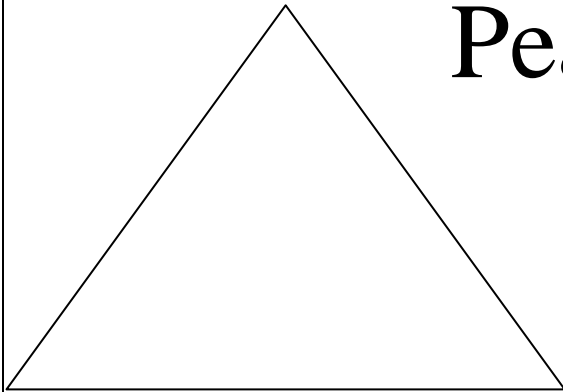


P.E.C.A.

Peace Education Course for Adults



How to deal with personal,
structural and cultural violence



Achtsamkeit und
Verständigung



BOCS Foundation



Coordination française
pour la Décennie



Coordination Internationale
pour la Décennie



Kerk en Vrede



Internationaler
Versöhnungsbund -
deutscher Zweig



Österreichisches
Netzwerk für Frieden
und Gewaltfreiheit



Sortir de la Violence



Education and Culture DG

Lifelong Learning Programme

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General Introduction

On November 10, 1998 the UN General Assembly declared the years 2001-2010 to be the International Decade for a Culture of Peace and Nonviolence for the Children of the World. The year 2000 had already been declared by the UN as the International Year for a Culture of Peace focussing on peace education.

The addition of the word 'nonviolence' when moving from the International Year to the International Decade was very significant. Not only because it was the very first time the concept of nonviolence was mentioned in an official UN document, but also because it recognizes that in order to educate for peace, the issue of dealing with various forms of violence is of utmost importance. How to overcome those various forms, not just personally but also as society and as international community at large.

For us, nonviolence is not only the absence of violence, but rather an attitude for overcoming violence.

In the aforementioned UN resolution not only the UN bodies and its member states were invited to work for the Culture of Peace and Nonviolence for the Children of the World, but rather exceptionally civil society organisations were invited to contribute to this work as well at all levels of society. Many peace, nonviolence and educational organisations put the decade in the centre of their activity programs and joined their programs in networks of cooperation at local, national, regional and international level.

Although many peace organisations are used to working across national boundaries, cross bordering working in the field of peace education is still a challenge, especially when it comes to dealing with violence within the society. Education systems are various, the cultural settings in which violence takes place are different and so are the possibilities and habits of the various partner organisations.

In 2007 three different organisations, La Coordination Française pour la Décennie, Kerk en Vrede, Internationaler Versöhnungsbund, Deutscher Zweig, working on an idea suggested by the Netzwerk für Frieden und Gewaltfreiheit, started the EC funded project "Peace Education and Nonviolent Conflict Resolution -- Elaboration of Models for Peace Education for Teachers and non-formal Educators".

During the project, the name was abbreviated to EMPATH.EU. The project concerned nonviolence trainings of teachers and other persons working with youth. As project partners, we intended to share experiences and exchange our knowledge on peace education issues in our different countries, France, the Netherlands and Germany. Based upon that, we aimed to develop a prototype module for teaching peace and nonviolence in order to have this module ultimately included into teacher trainings and into the training of people working with children and youth.

Merely working together in such a partnership was in itself quite a challenge. Learning to understand each other with respect to language and cultural background took a lot of time and was very a very valuable aspect of the project. Moreover, one of the three project partners was very much oriented towards formal education, one other was mainly involved in the training of people some of whom mainly working with youth, while the third one published materials to be used in training courses. Also the subject areas of these activities were somewhat different ranging from class room situations, to international peace and justice and to tensions caused by cultural and religious differences. The variety of peace and nonviolence education tools and experiences incessantly increased thanks to the many meetings and exchanges we had with other people and organisations working in this field. Among other contacts, as a project group we met peace educators from our various organisations, got information on other EU funded peace education projects during a European meeting in April 2008 in Schoorl (NL), got some feedback on the presentation of our project at an international peace conference in June 2008 in Paris (F) and during another European meeting in June 2009 in Bonn (D). The final results of our project were presented both to the participants of the International Summer School on Peace and Human Rights in July 2009 in Utrecht (NL) as well as on the website www.empath.eu. In short: there was

a lot to be exchanged but little common background that could be used as a frame for the prototype module.

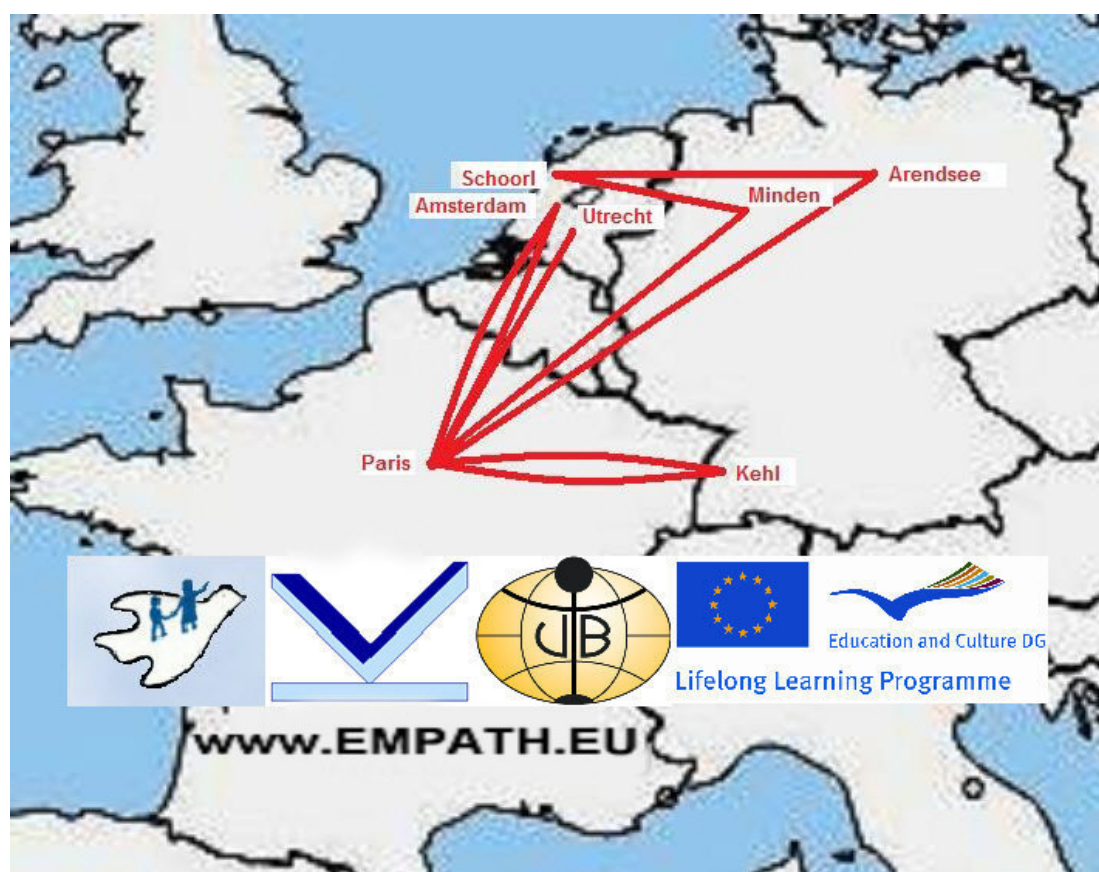
Halfway through the project it turned out that Johan Galtung's differentiation of three types of violence – personal, structural and cultural – provided a very helpful framework to connect the most important contributions the three project partners had to offer each other and, as we hope, to the wider community of persons that share our goals. During the years 2009-2011 and within the context of a new project, we plan to put into practice and extend our modules with the help of user's comments.

We have created a manual consisting of five modules in which modules two to four are indeed the central part reflecting the aforementioned differentiation by Galtung of personal, structural and cultural violence. The first module is an introduction to nonviolence in general, the fifth and last module contains a case-study in which most of the three central modules are interlinked and applied.

Each module is split into several sessions; some of them being more theoretical others very practical. For some sessions the manual not only contains the necessary background information and activity sheets that can be used, but also provides some alternative tools or materials. And the user is of course free to replace a proposed tool that is more or less similar.

The whole program we developed is presented in the form of a seven days course. These days can be either consecutively, in series without intervals or in weekends. The order of the modules is in our view essential, but that is not the case with the length of each module and the course being given continuously or distributive: that is in one series without intervals or in three to seven weekends. If the modules are offered separately, we suggest starting each meeting with some elements of the introductory session. Sessions can be made longer and shorter, depending in the number of participants and the amount of time available.

The manual is not meant to be a finished product: it is the result of a process of mutual understanding and collaboration, which we hope will grow with time and include feedback and contributions from other European organizations.



Introduction to the second version of the manual

For this purpose the original organisations that developed the manual invited five other European organisations, Achtsamkeit und Verständigung, BOCS Foundation, La Coordination Internationale pour la Décennie, Österreichisches Netzwerk für Frieden und Gewaltfreiheit and Sortir de la Violence, to join an EC funded project “**Expansion and Exchange of Practices in Education for Conflict Transformation**” (EXPECT). In this project five training weekends in five different European countries were organised in which every time one of the five modules was given to participants of the other European countries to critically evaluate these modules by the participants and the trainers. This led to some larger and smaller changes to the various modules into the form they are described in this second version of the manual.

These training weekends were scheduled as following:

Module	Dates	Location
1 – introduction	February 12-14, 2010	Erkner near Berlin
2 – personal violence	April, 16-18, 2010	Paris
3 – structural violence	June 18-20, 2010	Schoorl near Amsterdam,
4 – cultural violence	October 15-17, 2010	Brussels
5 – intercultural dialogue	February 4-6, 2011	Cegled near Budapest

The one week course offers both, a brief and practical oriented introduction into the different forms of violence and impulses to confront violence by nonviolent means. It is designed to enable participants to tackle violence from the roots instead of just trying to heal superficial symptoms of violence.

One of the main outcome of the five training weekend was the desire of participants to have more time to work on nonviolent methods/means to deal with the conflicts addressed. Therefore we encourage facilitators to expand the time frame of the modules according to the existing needs and potentials of the target audience. Especially if the course is given on several weekends it might be useful to start for example on Friday evening and end on Sunday noon, thus allowing better reflexion on the contents of the modules.

With this training course we hope to contribute to encouraging people from different countries and diverse backgrounds to unite their strength to build up what is most needed in this world –

PEACE.

“You may never know what results come of your action,
But if you do nothing there will be no result”
(Mahatma Gandhi)

Example of a one week training course schedule

Sunday afternoon	arrival of participants, practicalities
Evening	introduction game to get acquainted to each other (look for tools in the “Introductory session” of the manual)
Monday morning	Module 1 – Introduction to Nonviolence
Afternoon	(see corresponding chapter in this manual)
Evening	leisure time
Tuesday morning	Module 2 – Learning about Interpersonal Conflict and Nonviolence
Afternoon	(see corresponding chapter in this manual)
Evening	leisure time
Wednesday morning	Module 3 – Preparing for Nonviolent Action
Afternoon	(see corresponding chapter in this manual)
Evening	leisure time
Thursday morning	Module 4 – Culture and Cultural Violence
Afternoon	(see corresponding chapter in this manual)
Evening	leisure time
Friday morning	Module 5 – Case study: Intercultural Dialogue
Afternoon	(see corresponding chapter in this manual)
Evening	leisure time
Saturday morning	evaluation, farewell (look for tools in concluding session)
Afternoon	departure of participants

Introductory session

Short description

In this session you'll get an initial idea about the PECA-frame and you are introduced to each other.

Aims:

- To inform participants about organization, structure and setting of the course, thus giving them confidence and trust
- Information about the facilitator's competence on the subject, personal engagement, life style makes him trustworthy and helps the participants to talk openly about their lives.
- Information about the other people in the course again promotes openness and enables the participants to talk more freely about their opinions, problems, even failures and weaknesses without fearing devaluation and blame.
- To make participants move around to get them in contact with each other, to break open their static position in the plenary and to make them active: *An active mind in an active body!* = Warming-up.
- The introductory session must create a basis on which learning becomes possible.
- Introductory exercises, which promote contact, communication and cooperation must be offered at the beginning of each module.

Program Sequence:

Introduction: 1 hour

- Welcome and first information: Facilitator welcomes the group and gives information on the organization, structure, setting,
- Introduction of the facilitator: He/she talks about professional competences, engagement for the topic, private situation ...
- Introduction of participants:
 1. Name and ball: Warming-up, learning each other's names (See tools p. 6)
 2. Self presentation: Reflecting about oneself, offering information about oneself (See tools p. 6)
 3. Partner interviews: Listening to the partner, memorizing what he/she has said, getting to know each other (See tools p. 6)

Tools

Introduction: Getting to know each other

Aim: to establish contact and thus enable openness which is important for communication and cooperation.

1. Name and Ball:

Participants stand in a circle. Facilitator throws a ball to a participant by saying her/his own name. This participant does the same until everybody has said her/his name. Eventually a second, third, fourth ball is used – all at the same time!

Reflection:

- Helps memorizing the names
- Gets people in contact with each other
- Warming-up

2. Self presentation:

Participants prepare the answers before they present them to the others (10 to 15 minutes)

Points for the presentation (Use a selection!)

- Name
- Profession
- Private situation
- Satisfying occupations or resources
- Present main values in life (2 or 3)
- Main concerns in life

Reflection:

- Exchange of information about each other: Who is who?
- Decision: What do I want to reveal about myself?
- The more I reveal the better for the contact
- Talking about values and engagement creates a positive and strengthening atmosphere

3. Partner interviews:

Participants get together in pairs and interview each other, why they have chosen this training and about the expectations for the course. (10 minutes per person!) Then each one presents what she/he has heard to the plenary.

Reflection:

- Information about motivations of the participants
- Trains listening to each other = respecting each other
- Trains memorizing what has been heard

Annex

Getting to know each other:

Name and Ball of Wool: Participants stand in a circle. Facilitator says her/his name and throws the ball of wool to another person, keeping the end of the thread in his hands. Everybody continues the same way, thus creating a network. Finally the net is solved by throwing the ball back to the person it has come from, memorizing the name of that person.

Reflection:

- Gets people in contact with each other
- Helps memorizing the names
- Gets people moving = Warming-up

Module I

Introduction to Nonviolence

Short description

In this module you are offered to work on contents of violence, nonviolence and bridging aspects.

Aims:

- become aware of one's own attitude to violence and to nonviolence
- learn to distinguish between personal, structural, and cultural violence
- study Galtung's Triangle of Violence
- understand the notion of active nonviolence

Program Sequence

Morning session : 3 hours

1. Theme : Learning names and presenting oneself: ½ hour
See tool 1 "Name and Adjective" p.11
 2. Theme : Understanding one's own attitude to violence - 1 ½ hours
See tool 2 " Violence cluster" p.11
 3. Theme : Clarifying one's opinion about violence and nonviolence - 1 hour
See tool 3 "Barometer of opinions" p.11
- See material p.19 "Non-Violence – A Life Principle" and the wisdom story "Who is right?"

LUNCH BREAK

Afternoon session : 3 hours

1. Theme: Learning to distinguish between personal, structural, and cultural violence
See material: *Nonviolence - a Life Principle* p.19
2. Theoretical input: Galtung's Triangle of Violence – ½ hour
See tool 4 "Categorization of the violence cards" p.12
3. Theme: Experiencing the three forms of violence in an everyday situation – 1 ½ hours
See tool 5 "Role play – In the supermarket" p.12
4. Theme: Experiencing the three forms of violence in a competitive situation – 1 ½ hours
See tool 6 "White Stones, Black Stones" p.14

Round-off:

- Facilitator gives a short review of the main aspects of the day.
- Participants' feedback: Which aspect was the most important one for me?

NOTE: The annex offers another choice of tools! (See p.20)

Tools

Tool 1 :

Name and Adjective : Getting in contact

Participants sit in a circle. Each person gives her/his first name and adds an adjective which begins with the same letter as the name. (e.g. I am joyous John) – A more difficult version: Each one has to repeat all the names and adjectives of the other participants before saying her/his own name.

Reflection:

- What kind of adjectives were chosen? Saying something positive about oneself, something negative, ones that make the others laugh....
- What does this say about my self- perception?
- How do I want to be seen by the others?

Tool 2 :

Violence cluster: Understanding one's attitude towards violence

- The participants write down their associations to the word "violence": How do I experience violence, where do I notice violence, when do I commit violence? – each association on one small piece of paper
- The small pieces of paper are put together in a cluster on the floor.
- Each participant takes his/her position towards the cluster ("statue") – choosing distance, posture, gesture, facial expression – some of the "statues" are discussed and explained
- Each participant chooses his or her position that he/ she *would like to have* towards the cluster. Some of the statues are explained and discussed.
- Everyone takes back his/her own sheets of paper with the associations to the word violence to be used later with the exercise on Galtung's Triangle.

Reflection:

- What kinds of violence been experienced?
- How do people feel about it? Helpless, frustrated, paralyzed, furious, aggressive, ready to revenge myself, motivated to do something about it...
- What kind of behavior is satisfying?

Tool 3 :

Barometer of opinions: Clarifying one's opinion about violence and non-violence

- Participants imagine a line along the middle of the room with divisions from 1 to 10.
- Facilitator reads out controversial statements (see below: Barometer Statements – Take a selection!)
- The participants position themselves along the line according to their degree of agreement (10) or disagreement (1)

- Some persons at the very ends and some in the middle are asked to explain their opinions
- The facilitator adds important theoretical aspects
- After the discussion people may change their position on the barometer if during the discussion they have changed their opinion.

Barometer Statements:

1. All conflicts can be solved with non-violent means
2. In situations where I am threatened I am justified to use violence
3. Physical violence hurts most, verbal violence less and non-verbal violence least.
4. To save people's lives military violence is justified
5. Non-violence is more effective than violence.
6. Non-violence and aggressiveness are not compatible.
7. A single person is helpless against structural violence
8. We are so used to cultural violence that we don't notice it any more.
9. Non-violence is only possible on a spiritual basis.
10. It is better to suffer from injustice than to commit it.

Reflection:

- Is there any right or wrong? - See the wisdom story: *Who Is Right?* (Material)
- How much do the definitions of the statements depend on personal experiences, knowledge...?
- What can we learn from each other?
- What can we learn from models (Gandhi, Nobel peace laureates)?

See additional tools in the Annex p.20:

- House of Commons
- Traffic Light Cards

Tool 4 :

Categorizing the violence cards: Learning to distinguish between personal, structural, and cultural violence

- In groups of three the cards with the violent situations from the morning session are assigned to the three forms of violence
- Cards are fixed to a big sheet of paper on the wall according to their category.
- One example from each category is then chosen and presented to the plenary.

Tool 5 :

Role play: In the Supermarket

Method:

- 6 people are given a role card
- The role play is acted out
- Reflection: Analysis of the behavior, feelings of each person: Why did they act the way they did? How did they feel about the other persons in the queue? How

about the cashier? Which anxieties, needs, pressure, thoughts were they dominated by?

- Which forms of violence could be distinguished?

Situation: In the supermarket. It is ten past the closing time. Only one counter is open. There is a long queue.

Role cards:

Cashier: She is exhausted from a long and very busy day and longs to go home. There she will still have to do some housework, check some of her kids' homework, get the kids to bed, etc. Impatiently she looks at the long queue at her counter.

Elderly woman: She is the first in the line. She has bought several things and puts them on the conveyor belt with some difficulty, tries to find the correct change in her purse, pays, puts the products back into the trolley.... She feels the impatience of the other customers behind her and becomes more and more flustered.

Muslim woman: She has a full trolley with food and household articles for her big family. Everybody is waiting at home for her to serve them a meal. Her husband came home late from work and then gave her the car to do the shopping.

Gentleman: On his way home from the office his wife has phoned him to get some parmesan cheese, which she wants to serve with the pasta. He dislikes being asked to do some shopping after work. He wants to go home and relax after a hard day, that's it.

Lady: She is tired. She was on her way home from work. – She should have finished at 6, but her boss tends to keep her busy over time and she does not dare to say anything fearing to lose her job. When she passed the supermarket she thought of getting herself a few sweets for a relaxed TV-evening. Her bus is going in 10 minutes.

Young man: He has quickly stepped into the supermarket to buy a few things (no trolley) for a party, which shall start at his flat in half an hour. His girl-friend is waiting outside in the car, engine running. He is the last one in the line.

Reflection:

- How do people deal with each other in a stressed situation? (old people, young people, foreigners...)
- What about politeness, respect, patience, tolerance, friendliness, helpfulness?
- What kind of violent behavior are we capable of? What do we think of others, if they behave like that?
- What makes us – in the role situation - behave in a violent way? (Notice Galtung's forms of violence as justification in the background!)

Tool 6 :

White Stones, Black Stones (Cooperation versus Competition)

Method:

4 Project groups, each group has 10 000 Euro for the realization of the project, but they need more than that. The chart informs everybody how the sum can be increased. For that each group gets a white and a black stone. – The participants are not told that that the aim of the game is self-experience in the area of competition or cooperation!!!

	White stone +	Black stone *
++++	+ 1000.-	-----
+++*	- 1000.-	+ 3000.-
++**	- 2000.-	+ 2000.-
+***	- 3000.-	+ 1000.-
****	-----	- 1000.-

If all the groups choose the white stone they all get an extra 1000,- Euro.

If one group chooses black, it gets 3000.-, the three white groups lose 1000.-

If two groups chose black, they get 2000.- each, the two white groups lose 2000.- each.

If three groups choose black, they get 1000.- each , the white group loses 3000.-

If they all choose black, they all lose 1000.-

The facilitator gives the above explanation of the chart to the participants. They must decide among themselves, which stone they choose at each round according to the guidelines in the chart. The respective stone is shown in the plenum and the facilitator enters the gain or the loss in the list visible to everybody.

The game goes over five rounds.

	Group A 10 000.-	Group B 10 000.-	Group C 10 000.-	Group D 10 000
1. Round				
2. Round				
3. Round				
4. Round				
5. Round				
Result				

Solution:

- The maximum gain (profit) is 20 000 Euro for five rounds, equally divided among the four groups = 5000 each. **A win – win situation**
- If up to three groups only have their own profit in mind they win, but only at the cost of the others. And apart from that: The supplementary sum of 10 000 Euro is wasted, not used at all. **A win – lose situation**
- The other extreme: If everybody has only the personal profit in mind, everybody loses 1000.-, and the supplementary sum of 10 000.- is also not used. **A lose – lose situation**
- It is unlikely that one group wins the maximum sum of 15 000.-, because the others see what is going on and won't accept it or else, which would be best, discuss a common decision with everybody choosing white.

Reflection:

What were the reasons for your group choosing white or black? Which arguments were brought forward by the participants of your group? How did you make the decision? Did you contact the other project groups before making the decision? Why? Why not? What prevented you from cooperating? What would you have needed to cooperate with the other groups?

Which personal qualities and abilities are promoted by competition, which ones by cooperation? (Not to value! Both have advantages and disadvantages.)

Where in this exercise do the participants experience Galtung's three forms of violence: personal (along with the group decisions...), structural (the strict frame of the exercise...), cultural (competitiveness, survival of the fittest, fear to fail...)?

Interpretation:

All choose white: Cooperation, solidarity improves the situation of all the participants.

All choose black: If everybody just thinks of him or herself it means loss for each participant.

Some choose black, some white: Gains of some groups are always at the cost of others.

References:

- Competition among businesses - Gains are made at the cost of other firms. Losers are the environment, the population gets poorer, diminishing of resources. What would be the result of cooperation?
- Competition among European countries to attract businesses promising low taxes, subsidies etc. (tax oases)
- Competition among schools to attract more pupils at the cost of other schools
- Competition among colleagues for positions (can go as far as mobbing)
- Price dumping of products – often leads to a loss of quality up to exploitation of workers, farmers, cruelty to animals (chicken batteries), fraud with the use of ingredients which can be bad for one's health.

Discussion:

What is the effect of violence (black stones)? The losers are the people, especially the poor ones, the environment, the world resources...

What is the effect of non-violence (white stones)? What would be the effect of cooperation? Who would win? What would the gain look like?

Material

Document 1 (handout)

TERMONOLOGY

Definitions based on Johan Galtung, Hildegard Goss-Mayr and encyclopaedias and dictionaries in Google

Conflict:

We define conflict as a disagreement through which the parties involved perceive a threat to their needs, interests or concerns.

Distinguish between latent/covered and manifest/open conflict.

Aggression:

Aggression is basically a positive reaction to defend one's life when it is threatened, but often used as hostile, injurious or destructive behaviour. The aim is neither the suppression of aggressive feelings nor uncontrolled letting off steam, but to use the energy to find a solution for the conflicting situation.

Power:

It is the capacity to influence the behaviour of others, the emotions, or the course of events. Often used with a negative connotation as superiority, dominance over others to achieve a higher status.

Force:

It is energy based on ethical values, qualities and abilities of people that make them overcome difficulties, be successful, support the common good etc.

Violence

It is an act of aggression (as one against a person who resists), a negative, turbulent state resulting in injuries and destruction etc. of oneself, other people, or nature. The use of violence means to strengthen or extend one's own power at the cost of others; often driven by fear. Johan Galtung distinguishes between the following three forms of violence:

- Direct Violence: one or more people inflict violence on other people. We distinguish between physical, verbal, emotional violence.
- Structural Violence: It is built into the social system and expresses itself in the unequal distribution of power and, as a result, unequal opportunities (i.e. inequality in the distribution of income, education opportunities etc.). It is hidden to a greater or lesser extent in structures. For Galtung it is synonymous with 'social injustice'. The injustices of the worldwide system for the trade in goods, which creates more and more starving people every year, or institutionalized racism and sexism are examples of this.
- Cultural Violence: By cultural violence we mean those aspects of culture, the symbolic sphere of our existence – exemplified by religion, ideology, language and art, empirical science and formal science (logic, mathematic) that can be used to justify or legitimize direct or structural violence.

