



ALTERNATIVES TO VIOLENCE  
PROJECT

MANUAL  
BASIC COURSE  
Uganda Version  
Revised 2007

## **ALTERNATIVES TO VIOLENCE PROJECT**

**Revised 2007**

**By M.A. Peace and Conflict Studies Programme,**

### **WHY THE REVISION OF THE MANUAL.**

With the numerous trainings that have been conducted in Uganda and her neighbors, it has been noted that a few concepts in the training manuals need to be revised to fit in the African setting. This is because the many of the available manuals were developed in USA and had no references to Africa

In addition, the program has grown in experience and broadened in coverage of people with a lot of differences, hence the more reason to respond to the growing need to revise and expand the manuals to cater for the recognized differences. Some of the concepts have been revised to simplify the language for easier understanding. Also examples and role plays from Ugandan context have been included. Moreover, gender and AIDS sensitivity have been highlighted. Furthermore to make it appropriate for the rural context and not just for university students and urban folklore, the manuals have been revised by simplifying exercises and citing everyday examples to meet this target. That is, the manuals have been made more elaborate enough to cater for the illiterate class that is still dominating the African community.

Furthermore we are putting particular effort in the training of new trainers, that they develop a sensibility for their target group and learn how to respond appropriately, instead of sticking to the manual verbatim

## **ACKNOWLEDGEMENT AND CONTACTS**

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### **Contact:**

Judith Sheenah Komuhangi  
Project Officer

Faculty of Arts, Department of Religious Studies  
M.A. Peace and Conflict Studies Programme  
Civil Peace Service Project  
P.O. Box 7062, Makerere University  
Kampala, Uganda

Mobile: (+256) 077 2 415939  
Office: (+256) 041 543364

Email: [peaceresearch@arts.mak.ac.ug](mailto:peaceresearch@arts.mak.ac.ug)  
[www.peacedatauganda.info](http://www.peacedatauganda.info)

Stefan Friedrichsen,  
Project Team leader

Faculty of Arts, Department of Religious Studies  
M.A. Peace and Conflict Studies Programme,  
P.O. Box 7062, Makerere University,  
Kampala Uganda

Tel.: 0772-684756  
E.mail: [mail@stefanfriedrichsen.de](mailto:mail@stefanfriedrichsen.de)  
<http://uganda.ded.de/makerere>

## Table of Contents

<b>WHY THE REVISION OF THE MANUAL</b> .....	<b>2</b>
<b>ACKNOWLEDGEMENT AND CONTACTS</b> .....	<b>3</b>
<b>SECTION A</b> .....	<b>7</b>
<b>THE ALTERNATIVES TO VIOLENCE PROJECT</b> .....	<b>7</b>
<b>AVP MISSION</b> .....	<b>9</b>
<b>THE AVP MODEL</b> .....	<b>9</b>
<i>We Learn by Experience</i> .....	9
<i>The Best Way to Kill the Program Is to Require People to Attend It</i> .....	9
<i>The Process Works by Itself</i> .....	10
<i>The Way for the Program to Grow Is to Train New Leaders</i> .....	10
<i>The Program Is Blessed with Good Training Manuals</i> .....	10
<i>In Our Organization Power Seeps Up, It Does Not Trickle Down</i> .....	10
<i>The True Source of Nonviolence Is Spiritual Power</i> .....	11
<i>Local Coordinators</i> .....	11
THE AVP PROGRAM IS A "WIN-WIN-WIN" MODEL. " .....	11
<b>HOW TO USE THE AVP BASIC MANUAL</b> .....	<b>11</b>
CHECKLIST FOR PLANNING A WORKSHOP .....	14
OPENING TALK .....	15
<i>Points to be Covered</i> .....	15
<b>SECTION B</b> .....	<b>18</b>
<b>INTRODUCTION TO TRANSFORMING POWER</b> .....	<b>18</b>
<i>Points That Might Be Covered in a "Transforming Power Talk"</i> .....	18
<i>How to Give the Talk</i> .....	19
<b>INDIVIDUAL TRANSFORMING POWER TALKS</b> .....	19
<i>Transforming Power has 4 basic principles</i> .....	21
TRANSFORMING POWER TALK .....	24
TRANSFORMING POWER TALK .....	25
TRANSFORMING POWER QUERIES .....	31
<i>TP Queries. The Secret Three</i> .....	32
<b>TRANSFORMING POWER INDICATORS</b> .....	33
<b>SECTION C</b> .....	<b>43</b>
<b>TRAINING STYLE AND THE ABC*S OF EMPOWERMENT</b> .....	<b>43</b>
<b>THE TEAM</b> .....	<b>46</b>
<b>TEAM BUILDING</b> .....	48
<b>WORKING TOGETHER: LAYING THE GROUND RULES</b> .....	<b>48</b>
<b>NOTES FOR "LEAD" FACILITATORS</b> .....	51
WHEN THINGS GO WRONG: .....	54
DEALING WITH TEAM CONFLICTS.....	54
PROCESSES TO USE AFTER THE WORKSHOP .....	54
WHEN THINGS GO WRONG: .....	55
COPING WITH DESTRUCTIVE BEHAVIOR.....	55
<b>QUERIES ON SEXUALITY AND AVP</b> .....	60
<b>SECTION D</b> .....	<b>61</b>
<b>AGENDAS</b> .....	<b>61</b>
PRE-WORKSHOP PREPARATIONS .....	61
<b>CRAFTING AN AGENDA</b> .....	62
<i>Session I</i> .....	67

Session II.....	67
Session III.....	67
Session IV.....	67
Session V.....	67
Session VI.....	67
Session VIII.....	67
<b>SECTION E.....</b>	<b>69</b>
<b>INTRODUCTION TO AVP EXERCISES.....</b>	<b>69</b>
EXPERIENCE COMES FIRST, CONCEPTS SECOND.....	69
AFFIRMATION EXERCISE.....	73
INTRODUCTION EXERCISE.....	75
APPRECIATION 1.....	75
APPRECIATION EXERCISE 2.....	75
LEVELING THE GROUND.....	76
ANIMAL COOPERATION EXERCISE.....	76
<i>(a.k.a. PAPER TIGER)</i> .....	76
BAG EXERCISE.....	77
BROKEN SQUARES.....	78
BUILDING A NEW SOCIETY.....	82
THE THREE SOCIETIES.....	85
COALITION.....	86
CONCENTRIC CIRCLES.....	88
COOPERATIVE CONSTRUCTION EXERCISE.....	92
EMPATHY EXERCISE.....	94
PICTURE SHARING.....	95
FEELING FACES.....	95
HAND PUSHING EXERCISE.....	99
HASSLE LINES.....	100
PULLING ROPE EXERCISE.....	102
BUILDING A NEW COMMUNITY.....	103
BUILDING A NEW SOCIETY.....	104
LEVELING THE GROUND.....	104
'I' MESSAGES --VERSION I.....	105
"I" MESSAGES -- (THE FORMULA).....	108
'T' MESSAGES -- VERSION II.....	109
"1" MESSAGES- VERSION III IN PAIRS.....	110
<i>Suggested "1" Message Scenarios for Practice.....</i>	<i>112</i>
Set A.....	112
<i>Suggested "1" Message Scenarios for Practice.....</i>	<i>112</i>
Set B.....	112
LIFE AUCTION.....	113
LISTENING EXERCISE.....	114
LOST AT SEA.....	115
LOWERING LEVELS OF VIOLENCE.....	118
POWER 1-2-3-4.....	119
QUICK DECISIONS.....	121
<i>Quick Decisions Situations.....</i>	<i>122</i>
REFLECTION EXERCISE.....	124
SHARING: "A CONFLICT I RESOLVED NONVIOLENTLY".....	125
SIX POINT PROBLEM SOLVING.....	126
STRATEGY EXERCISE.....	128
TOO CLOSE FOR COMFORT (A.K.A. SPACE INVADERS).....	130
<i>(Body Language I).....</i>	<i>130</i>
TRANSFORMING POWER MANDALA.....	132
WHAT IS LOVE?.....	135
WHAT IS CONFLICT?.....	136

WHAT IS VIOLENCE? (I) .....	137
WHAT IS VIOLENCE? (11) .....	139
<i>BRAINSTORM AND WEB CHART</i> .....	139
WHAT'S GOING ON HERE? .....	142
<i>(Body Language II)</i> .....	142
WHO AM I? .....	143
<b>SECTION F</b> .....	<b>148</b>
<b>GATHERINGS &amp; REENTRIES</b> .....	148
<b>LIGHT AND LIVELIES</b> .....	<b>152</b>
<b>NAME GAMES</b> .....	163
<b>TRUST EXERCISES</b> .....	164
<b>CLOSINGS</b> .....	165
<b>SECTION G</b> .....	<b>170</b>
<b>ROLE PLAYS</b> .....	170
<i>ROLE PLAY DEBRIEFING</i> .....	172
<i>Guidelines for Debriefing Role Plays</i> .....	173
<i>FACILITATED ROLE PLAYS</i> .....	175
<i>ROLE PLAY QUESTIONNAIRE</i> .....	178
<i>DEBRIEFING QUESTIONNAIRE</i> .....	178
<b>SECTION H</b> .....	<b>180</b>
<b>BIBLIOGRAPHY</b> .....	180

## **SECTION A**

### **THE ALTERNATIVES TO VIOLENCE PROJECT**

Why do we train people in Alternatives to Violence? Because we believe that a life lived with dignity and self-respect, and the opportunity for self-actualization, is the birthright of every person.

We believe that only when this birthright is made real, for all of us, will we have a just and peaceful world.

The society we live in is one of the most violent in the world. The high level of violence among our people is in part a response to the violence embedded in our institutions and our values. Some people more than others are entrapped by this violence and find that it fills their lives with trouble. But there is no one among us that does not share the capacity for violence, and none that is not hurt by it, one way or another.

We do not believe that people should live this way. And we do not believe that they have to live this way. We believe that there is in the universe a power that is able to transform hostility and destructiveness into cooperation and community, and to do justice among us. We believe that the power is everywhere—in us, in our opponents, and in the world around us. We believe that it is possible to tune in to it, and that if we do, it will enable us and our opponents to realize our birthright of peace and dignity. We believe that there are certain individual and group dynamics that make it possible to tune in to this power; and that these dynamics can be learned and used by all people everywhere to build more constructive lives and healthier societies. AVP is our way of sharing these beliefs and these dynamics in order to bring this about.

Ours is a process of seeking and sharing, and not of teaching. We do not bring answers to the people we work with. We do not have their answers. But we believe that their answers lie buried in the same place as their questions and their problems—within themselves. Our job is to provide a stimulus and a "seeker friendly" environment to encourage them to search within themselves for solutions. People come to us with lifetimes of experience behind them. We believe that all that experience is valuable, and that it can be built on to make new lives. We try to draw out those experiences and help people to look at them. In doing so, we are ourselves in a constant process of

learning, from each other and from them. Someone has said that "the unexamined life is not worth living." We endorse that, as much for ourselves as for others, and we try to make AVP an opportunity to examine life and make it more worth living.

The Alternatives to Violence Project, Inc. is a private non-profit educational corporation, and is funded entirely by private sources. In its origins and philosophy it has ties to the Religious

Society of Friends (Quakers), but it is not a sectarian organization. Among its Board members and its volunteers are Quakers and non-Quakers, from a diversity of backgrounds.

The program began in 1975 in the New York State prison system, and still continues to work there. Its first workshop was held in Greenhaven Prison when an inmate group, the Think Tank, felt the need of nonviolence training in preparation for their upcoming roles as counselors in an experimental program in a Division for Youth institution for under-age offenders. The Think Tank asked a local Quaker group to provide such training, and this was done. From Greenhaven the program spread to other prisons, sometimes through prison Quaker Meetings, more often by word of mouth.

For some years, the focus was on prisons and the major effort was to help people to reduce the level of violence in the prison environment, to survive it, and at the same time to deal with the violence in their own lives. As time passed, it became more clear that the violence of prisons is merely a distilled version of the violence pervading the whole society. People unconnected with prisons began to seek AVP training, and it became clear that the program was needed as much, or more, in the outside community as in the prisons. The first full-fledged community AVP program was offered in the small town of Owego, New York, at the instigation of two local probation officers. It was intended to help probationers cope with the problems that had led to their delinquency, but also to create understanding of those problems in the community at large. It therefore has always welcomed people who are not in trouble with the law as well as people who are, and it has made of this mixed group a single community.

This Basic Manual was first issued ten years ago, somewhat hurriedly, to respond to the pressing need to train people to work in Greenhaven and other prisons. It consisted, at first, of material adapted from the marshal training of the peace marches of the 1960s and 70s, plus material from the Children's Creative Response to Conflict Program, the Movement for a New Society, and other sources. All of this was pulled together by Steve Levinsky of New Paltz, New York, the first AVP educational director. To these organizations, and to Steve, we are forever indebted.

Since the AVP Basic manual was last revised in 1985, the number of people inspired and energized to become a part of AVP's program of workshops has now spread to different continents, including parts of the world torn by political strife and human suffering, where AVP has been a beacon of hope and a path of strength. Although our original mission was prison work, we soon extended our outreach to such varied groups as staffs of homeless shelters and foster care agencies, groups such as prison officers and developmentally disabled adults, and other groups generally interested in conflict resolution. At the urging of many incarcerated people, AVP has developed a strong and extensive youth component. Workshops have been

offered geared to a variety of age levels and community settings such as schools, group homes and organizations supporting youth at risk. A separate AVP Youth Manual was published in 2000.

This present manual is a partial revision of the 1985 edition and changes some items and omits others we found to be outdated. As with all AVP manuals, we consider this a living document, subject to changes and the creative energy of AVPeople around the world. AVP facilitators are encouraged to submit their ideas for new and useful approaches to the presentation of AVP concepts.

## **AVP MISSION**

The Alternatives to Violence Project is a multi-cultural volunteer organization that is dedicated to reducing interpersonal violence in our society.

AVP workshops present conflict management skills that can enable individuals to build successful interpersonal interactions, gain insights into themselves and find new and positive approaches to their lives.

The AVP program offers experiential workshops that empower people to lead nonviolent lives through affirmation, respect for all, community building, cooperation and trust.

## **THE AVP MODEL**

### **We Learn by Experience.**

The AVP program teaches through experiential learning with a minimum of lecture. The AVP workshops consist of a series of structured experiences, or 'exercises.' Intellectual knowledge is generally not very helpful in the midst of conflict but repeating nonviolent behavior that has been previously practiced is helpful. Role plays are a key focus of AVP workshops. They help participants discover new ways of dealing with conflict nonviolently and gives them an opportunity to practice new behavior.

### **The Best Way to Kill the Program Is to Require People to Attend It.**

A fundamental requirement is voluntary participation in the program on both an individual and an institutional level. When the program is required or imposed by others, it is probably doomed to failure. Our workshops are about personal growth, and people can only grow when they choose to do so themselves. All our workshop leaders are volunteers, and we expect all our participants to be volunteers also.

Sometimes, in spite of our best efforts to prevent coercion or the appearance of coercion, prison inmates register in our workshops because they are, or believe they are, under institutional pressure to do so as a condition of parole. Should this motive prevail throughout, most of our

prison workshops would be ruined. We find, however, that it does not prevail for long. Because of the experiential approach, participants usually decide very early in the workshop that they have more to gain from an AVP workshop than a certificate for their parole file, and from that point on they become volunteers in earnest.

### **The Process Works by Itself.**

Over a period of years, AVP has evolved a structure and a process and a set of exercises for workshops that really work. If the leaders stick to the process, the process will work with good leadership and with ordinary leadership, and even sometimes with bad leadership. It has been said that any organization can prosper with great and charismatic leadership, but only a great organization can prosper with ordinary leadership. AVP seeks to develop great leaders, but it is not dependent upon them.

### **The Way for the Program to Grow Is to Train New Leaders.**

Much of AVP's growth and success is the result of empowering people and training them to be leaders. We believe that anyone who really wants to be a leader can learn to be one. We do not have "star" trainers. We have a team leadership model which discourages "stars". We insist that no one conduct an AVP workshop alone, not only because such leadership encourages "stardom," but also because it fails to model the team leadership that we consider essential for teaching cooperative behavior patterns. One of the key functions of our lead trainers is to help other members of the team become better leaders.

### **The Program Is Blessed with Good Training Manuals.**

In the beginning, AVP flourished and grew miraculously, even though we had little structure and no adequate training manuals to use. The underlying philosophy of AVP was (and is) very different from the average organizational philosophy. Drawing on human relations training and our own ongoing experience, we wrote our own training materials using the creativity of our own volunteers. Developed in this way, the manuals have become an organic part of the AVP experience. Every leader now has a clear, well-written training manual that he or she can rely on, and may even have contributed to. The manuals are in a constant state of evolution and updating with creative ideas. Every one of our trainers may contribute to this process as he or she strives to produce high quality workshops.

### **In Our Organization Power Seeps Up, It Does Not Trickle Down.**

Our organizational model is one of building from the grass roots up. We believe that this approach is essential to nonviolence training. Our decision making process is one of consensus. We are wary of too much formalization, and we resist anything that might encourage a hierarchy among us. AVP is not about hierarchy; it is about community, about acknowledging and encouraging the potential of all of us to grow and develop, and about working together by agreement and without coercion. AVP is measured and tested by its adherence to these values.

If it loses sight of them, it will have failed in its mission, no matter how brilliantly it succeeds by any other standard.

### **The True Source of Nonviolence Is Spiritual Power.**

Although we avoid references to sectarian religion in our workshops, AVP leaders recognize that it takes more than mere techniques and skills to defuse violence. A spiritual power is inherent in humans and it is found in all religious beliefs including Christian, Islamic, Jewish, Native American, Hindu, Traditional African Religions and Buddhist. We have leaders who follow many spiritual paths; they seek to stay in touch with their spiritual power and to use this power in their lives.

### **Local Coordinators.**

Our system of workshop coordinators for each institution or community is essential to making the system work. The coordinator is a volunteer who organizes workshop teams and arranges workshop schedules with the institution or in the community for which he or she is responsible. Most coordinators are lead trainers who lead by example. They conduct many workshops themselves and invite others to do the same.

### ***The AVP Program Is a "Win-Win-Win' Model."***

The participants, whether in prison or in the community, win because they get the training they need to cope with violence, both their own and others. The AVP facilitators win because they have an opportunity to improve their leadership skills, get new insights about themselves, other people and a nonviolent life. Prison administrators and staff win by hosting a program that will improve the level of cooperative and nonviolent behavior in their institutions, making their jobs more rewarding. Communities win and community life is enhanced when their members learn new skills to cope with violence and build Community.

### **HOW TO USE THE AVP BASIC MANUAL**

It has been well said that "peace is a *process*." The essential thing to remember about AVP workshops is that they, too, are a *process* that allows people to *experience* the way of nonviolence. Every workshop is a journey, and no two journeys are alike. For the traveler, every journey is a life experience; and no two travelers are alike, nor will they experience the same journey in the same way. A workshop group is like a tour group; each one is as unique as the individual travelers who compose it.

If the workshop is a journey, then the Basic Manual is a roadmap; and an AVP team is not a trail boss but a tour guide. The map shows many ways to travel; but it remains to the guide to find the best way for these particular travelers. This requires solid knowledge of the terrain—the principles and processes of AVP. It also requires the sensitivity to perceive the expressed and unexpressed needs of the group, and the flexibility to adapt or even scrap the pre-planned itinerary in favor of an itinerary that will meet these needs. In this process, there is no place for

dogmatism, and a too-rigid conduct of a workshop "by the book" invites failure. But to use the exercises in the Manual without basing them on the processes and principles of AVP is like imposing AVP place names on a different map; the names may sound the same, but the journey will cover a different terrain and lead to a different destination—or simply to a group's being hopelessly lost. *For this reason we discourage the use of the Basic Manual for training purposes by persons or groups who have not undergone AVP training for facilitators.*

Section A of the Manual contains *practical information* for those who plan and coordinate AVP workshops. It begins with a brief description of the Alternatives to Violence Project—it's history, underlying philosophy and present state of development—which is can be used to explain the program to officials, prospective workshop sponsors, and interested inquirers. This is followed by information useful for negotiating, planning, setting up and opening Basic Workshops.

Section B of the Manual is devoted to the principle of *Transforming Power*, which is the bedrock upon which AVP rests. Following an introductory outline of points to be covered, sample "talks" are included which have been prepared and used by experienced AVP facilitators to convey the idea of Transforming Power to workshop participants. In keeping with the spirit of AVP, each of these talks is individual and based on the author's own experience and understanding. They are included as samples, but each facilitator is strongly encouraged to prepare his or her own talk rather than relying on the experiences and insights of others at second-hand. The development of an individual "TP talk" is a part of the training of every new AVP facilitator. Section B ends with sample Queries on Transforming Power written by participants in AVP workshops at various prisons including long and short versions of "Guides to Transforming Power" in English and Spanish. Some or all of these should be photocopied and distributed to participants at the time of the session on Transforming Power.

Section C is the distillation of much experience on the *AVP process* which underlies the success of the program. It makes explicit some of the *dynamics* that underlie the AVP training style and describes how to activate them to bring about the desired results. For the participants, a major goal is empowerment, and the opening essay of the section discusses the relationship between personal power and nonviolence and spells out the dynamics that bring about empowerment. To strengthen the AVP team, there is material on the dynamics of team building and on healing and holding the team together under pressure. For the guidance of team members, suggestions are given on the use of structured exercises; on coping with destructive behavior; and on the dynamics of good listening—a major communication skill. The section ends with two sets of Queries developed out of the experience of seasoned AVP People. One set explores what it means to be an AVP team member, and the other, sexuality and AVP. This section is especially helpful in preparing new facilitators to cope with the realities of conducting an AVP workshop, and to the extent that it can be absorbed by the inexperienced, it will give them confidence in

their ability to “pull it off.” *All new facilitators should study this section carefully before serving on their first workshop team.*

Section D gives sample agendas for the standard eight-session and a condensed six-session Basic Workshop, as well as for a one-session mini-workshop (usually given as a demonstration). Since the upcoming session agendas of any workshop are always studied and usually revised by the team in light of the group's experience so far, present mood, and needs, these sample agendas have probably never been used, nor ever will be used, exactly as written. The sample agendas are, however, a useful foundation to build on, as they illustrate the structuring of an agenda to give a group the four basic learning experiences of AVP: affirmation, community building, communication skills, and conflict resolution.

The agendas introduce these experiences in the order given. We affirm people so that they can feel good about themselves; they are then able to feel good enough about each other to be able to build community; the community then provides a safe place to hone the communication skills which can replace violence as a way of coping with the environment; then, using the communication skills, the group can go on to learn more sophisticated conflict resolution techniques. In structuring an agenda, attention is paid to the sequence of exercises so that in a given session, experience introduced in the session before (e.g., affirmation) is reinforced by more sophisticated or more intense activity in the same area, and new experience (e.g., community building) is opened up by an introductory exercise that is less intense but that can be built on in the following session. A feedback device—the end-of-session evaluation—is incorporated in every session agenda, and invariably, sometime after the first two sessions, these evaluations will begin to point out how the agenda needs to be revised to meet the needs of this particular group. They may show a need for reinforcement of experience in a given area, or a group's desire to explore a topic that has arisen in the course of the workshop and that is of great concern to most participants. Expressed dissatisfaction with something that has been happening (or not happening) in the workshop may point to a new direction to be taken. If the team is properly sensitive to the group, this feedback will lead to ad hoc revision of the session agendas as the workshop proceeds, in order to take care of these needs. Another factor in good agenda planning is attention to basic group dynamics such as the need for a psychological gathering, or reunion, of a group after it has been separated; the need for physical activity and fun (light and livelies) to temper sedentary activities and emotionally “heavy” exercises; and the need for closure at the end of emotionally disturbing exercises, at the end of every session, and at the end of the workshop.

The exercises used in the Basic Workshop appear in alphabetical order in Section E. Their descriptions follow a format giving the purpose, time needed, materials needed (if any) and sequence of each exercise.

Section F is given over to types of exercises (gatherings, light-and-livelies, name games, trust exercises, and closings) that are brief in time but very important to group cohesion and dynamics, and therefore repeatedly included in agendas. They are grouped together according to their function, for convenience of choice when planning agendas.

Section G is devoted to the methods, skills, and possible pitfalls involved in conducting role plays—among the most valuable but also the most delicate techniques in the AVP repertoire. A properly conducted role play is capable of producing insights that have a lifelong impact on the self image and behavior of participants. But when clumsily handled, role plays can, by arousing negative feelings that then are not dealt with and in other ways, have very destructive results. To become skilled at this technique requires experience and sensitivity. The experience of some of AVP's most seasoned facilitators is distilled in Section G; the sensitivity for this, as for everything else in AVP, must be developed by every one of us.

### ***CHECKLIST FOR PLANNING A WORKSHOP***

#### **Before each workshop:**

- Prepare tentative agenda for team and Xerox a copy for each team member.
- Xerox handouts as needed (see below), enough copies for distribution to all workshop participants.
- Prepare contact-paper-backed cards to Guidelines (short version) if this is to be used.

**Assemble materials:** (Those listed in *italics* are needed only if certain exercises are used; all others are needed for any Basic Workshop.)

- Newsprint or computer printout paper.
- Masking tape.
- Magic markers (different colors; make sure they all work, as they tend to dry out in time).
- Pencils: one for each participant.
- Set of felt tip pens of many colors: one pen for each participant.
- Scrap paper: (required for many exercises).
- *For Owl and Mouse L&L: Blindfolds and rattles.*
- *For Broken Squares: Sets of five envelopes with broken square components (one set for every five*
- *participants).*
- *For Lost at Sea: Ranking sheet and exercise key.*
- *For Six-Point Problem Solving: either individual version of exercise or short list of the Six Points, one for each participant .*
- *Tinkertoy sets: three sets for a workshop of 20.*

- *For full-group role plays: Audio-visual equipment (camera, TV).* Some prisons have the equipment and are willing to loan it plus a trained operator for in-prison workshops.) This is not necessary for role plays, but helpful.
- *Xerox copies of handouts:*
  - ✚ Guide to Transforming Power (*full version*).
  - ✚ Guide to Transforming Power (*short version, made into cards*).
  - ✚ Queries on Transforming Power.

. Certificate for participants

### **OPENING TALK**

Remember that the opening talk which begins a workshop should never take more than 10 minutes, and it should always be a team effort. One team member should take the major responsibility for beginning the talk and covering most of the points to be made; but responsibility should be divided with other team members so that each one participates in some way in the opening talk, by way of introducing the team to the group. For instance, one team member might take charge of running through the community agreement or ground rules, pointing to the written version of them on newsprint. Another might explain the procedures, rules and significance of certificates. Another might facilitate the making of group contracts about such things as smoking, frequency of breaks, etc. Any team member should feel free to clarify or add to what has previously been said by other team members, if necessary.

### **Points to be Covered**

1. The Alternatives to Violence Project is a group of non-profit local organizations that exist for the sole purpose of conducting these conflict resolution workshops. Our local AVP group is sponsored by \_\_\_\_\_. We are privately funded primarily from donations and by charging community participants a small fee. There is a regional and a national organization—both empowered by locals like this one. All team members are volunteers. All participants are also volunteers. Personal sharings at AVP workshops is considered confidential. AVP reports are for planning purposes only, and are not circulated outside the organization.

*Note: : If any trainer is a "mandated reporting source," who is required by law to report certain events or behavior to any authority, that trainer should state this clearly in introducing him or herself.*

2. The program grew out of the desire of Quakers to care for all people. Everyone is important and everyone is valuable. AVP philosophy will be explained in the "Introduction to Transforming Power.

3. AVP is an experiential workshop. It is not a talk session. It is not therapy. And it is fun!

4. The Workshop will try to develop a sense of community in the group, based on respect for all the people in it. This is an important basis for developing our own power to find nonviolent ways to deal with conflict.

5. We will start by affirmation of one another, and go on to work on communication skills, cooperation, and conflict resolution, all of which are essential to a nonviolent lifestyle.

6 The first requirement here is to be open to look at and talk about conflicts and our part in them. We try together for solutions, which come from the whole group. The team members don't bring answers. We expect the group will find creative alternatives; that is, choices of good ways to act to solve disagreements, problems, conflicts. To do this, we look at behavior to discover what increases and what decreases violence.

7. This group is a community and we'll try to build enough trust in one another to feel safe and secure together. We request your help to bring this about, by observing the following agreements:

a. We look for and affirm one another's good points.

b. We refrain from put-downs, of ourselves or others.

c. We listen to what each person has to say; we do not interrupt each other; and we do not speak too often or too long. Shy people: Do not be afraid to speak up, we need your contribution. Talkative people: Have your say, but do not monopolize the conversation.

d. When volunteering, volunteer yourself only. Don't volunteer other people.

e. We observe confidentiality regarding the personal sharing of each participant. Nothing that is said here is to be repeated outside this workshop.

f. Everyone has the right to pass.

Ask: "Can each of us agree to follow these agreements throughout the workshop?"

Note: These agreements, written on newsprint, should remain posted throughout the workshop.

8. Points needing explanation:

a. *Subject matter* presented at each session. Explain that "This is your workshop, and as we go along we try to incorporate the things for which the group expresses a need. This is why; at the end of every session we have the evaluation of what was good, not good, and needing improvement about that session. We use that information to plan future sessions, so it is important that you tell us how you really feel, including your dislikes and doubts. Every session includes some games called 'Light and Livelies,' that you may think are silly. They are silly, but that does not mean that they're pointless. In the first place, being silly can be fun, and having fun together brings us closer. Also, the L & L's raise energy levels when we have been sitting around too long, being serious."

b. *Attendance*: Everyone is expected to attend all sessions. Anyone who cannot should discuss this with the team. After the second session, new people are usually not admitted to the workshop, as they will have missed a lot and their presence will interfere with the community building.

c. *Clinicing*: Team members may take "time out" to separate themselves from the group in order to talk things over, resolve questions and disagreements among themselves, etc. Participants should not be alarmed about this nor feel that the group is being criticized by the team members: it is just a normal part of working together as a team.

d. *Unanswered questions*: (A blank sheet of newsprint with this label should be posted on the wall.) Explain: "In these workshops, we prefer that people learn from experience rather than from lectures or explanations from us. The agendas are designed to let this happen. It sometimes happens that people have questions that will be answered by their own experience later on in the workshop. But we want to be sure that all of people's questions get answered sometime. Therefore we have posted a blank sheet labeled "Unanswered Questions." If anyone should ask a question that we hope the workshop itself will answer for them, we will not answer it at that time, but will ask that you write the question on the posted sheet. At the end of the workshop, we will review the list and make sure that all of them have been answered to the questioner's satisfactions, if not. we will try to deal with them further at that time.

e. *Housekeeping details*: Give information as to times and places of sessions, coffee break, and other practicalities.

f. *Note*: *Do not volunteer this information unless asked—it is not our purpose to motivate people to earn a certificate for this course, but to improve their outlooks and behavior.* Certificates of Completion are given out at prison workshops and some community workshops (usually in a graduation ceremony during the last session). It is usual to state, in a prison workshop, that the certificates will have no influence with the Parole Board unless changes in behavior are noticed by the authorities.

9. Contracts to be made:

a. Smoking/no smoking contract. If some people present are bothered by smoke, a contract should be worked out by the group that will make everybody as comfortable as possible, within the limitations of the space and time available.

b. Breaks should at least be announced. If there is any choice to be made as to time or length of breaks, refreshments, etc., the group should be consulted.

c. Language: Check to see whether there are any participants whose understanding of English is weak; if there are, arrange for someone to interpret for them when necessary.

d. Absences: Request that participants who want to absent themselves refrain from leaving in the middle of explanations of exercises.

## SECTION B

### INTRODUCTION TO TRANSFORMING POWER

#### *"Transforming Power Talks"*

Transforming Power is the central philosophy of AVP, and the hardest to describe. There are as many interpretations of it as there are AVPeople, and each of these interpretations is one that its owner has thought deeply about, lived with, and experienced, sometimes transcendently. As a definable concept it remains elusive; no one definition has ever proven satisfactory to everyone, despite endless discussions of it in the AVP community. One thing that experience has proven is that in order for a Transforming Power talk to be convincing, the person who gives it must believe in it with complete sincerity, preferably through having lived through an experience involving it. It is this personal acceptance that makes it believable, and this personal experience that makes it understandable.

It therefore is an essential part of the AVP experience for every AVP facilitator to think about and prepare his or her own personal "Transforming Power Talk," imbued with his or her own best thinking on the subject and incorporating personal experience if possible. It seems to be true that in order to convey the idea of Transforming Power, a person must first "own" it, in the sense of having internalized it; and the exercise of preparing a personal talk is a necessary first step in this direction.

For this reason we make no attempt here to offer a generalized talk. Instead, we have outlined some general points that might be covered by a talk, followed by several examples of personal TP talks prepared and used by individual AVPeople. We hope that this material will be helpful, but not controlling, to those who have yet to prepare their own talks. Further than this, we can only say that people come to AVP from many backgrounds, and have different degrees of acceptance of this philosophy. If you are not convinced of its validity or for any reason are uncomfortable with talking about it, then do not attempt to give the TP talk at all. Leave it to others, until and unless you come to accept it personally yourself.

#### **Points That Might Be Covered in a "Transforming Power Talk"**

1. There is a power that is able to transform violent and destructive situations and behavior into liberating and constructive experiences and cooperative behavior.
2. This power is always present—it is in you, in your opponent, and it surrounds you both. It is able to work through people who are open to it.
3. It is not something that humans can use—rather it is something that uses us. We cannot manipulate it; we can only try to remain open to it so that it can work through us.
4. What is involved in being "open" to Transforming Power? Many things:
  - a) You must first be willing to lay aside habitual assumptions that violent or destructive solutions are the only ones possible, and to be willing to try something different.

- b) You must believe that a "win-win" solution is possible, and that there is something in your opponent, however hidden it may be, that is willing to join you in seeking such a solution.
- c) You must be willing to commit yourself to a nonviolent position and to take risks and possibly to suffer, if necessary, in order to maintain it.
5. There are some things that nonviolence is not:
- a) It is not passivity. On the contrary, it involves a respect for the worth of every person and must therefore actively seek justice for all as a condition of a nonviolent lifestyle.
- b) It is not submissiveness; it is not letting someone take advantage of you. Your rights are worthy of respect, and you are entitled to assert them.
- c) It is not martyrdom—it does not seek suffering. It merely recognizes that risk and suffering are inherent in both violent and nonviolent lifestyles, and that the choice is not really between suffering and security, but rather between destructive and life-affirming actions and responses. (It is true, however, that if one is committed both to nonviolence and to a cause that one believes in, one may experience suffering. The perseverance and courage to continue this struggle may touch the opponents, soften their attitudes, and make them willing to moderate their violence and negotiate.)
6. Why choose a nonviolent lifestyle at all, some may ask, since so often violence seems to work for those who use it? But does violence ever really work? Does it ever settle anything? Or does it instead set up an answering violence that makes the world unsafe for everyone, including the person who started it? And do not those who practice violence pay a high cost in money and in psychological trauma, since they must fear, and protect themselves against, retaliation? Does not nonviolence, by humanizing people and making it safe for them to cooperate with each other, hold out promise of better and longer-lasting results at lower cost?
7. A good Transforming Power talk should include examples from the speaker's own personal experience of a time when Transforming Power worked.

### **How to Give the Talk**

In the early days of AVP, the talk was usually given by one person, often the team leader, and this is still sometimes done. However, it is now more usual that one person lead off and that other team members then add their own contribution of whatever seems important to them. After that, participants should be encouraged to tell their own stories, share their own thoughts, and to ask questions. Try not to set up an atmosphere of "We are the experts and we will explain everything to you." Their stories and thoughts can be a truly valuable part of the talk.

### **INDIVIDUAL TRANSFORMING POWER TALKS**

#### ***Larry Apsey***

We are talking about a power everybody has to change opponents into friends and bring justice out of injustice. We call it Transforming Power. It is much more than nonviolence. We try to learn how to gain the self-confidence to prevail over the wrong actions of others without resorting to physical or psychological violence. To do this, we must be absolutely convinced that

our stand is morally right. This power won't help us to get away with something we believe in our hearts is wrong.

There are a number of things we can do to open ourselves to the flow of Transforming Power. One is to acquire a caring attitude toward others. We expect the best of everyone. When I lived in New York, I used to walk in many parts of Manhattan, both day and night. This included the lower East Side and Harlem, never carried a weapon. Never once was I mugged. As I passed people, I thought to myself, "These are my brothers and sisters. We have the same Father." This kept me from being afraid and showing it by cringing or hurrying. I think people felt my vibes of good will. Once, however, a man came up to me, shoved a pencil into my chest and seemed about to speak. Transforming Power came into me, and without wondering whether he was going to mug me, I blurted out, "Did we know each other at Green Haven?" He turned on his heel and hurried away.

It pays to keep aware of Transforming Power all the time. Then, in an emergency, you can rely on your "gut reaction" on how to use it. If your reaction should be fear, don't risk your life with an armed assailant. The contents of your wallet aren't worth it.

But there are causes for which one may be willing to risk his life the way soldiers do in war. There may be lesser things for which one might be willing to risk a precious asset, like a good job. I once sought the help of Transforming Power by risking a good paying job I held as a lawyer for a

corporation. My boss (who was not a lawyer) was constantly second-guessing my decisions and trying to get them overruled by outside lawyers. All efforts to get him to stop this failed. I was supporting a family, with two children in college, and couldn't afford to lose this job, but decided I'd have to take this risk to preserve my self-respect. I went to my boss's boss and offered my resignation, telling him why. He said, "Forget it. From now on you'll report to me."

Remember that when you tune in to Transforming Power you are trying to reach the humanity of your adversary so that you can come to an agreement with him. Let him get his anger off his chest before talking to him. At peace demonstrations, we often had angry hecklers. I would go up and ask them what they thought of the demonstration, then listen carefully to their grievances. This stopped the heckling. When they ran out of words, they were ready to listen to my reasons for the demonstration.

