

# Help Increase the Peace

## PROGRAM MANUAL



FOURTH edition  
2009



**American Friends  
Service Committee**

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# HELP INCREASE THE PEACE PROGRAM MANUAL

FOURTH EDITION

2009

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## Preface

This manual was developed by the Middle Atlantic Region, American Friends Service Committee (AFSC). Facilitators should feel free to use the included information in their workshops. However, if you call your workshop a Help Increase the Peace (HIP) workshop, we ask that you abide by certain guidelines. First and foremost, we ask that you take the HIP Training for Facilitators from a qualified facilitator, as specified through AFSC. If you use the name of HIP/HIP, you must first have received permission from the Middle Atlantic Region of the American Friends Service Committee. This information is available at the website [www.afsc.org/hipp](http://www.afsc.org/hipp).

Those who wish to reprint material from this manual must obtain permission from the Middle Atlantic Region, American Friends Service Committee. Call 410-323-7348 for more information.

Many activities included in this manual are adapted from other sources. We have noted the original sources when we could identify them. Please let us know if you know of the source of any of the activities we have included that have not been footnoted, so that we can include the citation in future editions of the manual.

The American Friends Service Committee (AFSC) is a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service. Its work is based on the Religious Society of Friends (Quaker) belief in the worth of every person, and faith in the power of love to overcome violence and injustice.

Founded in 1917 to provide conscientious objectors with an opportunity to aid civilian victims during World War I, today the AFSC has programs that focus on issues related to economic justice, peace-building and demilitarization, social justice, and youth, in the United States, Africa, Asia, Latin America, and the Middle East.

For more information about the AFSC contact the central office at:

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## HIP, HIPP Hooray!

When using this manual, do not be confused by the seeming inconsistency between HIP and HIPP. Both acronyms are acceptable when referring to the Help Increase the Peace Program, and both are copyrighted. Why two versions of the name? Well, at first we called the program the "Help Increase the Peace Project," so the initials were HIPP. Then some folks dropped the word "project" and just used "Help Increase the Peace" when referring to the workshops, training sessions, etc. Now it is just the Help Increase the Peace (HIP) program. Over the years we have published pamphlets and publicity using both HIP and HIPP. Both names refer to the same work.

HIP manuals are primarily of use to HIPP facilitators for use in HIP workshops; however, we offer them to anyone who wishes to use the contained exercises in their work or avocation. We require that any session, workshop, seminar, etc. using these exercises not be called a "HIP Workshop" unless presented by HIP trained facilitators and as approved by the Middle Atlantic Region of the American Friends Service Committee.

Many people have bought HIP manuals. AFSC views the HIP manual as a resource. HIP is a curriculum in that it is a specific learning course; it is not a certified educational curriculum. That said, we still strongly recommend that you take the opportunity to learn from others who have gone before you by taking a Basic, Advanced, or Training for Facilitators course.

If you have taken the HIP training and are now using the manual to facilitate groups, we would appreciate your sharing your experiences and expertise with others. Currently, the Youth Empowerment through Conflict Resolution Project Director in the Middle Atlantic Region maintains our HIP database. Over 1600 persons nationally and internationally inhabit our trainer and contact database. We are more than happy to try and help connect you with a HIP trainer close to you.

For more information about Help Increase the Peace or to order additional manuals, contact:

Youth Empowerment through Conflict Resolution Project Director  
American Friends Service Committee  
4806 York Road, Baltimore, MD 21212  
(410) 323-7348 FAX (410) 323-7292  
<http://www.afsc.org/hipp>

# Acknowledgements

Pause. Take a moment and settle.

In your hands is an evergreen document- one that always evolving, always expanding and changing. Every time a person uses the Help Increase the Peace manual, or shares an activity, or makes a choice based on the 'Think HIP' principles, something is added to Help Increase the Peace. It has been 15 years since the publication of the first HIP manual and in that time, tremendous change has occurred. What started out as a program for youths to help them deal with violence in one neighborhood in Syracuse, New York has spread to over 39 states and 15 countries, literally impacting thousands of people.

The fourth edition has been helped along in many ways by many people. My thanks goes out to the Executive Committee of the Middle Atlantic Region for continuing to support Help Increase the Peace work. I would also like to thank former Middle Atlantic Regional Director, now Deputy General Secretary for Programs for the AFSC, Clinton Pettus. Thanks also goes to Mary Louise Stover, Interim Regional Director of the Middle Atlantic Region for her support. Thank you to my program committee, especially Judy Meikle. Special thanks to Lori Jackson Sanders for her technical support. Thanks to all the participants of the 2008 Youth Empowerment Gathering for their open feedback and ideas. Thanks to Paul Jones, volunteer for the Middle Atlantic Region. Finally, a big thank you to my regional colleagues Twiggy Billue and Zainabu Dance for your incredible work and energy, and for introducing me to new ways of seeing how HIP can be done.

But the real thanks go to the participants and facilitators doing the work every day. Through you, I am able to see how a group of dedicated people can change the world.

Bonney Mattingly, Editor

Note: Many of the changes you will find in the first section and last sections of the manual. You will find up to date information and statistics which we hope will help you in your work. We have added a few favorite activities and updated our source information.

If you are looking for book references or resources from the 3rd Edition manual, please visit the HIP website at [www.afsc.org/hipp](http://www.afsc.org/hipp).

## **Acknowledgements from the 1999 Edition**

Since 1993, when Lisa Mundy, Hope Wallis and Erik Wissa shared their ideas in the first HIPP Manual, HIPP has seen tremendous success. In the 1999 revision, we set out to capture the innovations that have been happening in the field, so that we may share our collective knowledge with each other. We hope that this manual will continue to inspire innovations in the teaching of conflict resolution and social change.