Nonviolence

It is both an ethical tradition of conflict behaviour and a historical method of resistance to coercion. Ethical nonviolence is rooted in the philosophies of Jainism, Buddhism, and Christian pacifists such as Quakers and Anabaptists, all of whom hold human life inviolable. Nonviolence as method, however, has been guided not so much by ethical restraint as by practical necessity. Conscientious and pragmatic nonviolence have often overlapped in their historical development, but are conceptually distinct. In Gandhian nonviolence, they converged in a single movement.

Gandhi feels that it is not at all possible to define nonviolence. In fact, he not only denies negatively the possibility of the definition of ahimsa but also asserts its impossibility positively in these words: "Ahimsa is an indefinable as God." Gandhi's God is 'an indefinable mysterious Power.' So also is his nonviolence. For Gandhi, God, Truth, Nonviolence, Beauty, the Infinite the Unborn and the Undying, the absolute bliss, are all one and the same.

Passivity

It means to accept things that happen or things that people say – insulting, offensive, unjust, etc. without taking any action. If you describe someone as passive, you mean that they do not take action but instead let things happen to them or others.

Active Nonviolence

Taking a position against injustice is not passive. In contrast to counter violence which aims at a victory over violence the perspective of active non-violence is to overcome the injustice and free people, on the one hand those who suffer from violence by empowering them to stand up for their rights and on the other hand by winning those who inflict the injustice to become aware of their attitude and by helping them to overcome it.

Positive versus negative peace

Galtung introduced the concept that peace may be more than just the absence of overt violent conflict (negative peace), and will likely include a range of relationships up to a state where nations (or any groupings and persons in conflict) might have collaborative and supportive relationships (positive peace).

Document 2

WHO IS RIGHT ?

Nasrudin was asked to smooth out the differences between two neighbours. The first one described his view of the situation. Nasrudin listened carefully, thought for a little while and said,

" You are right."

Then the other one described how he saw the case. Nasrudin again listened carefully, thought over what he had heard and then said,

"You are right."

Nasrudin's wife, who had overheard everything, now wanted to know,

"But! - How can both of them be right!?"

Now Nasrudin said to his wife,

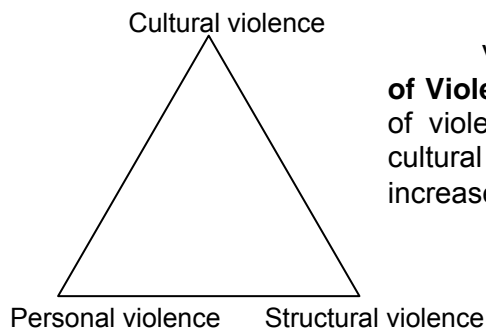
"Dear, you are also right."

Document 3 (handout)

Non-Violence – a Life Principle

Violence has many faces. We come across it every day in our personal surrounding, in social and economic structures, and in the international sphere. As human beings we experience violence and see how violence is inflicted on other people. But we ourselves are also the source of violence. Even if we try hard we are always only *on the way* to non-violence.

The peace researcher Johan Galtung defined violence in a broad way: He distinguishes between **personal (direct) violence**, which is directed against individual victims and where the perpetrator can be identified, **structural violence**, which is rooted in the structure of a system or in a society (e.g. poverty, discrimination of women, laws dealing with asylum seekers) and **cultural violence**. The latter refers to a quality in a culture, which allows to legitimize personal and structural violence. This form of violence by itself does not kill or inflict any physical harm, but it supports the justification of both (e.g. the ideological basis of right-wing extremism)



Violence can break out at each corner of this **Triangle of Violence** and then it easily transfers itself to the other forms of violence. When structural violence is institutionalized and cultural violence is internalized the danger of personal violence increases.

Perspectives of Non-Violence:

Often we find ourselves helpless in the face of injustice. We witness and understand the injustice but keep quiet. The fear of the consequences, or the fear of becoming involved in a difficult and complex problem make us succumb to passivity.

If suffering becomes unbearable, we turn to counter-violence. This, however, means that we allow the methods of fighting to be imposed upon us and thus the respect for the human being is lost. A fight begins which leads to - as we call them - winner and loser. Whenever a solution is forced upon us a real solution of conflict and a change of attitude are hindered. The victory is only a sham victory. The injustice continues and violence can easily break out again, sometimes it is even reinforced.

If we don't want to stand by and watch injustice and if we reject violence as means for conflict resolution, we must use another force, a positive one, not a destructive one. Gandhi called it **Satyagraha** – *the force of truth* or else *the force of love* or *force of justice*. This basic attitude is called active non-violence.

It does not mean, however, to suppress feelings like aggression or anger or fury or to deny them, but to use them in a creative way. The willingness to become active makes a constructive dealing with conflicts possible, offers a chance to find alternative solutions and thus change rigid situations. The aim is a common solution of a conflict and not a short-lived sham victory at the cost of others.

Active non-violence asks for great personal commitment and effort. It requires overcoming fear and accepting the consequences of one's acts.

Non-violence means conscious suffering. It does not mean submission under the will of a perpetrator, but to use all one's soul force against the will of the tyrant. If a single person abides by this law, it becomes possible for him alone to defy the power of an unjust regime, and thus to save his honour, his religion, and his soul

Mahatma Gandhi, August 11, 1920

Annex

Getting to know each other:

Name and Ball of Wool: Participants stand in a circle. Facilitator says her/his name and throws the ball of wool to another person, keeping the end of the thread in his hands. Everybody continues the same way, thus creating a network. Finally the net is solved by throwing the ball back to the person it has come from, memorizing the name of that person.

Clarifying one's opinion about violence and non-violence:

Barometer Statements:

1. Non-violence is more effective than violence.
2. All conflicts can be solved with non-violent means
3. In situations where I am threatened I am justified to use violence
4. A single person is helpless against structural violence
5. Physical violence hurts most, verbal violence less and non-verbal violence least.
6. To save people's lives military violence is justified
7. Non-violence and aggressiveness are not compatible.
8. We are so used to cultural violence that we don't notice it any more.
9. Non-violence is only possible on a spiritual basis.
10. It is better to suffer from injustice than to commit it.

House of Commons:

- The participants are divided into two groups, representing two opposing parties with conflicting opinions.
 - The facilitator reads out some of the Barometer statements
 - The two parties defend, respectively oppose the statement in their argumentation.
- Aim: Pros and cons are discussed and thus the participants can develop their opinion.

Traffic Light Cards:

- Each participant gets three cards with a white back and either green, yellow or red on the other side, green standing for agreement, yellow for uncertainty, red for disapproval.
- The moderator reads out a Barometer statement
- Each participant decides for her/himself whether he wants to voice agreement, uncertainty, or disapproval and puts the corresponding card in front of him with the white side up.
- One person is asked to estimate the opinion of the group – majority of red, yellow or green cards
- Everybody turns her/his card round and one or two persons from each colour are asked to explain their opinion.

Aim: People are invited to declare their position without being influenced by the others. Opinions are accepted without discussion. Facilitator may add some aspects which have been voiced by experts.

Module 2

Learning about Interpersonal Conflict and Nonviolence

Dr. Martin Luther King, Jr. wrote that the philosophy and practice of nonviolence has six basic elements.

- 1. Nonviolence is resistance to evil and oppression. It is a human way to fight.*
- 2. it does not seek to defeat or humiliate the opponent, but to win his/her friendship and understanding.*
- 3. The nonviolent method is an attack on the forces of evil rather than against persons doing the evil. It seeks to defeat the evil and not the persons doing the evil and injustice.*
- 4. It is the willingness to accept suffering without retaliation.*
- 5. A nonviolent resister avoids both external physical and internal spiritual violence - not only refuses to shoot, but also to hate, an opponent. The ethic of real love is at the center of nonviolence.*
- 6. The believer in nonviolence has a deep faith in the future and the forces in the universe are seen to be on the side of justice.*

Source: (Stride Toward Freedom Perennial Library, Harper & Row, PP.83-88)

According to the theory of Galtung direct interpersonal violence is easy to understand. What would seem to be more challenging is to be able to avoid engaging in direct violence, to react to direct violence in a non-violent way and to understand the mechanisms of positive interpersonal communication as a means to prevent and to handle a potentially violent situation,

GENERAL AIMS: Understanding some basic ideas about handling interpersonal relations and avoiding violence

Program Sequence

Morning session n° 1 : (from 1 ½ hours - 2 hours)

Theme : Learning to better understand one's own responsibility in a difficult relationship that could lead to violence. Learning to engage in more peaceful interpersonal communication.

Methodology: A bit of theory is given (30-40 min) along with handouts concerning interpersonal relationships. See material p.30-40

1° Each participant thinks for a few minutes about the idea of “responsibility” in a conflict.

2° Then the participants go into small groups. Each participant (or several participants if the group is too large) briefly tells about a situation that he has witnessed or participated in where violence was exacerbated because of poor communication. He explains the outcome of the situation. One person from each group is selected to explain his situation in the “circle time” after the break.

BREAK

Morning session n° 2 : (1 ½ hours)

Introducing the Circle Time as a way to discuss emotional issues

The way to use circle time is explained (see tools 1 and 2 “Circle time” p. 24). Questions are asked about how and when to use it. If no one has questions it is up to the facilitator to provoke questions, such as “Why and when would you use this method?” It is suggested that it is an excellent way of talking about a situation within a school setting. When everyone is ready the circles are set up. The facilitator makes sure that each circle contains only one main “speaker” who begins by relating his situation. This can be done by the facilitator asking for the people chosen by each group to stand up. Then a circle is formed around each one. The groups go off into different corners and the circle time discussion begins.

- Those who have been chosen in the groups before the break are asked **to briefly explain** the situation that they thought of, and describe its outcome. Everyone in his/her group takes time to think about the situation. Using the circle time method, people ask questions and then try and invent new or different ways that could have been used to avoid violence (compromise, asking for outside help, leaving the scene).
- The facilitator should insist upon the fact that the explanation should follow a simple method. The speaker describes: what, where, when, who. Then he states “what I (or the protagonist) thought”, “what I (or the protagonist) felt”, “what I (or the protagonist) did or said.”
- The facilitator stresses the use of the “I” position” and not the “he said”..., “you did”... because this causes anger, guilt and an escalation of violence..
- The facilitator explains the importance of being able to name emotions such as shame, guilt, sadness, anger, fear, hate, pity....

- The facilitator makes sure that people listen, and obey the rules of “circle time”. He may want to point out different ways of making sure everyone has a chance to participate and watch out that people don’t interrupt or take up too much time.
- If there is time the group might want to talk about what they would like to see as a list of rules for a “circle time”.

LUNCH BREAK

Afternoon session n° 3 : (2 ½-3 hours)

The afternoon session is devoted to role play. There are many methods that can be used. (see tools 3 and 4 p.28). Probably the most known is the Theater Forum. The subject of the role play can be chosen from the subjects that were suggested in the morning for use with the Circle Time, or be based on the subjects used in the questionnaire. Otherwise they could be thought up before hand by the facilitator during the lunch hour and this way be in keeping with what would seem to be the group’s preoccupations.

TOOLS FOR TEACHERS AND/OR FACILITATORS OF YOUTH GROUPS

Tool 1 :

Circle Time (I)

At the heart of the Circle Time Model is a class meeting which involves the whole class sitting in a circle to look at issues relating to personal, social, moral and health education. The circle meetings aim to encourage the development of positive relationships, self-discipline, conflict resolution, assertive communication and democratic group processes alongside the skills of speaking, listening, observing, thinking and concentrating. Circle Time follows a clear structure over half an hour:

- Round Table: gives everybody a chance to speak. A speaking object such as a stick, doll, shell can be used to enable a focus on the speaker and indicate that all others must listen. It is this section of Circle Time where scripted sentences are often used. Examples might include: I find it easiest to work in class when... I get fed up when... I was pleased with myself when...
- Open Forum: an open, free discussion phase which can be used to discuss and solve problems and set targets

The structure is designed to build a sense of class community and the teacher acts as a non-authoritarian facilitator, encouraging co-operation and creating a climate of emotional safety. Circle time can be used to help solve problems which have been identified by either the teacher or students. Issues and problems can be identified by brainstorming or by rounds such as, "the best thing about this school is..." and "the worst thing about this school is...". Then the idea is to make sure that if a real problem is identified at least one positive suggestion is agreed on before the session ends. http://en.wikipedia.org/wiki/Circle_Time

Circle Time (II)

The following information has been taken from the website, <http://www.teachernet.gov.uk/teachingandlearning/library/circletime/>

Circle time is a group activity in which any number of people (although anything up to about twenty is most practical) sit down together with the purpose of furthering understanding of themselves and of one another.

Make sure that there are no barriers between participants in the form of desks or classroom clutter, and consider providing an object that can be passed around the circle with only the person holding it being allowed to speak at any time. This object could be anything — a toy, perhaps, or a natural object such as a large shell — as long as it is bulky enough for the rest of the circle to see clearly who is holding it. Each person should be able to see everyone's face too. As the class teacher, you will be seated in the circle as an equal rather than as a superior.

This a space in which children can learn the skills they need to thrive in life, such as effective communication, emotional literacy, anger management, peer mediation and conflict resolution.

Creating ground rules

The reality of a well run circle is such that very few rules are actually needed. You may like to work to the following as a minimum:

- Only one person is to speak at any one time.
- It's perfectly acceptable to 'pass' on anything you don't want to talk about.
- All circle members will show respect for one another at all times.

The role of the teacher

Circle time is when the onus shifts from you as a teacher to your pupils. It is a time when you create a safe environment in which they can lead. Your role is secondary to that of your pupils, unless you are required to intervene if rules aren't being respected. If rules are continually broken during a circle time, the session should end and time be set aside to talk to the class about what everyone can do to ensure that this doesn't happen in future.

That said, one essential role of the teacher in circle time is to **demonstrate the skills of emotional awareness. Pupils need to be able to witness teachers expressing and conducting themselves with emotional literacy.** Be aware that in circle time, their observations of you as their teacher may be heightened. The way in which you choose to conduct yourself will help to set the tone of circle time in your classroom. You are the model for the skills that you want your pupils to acquire through circle time.

Aims and purpose

As mentioned above, circle time should not be used to address behavior issues. The skills learned during circle time may lead to individuals improving their behavior through self-moderation and self-discipline, but this is a by-product, not the aim, of circle time. Punitive strategies have no place in effective circle time.

Ultimately, circle time aims to create a space in which pupils can communicate. It's not about coercion, reprimand or correction. It is about discussion, reflection, emotional understanding, personal empowerment, personal identity and making connections. Exploring relationships, feelings, reflections and emotions lies at the core of circle time.

Naturally, circle time also develops pupils' speaking and listening skills, but it is not simply a space in which to moan. The positivity in the exercise should be emphasised. Should negativity arise, as it undoubtedly will, draw the class into considering positive solutions or outcomes.

Starting out

There are numerous activities that teachers can use during circle time. These ideas may help to get you started:

- A quick game may help to get pupils trusting one another and cooperating. This is all good groundwork for facilitating useful discussions. Consider doing a few minutes of pair work, perhaps based on trust exercises.
- A whole group ice-breaker such as a guessing game will help to bring the group together after any paired work you may do.
- Be open to the various forms of discussion that you may need to facilitate during your circle time. Go for high levels of active participation at first, probably avoiding the heavier or more controversial topics. Simply discussing likes and dislikes, or personal goals and wishes, can be a good place to start.

- Some teachers have reported getting excellent discussions going under the title: **'best day, worst day'. Be prepared for some potentially revealing thoughts from pupils.**
- Be open to the use of song, music, story, rhythm, chants, dance, mime and so on. The aims of circle time can be achieved in many ways.
- Be aware of the concentration spans of circle participants. Some days they'll be up for longer discussions than other days.

Give your circle time a predictable rhythm. For example, an opening activity, rounds (such as asking every member of the circle what their favorite food is or, for more complex responses, asking each person what they would do if, say, they witnessed a child being bullied), brainstorming for the class (for example, blasting out ideas for your end-of-year celebrations), discussion (on a key topic of the moment) and a closure activity. However many component parts you decide to adopt, stick to that as a generic plan.

Issues to be aware of

- If you find you lose time getting your classroom ready for circle time, think of ways of marking on the floor where you want the children to be seated. Some teachers have a circle of masking tape stuck to the floor as a quick and easy guide. Chairs or bottoms can then be placed on the circle.
- It goes without saying that sensitivity needs to reign where disclosure and confidentiality are concerned. You may also face cultural issues: the degree of openness that circle time can facilitate does not sit well with some young people.
- Ultimately, you have to work with what you've got. If that means that you're not able to work your circle time as described here, that needn't be a problem. As long as the underlying principles are adhered to and you do *not* resort to using it as a time to address behavior, you and your pupils are likely to gain benefit from it.
- Do plan your circle time. Although you won't direct as such, you will need to lead at least part of the time. And make sure that everyone involved knows exactly when circle time will take place.
- Not everyone needs to participate in every discussion or round. It's fine for pupils to 'pass' if they need or want to, as long as they don't avoid all participation. Circle time is a good space in which to watch out for withdrawn behavior.
- Watch out for those who may dominate proceedings.
- Always close your circle down. Devise something that signals to you and the class that circle time is over. Some teachers use guided visualization with their classes while others may read a short poem or do a relaxation exercise. Whatever you decide to do, make sure that your pupils understand its significance and why they are doing it; emphasize the ritual aspect of beginning and ending the circle.

Other benefits of circle time

Depending on how you structure and run circle time, you can expect it to have an impact on your pupils far beyond their academic achievement. Teachers using circle time in various countries have reported other benefits:

- Increased levels of self-motivation among pupils
- Enhanced communication between pupils and between pupils and staff
- Greater social and community awareness among pupils
- Enhanced self-esteem and self-respect among pupils
- Greater skills of assertion among pupils
- Increased ability to empathize with others
- Heightened abilities to behave altruistically
- Improved focus on the spiritual, moral, social and cultural dimension of the curriculum

http://www.decs.sa.gov.au/barossa/files/links/CIRCLe_TIME_Nat_SWS.doc

NOTE: Alternative or supplementary tool: see annex p.41

TOOLS FOR TEACHERS AND PEOPLE WORKING WITH YOUTH GROUPS

"An essential element in effective problem solving in our postmodern era is a degree of mental flexibility, especially regarding a capacity to relinquish one's cherished (yet possibly obsolete or irrelevant) beliefs. Our present culture overvalues the association of self-esteem and the illusion of "being right," and conversely, finding oneself in error has been an occasion for humiliation, or as they say in psychodynamic psychiatry, "narcissistic wounding." The point is that many people are so defensive about their own ideas that they cannot adapt to changing circumstances, nor can they be truly open to the possibility of others having an alternative yet entirely plausible world-view.

Role playing not only fosters the ability to relinquish one's egocentric viewpoint and, through role reversal, open imaginatively to the perspective of the other, but also it helps consolidate a deeper identity which is capable of feeling comfortable in "being wrong." Role playing achieves this through the repeated exercise of spontaneity, because improvisation will lead a person to discover that the subconscious can be a great source of wisdom, inspiration, and creativity."

<http://www.blatner.com/adam/level2/dramaed.htm> Drama in education as mental hygiene: a child psychiatrist's perspective adam blatner, m.d Youth Theatre Journal, 9, 92-96, March, 1995)

Tool 3:

1. Forum Theatre

The “forum theater” or “theater of the oppressed” is an interactive role-playing technique which was created in the ‘70’s by Augusto Boal in Brazil. Its objective is to let oppressed people have the right to express their ideas and opinions.

A short role play concerning an event where there is oppression, violence or another emotional situation, is presented to the audience. After a time of reflection, with or without discussion, the play is given again. This time the audience is invited to participate.

The spectators are invited to participate by:

- **Stopping the action**
- **Intervening**
- **Taking the place of one of the actors**
- **Proposing a solution**

Or they may simply agree and/or disagree with what has been said or played out. The method aims at allowing the spectators to try and elaborate strategies and test their pertinence in a climate of respect, non aggressive brainstorming, trial and error and constructive criticism. Through acting and trying their hand at playing out the situation, the spectators are able to “feel” what is at stake on an emotional as well as intellectual level.

Tool 4:

Moreno and Psychodrama

Jacob L. Moreno, M. D. (1889-1974) was a major pioneer of the whole field of group psychotherapy. One of his main contributions to the idea of role playing, which he called psycho or sociodrama was to use role reversal as a method of inducing empathy and understanding.

The Protagonist: This may be a single person or an entire group..

The Director: He or she organizes the general framework of the action, assigns the major roles, interfaces with the audience (spectators).

Supporting Players: These are the people who help present the scene, those chosen to play the protagonist’s employer, friend, spouse, and so forth. Sometimes they must respond as the protagonists imagine the response would be. At other times they may intervene more freely.

The role of an aggressor or anyone imagined to have negative qualities is often better portrayed by someone with a fair amount of experience in role taking. In psychodrama, such people are called “trained auxiliaries.”

The Group: These are the spectators. The protagonist emerges from the group as the person whose story best reflects a concern of the group’s. Also from the group are picked others to play supporting player or auxiliary roles. The group also serves as audience, giving feedback, sharing at the end, and, by their presence, keeping the action framed as a performance, a play, an experiment or exploration.

The Stage: When someone leaves the stage they once again become themselves, not the role, and this is to be understood by all present. The stage, then, is a way of making the context of play more explicit. On stage people can express emotions that may not represent their own feelings out of role or as “themselves, really.”

The Techniques: In addition to these elements, psychodramatists, sociodramatists, and others use a variety of techniques, many of which are familiar to people in making movies, directing theatrical rehearsals, or exploring revisions. Some examples include: ♦ **Cut the Scene** ♦ **Freeze in the Action** ♦ **Reverse Roles** ♦ **Empty Chair** ♦ **Replay the Scene Behind-the-Back** ♦ **Sharing** ♦ **Doubling, ... etc. Multiple Parts (of the self)**

There are scores of these techniques:

-On expressing anger

<http://www.blatner.com/adam/level2/anger.htm>

-On role play

<http://www.blatner.com/adam/consctransf/oppressthtrsup.html>

Material

Some theoretical framework

- Handouts and brief review of some ideas
- 1) Communication NVC,
 - 2) Systemic ideas about communication,
 - 3) Jacques Salomé,
 - 4) Maslow (needs)
 - 5) Emotions and emotional intelligence
 - 6) Carl Rogers

Document 1

1. Rosenberg's module of non-violent communication (NVC)

One definition of nonviolent communication offered by Rosenberg is the following:

Nonviolent Communication (NVC) is a way of speaking that facilitates the flow of communication needed to exchange information and resolve differences peacefully. It helps us identify our shared needs, encourages us to use language that increases goodwill, and avoid language that contributes to resentment or lowers self-esteem.

Nonviolent Communication focuses our attention on compassion as our motivation, rather than fear, guilt, blame, or shame. It emphasizes taking personal responsibility for our choices and improving the quality of our relationships as our goal. It is effective even when the other person or group is not familiar with the process.

http://en.wikipedia.org/wiki/Nonviolent_Communication

Document 2

Systemic theory (Palo Alto School)

Five axioms of communication

a - "It is impossible not to communicate."

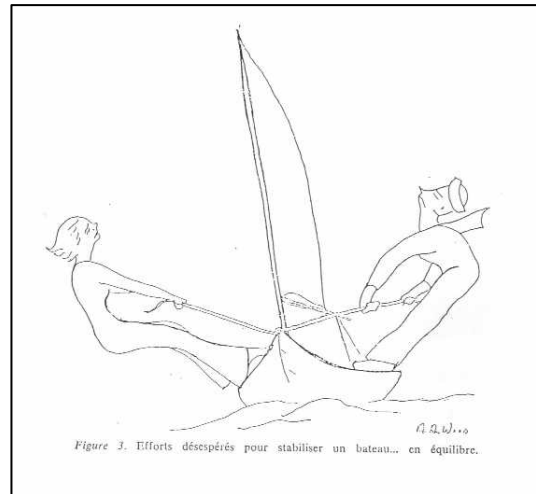
b - All communication has two aspects : the content and the relation. The relationship encompasses the content and thus becomes a "meta-communication". In a healthy relationship the message is what is important. If the relationship is difficult this can pollute the message.

c - "The nature of the relationship is defined by the punctuation of the sequences between the partners." Who says what and how each person takes into account the others messages leads to misunderstanding unless both parties can stop and "meta-communicate". This means that communication works in a circular manner, each message induces an answer.

d - "There are two ways of communicating among humans: digital and analogical"

Analogical communication is non-verbal and concerns gestures and facial and body expressions which convey emotions and feelings. However it may leave room for misinterpretation; tears can mean joy or pain. This means that there must also be a "meta-communication" in order for things to be translated.

Digital communication is verbal communication and is based on semantics and linguistic capacities.



e - Relationships can be either symmetrical or complementary depending on whether or not the people involved are equals. Complementary relationships (mother/child, teacher student) and symmetrical relations (friends, colleagues) each induce a different manner of communicating.