If I find I'm in the wrong, I don't hesitate to admit it and offer to make amends. Not long ago, I just barely nicked another car as I edged out of a parking place. The woman driver got out in a rage, yelling "You shouldn't be allowed to drive a car!" She wanted to see my license and registration and make an immediate report to the police and my insurance company. I said this was unnecessary. I knew I was in the wrong and would pay for the damage gladly. I gave her

my address and told her to get the car repaired and send me the bill. She did so with a threat of dire results if I didn't pay. I did so at once and she sent me a friendly note of appreciation.

It takes lots of practice to create a new image of yourself as a person who is above injuring another even when he insults you. To respond to insults without violence or malice, but with courage, dignity, and humor wins respect from onlookers and opponents alike. A good example of how to achieve this kind of self-image was demonstrated in a role play I witnessed at Green Haven. A man walking down the corridor where many of his friends were gathered was insulted by a man who called him a "motherfucker." The victim never stopped, but just breezed by with a laugh as he called out to his friends, "That's the third time I've been called a 'motherfucker' this morning!" Everybody laughed and no one thought he had sacrificed his image as a courageous man.

If we practice Transforming Power persistently we can learn to rise above violence and transform hostility into goodwill and peace.

### ***Fred Feucht***

There is a power that works through us and between us—a transformative power that can change a destructive situation to a cooperative one. We call it Transforming Power. It's the heart of AVP. To be open to this inner and outer power, our purpose must be morally right. Every person has an inner wisdom that knows what's right and wants to do what's right. It can be called forth, as Dr. Martin Luther King, Jr., once said. There are laws of harmony at work in the world. As we act, think and speak in harmony with them, we bring about harmony in our world of interrelationships with other people.

### **Transforming Power has 4 basic principles:**

1. Everyone has an inward goodness. Realize that people's actions and words are sometimes mistaken, wrong or violent. People themselves are good. In your understanding, separate the person from the behavior. There is goodness within. Look for it. Find it. Judaism, Christianity and Islam all teach this.
2. We can start out realizing a violent reaction is only one way of responding in a conflict. Somewhere in every conflict situation there is the possibility for a nonviolent solution. Maybe it's hidden. We all know people with negative attitudes who often have negative experiences; and we know people with positive attitudes who have more positive experiences. Attitude and expectation set the stage. We say, "expect the best." Then it's more likely to happen.
3. To change situations in positive ways, start with ourselves, our attitudes, beliefs, manner of speaking, tone of voice and behavior. Someone in a workshop said he had to go to the Adoption Agency, and adopt a new attitude. When we do, the universal law, like begets like, will kick in.

4. Non-violent conflict resolution is a skill. It improves with practice and optimistic persistence. It takes courage and may even be risky, but not more risky than violence. It recognizes both your rights and the rights of others. Look for where rights and values of opponents and yourself overlap, and find common ground. There can be a win/win outcome—no one the loser.

Nonviolence is not being submissive and passive. It is an active course of action which involves risk. With violence, you know there will be pain and suffering, while with nonviolence there is the chance there will be no pain and suffering, or if there is, it may be greatly reduced. It is also an assertive course of action; it is not letting someone take advantage of you. Your rights are worthy of respect and you are entitled to assert them.

Examples:

- *A caring attitude about others:* Think positive thoughts about others. We are all affected by negative/positive vibrations, e.g., when you meet someone for the first time and feel good or uncomfortable about them. For example, Jerry Jampolsky was offered the last seats on an overbooked flight and the ticket agent said it was because he had been so nice to him. What Jerry had done was to sit in a corner without making any contact with the agent, who at the time was being harassed by over 50 would-be passengers. All Jerry did was to think positive thoughts about the ticket agent.
- *Risk Taking:* A couple in a nearby apartment was fighting. Ann simply knocked on the door and asked if everything was all right. The man said yes. Later he met Ann in the hallway and said he was going to treat his wife better from now on.
- *Surprise:* Footsteps following her in Central Park at night, Marge Swann turned and said, "I'm so glad you came along; my arms are aching from carrying these books. Won't you carry them for me?" she said as she swung the load into his arms. He took them with a surprised look on his face. At the other end of the park, she took them back and said, "Thank you so much for helping me." He responded, "Lady, that wasn't what I had in mind." (Surprise and appealing to his better side.)

### ***Ellen Flanders***

I tell this story; it has great meaning to me.

At a workshop, not in prison but in the community, a team member told this story. She lived in an apartment house, a building where there was much violence. She would often hear fights in the other apartments. When this happened, she would go and knock on the door where the fight was happening. She would say: "is anything wrong? Is there anything I can do to help?" Always the answer would be the same, "Oh, no, nothing is wrong." But the fight would stop. There would be no more noise that night.

One of the people at the workshop heard this story. She also lived in an apartment building where there was much violence. One evening she heard a fight going on in one of the other apartments. She took her roommate with her to give her courage. Together, they went to the door of the other apartment. They knocked and asked, "Is there anything wrong? Is there anything we can do to help?" As she had been led to expect, the answer was "Oh, no, nothing is wrong; we just broke some dishes."

Well, two things came out of that.

One: The fight did end, and there was no more violence that night.

Two: She noticed that after that, her roommate began to intervene in violent situations.

There was a sequel. Two weeks later, she came home in the evening. The man from that other apartment was standing on the porch. He stopped her. And he said: "I think you know what was going on in my apartment that night. And I want you to know that since then I have been trying to cool it. I have been trying not to be so violent towards my wife."

So what I want to say to you is this: I hope that from this workshop there will be ripples. I hope that we all become better peacemakers in our own lives, and that out of that change, ripples of peace and caring may spread from one person to another and this harsh society we live in will be changed.

Each of us must find his own path of transforming power. This workshop, we hope, will help you to take a few steps along your own path. Like prayer—none of us has done more than set foot in the foothills that lead to the mountain. Neither we nor any one of you can tell another person what their path should be. They—you—must discover their own path.

This workshop is about respect, for yourself and others. True respect means reaching for what looks for truth and justice in yourself, building on it, strengthening it, reaching for it in others, and helping them to do the same.

### ***Mary Gray Legg***

"Transforming Power" is that within a person which can change (transform) a potentially violent situation into a solution without violence and ultimately, a win /win.

To free this power, I am required:

- To recognize that I and others are only human;
- To know that everyone, including me, comes from his/her own background. Upbringing, culture, and stage of maturity;
- To be willing to look for alternatives;
- To study patterns of violence;
- To affirm myself and find the best in others;

- To stand up for right as I see it and recognize this right as others see it;
  - To discipline my response: words, actions, re-actions, emotions;
  - To be honest about my responsibility in the conflict. No ego-tripping;
  - To know it takes a long time to train-retrain-myself, and that sometimes it brings suffering:
- To understand that I'm never licked until I quit;
- To care (give a darn) what happens to me and others.

### ***Marge Zybas***

Nothing was ever created that didn't possess something of its creator. Call that creative force whatever you may, some of that force—that power—is ours. That power to change people or situations by a caring attitude expressed through persistent creative actions is Transforming Power.

We all have the power to transform or bring about change and there are many tools which we can use. A caring attitude and concern for the welfare of others illustrates the experience of Marge Swan (Tell her story—see third example in Fred Feucht's TP talk.) She used the element of surprise and in so doing appealed to the best in an individual.

Gandhi, Martin Luther King and their followers demonstrated Transforming Power by facing suffering and possible death to gain a principle. Without returning violence for violence they forced recognition of their cause and thus won allies and victories.

A man or woman is no less a person when they walk away from a conflict, or handle it with humor rather than resorting to violence. One is no less a person when permitting an adversary the opportunity to save face, to maintain his dignity and retire from a stressful confrontation with a win win solution.

This approach to potential violence requires thought before action—listening, not only hearing. It requires that we be ourselves, not an uncontrolled being under the influence of emotions, environment, alcohol or drugs. It necessitates weighing the cost and being concerned for the consequences.

"Every person is a holy place." Transforming Power helps us with dignity and self respect to reflect that image.

### ***TRANSFORMING POWER TALK***

Transforming Power is sometimes a difficult concept to grasp. Therefore, it is better to give short "lessons" in TP rather than one lengthy lecture. That is why many facilitators introduce the TP concept in a talk, and then follow up in another session with the "Guidelines," having a shared reading and then a sharing of "which is easiest for me; which is most difficult."

When giving your "talk," it is important to show that Transforming Power is real in the facilitators lives. Instead of illustrating TP with stories read from the manual or about a public figure, have one facilitator lead off with a simple definition, and then each facilitator give a short experience in which Transforming Power played a part in his/her life (it doesn't have to be YOU practicing TP; it can be someone using it on you).

A simple explanation (Write on newsprint and post so it can be referred to throughout the workshop):

To "transform" is to "change the shape of."

Each one of us has the power to change the shape of a situation

- in a negative direction toward a violent outcome, or
- in a positive direction toward resolving conflict(s).

In AVP, we use the term "Transforming Power" to mean the power we have to move a situation in a positive direction toward resolution of conflict.

The guides we have for discovering and using that power are:

- 1) The desire to have the conflict resolved (rather than to hurt, "win," or "pay back" another person);
- 2) The belief that there is something of value in all of us, and we may have to reach inside and pull it out.

### ***TRANSFORMING POWER TALK***

#### ***Judith Sheenah Komuhangi***

There is a power that exists in human beings. This power acts to change situations from being destructive to constructive, from violence to non-violence. Like we all poses hearts, we all have this Transforming power within us. It is within the young, old, disabled, able and even in the worst opponent/enemy you have.

The Transforming Power is that good that is within human beings that compel them to do what society looks at as morally good /charity work. In other words, it is the capacity in human beings to adjust to do good. It is the power that strains you from what society judges as bad.

However, bad they could be, they still have that good. For example Transforming Power is within that person you consider the worst.

#### ***Teko Patrick***

Transforming Power is the central philosophy of AVP. It is the heart of AVP (all teachings of AVP are concentrated or resolve around Transforming Power). It is important to note that this power is different from other powers i.e. political, social and religious power because T.P uses people, they do not use it unlike the other powers. Where as T.P is internal the other powers are external. T.P influences other powers to yield positive results.

After along period of practicing T.P it becomes a reflex action. Imagine you see a child going to touch a hot flat iron/charcoal box; the quick response that tells you to quickly rescue this child can be called T.P. It revolves from the mind and leads to a win-win situations.

### **Introduction**

Transferring power is the central Philosophy of alternatives to violence (A.V.P), meaning that Transferring power is the underlying principle, value, belief, attitude etc, behind non-violence. It's the core or heart of AVP

If we compared AVP to the human body, then transforming power is like the heart. The heart pumps blood through the body and in doing that, it enables the brain think, the respiratory systems, digestive system, co-coordinating system etc to function. If the heart stops or is affected the other systems get affected too. Similarly if TP is affected non-violence will be affected too.

Transforming power explains the nature and meaning of non-violence and why we as human should pursue. It is a result of careful thinking, deliberation and discussions. It is therefore transcendental meaning that it remain the same overtime even in the face of danger, unhappiness, or difficulty. It is also abstract and not material but is with us all the time.

### **Definition**

Transforming power is the inherent ability (that everyone has) to transform or change violent and destructive situations and behaviors into liberating and constructive experiences and behaviours.

Every individual has an inner wisdom (or power of judgment) that knows what is right and wants to do what is right. Indeed each one of us has the power and capacity to change a situation in the positive direction towards resolution of conflict this power in AVP is what we call transforming power.

### **EXAMPLE**

Transforming power is always present and surrounds us and will guide us if we give it a chance and if we are patient and persistent in search for justice. Immediately after finishing my university education, I got a job as an Administrative Assistant with a business company. My most immediate Boss had little schooling and very little administrative experience and skill.

Having learnt about my educational background during one of the discussions. My boss began being confrontational and aggressive towards me. My boss scolded me all the time, talked ill about me, wanted me to do work that was designated to porters of the company and from time to time reminded me that I can lose my job any time. All my efforts to try and improve my relationship with my boss was futile and eight months after I had started working for the company, I met the Managing Director and Personnel Officer and I offered my resignation explaining my reasons why. The Managing Director, Personnel Officer and many other people I was working with who found that I was actually a hard and exemplary worker insisted that I continue working with them. But I had made my decision. Eventually I managed to get a better job after that and was more satisfied with the working conditions. Three months after I had left the company I met my former boss who had apparently realized that she had treated me unfairly. She apologized and asked for my forgiveness. What I told her was that I had already forgiven her but I also told her that I hope she does not treat another person the same way.

By taking the decision I had reached after the 8 months, I managed to reach for the humanity in her. I was also able to get a better job with better working conditions. To me that power I exercised was transforming power

### **BEING OPEN TO TRANSFORM POWER**

- Be willing to put aside habitual assumptions. If for instance we always assume females are a weaker sex, it will affect the way we think about them and the way we treat them. But if we are willing to look at them differently then we shall think of them positively and treat them differently and thus live more constructively with them.
- Believe in win-win solution. Win-win solution is a solution which is satisfactory to all the parties in a conflict. For instance if a boy and a girl are fighting over an orange. Many might say the solution is to divide the orange into two and give each of them half. However if the girl wanted the peelings for making a cake and the boy wanted the succulent part, such a solution will not be satisfactory to all. A win-win solution will therefore be the one that will enable the girl get the peelings and the boy the succulent part.
- Be willing to commit self to non-violence, this means that for us to change situations in the positive direction and non-violently we must start with ourselves, our attitudes beliefs and manner of behaviors

### **NONVIOLENCE IS NOT**

Transforming power and thus non-violence should not be confused with submissiveness, passivity and suffering seeking. Transforming power means that we ought to play active roles in finding solutions to conflicts we interface with in life.

### **GUIDES TO TRANSFORMING POWER**

- Seek to resolve conflict by reaching a common ground-means that to resolve conflict the issue causing the disparity must be clear to all the parties in the conflict. If it is clear then it will guide the parties in reaching a meaningful solutions
- Reach for that something good in others. The belief of is that every one has something good in them. It is only when we recognize this in the other person that we can mutually and meaningfully reach a satisfactory solution to conflict. For instance it's only when we acknowledge that women have the same abilities as men that we can appreciate them differently and relate with them more positively.
- Listen before making judgment; it is important that we first hear somebody out before making a decision. Different people have had different experiences in life. It is often these experiences that influence the way they behave and even their perceptions and needs. For instance when you divide an orange in half to two warring children. You will not solve the conflict if one wanted the peelings and the other the juicy bit, but if you listened to the children before making judgment. Then the solution you reach will be more meaningful.
- Base your position on truth; transforming power also means the desire to have conflicts resolved. This can not happen unless the parties in conflict are willing to change the conflict situation in a positive direction towards conflict resolution and what that requires is telling the truth and commitment to truth
- Be ready to revise your position if you discover it's unfair; this means that if I find myself in the wrong, I shouldn't hesitate to admit it and try to make amends. Among the Sebei who live in the Eastern part of Uganda for instance, female circumcision has for long been a cherished value. It however was violent to the women. But when the Sebei were sensitized about the dangers of the practice they were able to begin looking at it differently.
- Expect to experience great inward power of when to a act. The power and the capacity to de good or act non-violently, is inspirational and motivating. When you have this power it will encourage you to act even if there may be fears in you as a person. Betty Bigombe, the peace mediator between the LRA, rebels and the Government of Uganda for instance, has time and time again met rebels considered dangerous because she has the inward impulse and motivation to do what is non-violent.
- Do not expect that your response will automatically ward off danger risk being creative then violent, many times in trying to appeal to the good in others, they may

still act violently towards us it is therefore important for us to be creative and look for alternative ways of appealing to them

- Surprise and humour may help transform; I have in many occasions found myself in a situations where I have been called stupid or even idiot. My response is usually "I will take that as a complement. I did not know that you actually like Me." it usually surprises my opponent how lightly I take the situations they even laugh sometimes. Learn to trust your inner sense of when to act and when to withdraw. When we practice our ability of transforming violence to non-violence we may put ourselves at risk, however when committed to non-violence, with time we are able to read situations and know when it is dangerous and when its not. In the same way when it is safe for us to intervene and when its not.
- Be willing to suffer for what is important; in trying to act non-violently one may suffer suspicion, hostility, rejection and even persecution, however once committed to non-violence the long term result is satisfying and peaceful. For instance once when I was challenged for a fight, I responded by refusing. I was called a coward; however I managed to avoid physical harm that could have come from the fight.
- Be patient and persistent in the continuing search for justice. Non-violence may not be immediate however when we persevere and keep trying it again and again we shall make long strides.
- Build community based on honesty, respect and caring. To change situations in the positive direction it's important that we start with ourselves. When we are honest, we respect and care for ourselves it will strengthen the good we have in ourselves and its will help us reach for the good in others.

### ***Esibo Omada***

Irrespective of my personality, mistakes and upbringing, I know that I am good or rather there is some goodness in me. It is this goodness that explains why I am interested in good situations, environment, institutions, people, behaviors, attitudes, and beliefs. Due to this goodness in me, I recognize that other people too are good or rather there is some goodness in other people too. For it is not I only that seeks some goodness outside of me, rather, it is every human being that seeks goodness outside themselves.

Whenever I am conscious of my goodness, I carry an aura of self respect around me. Self-respect is counter-productive, for whenever I respect myself, other people too respect me and tend to respect themselves. I know that I respect myself and others when there is no experience of incompatibility between me and the other, that is, when there is no experience that brings a bad feeling between me and the other person. I express my respect of the other person by caring for this person. I care for the other person when I think before responding to this person whenever there is a misunderstanding or incompatibility between me and this person; when I expect the best out of a conflict between me and another person (the best is

acceptable to both of us, and both of us are at peace with it); and when I ask and seek for a non-violent solution to our conflicting or rather violent situation.

This appreciation and awareness of my goodness is capable of changing, and in fact does change my bad behaviors, attitudes, and beliefs into good behaviors, attitudes and beliefs. Since every person has some goodness in him or her, being conscious of this goodness does transform them just in the way it transforms me, hence it transforms us and our environment; it transforms destructive and violent situations, behaviors, attitudes and beliefs into constructive and liberating situations, behaviors, attitudes and beliefs.

In order for this consciousness of our goodness to deliver the desired goods, we have to be open to it. We can be open to this awareness by

1. Putting aside our habitual assumptions that put other people down. We have to put this assumptions aside and be willing to try something different that will be dictated by our consciousness of our goodness, whenever we are in conflict or experience a situation of an incompatibility that brings bad feelings.
2. Believing that a win-win solution is possible. Since there is something good in you and in your opponent, both of you can come up with an acceptable position that leaves both of you with good feelings.
3. Committing ourselves to a non-violent position. By committing ourselves to non-violence, our non-violent sensibility is heightened meaning we become more awake to non-violence as an acceptable way to deal with incompatibilities that result in experiences of bad feelings and destruction.

Being conscious of our goodness makes us proactive yet non-violently in dealing with potentially violent and destructive behaviors, attitudes, beliefs and situations. By implication, non-violence is not (i) passivity, that is doing nothing when others abuse our dignity and rights; (ii) submissiveness, that letting others to take advantage of you; (iii) suffering seeking for the sake of suffering.

However, being committed to a non-violent way of dealing with potentially violent and destructive behaviors, attitudes, beliefs and situations necessarily ward-off suffering. In fact, sometimes we may suffer while seeking for greater values through a non-violent course just like Gandhi, Martin Luther Jr., Mandela etc.

Being aware of our goodness is called in AVP transforming power.

1. One Karoli, a tax driver was one armed but well known for his shrewdness concerning money. At one time he was driving on his usual Ntungamo – Rukungiri route when he found a one legged cripple that stopped him and asked to be taken to a certain destination.

On disembarking from the pick up, the driver demanded for his fare, to which the one legged passenger said he had no money on him and pleaded for benevolence. The driver could not take in the pleas and threatened to take this cripple to a more distant place or the police but the passenger insisted he could not raise the money for the tax fare.

Realizing the futility of the matter, the driver asked this cripple to dance a Kikiga dance. (This dance requires one to vigorously hit the ground with both legs which was impossible for this cripple).

The cripple in turn humbly asked the driver to clap hands for him then he would dance.

On realizing the defeat, the driver shook his head and drove off, leaving the cripple to go his direction.

*The transforming power element here is manifest in the passenger's ability to overcome the intended psychological violence by the driver who asked him to do the impossible- to dance well knowing that he had only one leg.*

*The passenger quickly identified a match for his pain and made a humble request to the driver.*

*What would have ended up in tears turned out to be all smiles on both sides and there was no violence realized.*

2. Ndugu, a government minister, was canvassing for votes in his constituency- Kabale municipality to get re-elected to parliament. One rude man from the audience who did not support this minister picked a coil of grass and hit the minister's face with the coil, shouting curses and insults.

To the amazement of the audience, the minister picked the coil and said; this coil is used for carrying objects on the human head, it therefore means that I should carry all the votes from this area using this coil.

He simply put the coil on his head and continued addressing the rally. Later on after the rally the man who had hit the minister approached him and apologized.

*Under normal practice, the minister would have ordered his body guard to arrest this man and take him to police to answer certain charges, which was not done.*

*The minister's behavior not only humbled the errant man but also earned him more support from the electorate and he won that election.*

### **TRANSFORMING POWER QUERIES**

Quaker practice has long employed Queries to express values and goals, and to encourage individual and groups to strive to fulfill them. Put as questions to be considered and answered

rather than as statements, the queries also become yardsticks for self-evaluation of progress toward living these values and achieving these goals. When a group is seeking to clarify new values or to adapt old ones to new situations, it is remarkably helpful to have the group formulate its own queries on the subject.

In the process, everyone's light will be thrown on the matter, original insights will arise, and all who participate in writing the queries will ultimately understand, accept and internalize them. This process has been remarkably successful in conveying the concept of Transforming Power and the attitudes and behavior that support it, as is illustrated by the TP queries below, developed by an AVP workshop at the state prison in Napanoch, N.Y. They are included here as a sample because they so beautifully embody the spirit of Transforming Power. They can be used as queries to be considered by a workshop to evaluate its progress but there is no substitute for the learning experience a group will gain by writing its own TP queries.

The group process for formulating queries may be a brainstorm, or a written contribution by each participant of one query that s/he considers essential. In either case, queries should be listed on newsprint and opened for discussion by the whole group.

### **TP Queries. The Secret Three**

*Empathy:* Am I able to put myself in the other person's shoes?

*Habit:* Have I trained myself to be aware of other approaches and to look for a win/win resolution?

*Technique:* Do I use nonviolent techniques in all of my relationships?

#### **Queries**

1. Do I try to understand the concern of the other person?
2. Do I ask questions to broaden perspective?
3. Do I say how I feel and try to resolve a conflict when it arises?
4. Do I let the opponent talk out his anger before seeking conciliation?
5. Do I look my opponent in the eye and appeal to his reason?
6. Do I admit when I am wrong?
7. Do I forgive myself, and others?
8. Do I give what I can give naturally, and accept others as they are?
9. Do I accept responsibility for my own life?
10. Do I work for constructive change where there is injustice?
11. Do I follow my gut reaction on whether to withdraw or to stand my ground and resist nonviolently?
12. Do I expect the best?

#### **TP QUERIES**

1. When threatened, do I think before I react? Do I make my mind rule my emotions?

2. Do I react nonviolently?
3. Do I talk myself into a nonviolent response in advance?
4. Do I stand my ground and make the other person know what's on my mind?
5. Do I look the other person in the eye and appeal to his/her reason?
6. If appealing to reason won't work, do I surprise the other person by doing or saying something unexpected to bring the person back to a reasoning consciousness?
7. Do I forget about not liking a person?
8. Do I hold on to my concept of my best self and apply it to the other person?
9. Do I put myself in the other person's shoes and speak to his/her best self?
10. Do I refuse to let words upset me and, at the same time, watch my own words?
11. Do I step down from my ego?
12. Do I admit if I am partly wrong to give the other person a chance to admit that s/he is partly wrong too?
13. If I find that the other person is right, do I tell him/her so and swiftly end the dispute?
14. Do I let pride make me feel my image will be damaged if I admit I am wrong?
15. In a dangerous emergency, do I follow my gut reaction on how to resist nonviolently or whether to withdraw?
16. While not welcoming hardship or suffering, are there some things I am willing to suffer for, thus winning allies and possibly changing the other person?
17. Do I realize that I'm never beaten until I quit? When I have to wear down prejudice, do I try over and over until I succeed.
18. Is my final goal to reach win-win agreement with the other person?
19. Am I ready to practice Transforming Power day after day until it becomes my way of life?

### **TRANSFORMING POWER INDICATORS**

I know Transforming Power is present and working when:

1. I am in control of my power.
2. I am learning something positive about or from my opponent.
3. I believe in change, and am actively searching for alternatives.
4. My mind is open to all possibilities.
5. I am accepting responsibility. I am acknowledging that I, too, am a cause in the matter.
6. I am "actively" listening to my opponent.
7. I am approaching my opponent from a position of mutual respect and caring—of love.
8. I have a sense of compassion and empathy for my opponent.
9. My "voices" of pride and ego are calm.
10. I am consciously working toward a "win-win" solution.
11. I am facing risk and suffering without retaliating.
12. I am openly and honestly sharing of myself.

13. I can see common ground or common goals, and through them I can see compromise.
14. I feel very "centered" and in touch with my better Self.
15. I am looking for, and speaking to, the better nature of my opponent. I am acknowledging and affirming his humanity.
16. I am weighing options and looking to the future.
17. I am freely accepting positive criticism, and not retaliating against negative criticism.

### **GUIDES TO TRANSFORMING POWER**

1. Seek to resolve conflicts by reaching common ground.
2. Reach for that something in others that seeks to do good for self and others.
3. Listen. Everyone has made a journey. Try to understand where the other person is coming from before you make up your mind.
4. Base your position on truth. Since people tend to seek truth, no position based on falsehood can long prevail.
5. Be ready to revise your position if you discover it is not fair.
6. When you are clear about your position, expect to experience great inward power to act on it. A response that relies on this power will be courageous and without hostility.
7. Do not expect that this response will automatically ward off danger. If you cannot avoid risk, risk being creative rather than violent.
8. Surprise and humor may help transform.
9. Learn to trust your inner sense of when to act and when to withdraw.
10. Work towards new ways of overcoming injustice. Be willing to suffer suspicion, hostility, rejection, even persecution if necessary.
11. Be patient and persistent in the continuing search for justice.
12. Help build "community" based on honesty, respect and caring.

### **HELP ALONG THE WAY**

! Build your own self-respect.

! Respect and care about others.

! Expect the best.

! Ask yourself for a nonviolent way.

There may be one inside you.

! Pause—give yourself time—before reacting. It may make you open to Transforming Power.

! Trust your inner sense of what's needed.

! Don't rely on weapons, drugs or alcohol. They weaken you.

! When you have done wrong, admit it, make amends if you can, so that you can forgive yourself, then let it go.

! Don't threaten or put down.

! Make friends who will support you. Support the best in them.

! Risk changing yourself.

## **WHAT IT FEELS LIKE**

! The Transforming Power experience feels like: AHA !!!!!

! There is a spirit of caring.

! There is a letting go of something.

(Patterns? Grudges?)

! There is a sharing of something.

! You feel right about it.

! You lose your fear if you had any.

## **Guides To Transforming Power by Esibo Omaada**

1. Seek to resolve conflicts by reaching common ground.

Example: Peace and conflict management students mediated a case between a construction company whose employee had dropped a tool from a scaffold and the woman on whose car the tool had fallen. The car owner had presented the bill for repairs to the construction company, but the company's owner had refused to pay, believing the cost could not have been as high as the woman claimed. The woman sued him in Small Claims Court, where both parties agreed to have their case mediated by peace and conflict management students. The student mediators explained the process to both parties, listened to their stories, and summarized the information straightforwardly. They also suggested that they hold separate meetings with each party. Although the woman had held her ground in front of her adversary, privately she was able to rethink the dispute and said that she would be willing to lower her claim. Likewise, in private, the man increased his offer by several thousand shillings. The mediators brought the parties back together and they agreed amicably on a price. The students then wrote up the agreement specifying how and when the payment would be made and submitted it to the judge.

2. Reach for that something in others that seeks to do good for self and others.

Example: A surfer has lost the page due to server problems. The surfer texts the internet operator: "you are the most unhelpful organization. I can't reach any human being and all I get are form letters saying that all the problems have been resolved. I'm just hoping that you fix the problem and I get back on. I don't have time to hassle with setting up a new page.

The operator responds: All I get are your blaming messages that are of no help whatsoever. Then you don't precisely report the problem on your status page to give me some clues on how to fix it. Maybe if you tell me the exact problem, I will take immediate action. I guess that is fair for both of us. Thanks so much. Maybe one of your neighbors has a suggestion of what I can do to get your blog back other than starting over from scratch. Let me know.

3. Listen. Everyone has made a journey. Try to understand where the other person is coming from before you make up your mind.

Example: **A father and daughter discuss curfew.**

Dad: "Dear, I'd like you to come home at 1 a.m. from this party tomorrow night."

Dear: "Dad, there is just no way. The party is until 2 a.m. and I have to be there until the end."

Dad: "It sounds like this party is a big deal for you, and that being there until the end is important."

Dear: "Yeah! Cousin Wendy will be there...and there's going to be a live band...and all my friends will be there! Dad, you just have to let me stay until 2."

Dad: "You're excited about the party and want to make sure you have every opportunity to hang out with your friends and Wendy."

Dear: "Yes, I can't come home before 2."

Dad: "I get that this party means a lot to you, **and** I am concerned about your safety especially now due to the curfew. Let's get more details about this party--and your ride there and back--and see if we can work something out we are both comfortable with."

4. Base your position on truth. Since people tend to seek truth, no position based on falsehood can long prevail.

Example: Hi Honey,

Thanks for your input. Actually it would seem that the attacks of darkness have had the light shine through them, and the message has been sent to more people in this manner. It's kind of like the pope saying don't see this movie, but in reverse.

5. Be ready to revise your position if you discover it is not fair.

Example: One of the staunch supporters of war against terrorism happens to be a president of a certain state; having realized that he had been misled by his allies on reasons for invading Iraq, he apologized to his country men and women and withdrew his support for the war in Iraq.

6. When you are clear about your position, expect to experience great inward power to act on it. A response that relies on this power will be courageous and without hostility.

Example: BEFORE WORLD WAR II the population and the authorities greatly over-predicted how much fear would be provoked, especially during air raids on civilian populations. For example, in 1934 Winston Churchill warned the House of Commons to anticipate massive damage and casualties from repeated air attacks. He said the dangers were material but "no less formidable than these material effects are the reaction which will be produced upon the mind of the civilian population. We must expect ... that at least 3 million or 4 million people will be driven out into the open country around the Metropolis" (Jenkins, 2002: 476). Contrary to the virtually universal expectation that repeated air attacks would produce mass panic and very large numbers of psychiatric casualties, people endured astonishingly well (Janis, 1951). The expected panic and uncontrollable fear did not occur.

7. Do not expect that this response will automatically ward off danger. If you cannot avoid risk, risk being creative rather than violent.

Example: A vocational school that opened over in my area a couple of years ago was plagued by the inability to secure a facility before opening. So, it opened its doors in a local independent movie theater. The school would set up and tear down its materials every day. They used the projection screen for overheads and created special lap boards for students to use as desks. Although this was not an ideal facility at any level, it did give the school time to negotiate permanent space in a former schoolhouse.

8. Surprise and humor may help transform.

Example: when President Ronald Reagan was on the ropes after a poor showing against Mondale in their first debate in 1984. With the media speculating whether Reagan's age had made him unfit for office, he put the issue to bed by unleashing, "I will not make age an issue of this campaign. I am not going to exploit, for political purposes, my opponent's youth and inexperience." Mondale could only laugh along with the audience.

9. Learn to trust your inner sense of when to act and when to withdraw.

Example: Brer Rabbit had got himself caught by Brer Fox and was well on his way to becoming evening dinner.

Brer Rabbit was in a great deal of deep trouble. There didn't seem much he could do about this one, but he didn't seem concerned at all at being the Fox's dinner. He just said, "Brer Fox I don't mind if you eat me. But, oh, whatever you do don't throw me *in* that briar patch."

Now Brer Fox was surely looking forward to eating his old enemy, but he was mighty curious about Brer Rabbit's sweating and crying about being thrown into the briar patch.

And the more he questioned it the more Brer Rabbit wailed about how much he hated and feared that briar patch. Pretty soon it did seem that Brer Rabbit would rather be eaten than be set among those briars. So Brer Fox threw Brer Rabbit into the heart of the briar patch. Brer Rabbit gleefully scampered away.  
*From the tales of Brer Rabbit.*

10. Work towards new ways of overcoming injustice. Be willing to suffer suspicion, hostility, rejection, even persecution if necessary.

Example: the Irish peace process

In Ireland Britain enacted repressive laws similar to this bill, including detention without trial and the use of secret evidence. Numerous injustices occurred in English courts in which Irish people were wrongfully imprisoned. Supporters of the IRA were also criminalized and legally prevented from expressing their opinions in the media or taking their elected positions in Parliament.

The present peace process in Northern Ireland has depended on the British government's lifting its repression in Northern Ireland. It has taken steps towards reforming the biased judiciary and police, and allowed nationalists and the Irish Government a say in the running of the province.

11. Be patient and persistent in the continuing search for justice.

Example: Nelson Mandela, the first black president of South Africa bore the weight of patience for 27 years in prison while persistently working for the liberation of his country.

12. Help build community based on honesty, respect and caring.

Example: For many years, women in all cultures have been treated by men as assets that can be possessed. However, with the new wave of development that has brought a sense of gender sensitivity, today in Uganda women are honestly respected and there are laws that enforce respect and care of women.

## **Guides by Grace Kiconco**

### **Guide 1: Reaching for a common ground.**

A father and a mother of a girl of 12 years were both interested in her having formal primary education. Each blamed the other for failure to pay the girl's school dues and none of the two parents paid the fees as each kept waiting for the other who did not have to pay other family expenses. The girl missed her primary education for 2 years while parents blamed each other for laziness, selfishness and such like. One night they were quarreling over the problem and each

said to the other “you are not interested in my daughter’s education”. Each retorted back to the accusation by a list of things done preciously towards the daughter’s education. This was a turning point as one of them asked ‘so why can’t we do as we used to and each contributes something that they can and our daughter goes back to school’. The father promised to buy the uniform and books in the money he was expecting from bricks that week and the mother promised to pay the remaining school fees from profits of a small business she was running at her home.

### **Guide 2: Reach out for that something good in others.**

One of the renown thieves in Kitintale village in Kampala was put in charge of watching over the building materials for a landlady in the same village.

Not a single building material was stolen. The ‘thief’ chose to watch longer hours than had been agreed at the same pay as there were risky hours that had been overlooked while making the agreement.

### **(Example of Transforming power around us)**

Other people caring for or loving one, opens opportunities for transforming power. As in case of guide 2 above, the renown thief may instead offer a supporting hand coming out from goodness in him which creates opportunity for transforming power to work in the landlady. This example can also be applicable in guide 8 “use surprise and humor”. The thief will have used surprise as well it comes from outside me TP is appreciated as being around me.

### **Guide 4: Listen before making judgments.**

A friend of a prisoner in one of the central prisons in Uganda brought to him rumors that his wife was cohabiting with another man. “You know women are like that. All they want is money said the friend” He advised the prisoner to divorce his wife before it was too late for him. He added that there was probability that this cohabiting man could sell the property of the prisoner and they disappear with the prisoner’s wife since he had long time to serve. The prisoner decided to hear from the wife before making a decision of divorce. The wife was the first to share the story of the visitor they had received at home who had helped put up a chicken house and she was going to start rearing chicken and selling eggs to earn income. The visitor was her brother who lived some one hundred miles away. He had heard about the brother in law’s arrest and had come by to confirm. The prisoner was very relieved and happy that he listened before making judgments. This stopped the violence that would have resulted from a divorce

### **Guide 4: Base your position on truth.**

I gave a taxi conductor five thousand shillings for my transport fare as soon as we got out of the taxi park to give him ample time to look for my balance. He neither turned to look at me nor take my money. When I got off along Jinja road I gave him the five thousand and he screamed

at me with a lot of abuses like “when women don’t want to pay they pull out big denominations of shilling notes not realizing that they are proud for nothing...get back into the vehicle and we take you to the next petrol station, we get our money and we give you your change since you are very rich you do not mind paying your fare back ” I refused to get back into the taxi and insisted that he gets change in other ways since I was not going beyond my stage. Furthermore, I had given him money in time to get change and he had ignored the opportunity.

In addition, I advised him to find out from the driver or passengers if they had the change. I concluded by saying that I am not just being stubborn, the truth is I gave him the money well in advance and he ignored. The other denominations of notes I had were even bigger than five thousand. One of the passengers offered to pay my fare.

### **Guide 7: Risk being creative rather than violent.**

Mercy works in Kampala city and uses most busy streets of the city to walk to her office. One day she was punched in the face as she tried to resist a muyaye (thug) who eventually took off with her necklace. She still walks the same street and notices some of the thugs.

Since then however, she keeps her necklace in her bag on those suspicious streets only to put it on later.

### **Guide 9.**

Learn to trust your inner sense of when to act.

### **Guide 11: Be patient and persistent.**

One time I did some work but my contractor delayed payment and gave lame excuses that all the work had not been submitted. I had however submitted all the work. I sent copies, continued reminding the organization of the terms of agreement particularly the dates. After two months of delay, I was paid in full with apologies from the contractor.

### **Guide 12: Build community based on honesty, respect and caring.**

During an AVP basic training workshop, all prisoners introduced themselves by their names and the crimes they had committed. After they had all introduced themselves, I asked them why they all had to add the crimes they had committed when the instructions clearly stipulated how we were to introduce ourselves and those instructions did not include the crime. One of them answered “we are known by that here”. I reminded ourselves of the ground rules not to put ourselves down or put others down. I added that since we had all agreed to the rules then we needed to try to keep them.

