them to practice these steps. For example, The paper mill provides employment for the town, but its waste is polluting the river, killing wildlife, and making cattle sick. Negotiate an agreement between the concerned families and the company. Add extra time.
- B. If you are working with children, simplify the model and have them practice. For young children you could use a situation such as: There are five kids and fourteen cookies. Negotiate a fair way to share the cookies. Add extra time.

**Discussion.** How can you use these skills in your daily life? What are traditional models of mediation? Negotiation? How are they similar to this model? Dissimilar? How can the model be changed to suit the Kenyan context? Why is model set up like this?

**Facilitator's Notes.** This is model is used by Burundian Quakers but it is based on a Western model. Engage the participants in a discussion about the limitations and benefits of this model. No model is perfect so it will benefit them to analyze and modify models to suit their needs and situations.

**Skills.** Mediation.

(based on Peace & Reconciliation Ministry Under the Cross, 1999:11-12 and Kreidler, 1984:69-70)

### **3.4.3.B MEDIATING WHAT?**

**Aims.** To develop mediation *role plays* that can be used in the following session. To prepare in *pairs* the order and process of mediation.

**Description.** An exercise in *pairs*. Preparation for exercise 3.4.3.C.

**Time.** 70 minutes.

#### **Directions.**

1. Make *pairs* – if there is an odd number then the best option is to have that person can work with a facilitator, otherwise make one group of 3. Give them 35 minutes to prepare a dispute which will be mediated by another *pair* in the following session. The dispute should be based on a real dispute or a realistic situation, which each partner feels she or he can easily relate to. The point is to make an interesting and realistic *role play* that is easy for them to act in and a challenge for the mediation trainees. They need to develop and establish:

- Two characters in dispute; a situation of dispute; specific incidents to talk about; specific grievances against each other, what they want from the mediation process; and some things that their characters might not wish to compromise about.

Here are some useful questions to help create the role-plays:

- What was the incident that led you to mediation?
- What has your relation with other party been like in the past (both before and after the incident)?
- What initial position is your character going to take?
- What do you think your character really wants from mediation?
- What is your character feeling at the beginning of the session?
- How much are you going to say in the mediation session?
- Are there things that you are going to keep secret until the *role play*?
- Are there things that you are never going to tell?

2. Before moving onto the next step, point out that listening as a mediator takes a great deal of energy and concentration. It can be exhausting. When mediators speak, they do so purposefully. They are clear that they are not there to resolve other people's problems but to guide the process of them finding their own solutions. They are neutral and should not make the disputants feel defensive or judged. Mediation takes time to learn and to feel comfortable with so this exercise and the following one provide opportunities to practice.
3. Now, the same partners prepare their strategy for the mediation that they will be facilitating in the next session. Things they need to determine or rehearse are:
  - The order and content of the introduction; how they will present it; which partner will start and explain the first stage; which partner will give the first feedback; making sure that they understand the mediation process; how they will seat themselves; and any note-taking.
 Partners should practice presenting the introduction to each other. They should also practice giving instructions to each other.
4. A few participants should practice giving the introduction and instructions to the whole group. The observers suggest improvements and things they did well. And, they think for themselves how they can improve their own skills.

**Variation.** Make groups comprised of 3-4 *pairs* (if possible, do not combine *pairs* that will work together for exercise 3.4.3.C). Each *pair* rehearses their introduction and key instructions in front of their group. That small group discusses things they can improve upon and, equally important, things they did well. Armed with these suggestions, they practice again in front of their small group. Repeat for each *pair*.

Give 10 minutes for each *pair* to complete the process. This variation can be replace step 3 in the directions.

**Discussion.** Make sure that all participants are clear about the *role play* and the mediation that they will run in the next session.

**Facilitator's Notes.** The purpose of the *role play* is to service the mediation and to provide good practice for the two trainee mediators. The focus is not on the performing abilities or the wit of the role players.

**Skills.** *Role play* development. Mediation.  
(based on Macbeth & Fine, 1995:158)

### **3.4.3.C     MEDIATION IN PRACTICE**

**Aims.** To give all participants a chance to try mediation. To practice skills necessary for good mediation.

**Description.** A practical exercise in *small groups* of 4. Follow up exercise to **3.4.3.B**.

**Time.** 130 minutes.

#### **Directions.**

1. Divide participants into groups of four, each made up of two of the *pairs* established in the previous session. Let each group decide which *pair* will mediate first and which will *role play* their dispute for mediation. Each *pair* should prepare for the next 5 minutes. The actors should remind themselves of the details concerning their characters and the situation. The two mediators can quickly remind themselves of the order of doing things and what they will say in terms of introductions and key instructions.
2. For all the *small groups*, the *role plays* and mediation sessions run at the same time. They have 45 minutes.
3. In fours, the groups can reflect on the mediation, giving each other comments and feedback. Key questions could be:
  - What worked for you as a mediator? What didn't work for you as a mediator? What would you like to improve next time and how? How did you work with your partner? What worked and didn't work for you as a disputant? What could you improve in your *role play*? How did the mediators feel the *role play* worked?
4. In each group, the *pairs* now swap over and prepare for their new tasks, mediators becoming *role players* and role players becoming mediators. They should try to use whatever they have learnt from the brief feedback session.
5. Repeat the process for the new *role plays*.

**Discussion.** Do a quick de-rolling by checking on how people are feeling. The processing questions will depend on what you observed and the participants' comments. You can also refer to exercises **3.4.3.A-B** for general questions.

**Skills.** Negotiation and mediation. *Role playing*.  
(based on Macbeth & Fine, 1995:159-160)

### 3.5 Taking Action

Though it is not within the scope of this manual to address in detail all the requests for practice advice that we received, we opted to include a few exercises because we believe that knowing about peace means acting for peace. This section deals with what we call ‘practical peace’ which involves the skills and knowledge needed for nonviolent social action. As people doing just that, this section may be particularly useful to you facilitators to help you plan, organize, and coordinate your peace workshops. Exercise **3.5.A** involves a quick *lecture* on planning. It is also useful for time management. The Strategy Exercise (**3.5.B**) incorporates planning, strategy development, and decision making. It aims to help people organize nonviolent social actions. Exercise **3.5.C** takes a brief look at dealing with grant giving bodies. It also serves another function in that the preparation helps you present your project to a wide range of audiences. This can be valuable for community outreach, relations with local authorities, developing alliances with other organizations, etc.