Site web de François Terrin

1° <http://www.viadeo.com/fr/profile/francois.terrin>(in French)

2° <http://www.suite101.com/content/paul-watzlawicks-third-axiom-of-communications-a166706>

3° <http://faculty.evansville.edu/dt4/301/axioms301.html>

Document 3

Jacques Salomé Méthode ESPERE

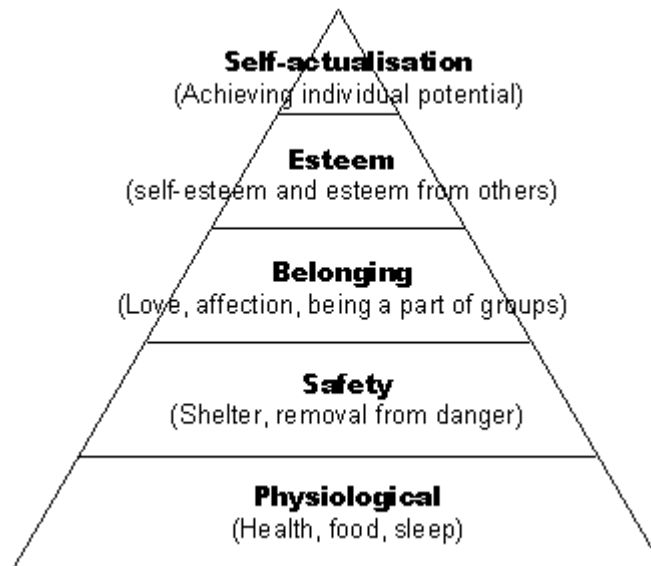
According to our state of mind we favor closed and paternalizing relationships or open and creative relationships. We are all responsible for our ways of behaving and are thus co-responsible for the quality of a relationship.

It is a pragmatic and simple way of avoid violence.

More information can be had on the French website www.j-salome.com

Document 4

Maslow's Pyramide



The five needs

- Physiological needs are to do with the maintenance of the human body. If we are unwell, then little else matters until we recover.
- Safety needs are about putting a roof over our heads and keeping us from harm. If we are rich, strong and powerful, or have good friends, we can make ourselves safe.
- Belonging needs introduce our tribal nature. If we are helpful and kind to others they will want us as friends.
- Esteem needs are for a higher position within a group. If people respect us, we have greater power.
- Self-actualization needs are to 'become what we are capable of becoming', which would our greatest achievement.

<http://changingminds.org/explanations/needs/maslow.htm>

<http://www.wynja.com/personality/needs.html>,

<http://academic.emporia.edu/smithwil/00fallmg443/eja/tuel.html>

Document 5

Emotions by groups

Here is a categorised, tree structured list of emotions as described in Parrot (2001).

Primary emotion	Secondary emotion	Tertiary emotions
<u>Love</u>	<u>Affection</u>	Adoration, fondness, liking, attraction, caring, tenderness, compassion, sentimentality
	<u>Lust/Sexual desire</u>	Arousal, desire, lust, passion, infatuation
	<u>Longing</u>	Longing
<u>Joy</u>	<u>Cheerfulness</u>	Amusement, bliss, cheerfulness, gaiety, glee, jolliness, joviality, joy, delight, enjoyment, gladness, happiness, jubilation, elation, satisfaction, ecstasy, euphoria
	<u>Zest</u>	Enthusiasm, zeal, zest, excitement, thrill, exhilaration
	<u>Contentment</u>	Contentment, pleasure
	<u>Pride</u>	Pride, triumph
	<u>Optimism</u>	Eagerness, hope, optimism
<u>Surprise</u>	<u>Enthrallment</u>	Enthrallment, rapture
	<u>Relief</u>	Relief
	<u>Surprise</u>	Amazement, surprise, astonishment
<u>Anger</u>	<u>Irritation</u>	Aggravation, irritation, agitation, annoyance, grouchiness, grumpiness
	<u>Exasperation</u>	Exasperation, frustration
	<u>Rage</u>	Anger, rage, outrage, fury, wrath, hostility, ferocity, bitterness, hate, scorn, spite, vengefulness, dislike, resentment
	<u>Disgust</u>	Disgust, revulsion, contempt, loathing
	<u>Envy</u>	Envy, <u>jealousy</u>
<u>Sadness</u>	<u>Torment</u>	Torment
	<u>Suffering</u>	Agony, suffering, hurt, anguish
	<u>Sadness</u>	Depression, despair, hopelessness, gloom, glumness, sadness, unhappiness, grief, sorrow, woe, misery, melancholy
	<u>Disappointment</u>	Dismay, disappointment, displeasure
	<u>Shame</u>	Guilt, shame, regret, remorse
<u>Fear</u>	<u>Neglect</u>	Alienation, isolation, neglect, loneliness, rejection, homesickness, defeat, dejection, insecurity, embarrassment, <u>humiliation</u> , <u>insult</u>
	<u>Sympathy</u>	Pity, sympathy
	<u>Horror</u>	Alarm, shock, fear, fright, horror, terror, panic, hysteria, mortification
	<u>Nervousness</u>	Anxiety, nervousness, tenseness, uneasiness, apprehension, worry, distress, dread

Document 6

Carl Rogers

<http://www.infed.org/thinkers/et-rogers.htm>

Carl Rogers (1902–1987) is the most influential psychologist in American history. His contributions are outstanding in the fields of education, counseling, psychotherapy, peace, and conflict resolution. A founder of humanistic psychology, he has profoundly influenced the world through his empathic presence, his rigorous research, his authorship of sixteen books and more than 200 professional articles. His best known books are: *On Becoming a Person*, *Client Centered Therapy*, *Freedom to Learn*, *A way of Being*, *Carl Rogers on Personal Power*, and *Becoming Partners: Marriage and Its Alternatives*. Two of his books have been published posthumously: **The Carl Rogers' Reader**, a collection of his most influential writings, and **Carl Rogers' Dialogues**, which features interchanges with such other giants in the field as Paul Tillich, B.F. Skinner, Gregory Bateson, and Rollo May.

His lifetime of research and experiential work focused on demonstrating the psychological conditions for allowing open communication and empowering individuals to achieve their full potential. He pioneered the move away from traditional psychoanalysis, and developed client-centered psychotherapy, which recognizes that “each client has within him or herself the vast resources for self-understanding, for altering his or her self-concept, attitudes, and self-directed behavior—and that these resources can be tapped by providing a definable climate of facilitative attitudes.”

Carl Rogers' last decade was devoted to applying his theories in areas of national social conflict, and he traveled worldwide to accomplish this. In Belfast, Ireland, he brought together influential Protestants and Catholics; in South Africa, blacks and whites, in the United States, consumers and providers in the health field. His last trip, at age 85, was to the Soviet Union, where he lectured and facilitated intensive experiential workshops fostering communication and creativity. He was astonished at the numbers of Russians who knew of his work.

Recognition of his work has come through dozens of honorary awards and degrees bestowed on him from around the world, among them the American Psychology Association's Distinguished Scientific Contribution Award the first year it was given. A few years later he also received the American Psychology Association's Distinguished Professional Contribution Award.

Carl Rogers was a model for compassion and democratic ideals in his own life, and in his work as an educator, writer, and therapist.

Natalie Rogers <http://www.nrogers.com/carlrogersbio.html>

Document 7 (handout)

Some information about Mahatma Gandhi and Martin Luther King

King and Gandhi were both religious leaders who applied the principles of non-violent civil disobedience with great impact in their respective nations.

Martin Luther King, Jr. (1929 –1968) was an American pastor, social activist, and leader of the African American civil rights movement.

Mahatma Gandhi (1869-1948) was an ethical and political leader in India during India's bid for independence from Great Britain. Both men advocated non-violent, mass civil disobedience as the weapon of choice to bring about social change. Both men achieved notable success, and both men were assassinated.

Gandhi and Non-Violence

Gandhi was educated as a lawyer and first used civil disobedience in the Indian community's struggle for civil rights while living in South Africa. When he returned to India in 1915, he organized protests among the common people against excessive taxes and racial discrimination. As head of the Indian National Congress, he led campaigns to ease poverty, increase rights for women, forge ethnic and religious unity, and end the practice of untouchability (the rigid and permanent status of the lowest class).

King and Non-Violence

King credited Gandhi with the idea of non-violence as a mechanism for social change, for though he, as a Christian pastor, was familiar with Jesus' message of non-violence, he felt that Biblical message only applied to personal relationships until he studied Gandhi.

King's Tribute to Gandhi

King stated that when he was in college, he thought segregation could only be solved by "armed revolt," and that the ideal of Christian love could only work in personal relationships. He mentions that later he read Gandhi's ethic of love as related to social transformation and saw it as a viable alternative to violence. King ended his tribute to Gandhi by saying, "This Gandhi helped us to understand, and for this we are grateful a decade after his death." (Martin Luther King, reprinted by Peacework, September 2006, originally printed in Hindustani Times, January 30, 1958)

Religious Roots of Non-Violence

As a Hindu, Gandhi believed in the practice of *Ahimsa* (do no harm,) which includes kindness to all living things. He introduced the concept of *Satyagraha*, which means "soul force," or the power of doing what is right. He believed that violence begets violence and opponents must be converted and not coerced. He was quite familiar with the Bible, particularly admired the Sermon on the Mount, and said that, "I don't reject Christ. I love Christ. It's just that so many of you Christians are so unlike Christ. If Christians would really live according to the teachings of Christ, as found in the Bible, all of India would be Christian today."

Martin Luther King and Religion

As a Baptist pastor, King often couched the civil rights struggle in terms of an Exodus from slavery to freedom. Marches were preceded by prayer and marchers often sang Christian hymns, such as "We Shall Overcome" as they faced the opposing authorities. This religious motivation is clearly illustrated in the closing words of his famous "I Have a Dream" speech delivered on the steps of the Lincoln Memorial in August 1963. In his speech, King stated that when we allow "freedom to ring" from every village, city and state, that it will hasten the day when "all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

Both men implemented a radical non-violent approach to injustice, both men spent time in jail, and ultimately, both men were assassinated. In the end, both men achieved great success. Gandhi described the process this way, "First they ignore you. Then they laugh at you. Then they fight you. Then you win."

<http://www.suite101.com/content/martin-luther-king-mahatma-ghandi-connection-a333779#ixzz1GBFdLF6w>

Document 8 (handout)

Conflict Resolution: A Win-Win Approach – Summary

The following possible hand out is from the Purdue University Library Staff development office and was put on the web in 2002:

<https://sharepoint.agriculture.purdue.edu/ces/development/NELD/Shared%20Documents/ConflictResolutionReferences.pdf>

It is a tool for adults training adults who work in non-formal education rather than in the school system

Detect

There are many sources of conflict in the workplace. Detecting them is usually the easy part. These sources include:

- Scheduling
- Communication breakdowns
- Priorities
- Cost and financial objectives
- Pressure
- Differing expectations
- Personality conflicts
- Personal problems
- Administrative procedures
- Inadequate interpersonal skills

Of course, not all conflicts are out in the open. Some of us aren't comfortable admitting that we're bothered by something. In some cultures, people avoid confrontation by avoiding anything that may cause embarrassment to another person. Some of us were raised to "keep our negative opinions to ourselves." Maybe you were taught, "Don't complain," or "Be thankful for what you have." As a result, confronting conflicts may not feel natural to us.

If you are part of a minority in race, opinion or status, you may feel reluctant to discuss an unpopular topic for fear of reprisal.

It is everyone's job to create an open and honest environment where problems can be discussed. Employees must feel like they have the support of the system, or they won't come forward. That is the first, vital step toward resolving the conflict. When detecting conflict, keep these four things in mind.

- Conflict is normal
- Causes of conflict are diverse and range from administrative factors to personal problems
- Not all conflict is out in the open
- An open and honest environment encourages a sense of safety and support

React

There is no right way to react to conflicts. Some approaches are more fitting than others in given situations. There are five primary ways of settling conflict:

- Competition
- Accommodation
- Avoidance
- Compromise
- Collaboration

The ideal outcome is a WIN/WIN situation.

Competition – is encouraged in our society, and there's nothing wrong with that, but it does result in a WIN/LOSE outcome. In the workplace, that's less than ideal.

Accommodation – is a LOSE/WIN outcome. That's when you completely yield your position to the other person.

Avoidance – is a LOSE/LOSE situation. Ironically, this is one of the most common ways of reacting to conflict – and may be the most ineffective. If neither party is able to even deal with the issue, nothing gets resolved.

Compromise – You get some of what you want, but also have to give up something else in the process. It's referred to as the WIN/LOSE-WIN/LOSE position. Compromise is sort of like a tie. It is usually acceptable, but not very satisfying.

Collaboration – is usually considered the best, but also the most work-intensive method of managing differences between two people. The Collaboration Management Method will lead to a WIN/WIN outcome. When you use collaboration to resolve conflict, there is a maximum concern for the issues and for the maintenance of the relationship on both sides. The outcome is referred to as WIN/WIN because it involves:

- Identifying those areas where agreements and differences exist
- Evaluating alternatives
- Selecting solutions that have the full support and commitment of both parties

Certain conditions must be agreed to in order for you to achieve a WIN/WIN result:

- **There must be a willingness to resolve.** Any hidden agendas or failure to trust or be honest will sabotage your efforts.
- **There must be a willingness to go to the root of the problem.** Often, what appears to be the problem is only a symptom of the real issue.
- **There must be a willingness to empathize.** Feelings are always a part of the conflict. Agreement isn't the issue. The point is to accept, understand and validate the other person's feelings.

Resolve

The A-E-I-O-U Communication Model can also help you achieve a WIN/WIN outcome. This model works effectively with any level of conflict within the organization: employee-to-boss, peer-to-peer or boss-to-employee. In using this model, you focus on a WIN/WIN outcome.

A – ASSUME the other person means well. Identify his or her positive intention and state it to the other person.

E – EXPRESS your feelings. Affirm the positive intention you've identified and express your own specific concern.

I – IDENTIFY the desired outcome. Non-defensively propose the changes you would like to see occur. Saying, "I would like," as opposed to, "I want," will avoid inciting a defensive reaction.

O – state the **OUTCOME** you expect. There are both positive and negative outcomes possible, but emphasize the positive expectations for both of you. Emphasize the advantages of the outcome to the other person. People respond much more positively when they can buy into the reason for changing their actions or behavior.

U – ask for **UNDERSTANDING** on a mutual basis. Asking, "Could we agree to this for a while and see if it works out for both of us?" gives the other person the option to accept your proposal. Of course, you need to be ready to consider alternative options if your proposal is not accepted.

There are other communication models, but the A-E-I-O-U Model distinguishes itself by its key approach, a concept known as positive intentionality. Positive intentionality means that you must assume that the other person means well and is not trying to cause a conflict. Without that assumption, communication can easily deteriorate into defensiveness. With positive intentionality, you attempt to identify a positive reason for the other person's action.

Active Communication Skills

Be Respectful – Treat everyone with respect. No one wants to feel judged or personally attacked.

Be Fair – Even if you've had disagreements with this person in the past, this is a new day and new situation. Keep an open mind.

Listen – Don't interrupt. Let the other person tell you why they feel the way they do, and why their feelings are important to them. You may not feel the same way, but that doesn't mean that their views aren't valid.

Paraphrase – It helps if you tell someone what you think they have said. You don't have to parrot them, but they need to know you listened and understood. It also gives them a chance to reflect upon what they said. Your paraphrasing helps them understand how they're coming across.

Be Aware of Body Language – If you're calm, relaxed and attentive, it helps the other person stay calm, relaxed and attentive. Look them in the eye. When you nod and make eye contact, they're encouraged to continue.

Ask Open-Ended Questions – No one likes to feel as if they're being interrogated. Open-ended questions draw out more information and are less threatening than questions requiring a yes-or-no answer.

Summary

Conflict is normal, but it should be addressed in order to avoid escalation. Detect the source of your conflict and identify the players involved. **React** by using the Collaborative WIN/WIN Management Method. **Resolve** by using the A-E-I-O-U Communication Model

A – ASSUME

E – EXPRESS

I – IDENTIFY

O – STATE THE OUTCOME EXPECTED

U – UNDERSTAND on a mutual basis

Annex

THE USE OF A SELF-EVALUATION QUESTIONNAIRE IN UNDERSTANDING ONES OWN BEHAVIOR

Have the participants fill out the questionnaire and the accompanying sheets and then talk over their feelings and reactions. The document uses examples that are aimed at an adolescent population. Its use in the training program is to have the future trainers understand how the questionnaire works and to gain familiarity with its use. New questions for use with people of different ages and interests can be invented by the group during the session.

Questionnaire: "How I reaction in a conflictual situation"

1. Youssef let you borrow a CD of your favorite singer. You must have left in on the bus because you can't find it anywhere. You don't know what to do and you are afraid of his reaction.
 - a. *You ask a mutual friend to tell him and to say that you'll replace the loss with two of your own CDs.*
 - b. *You call the bus company to see if they found the CD. If not you tell Youssef that if he waits for your birthday you'll get some money from your parents and you'll buy a new CD for him.*
 - c. *You choose on of your old CDs that you don't listen to any more and offer it to Youssef as a replacement*
 - d. *You tell Youssef that someone stole the CD on the bus and that it's not your fault that you can't give it back to him.*
 - e. *You avoid meeting up with Youssef.*

2. The gym class is over and you're waiting on line to get a drink at the water fountain. The teacher asks you to go get a paper on his desk. When you come back the person behind you refuses to let you back in the line.
 - a. *You ask the person behind him/her if you can get into the line in front of him/her.*
 - b. *You go away and say to yourself that he/she must really be thirsty and you'll just wait and come back later*
 - c. *You push and squeeze yourself into your former place*
 - d. *You go to the end of the line without saying anything*
 - e. *You try to talk it over and ask the person in front to confirm the fact that you left the line because the teacher asked you to and that you are thirsty and would like your place back.*

3. You're playing basketball in the school yard with two friends and you shoot but miss the basket because one of the friends shoved you.
 - a. *You start insulting him and warn him never to do that again*
 - b. *You continue to play and try to stay out of his reach*
 - c. *You ask him to apologize and ask if you can have another shot*
 - d. *You take the ball, explain the rules and ask to have two free throws*
 - e. *You think that he didn't do it on purpose and ask him to be more careful*

4. On the way to school you're stopped by an older boy/girl who wants to take your money
 - a. *As you are a good runner you manage to get away*
 - b. *You look him in the eye and control your fear. You say , "no, you've not right to do that" and you warn him that if he does you'll tell everyone (friends, teacher, parents, etc.)*
 - c. *Even though he's bigger than you are, you start to punch him and yell out in order to alert people*
 - d. *You try to talk nicely to him in order to delay the moment when he will take your money. You explain that you don't have much and that you need it but could give him some later on. You hope that while you're talking help will come along.*
 - e. *You give it to him and tell yourself that "money isn't everything"*

5. A friend makes fun of you and laughs at your teeth. This is not the first time that someone has made fun of your teeth. They stick out but you can't just wear braces. You need an operation
 - a. *You ask the teacher to let you speak up in front of the whole class. You explain that you are soon going to have an operation and ask them to please stop teasing you.*
 - b. *You laugh and say "Yes I have big teeth....the better to eat you with my dear!"*
 - c. *You change the subject by asking for example what he's going to do over the weekend*
 - d. *You stop smiling, become unfriendly and sad*
 - e. *You say something about him/her, like" Yeah you've got big ears. You think you're good looking. In fact you're even uglier than I am."*

6. You're practicing with a soccer ball all alone in the park because you have a match over the weekend. You like trying to kick the ball around. Someone comes and snatches the ball away
 - a. *You explain that it's your ball and show him your name written on it. You ask him to give it back because you need to practice for the match, otherwise you're going to tell his parents*
 - b. *You scream at him and start to try and get the ball back*
 - c. *Even though you want to practice you think that he would like to play too and so ask him to join you*
 - d. *You go home without saying anything because you're afraid of this fellow. You invent a story in order to explain to your parents why you no longer have the ball*
 - e. *You let him play with the ball and wait for a good moment to snatch the ball back again and run home.*

7. You decide to have a race with a friend to see who can run across the school yard and get to the other side first. You really enjoy the game and run several times. On one of the runs a boy who sees what you are doing gets purposefully in your way.
 - a. *You ask the boy if he wants to play and if he doesn't you go tell the teacher*
 - b. *You suggest stopping the game and walk away with you friend ignoring the boy*

- c. *You explain that you are want to continue the game and say you'll give the boy something else to do*
 - d. *You really enjoy the game but you think that the boy also deserves to have some fun, so you try running in zig-zags to avoid him.*
 - e. *You call the boy names like "big bay" and you fight with him. You might even call in some friends and try to teach him to respect you.*
8. The art teacher offers to lend some students his felt pens so that they can try out some new techniques. Five black pens are missing from the box. The teacher is upset and says that when he prepared the box, while no one was in the class, all the pens were there. You know who took the pens. The teacher says that he'll leave the box on the table during recess and that the pens could be put back or that anyone who knows anything could write a note and leave it on the desk. If nothing turns up everyone will be punished
- a. *You don't want to denounce the person who took the pens so you write a suggestion "let's all chip in to buy new pens."*
 - b. *You think it's wrong for everyone to be punished so you write an anonymous note to denounce the person who took the pens.*
 - c. *You know who took the pens and you know it wasn't you. Your conscious is clear and you don't want to be involved. If there is a collective punishment, that's ok with you.*
 - d. *You tell the others in the class who took the pens and you all go to find him and tell him to give them back, even if it means using force.*
 - e. *You go find the thief and tell him that it's not fair to have the others punished and that he should give the pens back You suggest putting the pens back in the box yourself and take the time to explain that this seems to be the only reasonable solution and that you don't want to denounce him.*
9. You've just been punished by your mother because you got some bad marks at school. She wants you to stay home next Saturday and do your schoolwork. You had been happy about the fact that you were going to go to a party at your friend's house. You go off to school in a huff and accidentally push Rachid, who yells out "Hey, watch where you're going"!
- a. *You say you didn't do it on purpose and Rachid says "You could at least say –excuse me-. You excuse yourself and goo on your way.*
 - b. *You say angrily "You shouldn't have gotten in my way, you dummy."*
 - c. *You say" Oh, excuse me. I hope I didn't hurt you".*
 - d. *You explain to Rachid that you're sad because you're going to be punished, and that you were too preoccupied to watch out and that you're sorry.*
 - e. *You just walk on, too preoccupied by your problems. You just decide that you hate the whole world.*
10. You see a pen on the ground and you pick it up. You're going to ask , "Whose pen is this"? But you don't have the time to ask because John grabs it out of you hand and shouts that you are a thief.
- a. *You're taken by surprise and you don't say anything. You'd like to forget the incident but know that you won't be able to.*
 - b. *You say in a loud voice that you don't like to be treated like a thief and that you were going to ask hose pen it as. You ask John to excuse*

himself and say that if he doesn't you'll bring the incident up during the class discussion hour.

- c. You grab the pen back and say "Look I found this on the floor and as I'm not a thief I'm asking whom it belongs". Then you give it over to John and say, "Hey, I think it's yours."
- d. You say that you're sure he didn't mean what he said and that you're not upset, but you are glad that the pen has found its owner.
- e. You shout "You're a thief yourself", and you give him a shove.

Document 2

Table of Results: "How I reaction in a conflictual situation"

	blue	yellow	green	red	orange
Situation n°1	B	E	A	D	C
Situation n° 2	E	D	B	C	A
Situation n°3	D	B	E	A	C
Situation n°4	B	A	E	E	D
Situation n°5	A	D	B	E	C
Situation n°6	A	D	C	B	E
Situation n°7	A	B	D	E	C
Situation n°8	E	C	A	D	B
Situation n°9	D	E	C	B	A
Situation n°10	B	A	D	E	C

Here are the results of the questionnaire-test. They show you what type of behavior you favor when faced with a conflictual situation.

There's no "good" or "bad" way of reacting. It all depends on the specific situation.

You're not meant to make a moral judgment and say that one way is right and the other wrong. The questionnaire is just to help you realize the way you act and see how it works for you, and how efficient your behavior is.

To measure your efficiency, ask yourself two questions:

1. Were my needs met?
2. Was I able to retain a satisfactory relationship with the other person in the conflict?

The most satisfactory behavior is of course the one which answers both questions positively.

Different attitudes in conflictual situations

1. **Blue** : confrontation-cooperation
 - a. The person who uses this strategy wants both parties engaged in the conflict to be satisfied and hopes to remain in a solid relationship. It's a win-win relationship.
 - b. This strategy implies that both parties accept to cooperate in looking for a solution. They express their needs clearly and take into account the needs of the other person. Mediation can be helpful in this process.
2. **Yellow**: Avoidance
 - a. This means that one flees conflict. "I don't want to be involved", or else by denial : No problem. Everything is fine."
 - b. Denial may mean that the conflict will flair up again and maybe even worsen.
 - c. In some dangerous situations, flight might be the best solution.
3. **Green**: Accommodation
 - a. This person minimizes the conflict and wants to calm things down.
 - b. It's a way of backing off in order to keep peace
 - c. In this approach, the reasons for the conflict are not eliminated, but it is useful when the major interest is in keeping the relationship alive, and when the conflict doesn't appear to be over an important issue
 - d. However, if this happens several times, bad feelings may accumulate and conflict may break out in the end.
4. **Red** : affronting-competition
 - a. Shouting and insults and fighting are often involved
 - b. The person who uses this method wants to win as though he were engaged in a competition. It's a win-lose situation.
 - c. It involves showing force and determination and can be persuasive
 - d. If the person who uses this method is stronger, he may get what he wants.
 - e. The person wants respect but it is more fear that he instills in the other person
 - f. Violence may engender more violence
 - g. Violence may be of another sort, as when one person is in a higher position. Another example of affronting-competition is an election.
5. **Orange** : Compromise
 - a. This means bargaining and "give and take"
 - b. This method has the inconvenience of putting the other person in a spot where he tries to be sly and crafty.
 - c. It means trying to get the most and give the least. Both parties may ask for more than they need. It means that only half of each person's needs are satisfied and the relationship remains only moderately good.