I added that the facilitators were committed to honesty, respect and caring and that is why we had dismantled the sitting arrangement to be at the same level. I observed inquiring faces immediately. They however opened up as the workshop progressed and by the end of the first day many were able to express their views like a close loving family.

**Learn to trust your inner sense.**

When I studied at the University of Natal in South Africa in 2003-4, I used to arrive in Johannesburg very late.

I could not get a bus that would travel during the day. I either had to travel throughout the night or travel half the day and arrive at the university past midnight.

This involved walking from the bus station to bus station or Airport to bus station.

I had been told from back home in Kampala that it was still very dangerous traveling at night in south Africa 10 years after abolition of apartheid. I have learnt over the years and iam still learning to fight my inner sense of when to act. In the named occasions in south Africa, I would not walk at night when I felt scared inside and my body was shaking from fear. I knew that anybody else can be dangerous. When I felt courage inside to walk, it always came with trust that other people would not harm me. I met and saw suspicious faces but my trust was stronger than my suspicion.

**Base your position on truth.**

Three times, dung and seminars meetings challenged the proposal that women participants should prepare meals while men participants merely attend seminar activities. In such meetings, women are expected to come much earlier and find time during the seminar to check on the food. Often the women's leader will manipulate the fellow women to take this honorably.

Both men and women accept and realize after that it is a replay of disrespectful beliefs about woman and hey can do better. In fact when it comes to preparing much food, men are better as many of them tend to be strongly built physically. I base my position on the truth that all people are equal and since the meeting is a group task and responsibility for all chores need to be shared in the group with respect of self and others. Fundamentally men and women are both human beings with equal worth and respect for one another propels caring as opposed to exploitation and manipulation.

### **Guide to Transforming Power**

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3. Listen before making judgments.
4. Base your position on truth.
5. Be ready to revise your position, if it is wrong.
6. Expect to experience great inward power to act.
7. Risk being creative rather than violent.
8. Use surprise and humor.
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### **Guide to Transforming Power**

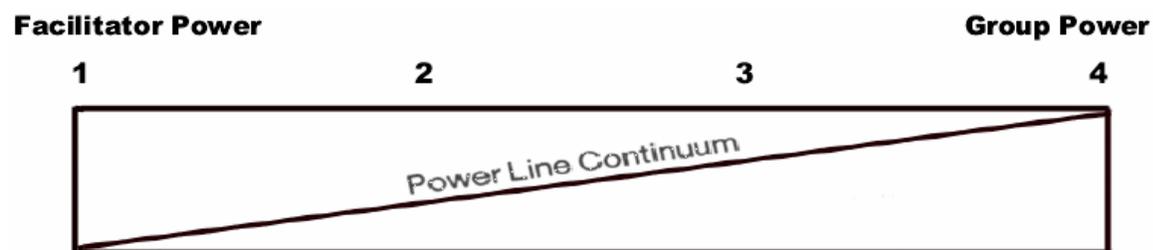
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## SECTION C

### TRAINING STYLE AND THE ABC\*S OF EMPOWERMENT

It is a cliché that “Power corrupts, and absolute power corrupts absolutely.” Like all clichés, it has a considerable element of truth. Nonetheless, one of the major purposes of any AVP workshop is to empower the participants, and to teach them to share power in community for the benefit of all. This is essential because the negative side of the old cliché is as true as the positive: “Powerlessness corrupts, and absolute powerlessness corrupts absolutely.” All people need, for survival, a measure of power over their own lives and over their environment. It is also true that all people have a certain amount of power within them, which can be repressed and alienated but cannot really be destroyed. If people are deprived of the legitimate use of their necessary power, they will use what power they have destructively and with violence. It is therefore the business of every AVP workshop to affirm the existence and legitimacy of personal power and to give participants the experience of shared power exercised cooperatively, responsibly and well. Empowerment does not come about immediately or by accident. It is achieved by planning that consciously incorporates certain basic dynamics, and by a training style that consciously seeks to transfer power from the facilitators to the participants. Since every workshop is different and requires ongoing adjustment of plans and agendas to situations and people, it is important to describe here the training style and to spell out the dynamics that go to make up the AVP process.

The training style can be graphically expressed by the following diagram of the power line (continuum) as between a facilitator (or other leader) and a group.



Following is a description of the relative power positions of the facilitator and the group at each of the numbered points along the power line.

1. Team members set goals, plan agenda, don't ask for feedback, have pre-set the objectives. Team members are bosses.

2. Team members set goals, plan agenda, accept feedback when they find it useful, have set learning objectives, but the group has some flexibility concerning these objectives. Team members are teachers.

3. Team members suggest agenda or ask for comment, encourage feedback, as a natural outgrowth of group process; objectives change as the group develops. Team members are facilitators.

4. Group sets goals, agenda and objectives. Group interaction is open and inclusive; may be withdrawn, bored, splintered if a session does not go well. Team members are consultants.

*Questions to consider:*

- Where do we actually believe we are now on the continuum?
- Where do we each believe we should be on the continuum?
- How can we further empower the group with which we work?

In a Basic Workshop, we will necessarily begin near the beginning of the power line, since in every group; members have been systemically disempowered to some extent. They will have been subjected to authoritarian power structures that, at the very least, have not encouraged them to look upon themselves as deserving of or capable of acquiring or sharing power. They may have learned from their experience to try to manipulate power structures, or possibly to indulge self-destructively in violent protest against them, but they probably will not expect to be able to change the structures or influence their behavior. So we must at the beginning assume control of the workshop, and then plan it so as to lead the group up the power line by providing an experience that will teach them to climb by climbing.

If our planning is successful, the group will be able to sense changes taking place in their ways of feeling and action, both as individuals and as a group, at least within the temporary community of this workshop. They will be learning that community can be built and maintained and that it feels good to belong; that power can be shared and be increased by sharing; that nonviolent cooperative action can prevail over violence; and that they are valuable persons who can contribute to these results. They will come to know these things of their own experience. Their perceptions will begin dimly and often grow into a genuine "high" on a feeling level by the end of the workshop. But at this stage, the perceptions usually do not take a strong hold on the intellect. People may continue to cling to thought patterns that insist on violence as necessary to success, but once the AVP process starts to work, their feelings will begin to undermine these patterns. Intellectual absorption will come later, after the seeds planted by this new experience begin to break through as insights. For this to happen, it is necessary for us, who must plan and nurture this process for every different group we work with, to be very clear about the dynamics that must go into the process. They include:

1. That if a picture is worth a thousand words, an experience is worth a million. Experience is the most convincing of all teachers. AVP is basically experiential. (one AVPerson has said that “many of our exercises are kinetic parables.”)

2. That though every individual is valuable and has something to contribute, people cannot realize their potential until they themselves come to believe in it. If they do not believe, they will cling to their accustomed patterns, no matter how destructive of themselves and others. We must therefore both affirm them and teach them to affirm themselves. When we ask them to share positive experiences and accomplishments, we teach them that they have such things to share.

If, for instance, we ask them to share a time they solved a conflict nonviolently, we are getting them to teach themselves that they not only can, but do, seek nonviolent solutions—a fact which is news to people who believe that violence is the only way to get ahead.

3. That all people must start from wherever they are, that is, with whatever they are as a person, here, now. They can take only those steps that are right for them. We do not know what those steps may be. For someone who has used guns to control others, learning to control by manipulation is a step. For someone who has never asserted a right to a personal will, speaking up in anger is a step. For someone accustomed to using anger to bully others, restraint is a step. We have the task of affirming any true steps.

4. That those of us who refrain from the more obvious types of physical violence have our own forms of violence:

a) Most prominent, that we participate in an unjust racist society that exports violence and hunger all over the world and inflicts them upon those who are powerless in this country;

b) that we are passive in the face of injustice; and

c) that we have our little ways of being destructive and manipulative toward those around us.

Psychological violence can be more devastating than physical. When we prevent someone from developing emotionally or spiritually, we are engaging in a terrible form of violence.

Therefore, we must be humble about our role as teachers.

5. That many destructive patterns of thinking and acting result from the fact that people have not been given permission to act in a contrary and more constructive way. By “permission” we mean here the permissions—or taboos—implicit in the parents\* or the society\*s expectations of the child, later internalized by the child as an adult. If, for instance, a boy child is taught that a boy who does not fight and win a Street fight is a sissy, that boy as an adult will not have permission to seek nonviolent ways of conflict resolution, and will not seek them unless somehow permission is given to him. Every individual is different in the permissions we have and do not have; but if we expect people to alter their behavior, we must often contrive to give them the permissions that they lack.

6. That in order to grow and develop, people need community, for a sense of belonging, and they need to know that the community is safe for them, so they will be free to take the risks of change. So that the community may be safe for all, it needs to require cooperation, respect and

caring from all its members for it and for each other. It needs its members to plan and work together, and it needs nonviolent ways of challenging and turning around those who would abuse it. Such a community can be built almost anywhere by the observance of a few simple ground rules (see “Opening Talk,” in Section A,) and by the use of communication and conflict resolution skills taught in the AVP Basic Workshop. By way of proving that it can be done, every AVP team must take as a primary task the building of a community in this workshop.

7. That people have a need to communicate and to be heard. Violence results when these basic needs are frustrated, as they routinely are in our society. Another primary AVP task, therefore, is to provide people with the experience of being able to speak safely, and with the experience of being really heard, and thus teach them to communicate and to listen.

8. That people have their own answers and solutions in the same place as they have their questions and problems—within themselves. It is not our task to give them answers or solutions, but to draw out their own and to teach them to seek within themselves for these.

9. Most importantly, that there is a power in the universe that is able to transform hostility and destruction into caring, cooperation and creativity. The power works partly on the inborn tendency of all people to want to do right; it cannot be manipulated, but if we are open to it, it can

use us to defuse violence and bring about constructive solutions that might not be possible with human effort alone. This transforming power cannot be adequately described, but we must describe it as best we can, because unless its existence is asserted, people are not likely to try to be open to it and it will therefore work less often. To convey this to the best of our ability is perhaps our first responsibility in a workshop.

## **THE TEAM**

Basic to what we do in AVP is that we work together in teams. Ours is a non-hierarchical organization. We do not pass exams. None of us is certified nonviolent. We have not received wisdom from on high to pass along. Each of us searches out a path of nonviolence, and we welcome all fellow seekers, whether they appear behind or ahead of us on the path. None of us is without serious imperfections and failures in nonviolence. By working together on teams, we learn from one another the valuable things each one of us has to offer; we also prevent one another from straying too far from the path.

Teams of two to three people are best. One person is too vulnerable, and more than three may become unwieldy. A few newly-trained people can also be included so that they may gain experience.

Experienced trainers have the obligation to help new people and give them opportunities. New people need to be aware that they are still trainees, and that it takes experience to become a useful team member.

At least two team members should be experienced. (Team dynamics work poorly if one person “knows everything” and the others are all learning.) One experienced person will be designated “team leader,” either in advance or at the planning meeting.

The team works by consensus and much of the team leader\*s job is to bring out that consensus. However, if the team has trouble reaching agreement, time constraints may require quick action. Final decisions then rest with the team leader. Problems that arise out of any decision may have to be dealt with later with the help of a larger AVP group. (See Section C, “When Things Go Wrong: Dealing with Team Conflicts”.)

It is important that the team be able to work together. Choosing the team carefully can help towards this goal. However, often a team must be made up of whoever is available. A basic principle of AVP is that all AVPeople must try to be able to work together. If there are problems, serious effort must be made to resolve them. No one is perfect, and some interpersonal dynamics can be very disruptive; however, inability to work with another person is a failure that should not be accepted lightly.

We encourage all interested people to take the Basic AVP Workshop. Those who wish to deepen the learning experience are encouraged to take the Second-Level (Advanced) workshop also; and if they wish to work with us, to take the Training for Facilitators workshop. We do not screen out people who might seem unsuitable. Some judgment may be exercised, after a new person has had experience being on a team in one workshop, and some people may be advised that they need further training or whatever seems appropriate.

From the start of AVP, when most workshops were held in prison, we have encouraged inmates to become trainers and help to lead workshops. Many of them have stayed with us after their release, some for many years. There are often institutional blocks that hamper team work when inmates are part of the team. For example, they must often miss clinicking sessions because they are separated from the team during breaks. Such inconveniences are minor compared to the strength given to our program by many valuable inmate and ex-inmate team members.

### **Interventions**

There are times when, no matter how well the team has worked to present the best possible agenda, something seems to have gone wrong. The cause may be obvious (a personal dispute between two participants is polarizing the group) or subtle (on the surface all is well, but something seems to be missing). The team then has the right and the responsibility to intervene to turn the workshop around. No instruction, no formula, can tell them what to do. They must find it themselves. Their

action must arise from their own deep concern that the workshop be as valuable an experience for all as it can be. Some examples follow:

- Role plays were not going well. The team called a halt, shifted to Empathy, returned to role plays in the next session. The group had a whole different spirit.
- The group seemed to want to work on one personal problem after another. The team went along for awhile, then stopped it. "We are not therapists, and that\*s not what the workshop is about."
- Serious conflict smouldered between two participants. The team accepted this as one conflict for the group to work on, dealt with it, and went back to the agenda.
- No apparent problem, but nothing *real* seemed to be surfacing. Some team leaders have called a halt and talked about what was happening. One leader said she would stop the workshop right now if things didn't change. The team will need to deal with the intervention during clinicing.

## **TEAM BUILDING**

Team building is a process by which a group learns to work together effectively to:

- Set and achieve shared goals;
- Divide up necessary tasks to be worked on by different team members;
- Build a spirit of trust and cooperation with each other.

For good team building, the team needs a session before each workshop so that its members may get to know each other, raise and thrash out possible problems in working together, agree on a tentative agenda for the whole workshop and a definite agenda for Session I, and clarify "housekeeping" details.

*This session is important. It should not be skimped.* It is tempting to skimp it; team members lead busy lives and often live far from each other. *But resist the temptation.* Institutional constraints often make it difficult to arrange a pre-workshop meeting with team members; but since inside and outside facilitators usually do not know each other well, such a session is especially important for them. If the difficulties of meeting are truly insurmountable, be prepared to deal with the resulting problems that may arise.

### **Working Together: Laying the Ground Rules**

Openness and sharing are essential, so find out: How do we feel about each other?

- How do we view leadership? Are we prepared to accept decision-making by consensus? What if the lead trainer has to step in and make a decision?
  - Are we harboring hidden feelings carried over from the past that could affect the workshop?
- Clearing the air of these and similar issues may not resolve a particular problem, but it will go a long way towards building a team that can work well together. Any team is strengthened by the knowledge that information will be shared and the decision-making process will include everyone on the team.

Team members should consciously *contract to work together*. To do this, each team member might write down his/her own expectations of other team members. Then think about or list expectations of each team member, including: amount of participation, decision-making process, attendance and the responsibility of the absentee and the team (if this should arise), the giving of good feedback to others about team functioning and individual performance, and allegiance to other team members.

Ask each team member to specify “Exercises I like to lead” and “Exercises I do not like to lead.” Spend some time discussing how these preferences reflect team members\* values (what each believes in and does not believe in with respect to the exercises and AVP) and their competences (what each feels he or she has to offer). Inexperienced people should be encouraged to get their feet wet with progressively more difficult exercises, and should be supported if they choose to risk something harder, but not pushed into it. *No team member should lead an exercise with which he or she is truly uncomfortable.*

Try to anticipate possible behavior of team members that might upset other team members or cause conflict on the team, and ways to handle such behavior. For example, an inexperienced team member may be floundering, or even distorting the purpose of the exercise. What happens when the rest of the team proffer unwanted help? Does it seem like interference? Remind people of the processes AVP has for patching up messes—particularly the calling of time out for team “clinicing.” Affirm that the most important thing is that the workshop go well. The feelings of team members are important but may sometimes have to be laid over to be dealt with in clinicing sessions and *must not be allowed to disrupt the workshop.* (*Absolute No-No: Squabbling among the team during workshop sessions.*)

### **Setting the Agenda and Division of Labor**

Nail down all details of the first session, including who will do what and time allotted for each exercise. Draw up a tentative agenda for the whole workshop. Be careful to budget time to fulfill the purposes of the workshop within the time available.

### **Warm Fuzzies**

Last, but never least: End the session with an affirmation.

### **Between-Sessions Clinicing**

How did people do? (Include both positive and negative feedback.) Plan next session, taking into account the needs and goals that have surfaced, and any unfinished business.

### **Suggested Agenda - Team-Building/Planning First Session**

Gathering: (Choose one)

- Something going on in my life just now that might influence my performance in the workshop.
- What I'm looking forward to with this group in this workshop.

- My strengths/weaknesses as a facilitator.

Contract: Can we all agree on the following?

1. *Time / Attendance:* Is time a problem for any of us? When will we plan? Are we all going to be present for all sessions and available for planning? If an absence by one team member is unavoidable, do the rest of us consent to this?
2. *Decision Making:* Will all decisions be made by consensus? If no consensus is possible, does the lead facilitator have team approval for making a decision for the team? (Note: Some programs choose not to structure teams with a "lead facilitator")
3. *Participation:* Will we all let other team members know which exercises we feel comfortable doing and which exercises we'd prefer not to do?
4. *Support:* Do we all agree that no team disagreements will be expressed in the presence of participants?
5. *Commitment:* When leading exercises, do we agree not to deviate from the team's plan without first calling a clinic for consensus?
6. *Additions:* Do we mind someone adding to someone else's presentation? Will we try to remember to say, "Is there anything the team would like to add?"
7. *Emergencies:* If a crisis occurs, e.g., a participant becomes extremely emotional or a fight breaks out, might an experienced person volunteer to step out with a participant for a short while or go to contact someone for assistance?
8. *Feedback:* Are we all willing to both give and receive feedback, including suggestions for change?
9. *Challenge:* Is there something we would like to challenge ourselves to do during this workshop on which we would particularly like feedback?

#### **Logistics:**

- a) Who will sit where, when?
- b) How will we handle transitions from one activity to another?
- c) What will we do when another is "on?"
- d) Who will keep track of time?
- e) What signals shall we use, e.g., pointing to our watch to be aware of time, clinic, etc?
- f) How can we balance routine work, e.g., writing agendas?

#### **Sessions:**

- a) Review suggested agenda drawn up by lead facilitator or use Tentative Agendas.
- b) Who will do what?

#### **Closing:**

Each says what he or she has appreciated about each of the other team members during this planning session, or about the team as a whole.

#### **Suggestions for Giving and Receiving Feedback among Team Members**

At the end of each session, or at least at the end of the day, take turns popcorn style:

1. Have each person reflect on how they think they did:

- a) leading their exercise.
- b) being supportive.
- c) being creative.

2. Have others offer feedback for each person.

- a) starting with positives, then,
- b) offering any ideas they may have for change.

In offering feedback, it is important to:

- 1. Describe your reaction.
- 2. Be specific.
- 3. Speak to a behavior the person has the possibility of changing, e.g., sitting rather than standing when presenting an exercise.

**In receiving feedback, remember:**

- 1. We all have much to learn and can always improve—it's even possible we may be wrong.
- 2. We can even learn from misguided criticism.
- 3. Sometimes we are "stand-ins" for others in our critic's lives—we shouldn't always take things personally.
- 4. Each person is the final judge of what is valuable to him/herself.
- 5. We all have to accept much imperfection in ourselves and others — and try to live with it.

**At the end of the workshop, start the team evaluations of the workshop by focusing on the following questions as a way to give team members time to interact and "unload":**

- 1. What did I do at this workshop that I am most proud of?
- 2. Affirm team members.

What did my team members do that was HOT—SIZZLING—CREATIVE?

- 3. What constructive guidance can I offer to team members in regard to their facilitating during the workshop?
- 4. On what issues do I need reassurance from my team?
- 5. How have I seen myself grow as an AVP facilitator in this workshop?

***Respect Everyone, Listen and Love, Trust the Process***

## **NOTES FOR "LEAD" FACILITATORS**

The role of a "lead" facilitator involves "chores" but more important is the mind-set—the commitment to AVP values in our lives and to being open to Transforming Power. It's not as much the polished skills that are important as the belief in the good in everyone and the eagerness to let that goodness shine. The spirit of AVP is more critical than the techniques. (Note: some groups chose not to adopt this terminology of a "lead" as it implies a hierarchy.)

There are many chores involved in running a workshop. That's what's wonderful about a team. These chores can be shared. If several facilitators are experienced enough, the "job" of "lead facilitator" can be shared. This can lessen the responsibilities of any one person.

### **The Basic Chores of a "Lead" Facilitator Include the Following:**

#### ***Before the workshop:***

1. Arranging the time and place of the workshop; publicizing the workshop; getting a list of the participants, or, if it is to be held in a school or for a youth club, working on these logistics with the school or club's coordinator.
2. Arranging for meals and snacks. Sometimes the sponsoring group does this but it's important to know time frames.
- 3 If you choose to do a brief orientation for participants before the workshop, the time and place will have to be arranged.
4. setting a time and place for the team-building session; notifying the team members; leading the actual session.
5. Having copies of a tentative agenda and manual materials available for use during the teambuilding session and the workshop. (see Other Suggestions below)
6. Gathering materials for the workshop.

#### ***During the workshop:***

1. Arriving early, particularly on the first day to set up chairs, posters, easels, materials; checking the area at the end of each day.
2. Checking with team members during the workshop to see if everyone is prepared and comfortable with the exercises they're setting up. Sometimes people have new ideas. Some may not be appropriate, others may be great.
3. Encouraging teammates, holding a "clinic" when you sense nervousness, etc.
4. Having team meetings during the course of the workshop for feedback and further planning. (See Suggestions for Giving and Receiving Feedback)
- 5 Checking with participants to see how they'd like their names to appear on their certificates and writing and signing the certificates.
6. Having a feedback period for facilitators at the end of the workshop, a short debriefing discussion with the full facilitator team to highlight:  
—What we did well. —What we might change next time. —Affirmation of all facilitators.

#### ***After the workshop:***

1. Completing a Workshop Report Form if appropriate for local group.

#### ***Other Suggestions***

- When working with young and/or inexperienced facilitators, you may wish to make expanded agendas for each session.
- If planning time is at a minimum, you may wish to create special loose-leaf folders for inexperienced facilitators and put all activities for a particular workshop in chronological order.
- If you expect that the program you're planning will include both a Basic and an Advanced Workshop, you may wish to plan at the outset which L&L's you'd like to use in the Basic and which you'll save for the Advanced.

### **Thumbnail Tips for "Lead" Facilitators**

#### **The Team:**

- Encourage team members.
- See that co-facilitators have needed exercises.
- Be sure they have materials.
- Ask if they have questions.
- Give constructive feedback.
- Share responsibilities.
- Use a clinic if you think a teammate is unsure of something.

#### **The Workshop:**

- Plan a tentative agenda.
- Gather materials.
- Schedule a team planning meeting.
- Check on logistics, (participants, place, time, meals, transportation, etc.)
- Be aware of time.
- Use "Re-entries" or "Gatherings" to tie up loose ends from previous sessions.
- Reinforce the positive behavior you want from participants. Applause at the right time can be a powerful affirmation.

#### **Challenges:**

- Clinic if problems arise.
- If an exercise is totally blown, let it go (though sometimes exercises with problems lead to the best learnings).
- If discussions get heated, call for a minute of silence. Or, try some deep breathing. First breath in deeply, then breath out the negatives, then breath in the positives, etc.
- Sometimes Fish Bowl Modified is helpful for a hot topic or for an Unanswered Question.
- Have a couple of exercises in mind for fillers in case you find time on your hands.

## ***WHEN THINGS GO WRONG:***

### ***Dealing with Team Conflicts***

- Conflict is natural. Let us accept the opportunity to find imaginative and creative responses to conflicting ideas.
- Each person judges him/herself in terms of development towards leadership.
- When not directly involved in a conflict it is important to remember that there are always at least two points of view. Making sure we equip ourselves with all points of view helps us remain non judgmental.

### **Preventing Escalation of Conflict**

Our manuals contain useful tools for preventing and dealing with low-level conflicts. We cannot emphasize too strongly the importance of team building, clinic sessions, and evaluation. Experienced AVP leaders know that if team building is skipped, the team ends up having to do it later when it's harder. We refer you to the section on team building in the AVP Basic Manual and on Healing the Team in the AVP Second-Level (Advanced) Manual.

Agree in advance on behaviors which are unacceptable. Most teams would agree that it is not acceptable for any team member to exhibit provocative behavior or to interrupt and publicly correct a fellow team member. There may be others your particular team would want to add. Be sure all members of the team understand what the agreement is.

### **A Conflict Arises During a Workshop**

It's a rare workshop that goes by with no conflict between trainers. If you think you have been through several in a row free of conflict, perhaps you should check with others on the team, who may have different perceptions.

Once you realize you are in conflict with someone else, ask yourself if you are using your skills. If not, can the team stop and look for what skills would be helpful and use them? At the risk of repeating ourselves, refer to the manuals.

Can difficult issues be postponed, making a plan for the team to meet to resolve them?

Sometimes the best solution is to restructure the team and plan a later meeting to resolve conflicts.

### ***Processes to Use After the Workshop***

These are some options available. Individuals or teams may select the process which seems most helpful to them.

### **Threshing Session to Clarify Issues**

1. Each party has uninterrupted time to state the issues as (s)he experiences them. No response is permitted. If parties wish to respond or reach a resolution, they must schedule a new session and process.
2. A third (neutral) person should be present to make sure the process is followed. This process results in venting, with an accompanying risk of hearing some new truth in what the other person has to say.

### **Clearness Committee**

1. An individual meets with three or more people chosen by him/herself. A convenor is chosen to establish meeting time and place. Agree on time limits.
2. Before the committee convenes, each member of the committee should ask him/herself if (s) he is in sympathy with the person seeking clearness.

### ***WHEN THINGS GO WRONG:***

#### ***Coping with Destructive Behavior***

Adapted from the work of Rudolf Dreikurs

As an important emotional preparation for dealing with destructive behavior in workshops, team members are advised to study Dreikurs\* interpretation of Adlerian theory on such behavior.

Dreikurs' work has been very useful to Montessori directors, whose educational method (like that of AVP) is to avoid taking direct authority, and instead to help the *self-development* of an ungraded group of children.

Motive for destructive behavior in participant	Constructive goal masked by harmful act	Painful emotion hooked in other or in leader	Recommended hypothesis for constructive response
Power struggle	Leadership	Anger	Disengage from conflict—empower without surrender
Attention-getting	Friendship	Irritation	Ignore specific destructive effect and give attention in another context
Revenge	Justice	Hurt	Expose the facts and publish them to others
Disability as an excuse	Responsibility	Rejection	Give trust and affirmation “in spite of” while detaching own needs from situation where vulnerable

The same action which destroys outwardly may spring from different, more constructive motives and therefore may be difficult for the team member to understand. Therefore, it is important to develop enough self-awareness to read the signals of one\*s own “gut” reaction and then, *as a hypothesis, not as an answer*, to try the constructive approach recommended by the leading of one’s own feelings and pain.

### NOTES ON THE USE OF STRUCTURED EXERCISES

Exercises should be set up *quickly and efficiently*. Apparent confusion on the part of the team will lead to hesitation and resistance from the group. *Know the exercise well*. Follow the sequences outlined in the exercise pages of this manual or make abbreviated notes of them, and *refer to this material without embarrassment*.

*Be clear and specific* in all instructions. Ask for questions whenever you sense that people may be misunderstanding directions. Do not go forward while the group seems to feel unclear.

Be careful, however, *not to over explain*. *Do not* disarm or bias an exercise by discussing possible pitfalls, suggesting strategies, or easing rules. In discussing the exercise, *do not* use words with authoritarian, hostile or competitive overtones (e.g., “opponent”, “team,” “competitors,” “win,” etc.)

Instead use neutral words like “other players,” “group,” “participants,” “complete the task,”. etc.

It is imperative that you remember that *learning is not centered upon the exercises*. *It is centered upon the participants\* life experiences*. All discussions must eventually leave the

simple realities of the game and begin to encompass the real world (family, community, and nation). This transition from the discussion of the exercises to the use of the exercise as an analogy to reality should be done gently but firmly. The group may have a strong tendency to return to discussing the exercise. This should be allowed only if the exercise is being used to clarify real experiences.

The team member can usually help the transition of the discussion by making a first move toward reality in the discussion. Say, for example, "When such-and-such happened in the exercise, it reminded me of when I do thus-and-so," or use some such statement that reinforces the use of the exercise as *an analogy to reality*.

*Under no circumstances should the team get into a wrestling match with the group.* If the group is not ready to deal with the real-life parallels to the game, it cannot be compelled to do so without destroying the value of the exercise. *If you contest with the group, you make the session into a discussion that is really about power, authority and control.* The structured exercise will be buried!

Trust the group and learn its rhythm. If your suggestions are ignored, wait and watch carefully while the group discusses the exercise on the level it perceives as safe. The team member should assist the group at this level while waiting for some other person to move the discussion to another level. *Be patient. Try not to be anxious.* You must be *serendipitous!* The group can only learn what it perceives. *Do not insist on your own agenda.* Learn from the group what it saw, and understand and help the group to understand that thoroughly.

## **WHERE WORDS COME FROM:**

### **Background on Listening**

Adapted from the work of Douglas V. Steere

In order to listen discerningly to one another,

- a certain maturity is required.
- a certain self-transcendence.
- a certain expectation.
- a patience.
- an openness to the new.

In order to really listen...one must listen beyond the outer layers of the words that are spoken...Unconscious meanings are only dimly felt by the speaker and they do not formulate well in words. Complaints and threats are so much easier to express.

At every conversation there are at least 6 persons present:

- what each person said—2 persons.
- what each person meant to say—2 persons.
- what each understood the other to say—2 persons.

There is a “spectator-listener” within the person who speaks. This “inward-listener” grasps all levels:

- it hears the words.
- it hears the conscious meanings of the words.
- it hears in a throbbing but inarticulate way the unconscious meaning of what is being spoken, and all three of those simultaneously *as well as* all three of these levels in the listener.

Aspects of the true listener:

- involved with the speaker—capacity to care.
- the speaker matters to the listener.
- the listener is *vulnerable*... when you listen you run the risk of being changed yourself. This needs courage.
- it is helpful if the speaker knows that the listener has been through some testing that is comparable to his/her own.
- acceptance of the speaker.
- deep expectancy for the partially concealed capacities within the speaker.
- a durable sense of expectancy.

Skills for listening (hearing / listening/comprehending)

A good listener:

- hears words accurately.
- can summarize.
- tunes in.
- has no preoccupations.
- checks out her/his understanding.
- senses feelings behind the words.
- empathizes with the speaker.

**QUERIES ON WHAT IT MEANS  
TO BE A MEMBER OF AN AVP TEAM**

- Am I willing to accept the discipline, dedication, intensity and stress that participation on an AVP team involves?
- Am I willing to give of myself with no guarantee of personal benefit, satisfaction or growth?
- Am I willing to commit the time required to develop the understanding and skills needed to become an effective team member?
- Do I have the courage to face the murderer in me, and the prisoner in me, and my own inner violence that is implicit in developing alternatives to violence?
- Is my love deep enough and wide enough and large enough to include prisoners and strangers, and even myself?
- Am I fully aware of AVP participants as having great strengths, resources, and their own inner growth direction, which I can best help by recognizing it, affirming it, and trusting it?
- Am I aware of the potential for growth in a prison experience, recognizing in what ways we are all prisoners and searching deeply for the meaning of freedom?
- Am I recognizing my own part in our beginning team work, remembering that a group is an organic whole and that each person's inner leadings and awarenesses, even as beginners, are valid and need expression if the group is to reach its highest potential?
- When confronted with a contrary opinion, angry feeling, or negative feedback, can I open myself to the meaning of it, and receive the gift that is being offered?
- Is affirmation the desire to love and be loved, and if so, is it a projection of this need in each of us, rather than a deep sharing?
- How can we refrain from judging ourselves and other people by the conflicts we haven't resolved?
- Am I loving myself and sharing my gentle love and strength with you?
- Am I recognizing all my own energy which sometimes takes the form of rage or fear?
- What is this place inside you and me from which I can respond defenselessly?
- Can I be healthy by not expressing my negative feelings?
- How can I express negative feelings so the other person or group to whom I express them is bettered? Am I freed from holding on to these feelings?
- When someone says "I don't want to be with you right now," can I accept that as a statement rather than feeling rejected?
- Do I allow time to consider the needs of the individuals in the group, including myself?
- Do I listen to the feelings and words being expressed, and reflect them for the sake of mutual understanding?
- Are we mindful of the truth in each other's positions and uncomfortable feelings, searching for new ways to express and develop an integrating experience and a caring community?
- Do I give counter-suggestions or disagreement respectful attention, considering carefully the validity of all viewpoints, before going along with one?

- Can we move back and forth from reflection to action, from positive to negative awareness, from strong commitment to open searching, from joy to pain, welcoming the opportunities of life\*s paradoxical focus?
- Do I allow and accept support from my teammates as I am willing to support them? Am I sensitive to the kind of support that is needed?

## **QUERIES ON SEXUALITY AND AVP**

*(These queries are offered, not as the definitive set of queries on this subject, but as part of the ongoing process of reflection on issues of concern to the AVP community.)*

- What is the relationship between my feelings for all people and my feeling of sexual attraction to a specific person?
- Am I seeing the person in her/his wholeness?
- What role does power play in the sexual feeling?
- To what extent is a sexual attraction mere personal gratification, and to what extent is it a reflection of real concern for the other person?
- Can I love others without claiming anything for myself?
- What do I feel that I\*m afraid to show and why do I believe it cannot be transformed?
- Why do men find it hard to express feelings and be vulnerable with other men?
- Can men and women relate to each other as equal partners?
- Why do men feel they can express feelings and vulnerabilities only with women?
- Why do women feel they can express real feelings and vulnerability only with other women?
- How can we cope, ethically and emotionally, with feeling sexual attraction to two or more people at the same time?
- Can sexual awareness be a positive aspect of a nonsexual relationship?
- How do the loving approaches of a sexually starved person make me feel?
- How are sexual feelings tied to anger?
- How does my own sexual image affect my relationship with other people?
- Do I strive to encourage others only in roles which are constructive and positive for them and for the group?
- How can I turn off a love relationship which I feel developing but do not want to occur?
- How do I transform a romantic love relationship into a simply loving relationship?
- Is fear linked to a person\*s inability to love?
- Is male image linked to the perception that a man must come on to a woman?
- Why is an AVP workshop a poor place to work out relationships and sexual feelings?

## SECTION D

### AGENDAS

Presented here are *sample agendas* for AVP Basic Workshops of various lengths, intended to illustrate processes that make for successful workshops. They incorporate the four basic elements of non-violent action: affirmation, community building, communication skills, and conflict resolution in such a way that participants can experience the results of these processes and learn experientially that they work. Central to the Basic Workshop is the introduction of the concept of Transforming Power, the enabling power that we believe lies at the heart of nonviolence and can lead people to act nonviolently, constructively and successfully.

As we all know very well from our experience, each group is different, each team is different; each workshop takes on a life of its own. Probably no two workshops end up having precisely the same agenda. Advice to the team: Don't lead an exercise unless you are convinced of its value, but be open to learn from teammates about what they value and you don't. Remember: It is essential to pay attention to the questions and concerns of the participants, to record them as they arise, and to address them in the workshop when they can most appropriately be fit in. Many such questions will have been addressed and satisfied in the regular course of the workshop; but if this is not the case, it is incumbent on the team to make room for them in the agenda. To give the group time to work on serious matters that arise is more important than to stick to a set agenda. Or, as another group of social activists of yesteryear put it:

*Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.*

—Advice from the Elders of Balby, Society of Friends, Balby, England, 1656

### ***Pre-Workshop Preparations***

Before participants arrive and the workshop begins, make the following preparations:

1. Write out on newsprint and tape to wall:
  - Agenda for the first session.
  - Ground rules of AVP (see "Points and Suggestions for Opening Talk," Section A of this manual.)
  - Blank sheet labeled "Unanswered Questions."
  - Blank evaluation sheet with columns for positive, negative, and to be improved.
2. Assign leadership of exercises to team members.
3. Check each exercise to be sure you have all the materials needed.

(The Unanswered Questions sheet, posted at the beginning of a workshop and maintained throughout, is very helpful in postponing, without ignoring, premature questions which can best be answered experientially in the course of the workshop. Such questions should be listed as they arise; it will usually be found that by the end of the workshop, they will no longer need reply.)

### **CRAFTING AN AGENDA**

It is essential that an AVP facilitator know how to build an AVP agenda from scratch. Though it is always practiced behind the scenes, if at all, it is one of the most important skills a facilitator can have.

Why bother (you may ask), when the AVP manuals have complete pre-packaged sample agendas to follow, that have been developed over years and are tried and true? Here are some reasons why:

- *Growth and Life.*

The dynamic of nonviolence is a living thing, and like any living thing, it must keep growing, or it will stagnate and die. To rely on canned agendas and work by rote in conducting workshops is the best way to mind-numbing boredom and alienation, first for the facilitators and then for the participants. To prevent this, and to stay in touch with the basic values of AVP, we all need to know how to build an agenda that will achieve our goals in whatever environment surrounds us.

- *Adjusting agendas to participants needs and concerns as these are expressed in the course of a workshop.*

All AVP workshops are designed to help participants learn by experience. Any workshop, may, at any moment, produce or evoke from the past an experience that is highly meaningful or troublesome to some or all of the participants. They will feel a real need to explore and deal with the issue immediately. This is an opportunity. If we take advantage of it, it can cause the workshop to take off, fostering growth and changing attitudes and lives. But if we ignore it and the workshop proceeds with "business as usual," we run a high risk of losing the participants and ruining the workshop. To seize the opportunity, we need the skill and the confidence to modify our original agenda, or if need be, to scrap it and create a new one. (A decision to modify can be made by the clinicing process, on the spot or between sessions. A decision to scrap requires more.

See "Putting It All Together: Playing by Ear, below.)

