Inter-Agency *Peace* Education Programme

Skills for Constructive Living

UNHCR

UNESCO

INEE

Inter-Agency

Peace Education Programme

Skills for Constructive Living

**Community Course Booklet
for Participants of Community Workshops**

The ideas and opinions expressed in this work are those of the author and do not necessarly reflect UNESCO's point of view.

Foreword

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

The programme that has been developed in these materials provides the life skills related to peace education and conflict minimisation and prevention to reach refugee and returnee children, youth and the wider community. These life skills will enable the participants to deal with related problems, including the social fragmentation problems of sexual harassment and exploitation, access to education (especially for girls), community caring as well as skills for constructive and non-violent living.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has collaborated with the United Nations High Commissioner for Refugees (UNHCR) to strengthen these constructive skills for living through the present "Inter-Agency Peace Education Technical Support Programme". This initiative has been made possible through the generous support of the Ministry of Foreign Affairs of Norway, Section for Humanitarian Affairs, Global Affairs Department, through the Funds in Trust programme of UNESCO which partly financed it from January 2004 to June 2005. UNHCR, in particular, has initiated and supported this programme from its inception in 1997 and has generously contributed financially and to its implementation in the field, in partnership with UNOPS.

In its mandate, UNESCO is committed to education for peace, human rights and dialogue between different cultures and civilizations. The Dakar "Education For All" (EFA) Plan of Action includes these principles and emphasizes the need to improve all aspects of quality education. In this framework, UNESCO has been concentrating special efforts in the crucial area of teacher training, with particular emphasis in African countries: this is also in accordance with the Norwegian strategy in multi-lateral and bi-lateral cooperation of making effective use of the funds to maximize concrete changes in developing countries.

The programme has been built on the solid foundation of the earlier Peace Education Programme developed by UNHCR since 1997, and later on adopted by the Inter-Agency Network for Education in Emergencies (INEE). It was upgraded with the input of both refugees and the host community. It also incorporates lessons learned from the external evaluation undertaken of the UNHCR programme in 2002 and has further responded to stated needs of people in both emergency and development situations. Education planners, teachers, refugee and returnee communities, staff of the UN partners as well as government authorities will find these materials useful for their peace-building efforts, especially if they have been trained on how to use them.

The work has benefited from the contributions of many students, community members, teachers and facilitators as well as UN and NGO personnel, too numerous to mention individually. However, special appreciation should be expressed to colleagues in UNESCO, especially the Division for the Promotion of Quality Education, in UNHCR, the Division of Operational Support and in UNOPS, the United Nations Office for Project Services in Geneva. A special acknowledgement should be given to the Senior Technical Adviser, Pamela Baxter, for the work and energy devoted to the project. The support of Margaret Sinclair, who was the originator of this programme, Anna Obura, whose evaluation provided both evidence of positive impact and valuable lessons learned and Jessica Walker-Kelleher, Jean Anderson and Karen Ross, who took on the task of upgrading the primary section of the formal education component, are likewise acknowledged.

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

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UNESCO   UNHCR

Introduction

This manual is one of the components of the "Inter-Agency Peace Education Programme". The programme is designed for education managers of ministries dealing with both formal and non-formal education and for agencies which implement education activities on behalf of the government.

The implementation structure is based on the experience acquired over the eight years the programme has been in use, from 1998 to 2005. The programme has been evaluated by external experts and the new revised materials (2005) incorporate both the suggestions made in the evaluation and the feedback from the specialists who implemented it in the field.

Historically this programme has been restricted to refugee communities. However, it has expanded and moved into both refugee and returnee situations. With the partnership between UNESCO and UNHCR, in the framework of the Funds-in –Trust "Inter-Agency Peace Education Technical Support Programme" financed by the Ministry of Foreign Affairs of Norway in 2004 -2005, the project has been further developed to respond to the needs in situations of emergency and reconstruction and also into development situations as well. The programme is currently being implemented in eleven countries in Africa[1] and has been integrated into complementary initiatives in Sri Lanka, Kosovo, and Pakistan.

The following is the table shows the list of materials and their uses which are the components of the Peace Education Programme. For a more complete presentation, see the booklet "Overview of the Programme".

The Materials[2]

Overview of the programme	A description of the components of the Peace Education Programme and the implementation structure of the programme.
Teacher Activity Kit Teacher Activity Book (TAB)	The teacher's main resource. It has a lesson-by-lesson curriculum for formal schooling, structured according to the children's cognitive and emotional development. Each teacher working in the programme needs his or her own copy of the kit.
Charts	Teaching resources (not teaching aids).
Story Book	More than thirty stories and songs which are referred to in the TAB. Each story reflects a particular aspect of Peace Education or responds to particular needs in the community (for example: HIV/AIDS, gender equality, girls' access to school.
Proverb Cards	Local proverbs for use especially in the 'analysis' lessons in the middle primary.
Community (Adult) Programme Facilitator's Manual for Community Workshops	A guide for facilitators conducting the Community Programme. Each facilitator should have a copy of this book.
Community Course Booklet	A handout booklet, which outlines the major concept areas covered in the community course.
Training Manuals Teacher Training Manual Level 1, Level 2 and Level 3	These manuals introduce teachers to the psychology of the course, curriculum theory, the rights-based approach and specifics of teaching the Peace Education Programme.
Facilitators Training Manual Level 1, Level 2, Level 3	In three parts, introducing the facilitators to the principles of adult learning, a rights-based approach and the psychology of learning as well as the specifics of the course.
Background Notes for both Teachers and Facilitators	A summary of the major points covered in the training sessions to be used as a reference.
Facilitators and Trainers Training Guide	A small booklet of training hints to ensure that the trainers have the basic skills and use interactive methodology.

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1. In order of implementation: Kenya (1998), Uganda (1999), Liberia (1999), Guinea (2000), Sierra Leone (2000), Democratic Republic of Congo (2000), Ethiopia (2000), Eritrea (2001), Cote d'Ivoire (2001) – but currently not operating, Somalia (2004), South Sudan (2004), Ghana (2004).