Talking it over after the questionnaire!

You may know which category you fall into but if you want to explore this issue in more depth, think about these questions:

Understanding yourself always helps more in understanding others.

1. How do you define conflict and what does the word "conflict" mean to you?
2. How do you generally approach or respond to conflict situations?
3. What methods do you use to manage or resolve conflict?
4. What are the approaches to dealing with conflict that you are MOST and LEAST comfortable with?
5. What would you define as a 'best case' solution to a conflict (e.g. parties agree to specific terms and conditions, parties agree to leave each other alone etc.)?
6. When you are assisting others who are in conflict, how would you describe your personal style?
7. What are some of your values which may show up when you intervene in a conflict situation?
8. What are some of your most useful qualities and skills for intervening in conflicts?

Conflict management may not be easy but it IS essential! There will always be disagreements and misunderstandings in any relationship.

<http://ezinearticles.com/?Conflict-and-Our-Reaction-to-It&id=4582845>.

Module III

Preparing nonviolent action

Short description

In this module you'll find suggestions to analyze structural violence and work on strategies to prepare nonviolent resistance.

Aims:

- analyzing structural violence
- developing a strategy to overcome violence in society
- practicing nonviolent dialogue
- developing an alternative program with the aim to find a just solution
- hearing about successful nonviolent actions

Program Sequence

Morning session n° 1 : 2 hours

Theme : Analyzing structural violence

Methodology : Triangle of injustice

BREAK

Morning session n° 2 : 1,5 hours

Theme : Collecting examples of structural violence

Methodology : Group work

LUNCH BREAK

Afternoon session n° 1 : 1 hour 15 minutes

Theme : Preparing for nonviolent struggle

Methodology : Group work "Circle of Solidarity", nonviolent dialogue

BREAK

Afternoon session n° 2: 2 hours

Theme : Nonviolent dialogue

Methodology : role playing

Round-off:

- What have we learned today?
- Which aspect was the most important one for me?

Development

Morning session n° 1 : 2 hours

Theme : Analyzing structural violence

Materials needed: flipchart, world map, pins, markers

1. **Introduction**: Statement by Bertold Brecht (See Material p.52)
Recapitulation of the term “Structural Violence” (J. Galtung)
World Map: Giving examples of nonviolent action/nonviolent change (see material p.52/53)

2. The facilitator explains the general characteristics and essence of nonviolent action (see document 5, p. 62) and explains the meaning of ahimsa and Satyagraha (handout: document p.81)

3. Analyzing structural violence

Triangle of injustice: The facilitator uses the triangle of injustice to explain how structural violence can be analyzed in a quite simple way (see tool 1 p.50 and material p. 63). One example of the previous exercise “World Map” is used to fill the triangle of injustice together (facilitator and participants): What is the injustice in the specific case and how should the “pillars of injustice” be filled.

BREAK

Morning session n° 2 : 1,5 hours

Theme : Collecting examples of structural violence

Materials needed: large sheets of drafting papers, markers, tape

1. Working on personal experiences: By brainstorming the participants collect conflicts/situations of oppression and injustice in their own environments/societies.

2. Working in groups: The participants (each group: 5-6 people) choose one of those situations and analyze it by using the triangle of injustice.

3. Plenum: The groups introduce their work to the other participants

LUNCH BREAK

Afternoon session n° 1 : 1 hour 15 minutes

Theme : Preparing for nonviolent struggle

Materials needed: large sheets of drafting papers, markers, tape

1. **Circles of Solidarity**: (See tool 2 p. 50, document 5 p. 64): Each group develops a circle of solidarity for their chosen example. In the inmost circle the group affected by injustice/oppression is put. In the inner circles persons/groups are listed that should

be included into the nonviolent struggle. These persons/groups are considered to be sensitive and empathic towards human rights and justice. In the outer circles groups of persons/institutions are listed which will be approached in a later stage of the struggle.

2. **Plenum:** One member of each group introduces the circle of solidarity to the other participants.

3. **Introduction of the Five steps of Dialogue** (See document 5, p. 66-68) are introduced by the facilitator. Copies of the “Five steps of Dialogue” are distributed.

BREAK

Afternoon session n° 2 : 2 hours

Theme : Nonviolent dialogue

Role playing: Nonviolent Dialogue

Each group prepares a role play dealing with the chosen example:

- A representative of one pillar of the Triangle of Injustice is chosen as well as one representative of the inmost circle of Solidarity.
- The group separates into two sub groups. Each sub group collects arguments/interests/needs of the chosen representative.
- Each sub group chose a person performing the role play
The task of the representative of the Circle of Solidarity: Try to follow the five steps of dialogue (not necessarily in the outlined order)
Task of the representative of the pillar of the Triangle of injustice: Try to stick to the interests/arguments of the represented pillar. It is allowed to use all kinds of tricks/means of pressure to achieve the aim of your pillar (a lot of times the aim will be to keep the status quo).
- Each role play is performed in front of the plenum
- Debriefing of the role play: After the feedback of the protagonists the audience tell what they observed.
Some essential questions are:
 - In which atmosphere did the dialogue happen?
 - Was the representative of the inmost Circle of Solidarity able to follow the five steps of dialogue?
 - Were common interests/needs identified?
 - Was the representative of the pillar of injustice able to recognize the unjust/situation of oppression?
 - Was it possible to discuss steps/strategies to work on the solution of the problem?
 - Stepping out of the role: A small exercise of the whole group like “Name and Ball” (See Tools p.8) helps the protagonists to step out of their role. Then the play of the next group begins.

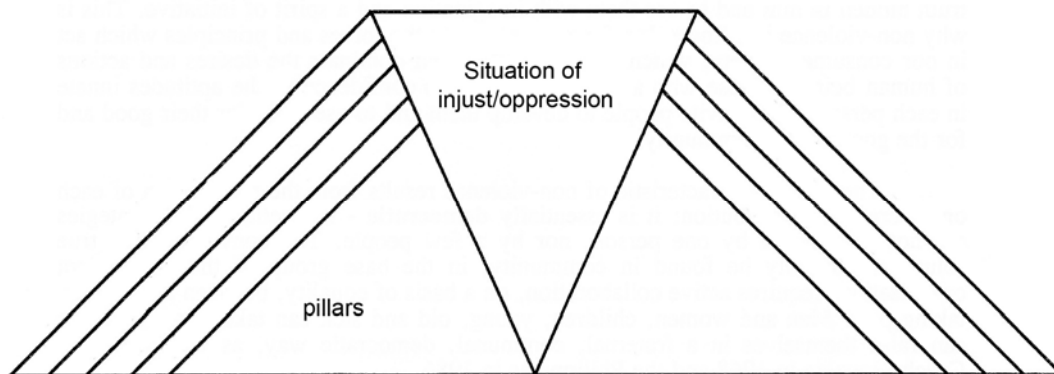
NOTE: The annex offers additional/alternative tools (see p.84).

Tools

Tool 1

Triangle of injustice

Materials: kraft paper, markers

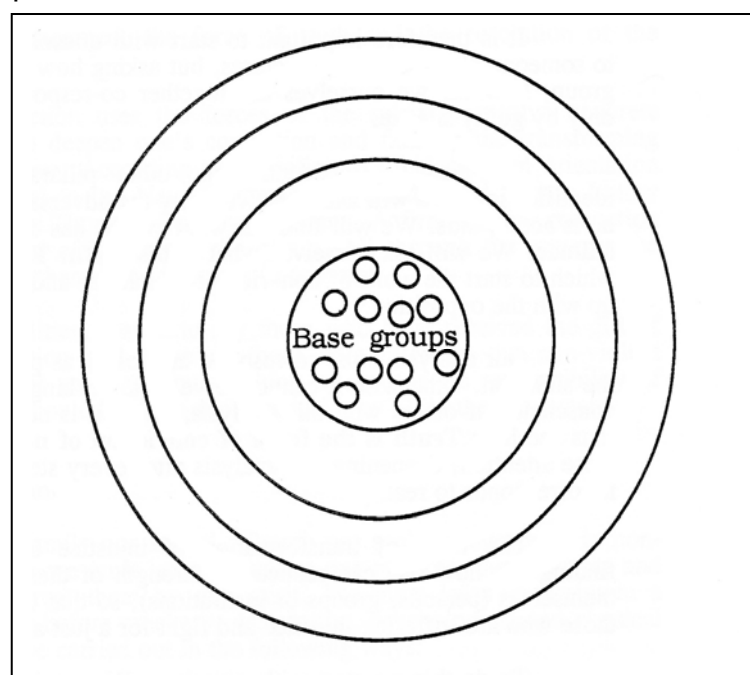


Brainstorming about conflicts/situations of oppression in society. These situations should be concrete, precise and manageable (for example: the government adopts a restrictive law concerning refugees; Not: racism in general or migration in general). Groups of 4-6 participants choose one topic and fill a triangle of injustice as explained in the case study.

Tool 2

Circle of Solidarity

Materials : kraft paper, markers



Tool 3

Cards



Material

Document 1

Statement by Bertold Brecht

“There are many ways to kill.
One can stab a knife into the stomach of another,
deprive someone from bread,
not heal someone from disease,
put someone into a poor apartment,
drive someone into suicide,
mistreat someone to death by work,
lead someone to war, and so on.
Only few of that is forbidden in our country.”

Translated from German into English

Document 2

World map

The world map should be copied to size A 3. Participants put pins into places where nonviolent actions were used to change a situation of violence/oppression. He/she gives a short brief of the action to the other participants.

Document 3

Examples of Non-violent actions

Until now there have been thousands – most likely tens of thousands - actions of nonviolent struggles for justice and peace around the world on small scale and even on large scale. They are not counted and a lot of them are not recorded – nevertheless nonviolent struggle has changed people's lives and has contributed an overwhelming part to peace, justice and human rights.

It is one of the great achievements of **Mahatma Gandhi** to use nonviolence in a systematically and goal-oriented way. On the base of his "experiments with nonviolence" others like **Hildegard Goss-Mayr** and **Jean Goss** put the methods into a schema that can be used to overcome situations of injustice and oppression. In the list below a few outstanding examples of nonviolent actions should highlight that nonviolence is used by people all over the world. Nevertheless it should be stressed that nonviolent action requires a spiritual and/or ethical based attitude of the activists and the aim of nonviolent action has to be a just one according to human rights standards, peace and democracy.

Africa:

South Africa: Civil Rights movement against discrimination directed to Indians, led by Mahatma Gandhi (1893 – 1914).

South Africa: Nonviolent Struggle against Apartheid (1948 – 1994).

Madagascar: The nonviolent struggle of *Forces Vives* to overthrow the regime of Didier Ratsiraka (1991/92).

Kenya: *Green Belt Movement*. Trees were planted to protect environment and to increase quality of life; initiated by Wangari Muta Maathai (Nobel Peace Prize Laureate 1994).

America:

USA: The Civil Rights Movement under the leadership of Martin Luther King (1950s and 1960s).

USA: The Grape Pickers' Strike in California 1965 – 1979, led by Cesar Chavez.

Brazil: *Firmeza permanente* (relentless persistence): Seven years nonviolent strike at "Perus", a cement factory near Sao Paulo under the leadership of Mario Carvalho de Jusus

Argentina: *Las Madres de Plaza de Mayo*, whose children disappeared during the Dirty War (the military dictatorship) 1976 – 1983.

Chile: Resisting Repression to the dictatorship of Pinochet (1983 – 1989).

Colombia: The Peace Community San José de Apartadó is fighting nonviolently against forced displacement, violence and war since 1997.
(see www.forcolombia.org/peacecommunity)

Asia

India: Nonviolent Struggle for Independence, led by Mahatma Gandhi (1916 – 1945).

India: Nonviolent resistance to British Rule, led by Abdul Ghaffar Khan, first creator of a "nonviolent army"
(see: www.calpeacepower.org/0101/muslim_ghandi.htm)

Philippines: The People Power Revolution (1986) that led to the overthrow of the Marcos' regime.

Burma: Nonviolent resistance against dictatorship since 1988 under the leadership of Aung San Suu Kyi (Nobel Peace Prize Laureate 1991).

Europe:

Italy: *Reverse Strike* in Sicily in 1955/56, led by Danilo Dolci.

Ireland: *The Peace People*, Nonviolent Intervention to halt violence 1976 – 1979, initiated by Mairead Corrigan Maguire and Betty Williams (Peace Prize Laureates 1976); see: www.peacepeople.com

France: *Le Cun du Larzac*: Ten years of Nonviolent Resistance against the enlargement of a military base

Eastern Europe: Campaigns for Rights and Democracy in Communist Regimes (USSR, East Germany, Hungary, Czechoslovakia, Poland) in the 1980s

Document 4

Introduction: Hildegard Goss-Mayr and Jean Goss

Hildegard Goss-Mayr

For more than 52 years, Hildegard Goss-Mayr has been teaching nonviolent resistance against injustice and repression as part of the International Fellowship of Reconciliation. She was influential in the 1986 nonviolent People Power Revolution in the Philippines, in the Liberation Theology Movement in Latin America, and the peaceful overthrow of tyranny in Madagascar. The organization Service for Peace and Justice (SERPAJ) that she co-founded, denounced human rights violations during military dictatorships in Brazil, Argentina, and Chile under the most difficult conditions.

Hildegard Goss-Mayr did not personally experience the People Power Revolution that toppled the Philippine dictator Ferdinand Marcos in February 1986. But with her preparatory work, her nonviolent ideas and training, her intense discussions with the Aquino family and with the highest representative of the Catholic Church, Cardinal Jaime Sin, she substantially contributed to the success of this nonviolent Revolution in the Philippines.

Soon after the victory of People Power, she realized “that our success came too quickly: The people were ready to sacrifice even their lives to change the political situation. But the opposition was too strong and prevented land reform, a reorganization of the economy and autonomy for Muslims in Mindanao. That was a major lesson for us. If an unjust regime falls without viable alternatives, the old grievances return.”

Hildegard Goss-Mayr was born in 1930, the fourth of five children of a Catholic family in Vienna. Her father Kaspar Mayr had fought in the First World War and through that experience had become a dedicated opponent of war. In 1926, he took a position in the leadership of the International Fellowship of Reconciliation and dedicated his time to German-Polish reconciliation and writing until Austria was annexed by Nazi Germany.

The International Fellowship of Reconciliation, to which the father and later also the daughter dedicated their energy, was founded in 1919 and is one of the oldest existing peace organizations. Today it includes a network of peace groups in more than 40 countries, with headquarters in the Dutch city of Alkmaar. Among its program is one for women peace activists. The organization rejects military service, instead promoting civilian peace service. Many Nobel Peace Prize winners have been among its members. Hildegard Goss-Mayr has been nominated twice for the Nobel Peace Prize, and has won the Bruno Kreisky Award and the Japanese Niwano Peace Prize, two famous human rights awards.

Following high school graduation, she studied English literature and language, history, law and theology. In 1953, she graduated from the University of Vienna as the first woman to receive the honor *sub auspiciis* and began to work as field secretary in the International Fellowship of Reconciliation. In the course of her work there, she met the French trade unionist Jean Goss, a dedicated pacifist. They married in 1958; in 1960 their twin children were born.

Together, the two tried to build an East-West dialogue over the Iron Curtain that was dividing Europe.

In February 1962, a new phase began for the couple, when they went for the first time to Latin America. In Colombia, they met with a young priest named Camilo Torres Restrepo. However, Camilo Torres later joined a guerrilla group and preached the right of the suppressed to carry out armed struggle. He was killed by the military in 1966.

That was their first encounter with Liberation Theology. Over the years, the Gosses met Cardinal Hélder Câmara, Paulo Evaristo Arns, António B. Fragoso, Oscar Romero -- who, despite repression and mortal danger, opened their churches for the poor and oppressed.

What color is the theology of liberation? It was red, hot, glowing. All of Latin America was in motion after the guerrillas under Che Guevara and Fidel Castro came to power in Cuba in 1959. They inspired numerous armed guerrilla groups, who fought against the corrupt dictatorial regimes of wealthy minorities.

This was no easy situation for the Gosses. Although both felt the urgent need for a social revolution, they strictly rejected the use of force. Instead they supported peasant movements, land occupations, union strikes or the activities of local Christian groups. Together with Pastor Glenn Smiley, a colleague of Martin Luther King, and Lanza del Vasto, student of Gandhi and founder of the Christian community, The Ark, they held innumerable training courses for nonviolence in Brazil, Uruguay, Argentina, Chile, Colombia, Ecuador, Peru, Mexico, Panama, Costa Rica, Venezuela, Puerto Rico and the Dominican Republic.

In spring 1975, Hildegard Goss-Mayr was arrested as she tried to visit the famous liberation theologian, "Red" Cardinal Arns in Brazil. She, along with the Argentinean professor of architecture Adolfo Pérez Esquivel, and Mario Carvalho de Jesus, a Brazilian lawyer who had led and won a three-year long strike of 900 workers in the Perus cement factory, were surrounded by the secret police and black hoods were put over their heads. They were brought to a torture center where they were accused of an international conspiracy.

"I will never forget the quiet, strong voice of Mario, as it filled the room," the imprisoned woman later wrote, "his testimony of the nonviolent struggle for the poor, a struggle that included freeing the police and military. There was music with the screams of those being tortured, bright light in the eyes, torture victims paraded in front of us. Praying together strengthened us. We decided to fast for a few days, and told the wardens that we were also doing it for their transformation. We were finally freed through the intervention of Cardinal Arns. As we left the prison, our worker friends from Perus embraced me and said, 'Now you are really one of us, because you go through the same things we do!'"

Her companion Adolfo Pérez Esquivel was at the time the coordinator of the nonviolent Christian organization Service for Peace and Justice (Servicio Paz y Justicia, SERPAJ). This human rights organization, which worked under the most difficult of conditions, was founded in 1974 in the Colombian city of Medellín during a meeting organized by Hildegard and Jean Goss. In 1976, as Pérez) Esquivel was collecting documents for an international campaign against human rights violations in Latin America, a coup occurred in Argentina, as previously in Brazil and Chile, putting a military junta into power in his homeland.

He was arrested in 1977, with no reason given, and tortured. "When you are in prison to win justice, to win freedom for your brothers, when they torture you and try to destroy you, to turn you into a number, into nothing, then there are two possible ways to survive," he wrote from his solitary confinement. "Either you open your heart to the hatred and violence that people are doing to you, and strengthen yourself through hatred. You survive through hoping for the destruction of your opponent, in anticipating his death. Or else you open your heart so wide to love that it includes even the torturer. And then you give the gift of life twice, to your enemy and to yourself!" Thanks to an international campaign initiated by, among others, the Gosses, he was released in 1978 under special conditions. In 1980 he won the Nobel Peace Prize.

Many years later, another country descended into a similarly disastrous situation – Rwanda. A few months before the genocide, Hildegard Goss-Mayr and her colleagues in the Center for Reconciliation in Butare held a seminar that included Hutu, Tutsi and Europeans. "It was a good seminar, but afterwards we felt that it was too late, although in January 1994 it was still possible for the Rwandan participants to hold a peace day in the Kigali stadium. Following Martin Luther King, the Hutu and Tutsi presented their common dream and sang and danced together. But the distrust on both sides was already too great, the tension extreme. Then in April the genocide began, and more than 800,000 people died...If the violence has been building up for so long on both sides, then sometimes there is little left that one can do. Thus we must always try to be among the first to be present there."

That is why she continued the work in Africa. In Burundi the Federation of Reconciliation trained Hutu and Tutsi in nonviolence, and they developed a method called Ecoute Empathique (sympathetic listening). "The last time I was there was a year and a half ago, in the fall of 2002. Small groups of around six Hutu and Tutsi would take turns telling their stories. When victims are able to tell someone from the other side what they have experienced, there are grounds for the development of a process of self-liberation. Then it is possible for trust to grow. Both see that they have had similar sad experiences, and ask: what is the root of this injustice? How can we overcome it?"

Cooperation with the diverse movement of globalization critics is very important to Hildegard Goss-Mayr. "I think that there is no situation in the world where new initiatives are not also present," she says. "We have to recognize and support them. The movement for an alternative globalization brings together hundreds of groups that believe people and not profit are central, and who feel responsible for nature and the entire creation." As for the Iraq war, Christian, secular and Muslim groups demonstrated together. This alternative globalization is also a sign of the coming together of peoples and their religions."

Reference: <http://www.1000peacewomen.org/typo/index.php?id=14&L=1&WomenID=91>

Jean Goss

I come from a working class background. My father was an anarchist. It was 1940, in the heart of World War Two. I was twenty-eight years old. By day and by night I killed many German soldiers who entered France as if it were their own country. My regiment was ordered to stop them at any cost. But I could not kill the one I wanted to kill: - Hitler. How was it that I - member of a labour union who wanted to defend the dignity and life of men - could kill workers, peasants, young people like myself, of the German people? Although I was decorated and a French hero, I felt more and more crushed within myself.

It was in this situation that, shortly before being taken prisoner, I woke one morning as if I was outside myself: a tremendous force of peace and joy invaded me with strength. I was so happy that I shouted with bliss; full of confidence, of certitude, of a peace that was absolutely incomprehensible as I was in the midst of war. I felt as if I were soaring above human beings who appeared to be running to a goal, greedy for everything. At the same time, a great love for these people invaded my soul - I loved them! A great desire to give them this infinite Bliss penetrated me and asked me how could I give them this Bliss? How could I save them from themselves, from the greed which made them slaves and unhappy? Indeed, how?

And the reply was given me: clear, distinct, precise! It was like a gentle and powerful Force that opened me up beyond all my limits. With no touch, no sound, no sight, this Force explained:

I am their Father, of all these human beings. I am their Creator. I have created them in immense Love, uniquely, so that they may be happy on all levels. I love them more than you can imagine. I have created them forever. I have created them so that they may become God like Me, that they may be God with Me: That they may love as I have loved them, up to giving My life for each of them, since I loved them. But they do not know it. That is why they kill one another instead of loving one another. There is only one thing that can save them. Teach them to love one another as I love them. Teach them quickly.

An immense Force filled me, a Force which made me go to Rome, Moscow, Rio and many other parts of the world to tell of this love of God. It is a love which is without end, creative and liberating, a love which saves and for which each human being is accountable, whether he knows it or not. This Love, which is God, is History: he *is* and his ear hears every human being. But to us Christians he has confided his secret so that we may give witness in a world without love. What a responsibility!

After that day, I spent five years in Germany as a prisoner of war. It was there that I started to give witness, urged on by a priest. We were about to unload some beetroots. My partner did not love the Germans - his words were filled with repugnance and hate. At last, unable to endure it any longer, I said to him, "I know that you are suffering like this because you are not a Christian."

"What! What are you saying? You do not know that I am a priest, for I have not told you!"

Then I told him all about my faith and the happenings on Easter Night in 1940. "For me, Christians are people who love, who love so much that they will not even kill those who want to kill them, but are ready to give their lives for their enemies."

"On Sunday, you will say this at Mass," said the priest. But I could not, for as a simple member of a labour union I felt incapable of making speeches. I drew into myself.

Six months later this priest said to me, "Jean, you are a thief. You are keeping for yourself what God has given to you for all."

I was deeply touched, and promised to speak in the 'Church' on the following Sunday. I say 'Church', since for me the Church is the community of Christians, of people who try to love as Christ loved them. Before, I had only loved my fellow-workers and not all other human beings. But in Christ I encountered the man that I had desired from the depth of my being: the one who loves *all* human beings, the good and the bad, the workers and the managers, believers and bishops, exploited and exploiters, for they had all been created by the Father in one immense love.

How can one make people understand this? I have only found one way: to live it! I know that one never succeeds perfectly. But that does not matter. What does matter is to try.

And so it was that I tried to live this love in the daily life of our prison camp for several months. But the result for me was always the same: unfaithfulness and treason to this love. I asked why, for what reason? At last, God made me understand that it is impossible to live such love alone. It can only be experienced with the help of others. That is why, one Sunday evening, I spoke to my comrades about my inability to live this love which even gives itself to our enemies (the Germans). They said that they knew this already, that I was trying for utopia. But I insisted, "Perhaps. But I believe it. Will you help me? It is very simple. When you see that I am not living this love, say to me, 'Jean, is that your love?' " At last they did accept, and every time that I betrayed Love they cried, "Oh Goss! Is that your love?" And this helped me to progress.

But one day there was a serious problem in our prison camp and I could not see any solution in the perspective of love. I behaved like all the others - I did nothing! No one said anything. But that night, when all others were asleep, a comrade who called himself an atheist came to my bunk.

"Now Goss. What about your love?"

"No", I replied. "I have no solution."

"But you should have done this or that."

I reflected and then said, "Yes, you are right. I will do it tomorrow."

But he insisted, "No, you are a fool. Don't do it!"

"But there is one who was more foolish than me. He died on the Cross in the folly of his love for us. Thank you. Go to sleep."

The next day I did what he had proposed.

Several months later an even more serious problem arose within the camp. This time I could clearly see what ought to be done, but did not have the courage to act. And, like all the

others, I did nothing. No one said a word. But that night when everyone else was asleep, a marxist who had often mocked came to me.

"Goss, all these months I have been watching how you live. This love seems to me to be the way. I couldn't care less about your churchiness, but this Love is life, it is genuine. But now, you did not act at all?"

"No. I haven't the courage."