- *Research and Development: Exploring New Ways.*

AVP facilitators are creative people. They are constantly inventing new exercises and improving on old ones in order to get points across and make the workshops more meaningful. We need to affirm and cultivate these valuable talents and take advantage of their gifts to enrich our

program. They need the skills that go into crafting an agenda in order to create these new materials, and all of us need to be open to new experiments, willing to try them, and skilled enough to insert them where they will be most meaningful to the workshop experience.

### **Building Blocks and Mortar**

Starting from the ground up, the basic AVP agenda is built of four building blocks:

- Affirmation and self-esteem
- Communication
- Community and cooperation
- Conflict management

The mortar that bonds to all of these and holds them together is Transforming Power.

### **One Step at a Time**

Human nature seems to require that the nurturing of a fulfilling and nonviolent lifestyle follow a certain logical sequence in order to succeed:

- In order to care for others, people must first learn to care for themselves. They need to build *self-esteem and self-respect*. To do this, they need *affirmation, positive feedback and a safe environment*. Crafting an AVP agenda involves, from the beginning and throughout the workshop, ensuring that these needs are adequately met. (Thus, for instance, the ground rule against putdowns of self or others, and the mandatory positive adjective in the adjective name game.)
- In order to relate to others, people must learn to *communicate*. Communication can be very primitive; Sigmund Freud once said that "the first person to hurl an insult instead of a stone was the founder of civilization."
- Nonviolence is more demanding. It requires that people learn to communicate honestly, clearly, and non-threateningly, enabling others to drop their defenses and really hear what is being said. Just as important, communication requires *active listening* the giving of full attention to another so that he or she may feel heard. (To be truly heard is one of the rarest, and one of the most affirming and healing of human experiences.) People who have learned both to talk and to listen to one another begin to feel safe enough to risk sharing.
- No group of people is perfect, and no collection of individuals sees eye to eye on everything; but once communication and sharing are possible, they can nevertheless begin to *build and experience community*. A community is a group of people who, in spite of differences, trust each other enough to know that, as Rodney King said in Los Angeles, "we can work it out." Knowing that, they feel safe enough to try to work it out, and nonviolent living becomes possible. If a workshop goes well, a sense of community will begin to build on the first day, and that sense will sustain the group in undertaking the later exercises that call for greater psychological risks.

- But this is still earth and not heaven, and conflicts will still arise. To deal with them, we need to teach practical *conflict management skills*. There are a number of exercises and techniques for this, ranging from "I" messages to role plays, and these will take up most of the rest of the workshop.
- Not only is this still earth, but it can be a cold, cruel world out there, and the warmth and the learning of a workshop may shrivel in the chill. The last session an agenda should do everything possible so that the *workshop experience is reinforced for the participants by affirmations* from each other and from the facilitators and by a *reassurance of a future* ("where do we go from here?").

These steps will, if followed, set in motion a positive dynamic which will then work by itself to produce a learning and healing experience drawn from and belonging to the participants themselves.

The glue that holds it all together is the concept of Transforming Power, a power that can avert violence or transform it into a win/win situation; that can be channeled through any human being who is open to it and reach any human being whose innate desire for good can be engaged. This idea may sound far-fetched and untrustworthy at first, but almost any group of human beings will confirm it to their own satisfaction if asked to share an incident in which they have experienced it. Seldom do we encounter anyone who has never known it, and the more violent and dangerous a person's life, the more likely he or she is to have experienced near-miraculous instances of it. Transforming Power occupies only a small part of the actual agenda an explanation and a sharing of people's experiences but after that it is present for everyone throughout the workshop, and can be called to people's minds whenever it seems appropriate.

## **Putting It All Together**

### ***Play It By Ear.***

Start with a planned agenda at least for the first session, or even for the whole workshop. But be prepared to adjust it after every session, or even or scrap it at any point throughout the workshop, based on the feedback from evaluations, group energy levels, major issues that arise, and changes of direction that may be called for by developments in the workshop. A workshop is like a river it flows on, and you can never step into the same one twice. So be mindful of the basic building blocks and mortar, but be flexible and follow the group's needs and concerns in choosing what is built.

### ***But Don't Break the Piano.***

Modifying an agenda is relatively easy and non-disruptive, and can be decided upon using the usual process of clinicing. Scrapping an agenda is a much more serious matter. It risks abandoning whatever learning processes have been initiated. It may undermine the stability of

the workshop and upset some or all of the participants. It should not be undertaken lightly. It will usually be unnecessary; people's needs can probably be met by a modification of the agenda to cover a burning issue followed by a return to the original plan. If things have reached such a pass that the group is unable to focus on anything but the burning issue, and the issue is complex enough to require a large block of time, it may be necessary to scrap the agenda but the group should be consulted and their wishes taken into account when making the decision. *The decision should be made by the facilitators present when the issue arose, and by them alone.*

### ***Big Oaks from Little Acorns.***

To get across a major concept, start by offering in an early session a small experience of it, sometimes even without identifying it. Self-esteem and affirmation, for instance, starts in the very first exercise the adjective name game where, without mentioning either one, we require that people use a positive adjective for themselves. Throughout the rest of the workshop their self-given name will subconsciously raise their self-esteem. In the next session, use an exercise that reinforces this beginning more explicitly and strongly. This might be Concentric Circles with the list of topics designed to raise self-esteem, or it might be another exercise. In still a later session we will build on this by getting people in touch with their own experiences with and capacities for constructive living. The sharing of experiences of Transforming Power can be this kind of exercise; and there are others. The underlying principle is to *lay a foundation of personal experience and then to build on it by offering or evoking more personal experience* of AVP's major building blocks.

### ***All-Purpose Exercises and Processes.***

Be aware that many exercises serve, or can be made to serve, subtle underlying purposes in addition to the obvious one. For example, Concentric Circles is on its surface an exercise in active listening but by varying the topics on which participants are asked to talk, it can also be used to show them from their own experiences where they are and where they are going. The topics might, for instance, be on power or anger, and might ask for a time when they have used it constructively, a time they have misused it and hurt someone, a time when they have admired or disapproved of the way someone else used it, and so on.

Certain *processes* are also multipurpose. An example is the process of dividing the group into pairs or small groups for personal discussions and decision-making, then having them report back through a spokesman to the reassembled larger group. This provides a degree of privacy and will help to involve people who from shyness or whatever would be reluctant to speak up publicly. Similarly, the *Fishbowl* technique allows a burning issue to be discussed publicly and openly but in orderly fashion, where only a few people are inside the fishbowl and allowed to

speak, but they can be "cut in on," as at a dance, by people outside the fishbowl who want to make a point or a contribution.

### ***Light, Heavy, and Half-and-Half.***

Any AVP session should include an emotionally balanced mixture of experiences and should both begin and end on an upbeat note.

Begin with a gathering to bring people together. It should be quick, positive, and designed to show people from their own experience the good things they are capable of. If necessary, it can be used to offset negative attitudes that have been expressed previously.

After the gathering, a session may begin immediately to explore issues raised but not dealt with in the previous session, or it may open with light introductory exercises laying ground for deeper consideration in the following session. Take the group where they are, and do what is most important for them to go on from that point.

Exercises that are emotionally heavy should be scheduled in the middle of a session, allowing time enough to deal immediately with any negative or troubling emotions that may be aroused and to give them some kind of closure. Exploration of underlying issues can be left to a later session, but no one should have to leave a session in a state of emotional turmoil.

No exercise should compel people to sit too long. Small-group exercises followed by debriefing in a larger group are helpful because they make people move around a little. If for any reason people are forced to sit too long for comfort, break it up by interposing a brief physical activity, such as a Group Sigh.

Be aware of time, and do not start an exercise toward the end of a session that you will be unable to complete. Substitute another, shorter exercise that will be appropriate for the group in the emotional space where they are at the moment.

### ***Are We Having Fun Yet???***

As anyone who has ever taken a Basic Workshop, Light and Livelies are the spice that make it bearable. They are great energy raisers, and that is important no one could survive an AVP workshop without the laughs and physical exercise they provide. Be sure to include enough of them so that people can have some fun, and when the going gets too heavy, don't hesitate to throw in an extra one.

**Sample Agendas**  
**Eight Sessions—2½ to 3 Hours Each**

**Session I**

Opening talk  
Agenda preview with names of team  
Introduce team  
Introduce everyone:  
go around circle with name and one thing I  
hope to get out of this workshop  
Adjective Name Exercise  
Affirmation, in Twos  
Light and Lively: Big Wind Blows  
Brainstorm and discussion: What Is Violence?

**Session II**

Gathering: Name of favorite food  
Agenda Preview  
Concentric Circles  
Light & Lively: a Name Game: Name Frisbee,  
1 2 3 4 Name, Etc.  
Sharing: a Conflict I Solved Nonviolently  
Listening Exercise

**Session III**

Gathering: A sport I really enjoy  
Agenda Preview  
Transforming Power Talk  
Light and Lively  
Power 1,2,3,4  
Evaluation  
Closing: Texas Hug

**Session IV**

Agenda preview  
Gathering:  
"What Transforming Power means to me"  
Principles of Transforming Power  
Light and Lively: Owl and Mouse  
Broken Squares  
Cooperative Construction

**Session V**

Agenda Preview  
Gathering: "I feel good about myself when...  
Introduction to Role Plays  
Role Plays (in small groups,  
interspersed with Light and Livelies as  
needed)

**Session VI**

Agenda Preview  
Gathering: A hiding place I had as a child  
Empathy  
Light and Lively  
More Role Plays  
Trust Circle and/or Trust Lift  
Evaluation and Closing

**Session VII**

Agenda Preview  
Gathering  
Recap: Learnings from role plays  
A cooperative planning and action exercise  
(E.g. Building a New Society,  
Coalition Exercise, Strategy Exercise)  
Light and Lively  
Who Am I?

**Session VIII**

Agenda Preview  
Gathering  
Reflection Exercise  
Discussion: "Where do we go from here?" and  
unanswered questions  
Affirmation Posters or Affirmation Shields  
Evaluation of entire workshop  
Graduation  
Closing Circle

**Six sessions—3 hours each or more**

**Session I**

Opening Talk  
Agenda Preview  
Introduce team  
Introduce everyone: go around circle with name and one thing I hope to get out of this workshop  
Adjective Name Exercise  
Affirmation in Twos  
Light and Lively: Big Wind Blows  
Brainstorm and discussion: What Is Violence?  
Listening  
Evaluation  
Closing

**Session II**

Agenda Preview and Gathering  
Concentric Circles  
Sharing: a Conflict I Solved Nonviolently  
Light and Lively: Human Pretzel  
Broken Squares  
Cooperative Construction  
Evaluation  
Closing  
Principles and Queries  
Light and Lively  
Hand Pushing  
Hassle Lines  
Light and Lively:  
Choose one requiring interdependence  
Quick Decisions or Empathy  
Evaluation  
Closing

**Session III**

Agenda Preview and Gathering  
Transforming Power Talk

**Session IV**

Agenda Preview and Gathering  
Role Plays  
Light and Livelies as needed  
Trust Lift

**Session V**

Agenda Preview and Gathering  
Strategy or Building a New Society  
Evaluation  
Closing

**Session VI**

Agenda Preview and Gathering  
Reflection or Who Am I?  
Unanswered Questions  
Write own queries  
Affirmation Posters or Shields  
Evaluate whole workshop  
Graduation  
Closing

**NOTE:** The Agenda's are not fully binding. There is room for flexibility so long as the major topics are covered (the major topics are referred to as building blocks and mortar above)

## **SECTION E**

### **INTRODUCTION TO AVP EXERCISES**

These exercises are arranged alphabetically. Some pertain to the same concept or similar concepts. The suggested agendas indicate one of the ways in which they might be presented. In setting up your own agendas it's good to consider that some exercises work better before others, even if they relate to the same concept.

The exercises are designed to fit the experiential learning process. This is based on the idea that:

#### ***EXPERIENCE COMES FIRST, CONCEPTS SECOND.***

It is significant to keep this in mind when presenting exercises. Due to this reason, it is recommended that the purpose of an exercise is NOT mentioned in the beginning of the exercise. Nonetheless, after the exercise is experienced, participants can usually figure out the purpose of the exercise themselves, or the facilitator mentions it just as an emphasis.

It is vital to present the instructions for the exercise as clearly and concisely as possible. Usually people are more apt to listen to the instructions without distractions when they are in the big circle. But, it's also a good idea to repeat the instructions after people have been divided into small groups.

Involving participants as soon as possible is always helpful. For instance, if there is a poster to be read, you might ask for volunteers to read it line by line, pop-corn style, where one person starts and the next just pops in and continues.

### **DIVIDING INTO GROUPS**

When dividing into groups by counting off, you count by the NUMBER of GROUPS you wish to form, not the number of people in each group. For variety, ask participants to choose their favorite season, time of day or one of five colors, or say "Count off by apple, orange, lemon, pear, apple, orange, lemon, pear, apple..." or horse, goat, duck, cow, horse, goat..."

**Or**, any other crazy groups, when necessary to adjust, ask for volunteers to move to a different group to balance the numbers.

People like change; don't always do things the same way. New ways of dividing up may catch them by surprise. Some variations are:

"Name That Tune" [located in Light and Lively section]

## **"Barnyard"** [similar to "Name That Tune"]

Written on slips of paper the names of farm animals, as many animals as you want the number of participants in each group.

Participants pick one slip from the container and read it without anyone else seeing. Invite everyone to stand, make the sound of the animal named on the slip and walk around until they find their groups. Thus participants producing the sound of the same animal join together to form a group.

## **"Handshakes"**

Ask participants to think of a number from 1 to 5 (i.e., the number of groups needed). Walk around without talking, shaking hands the number of times that reflects their own number. The other person shakes back with his/her number.

Keep shaking until they find their groups. If groups are uneven and need adjusting, ask volunteers to move.

## **"Match Up"** [located in Exercise section]

Good for forming pairs. This can be done more seriously as an exercise or as a Light and Lively.

## **"Partners"**

Buy several sets of educational card games that have matching pairs (e.g., "Go Fish"). Distribute to the group and invite everyone to find his/her partner. Good for any paired activity or, if using "Go Fish" or "Old Maid," for groups of four.

## **"Cards"**

Pre-select a set from a regular deck of cards. If you want groups larger than four, select cards of the same suit. For example, 6 hearts, 6 clubs and 5 diamonds. Shuffle the cards, pass them out and ask all the hearts to stand together, all the clubs to be in one group, etc. If you want groups with four or fewer, select cards with the same number, for example, 3 fours, 3 fives, 3 sixes, 3 sevens, 3 eights will yield five groups of three. You can also use red and black; ask for people with either fives or sixes to form a group. You might also have deuces wild. There are countless creative ways to form groups with this method. People also tend to go to their correct group because they have evidence in their hand of where they are supposed to be.

After presenting the exercise, it's good to add "Does the team have anything to add?" It's also wise to ask the participants, "Does anyone have any questions about the instructions?"

Generally, it's good for facilitators to take part in exercises. Having a facilitator in each small group can help an exercise run more smoothly. However, there are some exercises, such as

Broken Squares where facilitators might bias the results. (Of course a facilitator might fill-in in Broken Squares to complete a group of five, and play a very passive role.)

It's a good idea to discuss this matter with your team beforehand.

## **THE ART OF PROCESSING EXERCISES**

Probably the trickiest part of facilitating is becoming skilled at the fine art of processing exercises. The key is to ask wise questions rather than making one's own comments about the exercise.

Processing exercises is really the fine art of asking questions rather than making comments or making observation about the exercise. When processing an exercise, it is only necessary to have one or two questions prepared beforehand. Other questions will naturally flow from the discussion. Finally, it is prudent to begin by asking the participants, "How did you feel in the exercise?" This question helps the participants to come out of the exercise.

### **The four key areas to cover when processing an exercise are:**

. Feelings Experiences Perceptions Relating to life

## **FEELINGS**

- General question: "What was that like for you?" to open processing.
- What primary feelings occurred during the task? How did you express it?
- Did you feel that you were listened to/heard/understood? Did you do the same to others?
- Did you feel free to express your ideas/feelings? What behavior/structure facilitated open expression?
- Did you feel what you had to say was valued? How were you affirmed?
- How did you let others know you valued what they said/did?
- Did you feel there was cohesiveness in the group? What helped or hindered?

## **EXPERIENCES**

- What behavior/process/structure enabled the group to fulfill its task effectively?

- How were decisions made?
- When was the turning point? Who or what caused it?
- What helped in finding common ground/agreement/consensus?
- Were you able to hear and respect differences and respond in a caring way?
- Did you feel frustrated? How did you handle your frustration?
- Did anyone dominate the group? Did you say so?
- How were you involved in the task? Are you satisfied/dissatisfied with your behavior?
- Did you take any risks? Were they successful/unsuccessful?

### **PERCEPTIONS**

- How well did the group work together?
- How well did the group support individual members?
- Were you aware of any obstacles to communication?
- Was there a balance between accomplishing the task and maintaining relationships?
- Did you feel that you had any influence in the group in getting the task done?
- How do you deal with and use differences in the group, opinions, age, skills, knowledge, etc?

### **RELATING TO LIFE**

- What did you learn about yourself? About others?
- How can you apply what you learned about yourself to another experience?
- Was there any Transformation?
- How does this apply to your life?

These questions needn't be asked in this order. Participants' responses to one question might lead to the most appropriate next question. Particular questions are suggested at the end of

each exercise. When you have finished asking questions it's good to add, "Would any team member like to ask any other questions?"

Some responses lead to very productive discussions; others don't. In any case, to end discussion you might say, "Because our time is short we'll have to limit discussion to two or three more comments." Or, if a particularly "hot" topic comes up, put it on an "Unanswered Questions" sheet and explain that you'll get back to it later in the workshop.

Putting key words for the instructions for an exercise on one side of a 3x5 index card and some key questions on the other side can be a great help. Facilitators don't have to have ace memories! And remember, you can always call, "CLINIC,"

Consider "teaming" when presenting exercises. One facilitator might set up an exercise, another might process it. Use co-facilitators as scribes, or to model what's to be done.

Perhaps most important, **TRUST THE PROCESS!** Even if directions are very muddled, or if participants interpret them in a completely new way, in the end things usually work out (meaning that participants learn something).

Facilitators are only human, even old timers! "We do what we can." "What happens happens." We learn experientially, too. Hopefully, a difficulty in one workshop will help us do better the next time.

### ***AFFIRMATION EXERCISE***

**Purpose:** To "affirm" is to recognize and to give strength to. When we recognize the goodness of the human spirit in all of us, we strengthen our confidence in that spirit. In this exercise we bring out and be aware of and affirm the positive qualities in ourselves with the support of others in the group.

**Time:** 20 to 30 minutes, depending on whether you want each pair to introduce each other to another pair, or to the whole group.

#### **Sequence:**

1. The facilitator will divide participants into pairs. One person in the pair will talk for three (3) minutes to the other on the topic "What I like about myself." while the other person listens.

At the end of the three minutes, the facilitator will call "time and the listener will become the speaker. After both have spoken, one will be introducing their partner to another pair (or to the whole group; the team should make that decision ahead of time).

The only rule is that one is not to say anything negative or bad about themselves, including any negative limitations on the good things about you.

You cannot, for example, say that you are a good cook but you can't make gravy.

The listener should listen intently, without talking, for the whole three minutes.

If speakers say anything negative, you can stop them to remind them to keep positive.

If the speaker runs out of ideas before the three minutes are up, both parties should remain silent, unless the speaker gets some additional ideas. NO CHATTING.

2. Ask if everybody understands, and entertain questions.
3. Divide the pairs, have them shake hands and give their adjective names, and then remind them to choose who will go first.
4. Announce time to start. Call time after 3 minutes, have them exchange roles, and begin again. Call time after the second 3 minutes.
5. Ask each pair to join another pair and introduce their partners to the new pair. OR, each person introduces partner to whole group, using the information they've learned.

**Processing:**

- Would anyone like to share some thoughts or feelings about this experience?
- Why is feeling positive about ourselves important when we deal with others?
- How do we build ourselves up?
- How do we keep from having our sense of self and feeling good depend on other people or other things (money, drugs)?

**NOTE:**

*This exercise is usually used earlier than the Listening Exercise, which requires the participants to practice specific listening skills.*

## ***INTRODUCTION EXERCISE***

**Purpose:** To introduce participants to one another. To explore expectations and fears/worries of the participants before the workshop begins.

**Time:** 10 to 20 Minutes

**Materials:** A box of matches, Newsprint, Magic Markers

**Sequence:**

- Everyone is asked to stand in a circle
- The facilitator then explains that when the match is lit, the person holding the lit match should say their names, where they come from, their expectations and their fears. They should say all this before the fire dies out. Once the fire dies out it is the next person's turn. This should go on until everybody has had a chance to share. In the mean time one of the facilitators should capture all the responses and have them written on newsprint.
- The newsprint is posted on the wall and participants are told that at the end of the workshop the fears and expectations will be revisited to see if they were all attended to.

## ***APPRECIATION 1***

**Purpose:** To increase recognition and awareness of what there is in life, in people, in our surroundings, that is worth valuing.

**Time:** About 20 minutes

**Sequence:** Put people in groups of three. Tell them they have ten minutes to walk around together and find things to appreciate. At the end of ten minutes, ask them to share some of these things.

**Variation:** Ask the groups to recall triumphs of the human spirit that they have heard about or that people they know have experienced. Share them.

## ***APPRECIATION EXERCISE 2***

**Purpose:** To increase awareness of what there is in life, in people, in our community that is worthy valuing

**Time:** 20 Minutes

**Materials:** Pen and paper and markers

**Sequence:**

- Divide participants into four groups to represent the four geographical regions of the country for instance north, south, west, east
- Each of the groups should sit in a small circle and in the small group appreciate the people who come from the other regions of the country including themselves namely; north, east, south, and west. They should appreciate their lives, the people and their surrounding.
- They should have the deliberations of the group captured on paper
- The group should be ready to share their deliberations with every body else
- Have the appreciation posted on the wall within the training room

### ***LEVELING THE GROUND***

**Purpose:** To demonstrate to participants that in AVP workshops we are all equal and valuable and that no one is above the rest and that similarly no one is below the rest

**Time:** 10 Minutes

**Materials:** Pen and Paper for every participant

**Sequence:**

- Ask participants to write down their names and titles as they are known in real life. The facilitator can demonstrate this by beginning with their own names and titles
- After everyone has done that, all the names and titles are removed and put in a box or an envelope marked titles
- The participants are then told that they have surrendered their names and titles and therefore have equal status as everybody else in the room.
- The box or envelope marked titles is then kept at a corner in the room. It is then pointed out to the participants that they will get their names and titles at the end of the workshop.

Note that this exercise is good at the beginning of the workshop before the adjective name exercise.

### ***ANIMAL COOPERATION EXERCISE***

**(a.k.a. PAPER TIGER)**

**Purpose:** To see how our contribution to a group project affects the outcome.

**Time:** 15 minutes

**Materials:** One sheet of newsprint per group of 4

**Sequence:**

1. Explain that this exercise will be done in groups of 4. Each group will have one sheet of newsprint. It will be passed around the group. People may make one or two tears in the paper each time the paper comes to them. The paper will be passed around about 3 or 4 times.
2. The task for each group is to be done WITHOUT TALKING. Say that you'll tell them the exact task after the groups are formed and each group has its paper.
3. Form groups of 4 and give out the newsprint. Then announce the task:

The task is, WITHOUT TALKING, MAKE AN ANIMAL SHAPE.

4. Encourage people to not talk. Allow enough time for the animals to develop. Keep an eye on the work rather than timing it. You may wish to allow the process of tearing to go on until everyone seems satisfied.
5. As groups finish, have people come back to the circle staying with their group. When everyone is back ask each group to show its animal and report on what happened.

#### **Processing:**

- How did you decide on the animal you were making?
- Do you think everyone had a say? Can you explain?
- Did any disagreements or conflicts arise?
- How did you feel about the changes that occurred?
- How do you feel about the way the animal turned out?
- How does not talking affect working together?

#### ***BAG EXERCISE***

**Purpose:** To help remove the blocks to community in the beginning of the workshop.

**Time:** 15minutes.

**Materials:** Newsprint, markers, transparent trash bag.

#### **Sequence:**

1. Participants are asked to brainstorm things that might block the sense of community in the group. This would include items such as fear, put downs, ego, jealousy, etc. All the items are written down on newsprint.

2. Then the sheet is placed in a transparent trash bag to symbolize that this is the trash which needs to be avoided in the workshop. The bag is then taped to the wall for the remainder of the workshop.

3. If problems arise during the workshop, the participants are then referred to the Trash Bag to see if this problem is listed. This can lead to a discussion of how to keep the problem in the trash bag rather than in the workshop.

## ***BROKEN SQUARES***

### **Purpose:**

This exercise reveals aspects of cooperation in solving a group problem. It should sensitize the participants to some of their own behavior (productive and obstructive) in solving group problems.

### **Time:**

About 40 minutes (15 to 20 minutes for the task, and about 20 minutes for discussion. It is important for the groups to finish if they can.

### **Materials:**

1. Sets of instructions (page 2 of this exercise). You will need one set of instructions for each working group and one set of instructions for each observer judge.
2. Sets of broken squares, one set for each group of participants.
3. Tables- sufficient to give each group enough space to work. Groups must be spaced far enough apart so they cannot observe each other's work. If tables are not available, use the floor.

### **Sequence:**

1. Divide the participants into groups of six (five participants and an observer/judge). Extra people can serve as second observers in some of the groups. Note: People who have done this exercise before are not allowed to be participants. Assign each group to a working space and give each group a set of broken squares.
2. After forming the working groups, assign observers. Give observers their instructions,
3. Give members of the working groups closed envelopes containing their pieces of the puzzle. They are not to open these envelopes until the signal is given to begin the game.
4. Now distribute group instructions. Read them aloud and ask if there are any questions.

5. Draw on board large square, tiny square, parallelogram, rectangle, and several equal squares. Cross out all but the equal squares.
6. Give the signal to begin. Team members should watch the groups during the game and assist the observers in enforcing the rules.
7. Now let things take their course. Some groups will finish earlier than others, and are likely to be exuberant about it; they should be instructed to remain quiet until all other groups are finished. Occasionally a group will not be able to finish. In this case, as a last resort and to give closure, facilitator may help them; but avoid interfering in this process unless forced to by time constraints.
8. When all groups have finished the task, begin the general discussion with the observers reports. Then throw the discussion open and solicit responses and observations from all, especially about their feelings during the exercise, rather than technical insights into the game. Try to get the group to compare the game experience with similar life experiences.

**Some points to bring out during the discussion:**

- a) **Communication:** Point out the need of humans to communicate in order to cooperate, and the feelings of isolation and frustration, and less than peak performance, that result when communication is barred. Note the power that comes from communication.
- b) **Observation of the needs of others:** Point out how this empowers the whole group.
- c) **It does not 'help'** others to give them too much help.
- d) **Did the group follow the rules?** (Almost no one manages to refrain from breaking them.)  
What does this say to us about rules that seem unreasonable and unenforceable?
- e) The group was given a group task. Almost everyone feels an initial closure when an individual square is completed. Yet that completed square may prevent other people from completing theirs. **How does that relate to our tasks given to us in life?**

**Instructions to the Group**

- 1, Before we begin, will anyone who has ever done this exercise before, please pass and do not participate in it now--we would like you to be a group observer.

2. In this packet there are five envelopes, each of which contains pieces of cardboard for forming squares. Each participant in the working group should take one envelope now, but should not open it until I give the signal to begin.

3. At the signal to begin, the task of your group is to make five squares of equal size, so that each participant will have one square in front of him, equal in size to all the others. Only when each individual has such a perfect square will the task be completed. There is only one way to make five equal squares.

4. Draw on board or newsprint some equal squares, about the right size, and some unequal squares. Say, "This... not this."

5. What you may do is to give away your pieces directly to other participants and receive pieces given directly to you by them. You may even give away all the pieces to your puzzle, even after you have already formed a square.

6. But you must obey the following limitations:

a) No member of the group may speak.

b) No member may ask another for a piece, or grab a piece, or in any way signal that a person is to give him or her a piece, or show another where to put a piece. You must, instead, hand a piece directly to another person, in his or her hands. Do you understand all the instructions?

### **Instructions to the Observer-Judge**

Your Job is to act partly as observer and partly as judge.

a. As judge, make sure each participant obeys the rules:

b. No talking, pointing or any other kind of communicating in the group,

c. Participants may give pieces to others, but may not take pieces from each other unless given to them.

d. Participants may not simply throw pieces into the center for others to take, nor may they show others where to put them; they must give the pieces to another individual directly, in his or her hands.

e. A participant may give away all the pieces to his or her puzzle, even if he or she has already formed a square.

Do your best to enforce these rules strictly.

**As observer, watch for the following:**

- a, Who is willing to give away pieces of the puzzle?
- b. Did anyone finish his or her puzzle and then somewhat divorce himself or herself from the struggles of the rest of the group?
- c. Is there anyone who continuously struggles with his or her pieces, yet is unwilling to give any or all of them away?.
- d. How many people are actively engaged in mentally putting the pieces together?
- e. Periodically check the level of frustration and anxiety.,, who's pulling his or her hair out?
- f. Was there any critical turning point when the group began to cooperate?
- g. Did anyone try to violate the rules by talking or pointing to other participants?

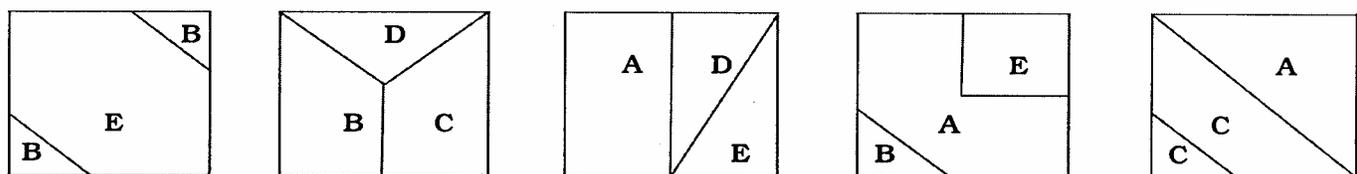
**Making the Squares for Broken Squares**

A complete set of squares consists of five envelopes containing pieces of cardboard which has been cut into different patterns and which, when properly assembled, form 5 squares of equal size. One set is provided for each group.

To make a set, cut out five cardboard squares of equal size (about six by six inches). Mark the squares as shown below:

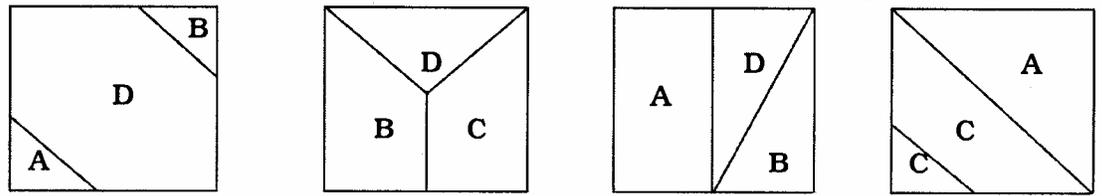
The lines should be drawn so that all pieces with the same shape will be exactly the same size. After drawing the lines, cut each square into the smaller pieces that will make up the puzzle. Mark five envelopes with the letters A, B, C, D, and E. Distribute the puzzle pieces in the envelopes.

**Each Square is 6" x 6"**



Alternate Layout

If you need to make some smaller groups, this alternate layout is designed for groups of 4.



### ***BUILDING A NEW SOCIETY***

#### **Purpose:**

To show how the beliefs, attitudes and choices made by one society can affect the well-being of another society, and how this applies to individuals as members of families, groups, communities and nations. (do not explain it to the group ahead of time)

#### **Materials:**

Pencils and 3 X 5 cards. If Guidelines for Transforming Power have not yet been distributed, these should be handed out to each participant for use in this exercise, magic markers and newsprint for each group, cards on which you will write "catastrophes" to hand to the groups during the negotiations a chart on which you have drawn the stream and labeled the communities and the natural resources, etc., of each.

**Time:** At least an hour, preferably longer.

#### **Sequence:**

This exercise has three (3) parts. In this exercise your group will

Part 1-- build a society, making some decisions about what goes on within your society.

Part 2-- negotiate with other societies about water rights to the stream that you share.

Part 3-- Debriefing.

#### **Part 1:**

1. Divide people into groups of approximately five (5), and then assign each group to be one of the three societies along the stream. Go over the description of each. Tell them--In building your society, your group should discuss and decide and write down:

a) What are the values and priorities of your society? (You may value education, but what is your priority -- literacy? pre-school education?

Job training? You may value health care, but what is your priority --

Prenatal care? Cancer research? Immunization? Health care for the elderly?)

b) Create a process for making decisions that affect the well-being of your society. Bear in mind that you will be negotiating with other Communities for water rights. Will you empower individuals to make decisions on behalf of your society? If so, what limitations will you put on that power? When (if ever) will those individuals have to consult the rest of your society?

c) At the end of your discussion, please list:

I. Your values/priorities.

II. Your decision-making process.

At the end of the exercise you will be asked to share it with the rest of the participants.

2. After making certain everyone understands, have the groups begin their discussions suggesting that they will have approximately 15 to 20 minutes.

Monitor the groups, making certain that they do not get bogged down by details not needed for this exercise (whether to call a leader a president or a chairperson, for example). Give a five-minute warning before ending. Stop the discussion and go on with Part 2.

## **Part 2**

1. A meeting has been set up for all societies sharing the common stream to establish water rights and any other issues or proposals the societies wish to bring up. If you wish to take part in that meeting, prepare for it by discussing and deciding what your society's needs and uses for the stream are, and what needs, plans, offers, demands, proposals you will bring to the meeting to negotiate. Choose your negotiator {s} and review your process for decision-making. You will have ten (10) minutes.

2. Stop the discussion. Set up chairs for the negotiations in the center (or a corner) of the room. Have the groups open their circles enough to observe negotiations but not too much so they lose their sense of group.

3. Explain that a negotiator may leave the negotiations at any time to confer with his group or his group can call him back, but only chosen negotiators are part of the negotiations discussion {no calling out opinions from the individual groups}. Start negotiations.

4. Give at least five (5) minutes to get started. Then, at any time, to make things more challenging, hand a card on which you have written a "catastrophe" to one of the societies. This means that the society must decide whether to recall the negotiator to give him this information or to

send a delegation to bring an appeal to the entire negotiating group.

5. End negotiations when you as facilitator think enough has happened to stimulate discussion.

### **Part 3:**

Begin Debriefing: Have the groups post their values and decision-making processes.

Then ask:

a) What do you notice about the results of the discussion in the groups?

What are the similarities? What are the differences?

b) To each group, ask:

· How well did your process hold up during negotiations?

· How confident / powerful did you feel going into negotiations and why?

· Did that confidence/feeling of power or powerlessness change during the course of negotiations, and why?

c) To open a general discussion, ask:

· Were the TP guidelines followed--was there an effort to allow

Transforming Power to work? If not, how could such an effort be made?

· Where did you see attempt at nonviolent solutions succeed or fail?

## **THE THREE SOCIETIES**

**The Mountain Society** lives at the top of the stream on the mountain. It has minerals (metals) and woods. It is a small tool-making society as well as a lumber-providing society. Hunting does not provide enough food for the society to survive, and the soil is not good for farming. It controls the beginning of the stream.

**The Farming Society** lives half-way down the mountain along the stream. It has wonderful farm land, and produces and trades food and clothing, because it raises plants, animals and the raw materials for cloth. There is little river fishing there. It controls the middle of the stream.

**The Harbor Society** lives at the base of the mountain stream. Its occupations are fishing and the technology for ship-building and navigating the river and coastline. It needs lumber and tools from the mountain society and most food and clothes from the farming society. It controls the mouth of the stream.

### **Sample Chart:**

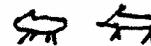
#### **Mountain Society**

metals, tools, lumber



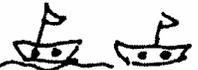
#### **Farming Society**

crops, food, farm animals



#### **Harbor Society**

technology for ship-building and navigating river and coast, fishing



### **SUGGESTIONS FOR CATASTROPHES:**

2. A common disaster (drought) that affects all societies and forces them to work together.
2. A catastrophe that affects one society (hurricane, epidemic, forest fire) and requires it to choose either to appeal for help or to keep it secret and attempt to manipulate or bargain.

## **COALITION**

### **Purpose:**

To develop skills of negotiation, cooperation and coalition building for common goals among people or groups who are traditionally adversaries. To build trust.

**Time:** 1 1/2 Hours

### **Sequence:**

Before beginning the exercise, divide participants into three groups-3 rival gangs living in Africa-Uganda

Northern Uganda - The Langi

Western Uganda - The Banyakole

Central Uganda - The Baganda

Note -You may change the names, location and composition of the gangs to resemble a more familiar city or community. Just be certain they are groups which have been traditionally hostile to each other. *It is highly recommended that the exercise be done in three distinct stages:*

{ Stage 1)

### **Perform only steps 1 thru 3 at this time.**

1. Divide the group into three gangs and read the following situation:

It has become a matter of pride and prestige for each gang to protect its territory. Living on the streets, each group is interested in sports, but have no adequate space to participate in them without trespassing on the territory of other gangs. This has led to frequent violent clashes among the gangs.

A Settlement House representative has become aware of a federal grant to build inner city sports & cultural facilities. He has always had open communication with the leadership of each gang, and is now suggesting to each of them that if they can get their members support and jointly develop a governing organization and a reasonable operating plan, he will assist them in filing for the federal grant which would result in a Youth Sports and Cultural Center. The Center would have basketball courts, swimming pool, volleyball & tennis courts as well as provisions for an auditorium, stage and various craft rooms.

The leadership of each gang understands the value of such a Center, but are not sure how they could bring it about without losing control over their territory and their membership. Some of the members have said they would rather not have the Center than have to use it at the same time as the other two gangs.