#### 3.5.A PLANNING YOUR STEPS

**Aims.** To learn the basic steps of planning small tasks through to major events.

**Description.** *Lecture.* Materials: optional to have large paper and marker to list main points.

**Time.** Determined by how you present it.

**Directions.**

1. Explain these basic planning steps:
  - *Brainstorm* a list of everything you would need to complete the task.
  - Arrange the task list into priority order in a time sequence.
  - Decide who will complete each task.
  - Estimate how long it would take to complete each task, given the person’s existing responsibilities.
  - Determine which resources are needed and how you plan to get them.
  - Set a deadline for each task.
  - Review your task list daily.

**Discussion.** What are problems might you face when using these steps? How can you overcome them? What would you add to this list?

**Skills.** Planning. Time management.

#### 3.5.B STRATEGY EXERCISE

**Aims.** To develop strategizing and planning skills for nonviolent campaigns. To learn ways people can work smoothly together to achieve goals nonviolently.

**Description.** *Small group* work including *brainstorm* and planning. Materials: paper and pens for each group.

**Time.** 90 minutes.

**Directions.**

1. Explain that the exercise is to practice planning and strategizing to achieve nonviolent social actions. *Brainstorm* possible goals or problems.

2. Make *small groups* according to which goal or problem from the *brainstorm* list that people want to work on. It is important for people to work on something that really interests them otherwise they are not committed to the exercise. Give each group paper and pens.
3. Each group is to decide on the steps and tactics the group considers necessary for success. *Brainstorm* to get a wide range of ideas. Pick 1-2 the group thinks might work.
4. Next, each group decides the order of the steps to be taken and estimate how long each will take. Make a time line showing the length of time needed to complete each step. For example:

<b>Goal:</b> Village Peace Festival	<b>Step1:</b> Gather Organizers	<b>Step2:</b> Publicize	<b>Step3:</b> Organize	<b>Step4:</b> Raise Funds	<b>Step5:</b> Event
Now	10 days	1 month	2 months	2.5 months	3 months

5. Give the groups 15 minutes to analyze the process that they used to develop its strategy. They should answer the following questions:
  - Did everyone speak?
  - Was time allowed to consider each person's remarks?
  - Did anyone speak too often or too long?
  - How was the atmosphere within the group and between members?
  - Are there any other remarks they want to make regarding the decision making process?
 They should select one person to report back to the whole group.
6. Bring the whole group together. Ask each group to report back by summarizing the timeline and the analysis of their decision making process.

**Variation.** If the goal or problem is something that the groups really want to work on, then they can develop specific action plans. For each step on their timeline, they should list as much of the details as possible and note any un-addressed points. A good starting point is to ask: who, what, when, why, how, and follow up. For example, the organizers are Stella, Isaac, Fridah, and Geoffrey. Stella is in charge of external relations. She will contact CAPP coordination and neighboring Yearly Meetings. She will also look for one person to help her with gathering donations for small prizes. Isaac will be the contact person dealing with youths from all the local churches. His first task will be to encourage them to prepare peace songs, dances, and poems. Fridah and Geoffrey are the events organizers. They have to develop a rough outline of how the event day will look like. Since the whole group already started on that together, they have time to gather peace games like tug-o-peace and organize them by age groups. Also, Fridah will go to Nairobi on the 20<sup>th</sup>, so she will attend any meetings that Stella arranged and she can meet with Chemchemi Ya Ukweli to get advise. All agree to meet on the 12<sup>th</sup> of this month. Facilitators, remind them that they are going into detail because all too often everyone walks away from a meeting feeling great that they came up with a good idea. But, after some time they find out that nothing happened because everyone was waiting on someone else to do it and in the end no one did anything. Add extra time.

**Discussion.** Encourage the participants to ask the presenting group questions. Also, draw out points about the decision making process.

**Skills.** Strategy development. Planning. Decision Making. Organizing. Time Management.  
(based on Flanders et al, 1986:Strategy Exercise 1)

### 3.5.C FUNDRAISING BASICS

**Aims.** To learn the basic considerations for dealing with grant giving bodies.

**Description.** *Lecture.*

**Time.** Depends on how you present it.

**Directions.**

1. Having a good project is not enough when approaching grant giving bodies. The world is full of good project ideas so one way that donors choose between them is the application process that they (not you) dictate. Before starting, find out:
  - Application Forms. Do they require you to fill out an application form or a letter that addresses certain topics?
  - Application Dates. When is their due date? Submit in good time and remember to consider how long the post takes.
  - Approaching Donors. Clearly state how your project addresses their concerns, interests, priorities, etc.
  - Likelihood of Success. Only write proposals that match the donor's stated concerns, interests, etc. Even then, recognize that many good applications do not get money.

The best way to answer these questions is to read their latest guidelines. Write and ask for it. At this point, it is not necessary and usually wasteful to send more than a simple letter stating your contact details, a few sentences about your project, and a request for their guidelines.
  
2. Writing a grant proposal can be easier if you have all the relevant information at hand. You may not need all this information for a particular application, but having it all together before writing can save you time and energy, especially if you are writing many applications. Make sure you know:
  - What are the aims and objectives of this project?
  - What is the problem or the need that is to be met?
  - Are there any particular geographic or socio-economic factors which make it important to do something in the area where you plan to work?
  - What working methods will be used to meet these aims?
  - Why is the method you selected the best or most appropriate or most cost-effective?
  - What are the short and long-term plans?
  - What are the expected outcomes and achievements of the project?
  - Why should your organization run this project? Does it have a particular experience that is well suited for the project?
  - Why are you likely to be successful?
  - If the work is innovative, how are you going to share that experience with others?
  - How are you going to monitor and evaluate the project?
  - Do you have a clear budget and can you justify all the expenditures?
  - What is going to happen when the funding runs out?
  - Will the project become self-sustaining?
  - What sources of funds have you already identified? What has already been committed?
  - When do you need the money?
  - Are you using volunteers? How much value does this add to the work being done? (e.g. Does their involvement increase community awareness? Are they examples of the benefits of your work? Etc)
  - Will you be mobilizing the local community and how are they involved?
  - Will you be working with other organizations?
  - What are your general plans to build on and develop the work?
  