"So," he said, "It is impossible, this love. Just a utopia?"

"Yes, it is a utopia, but I believe in it and I want to live it. Tell me what I ought to do. "

He told me. - "Yes", I answered, "but how is it that you, a marxist, understands so well how to act out of love?"

"Oh my poor Goss. Love is as old as the hills and everyone knows what they should do. But listen - it is utopia - it is impossible. "

"Yes, but I believe in it and I want to live it. Now that we have talked I am no longer afraid. Christ has spoken to me through you. He does not leave us alone. He sends us someone if we are too weak. Many thanks. "

In the morning I went to the camp commandant. It was a terrible encounter. When I told him that I would take all responsibility for the matter, he cried: "No, not you. Go away. You have no right to do that." And he threw me out. I did not know what to do; I was bowled over. It was he, the Nazi, the S.S, who had done what I wanted to do - hold himself responsible!

Several days later the military police arrested him. "What! A Nazi paid the price in your place?" demanded my comrades. Yes indeed, the strength of God is much stronger than all the walls, than all the barriers and frontiers in the world.

And so everything started to happen. The marxist came to me and said: "Jean, I believe in this love. Now, you can do for me what we have done for you – help me!" Then it was a pastor and some other comrades who asked us to help them. There were never more than seven or eight of us in the camp who tried to live this love one hundred per cent. But each one did make some effort, more or less, and the whole camp changed. Prisoners came from other camps to see us and asked: "What are you doing in the camp?" "Nothing," we replied, "just trying to love as Christ loved us."

It is this revolutionary force of non-violence which continues to make me travel throughout the world, even now that I am 77 years old, in order to witness to its real and unique way of combatting and conquering international, social and personal ills.

Reference: **THE GOSPEL AND THE STRUGGLE FOR PEACE**
by **Jean Goss and Hildegard Goss-Mayr**
Translated from the French by Dave Parry
Published by the **International Fellowship of Reconciliation** 1990



Jean Goss and Hildegard Goss-Mayr

Document 5

Methods of non-violent action

General characteristics (Hildegard Goss-Mayr)

Non-violent methods are not used for pragmatic and tactical reasons, but as the consequence of a fundamental ethical attitude, based on respect for the human person, which is to say that the fundamental attitude, the means of struggle and the goal envisaged are inseparable. When the end is envisaged, the means of action are already set. While a non-violent philosophy which does not lead to commitment is to be rejected as a passivity which is an accomplice to injustice, it must also be clearly stated that non-violent methods which are not morally based can soon degenerate into mere means of pressure: a new and subtle form of violence which neither transforms the group using it, nor the adversary, to a greater sense of justice. This is why the end of the action must always be objectively just: **it must redress a situation where the rights of man have been violated.**

The non-violent struggle for justice and reconciliation, at its many levels (political, economic, ecological, social and religious, in problems of minorities, in education, in personal and communal domains) has only united experience to call on. We therefore cannot now present complete models for methods and strategies, but we can say that in this struggle we must discover and develop an endless number of possible ways of acting. If we start by considering experiences up to now, we can note certain **fundamental forms** of non-violent action - as we will try to do here - in the different problems which are posed in different historic, sociological and psychological conditions. We must unceasingly use new forms of action. In every situation the appropriate forms of non-violent action must be discovered and developed by the victims themselves.

We are thus given the first essential characteristic of non-violent action: it is fundamentally **creative** It provokes each one of us to discover the latent forces of truth hidden in him and to use them with imagination and a spirit of initiative. This is why non-violence is a **liberating** force, contrary to the forces and principles which act in our consumer society, which seek to control and dominate the desires and actions of human beings. Those who are non-violent have confidence in the aptitudes innate in each person. They invite people to develop them and to use them for their good and for the good of the community.

The second characteristic of non-violence results from the recognition of each one's creative contribution: it is essentially **democratic** - its methods and strategies are not determined by one person, nor by a few people. The conviction that true solutions can only be found in community, in the base group of the non-violent organisation, requires active collaboration, on a basis of equality, between all who are taking part. Men and women, children, young, old and sick can take part. A people can raise themselves in a fraternal, communal, democratic way, as was shown in Czechoslovakia in 1968 and the Philippines in 1986.

In the non-violent struggle, we must distinguish between the final goal which is a reconciled society of greater justice, flowering in liberty with all the transformations that spring from it, a task which is constantly set throughout human history - and the steps by which we realize it. Non-violent commitment demands long and persevering combat: in fact, permanent commitment. Hence the necessity of a permanent mobilisation, which must be adapted to the human to the rhythm, to the rhythm of a group which finds itself faced with an injustice. If not, it becomes an imposition which cannot solve anything. For this process must develop within us, with assurance and faith.

Scheme or non-violent action

1 Preparation

- a analysis
- b preparation of groups (educational process)

2 Methods of action

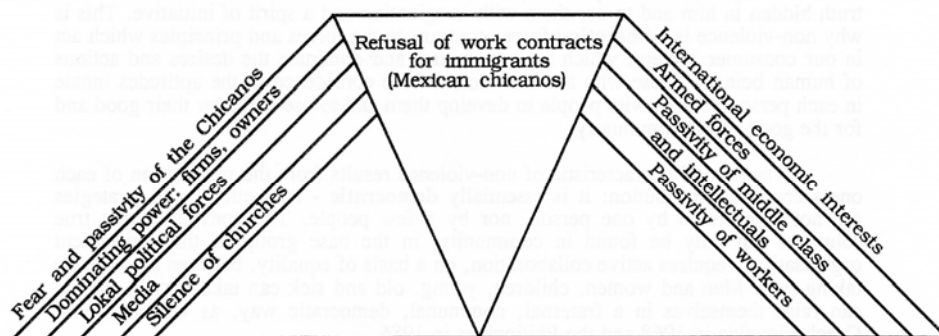
- a dialogue - negotiation - mediation
- b direct action
- c fasting and prayer
- d non-cooperation, civil disobedience
- e alternative programme

1 Preparation

Any serious commitment to non-violence requires preparation. We can distinguish two points which are essential and complementary.

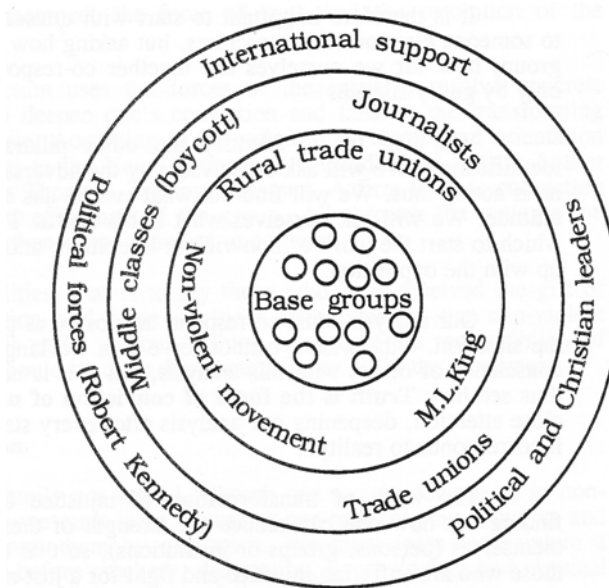
- a *analysis*. Based on the struggle of Cesar Chavez in the USA.

Analysis

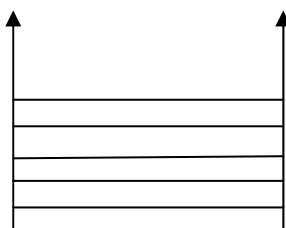


Whether a conflict be large or small, we must first get to know it: we must find out the reality, the truth of the situation. When we try to determine the reality of a conflict, we have a tendency to see all the good on one side - the side of those who suffer - and all the bad on the other side. But the truth of a situation is not like that. That is why, very often, the analysis which we try to make by starting from our non-violent stance, starting by investigating the truth of the situation, is already an enormous act of defiance, if one is only used to polarizing analyses.

Solidarity



Alternatives



political participation
 civic, social, work rights
 renewal of Latin-American culture
 cooperatives
 rural labor unions

Before we get down to finding the truth of a situation we should first ask ourselves: **What is injustice?**

In the scheme [on previous page] we see injustice represented by a triangle standing on a point. What fundamental right is this injustice violating with regard to such a group or such a person? What is the suffering? We must therefore define this injustice as closely as possible, as objectively as possible. This is not always easy, for the problems are often very complex. We must however take the necessary time to do it, and always take time with those who are the primary victims of the situation. We must identify with them. We have seen, for example, during seminars with women factory workers in Austria, that making an analysis is the beginning of a liberation process and of integral development of the group which is the victim of injustice.

In the second place we must ask: **How can this injustice exist?**

What is its structure? What are the foundation pillars? On the one hand we must study the historic, sociological, moral, ideological, political and pedagogical conditions, the traditions and the legal system in a conflict, with equal study of statistics. On the other hand we must discover the reason at the base of the injustice. We must determine which persons, groups and institutions are involved in the conflict, and what is the international context. In non-violence we seek to discover **reality, the truth in a situation of injustice.**

It is therefore important to start with **oneself**, not throwing responsibility on to someone else, or on to structures, but asking how I myself am responsible, or, if a group, how far we ourselves are together co-responsible for this injustice, even if only by guilty silence.

We then try to identify the other pillars, going farther than a simple identification. We will ask ourselves why the adversary has such convictions and why he is acting thus. We will find out what evil he has done, and also the reasons for his attitude. We will ask ourselves what is

his truth. This will help us to find points at which to start the work of non-violent liberation, and for dialogue which we can open up with the opposition.

Our analysis must correspond as closely as possible to truth, to the reality of the situation. Otherwise it cannot serve as a working tool. We are going to raise the conscience of others with this analysis, but if it is not true it will have no force. We thus see how **Truth is the force of conviction of non-violent action.** We must pay close attention, deepening our analysis after every step and action, asking ourselves if it corresponds to reality.

The work of transformation of injustice by active non-violence involves finding out how one can reduce the strength of these pillars, or take off the pillars themselves (persons, groups or institutions), so that they take up a position alongside those who are suffering injustice and fight for a just alternative.

To do this we start with ourselves. We see how to stop our own cooperation (which may be by guilty silence) with the existing injustice. We must then work systematically to appeal to the consciences of the persons and forces which, passively or actively, are upholding injustice. We must then set in motion a process which will reverse the situation. If we can win over enough of the pillars to come on to the side of those who are fighting for a new and just situation, then the triangle cannot hold any longer, the injustice can no longer continue to exist and the alternative can surge forward.

b The preparation of groups

The base group is an extremely important element in the non-violent struggle. On its persuasive force, its formation, its endurance, depends the success of the struggle. The pioneers of non-violent liberation, as Gandhi and Cesar Chavez, prepared their fellow workers for the struggle by a process of formation over many years. For the non-violent struggle demands a complete change in mentality, a fundamentally new attitude towards the adversary, towards aggression and towards all forms of injustice. Intensive spiritual growth and practical application are absolutely necessary. Spontaneous, intuitive actions are quite insufficient to deal with major problems, for we must aim to create a true alternative to violent armed conflict.

For the formation of base groups, we must consider two aspects:

- Interior preparation

To form a base group, we need to get together a number of people who are conscious of the existing problem and who are ready to work for its solution. The first impulse very often comes from just one person or from a very small number of persons who - by contact with others who have known the problem but not yet done anything about it, or who are not yet conscious of it - try to get them to work together. The decisive factor, after the first contacts, is the conviction that an injustice exists, the fact of being concerned, the force of truth and the resolution of the initiator.

Since non-violent action uses the forces of the spirit to resolve concrete conflicts, the first task is to deepen one's conviction and faith in the transforming force of truth, justice and love. According to the religious or ideological orientation of the group, one can appeal to the New Testament, to Gandhi and Martin Luther King or to humanists such as Thoreau, Tolstoy, Erasmus. A firm interior conviction is essential for the force and efficiency of the group. All through the struggle the interior forces must be strengthened and renewed in common.

Charismatic personalities, that is to say those who have received the gift of renewing the faith, conviction and hope of those committed in the non-violent struggle, should work to this goal, without wishing to assume the responsibility of directing the struggle. This should be done democratically by all in the movement.

- External preparation

In general, neither family nor school, Church nor society educate us in nonviolent action, which is why we must learn to master our reflexes, our thoughts and our acts, to control and direct them by our spirit. We must learn to maintain a resolute, non-violent attitude before mockery, defamation, psychological and physical violence. This exercise can be carried out in the following ways:

- by studying the experiences of other non-violent movements and historical examples;
- by reflecting on current problems;
- from the non-violent attitude within the group which becomes an excellent training ground, and by application of non-violence within personal life conflicts, since nonviolence is an attitude of life. It is only by unceasing struggle with oneself in untiring training that one can grow and mature.

In order to concretize active non-violence within our groups, we must understand that a group is like a loaf of bread which needs all its component grains. Each member must bring his own truth. It is often the weakest person - who does not know how to express himself properly - who illuminates truths that the others have not seen. If we keep listening to the weakest, we will more easily escape the temptation of letting one person dominate the group. We must keep asking the question: are we truly working in the spirit of equality and sharing? We must learn to listen to each other, to pardon and reconcile ourselves, to accept our differences as richness and to know that we are united in essentials. This is the best way of transforming oneself, of becoming less violent and more able to be at the service of one another.

The group should analyse a conflict together and prepare for action by studying the most important methods of non-violent action. On the basis of the analysis, the group decides the first actions. It is important to **start with small actions** which are not beyond our possibilities and limited experiences. Step by step, with growing force, we can increase the struggle.

Role play (socio-drama) is an important instrument in our preparation. In foreseeing situations in our struggle, it helps us to learn to control our actions, to put us 'inside the skin' of adversaries, 'inside the skin of the non-violent', and to train us in dialogue.

2 Methods of action

a dialogue-negotiation-mediation (Jean Goss)

Dialogue is the lightest weapon of non-violence. Non-violent people never forget it, never separate themselves from it, are always ready for dialogue. If the adversary refuses to dialogue, the non-violent activists will provoke it. We were present at the first official meeting of Christians and marxists in Salzburg. There, for the first time, were more than four hundred Christians and marxists from both East and West. And they were about to dialogue! What would happen? Everyone waited anxiously. The great 'stars' were there: Roger Garaudy, Karl Rahner, de Lubac etc. For two days there was a stream up to the rostrum, one after the other. I felt that I had had enough. I asked Roger Garaudy to allow me to speak, and I said something like this:

"We wished to have a dialogue between Christians and Marxists. Marvellous - a first step to peaceful coexistence, to reduction of tensions, towards a union of man and humanity. But what have we accomplished in these two days? Two monologues! The direct opposite of dialogue. Christianis have gone to the rostrum and denounced the gulags, the purges, the

massacres, the crimes of the East European countries and have spoken of the truth of Christians. And the Marxists have come and reminded us about the inquisitions, holy wars, massacres, and crimes that Christians did, and told their truth. We could chatter in this way for a hundred and seven years, without making the first move towards dialogue. Non-violent dialogue is the complete opposite: it requires deeply different attitudes."

It can be divided into five steps:

1 **Discover the truth of the adversary**, to discover the good which is in the other, however little it is - perhaps he/she has betrayed this good and this truth to the point that one can hardly see it. This truth must be sought in the ideological, political, professional or religious context of the person or group in question. Why? Because all good and all truth come from God. It is His, the good and the true. If it is from God, then I have need of it. God, in creating human beings, put his divine seed into them, that is to say Himself. I must, therefore, discover this seed of God which is in the adversary. For if I discover this I will find the way to dialogue, the bridge between the other and me on the level of equality. I must then discover the truth in the other, and tell it to him/her.

2 **See how we have failed to recognize another's truth**, how we have been unfaithful to his truth, how we failed to acknowledge his positive aspects. We must tell it to him/her. It is clear that if you go to see an adversary and say: "Just listen. I've been thinking about you and have found out these excellent things about you. I hadn't realized them before, and I realize that I have let you down", he/she will have quite a different attitude than if you say, "You creep, you have done this awful injustice. Aren't you ashamed of yourself?"

3 **Discover and recognize our own responsibility in this conflict**, even if it is only passivity and silent complicity. The admission of our co-responsibility and weakness is one step more in the effort to dissipate prejudices, to change the hostile attitude of the adversary, to lead him/her to see the injustice of the situation. This admission of our own weakness and our own responsibility is, by the force of truth, a very efficient appeal to the conscience of the adversary. It is an act of defiance, urging him/her to recognize his responsibility for the injustice.

How do we live out truth? To be honest, in the first place by being unfaithful to it, betraying it, denying it, like Peter. That is why we must be like him: he never started a sermon without saying: "This is Peter speaking to you, the Peter who denied the Lord three times." We therefore must tell the truth through our infidelities, by saying: "I believe in Jesus Christ, but I have betrayed him in these ways, I believe in love but I have failed to love in these ways, I believe in truth, but I have told lies." If we speak our truth in this way by means of our infidelities, the other will recognize what we are saying, for he/she also has been unfaithful to his/her truth, whatever it may be, for he/she has also betrayed it and only sometimes lives up to it.

4 **Presentation of injustice**. Tell the other person about the evil that he/she has done, and the reason why we are trying to dialogue. How should we tell the other? What is the evil, the injustice? One thing only, a lack of respect for the human person, a lack of love. Yes, I, Jean Goss, lack love seventy times seven times a day! But there is a great difference between the other and me - I am the fifth wheel of a cart. I sweep the streets and if I leave some dirt this injustice does not do much harm. But he is an owner, a minister or a bishop. The other's injustice and lack of love make thousands suffer. But the fault is always the same: lack of truth, lack of justice, lack of respect for the human person.

So we do not go to accuse or to condemn, for we commit the same faults. But we go to point out injustice calmly and objectively, in denouncing the destructive acts which make people suffer, and not the person or group concerned. We must show that their cooperation is necessary to find a solution and affirm our engagement in the struggle to conquer the injustice.

5 **Produce concrete proposals.** Do not come empty handed to a dialogue. Arrive with at least one definite proposal for a solution, so that discussion can take place. We must not let the ones who are party to the unjust situation set the solution. It is the victims of the injustice who must find a solution in accordance with their hopes, possibilities and means.

But our proposals must be realistic. We must proceed by steps to the great goal. Our proposals must accord with our discussions with the adversary, and must be possible. Gandhi was a master in this art of touching the conscience of the adversary in such a way that the adversary would already have accepted what he proposed. So Gandhi's proposals were not impositions, but shared solutions.

It is clear that we must carefully prepare ourselves for dialogue. A delegation is usually selected, choosing people who can think and people who can talk, since often those who are good talkers are not good thinkers, and the deep thinkers are often not fluent speakers. There is a good example in the Bible, where God says to Moses: "You are going to face my people and you are going to say to them ... " "But Lord, I do not know how to talk!" "I know. I am your God. I will send your brother Aaron to you. He knows how to talk, and he will speak to the people what you say to him."

God has created us complementary. It is therefore absolutely necessary to discern the gifts which each one has, so that we can put them all together for the benefit of all. However the team for dialogue needs a "motor", someone who is not 'clever', who is not good at managing or sorting things out, and therefore is a victim of the injustice. It is urgent for him/her to see that the injustice is stopped.

For a believer, telling the truth is not speaking empty words, but witnessing to the truth of the Word of God, whose will is the realization of justice. If, in the word of truth, God witnesses by us, this witness will be a powerful challenge to the adversary. Truth is like a sword which penetrates the conscience and the heart of human beings - into my heart and into the heart of the adversary - transforming them.

In this way authentic dialogue is part of the great dialogue which is permanently going on between God and humanity, in the standing invitation to 'become perfect like the Father' and to build his kingdom of justice and love. This is the basis of hope and 'optimism' in non-violent dialogue.

Dialogue needs persistence; after every set-back it must be started again. If there is a complete rejection, then 'heavier' weapons must be used.

The heavy weapons of the non-violent struggle are

- b - direct action
- c - fasting
- d - non-cooperation and civil disobedience

We will study these three weapons of active non-violence from the example of the struggle of Cesar Chavez for the rights of Mexican immigrants in California.

Cesar Chavez 'VIVA LA CAUSA' (Hildegard Goss-Mayr)

An example of national, continental and international strategies for non-violent resistance

"If we are sincere, we must know that our life is the only thing that really belongs to us. That is why the way that we lead our life reveals what kind of men we are. My deepest faith tells me that we can only find our lives if we give our own lives. I am sure that the most authentic testimony to the courage of a man, the most convincing expression of his virility, is to

sacrifice ourselves for others in the nonviolent struggle for justice. To be a man is to suffer for others.” (Cesar Chavez)

“Our strikers ... were in the line of fire. They were kicked, beaten, guarded by dogs, cursed and mocked, stripped, tied up, thrown in prison, sprayed with insecticides. But they had learnt not to surrender, to die without defending themselves, not to behave shamefully but to offer resistance with every inch of the human spirit and with uncrushable human endurance. A resistance that did not come from a spirit of reprisals, but which seeks to conquer injustice with compassion and love, with an intelligent and creative spirit, by long and arduous toil, by witness to the truth and appeal to public opinion, with friends and allies ... by politics and laws, by prayer and fasting.”

(Cesar Chavez, from the ‘Letter to Delano’)

Martin Luther King's civil rights movement reached its peak in the USA when a new ethnic group which was suffering perhaps even more from social discrimination started a struggle to obtain recognition of its rights: the several millions of the Spanish-speaking minority. Some came from Puerto Rico and the Philippines, but most from Mexico ('Chicanos'), and were easily employed in agriculture as very cheap labour.

The struggle of the agricultural workers, led by Cesar Chavez to obtain recognition of their human rights and citizens' rights, introduced two essentially new elements into the development of non-violent resistance:

a - the movement **was led by an American-Mexican agricultural worker**, and thus by a non-intellectual - a truly popular movement.

b - the struggle, which was directed against an economic system which was organized internationally, was to take on **international dimensions**.

Analysis of the situation

The conflict started in the plantations of table grapes of California, in particular in the Delano valley. In the State of California, most land is in the hands of a few entrepreneurs or companies running ‘agro-business’. This means commercial exploitation of the land over huge areas, linked with ownership of agricultural industry (machinery, means of transport, food processing) and control of markets (chains of supermarkets throughout the USA). Official American statistics for 1959 show that even then 6% of the number of farms in California covered 75 % of the arable land.

These powerful economic groups also controlled the means of communication and dominated the political assemblies at local and federal level. They represented the most powerful economic system in the world, with its international ramifications. From the beginning of this century these owners were opposed to efforts by the agricultural workers who wished to build a trade union movement - opposed not only by threats and obstacles, but also by use of laws against the agricultural workers.

Some of these Mexican agricultural workers were illegal immigrants and not seasonal workers. Others came under contracts which only gave them the status of citizen after five years, but obliged them to perform military service and forbade them any action directed against the managers of the enterprise, while some others were US citizens. We are thus talking about ethnic groups which, by fear or through ignorance, could easily be manipulated, and passively accept their lot.

This is the problem: to guarantee social rights, to obtain recognition of the equality of value of the culture, language, race and traditions of Latin America with those of Anglo-Saxon

America. Behind the struggle for the right to form trade unions and to have just collective wage agreements, there is a struggle for liberation in every aspect of life.

A glance at the statistics shows the pitiable conditions of life of the agricultural workers. In 1960 schooling stopped at the age of eight and a half. In the towns they lived in 'barrios' (shanty towns), infant mortality was 125 % higher than for American whites and 84 % earned less than the guaranteed minimum wage.

Cesar Chavez, an American citizen of Mexican origin, is a son of poor agricultural workers. After having been at 37 schools in 7 years, he had to finish schooling and start arduous work in the plantations. He was twenty years old when he met Fred Ross, member of a 'Community Service Organization' (education in personal commitment and for communal development). It was thus that he learnt to organize and to develop his capacity to win over passive and distressed men to the struggle for justice. In 1962 he founded a trade union for Mexican agricultural workers, the National Farmworkers Association (NFWA).

Preparation for struggle

While his wife continued to work in the plantations, he, with his little children, travelled all over the Delano valley, distributing thousands of questionnaires to find the current situation of the agricultural workers and their hopes. There were 80,000 replies, some of which bore remarks which showed some interest.

Chavez then resolved to visit these agricultural workers personally:

"I got into our old vehicle and went to visit these people. At that time, we had no money at all, even for petrol or food. So the first thing was to go to their homes and ask for something to eat. I swear that this is the best thing I could have done, even though my pride at first tried to stop me. For in this way we won some of our most precious members. When men gave me something to eat, they were not slow to give me their hearts. A few months later, after intensive group work, we have got under way an organization whose leaders are all men of the people. "

For four years, Cesar Chavez did nothing except organize base groups, to inspire courage and confidence in disappointed and frightened people, to show them the spirit of non-violence - the weapon of the poor - in the example of Martin Luther King and Gandhi. There was careful material preparation for the struggle, as he saw that it would be long and difficult. He formed cooperatives to supply petrol and food during strikes. During these first years he strictly refused money from outside, believing that the movement must learn to fly on its own wings, even though this was very difficult.

Strike and boycott

Events forced the three thousand members of the NFWA to engage in strikes sooner than they wanted. In 1965, a group associated with the AFL-CIO (American Federation of Labor and Congress of Industrial Organizations) trade union federation demanded the support of the NFWA in a strike for more pay. It was scarcely possible to refuse this request. As a condition of his collaboration, Chavez demanded that the strike should be conducted in a completely non-violent manner. "Non-violence is the only weapon which respects others and recognizes the value of each man. We want to stop the victims being victims. **We want to stop the executioners being executioners.**" A vote decided that this method would be used. Chavez was elected leader of the strike.