2. The titles in bold and underlined are separate sections of the programme. Titles in bold are separate books.

This booklet is to help you remember the main issues from your community workshop in peace education. You have completed all these topics and done the activities (although they may have had slightly different results in your own workshop). This is not to replace your own notes; it is a supplement to the notes you may have made.

Initially we discussed what peace is, what conflict is and the causes of conflict. Then we looked at what we can do to eliminate the causes of conflict.

This course looks at our own values, skills and attitudes and how these are reflected in our behaviour.

Then we look at how we relate to others and identify the skills that help us to be peacemakers. Many of these are qualities and skills you already have. This part of the course is basically about how we interact and how we can do this constructively.

You will bring your own traditional ways. This course will help you understand and apply these traditional ways more effectively, and offer additional skills and different approaches that will enhance them. Adults learn from each other and the two-way learning process is a very important part of these workshops.
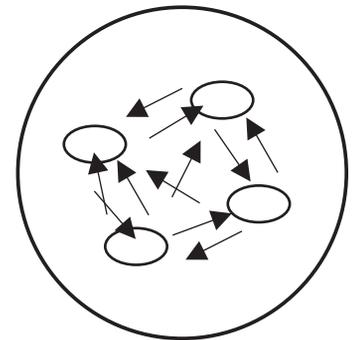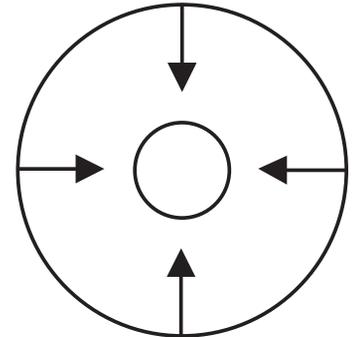
Note: the following are only examples of what happens in a workshop. They may not be exactly what your group discussed.

What is peace?

To begin thinking about how we can achieve peace, it is helpful to first understand that peace means many different things to different people. What do you think peace is? These are what others have said in their workshops. You probably said similar things in your workshop.

Basis of life Conflict resolution and problem-solving Absence of war Good government Happiness Confidence Calm	Prosperity, productivity Lack of interpersonal problems Unity Love Good health, Feeling good

All around the world, people have difficulty in deciding what we mean by peace, because we are more attuned to what is NOT peace.

We use the words 'give me some peace' to mean 'stay quiet'.

A 'peace accord' means we will stop fighting. When we try to

define peace, we have a wide range of meanings, from children being quiet to countries not fighting.

We can see that these ideas point to peace at all levels of society, from governmental and international levels to the community and personal relationships. Some refer to 'internal' peace and others to 'external' peace.

Group discussion

Some questions have been raised from the concepts of peace listed above.

How do we lose peace?

What effect does it have on others when we lose peace?

What effect does it have on others when we stay peaceful?

In what way does prosperity translate as peace?

We often do not understand how our actions create lack of peace. Although we may feel we cannot change the actions of others, the internal factors identified above such as happiness, confidence and prosperity are the beginnings of peace, and if we use them wisely then peace can grow.

What is Conflict?

What are the causes of conflict?

Lack of understanding	Anger
Lack of respect	Tribalism/clannism
Lack of trust	Despising each other
Lack of confidence	Discrimination
No government	Poverty
Pride	Dictatorship
Jealousy	Suppression
	Corruption

Most of these causes of conflict are personal and result from arrogance, negativity and greed.

Conflict

Internal   External

Greed   Bad government
Arrogance   Corruption
Jealousy   Suppression
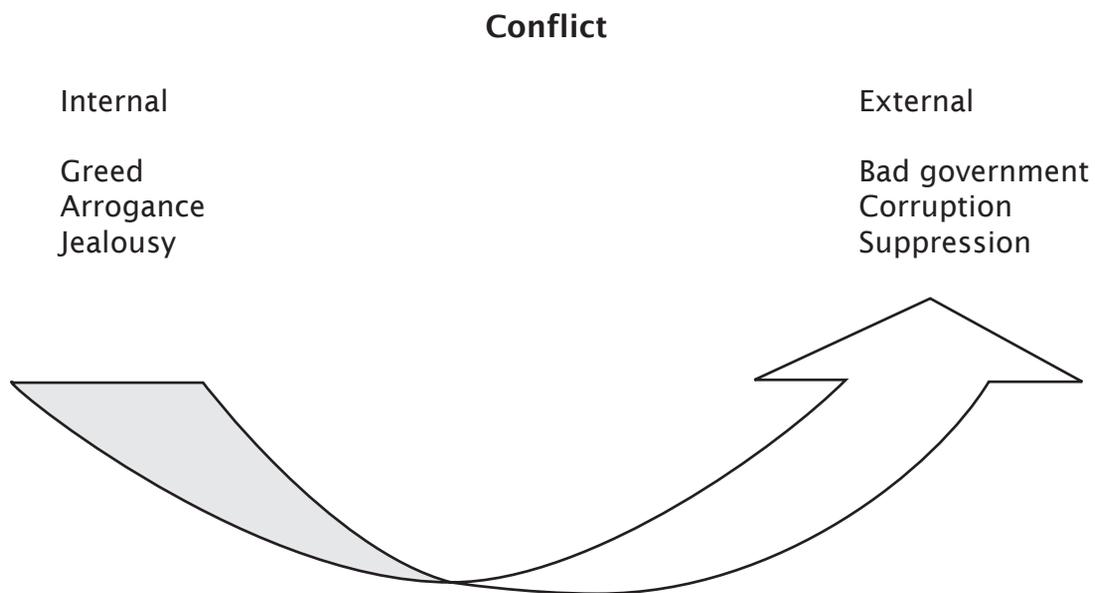
Greed begins within us and becomes external if we allow it to. This results in behaviours such as theft, corruption and cheating. Arrogance also results in destructive behaviours if we allow it to become externalized. In the second part of the workshop, we look at resolution and management of conflict, and the importance of our internal resources in our relationships with others.