3. Before submitting, review your proposal and ask:
  - Have you got a strategy?
  - Have you planned ahead?
  - Have you selected a good project which will appeal to that particular donor?
  - Have you tailored your application to address the particular interests and priorities of each donor?
  - Have you prepared a realistic budget?
  - Have you been specific about what you need?
  - Have you a target for the amount you need to raise to get the project started?
  - Is your proposal clear, concise, and factual?



- Will people understand what you are saying? Check for jargon, initials, and other things that outside people may not understand.
  - Is the contact address and person (maximum 2) clearly listed? If these change while your application is pending, then be sure to inform the donor. Also, you can still have a Board or Committee, but it is not necessary for all of them to sign external papers, as that is the task of the contact person(s). If you are concerned about accountability and information flows, then another process should be developed.
4. Here is one last list, this time it is things NOT to do. Don't:
- Make your appeal look mass-produced or generic.
  - Include irrelevant information.
  - Get angry at a refusal.
  - Be put off by a refusal (do try to find out why so you can improve your next application).
  - Feel obliged to offer expensive hospitality to a prospective donor.
  - Leave too little time to write the proposal nor between the time you submit the proposal and expect to start the project.
  - Complain too much about the difficult time your organization is having.
5. It is very important to realize that money doesn't even grow on someone else's trees. Getting grant money is not easy but be as creative and hopeful as possible. Generating local resources (volunteers, small donations, contributions in kind like use of a computer or office space, etc) helps your cause in front of grant giving bodies. Take advantage of the wealth of knowledge and experience in Kenya and build alliances with those organizations. Also showing that you use money efficiently and honestly will help a great deal. Generally, it is good practice to have a summary page which can be quickly reviewed by the donor. It briefly states the beneficiaries, location, amount requested, total of proposed budget, timeline, problem, and solution – all on one page.
6. After getting the money be sure to:
- Pay close attention to the requirements and obligations especially the grant period (when you can use the money) and report date.
  - Send a thank you letter. A gift is not required nor expected, though it may promote your cause if it is something small that your group produced because of the funds (e.g. Christmas cards).
  - Keep your receipts for all project expenditures and follow good bookkeeping procedures. Since many shops in Kenya do not issue receipts, you can use your own receipts but it looks unfavorable if you over-use this.
  - Stick as close to the budget as possible. Most donors allow around a 10% margin of error (plus or minus). Though if you over-spend, do not expect more money (and usually it looks bad to ask). If you use that margin of error, then in the final financial report explain why in a sentence or two.
  - Remember, a satisfied past donor is your most likely future donor!

**Variation.** The participants could practice writing short proposals and/ or a summary page for a project that they are currently involved with or hope to start. Give more time.

**Discussion.** What are other things to consider? Where can we get more advice from?

**Skills.** Fundraising. Planning. Strategizing. Proposal writing.  
(based on Clarke & Norton, 1997:Chapter 2)

#### **4. CITING REFERENCES**

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## **5. ENDING WITH EXTRAS: A** **WORKSHOP NOTES**

These Workshop Notes summarize the main points raised during the series of one-day workshops conducted by Tanya Spencer. The workshops were mainly for CAPP trainees and were held at various Yearly Meetings of Friends. For more information about the workshops, see the manual's introduction entitled "**Getting To Here**" and **Ending With Extras: B** which list the participants' names.

### **INTRODUCTIONS**

- Ask someone to lead us in prayer.
- Explain who I am – oil the help the engine but you are the engine behind spreading a peace message.
- Explain the objectives of the workshop:
  - Part of a process to develop a peace education manual. At the recent CAPP seminar, we distributed questionnaires and since then we had some informal interviews. Before starting to write, we decided to have a series of workshops to check that we are on the right track and to give you the opportunity to voice what you want in the manual before it is finalized. The manual is for you so be active. The manual will be a teaching aid for those people who are preparing to teach peace in their communities. The workshop assumes that you have had some peace education either through CAPP or another course.
- The workshop will focus on methodology (how to teach) together with some content (what to teach). Accordingly, some exercises will be shorten so that you can experience many different type of techniques and exercises.
- The methods are participatory because it is the best way for people to learn, for example you tell your child not to touch the fire but they won't learn it until they try it. Participatory methods celebrate that the fact that people know about peace and that most of us try to live peaceful lives for example when our children are fighting we don't jump in and start kicking one of them but we stop the fight to find out more about the problem. A workshop like this helps us to learn more about peace, which improves our conflict transformation skills. It is just like all of us knowing how to communicate but taking a class can help us write better.
- The workshop will briefly cover peace, conflict, and nonviolent conflict transformation.
- Throughout the day I will be using TOT Notes. This means Training of Trainers. These notes highlight special points that facilitators should be aware of.
- I have a special way to introduce ourselves. Think of an adjective, a word that describes, that begins with the same letter as your name. The adjective has to be a positive word. For example, Tangy Tanya, Flower Florence, Angel Andrew, or Wonderful Walter.
- During some workshops I gave everyone 30 seconds to greet as many people as possible.
- Whenever latecomers arrive, briefly review the main points covered so far and have each person introduce themselves using their adjective name.

### **BRAINSTORM**

#### **Instructions**

- It is a way of gathering ideas.
- It is quick and without judgement or criticism.
- Use single words or short phrases and not sentences unless the group asks for clarification.

#### **EXERCISE: WHAT IS PEACE?**

#### **Instructions**

- The whole group brainstorms ideas about what peace is.

#### **TOT NOTES**

- Brainstorms focus and activate the group and identifies possible discussion points.
- Part of the facilitator's preparations is to have an overview of the day and to know what is the purpose or point of the workshop. Each exercise has to help make that point as well as having its own

point. A workshop is like a train with each exercise being a wagon. The facilitator is like a conductor who guides the train on the right track. For example, a workshop with the theme of “Peace” may start with the brainstorm question “What is peace?” The facilitator can add a short concluding statement that draws the participants’ attention to the main point of the exercise in a way that also values the contributions of the participants. The facilitator could point out that peace is about social, economic, political, religious, and cultural rights and link this with points raised by the participants – “Is there peace when you can’t feed your family?” or “There is no peace when you can’t send your children to school.”