This strike triggered a five-year struggle for the recognition of the trade union, to obtain collective contracts for the grape harvesters of California and to help a group of people from

a frightened and passive population to liberate themselves. It was extremely difficult to devise an efficient strategy. The strike had to be organized and supervised over a huge area. The entrepreneurs replaced the strikers by new workers who ignored the strike situation. Dogs were set on the strikers. They were sprayed with insecticides. Some were arrested, maltreated, beaten. The press said that they were communists. Laws were interpreted against them. Judges pronounced in favour of the enterprise leaders. The greatest efforts had to be deployed to keep up the courage of the strikers during the five years.

Nevertheless, Chavez wrote: "The picket line is the best possible education. If a man comes out of the field and goes on the picket line, even for one day, he is no longer the same. Some labor people came to Delano and said, 'Where do you train people? Where are your classrooms?' I took them to the picket line. ... The labor people didn't get it. They stayed a week and went back to their big jobs and comfortable homes. They hadn't seen training, but the people here see it, and I see it. ... Get a guy who, in front of the boss and in front of all the other guys, throws down his tools and marches right out to the picket line - that's an exceptional guy, but that's the kind we have out on the strike. Oh, the picket line is a beautiful thing, because it does something to a human being. People associate strikes with violence, and we've removed the violence. Then people begin to understand what we are doing, you know, and after that they're not afraid. Then you're not afraid of guns. If you had a gun and they had a gun, then you would be frightened, because then it would be a question of who gets shot first. But if you have no gun and they've got a gun, then well the guy with the gun has a lot harder decision to make than you have. "

But the NFWA soon had to accept that the strike alone was not powerful enough to overcome the powerful economic groups. It considered how it could - without money or influence - obtain the collaboration of huge sectors of the nation. It decided to organize a boycott of table grapes and industrial products from the Schenley and Di Giorgio firms. Sixteen tested young workers were chosen and without a penny - sent to thirteen industrial centres of the USA on a mission to organize the boycott. And once more it was found that the boundless confidence that Cesar Chavez inspired in his people could urge them to the highest commitment.

Even at the time of the first harvest, some success was gained by the boycott. And at the same time during Holy Week there was a 500 kilometre march to Sacramento in California to let all the country know the problem of the Chicanos. Although the governor preferred not to meet the marchers, the participation of a number of political and trade union leaders - such as Senator Robert Kennedy - was proof for the agricultural workers that public opinion was impressed.

On that day, the great Schenley enterprise ceased its opposition and recognized the NFWA as sole partner in negotiations. After overcoming some other obstacles, the union was also successful with Di Giorgio. Thus strengthened, the UFWOC (United Farm Workers Organizing Committee) extended its boycott over the whole of the USA. Thanks to countless creative initiatives (shop-ins in supermarkets, strikers with placards following the transport of grapes across the USA, distribution of leaflets urging boycott of the grapes, with 5 million being distributed in New York alone), they succeeded, with the help of large sections of the population, even some of the middle classes, in boycotting more than 75 % of the grape harvest. As a result, the grape market practically collapsed.

Internationalization of the conflict

In order to compensate for the negative consequences of the boycott in the United States, the directors of the firms decided to use their political and international connections. They encouraged the government to buy part of the grape harvest and send it to the American Army in Vietnam. Others were sent to Canada, the Far East, Great Britain, Scandinavia and Finland. The Chicanos were thus forced to learn that, in our economically integrated world,

internationally organized injustice can only be conquered by non-violent strategies which are also organized internationally.

The strikers started by winning the San Francisco dockers to their side: succeeding after intensive conscience raising. Many of the ships destined for Vietnam and Japan were not loaded. Then the Chicanos sent delegations to England, Scandinavia and Finland to tell the Europeans about the injustice and the strike, to appeal to their solidarity. There was a breakthrough: the British dockers refused to unload thirty tons of grapes. The grapes were then sent to Norway, Sweden and Finland where the dockers refused to unload. At last the grapes were unloaded, in the port of Hamburg, and sent by rail to Sweden. But meanwhile the boycott had become so popular that the Swedish food cooperatives refused the Californian grapes. Rotten by now, they were thrown into the sea. The internationalization of the struggle had succeeded.

However, in 1968 - the year when Martin Luther King was assassinated – a wave of violence swept across the United States which sapped their faith in nonviolence for a large number of the Chicanos, who were exhausted by the struggle. They thought that a few bombs would reach the goal with greater speed and efficiency. Cesar Chavez admitted the theoretical possibility, but said that contracts obtained by such means would not be kept for long, for if the Chicanos used violence they would lose the respect of the directors of the firms.

The fast of Cesar Chavez

Under such pressure Cesar Chavez decided to employ 'the supreme weapon of non-violence' as Gandhi called it - before recourse to violence, namely fasting.

'Penitencia' (a fast of expiation) is an old tradition in Catholic Mexico. This fast is a fast of purification, which counters violence threatening to explode in the ranks, a fast for prayer to renew the spirit of a movement, and also to appeal to the nation so that it will be in solidarity with the non-violent struggle for justice.

Cesar Chavez started his fast in a hut on the 14th February, on construction ground of the UFWOC - a fast that was to last to Sunday 10th March.

At first there was confusion, for the farm workers could not understand what was going on. The strike movement was suspended. Slowly, the news of the strike spread and people flocked in. Some ten thousand people, who had been encouraged by Cesar, wanted to come into the hut. They brought gifts, madonnas and images of the saints; the tension decreased. They sang and prayed, letting themselves be formed by the teaching of Martin Luther King and Gandhi as never before.

The nation woke up. Bishops started to side with the Chicanos and to offer their services in the imminent negotiations with the directors of the enterprises. Senator Robert Kennedy had backed the Chicanos from the start, without fear of consequences, sending a telegram and, on the 10th March, he took part in the closing of Cesar's fast, surrounded by about ten thousand people at the final prayers. On that day he shared with Cesar his first piece of bread, committing himself to include the problems of minorities in his electoral campaign for the Presidency. This was the last meeting of the two men, for Robert Kennedy was assassinated shortly afterwards.

The struggle continued with growing moral, political and financial support from different sectors in the nation. But it was only on the 29th July 1970 that the last of the 26 enterprise directors signed the document at Delano which recognized the union and the required collective wage agreements. This was a great victory for non-violence.

Having shown the impact of the weapons of active non-violence in this historic example, we will summarize the ways in which such actions can be prepared and carried out.

b *Direct action* (Hildegard Goss-Mayr)

Direct action shifts dialogue from the private domain to the public domain. Its ends are:

- public denunciation of injustice, which - even if it concerns important problems - is often little known, and thus conscientizing public opinion and obtaining growing solidarity.
- exercising a growing political and moral influence on the responsible groups, by increasing the numbers committed and through a growing awareness of the problem in the consciences of the public. The victims - often the poor or underprivileged - thus become partners of more importance and a social force.

The words of dialogue are reinforced by concrete demonstrations of injustice. Among the forms of direct action we may mention: publicity through the mass media (only rarely possible), leaflets, slogans on walls, demonstrations, vigils, silent marches, street theatre, sit-ins, processions, liturgical acts.

In direct action we must always try to find out, starting from a given situation, the best means of communicating with the passive so as to win them to the struggle. In order to show up injustice where people are suffering, our chief means are what we are and what we have. In the case of Larzac, farmers struggling against the extension of the military base brought their sheep seven hundred kilometres to the ground under the Eiffel Tower in Paris. Another example is from Medellin in Colombia, where the women in a barrio who were demanding running water, went with their babies to the central square and bathed their babies in the puddles of dirty water around the large fountain which was playing all the time, to show by contrast that they had no water which was clean and drinkable. This gesture drew the attention of middle class women to their problem. They touched their hearts in the place where every woman is vulnerable, the life and death of children. Solidarity became possible and helped to solve the problem.

Interior preparation for participants in action

Since there can be confrontation with hostile groups or with the forces of public order, participants must be trained to maintain a non-violent attitude faced with all attacks, to discuss in a non-violent manner and to freely accept all the consequences of their acts (mockery, denunciation, professional prejudice, imprisonment). Fasting and prayer in our preparatory group will help to strengthen us. If one is not yet prepared to accept all consequences, it is better to wait for greater maturity.

Preservation of the non-violent character of direct action

From start to finish, direct action must keep its non-violent character. Our non-violence must be shown in our expressions and our body language, in the wording of our handouts and slogans, in the tone of our conversation and in our discipline. Injustice must be presented as objectively as possible, and our action must invite non-violent solutions to the problem we are highlighting. It is this non-violent character which appeals to public opinion.

Planning and discipline

Every direct action must be carefully prepared: place, time, duration, development. Decisions must be taken for the case when things go awry, outside or inside. If actions bring together

large numbers of people, marshals must be designated and trained to keep order, being clearly distinguishable. Everyone taking part must freely agree to keep the decisions taken during preparation.

Two major demonstrations of this type come to mind:

- The first was in Santiago in Chile in 1983, when half a million took part. It was the only assembly in which all the opposition united in one huge demonstration. Thousands of heavily armed police could be seen in all the approach roads to the place of assembly. But among the demonstrators there were also many thousands of well-trained non-violent guards. Every person who entered the assembly place opened his bags to show that he was not armed. All went well. But towards the end of the demonstration we saw youths starting to throw stones on the motorway which passed above the park and where police were stationed. The non-violent guards immediately surrounded them and started speaking to them: "Don't you know that the orders are not to use violence, not to provoke?" When this little group - which had almost certainly been paid to provoke - saw that they were discovered and isolated, they decided to leave. The same thing happened in several other places, but the non-violent guards succeeded in avoiding a clash with the police.

- The second was in Hanover, in the Federal Republic of Germany, during an international exhibition of high technology weapons, called IDEE. There were buyers from many countries. The non-violent people in Hanover had arranged a week of vigils, with a 'human carpet' at the entrance. All had been very well prepared, so much so that eventually the police who were keeping access open stopped wearing their helmets and other forms of protection, knowing that there would be no harm from these non-violent people. There were in fact some useful conversations with the police and with the arms traders.

At the end of this week there was to have been a large demonstration against IDEE in the centre of the city. However, despite efforts by non-violent activists it was not possible for the preparatory group with delegates from various movements to agree upon a common plan for non-violent action.

Problems could be foreseen, because of the advent of autonomous groups using violence. What should be done in such a case? It is sometimes necessary to withdraw one's cooperation. But at Hanover the non-violent activists decided to go along all the same, to try to stop violence that might occur.

It so happened that at that very weekend the national congress of the International Fellowship of Reconciliation was being held in Hanover, with many of the participants going to the demonstration. We had decided to be near the front so that we could intervene if there was violence. There came a moment when some demonstrators started to throw stones at the police who were guarding the town hall near where the several-thousand strong demonstration was developing. Straightaway, our group of non-violent action placed ourselves in front of the police to protect them from the stones.

Those who were throwing stones stopped in amazement. We profited by this moment of interruption to start dialogue with them. At last, just by this dialogue, we succeeded in isolating this little group. The police were so astonished by this nonviolent intervention that the chief of police later thanked us, saying: "We do not know these non-violent strategies in the police. Perhaps we ought to find out more about this strength."

Evaluation

A direct action must always be evaluated afterwards, whether it has been successful or not. Knowledge of our faults and failures can instruct us, help us to do better next time. Deeper analysis can help us to find new and more efficient approaches.

Just as words of truth are effective in dialogue, so the efficiency and the force of direct action campaigns are conditioned by the truth which is transmitted, by the objectivity and the non-violent character of the action, and above all by the witness which non-violent activists give, if they are prepared to keep their non-violent attitude up to the final consequences, even when they themselves will pay the price of their commitment.

c *Fasting*

- *fasting for purification*

This is the chief of the three forms of non-violent fasting. Christ himself underwent the fast for purification for forty days, before starting his great revolution of Love. Jesus did not make the fast *against* anyone. He made the fast for purification *for* humanity. It is in this sense that he fasted, with all humanity in Him.

Every time that we fast for purification, whether we be Christian, Buddhist or Moslem, we fast for our own *purification* and *conversion*, for that of our groups and for the opening of the consciences of our adversaries or enemies. The non-violent activist fasts while preparing for a difficult struggle or in situations of crisis within his own movement (as we have seen with Cesar Chavez), or at a time of particularly hard resistance by the adversary. It is a weapon whose power is not measurable, which can only be employed in faith in the liberating action of God in each human being and in all humanity. Fasting should once again find its place, in a radical way, in the nonviolent liberation struggle of Christians.

- *the political fast*

This can be a witness during a limited non-violent direct action. It can accompany demonstrations, negotiations, actions of solidarity. It is not seen in the first phase as purification, but to exert moral and political pressure on public opinion to underline the seriousness of a claim or to alert world opinion. It has a function within direct action of non-violent struggle.

- *fast as blackmail*

This is not a part of non-violent liberation. It often takes the form of a hunger strike to death, being used e.g. by prisoners as a means of pressure to obtain satisfaction of demands whose goal is often debatable (ransom money, liberation of terrorists). Administrations usually react to this subtle form of violence by open violence and/or by forced feeding. This form of strike does not liberate from violence: on the contrary, it prolongs the spiral of violence. It is not a means to be used in the non-violent struggle.

d *Non-cooperation and civil disobedience*

These are the heaviest weapons of non-violent resistance. Civil disobedience consists of collectively refusing to submit to unjust laws and orders and of taking the consequences of this attitude. People collectively refuse to collaborate with an unjust system or regime to make its continuing function impossible. Among these weapons we can mention: local strikes, occupation (immobilisation), boycotts, fasts, general strikes and the most varied forms of non-cooperation: conscientious objection to military service, refusal to kill, refusal to pay taxes for war. The use of these weapons is a form of ultimatum. In war, one tries to overtake the enemy in such a crushing way that he cannot continue operating, admits defeat and accepts the conditions of the conqueror. In such an operation, countless human lives are

destroyed, as are cultural, spiritual and material values, means of production and the economy.

The heavy weapons of non-violence also paralyse an unjust system by a massive refusal to collaborate (using strikes, boycotts etc), but non-violent activists do not destroy human lives nor the means of production. The functioning of an unjust regime is rendered impossible by the refusal of the majority of the population to continue to collaborate with it. The isolated, directing group of the regime must bow to the needs of the people.

Such heavy weapons should not be used before exhausting the others that we have mentioned. They demand intensive preparation and the cooperation of the majority of the people, discipline and a spirit of sacrifice in a struggle where there are really serious problems for a people.

Such weapons have been little used up to now, and they need deep scientific research. However, some historic examples can be noted:

- the way in which the Hungarians under Deak obtained their autonomy from the Austrian Empire from 1859 to 1867.
- the general strike of the Spanish people during the First World War, to prevent their country entering the war.
- the overthrow of the government of General Banzer in Bolivia in 1979.
- the overthrow of the Marcos dictatorship in the Philippines in 1986.

and, on a more limited scale:

- the campaigns of Gandhi in the struggle to decolonize India
- those of Martin Luther King to obtain civil rights for Blacks in the USA.

Concerning civil disobedience (Jean Goss)

This is the ultimate weapon of non-violence, the hardest and the strongest, which makes all dictators tremble. For they are only strong on one condition: that we obey!

Civil disobedience is precisely collective disobedience which is organized against unjust laws and orders, those which lack respect for the human person. As soon as a people takes this weapon together, with discipline and respect for persons such respect amounting to a love which gives its life if necessary - no dictatorship can hold. It is impossible. We have already seen that a dictator is only a poor little man with nothing at all, like all of us. But we fear him and then we obey him, performing all the stupidities and monstrosities that he commands. It is because we have failed in our human dignity that the dictator is all powerful. But as soon as we disobey, this dictatorship is lost.

Such responsible disobedience must be learnt from the tenderest age. So, learn to disobey! Disobey what? Laws and orders which do not respect the human person. All the laws, all the commandments, all the teaching of Jesus is summed up in: obey those who respect the human person.

Example of the general strike of French railway workers in 1953

In 1953 the Laniel-Bidault government - the most reactionary which France had known since the Second World War - decided to take very harsh measures on seeing the serious situation of the economy. One of the results was that railway workers, instead of retiring at 60, would

have to continue working to 65. The government signed a decree to this effect. As soon as they heard about it on the radio, there was a general strike of 350,000 railway workers. For the first time, the trade unions were not consulted, and they took two days to make the strike official. What are three hundred and fifty thousand railway workers among a total of twenty million workers? One could say, "a drop of water."

But soon this general strike of the railway workers was augmented by the participation of the people. We went to see the trade unions, including those of the police and said to them: "First it is the railway workers, then the civil servants and the next day it will be you. This strike is not just a strike of the railway workers, it is yours as well."

We went to see the civil servants to have the same conversation with them. We also had organized our railway strike in-such a way that people were hurt as little as possible. We had organized transport for perishable foodstuffs, particularly transport of milk for the children who were in their holiday camps, transport for people meeting their children at the holiday camps for the weekends. In short, after taking on great responsibility, we succeeded in keeping the strike going for three weeks without one death, without one drop of blood shed, although the government two days after the start of the strike - had ordered the police and army to crush the strike by any means. Every time that one conducts a strike while respecting consciences, while respecting human beings, one helps others to make simply splendid stands for conscience at all levels and in all places.

I had been a prisoner of war in Germany along with George Bidault.

I knew him. He appealed to me.

"You are president of the strike committee in Paris. Stop the strike at once!"

"The only thing that I can do is to call a vote. If the workers vote for the strike to continue..."

"But imagine, only three days ago everyone voted to continue the strike!"

"As president I cannot do otherwise."

But when Bidault gave orders to the police and army to crush the strike by any means, by a mighty blow, all the railway workers were mobilized to defend themselves. When we saw what violence was possible, we said:

"It is we who started this strike. We are thus responsible for any deaths and for any blood that may flow. We must handle things so that this does not happen. The police are civil servants like us. Some railway workers have guardians of the peace and police in their families. We must open dialogue with them also. Look on the police as one of us!"

I will now show you how to deal with the police.

We put those who saw red at the sight of a policeman's peaked cap in the middle of the group . And we placed those who were used to dialogue with the police at the edge of the group, face to face with the police. What was learnt? How to treat the police as human. Learn to talk, not seeing a policeman but a conscience and a heart. Towards the end, in some towns police could be seen bringing coffee to the strikers in the morning. They had rediscovered the sense of humanity, the sense of the people.

A policeman is also part of the people. It is necessary to make him understand that his duty is to defend the people, not to defend the exploiters of the people. It is for us to find the words , to find the thoughts and the love necessary to open their consciences to this degree. For this, one must train oneself, have confidence and believe in human beings. They are

capable of anything if you believe in them. But one must truly believe it. If they do not believe at first, we must keep trying, strengthening our faith in the human person.

And, little by little, one succeeds.

George Bidault called me again. "You must stop the strike. Understand that if the government falls, the communists are ready to take power."

But we had heard 'the old story' before and replied: "That is just propaganda and we don't believe it. If you withdraw your decree, the strike will finish. If you don't withdraw it, the strike goes on to the end." This is what happened. At the end of three weeks of struggle the government had fallen and we had won: the railway workers kept their retirement age at sixty.

Every time that we lead a major strike, we must help people to understand and to live this active non-violence. We must explain it all the time, in season and out of season. Don't let us worry about whether people are mocking us, or whether the people around us believe it. Don't let us worry about that. Tell the truth as we understand it. Say what we believe, calmly and kindly, knowing that it is the Lord, the Truth, who is speaking through us. If we are atheists, let us think that it is life and justice passing through us. Truth is necessarily victorious as soon as we believe it and have the courage to proclaim it. So do not be afraid, do not fear difficulties nor their consequences. Truth, and absolute respect for the human person, will clear the way.

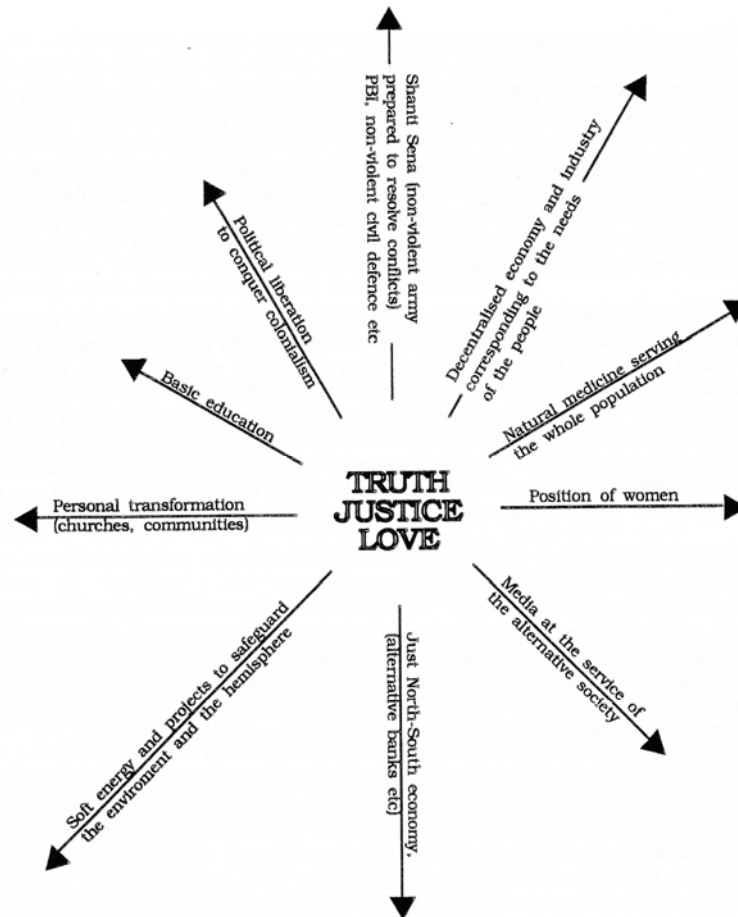
e The alternative and constructive programme

This aspect of commitment to active non-violence, for a life of greater justice and dignity, has been badly neglected. Steps which have been gained by non-violent means have often been lost for lack of alternatives and the old violences have returned. It is not enough to conquer violence, we must develop authentic realistic alternatives, which can fulfil the hopes of the victims of the situation.

Even while the struggle against an injustice is still going on, we must develop the alternative in our own life and in that of our groups and movements. In this sense, the base groups in Latin America give us a good example. Not only have the oppressed discovered their dignity and the force of truth which dwells in them, not only have they learnt to defend violated justice by a non-violent and persevering struggle, but they have also put down roots for a new society by providing education for the social and political responsibility of each person. They have introduced sharing and service at all levels, developed cooperatives and models for new politics.

We must discover the way to combine tasks to construct the alternative. Gandhi has shown the way. He was not only an extraordinarily spiritual man, not only the greatest politician of this century, who has shown us a "new politics" based on truth and non-violence. He has also given us a vision of the entirety of tasks needed to construct a society based on absolute respect for the person and the true needs of the people, a society penetrated by the Truth which is God. See what he envisaged:

- in the first place a permanent personal transformation: a task which - in our case - falls mainly on the Churches, movements, communities.
- the struggle against colonial injustice which weighed so heavily on India: a non-violent struggle for political liberation as the result of an interior transformation of the population.



And then a whole ensemble of tasks to develop an alternative society. Some of them are:

- **Shanti Sena.** Gandhi realized that there would always be conflicts in the villages and in the towns, between the States of the Federation of India and with neighbouring countries. It was therefore necessary to create a non-violent army (Shanti Sena) composed of persons and groups who were prepared to intervene in conflicts at all levels and to assist their peaceful resolution. For example, the conflict over Nagaland - one of the Indian States trying to obtain its independence by armed struggle - was resolved by Shanti Sena. In our time the Peace Brigades International are inspired by Shanti Sena, as are certain concepts of non-violent civilian defence.
- **basic education**, directed by Mr and Mrs Aryanayakam, is a form of popular alternative education, centered on the flowering of non-violent spiritual and humanistic values, on preparation to take up responsibility, on service in communal life, on the knowledge and necessary skills for an agricultural labouring population, etc. Let us try to imagine alternative education in our society.
- **decentralized economy and industry**, responding to the true needs of the villages and small towns where most of the population live. Gandhi was not opposed to machines as such, but he wanted an economy and industry which would allow the whole rural population to participate socially and politically, so that they could live by their own efforts and responsibilities in an economy which was directed to the needs of the people and not to the needs of the elite. Linked to this aspect is Bhoodan:
- **Bhoodan** is a concept of voluntary agrarian reform, in which the earth is shared, which stems from the Hindu belief that the earth belongs first to God and therefore to

all human beings. There must therefore be equal shares for all. A huge effort in this direction was made by Vinoba Bhave and his co-workers. Millions of acres of arable land were redistributed. This project was founded on the following truth: an agrarian reform which radically transforms ancient structures can only succeed if there is a strong interior motivation to allow sharing. Unfortunately, Vinoba had no structures to manage the redistributed lands efficiently.

- to revive **natural medicine** which could cure the most frequent illnesses. This had been supplanted by European chemical medicines which were expensive, often dangerous, and not available to most of the population.

In our own situation, in the industrialized countries, we can add numerous tasks some of which are already under way.

For example:

- improvement of the situation of women;
- increasing the promotion of the alternative society by the media;
- promotion of soft energy and other urgent environmental tasks;
- concrete efforts to obtain a more just economic North - South relationship;
- application of non-violent civil defence to replace militarisation and the arms race;
- multiplying models for transforming factories for war into factories for peace, etc.