Resolution   Management

Conflict
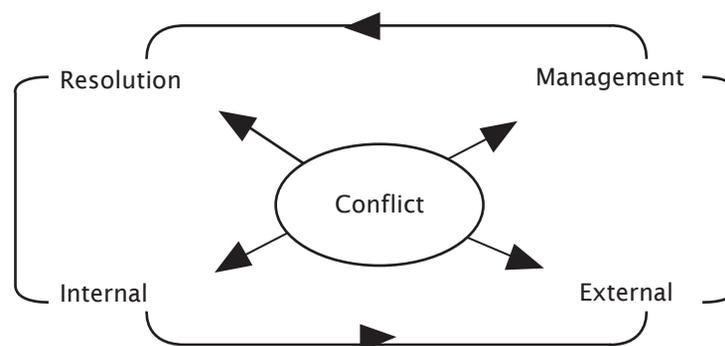
Internal   External

To move from internal to external is easy, and many of us do this all the time. However, once a conflict has been externalized, generally we can only manage it, not really resolve it. To move from management to resolution is the work of a peacemaker. To prevent a conflict from becoming externalized is the true development of an adult.

When I was a child, I thought I could change the world.
When I was a youth I thought I could change my country.
When I married I thought I could change my family.
Now I am dying and I realize that I can only change myself, and perhaps by changing myself I could change my family, and then my country and finally the whole world.
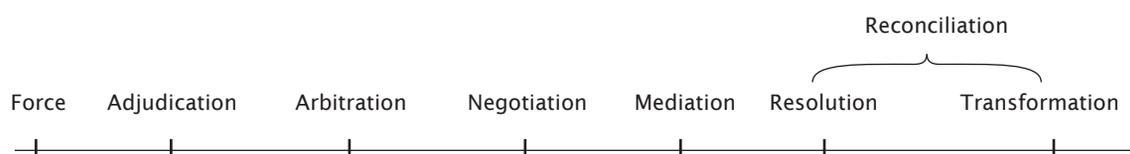
Inscribed on a twelfth-century tomb.

The peace education workshop is to help us to understand that peace is not given, but everyone has a responsibility to be peaceful and create peace.

Conflict management

Conflict management is not the same as peace education. Peace is about preventing problems, conflict management is about managing a conflict once it has occurred. When we looked at the conflict management continuum, this peace education course concentrates on the skills and attitudes and behaviours which constructively manage conflicts. Therefore we concentrate on the right hand end of the continuum.

Conflict management continuum

Reconciliation

Force   Adjudication   Arbitration   Negotiation   Mediation   Resolution   Transformation

This continuum looks at the various ways of 'managing' conflict. From the left hand side, there is the least amount of constructive interaction between the two groups or people. Force can be physical (e.g. a big person hitting a smaller, weaker person) or psychological (e.g. a boss abusing a worker). Essentially the side with the power takes all the rights and the weaker side is perceived as being without rights. Adjudication is the legal system of any society but in this case both sides lose the power to a third party (the legal system itself). Adjudication is essentially a win/lose situation. Arbitration allows more involvement of the two parties as they can choose whether or not to abide by the arbitrator. The real interaction between the two parties (which then requires the skills of peace education) begins with negotiation. Although negotiation is limited to the two parties concerned, it may still have elements of personal 'power' if the people use personal power or are perceived to be using it. It takes considerable skill to establish trust and open communication to negotiate as equals. Mediation, resolution and transformation are all proactive ways of managing conflict. This means that people try to solve the actual cause of the conflict either by getting somebody else to help them (mediation) or they resolve the conflict by utilizing the sort

of skills that you have learned about in the course of this workshop. Before transformation can occur (when the situation is better between the two parties after than it was before the conflict), there is a need for reconciliation. The process of reconciliation was dealt with at the end of your course.

Look at this story to see the different types of conflict management.
An explanation of the types is in the Appendix.

Two women were fetching water at the water point. A fight developed over who was first. The guard intervened by separating the women and seizing their buckets. *[Force]* The two women returned home full of anger. One woman decided to take the other to court. One woman was found guilty and fined. Although she paid the fine, the two women were still full of anger at one another. *[Adjudication]* As they left the court, an elder saw that they were unhappy. The two women agreed to talk to this elder and she listened to both sides of the story and solved the problem traditionally. *[Arbitration]* However, both women had resentment in their hearts and one realized that this would sour relationships in the village. So she decided to try to talk to the other woman. When they talked each defended their actions, but they began to listen to each other as well, and they resolved to put the matter behind them. *[Negotiation]* One woman still felt resentful (as she had to pay the fine) and she went to a wise woman in the community who agreed to help. Both women told their story to the wise woman and she helped them to see that they had both been wrong and that they had held resentment from a previous disagreement. *[Mediation]* After guiding them through the discussions and helping them to see their faults, the two women apologized to each other and forgave each other for the wrongdoing. *[Resolution]* To prove that there had been forgiveness they decided to create a garden together and grow vegetables to sell in the market. [Reconciliation] They made a lot of money for their families and both women could send their children to school. *[Transformation]*

Discussion Points from the workshop

▶ Force, adjudication and arbitration are generally win/lose and reactive. In these approaches, usually the rich or the more powerful side wins.

▶ Negotiation, mediation, reconciliation, and transformation may be win/win and proactive, if both sides are have good skills (as discussed in the course) and act in good faith.

▶ We can use problem-solving to try to prevent a problem becoming a full conflict.

▶ As peacemakers, we work at the proactive end of the spectrum, because you cannot always run away. For true and lasting peace, people must stay and try to transform conflict.

Who are you?

The first step in knowing how to be peacemakers is to know ourselves well. But it also helps us to realize that others, as individuals, have the same rights as we do.

Discussion from the workshop

Who we are can include many elements that we have no control over.
Do we have a choice about the things listed below?

▶ man or woman
▶ how old we are
▶ position in family
▶ skin colour
▶ to marry or not
▶ how many children we have
▶ whether the children are male or female
▶ how much education (sometimes circumstances limits this choice)
▶ to be a grandparent
▶ how many grandchildren

These are most often the factors by which we are grouped and that give (or take away) status. Once in these groups, we are judged and sometimes discriminated against, but these factors are not ours by choice.