## **SMALL GROUPS**

### **EXERCISE: BRAINSTORM ON BRAINSTORM QUESTIONS**

#### **Instructions**

- Make 4 groups. One group takes the topic of “Youth Rights,” another takes “Women Rights,” the third takes the topic of “Peace and Democracy” and the last deals with “Church Leadership.” Note that these are the same as the CAPP groupings.
- Your group has 5 minutes to brainstorm questions that you could use if you were facilitating a workshop on that topic. For example, the “Church Leadership” group might list the questions “What are the qualities of a good leader?” and “Who can be a leader?”
- Each group should list as many questions as possible. Don’t answer the questions since that is for the participants of your future workshops.

#### **TOT NOTES**

- Small groups encourage deeper exchange and fuller participation by every member, especially those who are shy to speak out in a larger group.

## **NONVERBAL EXERCISES**

### **EXERCISE: CONFLICT IS...?**

#### **Instructions**

- The whole group brainstorms words that describe conflict.
- Each word should start with one of the letters A-K. For example, under “anger” can fit under the letter “A” while “hurt” can fit under “H”. There can be as many words under each letter as the group can think of. Last comments before closing the list?
- Make 3 groups and each group chooses a letter.
- Group 1 come forward, the words under your letter are.... Quickly choose a word from that list and don’t tell the audience. Create a statue or picture that helps the audience understand your chosen word (see **Chapter 2** for a description of these techniques). Please return to your seats.
- Group 2 is given the same basic instructions but their task is to draw while group 3 has to sculpt.

#### **TOT NOTES**

- Nonverbal exercises offer variety in your teaching methods as well as how people express themselves.
- “A picture is worth a thousand words.”
- Facilitators use “Processing Questions” to further the discussion after an exercise. For example, you could ask one or a combination of questions such as “What feelings did the exercise bring up within you?” “How did the group interact?” “Have you learnt anything about conflict?” “Were there any crucial aspects missing?” Which question or combination of questions you use will depend on how much time you have, how deeply you want the discussion to go, and how the processing questions help you make a point about the exercise or the theme of the day. Processing questions should suit the exercise or the theme of the day. For example, after the participants worked in small groups to answer the question “What can the church do to encourage peacemakers in the community?” the you might ask “How did the group interact?” In a few sentences you could tie those responses to the workshop theme of “Peace and Democracy” in your concluding statement for that exercise.

## GAME

### EXERCISE: OPEN FIST

#### Instructions

- Get into pairs. One person in the pair makes a fist. The other person has 30 seconds to open the fist.
- Ask who succeeded and how.

#### TOT NOTES

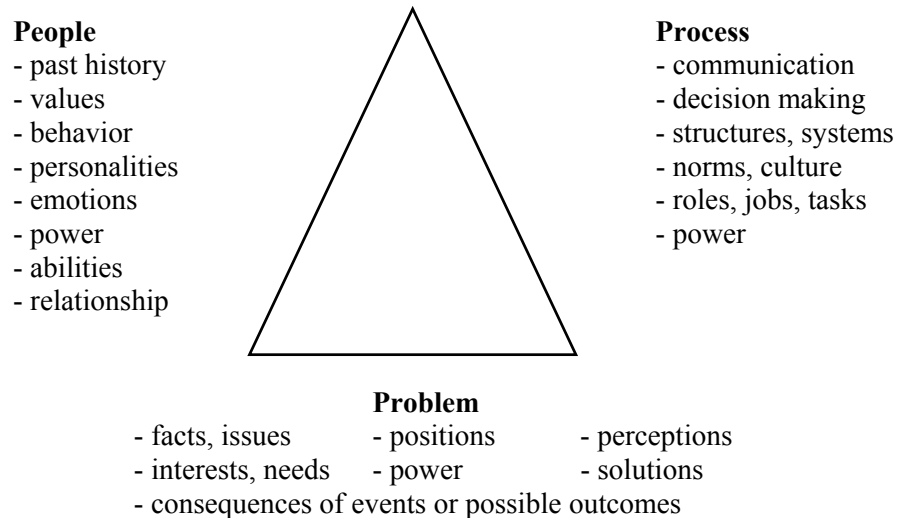
- The facilitator can approach someone and ask them to make a fist. The facilitator then greets that person with an open hand and says “Mulembe” In the concluding statement the facilitator points out that this game was a quick exercise to show that nonviolent solutions require creativity.
- Games can be used to make a point or they can simply be used to energize and awaken the group, especially after an ugali lunch.

## LECTURE

### EXERCISE: LECTURE ON A FRAMEWORK FOR UNDERSTANDING CONFLICTS

#### Instructions

- Conflicts have 3 main elements: People, Process, and Problem.



- For each sub-point, an example was given. For example, your neighbor grazes his cattle on your shamba. The first time you ask him not to do it. The second time you yell at him. The third time you catch his children grazing the cattle so you beat them with a stick. The children may be innocent, but there is a past history between you and their father.
- Every conflict has its own dynamic so it will change over time and will look different from other conflicts but it will still have the main elements. Though elements do not have to be equally represented. Each conflict might have only one or some of the sub-points.
- This is a framework for understanding conflict – an analytical tool. A building is just a building, a framework, until we worship in it and then it becomes a church. A framework gives us a foundation for understand conflicts but we need to build on that to transform conflicts.

## INDIVIDUAL WORK

### EXERCISE: NEEDS MAP

#### Instructions

- A “Needs Map” is one way of getting a deeper and clearer understanding of a conflict. It can help you get different perspectives and insights so that you are able to come up with creative solutions (see exercise 3.4.1.A for more details).

- The whole group comes back together to summarize general solutions. Sometimes the facilitator gave a short lecture on making action plans by using the “now, soon, and later” scheme.
- The facilitator reminds the participants that this is just one tool and to build peace you need many different types of tools.
- Prayer and then lunch break.

#### **TOT NOTES**

- Self reflection combined with work in pairs or a small group helps people to analyze a situation.
- “Processing Questions” that could be used with this exercise are: “What insights have you gained?” “What are possible solutions?” and “What will be your next step and when?”