All this means that we must take a fresh look at all the life there is, we must serve - as non-violence requires - and not be served. Our commitment to alternative must always be rooted in and flower from the actual situation of ourselves and our society. It must always start with progressive change in our own life style to a life that is simpler and more respectful to all creation. For several years already many small initiatives have been started along these lines. We must learn from them and coordinate them into the networks of research, exchange and mutual help. In this way we may gain strength to touch the conscience of the public at large and make waves capable of refashioning - as far as possible - a healthy life on our globe and cosmos, which will allow us to sense once again that everything is penetrated by the Love of the Creator who is LIFE in fullness and peace for all creation.

Reference: **THE GOSPEL AND THE STRUGGLE FOR PEACE**

by **Jean and Hildegard Goss-Mayr**

Translated from the French by Dave Parry

Published by the **International Fellowship of Reconciliation** 1990

Document 6 (handout)

Ahimsa and Satyagraha

Ahimsa: Ahimsa or non-injury, of course, implies non-killing. But, non-injury is not merely non-killing. In its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand.

Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is Sakti (power). Ahimsa is true strength.

Satyagraha: truth force, to adhere to the truth

Satya: truth, natural, genuine (how something is should be); Sat = being

Graha: strongly adhere, insistence

“Gandhi conceived of his *Satyagraha* as such an experiment for the introduction of truth and non-violence into the practice-political field. It has been meant to rupture the dichotomy between political expediency and moral/ethical principles. It unites the practical (*is, being*) and the moral/ethical (truth and rightness).

Etymologically, *Satyagraha* is derived from *sat, satya* (the meaning of which we saw above) and *agraha*, which means “adherence,” “to hold fast,” “to seize or to grasp.” Explaining why he chose *Satyagraha* as the name for his resistance-movement against the repressive laws of the South African Government, Gandhi wrote: “Truth (*Satya*) implies love, and firmness (*Agraha*) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement *Satyagraha*, that is to say, the force which is born of Truth and Love or non-violence.”²⁹ *Satyagraha* is that mode of practico-political action through which we can try to realize or approximate to the ultimate identity of the practical and the ethical. It is an end-creating means and as such it partakes of the ultimate unity of the real or the practical and the ethical or the moral.

According to Gandhi, although Truth is Absolute, our knowledge and experience of that Truth is only partial and relative.”

Reference: Thomas Pantham: HABERMASES PRACTICAL DISCOURSE AND GANDHI'S SATYAGRAHA

"We are constantly being astonished at the amazing discoveries in the field of violence. But I maintain that far more undreamt-of and seemingly impossible discoveries will be made in the field of nonviolence."

M. K. Gandhi

Document 7 (handout)

Rules for Nonviolence: Satyagraha-Norms

1) Adhere Ahimsa with your thoughts and mind.

Your non-violent deeds should arise from your non-violent attitude. Therefore try to learn not to feel hatred against anybody, but **Love thy neighbour as thyself**.

2) Put a positive content to your struggle.

Resistance and a constructive program are to pillars of nonviolence.

3) Have confidence in your opponent.

You should treat your opponent like a member of your own group and as you wish to be treated yourself.

4) Do not force your opponent – change his mind.

Your opponent should not act out of fear but out of conviction.

5) Do not capitalize on the weakness of your opponent.

You should not benefit from a difficult situation of your opponent if the difficult situation has got nothing to do with the conflict. Let him/her feel that the pressure on him/her results from the injustice he/she is committing.

6) Do not provoke your opponent.

You should avoid deeds that enlarge the primary conflict and put your opponent into a situation he might commit extra derogative actions. You should act in a way that the situation you put your opponent in is a direct result from the primary conflict and the ahimsa-norm.

7) Do not judge your opponent harder than yourself.

You should not rank your opponent concerning his ethical or intellectual attitude lower than yourself. You should treat him/her at least in a way as if he had the same high ethical motives and the same intelligent analyses of the situation as yourself. And judge him/her with consideration to all extenuating circumstances that external events could mark.

8) Be prepared to compromise

You should be prepared to negotiate and to compromise with your opponent if this leads to a better relationship between you and to an initial point of continuing cooperation and if you do not breach the ahimsa-norm by compromising.

9) Do not kill!

You should avoid to use physical violence against any living creature if it is not for the benefit of this creature and if it is unthinkable that this living creature is aware of his/her/its situation and if your action is done in the spirit of nonviolence.

10) Aim your struggle against the concern, not the person.

You should avoid, if possible, to hit your opponent personally with your Satyagraha-struggle. You should aim your struggle against the mischief caused by your opponent in a way that your opponent will consider it as a struggle against a case and not against himself as a person.

11) Chose means that comply with the goal.

You should chose means that are logical and factual due to the conflict situation and that show to your opponent the content of the conflict as clear as possible.

12) Be willing to make sacrifices.

You should be prepared to use all your physical and mental power for the struggle for the cause you believe in, and to be able to serve your fellow human beings, if necessary with your own life. You should sacrifice for the sake of the cause and your fellow human beings, not for the sake of sacrificing.

13) Adherence Ahimsa in speaking and writing.

You should speak and write the truth and nothing else. You should do that in a way that it is clear that you oppose the viewpoints and the deeds of your opponent, but not him as a person; you should speak and write in a way that your words express the wish for cooperation, not for a long fight.

14) Settle in the viewpoints of your opponent.

Discuss with your opponent with a maximum of empathy into his/her situation, his opinion and his/her reasons for decisions.

15) Don't hide your plans.

You should act in an honest and open way and expose your plans to your opponent that he/she knows at any time what you intend to do and that he can that he/she can adapt to the situation.

16) Admit your mistakes.

You should be prepared to admit mistakes to your own group as to your opponent even if this leads to a temporary weakening of your own position.

17) Deprive your opponent of his/her means.

You should not aim your struggle against the perpetrator personally but try to act in a way that you deny him the means and items that are necessary for his actions in such a way that the negative effects of his action disappear.

18) Do not commit sabotage.

You should not harm directly and actively the property of others, but only harm it in a passive way by denying cooperation.

19) Be loyal, wherever it is possible.

You should be a loyal, dutiful and law-abiding citizen, as long as society does not ask you to act against your conscience. Resistance should not be done until a severe conflict, but also, if it has to be done against the majority.

20) Chose violence before cowardice.

You should be anxious to adhere Ahimsa. But in a situation you cannot deal with, a violent behavior with a mind of ahimsa is preferable to a not violent behavior resulting from cowardice.

Reference: Johan Galtung und Arne Naess: Gandhis Politiske Etikk, Oslo 1955,
Friedensbewegung zwischen Gewalt und Gewaltfreiheit, Sensbachtal 1983
Translated from German to English

Annex

1. Role playing: Achieving Solidarity - Getting people involved

Each group prepares a role play dealing with the chosen example:

- A representative of one inmost circle of Solidarity is identified as well as one representative of one of the outer circles.
- The group separates into two sub groups. Each sub group collects arguments/interests/needs of the chosen representative.
- Each sub group chose a person performing the role play
The task of the representative of the Circle of Solidarity: Explain the situation of unjust/oppression. Try to win the solidarity and active support of the representative of the outer circle. Try to make him/her engaged in the nonviolent struggle.
Task of the representative of the outer circle: Try to stick to the interests/arguments of the group you represent: What are the obstacles to engagement in the nonviolent struggle (time, resources, fear, possible disadvantages ...)? What are the pros for engagement (Advancing Human Rights, democracy, ethical reasons, your own conscience...)?
- Each role play is performed in front of the plenum
- Debriefing of the role play: After the feedback of the protagonists the audience tell what they observed
Some essential questions are:
 - In which atmosphere did the dialogue happen?
 - Was the representative of the outer circle able to recognize the unjust/situation of oppression?
 - Were the concerns of the representative of the outer circle discussed in an appropriate way?
 - Were common interests/needs identified
 - Was it possible to discuss steps/strategies to work on the solution of the problem?
 - Was it possible to win the solidarity and engagement of the representative of the outer circle?

2 The Satyagraha Norms

Work in the plenum: Copies of the Satyagraha Norms are distributed. Each participant reads one of the Satyagraha Norms (see document 7 p.82). A short discussion in the plenum follows. Then each participant shows a red or a green card according to the question: Can I personally follow this norm (if yes – green card; if no – red card: see tool 3 p.51)

Note: It is also possible to work in smaller groups. Each group get a few Norms to work on. In the following plenum points of concern of each group are presented.

3. Elaborating a strategy

First step: Brain storming: With the help of the World map (see Introduction) the participants make a list of methods of nonviolent actions they know or heard of.

A list elaborated by Gene Sharp (political scientist) is published in:

<http://www.peacemagazine.org/198.htm>

Second step: The facilitator explains the terms of strategy building, Nonviolent Direct Action, Civil, disobedience, Non cooperation, Fasting and Alternative Program, (see document 5 p.69-81).

Third step: Group Work: The same groups as formed in the morning session work out a rudimental strategy of Nonviolent action for their situation chosen.

NOTE:

- Dialogue (respectively the attempt to reopen dialogue) is part of every step of nonviolent action.
- It is only possible to work out a rudimental strategy as in nonviolent action each step depends on the outcome of the previous one.

Forth step: Each group presents its strategy to the plenum.

Module IV

Culture and Cultural Violence

Short description

In this module you'll find suggestions to unearth aspects that advantage direct and structural violence.

Aims:

- understand the notion of personal identity, culture and cultural violence
- learn about values and moral concepts
- create creative methods towards a culture of peace

Program Sequence

Morning session n° 1 : 2 hours

Theme : Exploring the meaning of "culture"

Methodology : identity circle and subsequently exchanges in small groups and plenary followed by some theoretical reflections of the terms "identity" and "culture"

Break

Morning session n° 2 : 1 ½ hours

Theme : Exploring the terms of value and moral concepts; layers of a culture

Methodology : exercise and group work on values and moral concepts, collecting examples of cultural violence within our different societies, analysis of their roots and symbolic manifestations.

LUNCH BREAK

Afternoon session n° 1: 1 hour

Theme : Exploring violent aspects of our own culture / society

Methodology : group work, collecting examples of cultural violence within our different societies, analysis of their roots and symbolic manifestations.

Afternoon session n° 2: 1 hour 15 minutes

Theme : Analysis of the chosen case of cultural violence.

Methodology : group work, identifying the underlying assumptions and the impact on society

BREAK

Afternoon session n° 3: 1 hour

Theme : Elaboration of methods towards a culture of peace

Methodology : group work, collecting and creating creative methods to transform the chosen case of cultural violence into cultural peace

Development

Morning session n° 1 : 2 hours

Theme : Explore the meaning of culture

Materials needed :

- flipchart
- large sheets of drafting paper
- markers
- tape

Step by step :

1. Identity circle : (40 min)

Each person individually draws a circle and divides it into different (unequal) parts. Into every part he/she writes an aspect of his/her identity, for example 'teacher', 'student', 'employee', 'mother/father', 'football player', 'peace activist', 'philosopher', 'vegetarian', 'fancier of fine arts', 'believer', ... Each part of the circle should be filled with a suitable colour, symbol, picture.

The participants should include in the drawing who or what influenced each part of the identity (persons, ideologies, religion, philosophy, structures...). Smooth/meditative music is recommended.

2. Exchange with two other partners (30 min)

Every person explains his or her identity circle. Similarities / communalities are collected. Where do similarities / communalities come from? Are they connected to the environment (groups, professions, religious communities, parties, unions, NGOs...) of the participants? Are they related to the society or country we are living in?

NOTE: If the group you are working with consists of people from different countries it might be useful to have two rounds of group exchange: first round with participants from different countries and then a round with participants from the same country. For the second round ask the participants if similarities / communalities might be typical for the respective nationality.

4. Plenary (30 min)

Question: did you find similarities, communalities? Why / why not? Where do those similarities / communalities come from?

The facilitator puts the similarities / communalities on the flipchart.

Ask the participants to define the terms "identity" and "culture".

5. Some theoretical reflections (20 min)

Based upon the conclusions of comparison of the identity circles and a handout "Definitions of Culture" (see document 1 p92.).

Let several participants read aloud one of the definitions and give some space for comments. Do you agree / disagree.

Morning session n° 2 : 1,5 hours

1. Theme: Values, moral concepts, roles – 1 hour
See tool 1 “Abigale loves Tom” p.90/91
2. Theme: Layers of a culture – 30 minutes
See document 2 “Layers of a culture” p.92
The facilitator introduces the handout.

LUNCH BREAK

Afternoon session n° 1 : 1 hour

Theme: Exploring violent aspects of one’s own culture / society

1. Input by the facilitator : (15 min)

Explanation of Galtung’s definition of cultural violence: the triangle and examples like in the realms of religion, ideology, arts, science, etc. (see document 3 p.95).

2. Group work (45 minutes)

Let small groups of 4-5 people collect examples of violence (personal/ structural/ cultural) within our societies.

Introduce the examples to each other in the group.

Choose one example in the group.

Present that example to the plenary.

NOTE: It is also possible to take on the examples of structural violence that have been brought in by the participants in Module III. In that case the group work can be skipped.

Afternoon session n° 2 : 1 hours 15 minutes

Theme : Analysis of the chosen case of cultural violence

Materials needed :

- flipchart
- large sheets of drafting paper
- pens
- tape
- handouts

Step by step :

1. Group work (45 min)

The same groups of the previous identify the underlying assumptions, values, rituals, symbols of the chosen example of violence and draft this on a large sheets of drafting papers (in a table).

2. Plenary (30 min)

Sharing and discussion of the analyses done by the different groups.

BREAK

Afternoon session n° 3 : 1 hour

Theme : Collecting positive examples

The facilitator introduces the UNESCO definition of a “Culture of Peace” (s. document 2 p.93)

The different groups collect some positive examples how to promote values and attitudes, behaviours in human beings that might help to overcome the cultural violence of the chosen example and to promote cultural peace. Participants should think of some creative methods like slogans, short stories, paintings, creative public actions...

Round-off:

- Feedback of participants: What aspects were important for me?
- The facilitator reads the story “A Cherokee Legend” (see document 4 p.96 that summarises this module and the previous modules.

Tools

Tool 1

Abigale loves Tom

Aim: Learn about different perceptions, values and attitudes.

1. Working alone: Each participant reads the story (see p.).

After reading, each participant ranks the five characters in the story beginning with the one whom he/she considers as the "most offensive" and end with the one whom he/she considers the "least objectionable. That is, the character who seems to be the most reprehensible should be entered first in the list following the story, then the second most reprehensible, and so on, with the least reprehensible or objectionable being entered fifth.

2. Working in small groups (3-4 people): The participants tell each other their ranking. Then each group makes a common list that all group members can agree on. Mathematical methods should not be used. The list should be compiled by a common valuation about what is right and what is wrong.

3. The groups join to larger groups (6-8 people) and try again to compile a common list.

4. Plenary: the results are collected and written down on a flipchart. Communalities and differences are discussed.

Reflexion an evaluation:

- On which base did the participants value the behaviour of the single characters? How did they decide, which behaviour is right and which is wrong?
- On which values did the participants base their judgment?
- Was it easy or difficult to negotiate values?
- What are values? Where and how do we learn values? Are they negotiable?

A crucial thought:

Values are deeply held beliefs-usually based on cultural traditions, long-held family and religious teachings and long-lasting memories of personal experiences. Given their sources, people's values seldom change, even when their more superficial desires (for instance, their interests) are modified. "Asking someone to adjust his values is like asking him to alter his sense of reality," explain mediators Susan Carpenter and W.J.D. Kennedy. While this can happen, it doesn't happen often or easily. For this reason, values usually cannot be negotiated, nor can they be changed through persuasive arguments.

(International Online Training Program On Intractable Conflict ; **Conflict Research Consortium**, University of Colorado, USA; www.colorado.edu/conflict/peace/problem/valdiff.htm)

Handout

Abigale loves Tom

Abigale loves Tom, who lives on the shore of the river. A flood has washed out all the bridges over the river. Only one ferry boat is intact. Abigale asks Sinbad, the ferry boat owner, to take her across. Sinbad agrees on the condition that Abigale would go to bed with him. Abigale does not know what to do and asks her mother for advice. The mother explains to Abigale that she would not interfere into her business

In despair Abigale accepts Sinbad's terms and Sinbad fulfils his promise and takes Abigale to the other side of the river. Happily she hugs Tom and tells him what happened. Tom casts her aside and Abigale runs away. Near the house of Tom Abigale meets John, a good friend of Tom. Abigale tells John what happened to her. Thereupon John beats Tom brutally and takes Abigale along with him.

Name	rank
.....
.....
.....
.....
.....

Material

Document 1 (handout)

DEFINITIONS

Personal identity

- ❖ Identity is described as a perception of relative unity of attitudes, feelings and behaviour despite changing environmental conditions and the advancement of time. (see Brunner und Zeltner: Lexikon zur Pädagogischen Psychologie und Schulpädagogik; München, Ernst Reinhardt Verlag 1980; S. 100); translated from German into English
- ❖ Identity means the target state to be able to transform oneself through integration of new experiences and to deal with conflicting norms without abandoning one's own intentions. (see: Keck & Sandfuchs: Wörterbuch Schulpädagogik; Bad Heilbrunn: Julius Klinkhardt Verlag; 1994; S. 156; <http://lexikon.stangl.eu/522/identitaet/>); translated from German into English

Cultural identity

According to Jürgen Habermas cultural identity is connected to collective identity. With collective identity Habermas means the common identity of a group or a society that ensures consistency and recognition. Contrary to personal identity collective identity implies comprehensive existence of a society over generations and sometimes ages. Collective identity also determines how a society confines itself against its natural and social environment.

(<http://www.transkulturellesportal.com/index.php/4/>); translated from German into English

Culture

- ❖ Culture is the particular practices and values common to a population living in a given setting. It is a shared, collective *product* that provides a repertoire of actions and a standard against which to evaluate the actions of others. (Working with Conflict: Skills and Strategies for action, p.41)
- ❖ Culture is the total, generally organized *way of life*, including values, norms, institutions, and artefacts, that is passed on from generation to generation by learning alone. (Dictionary of Modern Sociology)
- ❖ Culture is the *symbolic sphere* of our existence – exemplified by religion and ideology, language and art, empirical science and formal science. (Johan Galtung)
- ❖ Culture is the process of *giving meaning* to the activities of our daily life as well as the conventional sets of meaning, the *symbolic system* represented in ideologies, religions and beliefs and their artefacts such as myths and rituals, tools, buildings etc. (Werner Wintersteiner); translated from German into English

Transculturalism

De facto our cultures do not have the form of homogeneity and separation, rather they are largely signified by mixture and diffusion. Exceeding the traditional term of culture penetrating the traditional borders like a matter of course I describe this new form transcultural. (Wolfgang Welsch, see <http://www.transkulturelles-portal.com/index.php/4>), translated from German into English

A crucial thought

Culture as a term is booming. Secretly culture has become the medium of historical and regional comparison and the standard of affiliation with a group. By comparing with “the others”, the “strangers” one knows what is “right”, “correct”, “my own”, “identical” and “authentic”. In short: culture labels what is “in” and what is “out”. Culture has become THE medium for inclusion or exclusion. (Dietmar Larcher: Der Geist aus der Flasche. Unerwünschte Nebenwirkungen des Begriffs „Kultur“. See http://erwachsenenbildung.at/magazin/08-5/meb08-5_07_larcher.pdf); translated from German into English

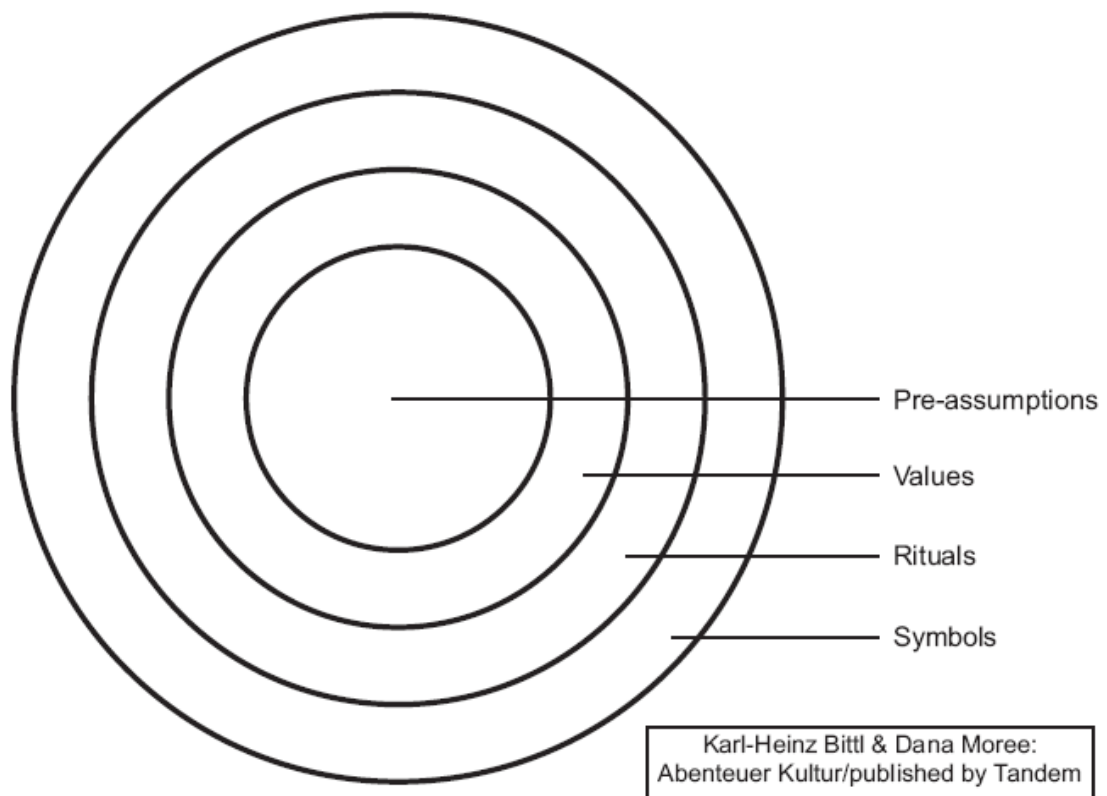
Culture of Peace

The *Culture of Peace* is a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their roots, to solve problems through dialogue and negotiation among individuals, groups and nations.

(UN Resolutions A/RES/52/13 and A/53/243)

Document 2

Layers of a culture



What we can see (explicit):

Symbols of a culture: We can see, smell and feel them (fine arts, literature, music, architecture, festivals, parades, dresses, cooking, etc.)

Rituals of a culture: Rituals are fixed, repetitive actions in certain settings. Every culture develops rituals to strengthen affiliation (greeting rituals, birthdays, seasons, rituals of commemoration, of overcoming crises, of reconciliation, war, peace, inclusion or exclusion, etc.)

What we cannot see (implicit):

Values of a culture: Values are not neutral, they give us orientation about “right” and “wrong”, “good” and “bad”. They tell us our wishes about how we want to behave. Values are core beliefs that guide and motivate attitudes and actions

Pre-assumptions: tacit knowledge/basic knowledge. How we have to behave in specific situations. We adopt pre-assumptions by imitation and life experience. Examples: ordering of time and space, conception of past and future, nature of friendship, conception of justice, how to work together, patterns of superior/subordinate relations, roles between sexes, ages, classes, etc.

See also: Stephan Dahl: Intercultural Research: The Current State of Knowledge
www.alanisguzman.com/archivos/Culture.pdf

Document 3 (handout)

Johan Galtung: Cultural violence

„By `cultural violence´ we mean those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence.”

“Cultural violence makes direct and structural violence look, even feel, right – or at least not wrong.”

“The culture preaches, teaches, admonishes, eggs on, and dulls us into seeing exploitation and/or repression as normal and natural, or into not seeing them (particularly not exploitation) at all.”

Direct violence – event

Structural violence: process

Cultural violence: invariant, permanence

**Direct violence
Structural violence
Cultural Violence**

Deep culture(s) – the roots of the roots, the “cultural genetic code”

“The cosmology concept is designed to harbor that substratum of deeper assumptions about reality, defining what is normal and natural. Assumptions at this level of depth in the collective subconscious are not easily unearthed, not to mention uprooted. “

Cosmology: the deep cultural assumptions of a civilization, including the general assumptions underlying the deep structures, defining the normal and natural”

Source: Journal of Peace Research, vol. 27, no.3, 1990, pp. 291 – 305
www.okan.edu.tr/UserFiles/File/galtung.pdf

Document 4

A Cherokee Legend

An old Cherokee is teaching his grandson about life. "A fight is going on inside me," he said to the boy.

"It is a terrible fight and it is between two wolves. One is evil - he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego." He continued, "The other is good - he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you - and inside every other person, too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed."

Module V

Case-Study: Intercultural Dialogue

Short description

This module offers ideas to deal with religious contextualization of personal differences and overcoming those non-violently.

Aims:

- To test all the experience participants have gained during the course by letting them use it on a series of cases regarding violence on intercultural grounds.
- To experience the limits and successes of the various theories regarding nonviolent communication
- To learn how to deal with differences in people, opinions and cultures.
- To gain awareness of one's own biases and prejudices against other religions or religious groups

Program Sequence

Morning session n° 1 : 1 hour

Theme : repeating the whole of the framework of the theory of Galtung, so that it can be used for analysis in the case-study

Methodology : a short presentation by the facilitator, in which the theory of Galtung is again explained, and the various aspects are made clear.

- the input of the participants is needed for this, and it would be best if the participants can make this short summary themselves.
- a discussion about the theory, and the various aspects dealt with in earlier modules (if they have preceded this one, not necessary) follows.

The facilitator closes with a summary in which the three aspects of Galtung's theory are made very clear.