Inclusion / exclusion

Inclusion

Exclusion
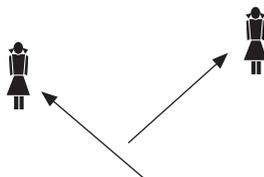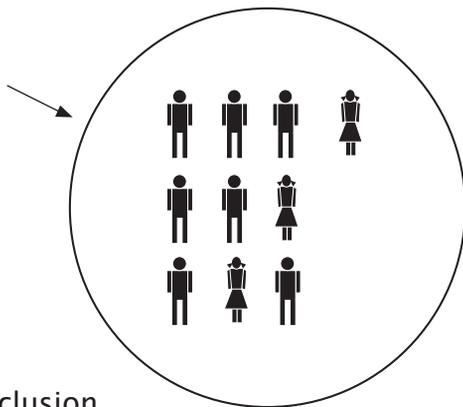
People form groups everywhere (this is part of socializing).
Groups may be formed on the basis of nationality, tribe, sex, colour, money, no money, or simply which sports or hobbies a person enjoys.

Conflict comes when the group excludes those outside it or when one group says another group is 'bad'.

Sometimes groups are manipulated to suit one individual's purposes.

Example

In Ireland, two groups of Christians were in conflict for centuries. People say the cause is religion. These groups adopted wearing different colours, orange for Protestants and green for Catholics, to identify to which group they belonged. When we look at causes of the conflict, we can see that it is greed, jealousy, power, self-interest, land and economic wealth that are at the root of the conflict in Ireland and it has very little to do with religion.

There are many historical examples that show greed for power or money and jealousy are the main causes of conflict in the world. These often lead to corruption.

As soon as someone is excluded from a group, what happens? Another group is formed. Grouping is normal human behaviour. It only becomes a problem when *bias, discrimination and/or marginalization exist*.

If discrimination is built in when young, it takes *wisdom, honesty and courage* to really look at ourselves and say 'I am discriminating against this group'.

Inclusion and exclusion are not the only problems. The real problem is when one group creates a social injustice for another or when one group says it is better. To overcome this, a different way of thinking is required. We all live on one small planet and if we do not work together, none of us will survive.

This is the *essence of peace education*.

Trust, bias, discrimination

Life is made more difficult because of personal conflicts as well as cultural conflicts. Trust makes it easier to cooperate. Trust develops slowly through experience and knowledge of the person whom you are trusting.

Discussion from the workshop

What breaks the trust between people?

Cause		Result
Injustice		Disappointment
Betrayal	Trust is broken	Revenge
Deceit		Discrimination
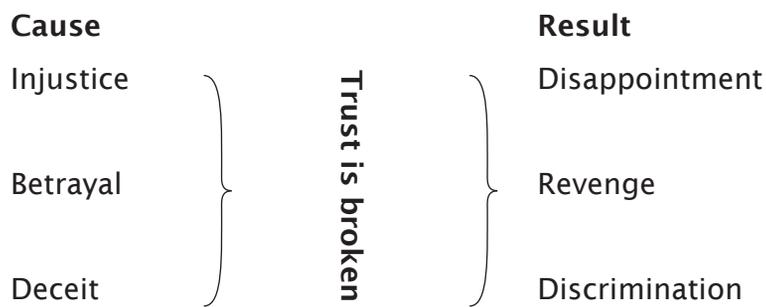
These things can happen with strangers and it can create mistrust. But when trust is broken, it has to be rebuilt. This is very difficult.
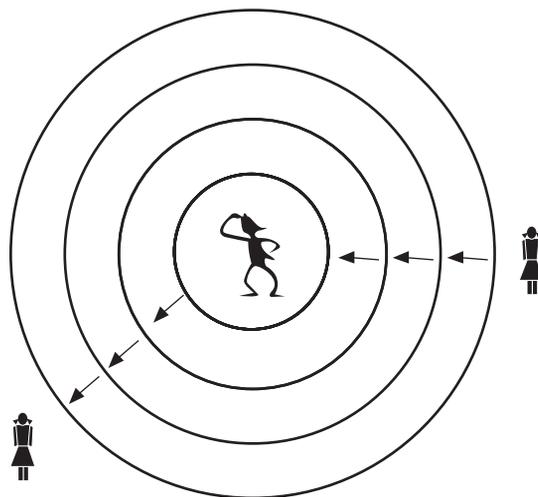
Trust is not the same for all occasions. We don't trust all the people all the time. Trust is built up bit by bit over time. The bigger the issue, the smaller the number of people we trust.

The diagram shows circles of trust. Participants discussed which circle of trust people were in and how a stranger moves towards the centre.

Then there was discussion about how, if a person breaks trust (especially somebody who is in the inner circles), then the person trusting tends to move them well outside the circles so that there is no trust at all. It needs open and honest communication, problem-solving and reconciliation to try to rebuild a trust that has been broken.

Discussion from the workshop

Problems build and grow. The original problem is small, but if there is the cycle of blame/accuse/blame, the problem escalates. Blame personalizes the problem. It is a matter of separating the person from the problem.

Because trust is broken with one person (or people from one group), often this spreads so that we distrust all people from that group.

Would it be fair to not trust all people because of a problem with one or two? We make judgements about one person then generalize it to include others. This is how stereotypes are created. Bias is subtle. It can sound like fact but it is really an opinion based on our personal preference for one person, group or idea over another. If our bias leads us to make unfair judgements based on gender or clan, this is discrimination.

Discussion from the workshop

Look at the exercises on bias that were done in the workshop. Bias is either when a person tells the truth, but not the whole truth (i.e., they leave out some information) or you can create bias by the use of value-laden words. These are words that have a meaning that is more powerful than is first apparent.

Perceptions and empathy

Perceptions are based on our different experiences. In the exercise 'What do you see?' where you were shown different pictures, it is important to remember that whatever answer you gave is correct for you. It is your understanding. This does not mean that it is actually correct – it is a perception. Remember that these cards are designed for you to possibly see more than one image.

The exercises in the workshop are to illustrate that we all see things differently. We often see only what we want to see or what we're taught to see, not the whole picture. We see things in certain ways if that's how we are trained to think. This exercise helps us to see how we view the world.

Sometimes perceptions are right or true, but not always. They may be only partly true or sometimes nothing like the truth. Perceptions may also reflect what we believe to be true. The statement 'Everybody knows that is true' is an opinion. How do we know what everybody thinks?