## **ROLE PLAY**

### **Instructions**

- Role plays are short skits or scenarios that are acted out.
- The whole group brainstorms conflict situations for example church leadership problems, family crisis, street crime.
- Each person gets one vote. They are voting to see which scenario will be developed further into a role play. The scenario with the most votes is selected.
- The facilitator asks different questions so that the group defines the situation and main actors. The questions can include “What is the situation?” “Where is the conflict?” “Who is involved?” “What kind of person is he?” “In the past, how has she behaved towards him?” For example, the group may have voted on church leadership problems. They decide that an important conference will take place. The Presiding Clerk has already confirmed his place but the committee has not made a decision. The P/C is a male called Kennedy. He is domineering, likes to make all the decisions, etc. The Vice Presiding Clerk is a female called Mary. She is a good Christian, humble, and wants John to attend since one day he would make a good leader. John is Mary’s relative, he has attended one CAPP course, and he is a committee member.
- Small groups of 3 are formed, each containing one Kennedy, Mary, and John. The characteristics of each person are summarized. The Kennedys are instructed to think of other people that they know of who behave in that way and to take on those characteristics. The Marys are asked to decide if she is the type of avoid an open conflict with Kennedy. The Johns have to decide for themselves if they will use the skills that they learned at the CAPP course to transform the conflict or are they more interested in pursuing power. Each character should not tell the others how they will behave but act it out the role play.
- Each group acts out their role play. All the role plays happen at the same time in different parts of the building.
- When the facilitator stops the role plays, the whole group gathers again. First, each Kennedy is asked one question. The question posed to each person varied slightly. Some of the questions were: “Were you satisfied with the outcome?” “What are your feelings towards...?” “What was one thing done to reduce the conflict?” Then they are told to step out being Kennedy and to be themselves again, as themselves they are asked if they have any advice to Kennedy, and lastly the whole group welcomes them back. The same process happens for each character.
- The whole group summarizes any insights or steps that help reduce the conflict.

## **EVALUATION**

### **Instructions**

- The facilitator reviews the exercises and main points from the day.
- The group is asked “What was useful?” “Not useful?” and “Suggestions to improve.” After a minute to think, someone is asked to start, going clockwise, each person got a turn to answer.
- Closing remarks and prayer.

## **5. ENDING WITH EXTRAS: B** **TEACHING METHODS WORKSHOPS: Participants Lists**

All the workshops were facilitated by Tanya Spencer and coordinated by Florence Machayo. To all the local organizers, participants, and the churches that donated their facilities, we want to express our appreciation.

**Place:** Bware Yearly Meeting, Migori  
**Date:** 7 July 2000  
**Local Organizer:** Leah Mulange

Philip Abwao Edionyi	Dorcas Lugali	William K Imbago	Fanuel L. Simidi
Gladys Ombima	Consolata Oloo	John Oraiyo	Samson Amimo
Leah Mulange	George Kivandah		

**Place:** Mombasa Monthly Meeting, Mombasa  
**Date:** 21 July 2000  
**Local Organizer:** Philip Nyongesa

Abdalla M. Kombo	David Mwonjia Luhambi	Kennedy Sagala	Emily Ogore
Anne Adaro	Moses Shaita	Philip Nyongesa	

**Place:** Lugari and Malava Yearly Meetings, Maturu  
**Date:** 24 July 2000  
**Local Organizer:** Pastor Japheth Vidolo

Edith Malande	Zipporah M. Mameti	Ben Makokha Shitemi	John Kidake Bulimo
Mary Atonya	Rogers K Wambia	Solomon N Jotham	Timothy W. Sitati
Japheth Vidolo	Andrew N Mulongo	Florence A. Machayo	

**Place:** Vokoli, Kapsabet, Nandi, Chavakali, and Vihiga Yearly Meetings, Vokoli  
**Date:** 26 July 2000  
**Local Organizer:** Mercelline Mirembe

Joyce Kisa	Shadrack Kiplimo	Nolega N. Simani	Stella Busumgu
Jenipher Mugalitsi	Richard S. Mwale	Jesca Liduglos	Beatrice Chanilu
Kennedy Nyavuke	Sgt. Major (R ) Isaac Adhimbo	Gerishom Lisimba	Mercelline Mirembe
Florence Machayo			

**Place:** Kakamega Yearly Meeting, Kakamega  
**Date:** 31 July 2000  
**Local Organizer:** Linet Madwale

Pastor Wilfrida K. Agesa	Alfred Machayo	Pastor Evans Nyenbo	Jimmy Mmayi Lyula
Obed Shimwati Luchetu	Fridah Muhindi Liyayi	Joseph Shamala	Agnes Monyani
Linet Madwale	Nelson I Ashitiva	Kelvin Ashitiva	Florence Machayo

**Place:** East Africa, Elgon, and Elgon East Yearly Meetings, Lugulu  
**Date:** 1 August 2000  
**Local Organizer:** Benaya Sisungu

Prisca Kiliswa	Esther Wafula	Margaret Wakhungu	Robai Simiyu
Jetham W Paipai	Peridah Sivinah	Geoffrey Wamocha	Patrick Kibuli Sitati
Timothy W. Sitati	Linet Madwale	Florence Machayo	

**Extra Workshops: Introduction to Peace**  
 (Participants list not included)

22 June 2000 Kakamega – 31 participants (CAPP trainees).  
 6 July 2000 Bware – 52 participants (members of the Bware Yearly Meeting of Friends).  
 28 July 2000 Khwisero – 24 participants (2 representatives from each local church).



## **5. ENDING WITH EXTRAS: C**

### **SIMPLIFIED VERSION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS**

#### **Summary of Preamble**

The General Assembly recognizes that the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, human rights should be protected by the rule of law, friendly relations between nations must be fostered, the peoples of the UN have affirmed their faith in human rights, the dignity and the worth of the human person, the equal rights of men and women and are determined to promote social progress, better standards of life and larger freedom and have promised to promote human rights and a common understanding of these rights.