BREAK

Morning session n°2 : 2 hours

Theme : case-study and analysis in work-groups

Methodology : Working Groups and close reading

- The facilitator introduces a case-study from a Dutch company, in which religion plays a big role (See document 1 p.105). This requires 10 minutes of reading.
- After a short round of clarifying questions, three working groups are formed:
 - o one examines the aspect of structural violence in the case-study
 - o one examines the aspect of cultural violence in the case-study
 - o one examines the aspect of personal violence in the case-study
- After all groups have done research on this, a short round of presentations follows, in which every group presents what they found, and discusses this with the other participants.

LUNCH BREAK

Afternoon session : 3 hours

Theme : How biased/prejudiced are you?

Methodology : Interactive Role-play

- The facilitator explains the idea of role-playing
- The facilitator instructs the participants, and gives them time to grow into their role.
- The role-play is acted out for at least one hour, under supervision of the facilitator
- A general discussion that reflects on the play ends the day

Development

Morning session n° 1 : 1 hour

Theme : Repeating the theory of Galtung

Materials needed :

- a short, effective power point presentation on the theory of Galtung
- a flipchart to collect the remarks on Galtung's theory from the participants
- a 'teaser', article out of a newspaper or something similar

Some preliminary remarks : This session is meant to be a short reminder of the theory the participants have been dealing with the past couple of days. In the theories on education this phase is called the 'freshening up': what have we been dealing with, are we all on the same level of information, and if not, how can we make sure that we all are?

The method during this first session then should be to make a summary of the theory together, as a group. Of course, the facilitator will lead this process, by asking the right questions, and by in the end, giving a short, but very clear summary.

Step by step :

1.Introduction and welcome – starting up

Might speak for itself, but still important. It is always a good idea to start the idea with a short introduction related to the subject. This could very well be a newspaper article that deals with religion and violence, religion in school systems, on the work floor, discrimination and so on. The more recent the article is, the more impact it might have, and the better the 'teaser' works. It is just meant to attract the attention of all participants and give them something to think about.

2.Explain the purpose of the first session

Very shortly tell the participants that this first morning session is meant to refresh memory, and to give everyone the basis knowledge that is needed.

3.A joint effort: what is the theory based on?

Through very tight and clear questions under supervision of the facilitator, the participants restructure the theory of Galtung and the different aspects of violence that they have been learning about in the earlier modules. The discussion that will follow in the group should be regulated, but the more the group feels it is their effort

that reproduces the theory, the better. Examples of very small exercises that can be helpful are:

- Mind mapping (brainstorming around a central theme)
- The post-it method (everyone writes a few words on a post-it and sticks it on the wall).

For these small exercises additional material is needed.

4. Summarize and close

The goal of this last phase is that all participants are very clear on the theory of Galtung, and have incorporated the theory. Of course, the only way to find out if this has really worked, is to start working on the case-study in the next session. The facilitator has to be careful in this phase not to exaggerate the repetition of the method. On the other hand, for the sake of learning, it might be good to repeat the theory more than once. It's the facilitator's job to find the balance between educational needs and 'overkill.'

Morning session n° 2 : 2 hours

Theme : the case of the incident at work– Group work

Materials needed :

- The case-study on paper (one for every participant, see document 1 p.105)
- Paper to write on and writing material

Preliminary remarks :

- During this session, the participants split up into three groups, each of which will analyze the case-study according to one of the three aspects of Galtung's theory of violence (structural, cultural, personal).
- For the facilitator, a few remarks are important:
 - o Think about how to divide the groups. Try to make them as diverse as possible, so that different ages, sexes, religions and so on are represented in each group (if possible)
 - o When the group is working, keep close track of the groups, and check in with them every so often.
 - o If you have an experienced group, you could take up the challenge to not only let the group talk about the case (and the ways violence is presented in the case), but also on a meta-level about the discussion within the group. This can be refreshing and interesting, but also very unnerving for starters. So only do this with experienced groups.

Step by step

1. Handout the case-study and read (See document 1 p.105).

Distribute the handouts with the case-study to all the participants and let them read the text for themselves. It might be that this already will cause a lot of discussion, but try to postpone that. Give all the participants the time to think about the case, and to think about questions.

2. Time for INFORMATIVE questions

The participants are given the opportunity to ask INFORMATIVE questions, only to clear up things that are unclear to them about the case. Don't discuss questions that are about feelings, judgments and so on. Those are things that have to be discussed in the separate working groups.

Don't let this part of the session take up too much time. If some things still remain unclear, they can be talked about in groups.

3. Divide the groups

Divide the participants in three groups (or six, if there are more than 25 participants) and assign one aspect of Galtung's theory to each group. Instruct them to analyze the case-study from the viewpoint of that aspect.

- Important: be alert about the division of the groups. It is best to make the groups as varied as possible, so that different voices are represented in each group. Think about sex, age, culture, religion and so on.
- The maximum amount of time to be used by each group is one hour.

4. Presentations and discussion

When all the groups are back and have done their work, let them present their findings very shortly, and discuss the results. Pay close attention to overlapping, and encourage the participants to think about this overlap. Is this the result of this case only, or is it a part of Galtung's theory anyway? Also encourage the other groups to ask questions about the aspects they have not been dealing with.

A few remarks again:

- Stress that there is no one answer to the questions that are on the table, and that different views may lead to the same answer.
- Close the session with a 'cliff-hanger', where you explain that in the afternoon the insights in this case can be put into practice.

LUNCH BREAK

Afternoon session : 3 hours

Theme : Repeating the theory of Galtung

Methodology : Simulation : a role-play: how biased/prejudiced are you?

Materials needed:

- A script of the role-play, with a few characters in it (See tool 1 p.102)
- Props (optional)

Preliminary remarks : This longer exercise should be the climax of the module, insofar as the participants experience for themselves how it is to be someone from the other group. This means that the following things are important:

- Give the participants time to grow into their role. If they find it hard to develop an identity, supply one for them.
- Even more important, take enough time to reflect on the play, and discuss with the participants how they felt.
- Make sure that you, as facilitator, have enough questions and remarks to keep the conversation between the different groups going.

Explanation of the method: A Role-play is based on taking on a new identity, and thinking and acting from the perspective of that new identity. Make sure all participants understand the meaning of the play.

- Explain to the participants that they have to take on the identity of the religious or cultural opposite in their society. For example, if you are a Christian in Dutch society, you take on the identity of a Muslim. Also vice versa: if you are a Muslim in Dutch society, you are part of a minority, and take on the role of a Christian, which is the majority.

Silent reflection: Let people think of a new identity, which can be fantasy or maybe a real person. Of course, the identity should be of someone not present at the moment. Give participants time to think of a new name, profession, family ties, opinions and so on.

Set the Stage: Introduce the situation, in which a group of people visits the religious building of another group, or (in case there are too few members of either religious group) an interview for a local newspaper.

- Prepare the participants for not only a conversation, but a discussion, maybe even a debate. The idea is that people try to confront themselves with the stereotypes they carry with them.
- It is therefore important that the facilitator has enough topics that are worth discussing, and that are often causes for frictions. See also tool 1 p.102
- **Execute the play:** When the participants are talking with each other from their new points of view and identities, encourage them to take over the conversation, and make sure everyone is involved. The more people stay into character, the better. Try to point out illogical opinions and behavior. During the conversation, stress the different relations between dominant and following culture/religion.
 - When the play goes as planned, the dominant culture will now feel what it is to be pushed around.
 - The minority will now feel very powerful, and will dominate the others quite easily.
 - Try to lead the conversation to the point where this outcome is very clear, and then stop.

Evaluation: self-reflection and evaluation is crucial during this exercise. Take time to come back to yourself again, and discuss what happened and how the participants felt.

- Also connect the experiences to the Galtung theory.

Round off:

End the day by evaluating the module: what could be done better, what did people think?

Tools

Tool 1

Characters and scripts for an intercultural role-play

For the role-play, several situations can be acted out to make a conversation between the two groups work. The two situations below are only suggestions, they can be modified and adapted to every situation and to the group. Facilitators are invited to use their imagination.

The principle of the play is mirroring: all the participants from the dominant religion or social group, e.g. Christians, play people from the minority religion or social group, e.g. Muslim, and vice versa.

Situation 1: (especially suited when there is no balance in the group. i.e there are more Christians than Muslims, or more of the one group versus the other.

A Christian reporter, or a team of reporters (played by Muslims, see above) comes to a mosque to talk with a few local Muslims. He or she want to write an article about the differences between Christianity and Islam, and wonders why all these Muslims refuse to learn English, refuse to mingle with other groups, and can't seem to raise their children in a proper way.

The Muslims try to defend themselves to these attacks.

Tactics for the mediator: for this variation of the role-play, it is important that the mediator backs up the reporter in his attacks on in this case the Muslims, so that they start feeling uncomfortable. Take good care of the different characters that can be used in this play.

Characters: it is important that if the group is not evenly balanced, as is the case with this play, that the characters of the bigger group are as varied as possible. At least include both ends of the religious spectrum, for example:

1. Ahmed, 56 years old, is a mechanic who is a second-generation immigrant. He is not a hardliner in the Islam, but does go to the mosque, and follows the rules. He is worried about the education of his sons.
2. Fatima, 26 years old, is a liberal Muslima, who refuses to wear the headscarf, and advocates for a more liberal experience and teaching of the Koran. She wants to choose her own husband, and want to build up a career.
3. Fouad, 28 years old, has made a career as a car salesman, but is a devoted Muslim, and finds it very important that the next generation also respects the rules of the Koran, and goes to the mosque regularly. He is determined to find a good Muslim wife.
4. Abdel, 68 years old, is an imam in a conservative mosque in big city. He is very tired of the attacks on Islam by many Christians and non-Christians. He wants to spread the Koran and Islam among his own group, and want to mind his own business. He refuses to integrate or mingle with the rest of society.
5. Rezna, 43 years old, was married out when she was 17 years old, and now is the mother of five. She works hard to provide education for all her

children, while her husband has no work. She is very happy to be in this country, but finds it hard to make friends with non-Muslims, although she would like to.

6. Bilal, 21 years old, is studying economics in university, and is a deep-religious Muslima. She wears her headscarf proudly, and takes Islam as a guiding principle of her life. She is still in doubt about marriage, but thinks the debate about Islam nowadays is very one-sided.
7. Khalid, 17 years old, is still in school, but is fed up with it. Most of the days he spends in the streets, because his father only comes home at 11 o' clock, and his mother allows him to do what he wants. He has been in contact with the police, and only fears his father's hard hands. He feels he is being stigmatized by non-Muslims.
8. John, 38 years old, is a converted Muslim, together with his wife Selma. They have converted to Islam 3 years ago, and are completely happy with it. They follow all the rules, and stress that peace is at the heart of Islam. They also try to convert other non-Muslims, since it has done them so much good.
9. Razeen, 50 years old, is from Sudan, and was caught up in the wars there, that also had a religious background. He struggles to keep his faith alive, but also understands to what great dangers it can lead. He advocates for understanding, and to get to know each other. In this country, he is alone without his family.
10. Latifa, 37 years old, has just arrived in this country from Turkey, and is overwhelmed by all the negative opinions there are about Islam and Muslims. She prefers to experience her faith all by herself, far away from all the critics in the news and media. She has a 14-year old daughter, but the father is gone.

Of course, the mediator can choose new identities and characters, or leave out others. It is only important that there is a broad spectrum, and that the participants can in some way identify with their character.

Situation 2: (this variation is more suited when the participants are evenly balanced, or almost evenly balanced).

A terrible thing happened in the city: a mosque was burned down in a crowded neighbourhood. In the community hall, a discussion begins about what has to be done and who is responsible: was it a right extremist attack, was it an accident? Was it someone who was bothered by the noise the Mosque was making, which indeed was quite loud, in a crowded area of the city?

Another discussion is about the rebuilding. Should the mosque be rebuilt, and who should pay for that?

Tactics for the mediator: If the participants are experienced, you should give the different groups turns in accusing one another: 'the Muslims were too loud with their mosque!' 'But that doesn't mean the Christians can burn it down!' and so on. Of course the other group also should get the chance to defend themselves, before starting another attack.

If the participants are not so experienced, the mediator might act as a spokesman for either side, and start asking questions to either side, like: why are you, Christians, always being so negative about Islam? And why do you Muslims,

refuse to explain the principles to them? Again here, exaggeration is the key, so that the participants feel offended and start talking or defending themselves.

Characters: when the group is more balanced overall, it is less important to have the broadest spectrum possible: the differences between the two groups are more important than the differences within the group. Still, it would be wise to have different characters and roles on either side.

Of course, the characters described above are perfectly usable again for this role-play. But it is good to add a few more Christian characters:

1. Abraham, 37 years old, is an orthodox Christian who is not hostile towards strangers, but does think that the Muslims are having too much presence in the neighbourhood.
2. James, 19 years old, is a student of history. He thinks locals and newcomers are equal and should be treated that way. He is afraid of religion in general, and dislikes people who try to convince others of the truth.
3. Bernadette, 83 years old, an old lady who lives alone in a house with a nice garden. Her husband died a few years ago, and she feels more and more unsafe in the neighbourhood, although she is not sure whether that feeling is justified.
4. Molly, 29 years old, is a mother of two children. She is concerned about the neighbourhood, and wants a safe place for her children. She is bothered by people hanging around the streets at night.
5. Peter, 42 years old, works for the city, and is in charge of what should happen with the mosque. He tries to be as honest as possible, but knows that there is not enough money to rebuild the mosque entirely. His wife wants him to work on another project, which makes more money.
6. Lola, 39 years old. Her husband is in jail, and she blames the newcomers for that, since he got in a fight with one of them. She is rightwing, and feels that all 'strangers' should go back to their own country.
7. Jack, 21 years old, is a Christian who is concerned about the way things are going with the church. He would like to convert as much people as possible to Christianity, but knows that good relations with other religions are also important.
8. Lilly, 66, is a retired teacher. She wants a quiet retirement and thinks the mosque was making far too much noise, especially on Sundays.
9. Paul, 59, is the reverend of the Christian church. He would like to come to a solution for the mosque, but also wants to make the influence for his church bigger.
10. Susan, 31, is an atheist, but wants to improve the neighborhood and likes to have as many different peoples and cultures around. She is in strong favor of harmonious discussion.

Material

Document 1

Case Study on intercultural dialogue

This short story is based on a story by a teacher in a so-called 'black school' in the Netherlands. These are schools where more than 75 % of the pupils have a non-western foreign background. Kees Beekmans, the teacher who writes these stories, has been teaching at this school for over ten years, and has encountered a lot of foreign students, mainly from Iran, Iraq, Bosnia, Morocco and Turkey. His subject is Dutch language education. In the stories he portrays the students as very bright and surprisingly willing students.

The next story is loosely based on one of Beekmans stories. It regards an incident at a car factory one of the chefs has to deal with.

Vesna, an twenty-five year old woman from Bosnia, came to me today to tell me that all the Moroccan colleagues in her department, the welding department, don't look at her anymore, and refuse to talk to her as well. 'When I enter the building to get my coffee and say good morning, they don't reply anymore.'

'Then you might have offended them in some way,' I suggest. But the men, says Vesna, ignore all the other women. 'They became fundamentalists during the holiday.'

Because I start to laugh ('became fundamentalists during holiday'), Vesna thinks I don't believe her. 'Don't you know they also pray in the building? During lunch breaks they stay in the cafeteria, and when we return that smell of old socks is everywhere.'

It is a fact that a few of the men from Morocco have been growing a fierce-looking beard since the summer. Still I am surprised about what Vesna is telling me, since I don't recognize these men, who have been under my supervision for quite some years now, in this way. I know Vesna is talking about Ashraf, his brother, and two other men, with whom she has been working in this company for four years now. And these men would now refuse to talk to her, even look at her? And the same goes for all the other women in the company they know equally long?

I don't supervise the welding department anymore, and I decide to ask the other supervisors about the matter. I ask Mrs. Welding if he has noticed anything about 'men from the department ignoring Vesna and the other women.' And I heard something like that from Vesna.

'They refuse to look at me, too.' It sounds tired, almost reluctant, as if she doesn't care about it at all.

'You're kidding me,' I say.

'They are working at the back of the hall, and only talk with each other. When I speak to them, they listen with heads bowed.'

She tells me she made the mistake of touching Ashraf. 'Because he didn't look at me, he didn't notice that I wanted to give him a sheet. So I tapped him on the shoulder. As if bitten by a snake he backed away.'

It quickly becomes clear that they don't only ignore Mrs. Welding, but also the female supervisors of Shipping and Administration. They divert their eyes when they are asked anything. And on Friday afternoon, work is over, because they have to go to the mosque.

With growing astonishment I learn about all this, especially since I have known these men for a long time as hardworking, cooperative employees. Could it be possible, like Vesna ha told me, that they turned fundamentalist during the summer break? Maybe something like that just had to happen at our company, where so many workers are from different ethnic backgrounds: more than half of the employees here are Muslims. I decide to continue my quest by having a talk with a few of the men from my own department, Construction. I have a good relationship with these men and hopefully they will know better what happened to Ashraf and his colleagues – maybe they even went through the same metamorphosis. Without stalling, but still trying to keep it friendly, I ask them if they also pray in the building nowadays.

'Yes....' answers Ali, a bit distrusting. I always liked Ali and he likes me too, that's why, I think, he's being honest with me, but he also feels that I probably won't sympathize

with prayer at a private company. He might even be scared that the director of the company might interfere with this.

'You didn't do that last year, did you?' I ask

Ali shrugs.

Younes joins in: 'I have always prayed five times a day.'

'Really?', I ask.

He nods.

'But not during work.'

'Oh yes, also last year.'

I look at him surprised. I did not expect this from him.

'You too, Abdeslam?' I ask Younes' brother.

Abdeslam starts to chuckle. He is not that hard on himself.

'Where do you pray?' I would like to know.

Now they all start chuckling like conspirators. 'What difference does it make?'

'In the cafeteria?'

Ali nods. 'Sometimes we get the key from the janitor to the dressing rooms, so that we can do it there.'

'And what if that will not be allowed anymore?'

'We will find another place, don't worry,' says Younes in a tone of someone who doesn't let things be taken away from him.

I walk back into the office. At the door stands the Moroccan Said, a fifty-five-year old man, who has regular contacts with the police. Recently he has two new front teeth; his own were smashed out by, in his own words, 'a Moroccan who tried to steal my motorbike.' He told me laughing, those front teeth didn't seem to bother him. What was far more important was that a few days later, he went after 'that Moroccan' with a baseball bat, and had given him a beating, after which he also had his motorbike back.

Anyway, I also ask this Said 'if he prays during work?'

Immediately Said starts laughing harshly.

But what does he think of the others, who do pray during lunch breaks?

Again that harsh laugh. 'You should have seen them last year, they were talking about women and making sex jokes like all of us.'

He sounds so bitter, did he maybe had to defend himself against the others? 'Did they also ask you to come for prayer with them?'

'They ask everybody'

While I walk back to my office, I wonder if director knows about this, and if something should be done. The matter is at least a subject of heavy debate amongst the supervisors of the different departments. After a few days the matter seems to have been taken up by director, there even has been a 'serious talk' with the men, in which it has been made very clear that skipping work hours on Friday afternoon is out of the question, that there is the obligation to be at work, and that this company, a 'public and respectful' company, can make no exceptions for visiting the mosque. About the praying in the building, a very delicate subject, was only said that the company would prefer it if this would happen 'not within the walls of the building.'

This is what I hear, what I see the next day is that six Moroccan men unroll their prayer rugs at the parking lot the next day, and very clearly for all to see, start praying. In all peace and quiet they take off their shoes and keep praying for about twenty minutes, standing and kneeling, their noses pointing to Mecca. The whole ritual is undoubtedly not meant as a provocation, it is a prayer, but there still is something challenging in it.

For a short while it seems like the events are taking a turn for the worse, but no: as sudden as the religious fire flared up, it extinguishes again. In the days that follow I see the men outside a couple of times, on their rugs, but after a week they are gone. And from the female supervisors I hear – which is good news – that they have restored eye-contact. Even Vesna says that they are acting 'reasonably normal again.'

I suspect that it became too much for the men. Supervisors talking in on them, colleagues that are complaining, a talk with the director, it must have gotten to them. Ashraf, who took on a leading role, has told his story to supervisor from the Mail Room – who he had always greatly respected. He had not expected, he told this man, that the way in which he

wanted to experience his belief, would meet so much resistance. 'But ignoring women,' Mr. Mail Room insisted, 'you just cannot do that in the Netherlands.'

They never gave up on the mosque, however, they still go on Friday afternoon. Only now they come back to work as quickly as possible, so that they are not noted as absent for whole afternoon, but only as late. The supervisor lets it be: 'You have to give these men at least some room.'

Translated from Dutch and loosely based on: Kees Beekmans, *Een hand kan niet klapt. En andere verhalen uit de zwarte klas*, Spectrum 2005, 31-34. ('One hand cannot clap' and other stories from the black school).

Concluding Session

Short Description

Aims:

1. Evaluation
 - Self-reflection by participants on what has been learned, what he/she approves of, what he/she appreciated, what he/she disapproved of, what he/she suggests to add, to change etc.
 - giving feedback to the facilitator
 - becoming aware of how different people evaluate the same experiences
 - Reflection on how the facilitator prepared the ground for contact, communication, and cooperation
2. Farewell
 - Self-reflection on the importance of contacts which go beyond small talk or business talk, contacts which allow openness
 - Saying good-bye: consciously being aware of the other person and the appreciation of the acquaintance

The concluding session must round off the contact and the common process of learning.

Feedback and farewell must be offered at the end of each module to keep the respect and openness up.

Program Sequence

1. Evaluation: 1 ½ hours
 4. Feedback about the training: Reflecting the course and informing the facilitator and the other participants about it.
 5. Effect of the training: Changes of thinking, feeling, doing
 6. The most positive experience for me: Remembering what was positive for each person in the group.
 7. The next step: Making plans for the future
2. Farewell: ½ hour
 1. Farewell ritual: Saying good-bye consciously

Development

I. Evaluation: final reflection

1. Feedback about the training:

Facilitator fixes 5 big pieces of paper to the wall with the following headings

- Contents of the modules
- Structure and organisation of the training
- Facilitators
- Atmosphere in the group
- Suggestions for improvement

The participants write their comments on the paper

Reflection:

- Brings all the aspects of the training back to the participants' minds
- Encourages reflection about what has been offered
- Takes advantage of the participants' creativity for improvements

2. Effect of the training:

Participants exchange their opinions in groups of 3 and then report to the plenary

- What was the effect of the training on your attitudes, views, behaviour?
- How did you succeed in putting the knowledge and the new experiences into effect?

Reflection:

- Scrutinizing the personal development as to attitudes and behaviour
- Scrutinizing one's will and ability to put new ideas into practice.

3. The most positive experience for me:

- Participants reflect in pairs about one event, experience, situation they have in mind as most positive
- Then they report to the plenary each one mentioning a keyword which reminds the whole group of this experience

Reflection:

- Focusing on positive experiences (People tend to focus on negative memories!)
- Positive memories strengthen enthusiasm, energy, and courage
- They encourage making plans and activities

4. The next step:

- Each participant writes down what he/she plans to do next, now that the training is over
- How can he/she include the knowledge, the new experiences into his/her life.

Reflection:

- It is important to make plans for the future right away. People are less liable to forget their resolutions if they make concrete plans.
- What has been learned should be put into practice – the efforts of learning should not be in vain

II. Farewell: saying good-bye

Farewell ritual:

Participants stand in pairs facing each other

- They look at each other in order to memorize the looks of the other person
- Each one tells the other one something nice as good-bye

Then they move on to the others until everybody has had his/her turn

Reflection:

- Learning to look consciously at another person
- Giving one's attention to another person without talking
- Verbalizing positive feedback

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**The partner organizations of the project
“Expansion and Exchange of Practices in Education for Conflict Transformation”**

Achtsamkeit und Verständigung e.V.

Rosenanger 24
31595 Steyerberg, Germany
Phone: + 49 5764 942182
E-mail: info@av-ev.de
<http://www.av-ev.de>

BOCS Foundation

8000 Székesfehérvár
Jókai Str. 18.
Hungary
E-mail: m@bocs.hu
<http://bocs.eu>

Coordination Française pour la Décennie

The French Coalition for the Decade
148, rue du Faubourg Saint-Denis
75010 Paris, France
Phone : + 33 (0) 1 40 51 70 02
E-mail : coordination@decennie.org
www.decennie.org

Coordination Internationale pour la Décennie

International Coalition for the Decade
148, rue du Faubourg Saint-Denis
75010 Paris, France
Phone : + 33 (0)1 40 36 06 60
E-mail : secretariat@nvpdecade.org
www.nvpdecade.org

Internationaler Versöhnungsbund e.V.

Schwarzer Weg 8
32423 Minden, Germany
Phone: 0571-850875
E-mail : vb@versoehnungsbund.de
www.versoehnungsbund.de

Kerk en Vrede

Postbus 1528
3500 BM Utrecht, Netherlands
Phone : + 31 (0)30 231 66 66
E-mail : secretariaat@kerkenvrede.nl
www.kerkenvrede.nl

Österreichisches Netzwerk für Frieden und Gewaltfreiheit

Austrian Network for Peace and Nonviolence
Lederergasse 23/3/27
1080 Vienna, Austria
Phone : + 43 (0)1 408 53 32
E-mail : office@versoehnungsbund.at
www.versoehnungsbund.at

Sortir de la Violence

Rue au Bois, 365b/17
1150 Brussels, Belgium
Phone : + 32 (0)2 646 09 83
Email : info@sortirdelaviolence.org
www.sortirdelaviolence.org