Activity from the workshop: which woman looks best?

In a predominately Muslim workshop, two women, one in traditional Muslim dress and one in European style clothes, stood in front of the group. The group was asked which one looked best. The group generally thought the woman in Muslim dress looked better. This is because the things we appreciate about others, and that are familiar to us, shape our perceptions.

These are perceptions bound by culture, religion and background. Coming from that point of view, the Muslim woman looked better when viewed by a group of Muslims because she fits the culture.

As peacemakers, we need to be careful not to speak our perceptions as truth. It is important to keep our minds and hearts open, and understand what is a 'perception' and what is truth. We must always check up and ask ourselves 'is this the truth?' The judgements that we make through observation are in fact perceptions.

Empathy is when you can put yourself in the place of others. When you can really do this, you can understand why people act the way they do and what motivates them. This makes it easier to communicate with them and hopefully helps to solve problems. This does not mean that you have to agree with them, but to see things from their point of view helps you to find solutions that are acceptable to both of you.

Emotions

How we express our emotions can make us very open or close us from any real communication with others. Emotions can be positive (joy, hope, happiness) or negative (anger, fear, frustration, sadness). They can also lead to generalizations, to bias, to stereotypes and then to discrimination.

Role-plays from the workshop

Example 1
Husband, wife, daughter, son

Husband and son are not home until very late. The husband arrives and knocks on the door but at first his wife won't let him in. She is afraid of bandits. Finally she lets him in and they argue. The son then arrives home but no-one notices.

Summary

The wife is worried about her husband, then *afraid* it is a bandit at the door. When she realizes he is home, she becomes jealous then *angry*.

The husband is *happy* to be home, then *annoyed* at not being let in. He becomes *suspicious* of his wife, wondering who else is in the house. He then becomes *angry* that she treated him badly.

The daughter is *worried* about her father and brother. She is *relieved* when they come home, but she is *unhappy* about her parents arguing.

The son is *afraid* that he will be punished, but *happy* to be home.

Example 2

Parents and two sons

One son works hard and is the favourite of the father. The other son also works hard but is not as smart as his brother, Son 1. The father is always criticizing Son 2, and gives gifts to Son 1. Their mother speaks up about this but the father ignores her.

Summary

The mother is worried that the father is not treating his sons equally.

Son 2 feels *hurt* at being excluded

Son 1 is *happy* and feels good because he knows his father is pleased with him.

Son 1 is also *worried* about his brother who is being left out.

Father feels *righteous*, and believes he is doing the right thing by teaching Son 2 that bad behaviour is not rewarded.

Son 2 believes his father does not like him and favours his brother. He is *resentful*.

The father is *stubborn* and wants to prove that he is stronger that his son.

The mother is afraid to speak up about this to her husband. She needs *courage* to do this.

Discussion from the workshop

In human relationships, we get on better with some people than with others. These role-plays show how easily an incident can create mistrust, desire for revenge or fear for the future. The outcome may be satisfactory in the short term and seem to solve the problem but if the emotions are not dealt with then, in the longer term there may be a recurrence of the problem and it may be even worse.

15

Active listening

We all think that we listen well, but most of us are really very bad listeners. Because of this, we may pass on misinformation through not listening to the complete details.

Activity from the workshop

The activity had three volunteers, two went outside, the one inside listens to the story along with the group, then that person tells the story to one of those who was outside. Then that person tells the last person. Listen for what gets left out and what changes.

Discussion

The last person's story was quite different from the original and did not really make much sense. What information was lost or got changed?

What do we do when we listen?

▶ summarize information and so leave out detail

▶ remember small, insignificant details, like brand names

▶ if some unexplained action is done, we fill in a reason

▶ try to make sense of the story even if essential information is missing

▶ make assumptions, assume cause and effect

This is what we do all the time. It is often unconscious, but we always try to make sense of pieces of information, even if they are not true.

We need to be careful and listen actively.

Active listening skills
▶ Ask for clarification.

▶ Summarize but be careful not to leave out detail.

▶ Look for essential information, e.g. If I say 'There was a car accident', what do you want to know?

▶ What are the most important points? (discussion)

▶ Ask questions, get feedback, go back to the source.

e.g. Ask 'Is this what you mean?',

'Do I understand well …..?'

Communication

Activity from the workshop : one- and two-way communication

One person told another person how to draw a diagram.

Neither can see what the other is doing and the one drawing cannot ask questions. How did the diagram look?

The exercise was done again but this time the two people could freely discuss the exercise.
The drawer could ask questions and the 'teacher' could talk to the 'drawer'.
Note the time taken for both pairs: first time, less than 1 minute; second time, 3 minutes.

The first exercise was one-way communication with misunderstanding and perhaps misinformation
The second exercise demonstrated two-way communication.
Activity from the workshop

What are the advantages and disadvantages of one- and two-way communications?

One-way communication	Two-way communication
Advantages	**Advantages**
Fast time	Good communication
Large amount of information can be given quickly	Questions
	Understanding
	Feedback and correct
	Confidence (no confusion)
Disadvantages	**Disadvantages**
Misunderstanding	Slow, takes lots of time
Lack of confidence	
No questions	
Lack of understanding	
Confusion	

Discussion

Points about one-way communication:

▶ It can be fast and actually positive for the speaker, but negative for the listener, like a lecture.

▶ A radio is a good example of pure one-way communication.

▶ If we are just giving information and it is simple, then one-way communication is useful.

▶ One-way communication does not give the listener a chance to respond and may create resentment. If a person is not given opportunity to explain his/her side, it becomes a grudge.

▶ One-way communication needs lots of repetition, which is why the news is given every hour.