One or more facilitators will play the role of the Settlement House Representative(s)

2 Each gang will first meet separately in far corners of the room. They will accomplish the following tasks:

**(Post these on newsprint)**

a) Set up your gang organization -- designate a gang leader, war lord

& others.

b) Plan how to get together with the other gangs and form a single organization.

c) Plan how to overcome the rule against trespassing.

d) Determine how to get the other gangs to join the organization.

e) Determine how to appoint representatives to the governing body of the Sports & Cultural Center organization.

3. When each gang has discussed their ideas, they may want to begin communication with one or more of the other gangs. This may be done by:

a) Writing a message with questions or proposals which will be delivered to the other gang by the settlement house representative (SHR).

Answers will be written and given to the SHR to be read back to the gang posing the question or proposal.

b) Arranging for a meeting with the other gangs.

**(stage 2)**

**At this point, when there is a call for a meeting, read 4 thru 8 to gangs.**

4. Meetings will be in a fishbowl format. One spokesperson from each gang will pull a chair into the center of the room. He may have one other gang member sitting behind him and consult

with that person for advice. All other members of the gang may line up behind their spokesperson at least feet behind him to listen to the conversation. Only the spokesperson may speak. If another gang member wants to speak, he will tap the spokesperson on the shoulder, ask his permission, and then change seats with him. He is now the spokesperson.

5. The fishbowl meeting may call a recess to go back to their gang and convey information, plan strategy and return to the fishbowl meeting.

6. When an agreement has been reached, a presentation shall be made to the SHR who may either accept it or return it for further work.

### **(stage 3)**

#### **Perform steps 7 & 8.**

7. When an acceptable agreement has been reached or after an hour or so into the exercise, cut the exercise and spend some time debriefing. If an agreement was reached, the debriefing will concentrate on what made it work. If an agreement was not reached, the debriefing will concentrate on what prevented an agreement.

a) What helped each gang approach an agreement? What stood in the way?

b) How did gangs deal with dissension in their own ranks?

c) How did gangs deal with distrust or non-cooperation from other gangs?

d) What was the leadership style of each gang? Was power filtered from the top down, or was a consensus style used? Did the style change in the course of the exercise?

e) Was there passive resistance to a solution coming from anyone within a gang for any reason? What reasons? How was any such resistance dealt with?

8. General comments about the exercise and learning which may have occurred. Were any TP tools used?

### ***CONCENTRIC CIRCLES***

**Purpose:** To start to break down barriers by getting people talking to each other. To gain a deeper insight in a particular issue or topic.

**Time:** Including moving time, approximately 5 minutes per question.

**Sequence:**

1. Count off by twos.
2. Have the one's turn their chairs to form a circle facing outward. The two's form an outer circle--each two directly opposite a one. An alternate where space is limited is to form two parallel lines
3. When you meet your partner, shake hands and give your adjective name.
4. You and your partner will take turns talking about a topic I will give you. When you are listening, you are ONLY listening, so please do not make comments or enter into discussion, and respect your partner's pauses to think.
5. After I give you the topic, you will have a few moments of silence to think about it, and then I will say "begin," and you will have two minutes to talk.
6. State which circle or row will be the speaker, and give the question.
7. Wait 5-15 seconds, and say "begin."
8. Call "time" at the end of two minutes.
9. Have the partners change roles, the speaker becoming the listener.  
  
Repeat the topic.
10. When both partners have had a turn as speaker and listener, have them shake hands, and have one group move to the RIGHT.
11. Repeat the process again until you have completed your topics.

**NOTE ON MOVING PEOPLE:**

Have either lines or circles move to the right. Since as they are facing one another, that will mean they move in opposite directions and get new partners. If you develop a system that the person who speaks last is the one to move, and then speaks first the next time, you will be truly alternating roles.

**Processing:**

- Did you find it difficult to talk/listen for two minutes without changing roles?

- What did you notice about your reaction when you found yourself or your partner silent?

### **Concentric Circles Topics**

Someone I admire and why.

Something good that happened to me on the way to growing up.

A quality I admire in a leader and why.

A quality I look for in a friend and why.

A time I did something I am proud of.

A time I overcame fear.

A positive influence that is helping me now.

A part of me or my life I want to work on this next year,

Some things I do to show I respect myself.

Some ways other people can help me grow toward my goals.

### **Other Topics for Concentric Circles and Listening Exercises**

#### **To Reinforce Self-esteem;**

A person I really respect, and why.

Some ways I show respect for myself.

A time I did the right thing even though I felt some fear.

A way that I take care of myself or am good to myself when I need taking care of.

Something I've learned in my life that has been important to me.

Something I've done that I m proud of.

Something I'd like to do in this coming year that I can be proud of.

#### **On Anger:**

A time I was NOT in control of my anger and it hurt me and/or others.

A time I WAS in control of my anger and managed to channel it into constructive action.

A way I react when another expresses anger at me.

It is easy for me to handle another's anger when ....

A time I used humor or some other positive technique to absorb someone else's anger.

A way I have of expressing anger without hurting myself or others.

A time when Transforming Power helped me to deal with my anger.

**Man-Woman Relationships:**

A man/woman relationship that I respect as a role model, and why.

The man or woman I wanted to grow up to be when I was a child.

The thing about being a grownup man or woman that I most feared as a child.

A time that I have been victimized/exploited/manipulated/coerced because of my sex.

A time I have used exploitative, manipulative, or aggressive behavior to get what I wanted from a member of the opposite sex.

The attitude or a way of being treated by people of the opposite sex that I most dislike or resent.

The attitude or way of being treated by people of the opposite sex that I most appreciate.

A problem with someone of the opposite sex that I have never managed to resolve and that has become an ongoing frustration.

A problem with someone of the opposite gender that I have resolved in a way I am proud of.

A time when Transforming Power has played a part in resolving a problem or healing a relationship of mine with someone of the opposite sex.

A funny or strange misconception I had as a child/teenager about members of the opposite sex (what they like, feel, etc.)

**Forgiveness:**

A time I felt most hurt by someone I trusted.

A way I have of dealing with personal hurts that I receive.

An experience from my childhood when I felt forgiven.

Something I have a hard time forgiving myself or others for.

Something I am most afraid of, in myself or another.

Something I have been able to let go of.

Something I become defensive about.

Something I have forgiven myself for.

When I feel guilty about something, I ....

The difference between accepting a wrong and forgiving someone is....

For me, a thing or the things that have to happen before I can forgive are....

When there is a need for forgiveness, I can be open to Transforming Power by....

***COOPERATIVE CONSTRUCTION EXERCISE***

**Purpose:** To experience the planning and carrying out of a cooperative and coordinated effort and to teach us to appreciate and develop the communication skills--both verbal and non-verbal--needed to work together for a common goal.

**Time:** Forty minutes to an hour.

**Materials:** One Tinker Toy set for each working group of 4 to 7. (There are usually 3 Tinker Toy sets available to a group of 20 participants.) Tables or other working surfaces sufficient to accommodate all groups.

**Sequence:**

1. Divide the participants into approximately equal groups of 4 to 7 and assign each group a working area at a table. Give each group a set of Tinker Toys.

2. Explain the purpose of the exercise. "This exercise is to give us practice in cooperation as a way of setting, planning for and reaching a goal, and to help us develop the communication skills needed to succeed at such a project. Without communication, things have a way of not getting done; but there are many forms of communication. The most obvious one is speaking, but there are others which we can and do also use."

3. Explain the procedure: "This is a cooperative building project.

The Tinker Toys are the building materials. Each group will have five minutes to discuss the project, decide what to build, then to plan how to coordinate the building. During this period, you may plan and discuss all you want; but you may not open the Tinker Toy boxes. You may look at the models suggested for building, or you may choose to build something of your own design. At the end of five minutes, I will call 'Time.' You may then open the boxes and begin to build; but from then on, you may no longer talk. Only signaling will then be allowed." (Ask if there are any questions.)

4. Call the beginning of the five minutes. At the end of five minutes, call "Stop talking; begin building."

5. Allow the work to continue until each group is finished. If they are very slow or the time is limited, it can be cut sooner. At least one team member should observe each group and enforce the no-talking rule.

6. When all groups have finished, open up to general discussion.

### **Processing:**

- How did you feel about it?
- Did all persons in your group participate? If not, why not?
- Did any one person take leadership? How did this affect the participation of the others?
- Did anyone feel frustrated? Why?
- Did any pattern emerge about how to work best together?
- Did you follow out your plan? If not, why not?
- Did you learn anything from it? What?

### **Variation:**

Instead of Tinker Toys, give each group 3 sheets of newsprint, 2 or 3 yards of masking tape and a few marking pens. Each team will have 5 minutes to plan and decide what they will build and how they will do it and how they want to decorate it. Teams will use creativity to build anything they want as long as it is at least 1 foot high off the table.

## ***EMPATHY EXERCISE***

### **Purpose:**

To enlarge understanding of the problems of others and to give help in solving them. To experience what one's own problem looks like seen through the eyes of others. To experience the wisdom of the group aiding with each person's problem. To become aware of common threads in all of our experiences. To separate the person from the problem.

**Materials:** Small cards or paper and writing instrument for each participant.

**Time:** One hour

### **Sequence:**

1. Divide the group into small groups of no more than 5 persons each.

Provide each person with cards (paper) and a writing instrument.

2. Instruct the group that each person is to write on a card, "A problem I'm working on is..." and finish the sentence. The cards are not to be signed. Once written, they are collected and shuffled, and redistributed at random within the small group. (If in the redistribution, a person receives back his/her own card, this is to be exchanged with someone else so that each participant has a problem to deal with other than his/her own.)

3. Each person then reads to the group the card that he or she received, reading it as if it were his or her own problem. Then each person explains it to the group, perhaps including ways of solving the problem. Others then give their own experience with solving that sort of problem, and their own suggestions.

Repeat this process until every problem raised in the small group has been dealt with by the group. Return to large circle for processing.

### **Processing:**

- What was it like to "put yourself in someone else's shoes?"
- What was it like to hear someone else describe having your problem?

Note: Give plenty of time to this exercise. For many, it becomes the heart of the workshop. It can be a turning point for a person who has been isolated and not understood.

## **PICTURE SHARING**

**Purpose:** To demonstrate that violence can be manifested in many ways. To show that we form opinions based on impressions and that a picture paint a thousand words.

**Time:** 30 to 40 Minutes

**Materials:** Paper and Pens/pencils for everyone, Newspaper, Markers, Masking Tape

**Sequence:**

- Make sure every participant has a piece of paper and a pen or pencil
- Tell participants to imagine and draw a picture to represent violence (they should be reminded that they don't have to be artists to do this)
- After every body has drawn the pictures should be exchanged so that no one has the picture they drew.
- Tell every participant to try and interpret what they have and then share their interpretation with everybody else. Then ask the one who drew if that is what they had in mind while they were drawing. All the responses must be captured and written on the news print
- The pictures are then collected and posted on the wall
- Sometimes it may be useful for the facilitator to have drawings of things that may have double or opposite meanings and have them explored in the discussions. For instance a gun may symbolize defence of citizens or it may be a sign of war/armed struggle. Also the sun may represent suffering to those suffering from famine and prolonged drought any symbolize a totally different person who lives in Iceland where there exists conditions of extreme cold.

**Processing:**

- Ask Participants how the exercise went for them
- Ask the participants if they were able to identify the different forms of violence (namely Physical, Social, Political, Cultural, economic, Institutional Domestic, Gender etc) from the pictures.
- Ask participants what they were able to learn from the exercise that relates to real life experience

**Note:** *This exercise can be used for 'What is Violence' and 'What is Non violence' It can be a great source of fun if the instructions are clear.*

## **FEELING FACES**

(As a lead-in to 'T' Messages)

**Purpose:** TO examine feelings in general and to recall that often one feeling covers another. This exercise can be used as a lead-in to "I" and "You" Messages.

**Time:** About 20 minutes

**Materials:**

20-25 paper plates with pictures from How Do You Feel sheet, a couple of empty plates; 4 small signs (3x5 cards) with the words, "SAD," "MAD," "GLAD," and "SCARED," printed on them

**Sequence:**

1. Scatter the plates on the floor in the middle of the circle. Ask a volunteer to pick up a plate that has a feeling on it that s/he has felt at one time or another. If a feeling they've felt is not there, they could write it on one of the empty plates. Have a facilitator pick up a plate, too.

2. When it seems that everyone who would like to has picked up a plate, the facilitator holds up a plate so all can see it, and gives an example of a time when you feel this particular feeling. (e.g., "I feel angry when somebody cuts in front of me on line.")

3. Replace the plate and invite others to say when they feel what's on their plate. This can be done popcorn style or going around the circle. As they finish, ask them to return their plates to the floor since someone else may want to use them.

4. When all the plates are back on the floor, put the SAD / MAD / GLAD / SCARED cards on the floor, as if the circle were divided into four sections.

5. Ask everyone to pick up a plate and place it near the card they think best.

6. When movement stops, ask if anyone thinks any of the plates should be closer to a different card. For example, someone may have put "jealous" near "MAD," Someone else may think it should be closer to "SAD" or to "SCARED." Ask if there's a spot where it could be placed to show that "jealous" may involve being "MAD" "SAD" or "SCARED."

7. Would anyone like to move another plate or plates? Consider as in #6.

8. Ask if anyone has ever experienced feeling several feelings at once? For example, might "jealous" involve feeling "MAD," "SAD," and "SCARED," all at the same time? Might someone explain how this can be so?

9. Overlap the four plates to show how sometimes feelings may cover or mask each other. Others may wish to share their experiences with over-lapping feelings.

10. Ask if people ever show one face to cover up what they're really feeling, e.g., showing "good" or "happy" to cover up "hurt."

**Processing:**

- How do you feel about feelings?
- How does this help to pinpoint exactly what we're feeling all of the time?

Note: If "angry" or "mad" were placed on the Brainstorm on Violence sheet you might also ask if feeling "angry" or "mad" is violent?

This exercise may generate wide differences of opinion since experiences of feelings are so personal. It may provide opportunities for people to say why they feel and think the way they do.

# How Do You FEEL ?



sad



mad



glad



scared



lonely



mellow



overwhelmed



happy



disgusted



depressed



confused



bored



helpless



angry



surprised



worried



guilty



envious



uneasy



hopeful



sorry



upset



weary



excited



frustrated



ashamed



embarrassed



jealous



## ***HAND PUSHING EXERCISE***

**Purpose:** To demonstrate physically several lessons about aggression and force, and responses to them. The demonstration shows that any manifestation of force will call forth an instinctual response that tends to set up a new balance of power; and that the nature of the balance can be changed by changing the nature of the response. The action and reaction principle is at play in this exercise.

**Time:** Ten to 15 minutes.

### **Sequence:**

1. Facilitator asks for a volunteer to help him or her demonstrate a power principle.
2. Facilitator and volunteer stand in the middle of the circle of participants.

Facilitator asks volunteer to hold up his hands, palms outward, facing facilitator. Facilitator then places his palms on the volunteer's palms, and pushes. The volunteer will instinctively push back in order to maintain his balance.

3. Facilitator calls attention to this reaction by asking volunteer: "What did you do when I pushed on your hands?" The answer, obviously, will be, "I pushed back." Facilitator can then ask, "Can you think of anything else you might have done?" The answer to this will probably be "Huh?" or words to that effect.
4. Facilitator then demonstrates by asking volunteer, "This time you push my hands." They match hands again, and facilitator braces himself to catch the weight of the volunteer. When the push comes, facilitator does not resist it, which will cause the volunteer, off balance, to stumble towards the facilitator. Facilitator then catches him or her in an embrace and helps him back to balance.
5. Two facilitators can do a third demonstration in which both end up pushing in the same direction, clearly prepared to put both of their weights to work on a common enterprise.
6. Debrief by pointing out that an embrace is an alternative response to a push, and that it changes the nature of the relationship between two people. Briefly explore the ramifications of this if the group seems to want to, but do not belabor it; the demonstration itself is worth a thousand words.

Note: If preferred by the team, steps S and \$ can be done by the whole group, hassle-line formation. Give instructions to one line: push. Leave other line without instruction. Then demonstrate the rest of the exercise.

### ***HASSLE LINES***

**Purpose:** Hassle lines offer a way to work out many solutions at once to a single problem and to study those which are of interest as successes and as failures. They are short and can be varied; they are also fun and raise energy levels. They enable us to look at body language and its effects. They are good practice for role playing, as people feel safer working in groups, especially when others are doing the same thing. They also give people practice in thinking quickly while "in the thick of it," and in not getting frightened under pressure.

**Time:** Variable. Allow about ten minutes for each scenario, (2-3 minutes for enacting scene, another 2-3 minutes for switching roles in the same scene, 4-6 minutes for processing).

#### **Sequence:**

1. Explain why we are using hassle lines.
2. Have group count off by twos and form two lines of partners facing each other, the ones in Line 1, the twos in Line 2. Explain that each line will have a different role to play. State clearly how you will begin and end the role playing. Describe what a "freeze" is (people are to stay as if frozen in the posture they were in when the freeze is called) and tell the group what the signal will be for a "freeze" and for a simple ending to the exercise. ("When I say 'freeze', stop everything and freeze into the position you are in; when I say 'stop', simply stop acting out the role."})
3. Describe the scenario twice (see "Scenarios," following page). Then entertain questions, but leave ambiguities unclarified, as they often are in real life.
4. Call 'Begin.' Watch the action and monitor it carefully for significant behavior and for possible danger (feigned anger turning real, etc.)
5. End the scene when a danger arises, when an issue is uncovered, or when action slows. If in the course of acting the scenario, one or more sets of partners exhibit striking body language that may serve to make a point, then call a "freeze," and use the postures to explore the correlation between the body language and the situation being enacted that produced it. If a dangerous situation develops, freeze the action and debrief the actors.

6. If energy and interest levels warrant it, replay each scenario, switching roles from one line to another, so that Line 1 will play the role that Line 2 played previously and vice-versa.

7. After completing each scenario, process the exercise. Begin by allowing quick ventilation of feelings---one or two words from each one who wishes: "Have you any feelings to express about what happened here?" Then ask a few questions to invite reflection This should be done quickly; do not try to milk each line for a response to each question asked. Some possible questions to be asked:

- What did it feel like to be in this role?
- What happened in your skit?
- Does anyone have any especially good or unusual solutions to share with us?
- Who was successful, and why? Who was unsuccessful, and why?
- What, if anything, turned you off?
- What plan of action did you use?

**Note:**

The technique of 'freezing' is useful primarily to preserve significant body language long enough everyone to observe it for discussion. It may also be used to stop the escalation of situation that may be turning dangerous. If the freeze is for illustration of body language, it is not necessary for everyone to stay frozen while it is discussed; only those partners whose body language is illustrative, and only as long as necessary to illustrate. If the freeze is to prevent escalation of a dangerous situation, quickly bring the actors out of it into their real selves before proceeding.

**Scenarios:**

1. You are very fond of your dog, but he is in the habit of going across the street onto the neighbor's garden and messing it up. The neighbor decides to teach the dog a lesson and beats him up with a stick. You see this and rush over. You have to try to stop the beating non-violently. Those in Line 1 are beating the dog. Those in Line 2 are trying to stop the beating.

2. A friend/relative and her pre-school child are visiting you. As the child gets bored S/he is starting to whine. The parent gets angry and slaps the child hard.

3. You are working in the school kitchen with another colleague; both dishing out porridge from a huge pot the cook has given you. Your partner accidentally knocks over the pot and all the porridge goes on the floor. He quickly disappears. The cook comes and sees you standing over the porridge. He is furious and begins to hassle you about it. You have to try and talk your way

out of it. Those in Line 1 are the cook. Those in Line 2 are the inmate standing over the spaghetti.

4. Guard confrontation over the inconsistency in applying "The Rules."

5. You are accused of cheating in a test. You didn't cheat, and you will fail the course if you fail this test. You must convince your teacher that you didn't cheat. Line 1 is the student accused of cheating; Line 2 is the teacher.

6. Another resident in your apartment house has put laundry into all the unbroken machines. You only have a short time to spare to get your children's clothes ready for school tomorrow.

7. You have been working for weeks, in your few spare moments, on a sweater you are going to enter in a handicrafts exhibition. The night before you are to deliver it, your daughter borrowed it and spilled ketchup on the front.

8. You are watching your favorite program on TV. Another inmate comes up, without asking you, and switches the TV to another station. You have to try to get it switched back to your program without violence. Those in Line 1 are watching the program; those in Line 2 have switched it off.

9. You have taken your child to his/her hockey practice. The coach seems to have spent the whole time helping the other children. You reproach him with this.

10. The umpire in a Yard game at the prison calls a dubious play. You, as a member of the team, are upset. What happens? Line 1 is the player; Line 2 is the umpire.

### ***PULLING ROPE EXERCISE***

**Purpose:** To demonstrate physically several lessons about aggression and force and response to them. The demonstration shows that any manifestation of force will call forth an instinctual response that tends to set up a new balance of power and that the nature of the balance can be changed by changing the nature of response.

**Time:** Ten to 15 minutes

**Materials:** 50 to 100 feet of heavy rope

**Sequence:**

- Facilitator asks everyone to stand up. Divides the group into two, by counting off. Any extra person can act as an observer of what is happening
- Arrange the two groups as if they are going for a tug of war, Group 1 on one side and group 2 on another side and each of the members is holding on to the rope.

- Facilitator whispers to one group (group 1) and tells them 'when I clap start pulling the rope'. When the rope is pulled the other group (group2) will instinctively pull the rope in order to maintain the balance.
- Facilitator calls attention to this reaction by asking the group that wasn't whispered to (group 2); 'what did you do when the rope was pulled?' The answer will be no doubt that they pulled back. Facilitator then asks 'can you think of anything else you would have done?' the answer may be probably 'no'.
- Facilitator then whispers to group 2 and tell them to pull the rope when he/she claps. Then whispers to group 1 and tells them not to resist but follow the pull. This will cause an imbalance and force group 2 to stumble.
- Two facilitators can do the third demonstration in which both end up pushing towards the middle instead of pulling the rope. Putting both their energies together to work towards a common cause or enterprise.
- Debrief by pointing out that moving in the same direction or coming together to join energies may be an alternative to pulling in different directions. Briefly explore what this means; however the demonstration is itself worth a thousand words.

**Process:**

Ask participants the following question; 'Can you relate the exercise with real life experience you have been in?'

***BUILDING A NEW COMMUNITY***

**Purpose:** To think about what a better community might be, to develop community among ourselves while doing such thinking, to think about concrete steps that might lead to such a community, to strengthen in us the ability to take such steps.

**Time:** About 45 minutes.

**Materials:** Large paper, magic markers, and work space for groups

**Sequence:**

1. Divide into small groups of five or six (preferably with a team member for each group).
2. Ask them to sit still together and let ideas come into their heads about what would be an ideal community, how it would handle work, food, crime, children, transportation Ask them to talk a little about this in their groups, and then to draw such a community.
3. Have each group share in the larger group what its community is like. Then ask them to sit in relaxation. Ask them to visualize themselves living in their community.

4. Now ask them what steps would be needed to get from the lives and communities they now have to the better community. They should be as concrete as possible about a few of these steps. Then say: "It takes courage to take such steps. Can you pick out one or two such steps that you could really take that would help lead to that better community? Visualize yourself taking such steps. Contract with yourself: you really will take those steps. Give yourself a time limit to accomplish one step do it, then do the next one."

### ***BUILDING A NEW SOCIETY***

**Purpose:** To increase participants' awareness of what kind of problems there is in our communities. To explore the different structure and strategies we need to have in place so that we can have an ideal society.

**Time:** At least one hour preferably more

**Materials:** Newsprint and magic markers for each group

**Sequence:**

- Divide the participant into 4 groups to represent; the Government, Non Governmental Organizations and the Civil Society, the local people directly affected by the conflict and other citizens not directly affected by the conflict
- Ask the participants to imagine they are living in a war ravaged part of the country (e.g. Northern Uganda) where all sorts of violence are present i.e. Physical, psychological , emotional, socio-cultural, economic, institutional, gender, domestic, political violence etc
- The groups should list the different kinds of problems in their community and discuss how to address them
- The group then presents their deliberations to the bigger group
- After the groups have presented they are asked questions to which they must respond

**Processing:**

- Did anyone gain useful insights from the exercise? What are they?
- How can this exercise help in real life experience?

#### ***Variation of the exercise***

- Smaller communities e.g. villages, Schools, institutions may be used as area of focus. People are usually closer to them and this will enable the exercise to be more practical
- All the groups can belong to the same community e.g. the local people affected by conflict

### ***LEVELING THE GROUND***

**Purpose:** To demonstrate to participants that in AVP workshops we are all equal and valuable and that no one is above the rest and that similarly no one is below the rest

**Time:** 10 Minutes

**Materials:** Pen and Paper for every participant

**Sequence:**

- Ask participants to write down their names and titles as they are known in real life. The facilitator can demonstrate this by beginning with their own names and titles
- After everyone has done that, all the names and titles are removed and put in a box or an envelope marked titles
- The participants are then told that they have surrendered their names and titles and therefore have equal status as everybody else in the room.
- The box or envelope marked titles is then kept at a corner in the room. It is then pointed out to the participants that they will get their names and titles at the end of the workshop.

***Note that this exercise is good at the beginning of the workshop before the adjective name exercise.***

### ***'I' MESSAGES --Version I***

**Purpose:**

To demonstrate that using "I" messages to express feelings that surround a problem can be a means of transforming a conflict situation by arousing empathy in the other party.

**Materials:** Newsprint and markers

**Time:** 30 - 40 minutes

**Sequence:**

1: Clarify what we mean by emotions.

People do not necessarily express their feelings in terms of emotions; to limit them to a list of emotions is to limit communication, and "I" Messages are meant to open up communication. There are three categories which could be listed on sheets and posted for a group brainstorm on ways we express feelings:

Emotions	States of Mind	Comparisons
I feel...	I feel...	I feel...
anger	excluded	Like an exploding volcano

hurt                                      disrespected                                      like a piece of shit

sorrow                                      alone                                      like an outcast

love

Although we do not encourage the use of profanity, we must recognize that a person who needs to find his/her feelings needs to believe that his or her own words are acceptable.

NOTE: Feelings expressed as states of mind can sometimes contain disguised 'you-messages.' For example, to say 'i feel disrespected' can imply 'you disrespected me, "It will be important to bring this up for discussion; the inner process the speaker goes through in finding his/her honest emotions and focusing blame on the behavior, which causes them rather than the person who does the behavior is key in making 'i' Messages genuinely 'i' Messages. (Let people have fun creating imaginative comparisons.)

## 2. Optional Lead-in to explaining "I" Messages:

(Use the Hand-pushing Exercise on page insert correct page E-25)

## 3. Setting up to give the "I" Message "formula" and practice it.

a) Ask the group to give examples of things people do that irritate, anger, or hurt them. (Like being interrupted, talked about behind ones back, having people borrow things without permission, etc.] Take six or seven (or more, if you wish), writing them on the blackboard or newsprint.

b) Post the "formula" {next page) in large letters on newsprint. If you decide to break the participants into small groups in order to practice "I" Messages, make copies of the formula for handouts.

Explain (and you may have to do it more than once during the lesson)—that you don't have to speak the words of the formula to another person {they are awkward). The formula is a way of taking ourselves through an internal thinking process so that we "sort out" what our real feelings are and what we really would like to have happen in order to feel better.

c). Explain that "I" Messages are a way of avoiding or de-escalating conflicts so that communication, rather than confrontation, starts taking place. "I" Messages are based on the TP guides (Before teaching 'i' Messages, you should go over #1, 2, 3, 4, 5, 6 of the TP Guidelines and understand how these apply to "I" Messages).

1. "I" Messages blame the behavior rather than the individual (not "When you interrupt me," but "When I am interrupted") -- Do you mind it only when Joe interrupts but not when Jim, Fran or Alice interrupts? Too often when we deal with a situation, the focus is on blaming the individual rather than dealing with the behavior. When individuals feel blame, they tend to get defensive and "push" back.

2. 'T' Messages force the speaker to focus on his/her feelings and reactions and "speak from the heart." How frequently parents, frantic with worry all night because their child didn't come home and didn't call, convert their fear to anger when the child arrives and they confront the child. The child hears anger and attack and "pushes" back and communication ends.

d) Give an example of an "I" Message, perhaps using a parent/child situation: The teenager arrives home at 3 in the morning. The parent has been awake, worrying about the teenager having been in a car accident or having had something else terrible happen. When the teenager arrives home, the parent's team greets him/her on the front steps with the greeting "Where have you been! (Push) I've been up all night waiting for you! (Push) I've had enough of this thoughtless, uncaring behavior! You are grounded for the next month!" (Push, shove). The teenager shouts back "You don't care anything about me!" (Push back) "I hate you and I wish I didn't have to live here!" and storms up the stairs and slams the door to the bedroom behind.

How could the parent express his or her concern in "I" Messages, perhaps opening the door to a dialogue which could solve the situation (which is what you really want to have stop) rather than escalate hard feelings?

**When** I don't know where you are and it is past the time I expect you home

**I feel** frightened and worried

**Because** I am too aware of all the possible things that could happen to you

**OR**

**Because** I love you and can't ever free myself of wanting to protect you

**And what I'd like to see happen** is that we sit down tomorrow and work out an agreement so that you can have some freedom and I can feel secure that you are all right.

c) Have the group then practice "I" Messages, using the list of things that irritate them.

f). Have the group go over Transforming Power guides # 1, 2, 3, 4, 5, and 6 and explain how each one can help the speaker to have an constructive motive in preparing an "I" Message in order to deal with a conflict.

g) Remind the group that it is not the words we say, but the preparation we do internally to make certain we have sorted out our real feelings, and to make certain we are trying to cure the situation rather than blame or "pay back."

"I" Messages -- (The Formula)

**PURPOSE:** When you seek to solve a problem rather than attack a person

- You focus on the behavior and the feelings that these behaviors arouse

**THE FORMULA:**

**When--** (Whatever happens, happens--it must be an observable action and not your interpretation.)

**I feel--** (An emotion and not a belief.)

**Because--** {Feelings come out of YOU and the person you have become through various experiences in your life; explain the basis of your feeling rather than blaming the other person or yourself.)

**And what I'd like to see happen is-**

(How both of you can take into account one another's needs, and work toward an acceptable solution for each other.)

The formula is NOT meant to be memorized for use every time you speak to someone about something that is bothering you. It is meant for you to use in preparation BEFORE you speak. **You are asking yourself:**

· What ARE the emotions the behavior brought out in me? (Anger usually masks some other feeling, because anger can be directed at someone else, while fear or frustration leaves you just sitting there, stewing in your own emotions.)

· From what image of myself do these emotions come?

· What specific behavior has triggered these emotions?

- Do I really want to resolve this conflict rather than striking back?
- What might be a reasonable request or suggestion?

### ***'T' MESSAGES -- Version II***

**Purpose:** To demonstrate that using 'T' messages to express feelings that surround a problem can be a means of transforming a conflict situation by arousing empathy in the other party.

**Materials:** Newsprint and markers. Sheet with "How Do You Feel" faces (see Feeling Faces Exercise)

**Time:** 30 - 40 minutes

#### **Sequence:**

1. Brainstorm feelings.
2. Show the "How Do You Feel" Faces Sheet
3. Put the 3 Parts of 'I' messages on newsprint.

**When you** (Describe the other person's behavior.)

**I feel** (State a feeling word.)

**Because** (Describe the effect of the other person's behavior on you.)

4. Review the following conflict situation and give the different types of messages:

#### **Conflict Situation -**

Teenager leaves clothes on the floor.

#### **'T' message -**

"When you leave your clothes on the floor, I feel angry, because I need to pick them up before company comes."

**"You" message -**

"You don't care about me at all or you wouldn't be so sloppy."

**Disguised "You" message -**

"When you leave your clothes on the floor, I feel you don't care about me, because you are so sloppy."

5. Ask participants for a conflict situation and an example of an 'T' statement. (See Scenarios on following pages.)

6. Ask for volunteers to role play 'I' Message Scenarios. It often is best to role play the scenario first with anger and "you" statements and then a second time with the 'T' Message to demonstrate the different results when feelings are expressed. Refer to The 3 Parts of 'T' Messages and the feelings {written on the newsprint as necessary.}

7. Point out that the conflict is resolved more easily if you focus on your own feelings and do not try to control the other person. When the other person feels empathy for what you are feeling, the conflict can be transformed.

8. Debrief the exercise. Mention that they will have a future opportunity to practice 'T' Messages when they do Role Plays.

***"I" MESSAGES- Version III IN PAIRS***

**Purpose:** To practice forming "I" Messages.

**Time:** 20 minutes

**Materials:** The 'T' Message Formula posted; copies of the "How Do You Feel" Faces

Sheet for everyone (see Feeling Faces Exercise); scenarios {see Suggested

Scenarios to Practice "I" Messages) printed on slips of paper (one per pair) or a sheet for everyone; paper/pencils.

**Sequence:**

1. Explain that communication consists of sending and receiving messages. Messages involving feelings may be sent with "I" Messages, or "you"/judgments.

2. "You" /judgment statements:

- a) put people down;
- b) tell people what is wrong with them;
- c) stop the conversation.

For example:

YOU only think of yourself and your friends.

You should be nicer to me.

You're always bugging me.

3. "I" Messages usually start with 'I' and give information about me, my feelings and my needs in a way that shows respect and concern for others. Point out the "I" Message Formula and explain it briefly.

Give some examples:

- I feel frustrated when the phone is often in use because I can't receive calls.
- I am thankful when people call me to say they will be late because then I don't worry.
- I was angry when you didn't return my calls because I needed your help.

4. Divide the group into pairs, distribute copies of the "How Do You Feel" Faces Sheet, paper and pencils and one scenario (or the whole sheet) to do one of the following:

a) Give each pair one scenario and ask the pair to develop and write down a "I" Message (using a feeling from the sheet) that could be used in the situation described.

b) Give each pair one scenario and ask each person to write a "I"

Message and read it to her/his partner, who may give advice on whether the statement decreases the tension in the situation.

c) Give each person in the pair the list of scenarios and have each choose one and proceed as in "b" just above.

5. When all are ready, go around asking each person or pair to read the scenario and "I" Message they would use in the given situation. Affirm each one.

### **Suggested "I" Message Scenarios for Practice**

#### **Set A**

Copy this sheet and cut into strips

A1. You're seated in a restaurant. The person at the next table is smoking and blowing smoke in your direction and over your food.

A2. You're watching a television program and another family member comes in and changes channels.

A3. Your best friend is late for a meeting with you. Your friend is always late when he/she meets you.

A4. Your child takes your car without asking and brings it back dirty with an empty gas tank.

A5. Your best friend has promised to go shopping with you but he/she always puts it off.

A6. In a family where both of you are working, your significant other never contributes to cleaning up around the house.

A7. You are bringing the larger share of money into the household and your significant other is a very free spender.

A8. A friend is always talking about his/her personal problems; you hear more than you want to.

A9. Your employee is always coming in late; his/her performance is suffering.

A10. You're in the 10 item express line at the supermarket; the person ahead of you has an overflowing grocery cart with way more than 10 items.

### **Suggested "I" Message Scenarios for Practice**

#### **Set B**

Copy this sheet and cut into strips

B1. Someone is constantly bumming cigarettes, but never has any for you.

B2. One of your teammates is hogging the basketball and grandstanding.

B3. In a mess hall with assigned seats, the person next to you is real messy eater, getting food all over the table and you.

B4. You are talking with your girl-friend on visitors' day. Someone told you she was flirting with other guys - she admits it.

B5. At Your job, another inmate is goofing off and you are always ending up having to do his/her work.

B6. You're watching TV and another person comes in and changes channels.

B7. You're mopping the floor and someone with muddy boots walks over what you have just mopped.

B8. The person sharing your living unit keeps it like a pig-pen.

B9. Someone on Your unit keeps borrowing clothes and returning them dirty.

B10. The same person is frequently cutting in front of you on the chow line.

### ***LIFE AUCTION***

**Purpose:** To raise awareness of one's values, in a brisk and non-threatening way. To raise energy (this exercise is almost a Light and lively).

**Time:** Fifteen to 20 minutes

**Materials:** Blackboard and chalk, or large sheet of paper and magic marker.

#### **Sequence:**

1. Explain that the group is to brainstorm things that they would like to have--their deepest desires, the goals they might work for. List these on large sheet.

2. Then, they are each given \$26,000 to bid on the items listed. They must bid in multiples of \$1,000. One team member handles the bidding, another writes next to each item who got it and how much was paid. (You can use local currency for better understanding)

3. Afterwards, during a short processing, values are brought up, perhaps

Mercedes Benz vs. wisdom, love vs. wealth, etc. This can lead to an awakening of where our values truly are. Point out its resemblance to the way we ail "vote with our feet," with our actions in real life.

Note: To save time, the "brainstorm "in step #1 may be done as a "Gathering Whip" at the start of the session where Life Auction is on the agenda. During the whip, have someone write down the answers being given to the question: Something I value highly in life is.... These answers then become the items to be auctioned off in step #2.

### ***LISTENING EXERCISE***

**Purpose:** We do this listening exercise to practice specific skills that are used in effective listening. Effective listening is extremely important in resolving conflicts (or, avoiding a conflict that might come about from a misunderstanding).

**Time:** Thirty to 40 minutes; (about 20 for the listening and 10 to 20 to debrief). Each sequence is 3, 2, and 1. Three minutes for the speaker, two minutes for the listener to feed back to the speaker what s (he) heard, and one minute for the speaker to correct or clarify anything for the listener.

**Materials:** 1. A watch with a second hand, for timing.

2. A list of the 'do's and don'ts" of effective listening, posted on large paper

**DO'S:** Maintain Eye Contact, Look Interested - Be Interested, Be Aware of What Is Said, Be Aware of What Is Not Said, Questions to Clarify

**DON'TS:** Interrupt, Give Advice, Tell a Better or "One-up" Story, Judge, Express Opinions

### **Sequence:**

1. Arrange part/c/pants into pairs. Explain the purpose of the exercise (if you did the Affirmation Exercise earlier, emphasize that in this one you are taking an additional step in practicing specific skills). Review the list of do's and don'ts.