#### **Summary of the Universal Declaration of Human Rights**

1. Everyone is free and we should be treated in the same way.
2. Everyone is equal despite differences in skin color, sex, religion, language for example.
3. Everyone has the right to life and to live in freedom and safety.
4. No one has the right to treat you as a slave nor should you make anyone your slave.
5. No one has the right to hurt you or to torture you.
6. Everyone has the right to be treated equally by the law.
7. The law is the same for everyone, it should be applied in the same way to all.
8. Everyone has the right to ask for legal help when their rights are not respected.
9. No one has the right to imprison you unjustly or expel you for your own country.
10. Everyone has the right to a fair and public trial.
11. Everyone should be considered innocent until guilt is proved.
12. Everyone has the right to ask for help if someone tries to harm you, but no-one can enter your home, open your letters or bother you or your family without a good reason.
13. Everyone has the right to travel as they wish.
14. Everyone has the right to go to another country and ask for protection if they are being persecuted or are in danger of being persecuted.
15. Everyone has the right to belong to a country. No one has the right to prevent you from belonging to another country if you wish to.
16. Everyone has the right to marry and have a family.
17. Everyone has the right to own property and possessions.
18. Everyone has the right to practice and observe all aspects of their own religion and change their religion if they want to.
19. Everyone has the right to say what they think and to give and receive information.
20. Everyone has the right to take part in meetings and to join associations in a peaceful way.
21. Everyone has the right to help choose and take part in the government of their country.
22. Everyone has the right to social security and to opportunities to develop their skills.
23. Everyone has the right to work for a fair wage in a safe environment and to join a trade union.
24. Everyone has the right to rest and leisure.
25. Everyone has the right to an adequate standard of living and medical help if they are ill.
26. Everyone has the right to go to school.
27. Everyone has the right to share in their community's cultural life.
28. Everyone must respect the 'social order' that is necessary for all these rights to be available.
29. Everyone must respect the rights of others, the community and public property.
30. No one has the right to take away any of the rights in this declaration.

(Amnesty International, 1996: 5.8-5.10)

## **5. ENDING WITH EXTRAS: D** **RESOURCES IN KENYA**

Included here is a list of organizational resources in Kenya. The information was taken from the Culture of Peace Directory (CPN) therefore the accuracy of the information is the responsibility of CPN. We shorten the list in order to include it in this manual. For a complete list please contact: CPN, PO Box 30592 Nairobi, telephone 622 314, fax 622 324, email: [CPN@unesco.unon.org](mailto:CPN@unesco.unon.org). Also, please note that PO Box numbers listed without a city actually refer to Nairobi. We hope that this list is useful you and we encourage you to use it well.

ORGANISATION	CONTACT	PO BOX	PHONE	FAX	EMAIL
ALL AFRICA CONFERENCE OF CHURCHES YOUTH DESK (AACC)	Mutua Mulonzya	14205 / 46991	441483 / 441338 / 441339	443241	<a href="mailto:selfhood@insightkenya.com">selfhood@insightkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Leadership Training, Peace Training among African Youth All Africa Youth, Women, Men, Children  Youth Peace Building Initiative <ul style="list-style-type: none"> <li>• Writing of a Youth Peace Training manual by African Youth for African Youth</li> <li>• Youth-to-Youth Training in Peace</li> <li>• Continued Africa Youth Peace Movements in Africa</li> </ul>				
AMANI PEOPLES' THEATRE	Babu Ayindu / Michael Owiso / Masha D. Maitha	13909	576175	577892	<a href="mailto:apt@maf.org">apt@maf.org</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Conflict Transformation and Peace-Building Kenya, Eastern Africa Grassroots communities, Middle level communities  <ul style="list-style-type: none"> <li>• Awareness Building</li> <li>• Training on conflict/peace work</li> <li>• Creation of alternative systems of governance</li> </ul>				
BUILDING EASTERN AFRICA COMMUNITY NETWORK (BEACON)	Agnes Aboum	47596	712700	713281	<a href="mailto:Beaconre@africaonline.co.ke">Beaconre@africaonline.co.ke</a>
GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Kenya, Tanzania, Uganda, Eritrea, Ethiopia, Djibouti, Sudan NGOs, Churches, Networks  <ul style="list-style-type: none"> <li>• Governance and Democratic Development</li> <li>• Peace and Sustainable Development</li> <li>• Policy Dialogue and Advocacy</li> <li>• Gender Sensitive Community Education and Civic Awareness</li> <li>• Capacity and Institutional Development</li> </ul>				
CATHOLIC JUSTICE AND PEACE DEPARTMENT	Father Francis Maklap Tulel	842 Eldoret	(0321) 33910/ 31867	(0321) 33766	<a href="mailto:Catdioce@net2000ke.com">Catdioce@net2000ke.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Peace-building and Rehabilitation North Rift Pokot, Marakwet, Keiyo, Nandi and other communities (Gishu)  <ul style="list-style-type: none"> <li>• Peace and reconciliation</li> <li>• Relief and rehabilitation</li> <li>• Legal cases</li> <li>• Advocacy</li> <li>• Civic Education</li> </ul>				