Points about two-way communication:

▶ If you want to know if people understand, you can use two-way communication which allows the listener to give feedback

▶ Builds trust and confidence as there is less chance of misunderstanding.
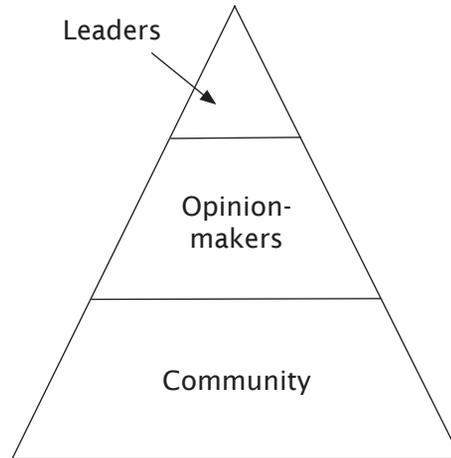
Co-operation

Activity from the workshop : The Human Knot

The whole group forms into a circle, holding hands. Turn the circle into a tight knot of people by weaving in and out under each other's arms, turning around, etc. without letting go of the hands. One person is asked to untangle the group, and this is timed. The exercise is done a second time. Then the group is asked to untangle itself, and again it is timed. The first try took 5 minutes. The second try took 30 seconds.

Co-operation is necessary if we are to be peacemakers; without it we can do very little. One of the difficulties of mediation is that if there is no co-operation, it can be impossible to solve the problem.

Discussion : Leadership

Leaders talk to leaders and reach agreements. This does not mean that the community agrees with them or even knows what was agreed. The leaders are often protected from the consequences of their decisions but the community suffers. Even when the community wants peace, they can not always get the message to their leaders. There is not much connection between the two groups. You are the leaders of your community. You already understand about this gap. That's why you're here.

Leaders

Opinion-
makers

Community

Any peace agreement that comes only from the top works only after a long time of discussion with the community. Co-operation and two-way communication between all the groups involved are necessary for lasting peace to be achieved.

Assertiveness

Assertiveness is often described as being part-way between aggression and submission. This is not a fixed position as assertiveness can vary. Sometimes appropriate assertive behaviour can be closer to submission or closer to aggression, depending on the circumstances, cultural framework, status or age of the people involved. It is more appropriate to view assertiveness as constructive behaviour (reasonable or useful) and to view both aggression and submission as destructive behaviours.

Aggression — destructive

Assertiveness — constructive

Submission — destructive
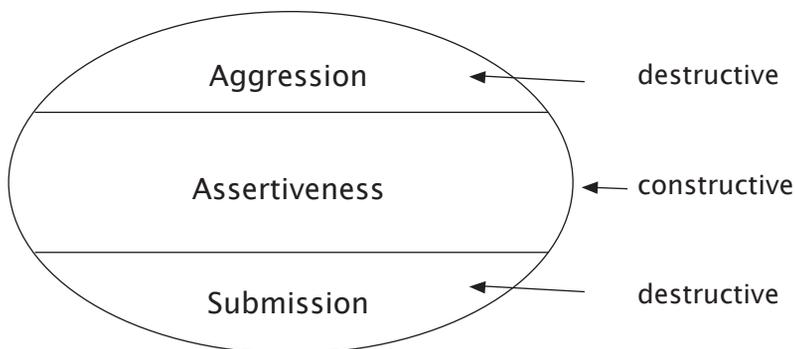
Activity

In small groups these statements were discussed and categorized

'Turn down that music!'	Aggression
'I know you'll think I'm mad but .....'	Divided between assertion and submission
'I think we should try but this is only my opinion'	Divided between assertion and submission
'I feel frustrated when I talk to you but you don't listen'	Assertion
'I think you're just being stupid when you talk like that'	Aggression
'I need to think about what you have said before I make a decision'	Assertion
'Let the others go ahead to the party, I will stay and do this work'	Divided between assertion and submission
'But I want to go now and I don't see why we should all have to wait'	Divided between aggression and assertion
'You're afraid, everybody else says it will be okay; you must be just stupid'	Aggression
'If you feel like that, that is your opinion, but I can't agree'.	Assertion

Discussion

▶ 'I feel' is a statement of your own feelings. It should not be an expression of those feelings e.g. to say 'I feel angry' should be said calmly rather than angrily.

▶ 'What do you think?' allows the other person to say what they think and also perhaps to show where they feel you have been wrong. It is important here not to respond to their anger or their assumptions.

▶ 'Would you be able to..?' enables you to look at a variety of solutions to resolve the problem.

Appropriate assertive responses

There is a problem about......	depersonalize the problem
I feel	no blame to the other person
Because	say why you feel as you do
What do you think?	clarification of problem
Would you be able to...?	presenting options

Role-plays

In small groups, role-plays were demonstrated where the actors are aggressive, assertive and submissive.

Discussion from the workshop responded to three questions

Which behaviours were effective?

Was the behaviour dictated by position, status, gender, race?

What impact did that behaviour have on the way people view others' behaviour?

Notes about assertiveness

▶ Assertiveness shows respect for the other person's feelings and position as well as your own.

▶ Depersonalizing the problem means not to blame the other person or to accuse, but to discuss the problem without emotion. When people are involved in a problem, it is very easy to respond to anger or sadness or emotional warmth. This may result in destructive behaviour which may make more problems in the future.

▶ The effectiveness of a particular behaviour type may be short term or long term. Short-term effectiveness may satisfy the emotions of the moment but will probably not resolve problems. Aggressive behaviour may get short term results but it may make the other person dislike you, be unco-operative or even seek revenge.

Problem-solving

There are problems with only one solution.

There are problems with many solutions.

There are problems with no solutions (but these are really very rare).

As **peacemakers**, we have to determine which type of problem we are dealing with. The exercises were to help you to think about this.

Discussion from the workshop

The first problems that you did were solved by trial and error method – i.e. we must be prepared to try things and be wrong. It is difficult to do this if you are afraid to be wrong. In a real-life problem situation, we need to think through all the consequences of a possible action so that the 'trial and error' is in our head. Unfortunately, we also know that many times we try solutions that did not work last time, but we use them again and again because we do not bother to think of another way.

How many groups talked to each other? Only a few; most people worked individually.

If I were with a group of elders, would they sit and let someone think? Probably not, they would want to discuss it.

Why do we work as a group? Often because 'two heads are better than one'.

Discussion from the workshop

In the second set of problems were problems that apparently have to be 'worked through' logically. These problems usually require lots of discussion. Many problems are too complex or long-term to work through from the beginning when looking for a solution. All that happens is layer upon layer of blame and accusation.