2. Instruct the participants: "When I say "begin", the ones (if you counted off by one and two to get the pairs) will speak to the twos for 3 minutes on a topic that I give, The twos will listen attentively. If your partner runs out of ideas before the time is up, the listener should ask helpful questions to draw him/her out. At the end of the 3 minutes I will call time.'

3. Assign topic. (See topics with Concentric Circles (page E-20). One suggestion is 'A goal I am working on and some things I am doing to achieve it ...')

4. Give a 15-second warning ("Bring your thoughts to a close ...') and then call "time" at the end of 3 minutes. Then instruct the twos (the listeners in each group to repeat back to the speaker everything he or she can remember of what was said.

5. After 2 minutes, call "time." Then ask the speaker to remind the listener of anything s/he forgot to mention, or to clarify anything s/he misunderstood. {This needs only 1 minute}.

6. After about 1 minute, call "time." THEN, REVERSE THE PROCESS, THIS TIME THE SPEAKER BECOMING THE LISTENER AND VICE VERSA.

**Processing:**

- What did you notice about yourself during the experience of being the speaker?
- What kinds of things might have helped you feel comfortable? express yourself more clearly or confidently?
- What did you notice about yourself during the experience of being the listener?
- How does any one of the 'do's and don'ts' of effective listening affect communication between two people?
- Are there any other guidelines or suggestions you can give to help people listen effectively?
- How might effective listening help in a conflict situation among people who live or work together?

Note: This exercise can be used as more than practicing of listening skills. You may wish to focus on a particular topic [power, anger, values] that the participants need to really clarify, and after the paired listening exercise, have the participants share with the large group their partner's ideas on the subject, as well as their own, giving time to the partner to clarify or even disagree. You may wish to select a conflict, and have a volunteer pair follow the listening skills exercise format in expressing their own views on the conflict [in this case, don't set a time limit).

***LOST AT SEA***

**Purpose:** To demonstrate that group resources are often superior to those of any individual.

To introduce the Consensus Process as a way of making group decisions.

**Materials:** Newsprint with Consensus Guidelines for each participant; Pencil with eraser, copy of the Problem & Scoring Sheet and a copy of the Survivor Expert's Answer Sheet.

**Time:** 1 hour.

**Sequence:** 1. Divide participants into groups of 4 to 6

2 Read: On the sheet which you have received is a statement of the problem you are to solve. {Read the problem} You are to rank each survival item in the order of importance from 1 to 15, for the crew to survive. Place your ranking in the column marked "Mine". You will have 10 minutes to do this---each person is to work alone--there is no talking at this time.

3. After 10 minutes, tell the groups they are now to discuss their individual results and agree on a single answer which represents the consensus of the group. Each person will mark the group ranking on his sheet in the column marked "Group."

In doing this, they are try to use some of the elements of the Consensus Process to reach their group decision.

### **Put on Newsprint:**

#### **Consensus Guidelines**

a) Be willing to change your mind if other group members have persuasive logical reasons for making different choices than yours.

b) See if you can support solutions which you are able to agree with to some degree, even if not fully.

c) See if you can avoid majority voting, averaging or trading in reaching your group decision.

4. When all groups have finished their group ranking, each participant's sheet should contain both the individual and group rankings. Now hand out the survival expert's solution, and ask each person to copy down the expert's ranking on their individual sheets in the column marked "Excerpt.'.

5. Now for each item, mark the absolute difference of the "Mine" ranking from the " excerpt" ranking under the column "My Dif", and the same for the "Group" ranking under "Group Dif". Add up the two columns showing the differences. The lower the difference, the closer the score to the survival experts. Have one member of each group average the total scores from the "My-dif" column and the "Gp-dif" column. Some may have problems with the arithmetic---one facilitator can work with each team to help where necessary.

6. Make a chart:

Group#	Average My-Dif	Average Gp-Dif
1		
2		
3		

Processing:

- How many had a higher individual score than the group score?
- How did you find making a group decision using a form of consensus?
- Who in the group had the most influence? Who had the least?
- Who in the group had the most knowledge? Who had the least?
- What happened in your group discussion--how were decisions made?

## Problem & Scoring Sheet

You and some friends are adrift on a yacht in the South Pacific that is sinking rapidly. A fire has destroyed much of the yacht and its contents. Most of your navigational equipment is gone and you do not know exactly where in the Pacific you are. Your best estimate is that you are 1000 miles southwest of the nearest land.

Below is a list of fifteen items that are undamaged. You also have a serviceable rubber life raft, with oars, large enough to carry all of the items. The total contents of everyone's pockets are a package of cigarettes, several books of matches, and five one-dollar bills.

Rank the fifteen items below in order of their importance to your survival. Place the number 1 in the column labeled "Mine" by the most important items, the number 2 by the second most important, and so on through number 15, the least important.

	Mine	Group	Exprt	My-dif	Gp-dif
a. Sextant	_____	_____	_____	_____	_____
b. Shaving mirror	_____	_____	_____	_____	_____
c. Five-gallon can of water	_____	_____	_____	_____	_____
d. Mosquito netting	_____	_____	_____	_____	_____
e. 1 case of Army C Rations	_____	_____	_____	_____	_____
f. Maps of the Pacific Ocean	_____	_____	_____	_____	_____
g. Floating Seat cushion	_____	_____	_____	_____	_____
h. 2 gallon can of oil-gas mix	_____	_____	_____	_____	_____
i. Small transistor radio	_____	_____	_____	_____	_____
j. Shark repellent	_____	_____	_____	_____	_____
k. 20 sq. ft. of opaque plastic	_____	_____	_____	_____	_____
l. 1 quart of 160-proof rum	_____	_____	_____	_____	_____
m. Fifteen feet of nylon rope	_____	_____	_____	_____	_____
n. 2 boxes of chocolate bars	_____	_____	_____	_____	_____
o. Fishing kit	_____	_____	_____	_____	_____

E-39

## Survivor Experts' Answer Sheet

Rank	
15	a. Sextant: without tables and a chronometer, relatively useless.
1	b. Shaving mirror: critical for signaling air-sea rescue.
3	c. 5-gallon can of water: necessary to replenish loss by perspiring, etc.
14	d. Mosquito netting: there are no mosquitoes in the mid-Pacific.
4	e. One case of Army C rations: provides basic food intake.
13	f. Maps of the Pacific Ocean: worthless without additional navigational equipment—it does not really matter where you are but where the rescuers are.
9	g. Floating seat cushion: if someone fell overboard, it could function as a life preserver.
2	h. 2 gallon can of oil-gas mix: critical for signaling—the oil-gas mixture will float on the water and could be ignited with a dollar bill and a match.
12	i. Small transistor radio: of little value since there is no transmitter.
10	j. Shark repellent: not 100% reliable.
5	k. 20 sq. ft. of opaque plastic: utilized to collect rain water, provide shelter from the elements.
11	l. 1 quart of 160-proof rum: contains 80% alcohol - enough to use as a potential antiseptic for any injuries incurred; of little value otherwise; will cause dehydration if ingested.
8	m. Fifteen feet of nylon rope: may be used to lash equipment together to prevent it from falling overboard.
6	n. 2 boxes of chocolate bars: a reserve food supply
7	o. Fishing kit: ranked lower than the candy bars because "one bird in the hand is worth two in the bush" There is no assurance that you will catch any fish.

## LOWERING LEVELS OF VIOLENCE

**Purpose:** By reflecting on places where violence is at a minimum, we can increase awareness of how to reduce violence.

**Time:** 45 minutes

### Sequence:

1. Have all participants think of the safest home they know. Go around the circle collecting responses. Each participant should name and then briefly explain the safest home they know.
2. Have all participants think of the safest neighborhood they know.

Repeat as above.

3. Have all participants think of the safest workplace they know. Repeat.

4. Have all participants think of the safest country they know. Repeat.
5. On the board, brainstorm feedback from all participants of what qualities made the homes, neighborhoods, workplaces and countries they listed safe.

**Processing:**

- What would it take to make safety more widespread? Normal?
- Who or what could bring change from the way things are to the way these safe locations are?
- What is blocking this process from taking place?
- What would it take to overcome these blockages and bring some changes?
- When can these changes begin?

**Note:**

The opposite of your list on the board is a good idea of the conditions that

Promote violence.

***POWER 1-2-3-4***

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

**Time:** 40 minutes

**Materials:** Sets of folded slips--inside are numbered 1, 2, 3 & 4, respectively.

**Sequence:**

1. Divide participants into groups of 4. (Must be exact-extra people are observers.)

2. Distribute a set of numbered slips to one person in each group.

Tell them to just hold on to the slips until the exercise is fully explained,

and they are told what to do with them.

3. Explain: As a group, you have just received \$100, 000

which you will need to divide among yourselves.

4. Decision making power will be unequal. Some of you will.

Have 1 vote, some 2 votes, some 3 votes and some 4 votes

- depending upon the number on the slips you will soon be

Receiving

5. It will take a vote of at least 6 votes to decide how the

\$100,000 is to be divided and how you will use your

Share. No individual will have the power to do this alone.

6. It will be necessary for each of you to form an alliance or

Partnership in order to get the six votes needed for a decision.

7. Are there any questions? OK, will the person holding the

slips, let each other person in your group draw a slip.

8. You may unfold and look at your slip when I say "Start".

You may choose whether or not to reveal the value of

your slip to others.

9. When all groups have made their decisions, hang labeled

sheets of newsprint on the wall and begin processing.

Share feelings first; look at the outcomes from different

groups.

a) Next, have the participants brainstorm feelings and behaviors which they associate with each other. Write these on the newsprint, asking first for the feelings and behaviors felt by and perceived in the threes and fours (those with more power), and then do the same for the ones and twos (those with less power)

b) Probe two people's initial reactions upon opening their slips and contrast these with their reactions later on in the exercise. Discuss the implications of the two lists. Bring

out the insights which the experience has brought out; for example, that power is a state of mind; that power is more than an assigned unit--it includes persuasion, awareness, responsibilities.

c) Find ways to relate the exercise to life: In real life there are many ones and twos. The threes and fours tend to gang up; but if they really want to, the ones and twos can stop them.

### **Processing:**

- What did each team decide? (Don't spend too much time on this)
- What feelings did you have when you looked at your slip?
- How long did you keep your power to yourself?
- Who had 3's & 4's --Tell me how you felt and how you acted?
- Who had 1's & 2's --How did you feel and act?
- Did anyone change the way they initially felt during the course of the exercise?
- What does all this have to do with Alternatives to Violence?

**Notes:** This exercise may lead to very negative feelings, which the team must then defuse. The team has a serious responsibility not to leave people feeling angry at each other. In debriefing it may help to point out that "This is only a game. In games we give ourselves permission to act in ways we do not usually act in life. "It may also be both helpful and instructive to point out how easy it is to get angry overpower, and to discuss the implications of this.

### ***QUICK DECISIONS***

**Purpose:** In real life we frequently have to act quickly. The action we take is based on values and attitudes we have developed throughout our lives. In this exercise, you will be asked to make quick decisions with the members of your small group. At the end, we will compare decisions made by groups and discuss how these decisions were made.

**Time:** 10 to 15 minutes for each scenario.

**Sequence:** 1. Divide participants into groups of 3

2. One at a time, read as many of the scenarios which will fit into your time schedule. For each situation, allow:

- 15 seconds for quiet individual thinking
- 1 minute for small group discussion to reach a consensus on best action to take.

- 5-7 minutes for presentation of each team's solution and group discussion.

Allow time for a round or two of discussion, however avoid getting bogged down in too much discussion--move on to next situation.

**Note:** There is sometimes confusion among participants as to whether they are to consider themselves as acting as a group at the time of the situation or alone at the time of the situation. Unless otherwise stated in the scenario, they should consider themselves alone in the situation, but the point of this exercise is that you will have the benefit of "group thinking" as you consider what you would do when alone.

### **Quick Decisions Situations**

- You are standing in the mess hall line with your friend. Someone walks up and cuts right in front of him. Your friend tells him to move. At first, the other guy just ignores him. This makes your friend hot and soon he is raising his voice and starting to curse the guy out. The guy turns around and asks what his problem is. What do you do?
- You enter a small store at the end of a shopping center at a time when there are few people shopping. The store seems empty, until you hear shouting and a large man appears, holding a teenage girl by both arms, shaking her and shouting angrily about her having stolen something. She is crying. He continues to shout and shake her. What do you do?
- You are at a subway stop, standing next to a mother and her toddler. The toddler starts to cry and the mother leans down and smacks the toddler across the face with her hand. The toddler continues to cry and the mother reaches down to smack the toddler again. What do you do?
- You are on a side street which seems almost deserted this late wintery afternoon. Across the street appears a man who seems to be dragging a woman by her arm. She keeps shouting at him, "Leave me alone." What do you do?
- You are at a party standing at the "bar" area. The sister of your best friend is there. The man she is with comes to where you are standing, and mixes two drinks. Just as he leaves, he puts something into one of the glasses. You watch as he crosses the room and offers that glass to her. What do you do?
- You are walking alone along the street when you see three teenage boys grab another and shove him up against a building. He and their actions are blocked by their bodies. There is no policeman in sight. What do you do?
- You are locked in your cell waiting to go to the yard. They are late in calling it, Finally, the bell rings and everyone's cell except yours opens up. You shout to get it opened but nothing happens. After everyone is gone a young rookie cop walks down and tells you to 'shut up and stop making so much noise.' What do you do?

- You and your two women friends have dressed up in your best clothes and gone out to a "nice" restaurant to celebrate some good news. A group of men at the next table start calling out veiled compliments very loudly. What do you do?
- You are walking past a park late one evening and see someone digging up some of the plants.
- There is not a policeman in sight. What do you do?
- Someone who you know is always getting high comes to you and asks for your help. He tells you some guys are after him because he was talking out of his cell after the quiet bell and playing his box. He tells you he doesn't remember doing anything like that. You like the guy. The guys who are after him you really don't like too much. What do you do?
- You are walking along an apparently empty street late at night. Behind you, you hear what sounds like a large group of men. They are walking quite fast and will soon have caught up with you. What do you do?
- You are called down to the package room. You are anticipating that this is the package from your family. When you get there you find out it is, but you cannot have most of it because it doesn't comply with regulations. Your neighbor told you what the regulations are and this is what you went by. The officer behind the window is acting in a nasty manner and taking
- Pleasure in the fact that you cannot get what your family sent you. What do you do?
- It is your day to buy commissary. You have promised your friend that you will pick up something for him. You also owe your next door neighbor some cigarettes. When you finally get to the window and hand your slip in, the clerk informs you that you only have half the money on the books that you thought you had. You tell him this must be a mistake but he insists that it is not. Furthermore he tells you to either hand your slip in and buy or leave the area. You know that you are correct. What do you do?
- You are on parole. You and a group of friends enter a small local store to make a purchase, and while you are looking over the item you think you want to buy, the police come in to make a raid, It turns out that the store is a drug selling place. What does your group do?
- Your group is made up of parolees gathered together (illegally) in an apartment. Suddenly, the apartment owner's parole officer comes to the door to make a surprise visit. The apartment has no back door and is ten stories up. What does your group do?
- You are out in the yard on a hot summer day. Standing alone is a guy from your gallery. You do not speak with this guy or really know him but, from what you have observed and the people he associates with he seems to be all right. A short distance away from him are a group of guys who you know are trouble, They are observing the guy standing alone and talking amongst themselves. He doesn't realize they are watching him. You notice that one of the troublemakers has a knife tucked in his belt. This group slowly starts to walk towards the guy standing alone. What do you do?

## **REFLECTION EXERCISE**

**Purpose:** This exercise gives an opportunity to take stock of where one is and how one can continue to grow in life. Implicitly, it also gives permission to see oneself in several ways that have been forbidden to many people. It assumes, for one thing, that participants are capable of growth and change and is not frozen in their present place, and invites them to take an active part in the growth process. Also, it assumes that growth is not a do-it-yourself proposition, but can be helped by other human beings, and it gives the person permission to admit a need for help and to seek it when appropriate.

**Time:** Thirty to 40 minutes.

**Materials:** 1. Paper and pencils for all participants.

2. List of questions written on newsprint (or blackboard) and posted (see below).

### **Sequence:**

1. Distribute paper and pencils and briefly explain the purpose of the exercise: "This exercise allows us to take stock of ourselves, to see where we are, where we are going, and what we should be doing to get there."

2. Post newsprint (or write on blackboard) the following list of questions:

a) What are my strong points?

b) What kind of person am I becoming? How am I growing?

c) What things in life/relationships/conflicts have been hard for me?

What's going to be hard now? What will be hard about tuning into the Transforming Power within me?

d) How can I get help? Whom can I ask? How can I ask them?

e) What can I promise myself to do so that I grow, use my strengths, become who I want to be?

Read the list of questions to the participants and tell them that they will have 20 minutes to think about these questions and to write whatever answers they wish on their papers. Assure them that this exercise is private: they won't be asked to hand in the papers or tell their contents to others.

[Facilitators should be sensitive to the presence of people who may have a literacy or a language barrier problem and make this exercise as simple for them as possible.]

3. At the end of 20 minutes, divide into groups of five or six to discuss the exercise. How did they like it? How did it make them feel? Do they think it will help them to grow? Each can share as much or a little as (s) he wishes of what is written on his/her paper.

4. Ask one person from each group to report the sense of the small group discussion to the whole group.

### ***SHARING: "A CONFLICT I RESOLVED NONVIOLENTLY"***

Purpose: To get participants to share experiences they have resolved nonviolently; to make the group aware that this is something that we already do. To help them generate various non violent approaches to a conflict. To bring into participants awareness that non-violence is possible and is practiced daily.

**Time:** Thirty to 40 minutes

**Materials:** Pencil and Paper for each group.

**Sequence:** 1. Divide the group into smaller groups of 4' or 5 people each.

2. Have each group select a scribe to take notes on the discussion.

3. Give instructions: 'I am going to ask each person to share with the small group an experience that (s) he has had of resolving a conflict nonviolently. I will give everyone a minute to prepare, and then each person in the group will have three minutes to tell his or her story. The scribe should take notes on each story. Then after all members of the small group have had their say, one story should be selected by the group for sharing with the larger group after the larger circle has reformed. (The person who tells the story to the larger group may be the scribe, the person who told the story, or a third person selected by the group; it does not matter.)

4. When all groups are ready, have people rejoin the larger group. Have each group's selected story told. Then elicit feedback. Suggested questions: "How did you feel about the stories?" "Doesn't it feel good when you are able to take control of the situation?" Is there any other way it could have been handled nonviolently?

**Note:** No story should be lost just because it was not selected by the groups for sharing in the larger circle. If time allows after the large group has given feedback, ask if there are any stories

not selected whose owners would like to share them now. If time does not allow, ask participants whether we may collect and keep the stories as written by the scribes. Let them know that we really care.

This can be an excellent lead in to the Transforming Power talk. As the stories are shared, a facilitator can listen for TP guidelines and, when they seem clear in a story, write the guidelines on newsprint, e.g., 'it really made a difference when you listened respectfully to your friend" or 'it sounds like the atmosphere changed when you found out you had something in common with your neighbor."

[This should not be forced. Not every story will fit into the guidelines.)

Later, during the discussion of TP guidelines, the facilitator can refer back to those examples listed on the newsprint. "So, in Joe's story, without his knowing it, Transforming Power was operating through him when he was willing to apologize for his mistake, rather than argue about it with his girlfriend."

### ***SIX POINT PROBLEM SOLVING***

**Purpose:** To develop problem solving/conflict resolution skills in relationships in cases where the resolution is not obvious or easy.

**Time:** 45 minutes

**Materials:** Flip chart or handouts (see following pages--Father Coming Home

#### **Sequence:**

Divide participants into groups of 5 or 6. Post flip chart or pass out handouts.

(See following pages) Explain that each group is a family, and ask participants to divide the assigned roles among their group.

Working from the roles chosen and using the steps of Six Point Problem

Solving, the group will decide on a solution to the problem which all family members are willing to accept.

As each group goes through the steps, they are to write their solutions on newsprint.

A volunteer from each group will present how the group arrived at the solution.

## **Processing:**

- How did that go?
- Was it difficult to arrive at a solution?
- If so, what was difficult about this? What was easy?
- How did the steps of Six Point Problem Solving help?
- Did all family members feel heard and taken into account?
- If so, how did that happen? If not, what prevented it from happening?

## ***6 Point Problem Solving - Father Coming Home***

We are all problem solvers - we do it every day and each of us has a way to approach it in a way that frequently works. This is another approach to solve problems where:

- There is no easy solution and
- Where we want to preserve our relationships with the others involved.

## **The Situation**

Father has just been released from prison and does not want to live in his old neighborhood. He wants to get away from the bad influences there, so he wants to relocate his family. He has some savings but finances are limited. His wife has located an apartment available for rent on the other side of town.

## **Positions:**

- Father: Wants to relocate- wants to find another place to live.
- Mother: If family relocated she might have to give up her present job.
- Teenage Son: Wants to stay in your present dwelling near where his friends are.
- Teenage Gift: Is very involved with sports and does not want to give up her place on the swim team.
- Younger child: Is very musical and is a very important member of the dramatic club in school.
- Grandma: (when 6 on team) is very active in Senior Citizens Club and an elder in her Church.

**Your Task:**

Using 6 Point Problem Solving, put steps 2 thru 5 on Newsprint and select someone to present how you arrived at your solution..

1. Identify and Define the Problem: to identify the needs of each individual.
2. Restate the Problem: in a way which states the common need of all.
3. Brainstorm Alternative Solutions: Generate a variety of solutions.

Do not evaluate, judge or belittle any solutions offered.

4. Evaluate These Solutions: Which looks best? Ask each person how s/he feels about each solution

Decide on the Best Solution Acceptable to All:

Keep testing until everyone feels satisfied. Does it meet the needs stated in step 2?

Evaluate: Periodically check with everyone to see how your agreement is working.

***STRATEGY EXERCISE***

**Purpose:** To develop skills of strategizing and planning nonviolent campaigns; to learn ways people can work smoothly together to achieve goals nonviolently.

**Materials:** Newsprint and magic markers (sufficient for use by several small groups)

**Time:** 1 to 1 1/2 hours

**Sequence:**

1. Explain that we are going to practice planning and strategizing to achieve together, nonviolently, a goal that the group really wants to achieve. Brainstorm possible goals or problems to work on, recording ideas on newsprint.
2. Pick the one of greatest general interest (allow voting with the proviso that a person can vote more than once; but pick the topic that gets the most votes). Record the topic on newsprint, and post it on the wall.

**Variation:**

Instead of all groups working on the same goal or problem; let each group pick from the first brainstorm the goal or problem it wishes to work on. It is important that each group work on something that really interests them; otherwise this exercise will not hold their interest for long enough to make it meaningful.

3. Divide into small groups of 5 or 6 people each. Give each group some newsprint and a magic marker.

4. Each group is to decide on the steps and tactics the group considers necessary for success. Brainstorm for some wild, attention-getting ideas to be included. Pick one or two the group thinks might work.

5. Next, each group is to decide upon the order of the steps to be taken and estimate how long each will take.

6. Make a time line showing the length of time for completion of each step. Mark the steps along the line. Record this on newsprint, as in the following timeline for a campaign to repeal a law:



7. Each group analyzes the process that it used to develop its strategy, covering the following points:

- a) Did you appoint a moderator or recorder?
- b) Did everyone speak?
- c) Was time allowed to consider each person's remarks?
- d) Did you affirm each other and avoid put-downs?
- e) Did anyone speak too often or too long?
- F) Did group members keep to the task?
- g) Did they interrupt each other?

Team members announce time for ending the discussion ten minutes in advance.

8. Each group appoints a member to describe how the group handled each of the six points listed above, and shows their newsprint to the whole group. Each group reports in the plenary. Be sure they don't forget to report on Point 7 or to describe their wild attention-getters!

**Note:** Encourage people to make serious use of this exercise, make it as real themselves as possible. Think of it as a start towards something they might really do. The extension of AVP into the community first happened in Owego, NY as an outgrowth, of a strategy game.

### ***TOO CLOSE FOR COMFORT (a.k.a. SPACE INVADERS)***

#### **(Body Language I)**

**Purpose:** To explore the idea that we each have a perception of personal space which, when invaded, often causes tension. It also shows how the size of this area may vary from person to person, and with the relationship between the individuals--for instance, a person may let a stranger only so close, an acquaintance closer, a relative closer than that, and a lover even closer. Gives people an understanding not only of one's own personal space, but the personal space of others.

Time: Thirty minutes or less.

Sequence:

1. Have the participants pair off by facing 'each other in two concentric circles. Have the inside participants come as close to the center as they can while still facing their partner, so that they are at a distance from their partners.

2. They are then to walk slowly toward their partners. When they come as close as the person in the outside circle wants them to come, the outside person will say "Stop!"

3. When all have stopped, look around the room and draw the group's attention to the difference in space between the two members of the different pairs.

4. Have one circle move to the right and repeat, with the outside circle moving toward the inside one. Again briefly note the different amount of space between various pairs.

5. Again have one circle move to the right. This time the inside circle will walk toward the outside circle, but will stop when they think they begin to violate the space of the person they are walking toward. When all have stopped, check each pair rapidly to see if the person walking had come too close or not close enough.

6. Have one circle move to the right and repeat, this time with the outside circle doing the walking.

**Note:** You can continue this exercise by asking who in the group have been friends before and who are strangers, and see the different reactions by the same person to different categories of relationships.

Processing:

- How did you feel when your space was violated?
- How did you feel walking toward each other?
- Could you guess when you walked into someone else's space?

**Note:** It would be interesting to do this space violation exercise at the beginning of a workshop and see where people stop one another, and again towards the end of the workshop to see if there is more trust, i.e., whether people are allowed closer.

# TRANSFORMING POWER BRIDGE EXERCISE

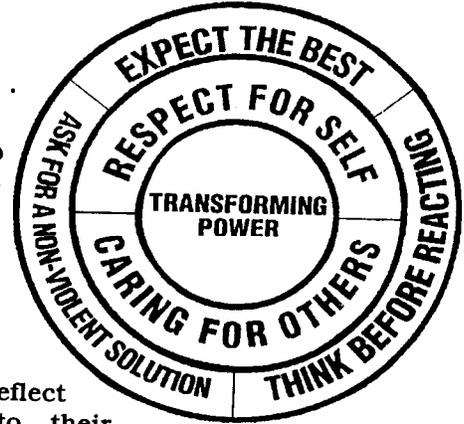
**Purpose:** To get participants to think consciously about one aspect of the Transforming Power Mandala. Then associate a word that reflects one's feelings or understanding of TP pertaining to one or more of the individual cells. This will indicate how participants have internalized the concept of TP.

**Materials:** One "cut out" TP Mandala; enough felt markers and 8 ½" x 11" sheets of paper for each participant.

**Time:** About 20 to 30 minutes

**Sequence:**

1. Put TP Mandala in the middle of the group circle, spreading cells apart about 12 inches.
2. Distribute material to participants.
3. Explain the purpose of the exercise.
4. Ask people to spend 5 to 10 minutes to reflect and choose one word pertaining to their understanding of TP. (It may help to use meditative music at this time.)
5. After reflection period, give the group 5 minutes at most, to write their word on the paper in large letters. Explain that it is acceptable to use drawings to enhance the word's meaning. (Some groups like to be artistic.)
6. Then go around the circle asking each person to place their word among the Mandala cells—close to one word that relates or bridges to the TP core.
7. Then ask the person to share (limit their sharing to one or two minutes each) why they chose this word, and how it relates or bridges to the TP Mandala.



*This particular symbol is one way some people have found useful to gain a greater understanding of Transforming Power. Facilitators may want to have groups, working from the "Guidelines to T.P." develop their own creative symbol, (see page E-54) expressing the most important aspects of T.P. to them.*

## TRANSFORMING POWER MANDALA

**Purpose:** To help people consider the place of TP in their lives.

**Time:** About 20 minutes

**Materials:** Choose or create a Mandala made from neon poster board in various colors (see Directions for Making a TP Mandala).

**Sequence:**

1. If TP guides have already been covered, give a brief reminder of TP:

- a) The potential to change situations to be less violent;
- b) We can choose to be open to the possibility of acting differently.

If the Guides have not been used yet, this same brief introduction is appropriate.

2. Place mandala center circle on the floor in the middle of the group.

3. Lay out the remaining pieces around the circle, reading each one as you lay it down.

4. Ask participants to consider which technique is the one they are most likely to use or the one they are most comfortable with.

5. Ask them to stand up and go and stand by that guide. It's fine if several people choose the same guide. It is easier to see what people have chosen if they hold the guides up in the air.

6. Depending on the size of the group and time, go around and ask people to say their name and what they have chosen. You might ask if others in the group who know them think of them as exhibiting the behavior they have chosen. No one's opinion is wrong, but external and internal perceptions can differ. This can get complicated to do standing if the group is large.

7. Ask people to be seated and consider which one of the guides is hardest for them. Stay seated and have everyone share this choice.

**Processing:**

- Did you find this easy or difficult?
- Did you have anything in common with others?
- Would you tell us about any interesting differences or observations?

Note: Be clear that any of these behaviors taken to extreme can have negative effects

## DIRECTIONS FOR MAKING A TP MANDALA

1. Use sheets of BRIGHT poster board of several different colors.
2. Make a circle about 6 - 8 inches across and print "Transforming Power" on it.
3. Make 12 arcs out of various colors. Print one or two key words on each piece.

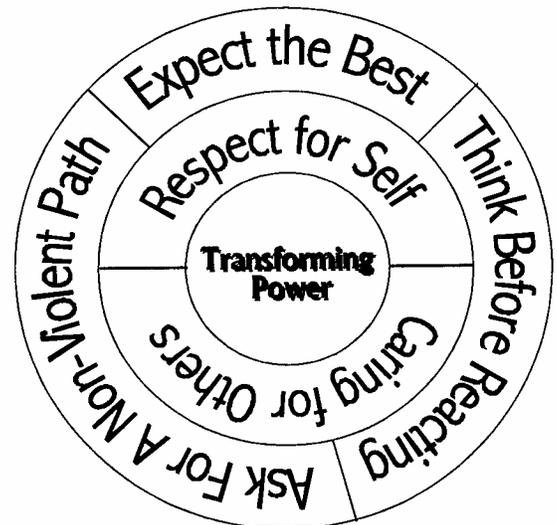
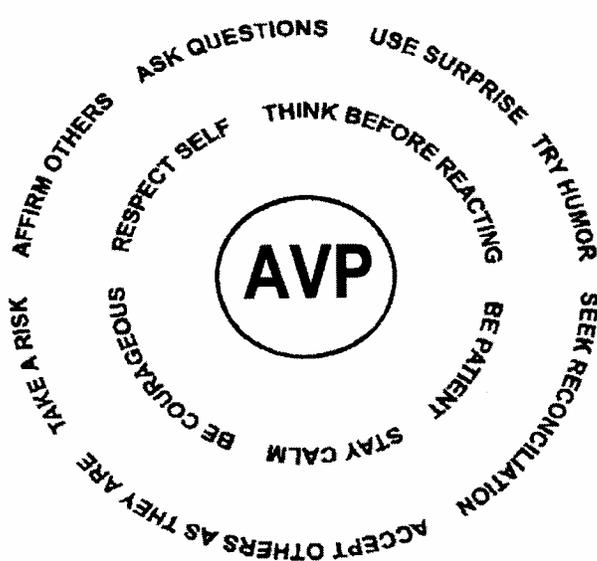
Inner circle applies more to self:

- respect self
- be patient
- stay calm
- be courageous
- think before reacting

Outer circle applies more to interactions with others:

- affirm others
- ask questions
- use surprise
- try humor
- seek reconciliation
- accept others as they are
- take a risk

4. Below are small-scale samples of different TP Mandalas which you can create.



*Note: Making a sample pattern out of paper that is easier to cut than poster board may prove helpful. It's not necessary to use the mandala shape. Bright moveable poster board pieces in shapes of your choice will do. Cover pieces with clear contact paper.*

## **WHAT IS LOVE?**

**Purpose:** To expand our definition of love.

**Materials:** Pencils and Paper, about 3"x5"

**Time:** 45 minutes

### **Sequence:**

1. On pieces of paper, have each participant write, without signing names, the one question they would most like to have answered about love. Have them exclude the questions "What is love?" and "How do you know you are in love?" If these are not excluded, they will occur so often that they will limit the variety of questions. (The two questions will appear on their own during the discussion.)

2. Once the questions are written, have them folded once, collected, shuffled, and then thrown into the air in the middle of the circle. Have participants pick one up, not their own, and read it silently.

3. Going around the circle, have each participant read the question aloud and answer it. At any time, others may give additional input in answering the questions. Spend little time on duplicate questions.

4 At some point, the facilitator posts this definition:

Definition of love by Rollo May.

You love another person if:

a) You delight in their presence and

b) You care as much about their growth and development as you care

about your own.

It should be noted that while part (a) may come about without effort (or not at all), part (b) requires effort and builds agape love, (as defined below). .Also, point out that two important aspects of Transforming Power are caring for others and respect for self, the key ingredients at the heart of love as defined by May. Therefore, the most essential key to Transforming Power is the ability to love.

5 Post these three forms of love at an appropriate time:

**Erotic love** bonds individuals and can be expressed in sexual ways.

**Filial love** is expressed as love felt for a brother, sister or good friend.

**Agape love** is undifferentiated love for all human beings.

Agape love has been modeled in the lives of Jesus, Buddha,  
Gandhi, Mother Theresa, Martin Luther King, Jr., and many others.

It is the love that one might express even toward an  
enemy, where we recognize the essential core of the person  
is love, even if many of their actions are unacceptable to us.

5. To those wondering how they might get love (or more love) into their lives, this poem by D.H. Lawrence may answer.

*Those who go searching for love  
only make manifest their own lovelessness,  
and the loveless never find love,  
only the loving find love,  
and they never have to seek for it.*

**Note:** At an appropriate time, this poem may be posted, noting that if an  
individual wants love in their life, it will be there if they begin to give  
it away to anyone they encounter.

### **WHAT IS CONFLICT?**

**Purpose:** To get participants to think consciously about what to them is the essential nature of conflict. To share with participants that conflict is not necessarily negative and destructive but can be constructive and lead to peaceful coexistence

**Time:** 20 to 30 Minutes

**Materials:** Newsprint and Magic markers

**Sequence:**

- Write on the newsprint a large heading 'what is conflict?' Explain the nature of the brainstorm; that we contribute words and phrases without censorship or criticism
- After the brainstorm the team of facilitators is free to add their own ideas to the list
- Ask participants the causes of conflict
- Ask participants whether conflict is always negative and destructive
- Point out to participants that conflict comes from a disparity or difference in opinions, beliefs, attitudes, values etc if such disparity leads to a constructive relationship afterwards then the conflict is positive however, if the outcome is destructive we can say the conflict is negative. It is this last case which is the cause of violence
- Ask participants whether conflict is internal or external. Point out that most conflicts start within a person and become more complex and external if not dealt with

**Processing:**

- Ask participants what they have learnt about Conflict
- Ask participants whether they can give examples of real life conflict situations they have been in

***Note that this exercise is very suitable before 'what is violence' it can help clear the confusion people usually have in differentiating between conflict and violence.***

### ***WHAT IS VIOLENCE? (I)***

**Purpose:** To get participants to think consciously about what, to them, is the essential nature of violence. To share these perceptions and from them, to gather a ballpark consensus on the nature of the problem we will be dealing with in the workshop.

**Time:** Twenty to 30 minutes.

**Materials:** Pencil and paper for everyone.

**Sequence:**

1. Before beginning exercise, facilitator should be ready with his or her own definition of the worst, essence of violence, to use as an example (see 4, below).

3. Pass out pencils and paper.

4. Facilitator opens with a talk that goes something like this:

"This is a workshop to explore alternatives to violence--to find ways to live, and to solve problems, nonviolently in a society that is very violent. And the first step in solving a problem is to be clear what the problem is. So we need to have a ballpark idea of what this group means by violence.' "But everybody knows what violence is, right? Violence is assault, rape, murder--physical aggression that hurts or kills. And that's all there is to it. "Or is it?

"Violence doesn't have to be physical. It can be verbal, as when a parent habitually puts down a child, or a wife habitually nags a husband, or a boss yells at an employee. {Sometimes this kind of verbal violence provokes physical violence, then or later.) Violence can also be institutional--there are many examples of this in schools, prisons, the military, hospitals--anywhere where an institution has impersonal power over people. Violence can be part of the structure of the society. If a landlord rents property that is unheated in winter, so that old people or babies freeze to death, and the law allows this to happen, that is violence. Violence can be open or hidden; it can be an immediate or a delayed response. Even the very same behavior, used with different intentions, can be violent or peaceful. Silence, for instance, can be used in meditation to worship God; or it can be used in a family to punish and to exile and to deprive family members of love and belonging.

"But people differ in their sensitivity to violence, so that one man's meat may be another man's poison. The behavior that I find most outrageous, might seem to you to be a normal part of life, and vice versa. Even so, the violence that does not outrage me, might nevertheless be hurting me without my knowing it; and the same is true of you.

"So the purpose of this exercise is to find out from you, the participants in this workshop, what you experience as the worst, the essence, of violence."

5. Give instructions: "You have all received a piece of paper and a pencil. I will give you three minutes to think about it, and at the end of that time, I want you to write down, in one sentence, a definition of the kind of violence that you personally find the worst, the most hurtful, the hardest to cope with. To give you an example, my own definition is: (Here facilitator gives his or her own example. One such is: "Violence is the treatment of me by other people that makes me know that nothing I am, or say or do, is important to them and that there is nothing I can do about it")

6. Begin the period of thinking and writing. At the end of it, divide the group quickly into small groups of four. Have people share in groups what their perception of the worst kind of violence is, and why they feel that way. (Respect the right to pass.)