CENTRE FOR WORKERS RIGHTS	Patrick Ochieng	23184	446970 / 443471	441372	<a href="mailto:nyameme@hotmail.com">nyameme@hotmail.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS	Workers rights awareness and advocacy on this issue Kenya Workers and Trade Union Organisations				
PROGRAMME ACTIVITIES	To infuse trade union and workers rights in the sector so that workers are empowered to take their place in society				
CENTRE FOR STUDY OF GENDER VIOLENCE	Mumbi Machera	63573	803756	212342	<a href="mailto:trcc@insightkenya.com">trcc@insightkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS	Research, Training & Advocacy National (Kenya) Children, Women, Men, Youth, the Elderly				
PROGRAMME ACTIVITIES	<ul style="list-style-type: none"> <li>• Conduct research on gender violence</li> <li>• Plan training for various target groups</li> <li>• Engage in advocacy on issues relating to gender violence</li> </ul>				
CHANIA REGION ECO-CULTURAL COMMUNITY DEVELOPMENT FORUM	Geoffrey Gilbert Njoroge Chege	221 Ruiru	(0154) 41414 Karuri		
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS	Community Capacity building at the grassroots level Thika, Maragwa and Kiambu Districts Individuals, self-help groups and organisations committed to sustainable community development				
PROGRAMME ACTIVITIES	To improve the quality of life and livelihoods of communities in the area and surrounding areas by promoting ideals, technologies and initiatives for sustainable development, natural resources and energy management by integrating peoples' cultural values in their programmes (participatory programme from village level to regional level)				
CHEMCHEMI YA UKWELI	Otieno Ombok, Patrick Ochieng	23184	446970 /441372	441372	<a href="mailto:chemchemi@swiftkenya.com">chemchemi@swiftkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS	Active Non-Violence, Creating a Culture of Non-Violence Kenya Communities, NGOs, Civic groups, Civil Society organisations and movements				
PROGRAMME ACTIVITIES	<ul style="list-style-type: none"> <li>• Basic Seminars and training on Active Non-Violence</li> <li>• Consultancy</li> <li>• Networking</li> <li>• Solidarity</li> <li>• Action interventions on injustices by demonstrations, civil disobedience (peaceful)</li> </ul>				
CHRISTIAN PARTNERS DEVELOPMENT AGENCY	Alice Kirambi	13968	442838/ 441338	443241	<a href="mailto:aacc-witness@maf.org">aacc-witness@maf.org</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS	Advocacy, Economic Empowerment, Civic Education, Skills Development etc Western, Nyanza and Eastern Regions Women and Youth				
PROGRAMME ACTIVITIES	We have advocacy programmes going on in the communities we work with. We have also facilitated the establishment of neighbourhood assemblies (NAs) in these communities that consist of three villages per NA. These NAs meet regularly to discuss and find solutions for their political, economic and social problems, one among our other programmes (water etc.)				

CONFERENCE FOR LEGAL EDUCATION AND DEVELOPMENT (CLEDA)	Charles Minega	57217	245549	245549	
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Training, Research, Advocacy Great Lakes Region & East Africa Community based organisations of men, women, youth  Our main activities are based on the mission to serve as an interface between grassroots and other NGOs.				
CONFLICT TRANSFORMATION RESOURCE CENTRE (CTRC)	Michael E. Muragu	66368	720271/ 715808	576804	<a href="mailto:acenicea@arcc.or.ke">acenicea@arcc.or.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Training / Materials Production National Churches, schools, community groups  <ul style="list-style-type: none"> <li>• Materials production in conflict transformation</li> <li>• Training in conflict transformation</li> <li>• Community mediation services (planned)</li> </ul>				
EDUCATION CENTRE FOR WOMEN IN DEMOCRACY	Hon. Tabitha Seii	62714	562304/ 570386	561316	<a href="mailto:ecwd@swiftkenya.com">ecwd@swiftkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Assist and support women seeking greater political involvement by promoting democratisation, human rights, gender relations Rift Valley, Nyanza, Western, Coast, Nairobi and Eastern Provinces Women's Groups, CBWOs both men & women  <ul style="list-style-type: none"> <li>• Seminars, workshops, conferences</li> <li>• Public health and education campaigns</li> <li>• Civic education forums for women in rural, sub-urban and urban areas</li> <li>• Development and dissemination of public policy documents</li> <li>• A Research &amp; Resource library</li> <li>• Women's leadership development</li> <li>• Internships, fellowships and resident scholarships</li> <li>• Parliamentary legislative assistance programme</li> </ul>				
FRIENDS IN PEACE & COMMUNITY DEVELOPMENT	Malesi Kinaro	C/o 52218	711486		<a href="mailto:uzi@insightkenya.com">uzi@insightkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Peace-Making, Conflict Prevention and Management Kenya, Uganda, Tanzania, Burundi, Rwanda Communities in Total  Community-based programmes <ul style="list-style-type: none"> <li>• Workshops for members on conflict resolution etc. These give counselling to communities including being available to help solve family conflicts, community conflicts, church conflicts</li> <li>• Available to assist chiefs to help solve issues of conflict</li> <li>• Help vulnerable groups eg: refugees, harassed travellers, widows facing disinheritance, tribal clash victims</li> </ul>				

INTERNATIONAL MOVEMENT FOR CATHOLIC STUDENTS (IMCS)	Hilary Muthui (IMCS Kenya) Alex Mthobi (Pan African)	62106/ 65171	607317/ 860604	502451	<a href="mailto:Imcsafr@arcc.or.ke">Imcsafr@arcc.or.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Developing a culture of critical thinking among students on matters affecting them and society Specific focus in Kenya, with an international outlook Youth, Students  <ul style="list-style-type: none"> <li>• Seminars on democracy and good governance</li> <li>• Exchange programmes to encourage intercultural consultations to improve mutual coexistence</li> <li>• Visiting and helping the poor - eg: Street children, nyumba ya wazee</li> </ul>				
INTER-RELIGIOUS YOUTH FORUM OF KENYA	Bernard Okok-Obuoga (WSCF Africa) / Musa Mwale (MCC)	14782	MCC - 716627 WSCF- 227334	MCC: 716627 WSCF: 216516	<a href="mailto:wscf@insightkenya.com">wscf@insightkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Building Peace, Conflict Transformation, Promotion of understanding and mutual co-existence, development of network Kenya in particular, East Africa in general Youth, students and young peoples' organisations  Initiating the process of young people working together and supporting one another towards the promotion of peace and harmonious co-existence in society and building a community of understanding, tolerance and mutual co-operation. It therefore envisions mobilisation, sensitisation and building young people into a community or agents of peace and addressing the issues that exacerbate tension and conflict in our society (eg: misunderstandings, stereotypes - religious, etc.). It also seeks to promote and strengthen networking.				
KENYA PASTORALISTS FORUM	Abdi Umar	67533		606599	<a href="mailto:KPF@arcc.or.ke">KPF@arcc.or.ke</a>
GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Arid areas of Kenya and Horn of Africa Pastoralists  <ul style="list-style-type: none"> <li>• Research</li> <li>• Advocacy</li> <li>• Lobbying</li> <li>• Bringing together political, intellectual and civic leaderships to create peace</li> </ul>				
LEGAL RIGHTS NETWORK	Sam Ogwalo	28115	711837	711837	<a href="mailto:Sogwalo32@hotmail.com">Sogwalo32@hotmail.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Women's legal rights 6 Provinces in Kenya Women groups  <ul style="list-style-type: none"> <li>• Women's rights awareness</li> <li>• Information exchange</li> </ul>				