If we look first at *what outcome we want*, we may arrive at a solution with less discussion, less fuss, less heartache, and more quickly. This is called *lateral thinking* (non-linear).

Sometimes it is better to concentrate on the solution rather than trying to work through the problem.

In the next set of problems, it is easy to see how much our experience, background and culture affect the type of solutions we find.

In summary, the problem-solving sessions should have these lessons:

▶ Trial and error is okay but don't make the same error over and over again.

▶ Never make assumptions about any problem.

▶ Never give up.

▶ Focus on the solution, not on the problem.

▶ Remember that your solutions will be biased according to your background, experiences and culture.

Types of solutions

Win/win

When both sides are happy with the solution, good negotiation/ mediation should be like this.

Win/lose

When one person wins and the other loses. Most legal solutions are win/lose. Restitution is often a result of win/lose and may involve money or punishment. Revenge is not restitution as usually more is taken or destroyed in revenge. Revenge is also to do more with the anger and blame and pride than it has to do with justice.

'An eye for an eye'.

Lose/lose

Both sides lose, either in the short or long term.

e.g. In wars, both sides lose, as there is loss of life and economic devastation.

Six steps to problem-solving

What do you want?	Both sides should be able to say what they want without blame or accusation.
What is the problem?	Both sides need to agree on what exactly is the problem.
How many solutions can we find?	Both sides need to propose as many solutions as possible so that the best solution (not the first solution) is found.
Would you be happy with this Solution?	Both sides need to look at all the solutions and eliminate unacceptable solutions.
What is the best solution?	Both sides need to agree on the best solution for both.
Is the problem solved?	After some time, check that the solution is really working.

Negotiation and mediation

Negotiation is where only the two parties concerned are involved in trying to find a solution. Every time you buy something in the market, you have a successful negotiation. If both parties are willing to use all the skills learned in peace education, then negotiations can be very successful. Negotiations cannot work if people are driven by their emotions, nor can they work if people use their position or status to force an outcome. But when people are willing to meet fairly, be emotionally honest and concentrate on the problem, not on the person, then negotiation can work very well.

Mediation needs all the same skills as negotiation as both people have to negotiate with the mediator, and the mediator has to negotiate with each of the two people or parties. In addition, the mediator should be honest, unbiased and concentrate on the problem, not on the personalities of the people concerned.

Problem: This problem was presented for discussion by one of the participants.

Two friends both like the same girl. A doesn't know that B is already her boyfriend and so A asks to be introduced to her. B gets engaged to her. A accepts this and helps prepare the wedding. The two friends build houses for themselves next door to each other and give each other the key to the other's house.

One day, after the wedding, A is locked out and very tired so he decides to go into B's house and rest. Noone is home and he lies down on the bed and goes to sleep. Meanwhile the wife comes home and, not knowing anyone is in the house, she undresses and begins to wash and brush her hair in front of the mirror. Her husband comes home and finds his wife half-naked and his friend in the bed.

Q. What would he do about this?

Discussion from the workshop

▶ Cultural response – It is not acceptable for A to be in B's house.

▶ Trust and faith – if good faith, no problem.

▶ 'A dog has a white mark around his mouth but we have not seen him drinking the milk'. No proof but there is circumstantial evidence.

▶ Even among friends, there are still rules and limits. These problems can be avoided.

▶ Only solution is that friendship should die. No problem with wife, she did not know.

▶ Communicate, talk to them, ask for explanations, keep emotions under control

▶ The man should apologize to his friend through the elders if the emotions are too strong to discuss directly.

Q. Why would the husband divorce her?

▶ Only if he thought wife was guilty.

▶ 'Look before you leap'. He should check first.

▶ If he was a true friend, like a brother, he would not sleep with the wife of another (trust).

▶ Go for advice to elders, to get solutions.

Q. How would you solve the problem of adultery?

▶ Can't undo what is done

▶ If both were married before (even if divorced), stone them

▶ If one is single (hit) and one married (stone)

▶ It's a sin to divorce for no reason, so if wife is innocent, the husband is at fault

▶ 'Worth more to confirm than to have a camel'

▶ Call them all together and set some ground rules, ignore the past situation

Role-play from a workshop

One woman has three husbands – a doctor, a policeman, a businessman

All the men have been away. They don't know each other. One day they all arrive back on same bus. They all turn up at the woman's house together. She likes them all and doesn't want to give any of them up.

What are the men thinking?

How did the woman greet them?

What does the Koran say? A husband can have more than one wife, but a woman cannot have more than one husband.

Did she commit a crime? Yes, it is a sin in religion (if religious and secular law are the same)

▶ If woman is Muslim, she will be stoned

▶ If not Muslim, she will go to prison

▶ Two of the husbands could divorce her

How do the men (three husbands) feel being in the same position as women ? They don't like it.

Old English expression = 'What's good for the goose is good for the gander'

At this point, one participant explained that this in fact happened to him once. He had a new young wife in another town and only visited on Fridays; the wife took a second husband.

They presented the problem to elders who decided based on Muslim law.

Discussion from a workshop

▶ Some of these perceptions are from a man's point of view. It is difficult for them to put the shoe on the other foot.

▶ The women have presented this problem to demonstrate empathy and another point of view.

▶ Because of emotions, they could not negotiate this situation. It is better to ask someone to mediate.

▶ That is why this course will never say 'do this instead of what is traditional'.

▶ What we say is to use these skills to make the traditional ways more effective.

▶ For all of us, the world is changing very quickly and it is hard to keep up. Information is going around the world instantly, e.g. BBC. Economies are all affected by other economies, the global economy affects the money flow.

▶ We don't have the choice to be separate anymore. We are pushed together whether we like it or not. There are lots of good things to learn from each other. We must talk, communicate, get to know each other and develop trust. This builds bridges for peace.

Problem from the workshop

One neighbour, Sara finds her two goats in the field of her neighbour Fatuma.

Sara accuses Fatuma of stealing them.

Fatuma gets angry and calls Sara a liar.

Sara goes to the market and tells everyone Fatuma is a thief.

Fatuma goes to the market and people point at and talk about her. She gets more angry.

Fatuma sees her son playing with Sara's son and tells him to stop.