Then bring the group back together and let all who are willing, share their perceptions in the larger group. Write the perceptions on newsprint, brainstorm fashion, and see if a consensus emerges as to the types of violence this group would like to deal with in its workshop. Even if no consensus emerges, leave the newsprint up to refer to later during the workshop; it might prove useful in connection with later discussions.

### ***WHAT IS VIOLENCE? (11)***

#### **BRAINSTORM AND WEB CHART**

**Purpose:** To get participants to think consciously about what violence is. To share our perception that violence is not merely physical and that it includes the violence of society. To gather a working consensus on the nature of violence and of nonviolence.

**Time:** Twenty to 30 minutes

**Materials:** Blackboard and chalk, or newsprint and magic markers.

**Sequence:** 1. Write on board two large headings: Violence, Nonviolence. Explain the nature of brainstorming: that we throw out words and phrases without censorship or criticism of ourselves or others. If we disagree with someone else's idea, we are free to throw in our own idea but not to argue.

2. Brainstorm what violence and nonviolence are all about. The team is free to add its own ideas to the list, and has the obligation to see that such things as hunger and injustice go into the violence list, and that working for justice gets into the nonviolence list.

3. The team sums up the lists, with attention to what we in AVP believe; if "passivity" has appeared on the nonviolence list, now is the time to say that part of the purpose of the workshop is to change people's perceptions of nonviolence in that respect.

4. On another sheet, write heading Roots of violence. Ask people to throw out words that are causes of violence (greed, racism, etc.) Write these words in a scatter form all over the sheet. When this seems to have run its course, make connections between these causes by drawing lines (e.g., a line from fear to racism). Very shortly you will have a tangled web all over the sheet.

5. Sum this up. Explain that we will be going more deeply into these roots. Ask for comments. If all goes well, a good discussion should ensue.

**Variation:** Drawing a tree with roots and fruits of violence and nonviolence can illustrate this brainstorm quite well.

## WHAT IS VIOLENCE (III)

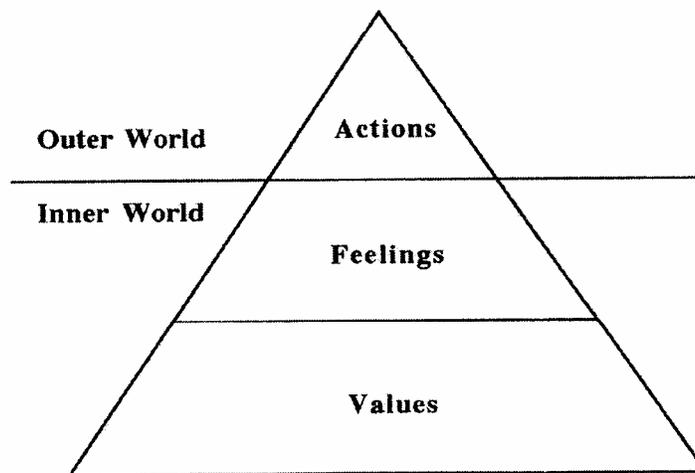
**Purpose:** To focus on violence; to understand where violence comes from; to begin to understand non-violence.

**Time:** 20 to 30 minutes.

**Sequence:**

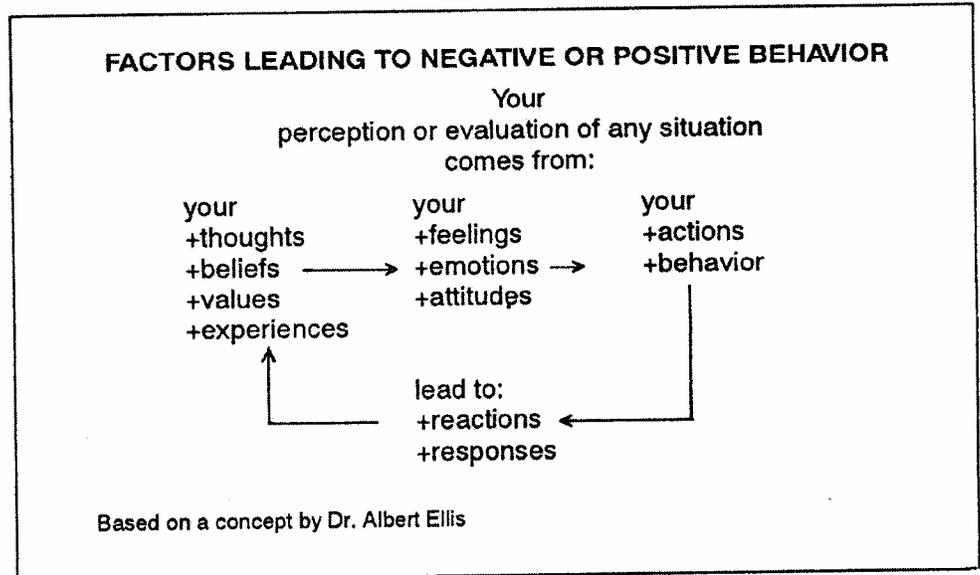
1. Explain the purpose of the exercise: In this workshop, we will look at ways to solve conflicts nonviolently. However, before doing that, we will begin to understand what violence means to us and where it comes from.
2. Brainstorm on newsprint:
  1. Where do we learn about violence?
  2. Examples of violent behavior.
  3. Examples of nonviolent behavior. In this segment, it is interesting to point out that most of our behavior is nonviolent: reading, studying, eating, etc.
3. Discussion of what causes people to behave violently/nonviolently?

This triangle represents a person. The triangle has been divided into three different levels: Actions, Feelings (emotions), and Values (belief systems). The triangle has also been divided between the outer world and the inner world. This line can be known as the Perception Line: Only what appears above the line can be perceived. Notice that only the Actions/Behaviors portion of the triangle appears above the Perception line, because no one can know what you feel, believe or value unless you show them through your words or actions.



4. Ask for specific feelings/emotions that a person might experience which could prompt them to commit these acts of violence. Make the connections between the feelings and the resulting actions.
5. Ask participants to say some of the values they have been taught in their lives (in a single sentence or phrase). Examples might be "an eye for an eye," "real men don't cry," "do unto others...".  
Discuss how the same event may lead to very different reactions depending on a person's values. (Example: If my car is stolen, I might have one set of feelings leading to certain actions, if it is my prized possession I might have a different set of feelings leading to other actions, and if I haven't been able to keep up payments on it, there may be negative feelings connected to it.)

6. On a large sheet of newsprint, put up the following chart:



7. Spend some time checking whether it is useful to look at violence/nonviolence in this way: whether it helps to better understand their own behavior. Understanding is the first step toward change.

**Processing:**

- How can we find ways to expose more of ourselves above the Perception line, that is share more of our thoughts and feelings?
- What are the values or beliefs that we hold that might need to be transformed?

## ***WHAT'S GOING ON HERE?***

### **(Body Language II)**

**Purpose:** To make participants aware that words, tone of voice, and body attitude all contribute to communication and that when they contradict one another the body language is what will send the strongest message.

**Time:** 30 minutes (approximately)

**Materials:** None

### **Sequence**

1. Have participants pair off. Select one or two participants to act as outside observers.
2. Have the observers leave the room.
3. Give instructions to the remaining pairs that will cause each of them to make a verbal statement and at the same time strike a physical stance that shows an attitude directly contrary to what they are saying. Do this in a circle. (The exact statement and attitude are given by the facilitator. See sample scenarios below.)
4. Have observers return after each scenario and ask them to identify what's going on here. Choose a new set of observers for each time you do the exercise.

### **Sample scenarios:**

a) One member of each pair yells "I really like you" while making fists with his hands, pressing bent elbows into his sides and keeping his entire body tense. His partner yells "I don't care!" while opening his arms wide at shoulder level and pressing away with his palms. Observers return.

b) One member of each pair grabs the other by the lapel or collar in semi-shaking motion and yells "You're my best friend!" His partner replies by saying "I'm really glad." Observers return.

c) One member of each pair says 'I really can't stand you!' while putting his hand easily on his partner's shoulder. The partner replies by saying "I think you're an idiot," and shaking his hand. Observers return.

**Note:** Any scenario that has contradictory actions, words and gestures can be used. Make your own!

## 5. Processing:

- Did you feel the words or the action, or both, when you did the exercise?
- How did you feel as observers when told what was happening as opposed to what they said?

### **Note:**

There is a theory in psychology, the James Lang Theory that suggests that people not only react physically to states of mind, but that the opposite also happens: physical actions can cause emotions. For instance, if you are angry you might stamp your feet or pound a table. Conversely, you can make yourself angry by stamping your feet or pounding a table. Another example: a person trying to leave a conversation with a deaf person may find it necessary to raise his voice, though he is not angry. But if forced to yell for long enough, he may find himself getting angry without any cause but the act of yelling. In other words, if physical behavior changes, emotions will also change. For instance, by lowering your tone of voice, you can take tension out of a situation. You can also do this by changing the rhythm of your speech.

### ***WHO AM I?***

#### **Purpose:**

To help participants learn more about the value they place upon their own characteristics and roles.

#### **Time:**

30 - 40 minutes.

#### **Materials:**

Each participant will need 10 small slips of paper and a pencil or pen. (If you lack time to prepare, you can give each participant an 8.5" x 11" piece of paper. Have them crease, tear in half, and stack four times (giving them 16 pieces of paper) and return 6 small slips for use another time.) A tape player and a tape of non-intrusive "meditation" music may aid in this exercise.

#### **Sequence:**

1. Distribute materials to participants,
2. Explain the purpose:

"This exercise is designed help us get a clearer picture of who we are and how we feel about ourselves."

3. Explain the procedure:

- "On each of the ten slips of paper that you have in your hand, write a word or a phrase in answer to the question "Who am I?".
- Keep it short - one word or a short phrase. You will end up with ten different answers to this question. Use any kind of answer that has meaning to you. These statements may be positive or negative and they aren't intended to be shared with the group.
- Try to describe yourself in ten short phrases. If English is your second language, you may write them in whatever language you wish. While you will have an opportunity to share whatever you choose to at the end of the exercise, the phrases may be kept private if you wish."

4. Wait until most of the group have completed their ten slips and continue with: "After completing the ten slips, place them face up, in a pile, in the order of their importance to you: least important on the bottom to most important on the top.

5. Give participants 5 to 10 minutes in silence to finish writing and ordering the slips. Be careful not to rush the process,

6. When all have finished, continue with:

"Now turn the stack of slips upside down so that the most important is on the bottom and least important is on the top.'

7. Dim the lights and turn on the tape player if you are using one. In a quiet but firm voice, encourage participants to relax and to focus on what is going on inside them during the exercise.

8. Continue in a quiet but firm voice the instructions for each piece of paper. Allow plenty of time after each instruction for participants to get in touch with their feelings. The tendency for most facilitators new to this exercise is to go too fast rather than too slow. Take a couple of extra breaths before you go on to the next instruction. ===== means to take a pause --make your pauses 5 seconds longer than you are comfortable with.

For first slip of paper say:

'Turn over the first piece of paper. Say silently to yourself--I am..., and read to yourself what you've written on the first piece of paper. Think about how this role or trait affects your life.....

Now slowly and loosely wad up this piece of paper and gently drop it at your feet, Feel what it's like to no longer have this role or trait in your life. ===== Imagine what your life would be like totally free of this quality. ====='

For the second slip of paper:

"Turn over the second slip of paper ... = Say silently to yourself--I am..., and read to yourself what you've written===== Can you honor this quality in yourself. ===== How does this role or trait affect others in your life..... Now slowly and loosely wad up this slip of paper and gently drop it at your feet. ===== Imagine living the rest of your life without this quality."

For the third slip of paper:

"Turn over the next slip of paper. Silently read this piece of paper. Say to yourself--This is me, ===== really feel how this quality plays a role in your life. ===== How has this role or trait affected your relationship with your family or other important people in your life? ===== Wad up this slip of paper and gently drop it at your feet. ===== Who are you now without this quality? .... Feel the change in your body as this quality leaves your self."

For the fourth slip of paper:

"Turn over the next slip of paper. Silently read this piece of paper. Say to yourself--This is me,' ===== Think about how this role or trait effects your life .....How does this role or trait effect others in your life. ===== Do you feel a place where this quality resides in your body? .... Wad up this slip of paper and gently drop it at your feet.... = what does it feel like to no longer have this role or trait. =====How would the loss of this quality effect your relationships with others?"

For the fifth slip of paper:

"Turn over the fifth slip of paper. Say to yourself--I am..., and read to you this piece of paper. ===== Can you honor this quality in yourself. .... How has this role or trait effected your relationship with the important people in your life.===== Wad up this slip of paper and gently drop it at your feet. =====Would people react to you differently if you no longer held this quality? What would you be like without this quality?"

**Before giving the instruction for the sixth slip of paper say:**

"We are halfway through the stack. Are you happy with your choices? ===== If you did this exercise again, would you put them in the same order?" ===== Take a long pause and go on.

For the sixth slip of paper:

"Turn over the next piece of paper. Silently read this slip of paper. Say to yourself--This is me.,  
==== Can you honor this quality in yourself?. ==== Think about how this role or trait effects  
your life. = .... Wad up this slip of paper and drop it at your feet. ==== Who are you now  
without this quality? ==== Imagine living the rest of your life without this quality.'

For the seventh slip of paper:

"Turn over the next slip of paper. Silently read this piece of paper. Say to yourself--This is me.,  
==== Do you feel a place where this quality resides in your body?~==== Really feel how this  
quality plays a role in your life. ==== Wad up this slip of paper and drop it at your feet. ====  
What does it feel like to no longer have this role or trait. ====Would people react to you  
differently if you no longer held this quality?"

For the eighth slip of paper say:

"Turn over the next slip of paper. We are now reaching some of your most important qualities.  
Truly honor the role this quality plays in your life .... = As you gently drop this slip of  
paper,==== really get in touch with what's left without this quality."

For the ninth slip of paper say:

"Turn over the next to last slip of paper .....Reflect on the gifts this quality brings into your life.  
==== How does this quality impact the lives of others in your life? ===== As you drop this slip  
of paper, honor this quality as it passes from your life."

For the last slip of paper say:

"Now, turn over the last slip of paper. =====We've reached the choice that was your most  
important response to the question 'Who am I?'.==. =~ If you could substitute any other word  
or phrase, ==would you? == .... You may wad up this slip of paper and let it go, or  
you may keep it===== as you wish.

Long Pause..... = This is usually a very powerful moment.... = Give plenty of  
time for internal processing. Look around and notice facial expressions. If any are visibly moved,  
let the silence last a bit longer before breaking it.

'How do you feel now?'

===== "Go over your feelings throughout this exercise. ===== What have you learned about  
yourself and who you are in the world? ===== Which of your roles or traits do you want to  
emphasis in your life===== which would you like to change?"

After a pause say:

"Now, reach down and begin to pick up any slips of paper you want back===== as you look through them, straighten out and keep the ones you want ===== The ones you are happy to be rid of ===== wad them up again and put them in your pocket - later you will throw them away where no one will see them=m=== remember this exercise is for you and you alone. .... While I put up the lights and turn off the music, begin to think about what aspects of this exercise you might feel comfortable sharing with the group.'

9. Open up to group discussion and sharing.

Remind the participants that this was a private exercise and that they should feel no obligation to share their experience. Be aware that some participants are really troubled by this exercise.

One purpose of this exercise is simply getting comfortable with asking ourselves the question "Who am I?" and recognizing the difference between who we are and what we do. Some possible discussion questions are:

- How are you feeling?
- How do you feel about this exercise?
- Would any of you answer the question "Who am I" differently now that you've done this exercise?
- Would any of you make different choices if you were doing this exercise again?
- Was anyone surprised by the feelings this exercise brought up?
- Did anyone learn anything new about who you are in the world?
- Did anyone notice a difference between who you are and what you see as your traits and the roles you play?
- Did anyone throw away the last slip of paper? What did you find after it was gone?

## **SECTION F**

### **GATHERINGS & REENTRIES**

#### **Purpose:**

The reason we do gatherings is to create a sense of community. (It is rare for participants to consistently pass on this exercise.) Community is created by each individual having some sense of the humanity of the other participants in the group. We use gatherings to set a tone, go deeper, lighten the mood, recap the items covered in the previous session or prepare the participants for the next session. Gatherings should be picked with the overall session objective in mind.

#### **Whip**

A Whip is a positive, incomplete statement that is completed in turn by each person in a circle, after a moment of thought. It goes around quickly, with each person answering in a short phrase. Usually used as a coming together to get people paying attention to each other, and at the same time to induce positive thinking and imaging.

The content of statements used can be varied to induce the kind of thinking or imaging needed by a particular group at a given moment. Some examples of statements frequently used are:

- Something I like about myself is...
- Something about me that doesn't usually come up in conversation is...
- I feel good about myself when...
- Something I do when I'm feeling low is...
- A hiding place I had when I was a child was...
- Something I learned about myself in this workshop is...

I like people who.....

Something that makes me smile is.....

#### **Extended Whip**

Sometimes the team may want to spend more time on a gathering, going around the circle using a topic that has importance to the purpose of the workshop. Usually the person leading the gathering speaks first; the team leader therefore models the amount of time that seems appropriate, and the participants usually follow the example given. It is the responsibility of the team leader to watch the time and make sure that everyone has a chance to speak and that there is enough time to complete the agenda. Possible topics for extended whips are:

- My experience of violence when I was a child.
- Who am I and how did I get here?
- An experience where discrimination was an issue.

What I have learnt about Transforming power is.....

My experience with the community about Transforming Power is.....

During the time when people are going around the circle, no one responds to what another person has said. The leader should be aware that people may feel a need to respond, and should allow it to happen after the circle has completed speaking.

### **Whips To Lighten the Mood:**

- I have the most fun when...
- I feel the most "at home" or relaxed when...
- I get along the best with others when...
- Why I chose my adjective name and what it means to me is...
- A time I helped someone that I feel good about is...
- Something I've always wanted to do is...
- A quality I look for in a friend is...
- One of my favorite positive words is... because...
- A time I made someone happy was...
- A value that is important to me is...
- Something pleasant I'd like to share with this group is...
- A good quality of mine that I'd like to strengthen is...
- A way someone helped me feel good about myself is...
- Something good about me that might not be readily apparent is...
- An early happy memory of mine is...
- A way I let others know I have a positive attitude is...
- One thing I enjoyed today is.....

### **Whips To Set the Stage for More In-depth Discussions:**

- What I would need from this group to feel that I could be honest with you is...
- To be a good listener, I must...
- To me, violence is...
- One relationship in my life that I'd like to transform is...
- Something that decreases violence is...
- I feel trust in another person when...
- One of the hardest/scariest things I have had to do in my life is...
- One thing about myself that I d like to change is...
- A thought or concept I'd like to give this group is...
- A lesson I've learned in my life that's important to me is...
- Something I do when I'm feeling angry/hurt is...
- A feeling I have difficulty expressing is... because...
- A way I show people that I respect myself is...
- A time I paused before reacting was...

- I will use AVP as a tool when...
- Something I've thought about after our last session was...
- What I do to get out from under when someone tries to control me is...
- Violence has affected my life by...
- One of the most common communication problems I experience is...
- I know I'm getting frustrated when...
  - I know transforming power has taken place in me when.....
  - What makes me to be non-violent is .....
  - What builds my confidence is.....
  - What sustains ones hope is.....
  - One feels appreciated when.....

In deciding to reword gatherings or create one suited to your group, ask the training team in the preparatory clinic to answer the gathering topic. If answers are long and involved, know that this is not a good gathering topic. Gatherings should take between 10 and 30 minutes depending on your objective. If there is confusion between trainers as to what is being asked, then reword (simplify) the sentence. Early in the workshop it is recommended to go with topics that are lighter and easier to answer. Some of these topics may be used for the Concentric Circles Exercise.

## **Other Types of Gatherings**

### **Concentration**

Concentration is a light and lively that can be started with a few people who drift in early for a workshop session, and then joined in by others with very little instruction as they come into the room. It focuses attention on the need to concentrate, its fun, and it draws people together. Used as a gathering, it tends to reunite a group after it has been split up between sessions. It is especially useful when a group tends to gather by a slow process of straggling in; it alleviates the discomfort of having to wait for the whole group before beginning.

Sequence is:

1. Have people sit in a loose circle or line (leave room for new chairs as others come into the room). Count off so that each person has a number.
2. The leader, No. 1, then begins a rhythmic clapping as follows: 2 slaps on the knees; 2 claps of the hands; snap fingers left hand; snap fingers right hand. The leader keeps this up, and all others join in. Whenever the leader is ready, on the last finger-snap (of the right hand), (s)he calls any of the numbers assigned to people in the circle. The person with that number becomes "it." The rhythm continues.
3. The next time the group does the last (right-hand) snap of the fingers—*precisely then, no sooner and no later*—the one who is "it" calls another number. If (s)he is too soon or too late, or fails to call a number at all, (s)he goes to the foot of the line. All the people who were below

him/her in number move up one place to fill his/her former place, taking on the next lower number in the process; e.g., whoever was No.12 is now No. 11. Whoever is No. 1 begins the sequence again, and it continues. If No. 1 calls a number too soon or too late, or fails to call it at all, (s)he in turn goes to the bottom of the line.

4. New people coming in are placed at the bottom of the line, given the bottom number, and quickly learn to follow the exercise by watching and clapping. This can be kept up until the whole group gathers and everybody has played a bit, and then stopped at will.

### **Singing**

Group singing led by anyone who has the confidence and a desire to do it makes a very good gathering. Sometimes members of the group can be encouraged to bring instruments or songs. Some groups develop a great spirit of community by singing together.

The team leader asks one of the participants to lead in a song that raises the morale. The team leader may lead in a song if (S)he can think of any

### **The "Pop" Song**

As the group sits in a circle, have participants close their eyes and think of the first song that "pops" into their heads. Then go around and have each person say the song, and share some of the words and something that they connect with the song. Then they may pass, sing the song or lead the group in singing the song. This gathering is similar to "Something that you don't know about me." It is wonderful for building community in a fun and lively way.

### **The Hat Trick**

Ahead of time, make a slip of paper with each participant's name on it and put it in a hat (or cup). Pass the hat around, everyone selecting a slip of paper, putting it back if they pick their own name and getting another slip. Then as you go around the circle, each person says something positive about the person whose name they selected. They do not mention whose names they are commenting about but the use gender pronouns since they already know their team mates.

### **A Moment of Silence**

Used as a gathering, a moment of silence can teach some new uses of silence as a means of centering and of communication.

Seemingly, a moment of silence is a simple and unthreatening thing. But in our society, the cultural rewards of speech, noise and activity are considerable; on the other hand, we often use silence in destructive ways, as when it is used by a sulking person to punish a child or a loved one for bad behavior.

A moment of silence seems appropriate as a gathering for a workshop, because a workshop is also a community, and one that operates by different rules than those of the community surrounding it — the prison or the wider community, whichever. So the silence can serve as a buffer, an opportunity to "switch gears" from one reality to the other, and perhaps as a source of inspiration or healing. However, to alleviate the initial discomfort, follow these guidelines:

- A moment of silence should not be used as a gathering until the third or fourth session of a workshop, by which time the group will have enough sense of community to tolerate a shared silence without too much discomfort.
- Before it is used, it should be explained in some way so people will know what to expect and what is expected of them. Explain it as a "switching gears" time, as a time to get in touch with one's feelings, a "time out" from struggle; that it sometimes acts as a form of non-verbal, felt communication. Use whatever explanation seems natural to you, but do not preach about it; people should be invited to swim in it, not drown in it.
- Establish beforehand a signal by which the silence will be ended, so people will know. Quaker custom calls for a handshake all around, but this custom is not graven on stone if something else seems better.

### **LIGHT AND LIVELIES**

As with the general Exercises, Light and Livelies are introduced at appropriate places in the agendas. Generally speaking, they provide energizing activity and/or humor to balance sedentary activities and emotionally "heavy" exercises. They are the icebreakers and community builders. Frequently they pertain to the theme of a Session. For example, Elephant and the Palm Tree is often used in Session 2 of a Basic since Session 2 often involves cooperation.

Those Light and Livelies that involve touching, such as Crocodiles and Frogs and Human Pretzel are only introduced after a sense of community, support and trust has been established.

Having as many facilitators as possible participate in the Light and Livelies models the fact that physical, humorous activities can benefit everyone and may even be an alternative to violence.

Some Light and Livelies may be done either sitting or standing. Most will be more energizing if they are done standing.

Usually light and Livelies are placed just before a Break. This makes it easier for everyone to have a more relaxed and refreshing break.

Light and Livelies are designed to be just that—Light and Lively. They are not meant to go on too long. Try to read the crowd. It is wise to stop before the group loses enthusiasm. One way to stop is to say that the activity will end, for instance, after two more turns. At the end thank everyone and explain that there will be a Break. Mention the time you would like everyone to gather after the break.

Light and Livelies are not usually processed! Sometimes, someone will ask, "What did we do that for?" IF this happens, ask the group if they have any idea why AVP might include Light and Livelies in each session, or if the particular Light and Lively related to any other activity done in that session. This may be done as soon as the question arises or put on the Unanswered Question sheet and discussed at a later time.

### **A What?**

Cut out "Happy Faces" and "Hearts" for everyone in the group, or any two different objects, such as a pen and a shoe. Have the group sit or stand in a circle with two facilitators opposite each other, each supplied with half of the "Happy Faces" and "Hearts." Pass a "Happy Face" to the person on your right, saying, "This is a Happy Face." Ask that person to say back to you, "A what?" You reply, "A Happy Face; pass it on." Let them pass it on using the same dialogue. Let the group pass it to three or four people.

After people have the idea, ask that the "Happy Face" be returned to you. Go to your left saying, "This is a Heart." Hopefully the person on your left will say, "A what?" and you'll say, "A Heart; pass it on." Explain that your co-facilitator will also be passing out "Happy Faces" and "Hearts." Each facilitator will pass out "Happy Faces" and "Hearts" alternately. The challenge is to see if we can keep things straight. Let the passing continue until everyone is receiving both "Happy Faces" and "Hearts" at the same time. When used as a closing, end by saying: "My wish for you is that you'll all receive and give many "Happy Faces" throughout your life, so that your heart, and the hearts of the people you meet will not be broken." Other "things" can be passed out in the same way. For example, a pen and a shoe, two different tinker toys or even, a Handshake and a High Five, or a Handshake and a Hug (depending on the closeness of the group).

### **Back to Back**

Explain that this is a changing partners game. Everyone will start with a partner except you. Partners will stand either Back to Back or Face to Face. When you call out move/change, everyone has to change partners and arrange themselves according to what was called. Of course you will try to find a partner, so someone else will become the leader. Ask everyone to find a partner. A variation: caller can change the body parts, e.g., calling "hand to hand", "hand to knee" , "elbow to ear." The exercise could be called "Body Parts."

### **Balloon Bounce**

You will need four balloons for each team of a particular color; a large triangle indicated on the floor with masking tape. Have each team arrange themselves at the corner of a triangle. Explain that the teams will have to move their four balloons to the side of the triangle opposite them, keeping the balloons in the air at all times. The team leader gives the instruction to release the balloons at the same time.

### **Big Mouth**

Get three volunteers in center circle. Ask a question. Each one takes a deep breath, answers the question seeing which one can keep going the longest without taking a new breath. Use semi-serious questions like "What's the best way to raise children?" People can come up with important-sounding answers, in an atmosphere in which content is not important and fun is the object. Punish the one who takes a shorter time by speaking out the answer without putting the lips together.

### **Big Sigh**

Get into a circle, leader in the middle. Everyone follows what the leader does. Leader crouches on the floor, hands on floor, and slowly rises, giving an increasingly loud sigh as he does so, ending with arms stretched high and the sigh becomes a shout. Very good for relieving tensions.

### **Big Wind Blows**

There are just enough seats in the circle for everyone but you. You are the big wind, and whoever you blow on, has to move. Instead of blowing, you call out, "The big wind blows on everyone who... " and then add your own description; for example, "on everyone who wears black socks," or "everyone who has two ears." Everyone who fits the description must get up and change seats; in the general commotion, you try to get a seat also. Whoever is left standing there, gets to be the Big Wind next time. If the Big Wind calls "hurricane" then everyone has to change seats.

### **Bump Tag**

Get into pairs standing shoulder to shoulder, scattered around the room.

Choose one pair and make one person "It" and one person the runner. "It" chases runner to tag him—if tagged, runner becomes "it"). Runner may escape at any time by lining up with any pair, person on other end becomes new runner.

### **Crocodile and Frogs**

You will need a noise maker of some kind for the crocodile to use; an old plastic pill bottle filled with pebbles, a tin can and a stick to beat it with will do. Imagine the room as a pond. All participants are frogs except for one who is designated as the crocodile. A

dozen or more sheets of newspaper or newsprint are spread randomly across the floor. These represent lily pads. The goal of the crocodile is to eat the frogs; the goal of the frogs is to escape being eaten. When the crocodile is making noise with his noisemaker, he is asleep and snoring, and the frogs are safe in the pond. When the noise stops the crocodile is awake—the frogs are still safe as long as they are standing on the lily pads. When the noise is being made, the frogs must move around the pond, but not step on the lily pads. When the noise stops the frogs must jump onto a lily pad before the crocodile gets them.

More than one frog can stand on a lily pad if they can manage it, but each frog must either have both feet on the lily pad with a little paper showing around the edge of each shoe, or one foot on the paper with the other foot raised in the air. As he makes noise, the crocodile goes around the room and removes three or four sheets of paper. When he stops making noise, all frogs not completely on the papers are caught and are out of the game. Then the process is repeated, more sheets of paper are removed, and more frogs are caught, until there is only one piece of paper left, and nearly all the frogs are caught.

### **Earthquake**

This L&L involves "houses" and "tenants." A house is made with two people facing each other with arms held high and palms touching. Have two co-facilitators show this. A tenant is a person who goes into a house, which means, stands under the arch made by the two house-people. Ask a volunteer to do this. Ask everyone to form trios as demonstrated. This exercise works with a group which numbers one more than a multiple of three, e.g., 1 plus 18; 1 plus 21.

If you call "*tenant*," all tenants must move; "*houses*," all houses, staying together, must move over a new tenant. The tenants stay still. The leader can be considered a tenant. "*Earthquake*," all houses break up and everyone forms new trios. Roles will probably change. You, of course, will be looking for a spot. If you find one, the person without a spot will become the leader.

### **Elephants and Palm Trees**

The person in the center of the circle points to someone and says "elephant." That person bends over and puts hands down to make a trunk. People on either side of him or her put their arms up to make his elephant ears. If the person in the center says "Palm Tree," the person pointed to holds hands straight above his/her head. People on either side make branches going out from the tree. After trying this a few times, the leader says "skunk", the person pointed to turns around with a hand behind for a tail. People on either side turn away holding their noses. As the pace picks up anyone hesitating becomes the person in the center.

### **Fire on The Mountain**

Ask the group to stand in a circle. Count off by two's starting with yourself. This L&L requires an odd number of people. Ask one co-facilitator to sit out if necessary. Ask the "2's" to take two

steps forward, continuing to face inward, to form a smaller circle within the circle of "1's." This circle shouldn't be too tight. Ask those in the inner circle to raise their arms above their heads to form a "mountain." Explain that those in the outer circle will walk around the "mountain" until you call, "Fire on the mountain." Then, to find protection, those in the outer circle will step inside the inner circle and stand in front of someone. That person will give protection by putting her/his hands on the shoulders of the person in front of them. Step inside the circle yourself and ask the person you stand in front of to do this. Since the outer circle has one more person than the inner circle, someone will not find protection. That person becomes the new leader. Those that were the "mountain" will step back a little and become the outer circle along with the new leader. They will walk around the new "mountain" until the new leader calls, "Fire on the mountain." Continue playing in this manner.

### **Ha Ha**

Everyone lie on floor with head on next person's stomach. First person in coil says "Ha!" Second says, "Ha Ha!" Third person says "Ha Ha Ha!" This continues until everyone is laughing.

### **Howdy, Howdy, Howdy**

Have everyone stand in a fairly tight circle. Be sure there's enough room for people to walk around the outside of the circle. Ask for a volunteer to walk around the circle. That person will tap someone in the circle on the shoulder and continue walking in the same direction that s/he started. The person who was tapped starts walking in the opposite direction of the "tapper." When they meet, they shake hands and both say, HOWDY, HOWDY, HOWDY. Then, still walking, they both try to get back to the place of the person who had been tapped. The person who gets back first rejoins the circle. The person who gets back second becomes the "tapper." *In confined space enforce "walking"—there is a tendency to begin "running".*

### **Hula Hoops**

Using 2 hula hoops, ask everyone to form a circle and join hands. Have a teammate stand opposite you in the circle. For just a moment, break hands with the person on your right. Put a hula hoop over your arm and rejoin hands. Have your teammate do the same with the person to her/his left. Explain that the goal is to have the group cooperate to pass the hula hoops all the way around the circle, back to the person who started it without breaking hands. You and your teammate start, each passing the hoop over your own bodies. Since your hoop is to the right and your teammate's is to the left this should cause them to go in opposite directions, creating a challenge when they arrive at the same person.

### **I Love You, Baby, but I Just Can't Smile**

The person who is "It" sits in a chair, looking glum. One by one, people try to make him or her laugh. "It is forbidden to laugh." Instead, he responds to all efforts to make him laugh with "I

love you, baby, but I just can't smile." In saying this, he in turn is trying to make the other person laugh. If "It" laughs, he is out of the game and whoever made him laugh takes his place. Continue until everyone is laughing.

### **I'm Going on a Picnic**

Group sits in a circle. First person says, "I am going on a picnic and I'm taking some...." (Say something that starts with the letter "A," for example, "ants"). The next person says, "I'm going on a picnic and I am taking some ants and some.\_\_\_\_\_" (Says something that starts with the next letter of the alphabet, for example, bananas). Continue around the circle; each person repeats what the person before said and adding something starting with the next letter of the alphabet. Some people may choose to take strange things on a picnic, like elephants.

### **Line-up**

This L&L challenges everyone to cooperate in silence — they may, however, use gestures. The group's task is to arrange themselves in order, according to the month and day of their births. If they ask, "Where is the beginning of the line?" say that they'll have to figure that out in silence. When movement ends, ask if they all feel comfortable with the arrangement. If not, they can continue. If they are comfortable, ask them to state the month and day of their births in order.

A variation is to ask people to line-up by height, but do so with their eyes closed and humming all the time. When movement ends, ask if they all feel comfortable with the arrangement. If not, they can continue for a while. Finally, have them open their eyes and see how they've done. When doing this with eyes closed, facilitators keep participants safe by redirecting them should they wander near the edge of the room or into furniture.

### **Listen to the Universe**

Explain that in this L&L a volunteer will leave the room for a minute while the group chooses a spot in the room for the volunteer to find. The volunteer will find the spot by listening to everyone slap their thighs. If the volunteer is going near the spot or "getting hot," everyone will slap loudly. If the volunteer is far away from the spot or "cold," the slapping will be soft. If there are no questions, ask for a volunteer and have her/him step out of the room.

Ask someone to pick a spot and then have the volunteer come back into the room. After the first volunteer finds the spot, ask for another volunteer to step outside the room. Continue. This can be made more challenging by having the volunteer do something when they find the spot. For example, you might have the volunteer go to a table and pick up a book.

### **Machine**

One person begins with any mechanical noise and motion, repeated in machine-like fashion. Others connect themselves when they see a place in the machine where they would like to fit in.

### **Molasses Tag**

Play tag as usual (one "it," tags any other person, who becomes "it") except that everyone must use slow exaggerated motions, as if swimming through molasses.

### **Mrs. Mumbly**

Have the group sit in a circle. Explain that you have been looking for Mrs. Mumbly but you just can't find her. Say that you are going to ask your neighbor (either to your left or right), "I'm looking for Mrs Mumbly have you seen her?" Your neighbor will reply "No, I haven't seen her but let me ask my neighbor." Then that person asks her/his neighbor, "Have you seen Mrs. Mumbly?" and action continues around the circle. The catch is that people are not allowed to laugh or show their teeth while speaking. If they laugh or their teeth are seen, they are out of the game. The game goes on until only one person is left in it, or until the leader cuts it off.

### **Noah's Ark**

This L&L takes place in Noah's Ark. The animals have gotten loose, in the dark, and the object of the game is for each animal to find his mate by the sound of the mate's voice alone. Divide participants into two groups. Hand out small slips of paper with the name of an animal to each group, so that there is one each of the animals used in each group. Now, bring the groups together, standing up. They are to shut their eyes and mill around, calling for mates with the sound the animal itself would use. When they find their mates, they are to stand still and wait for others to find theirs. Confusion will become order as more and more find their mates.

### **Owl and Mouse**

Use two blindfolds and two small plastic bottles filled with pebbles to use as rattles. The object is for the owl to catch the mouse, and for the mouse to elude the owl. Ask for two volunteers: one owl and one mouse. Blindfold both and give each a rattle. They are to shake the rattle so they can find (or elude) each other. The other participants are to form a protective circle around them so that they don't hurt each other. When the owl catches the mouse, start again with two new volunteers, or make the mouse into the owl and get a new mouse.

### **Pass the Electrical Pulse**

Stand in circle holding hands. Leader squeezes hand on one side in a simple pattern. The person receiving the squeeze then squeezes the hand of the next person in the same pattern. The pattern (pulse) gets passed around the circle. Once it is well started on its way, first person sends a different pattern in the other direction. Try to make them cross, whenever they meet.

### **Pass the Face**

Stand in circle. First person turns to second person, makes whatever face s/he wants. Second person receives that face, copies it, then turns to third person, converts it to a different face and passes that to the third person. Third person receives that face, copies it, changes it, passes it on, and so on.

### **Pass the Putty**

Take an imaginary lump of clay from your pocket and pretend to mold a shape. Take something that everyone can easily recognize. No talking. Then mash the lump to its original size and pass it on. Variation: Mold putty into one of your troubles; get rid of it by passing to your neighbor, who then molds his own trouble and passes it on.

### **Pattern Ball**

Use 6 to 8 soft balls or small socks sewn in ball-like shapes.