MAP INTERNATIONAL Peacebuilding, Healing & Reconciliation Ministry (PRM)	Dr Peter Okaalet / Reverend Felicien Nemeyimana	21663	569513/ 727586/ 728599	714422	<a href="mailto:Beatrice.Murunga@map.org">Beatrice.Murunga@map.org</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Medical assistance, Reconciliation - Conflict Management East and Southern Africa and the Great Lakes Region specifically Disadvantaged Groups  Medical Assistance Programme (MAP) International's vision is total health/ holistic health for all. MAP has the following basic programmes: <ul style="list-style-type: none"> <li>• Community Health and Development</li> <li>• AIDS control</li> <li>• Reconciliation</li> </ul>				
MUSLIM CONSULTATIVE COUNCIL/ IRYF	Musa Mwale / Abdulrahman Wandati	48509	716627	716627 229756	<a href="mailto:ijma@africaonline.co.ke">ijma@africaonline.co.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Constitutional Entire Kenya Muslims  <ul style="list-style-type: none"> <li>• Civic Education</li> <li>• Peace-building Initiatives</li> </ul>				
NCCK - North Rift (APRCs)	Reverend Paul K Korir - Facilitator	723 Eldoret	(0321) 31384/22665/ 61109	(0321) 22665	<a href="mailto:ncckeld@net2000ke.com">ncckeld@net2000ke.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Area Peace and Reconciliation Committee(s) (APRCs) Nandi, U/Gishu, Keiyo, Marakwet, T/Nzoia, Turkana & W/Pokot Districts Youth, Women, Church Leaders, Cattle Rustlers, Opinion Leaders and Provincial Administration - (Chiefs and/or Assistant Chiefs)  <ul style="list-style-type: none"> <li>• Community mobilisation for peace dialogue</li> <li>• Encouraging networking of Churches in the North Rift</li> <li>• Developing leadership skills and capacities in the community through trainings and seminars for Conflict Transformation</li> </ul>				
NATIONAL STUDENTS COUNCIL FOR PEACE	Joanna Opot	28472	573110	573112	<a href="mailto:clean@nbnet.co.ke">clean@nbnet.co.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Peace-building and Conflict Resolution using Student Initiatives Nairobi Central, Rift Valley, Nyanza and Western Provinces High School Students  <ul style="list-style-type: none"> <li>• Establishment of Peace Councils in High Schools aimed at educating on and incorporating the youth in peace initiatives</li> <li>• Holding an Annual Peace Award Ceremony to acknowledge Kenyan Individuals who have endeavoured to promote peace nation-wide</li> <li>• Facilitating training programmes for teachers and students on conflict resolution and peace-building</li> </ul>				
PEACE AND DEVELOPMENT NETWORK - PEACENET - KENYA	Tecla Wanjala / Alex Nyago	62023	577557	577557	<a href="mailto:peacenet@nbnet.co.ke">peacenet@nbnet.co.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Peace and Reconciliation, Development Nyanza, Western, North & South Rift Valley, Central, Coast, Nairobi, Wajir Community peace and development workers, NGOs, Religious Institutions, CBOs  <ul style="list-style-type: none"> <li>• Networking : Zonal capacity building for peace - peace training at the community level</li> <li>• Rapid Response Mechanism - emergency response at times of conflict</li> <li>• Continuous research programme on various issues of national importance</li> <li>• PeaceNet is also developing a resource guide on peace training and a Resource Centre</li> </ul>				

RELIEF AND ENVIRONMENTAL CARE AFRICA (RECA)	Peter O. Odhengo	66711	782315	782315 561041	<a href="mailto:reca@insightkenya.com">reca@insightkenya.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Environmental Protection, Poverty Alleviation, Capacity Building Eastern Africa Women, youth, disabled, girl children  <ul style="list-style-type: none"> <li>• Environmental protection (Bio-diversity conservation, water conservation, awareness creation etc)</li> <li>• Poverty Alleviation (Micro-finance community banks, primary health care, sustainable agriculture)</li> <li>• Capacity Building (Training, networking and education)</li> </ul>				
RURAL WOMEN PEACE LINK	Mary Chepkwony	C/o Selline Korir PO Box 723 Eldoret			
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Rural women in clash affected areas Nandi, Uasingishu and Keiyo districts Women, men, youth and children  <ul style="list-style-type: none"> <li>• Visiting and counselling the displaced</li> <li>• Mobilising women and organising awareness creation seminars on peace building, domestic violence, family life and girl child education</li> <li>• Research on traditional approaches to conflict resolution</li> </ul>				
WOMEN AND LAW IN EAST AFRICA	Njeri Karuru	72321	448904/5	448906	<a href="mailto:wlea@form-net.com">wlea@form-net.com</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Research & Training East Africa Communities, Policy makers, Researchers  <ul style="list-style-type: none"> <li>• Carry out research on social and legal issues affecting women which include the impact of conflict on their livelihood</li> <li>• Conduct training on conflict management at the community level</li> <li>• Offer a certificate course at United States International University (USIU) for conflict managers</li> </ul>				
YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF KENYA (YWCA)	Beatrice Ahere	40710	724789/ 724699	710519	<a href="mailto:ywca@iconnect.co.ke">ywca@iconnect.co.ke</a>
SECTOR GEOGRAPHIC FOCUS TARGET GROUPS  PROGRAMME ACTIVITIES	Economic empowerment for youth/women to uplift basic living conditions Nairobi, Kisumu, Kisii, Meru, Tana River, Mombasa Youth, Women  <ul style="list-style-type: none"> <li>• Youth reproductive health</li> <li>• Capacity Building (individual/institutional/group)</li> <li>• Provision of accommodation/cafeteria facilities</li> <li>• Civic Education</li> <li>• Advocacy</li> <li>• Small enterprise development</li> <li>• Environment</li> </ul>				

**5. ENDING WITH EXTRAS: E**  
**PHOTOS**

3.1.A Conflict Is...

3.1.A  
What Is Peace?

Game: Human Knot