What does Fatuma want?

She wants an outcome that gives satisfaction.

What does Sara want?

She wants her goats.

Can the two solve their own problem? Yes, if they can communicate, control their emotions, ask what is wrong and don't react emotionally. They should ask and clarify the information, not assume they already know. They can then find the real problem. For example, if Sara asked her neighbour if she can take back the goats, there is no emotion, no blame and good communication. Look for common ground as a starting point to rebuilding the friendship.

Discussion from the workshop

▶ After a problem escalates, is it more difficult to apologize?

▶ What if an apology is given that is not sincere, e.g. if you are told to apologize?

▶ The more layers there are to the problem, the harder it is to find an outcome that suits everyone.

▶ We need to look for an outcome that satisfies all.

▶ We need empathy, to put ourselves in others' place.

▶ These points also apply to us as a mediator.

▶ Heaviness and resentment remain when things do not get resolved.

Reconciliation

Although problems can be solved using all the skills we have learned in this course, it does not mean that we will automatically be reconciled to those who have done us wrong.

Reconciliation is a gradual process where we need to recognize our share of the problem and also to recognize our emotions and if they are stopping us from reconciling.

Reconciliation is the process of understanding and forgiveness, and both sides to not necessarily reconcile at the same time. So it requires patience as well.

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

Human rights

The Universal Declaration of Human Rights was adopted and proclaimed by the United Nations with almost all countries signing. We (humans) are not very good at being nice to each other.

90 %

10 %
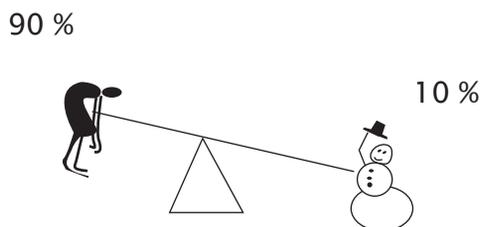
In terms of the worlds' resources, the distribution looks like this: the fat man represents 10% of the world's population and owns 90% of the world's resources, which is why he is so fat.

This is not social justice, and without social justice there is no true peace. But the 'fat man' can exist in every population because of greed, both for possessions and power.

The Universal Declaration of Human Rights tries to make things more balanced for all by getting countries to agree on certain basic rights that apply to everybody no matter their colour, sex, religion or status.

Discussion from the workshop

▶ For every right we have, there is an attendant responsibility.

▶ There are rights we strive for and do not yet have, such as education and free association.

▶ Rights are not automatic, but we give them to each other.

▶ Peace is linked to right to life.

▶ Equal rights for all human beings.

▶ Some rights are inalienable. They apply to every human being regardless of their status, nationality, race, gender or age.

They are based on our needs as human beings.

These are the basis of freedom, justice, peace, and dignity (see the Introduction to Universal Declaration of Human Rights).

(There will be copies in the resource centres, some copies have both legal and colloquial English versions.)

Activity from the workshop

'Brainstorming' the question:

What are some of our basic needs as human beings?

Life	Education
Water	Health
Food	Confidence
Clothes	Cooperation
Peace	Freedom
Shelter	Stability

The workshop discussions discussed three types of human rights.

Inalienable rights – The rights we allow each other to have. The most important is the *right to life.* This is upheld in countries with the government structure to preserve this. This includes food, water and shelter. (Rape cases are not just a violation of a person's body, but also a violation of mind and spirit, e.g. taking clothes and leaving the person naked.)

Rights given within the resources of the state – This means if the state can afford to. These are the rights that refugees sometimes forfeit. In poor countries the government does not always extend these rights even to its own people.

Health care – If it is within the resources of the state.
Education – If the government has the money for this.

Rights we wish for but not everyone has.
The opportunity to seek employment
Freedom of speech, free assembly
Equality. The essence of human rights is equality. This also means for women.

Activity from the workshop

Brainstorm the question: What work do you do every day?

Women	Men
Cooking x 3 Firewood x 1/wk Washing clothes x1 Sweeping x2 Fetching water x2 Care children x2 Breastfeeding x4 Market – buying x 1 Market – selling x 1 Education Weaving	Discipline Cooking (once a week) Water (once a week) Building Firewood Working for cash income Herding livestock Security

Remember the fat man and the thin man above? The proportions are the same between the work men and women do, though not necessarily in every family.

There are men who collect firewood, look after the children and cook but this is not typical, in any society. In general, women do 80% of the work in the world.

Traditionally men work outside the home and bring in money. These days so do many women, but of the unpaid work (cooking cleaning, caring for children, sometimes farming) most is undertaken by women.

Discussion from the workshop

▶ *What would men do if there was nobody to cook for them?* They would hire someone to cook for them.

▶ *Who cooks in the restaurants?* Men. Women do most cooking but the best chefs in the world are nearly always men. Somehow they learned to cook. In some societies, traditionally men only cook if they are soldiers or bush workers, that is to say, not in a stable family, excluded from or outside society.

▶ This is an example of *perception:* if a man is cooking, he must be a soldier. These are separate facts but we make one responsible for the other.

▶ In some societies, a man would not cook for the family even if his wife was sick, but he may cook in a restaurant to earn a wage. This is also tradition.

▶ This reinforces inequality.

▶ Some women would not want men to cook, don't expect it and would not marry a man who cooks.

▶ If a girl is raised with the expectation of doing these things, she will expect to. That is not to suggest that roles should be reversed, only that there should be *equality*.

Points to note

▶ Every culture has the belief that men are stronger. These cultures still expect women to work harder and longer. As long as this exists, we will not have true human rights.

▶ Human rights are essentially the respect and dignity we give to each other through the things we have learned in this course.

▶ It is important to understand the spirit of what is written as well as the legal interpretation.

CONCLUSION

Remember that this is not the end of your work in peace education. Rather, it is the beginning. Now that you have a greater understanding of what peace really means, you have a responsibility to work towards peace in all that you say and do.

Appendix

Types of conflict management

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

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

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

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

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

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

Reconciliation is when there is a durable solution. This is when true peace begins to grow. It means that there are no signs of resentment and there is a 'win/win' solution, so that both parties feel positive about the constructive outcome.

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