Have the group stand in a circle. Say that we'll be gently tossing a ball around the circle to form a pattern. It is important to remember the person to whom you throw the ball, and the person from whom you receive the ball. The first time the ball goes around, people will cross their arms over their chest to show that they have already received the ball. After the ball has come back to the beginning, send it through the same pattern one more time to be sure everyone has remembered the pattern. Then slowly add more balls, all following the same pattern. See how many you can get going without the group getting confused. Once the pattern is established, see if you can reverse it.

### **Pretzel**

Two people leave the room. Others hold hands and grabbing wrists to be sure the grip doesn't rotate. They then twist themselves over, under and through each other without letting go. The two people come back in and untangle the group. Group cooperates as the untanglers direct.

A Variation: Everyone in circle puts out right hand, takes right hand of someone else. Then put out left hand and take someone's left hand (if odd number, one person waits until second time and puts out both hands). Group then works to untangle itself. When untangled, some will be facing opposite directions. Sing "Gift to be simple." Turn with words 'To turn, to turn come round right' and end facing center of circle.

If group can't disentangle after a few minutes, tell them not to worry; just try again, splitting group into two smaller circles. If everyone in the whole world did it, they could end up in a perfect circle; you just have to break it down to a manageable size.

### **Pruee**

Explain that in this exercise people will mill around with their eyes closed searching for "Pruee." You will pick "Pruee" from someone in the group after everyone has their eyes closed. After "Pruee" is picked, s/he may open her/his eyes but s/he may not say anything. To find "Pruee,"

people will go around saying, "Pruee? Pruee?" If they run into someone else also saying "Pruee? Pruee?" that won't be "Pruee," because "Pruee" can't speak. If people saying "Pruee? Pruee?" run into someone who is silent, they have found "Pruee!" Then they will join "Pruee" by holding hands. They may then open their eyes and be silent. Eventually everyone should end up in a long line of "Pruee attachments." Suggest that people hold their hands up at chest level with palms facing out as they go about searching for "Pruee." Say that facilitators will be watching everyone to be sure that no one's safety is endangered. (Plan this with teammates before starting.)

### **Red Handed**

Ask the group to stand in a circle. You and one person across the circle will each hold a small object (a magic marker top, wad of paper) concealed in one hand. Have everyone make fists in front of them, waist high. Start passing the object to your right or left without having anyone see it. Everyone mimes passing it. A volunteer in the middle of the circle will try to "catch someone red handed" with the object. That person will take the volunteer's place in the center and continue.

### **Rhythm Clap**

Ask everyone to close their eyes and begin to clap in whatever way they want. This, usually starts out very mixed up and then comes together gradually to create a unique sound experience. End whenever people open their eyes or slow down the rhythm.

### **Simon Says**

Ask the group to stand in a wide circle with space between persons. A facilitator explains that the leader stands in the center of the circle and gives commands, either "Do....." or "Simon says, do..... ."Everyone is to do only what "Simon says." Those who act on the leader's command ("Do this") are out and those who act on Simon's command continue actions in the circle.

### **Sing Fling**

Using 1 or 2 small socks sewn in ball-like shapes have the group stand in a circle. Say that everyone but a "singer" will be gently tossing a ball around the circle. The "singer" will stand outside the circle with her/his back to the circle. S/he'll sing or hum a song. When the song stops the ball stops. When the song stops the person holding the ball becomes the new "singer." The previous singer joins the circle and the game continues. A variation would be to use two balls and two "singers." This might make people feel safer when singing. The two would work cooperatively to choose a song and a signal for stopping.

### **Stand Up**

Divide the group into pairs. Each pair sits on the floor, back to back. The pairs then link arms. Their knees are to be bent with their feet flat on the floor. Then the pairs just stand up! Once you've mastered the game in pairs, then try it in groups of three or four. It becomes more difficult as the size of the group increases. With larger groups, it is important to sit in a circle close together, with shoulders and hips touching.

### **Ten Positions**

Demonstrate hands straight overhead and number it 1. Do the same with 9 other positions — down to touching your toes. Then call out a number and everyone tries to get into the correct position from memory. Call the numbers fairly fast.

### **Territory**

First form groups of two. The partners are to join hands facing each other. No talking. Each pair is to establish an imaginary line between their two territories on the floor between them. The object of the exercise is to get the other person to come over to your territory. You will have two minutes to do the exercise. Do not break hands until the exercise is over.

Process exercise afterwards: Did any pairs decide to change places and thus meet the needs of both individuals?

### **Touch Blue**

Leader calls a color: "Touch Blue," and everyone must touch something blue on another person. Continue with other colors and descriptions.

### **Tug of Peace**

You will need 50 to 100 feet of heavy rope, 5/8" or thicker. Seat your group in a circle on the floor, not quite shoulder to shoulder, facing in. Ask them to stand up, without using their hands, and without touching anyone else. Next, have them sit down again, as before. Pass the rope around the circle, in their laps, and tie it in a secure knot so the rope is in a complete circle and the knot cannot slip. Now, ask your group to grasp the rope in front of them and gradually pull back evenly on the rope and... Stand up!

### **Vegetable Cart**

There are just enough seats in the circle for everyone except you. You assign names of vegetables on a list you have made (e.g., beans, carrots, potatoes, peas) in such a way that there are at least three people having the name of each vegetable. Then call out one vegetable and those having that name swap seats. When you are able to sit down in one of the seats

before another participant does, that participant then becomes leader and goes on calling names of vegetables. If he calls "Vegetable Cart," everyone changes seats.

### **Wake up in the Jungle**

Stand in circle. Ask each person to pick out an animal noise. They then pretend to wake up, starting from silence, making their noises softly at first and with growing crescendo until they are yelling very loudly.

### **Wha'cha'doin?**

In a circle, you start miming some action, e.g., combing your hair. The person to your right asks, "Wha'cha'doin?" You say some action other than "combing my hair." You might say, "Tying my shoes." Your teammate then mimes "tying shoes" and the person to his/her right asks, "Wha'cha'doin?" Continue this way around the circle. Then, go around the opposite way.

### **Who Are Your Neighbors?**

Remove your chair from the circle. You will ask someone in the circle, "Who are your neighbors?" That person has to give the adjective name of the two people beside her/him. If the person is not able to do this, you'll take that person's seat and s/he will be in the middle. If the person does name the neighbors, you'll ask, "How are your neighbors?" The response may be one of three things. If they say, "They're all right," everyone will move one chair to the right. If they say, "They're all left," everyone moves one chair to the left. If they say, "They're all mixed up," everyone switches seats any way they wish. You'll try to get a seat. If you succeed, whoever doesn't get a seat asks the questions.

### **Who's The Leader?**

Form a circle. Ask for a volunteer to stand in the center and close his/her eyes. You'll silently point to another in the circle to be the "leader". The leader will start doing some motion, e.g., tapping one hand on his/her thigh. Everyone will follow what the leader does. If the leader starts to rub her/his hands together, so will everyone else. The leader must change the motion every 15 to 30 seconds, and the guesser in the center must discover who the leader is. When the "leader" is discovered, ask for two more volunteers and continue as above. When the "leader" is discovered, s/he becomes the guesser and a new leader is designated. Continue as above.

### **Zip-Zap-Boing!**

Have the group get into a fairly tight circle. Say that you'll be passing two words around the circle, "Zip" and "Zap". Each word has its own direction. "Zip" goes to the right; "Zap" goes to the left. Have a co-facilitator placed about five people to your right. Say, "Let's try sending "zip" to the right" and do so. Prearrange that your co-facilitator will call out, "Boing", when the action reaches him or her. At this point explain that "Boing" is used to reverse the action. An

alternative to limiting "Boings" is to introduce a fourth word, "Perfluey" or "Double Boing." Whichever word you choose passes the action across the circle to someone you name. For instance, call "Merry Mark, Double Boing!" Merry Mark must start either "Zip" to his right or "Zap" to his left!

### **THE DUKE OF YORK**

There was a duke of York, Who had 10,000 men. They went up the hill and then down the hill, When they are up they are up and when they were down they are down and when they were half way the hill. They are either up or down!

### **Sequence**

The person who knows the game leads it. It goes like this: the leader recites the words and demonstrates how the game is done. When the leader mentions **up**, all the members stand, when the leader mentions **down**, all the participants sit, and when the leader mentions **half way**, the participants crouch (that is, be in a posture between standing and sitting). The leader begins by reciting the words slowly, once the participants know the game, then the leader recites the words faster than before. Just like that!

### **NAME GAMES**

#### Adjective Name Exercise

Say your first name and a positive word that describes yourself and begins with the same letter as your name. Example: "Gorgeous George". Repeat the names of all those who went before you, then give your own. Continue around the circle until you get back to the first person, who then has to do the whole group.

### **Bumpty-Bump-Bump**

One person in center of circle spins around, stops, points to a person and says "Left (or right) bumpty-bump-bump!" If the leader points to you, say the name of the person on your left (or right) before center person finishes "bumpty-bump-bump"; if you do not, you become the center person.

### **Name and Gesture**

One person standing in a circle without thinking quickly makes a motion (stamping, raising arm, etc.) and says his/her name at the same time. The whole group then repeats the name and gesture twice. The next person then takes their turn. Continue until everyone in the circle has done this.

### **Name Frisbee**

Using a frisbee, ball, or a small sock sewn in a ball shape, throw to person across the circle; everyone says that person's name. Continue until many names have been learned. Variation: Use ball of yarn; hold end. A web tying the group together gets formed.

### **Name Meaning**

This exercise is particularly useful if some of the group know each other but some are strangers, or if many in the group have already done the Adjective Name Exercise. Each person in turn gives name and what the name means, answering such questions as "Where did my parents get it, do I like it, what does it mean to me?"

### **One-Two-Three-Four-Name**

*(For use after the group should be familiar with each other's names)*

Stand in a circle. Facilitator starts out as "It"; stands in center of the circle. S/he explains that s/he will turn and point at random to someone, count up to 10 very fast, and say "Name!" The person s/he is pointing at must then immediately say the name of the person to his or her right. Whoever fails to give the name immediately becomes "It". Keep it up until all or most people have been pointed at.

## **TRUST EXERCISES**

Trust exercises help us to learn to trust and depend upon our friends, and to be trustworthy ourselves. They should be led by people with previous experience. The team is responsible for safety precautions, and for judging whether a group has reached a level of trust in one another that makes these exercises emotionally safe for them. A group that is untrusting should not be asked to take part in these exercises.

### **Trust Circle**

Stand close together in a circle and ask for a volunteer to stand in the center with arms folded across the chest. The other participants stand in a circle, hold hands out in front of them while the one in the center, with eyes closed, leans back but is supported by several people and is gently pushed around the circle. Give several (or all) people a chance to try it. Ask each person for their reaction and feelings.

### **Trust Lift**

Ask for a volunteer to be lifted. The volunteer lies on the floor with eyes closed and arms across chest. Get teams of two people each to lift the volunteer's shoulders, hips, middle, and knees, one person for the feet, and one very steady person for the head. Make sure the volunteer's head is relaxed and secure. Give a signal and lift all at once, keeping the body very level. Stop at waist level and rock gently; go to shoulder height and rock, turn the

volunteer around (the whole group walks half-circle) and lower very slowly. Have lifters go back to their seats and then ask a volunteer to open eyes and help him/her up. Ask how the lifted person felt. (The Trust Lift and Trust Circle are often combined.)

### **Trust Leap**

Needs lots of people (12 or more) and plenty of space. Have 3 or 4 people sit on the floor side by side, hands raised in the air. Have 4 or more lines deep. A volunteer runs and leaps onto the help-up hands which catch and pass the volunteer back. It is helpful to have two people at the back to help the leaper to his feet.

*Variation:* Two lines, of at least 3 people in each, stand facing each other with arms outstretched until they are holding hands. A volunteer leaps off a chair into their arms. They catch and sustain him. The volunteer then lies on the floor underneath the arms while another does the leap.

### **Blind Walk**

Get into pairs. One is blindfolded. The other person gently guides the blind partner around the room, trying to give the partner varied experiences (different textures, etc.), being very aware of what safety or other problems a blindfolded person would have. Reverse roles.

### **Balance (Interdependence)**

Two people take hands, facing each other, feet together, eye contact. Then both lean back, maintaining balance, supporting each other. Slowly, both lower their bodies to sit on the ground, then rise up together, slowly. This works with very disparate pairs (fat/thin, tall/short, etc.) It even works for heavy persons with back trouble and fear of falling. It is a real exercise in trust—we will not let each other fall. Talk about what meanings of trust and balance are suggested by this experience.

## **CLOSINGS**

Closings, naturally, are used to bring closure to a session, to a day of perhaps several sessions or to the whole workshop. Closings may emphasize unity; they may affirm the group or the individuals in the group simply as good people; they may acknowledge a job well done or time well spent. They also provide a means to say a “group good-bye” until we meet again, or, at the end of the workshop, to say a “group good-bye” with hopes of meeting again and with wishes of peace for the future.

### **Affirmation Posters**

1. Hand out to each participant a large sheet of paper and a magic marker. Have people tape the blank sheets to each other's backs with masking tape, so that everyone is wearing a poster. Explain that people are to mill around the room, and that they are to make Affirmation Posters

of the paper on each other's backs, by writing positive, affirmative statements about the wearer of the poster.

2. The rules:

a. Only positive comments are to be written; and

b. Only true things are to be written. No one is to write anything that he or she feels is not true. Emphasize that this is not the time for criticism, however constructive, or for jokes.

3. When people have all written on everyone's poster, call them together and have them remove and read their posters. Go around the room and ask each participant to share one comment from his/her poster that he or she especially appreciates.

(People are often considerably moved by some of the comments written on their posters.) Let people take their posters with them and keep them, as a souvenir of the workshop and a record of what wonderful people they all are.

*Note: If it seems at all likely that, in spite of your instructions, the group will use putdowns on the posters, do not use this exercise. Instead, use Affirmation Pyramid or Shield.*

### **Affirmation Pyramid**

1. Have the group stand in a tight circle. Say that, "We are about to form a pyramid with hands."

2. Explain that you will start by stretching your hand into the middle of the circle. Then others will place a hand on top of others' hands.

3. As people put out their hands, they'll complete a positive phrase such as, "Something I liked about today (this session, this group, etc.) was....." Naturally, people may choose to pass.

4. After everyone who wishes to go has done so, ask the group to bring their hands down a little, and then raise them up with a "Whoop!"

*Note: Though some pass, affirming feelings come about nevertheless.*

### **Affirmation Shield**

1. Hand out a large sheet of paper and a magic marker to each participant. Each one should draw on it the outline of a shield, dividing it into three sections (draw a sample on newsprint). They are then to write in the sections the answers to the following questions (or other questions if the team deems best).

a. Three of my best qualities.

b. What I would like to have written on my tombstone.

c. The achievements of my life that are most important to me.

2. Have people make a "show and tell" presentation of these shields in large groups; if possible, let them wear them, taped to their backs, for awhile.

## **Gift Giving**

Go around the circle, each one saying in turn to neighbor, "I give you the gift of. . . .", giving an imaginary present that seems appropriate to the person (we learn a lot about each other during these workshops). Let your imagination go: one person who has trouble with clutter was given a filing cabinet that filed things all by itself.

*Variation:*

Put group in pairs. Ask each to tell partner one dream of something you would really like to do. Give them about 3 minutes each. Then get back into circle, and each one tells the whole group a gift to be given to the partner, probably inspired by the dream.

*Another Variation:*

Instead of gift giving, use the sentence, "I recognize in you the gift of... ."

## **Head, Heart, Hand**

1. Instead of doing a regular evaluation, try this as a combination evaluation/closing.
2. Draw a large "person" on newsprint. Have three different color post-its, say, blue, yellow and pink.
3. Say that the blue post-its will contain thoughts and will be placed near the person's head; the yellow ones will contain feelings and be posted by the person's heart; the pink ones will contain tools and will be placed near the person's hands.  
As you say this, write "thought," "feeling" and "tool" on their respective colors and place them in their respective spots.
4. Give each participant one of each color post-it. Ask them to write a thought they have about AVP on their blue post-it, a feeling they've had during the day on their yellow post-it, and a tool they might try to use on their pink post-its.
- e. As they finish writing have them place their post-its by the head, heart and hands of the "person."
6. When everybody is finished read the results aloud and thank everyone for their input. You might ask everyone to read his/her own post-its.

## **Make a Difference**

1. Give each person an index card and a pencil. Ask everybody to write something on the card that they could do that would really make a positive difference in their environment or community.
2. Explain that they will be the only ones to see what they've written. When they've finished writing, have tape available so they can fold their cards and tape them closed.
3. Have them write the date on the outside of the card, and open after a week.
4. Then they can check on themselves to see if they've tried their own idea.

## **Namaste Circle**

- a. Have the group stand in a circle. Mention briefly a couple of ways people greet each other, e.g., shaking hands or giving a "High 5."
- b. Explain that the Hindu people from India greet each other saying the word "Namaste." First one person holds her/his hands palms together and says, "Namaste," bowing slightly. Then the other does the same.
- c. The greeting "Namaste" means the following: The good which is in the deepest part of me greets the good which is in the deepest part of you.
- d. This closing circle will give everyone a chance to first return this greeting and then to initiate this greeting.
5. Explain that you will start going around the circle to your left, giving this greeting to everyone in turn. As you move on to the fourth person to your left, the second person will start going around giving the greeting to the first person to her/his left. You might want to have a teammate be the first person to your left so s/he can model this.
6. If there are no questions begin. The circle will turn in on itself and then open again after you get back to place.

*Note: This closing would be fitting for an Advanced Workshop's 6th Session. If you have done "A What?" with Handshake and High 5, this closing is a nice follow-up.*

## **Rainstorm**

1. Have the group stand in a fairly tight circle with you in the middle of it.
2. Explain that this closing doesn't involve talking but it does involve making some sounds using our hands and feet. Ask everyone to mimic what you do as soon as you make eye contact with them and continue to do it until you come around to them again.
3. Start with one person and go around the circle eight times doing the following:  
Circle 1: Rub hands together; Circle 2: Snap fingers; Circle 3: Pat thighs; Circle 4: Pat thighs and stamp feet; Circle 5: Just pat thighs; Circle 6: Snap fingers; Circle 7: Rub hands together; Circle 8: hold both hands palms down indicating quiet.
4. Lastly, step back into the circle and say something like, "My wish for you is that all the storms in your life will pass as quickly."

*Note: Don't mention the name of this closing either verbally or on the agenda sheet.*

## **Strength Bombardment**

1. Form a circle. Team member explains that "we are going to bombard each other with strength. We will go around the circle, concentrating on each person in turn.
2. To the person who is "it," people will speak at random, telling the person things they like, admire, and respect about that person. People are to say things that they really feel.

3. We will allow a minute (however long we can afford] for each person's strength bombardment. " Then team member picks a person to start with and says something affirming to that person.

*Note: (This exercise tends to run overtime; it is important to enforce the time limit set per person.)*

### **Texas Hug**

1. Have the group stand in a circle holding hands or with arms around others' waists. Say that this closing is called a Texas Hug. (Though some call it a Tennessee Squeeze.)

2. Say something like, "In my life, though I've always wanted to move forward, sometimes I have taken steps backwards. If this is true of you perhaps you could take a couple of steps backward to show this." (Do it.)

3. "So far in this workshop, I think we've all been trying to take steps forward. Who knows where we'll get." (Take several steps forward. Others will probably follow.)

4. Hopefully the Hug will make people laugh. Thank them for coming and say that you look forward to seeing them in the next session.

*Note: This is a good fast closing when pressed for time. You may simply say "Take one step back." When this is done, say, "Take two steps forward."*

### **Yarn Web**

Use a good sized, brightly colored ball of yarn (multicolored is even more symbolic)

1. Form a circle. Explain that the group is going to form a web by tossing the yarn from one to another.

2. Just before each person tosses the yarn, they'll complete a sentence, e.g., "Something I want to remember as I leave this room is....." Also, before people toss the ball of yarn, they'll hold onto the yarn so a web will be formed. If there are no questions, begin by modeling both the sentence and the toss.

3. After everyone has received the yarn and spoken, ask that the ball of yarn be tossed back to you. You might ask if this web brings anything to mind (e.g., the idea of community; no man is an island; importance of support).

4. You might wish to raise the web above your heads or "pluck" it to feel interconnectedness.

5. Finally, ask everyone to put the web on the floor and face outwards. As you collect the yarn, probably in a wad, mention that "though we're leaving the web we can all try to bring the spirit of the workshop with us." Also remind everyone that the people they'll be meeting have not had the same experience. "Others may not feel as positive as probably most of us feel just now. Try not to take any negativism personally." End by thanking everyone for coming.

*Note: This is often used as a closing for a Basic Workshop.*

## **SECTION G**

### **ROLE PLAYS**

**Purpose:** To help groups set up role plays that can lead to nonviolent and fair resolution of conflicts.

**Time:** Variable

**Sequence:**

1. Select a scenario of some conflict the group would like to study and try to solve, hopefully with the aid of Transforming Power. The scenario can have only one scene: the actual confrontation. What led up to it can be explained by the group's spokesman.

*Variation:* Put people into small groups and let each group select its own conflict, or give out possible scenarios. One team member should be with each group.

2. Since Transforming Power will not work in support of a wrongful or harmful outcome, the scenario must not be such that it closes off all options other than those which are wrongful or harmful.

3. Decide what characters will be included and who will play the part of each. Select fictitious names for the characters.

4. The outcome must not be decided in advance; the characters must be left free to pursue options that may be suggested by the working of Transforming Power. Whatever characters are seeking a solution that is just and non-coercive are the ones who will need to be open to Transforming Power.

5. No person should ever play his or her own role in a conflict which he or she has experienced in real life. A person may, however, act as "producer and director" of the role play, describing the scenario, casting the characters, and setting up the action. It is also often productive of valuable insights if a person plays the role of someone who has been an opponent in a real-life conflict.

6. Select a spokesman to introduce the role play to the audience. He or she may also be a character if desired; or may be the person to whom the experience happened in real life.

7. The spokesman should explain to the audience:

- a) What has gone on before the role play starts;
- b) The names of the characters and the real name of the person playing each part;
- c) How each character is feeling at the beginning of the role play;
- d) Place of the scene, location of furniture and other properties.

8. The facilitator will give the spokesperson directions when to start the role play, after making sure the video (if any) is ready.

9. The facilitator will end the role play by saying "Cut."

10. The players will stay in their roles "on stage" until the facilitator has debriefed them.

11. The facilitator will then lead the general discussion, calling for comments from the audience.

**Facilitator's Notes:**

It is important to know when to cut a role play. This is a delicate judgment to make. The team has a responsibility to protect the safety and well-being of the group and not to let a role play degenerate into a psychodrama or a brawl. On the other hand, a role play that does not produce real emotions in the characters is of little use as a learning experience, since human beings learn, and Transforming Power tends to act, when people are under pressure. As a rule of thumb, a role play should be cut whenever any of the following situations arises (whichever situation comes first):

- The situation becomes so tense and emotional, and anger turns so real, that physical violence is imminent or the psychological stress level threatens to become intolerable for the participants;
- The role play reaches a point where the action to date provides substantial food for analysis to produce a learning experience, whether based on success or failure;
- The action has degenerated to the point where the characters have closed off all opportunity for a fair and nonviolent solution or the idea of remaining open to Transforming Power has been lost;
- The action reaches either a successful conclusion or an impasse, and it is clear that nothing more is likely to be learned by continuing this scenario with this cast of characters. (It may, however, appear that something further may be learned if the same scenario is replayed with a different cast of characters. If so, it may be valuable to call for new volunteers and let them try other avenues to reach a nonviolent solution.)

If a role play ends leaving any of the characters with high negative feelings (anger, frustration, humiliation, etc.), it is essential, before proceeding any further, to debrief those characters; that is, to lead them out of the role and the emotional state it has aroused in them, back into their real identities and a calmer state of feeling. To do this, while characters are still "on stage," first ask the character what his or her fictitious name is in the role play, and then how did he feel as that character. Then ask for his or her real name; say something like, "Now you are no longer (fictional name). Now you are (real name) again. Now, how do you feel as (real name)?" When the person has answered, ask him or her if (s)he would feel comfortable now to return to the larger group. Never leave anyone in a state of negative emotion and with no outlet or help to enable him or her to cope with it.

Unsuccessfully repressed feelings of powerlessness, oppression and resentment, by clowning and exaggerating the roles they are playing. There will be much laughter and giggling, both from the actors and from the audience. The team should not get upset about this or try to stop it from happening. When they have gotten this off their chests, and not before, they will get down to serious work. So remain cool, let them play it out, and then persist in replaying the same scenario with different characters or playing another scenario. Ultimately, the more successful the catharsis that happens, the deeper the learning experiences will be.

Role plays are incalculable. You never know how they are going to turn out. Once launched, they take on their own life. It is the job of the team to draw something of value out of whatever happens. There is hardly any role play that cannot in some way be turned to good account. It takes skill, a light hand, support from the whole team, trust in the group's capacity to grow, and clarity on the part of the team that this is their job, that they don't have to passively support whatever seems to come from the role play as first presented.

A common experience is that the first role play doesn't "go." Perhaps it is wooden; perhaps the participants are on some level trying to show that nothing will work. Some kind of intervention may be helpful. One team called off the role plays for that session and did Empathy. When they returned to doing role plays in a later session the whole spirit of the group had changed. Role plays are a powerful tool. In many ways they are the heart of AVP workshops. The learnings tend to stay with people, and they do not stop with the confines of the workshop. One thing I sometimes say, when asked about what sort of reality is involved in taking part in a role play: "You know how sometimes when you are in an argument or in a situation and you handle it badly, but in the middle of the night you wake up and say, 'Now I know what I ought to have done.' Well, the role play gives you a chance to try things out safely, bring yourself up to the point where you experience whatever it is. The real learnings will come much later, when you wake up and say, "Now I know how I should handle that one."

#### ROLE PLAY DEBRIEFING

Immediately after a role play, participants stay "on stage" until they are debriefed. Address each one by the fictitious name ("Chuck") until s/he is out of the role, at which time you say, "You're back to 'Sweet Sue' now. Are you comfortable with yourself again?" or words to that effect. From that point on, when "Sweet Sue" is further questioned, it is as "Sweet Sue."

It is very advisable to debrief the aggressor (who may or may not have been transformed) first, as s/he is the one who has probably become more emotionally involved.

Get feelings out, and let people work them through: "Okay, let's find out what happened" (or whatever you feel inclined to say for transition):

- How do you feel right now?
- What was running through your mind when \_\_\_\_\_ did \_\_\_\_\_?
- Was there a turning point for you? What was it?
- Are you satisfied with what happened?
- (If applicable) How did you feel when \_\_\_\_\_ touched you, when he shook his finger at you, when he did \_\_\_\_\_?

Don't just shotgun questions. The above questions are just to give you ideas. As you ask a question, give people time to answer. Questions will often evolve from their answers.

You will often be going back and forth between key role-players. As that interchange goes on, be sure to keep returning to the one you started to focus on. When you are sure a person is no longer charged by the role, say "Your name isn't Martha any more. . ." and so on.

Pay attention to the "rules": fictitious names, one scene, a real conflict that may or may not be resolvable (depending on the openness to Transforming Power). You might write down the adjective name and the fictitious name of each person in the role play. It is good to take notes as the role play goes on; you may not remember everything otherwise (unless you have a photographic mind).

After everyone is debriefed, let role players go back to their seats. Ask participants where they saw Transforming Power as an element in the role play. One way to proceed is to ask participants in the workshop to get out their Guides to Transforming Power or Queries, look them over, and watch for any evidence of openness to or presence of Transforming Power in the role play.

Stress that it is very important to hear what is going on, to watch very carefully for body language, eye contact, escalation of voices, who is doing what at all times. Participants get very involved in role plays, and booing, clapping, laughing, or carrying on side conferences when they are in progress is distracting to the players and the observers alike.

Time may not seem to allow for participants to do much questioning of role players. However, this step has real importance. It is better to shortchange your questions than theirs. It is, after all, their experience of the role play that matters and they need to be as involved as possible.

Leading role plays is an art, not a science. There are as many styles of leading them as there are AVP facilitators. Many of them are very good indeed. You are bound to develop your own style. One thing is important to keep in mind: the procedure outlined here for getting people out of their roles ("How do you feel as Chuck?. . . Now you're Sweet Sue again. How do you feel as Sweet Sue?") may seem unnecessary and you can use your judgment about short-circuiting it. However, bear in mind that it was developed for a purpose. People do get very caught up in role plays. Leftover feelings can stay with them and affect their perceptions of themselves and others. If there was any anger or other intense feeling, the person who felt it needs the debriefing procedure.

#### Guidelines for Debriefing Role Plays

##### Remember These 4 D's Used in Debriefing Role Plays

**Discontinue** - Say a loud "cut" when any of the following is observed.

! It appears that violent physical contact or a harmful outcome is imminent.

! Enough has been said to provide a useful process discussion.

! The action is dying - it's going nowhere.

! A useful resolution has been reached.

### **Debrief** the players

! Decide who is the angriest and most emotionally involved.

! Debrief that person first.

! Ask "how are you feeling" & let the participant talk.

! Validate all feelings expressed as being legitimate.

! Identify any TP or I messages used.

### **De-Role** each player as soon as you have debriefed them.

! Ask, are you ready to step out of your role.

! While removing the name tag say - Your name is no longer \_\_\_\_\_, who are you now?

! Don't go on until you hear a firm & positive response of the participant's adjective name. You really need to be certain the participant has given up his acting role and is again him/herself.

! Ask participant to stand, place the character name tag on the back of the chair.

! Ask the participant to face the chair. "Do you, as (your real self) have anything to say to (the fictitious character)"

! Do you want to say anything to the group about how you felt playing the role of\_\_\_\_\_.

### **Discuss** the role play with the group focusing on how they may have related to it.

! Lead a general discussion on what happened.

! Try to lead the discussion into Process Issues, rather than dwelling on minor points of Content.

! How applicable was the role play to situations in real life?

! Review opportunities for TP & I Messages which were used or were missed.

### **PLAYERS IN ROLE TWO ACT ROLE PLAYS**

1. Select a scenario involving a conflict that the group would like to study. It should have only one scene. Be aware that Transforming Power will not work in support of a wrongful outcome. (e.g. for cheating on someone).

2. Cast each person in your group as a specific character. No person should play his or her own role in the conflict which s/he experiences in real life.

3. Select fictitious names for the characters. Never use real names of anyone. It is helpful for each character to wear a name tag with the name of his/her character and one for the narrator.

4. Select one person to serve as the narrator who will introduce the role play. The narrator can also play a character part. The narrator will explain to the audience:

- a) Place of the scene.
- b) The background - what led up to the confrontation.
- c) The names of the characters and the Adjective name of the person playing each part.

5. Rehearse Act I. The role play will be performed in two acts.

Act I is done with confrontation in the old, violent way, with anger and frustration.

Act II is not rehearsed and the outcome of Act II is not decided in advance.

6. When it is your group's turn the Role Play will be conducted as follows:

- a) The narrator begins and Act I of the play is performed.
- b) The facilitator will say, "Cut" to end Act I.
- c) You will pause for one minute and prepare to do the role play again - Act II, but this time be willing to do it differently - use the skills that you have learned through the exercises - be willing to demonstrate Transforming Power. The facilitator will indicate when Act II is over by saying, "Cut".
- d) After Act II is finished, the players will stay on stage in their roles until the facilitator and the audience have had a chance to ask them questions and make comments.
- e) The facilitator will debrief the players (take them out of their roles) and again ask for comments and discussion.

## FACILITATED ROLE PLAYS

In this approach to role plays, the whole group contributes to the characterization. This means that the whole group is involved in the role play and has a stake in it. The role play is a group educational process.

### 1. Introduction and Warm up Group

- Introduce yourself and use some method to share names in group (if relevant). Explain the process of the session, a brief definition of facilitated role play. Introduce the general topic of your session, e.g. looking at conflict between two people.
- Divide into small groups to discuss at depth personal areas of conflict, connections or concerns about the issue.
- Draw this out into the whole group through discussion and sharing. What are the actual issues? Brainstorm — list these items on newsprint.
- Define situation that would be representative of this conflict, building a broad scenario. e.g. "A couple who have been together for 6 years are finding difficulty in dealing with changes in their relationship about spending quality time together."

### 2. Creating Characters and Interviewing Into Role

- Place an empty chair in front of group and begin asking questions about this person,
- Make these open-ended questions, gather general details such as sex, age, occupation, social context and relationships.

- Summarize to group.
- Invite someone to come forward to take on this role.
- Interview them into specific details—e.g. name of self and significant others, what they especially enjoy about their work, etc.
- Create rapport by staying physically close, using an empathetic tone of voice. Adopt a naive inquirer stance. Remain warmly neutral.
- Summarize the essential facts to the group.
- Put a "bubble" around the player. (The first player is not to hear what is said by the second player.) Place a second empty chair in front of the group and invite someone to take on the role of the second player. Repeat the process for the second role.

### 3. Setting the Scene

- Interview the players (remove bubble first).
- Define relationship between them.
- Set the time and place.
- Ask the characters their immediate history—e.g. How's your day been today?
- Summarize to group.
- Set the role play into action—"Let's see what happens here."

### 4. Freeze Point

- Look for the climax of the interaction and then freeze the role play—don't leave it too long so that it "plateaus" and gets boring or stuck, but not too quickly so that you don't have enough material to process with the group.

### 5. Interaction With Group

- Begin with open ended questions—e.g. "What have you seen happening here?"
- Encourage exploration of ideas about why the problems exist.
- Use reflective listening techniques, paraphrasing is a good way to check out group's information and perception.
- Use all opportunities to engage the role players in the process—e.g. "check it out with him."  
(Role players stay in role throughout this time.)

### 6. Solicit Suggestions for Change which will improve communication and deal with the issues.

- Get specific ideas and directions from the group for the role players.
- You may invite group members to step up and model some of these changes to the role players.
- Summarize the desired changes and check to see if role players understand.

### 7. Replay the Situation Implementing the Changes

- An option at this stage is to divide the group into pairs, take on the characters and try out the changes, carrying on the situations laid out in the role play. (Give them 3-5 minutes.) You may choose to highlight some of these pair's role plays.
- Evaluate the changes and feedback any further modifications to the characters.

- Ask the role players to do final enactment.
- Review and summarize the changes, stressing the improved communication skills.

#### 8. De-Roling the Role Players

- Ask for final comments to the character from the audience e.g. "In a minute I'm going to be guiding X out of the role, but before I do, are there any more comments you would like to make to him/her?"
- Anchor person's name through touch—e.g. "This is not really X (role) but this is Y (own name)." Touch their shoulders only as you say their real name.
- Move the person out of the chair where the character has been.
- Encourage the person to de-role by stretching and "shaking off role," making a sound if they wish.
- Ask for player's general insights into the role character they have played. Check that this is in the third person—"he or she"—not "I." e.g. "Y, what did you discover about the character X that you could share with the group?"
- Ask for one or more comments about similarity between self and character. e.g. "Y, in order to create character X, you probably drew on parts of your own experience. Could you tell the group one or two ways in which you are similar to X?"
- One or two comments about difference from character.
- Final comment to role character from role player (address the empty chair as if the character were still there). "Something from your own wisdom or experience that might be helpful to the character in the future."

#### 9. De-Role Group

Ask group to share with their neighbor what in the session has been personally relevant. If the group did paired role plays, ask them to change seats with their partner, shake off role before sharing.

#### 10. Summary and De-Roling of Facilitator

- Identify the themes of the session.
- Acknowledge your own process.
- Acknowledge the wisdom of the group.
- Close.

A final word:

Use "yes" as gold. If they overdo things, find a way to say "Yes, that's fine; now make it real." If they come up with something that seems like a real disaster, don't say, "That's wrong." Say, "Yes, and how can it be made useful?" Always involve the group. Find a way to move on. Remember, Transforming Power is always "Yes."

## ROLE PLAY QUESTIONNAIRE

A guide for the spokesperson or announcer for the group.

A. BACKGROUND What has gone on before the role play starts?

B. THE CHARACTERS What are the fictitious names for each character?

Fictitious Name Adjective Name Role

1.

2.

3.

4.

C. FEELINGS How is each character feeling at the beginning of the role play?

1.

2.

3.

4.

D. SCENE What is the place, scene and time of day when the action takes place? The location of furniture and other properties are:

After the spokesperson or announcer has introduced the role play, the following instructions should be added:

1. The Facilitator will end the role play with the word "cut."

2. The players are to remain on stage until debriefed and removed from their roles.

3. The facilitator will then lead the general discussion and call for comments from the group.

NOTE: Transforming Power does not work when people seek to use it to hurt or harm others.

Avoid these situations when setting up a role play scenario.

## DEBRIEFING QUESTIONNAIRE

A. CHARACTERS

Fictitious Name Adjective Name Role

1.

2.

3.

4.

B. NOTES

1.

2.

3.

4.

C. POSSIBLE DEBRIEFING QUESTIONS (Debrief player in chair.)

How are you feeling right now?

What was running through your mind when \_\_\_\_\_ did \_\_\_\_\_ ?

Was there a turning point for you? What was it?

Are you satisfied with what happened?

I heard"\_\_\_\_\_" What did you feel then?

Ask about non-verbals, body language and tone of expression.

Provide an opportunity for group to ask questions of the characters.

#### D. DE-ROLING PLAYERS

Are you ready to step out of your role?

Your name is no longer \_\_\_\_\_ you are now\_\_\_\_\_.

Fictitious Name Adjective Name

(Ask person to move from chair into audience.)

Is there anything that you as \_\_\_\_\_ would like to say to \_\_\_\_\_

? Adjective Name

Fictitious Name

Is there anything you would like to say to the group about how you felt playing the role of\_\_\_\_\_.

Fictitious Name

At what point did you see Transforming Power as an element in the role play?

Did you see any opportunities for Transforming Power that were missed in the role play?

Is there something you learned in this role play that applies to your life in general?

Thank You!

## SECTION H

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