We have many people to thank for contributing their time and knowledge to the second edition. Thanks to Anna Megyesi, Dean Six, Hope Wallis, and Rick Wilson, for serving on the Editorial Committee; Lisa Mundy and Erik Wissa, for kindly agreeing to review several drafts of the revision; Amzie Brown, Alice Cherbonnier, Debka Colson, Mario Davila, Fran Donelan, Joyful Freeman, Joe Gainza, Sheila Garrett, Sandy Grotberg, Ira Harritt, Keith Harvey, Janice Hensley, Wilberly Linnie Higgs, Bette Hoover, Geoff Huggins, Emily Kawana, Martha Leitch, Jack Malinowski, Fenna Mandolang, Bal Pinguel, Rosalie Riplee, Lorrie Schoettler, Laura Shipler Chico, Kenneth Slaughter, Kitty Ufford-Chase, for contributing their ideas and new HIPP activities; Virden Seybold, for overseeing the project. Special thanks is due to Bill Kreidler, for thoroughly reviewing a draft of this manual and offering many thoughtful suggestions. And finally, thanks to all of the HIPP facilitators and participants who have practiced these activities and created new possibilities for HIPP.

Many activities included in this manual are adapted from other sources. We have noted the original source, when we could identify it. Please let us know if you know of the source of any of the activities we have included, so that we can include the citation in future editions of the manual.

## **Acknowledgements from the 1993 Edition**

The Help Increase the Peace Project (HIPP) is part of the American Friends Service Committee's Youth Empowerment Project. We have been working in the Syracuse City School District for the past three years, seeking to change patterns of behavior that keep young people in conflict. Our approach is to train students and teachers in conflict resolution skills and through this experience to knit the school into a caring community.

In this manual we share the process that enabled us to bring conflict resolution into schools. It is intended as a guide for those who seek to implement HIP Projects elsewhere. This manual is not intended to take the place of training, but rather to help in the process of starting a HIP Project assuming that the user has training and experience in facilitating conflict resolution workshops. As minimum training, we recommend participation in a series of three conflict resolution workshops basic, advanced, and facilitator training. We would like to see the HIP Project expand to many schools across the country and hence encourage the use of this manual. But in order to maintain consistency in program delivery and the integrity of the HIP Project as a whole, we reserve the right to pre-approve all uses of this program.

We would like to acknowledge the help and inspiration of a number of people and programs the staff and administration at Fowler High School and Levy Middle School for opening the doors to us and for their belief in, and commitment to, this program; the former Deputy Superintendent of Syracuse City Schools, Linda Cimusz, for helping us get into the schools; and the Alternatives to Violence Project for their creative work and dedication to violence prevention. Most importantly, we would like to thank all the students we had the honor of working with, and who have made HIP what it is today.

This manual is dedicated to the loving memory of Tory Reddish, and all the young people who are no longer with us because of acts of violence.

We must all Help Increase the Peace!

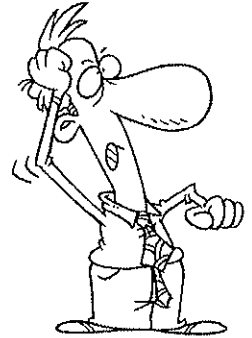
# **Part I: Introduction**

## What is Help Increase the Peace (HIP)?

**Nonviolence "... requires strength, courage, self-respect, and respect for others. It isn't safer than violence; it involves taking risks. It's just a choice between different kinds of risks. "**

-HIP youth facilitator

HIP, or the Help Increase the Peace program, is a project of the Middle Atlantic Region of the American Friends Service Committee that teaches non-violent approaches to conflict resolution and social change. Through three-day workshops and follow-up activities, participants build skills for solving conflicts without violence, analyze the effect of societal injustice on their lives and the lives of others, and work on taking action for positive, nonviolent personal and social change.



The three HIP workshops — Basic, Advanced, and Training for Facilitators — are designed for increasing levels of skill development. Participants have the opportunity to complete the series and become HIP facilitators themselves. Follow-up activities are open to participants at all levels of the workshop series.

All HIP workshops use participatory activities and discussion to help participants build community, develop interpersonal skills, analyze the social forces that contribute to violence, and envision the steps that would lead to a more just world. Follow-up activities help participants move from envisioning personal and social change to taking action for change.

### How HIP Began

In 1990, AFSC's Upper New York State Youth Empowerment Project developed HIP, modeling it after the successful Alternatives to Violence Program (AVP) for prison inmates developed by Quakers in 1975. Following the tragic murder of a 14 year old in Syracuse, NY and inspired by their experience with AVP, AFSC staff members Erik Wissa and Lisa Mundy introduced HIP as a pilot project in two Syracuse schools. The response was overwhelmingly positive. Since that first pilot program, HIP workshops have been conducted in 39 states and at least 15 countries worldwide and it is still growing!

Although HIP workshops were originally designed for middle and high school participants, they have been successfully adapted for participants of all ages. HIP workshops have been used in elementary schools, colleges, juvenile detention centers and prisons, community youth centers, religious youth groups, and activist and service organizations.

### Why is HIP Successful?

HIP is an adaptable program, one that is constantly evolving as facilitators respond to the needs of the participants and the community in which they are working. HIP combines serious reflection with energetic, fun activities, creating a balance that engages people. It starts with participants' own

experiences and teaches skills in the context of real world situations. It builds a heightened awareness among participants of the need to reduce hatred and build understanding among different social groups. It also builds a community based on dialogue and encourages participants to see each other as valuable resources for creating change. It encourages participants to become leaders and address problems in their own communities.

The best way to understand the HIP program is through the voices of facilitators. Here is what some of them have said:

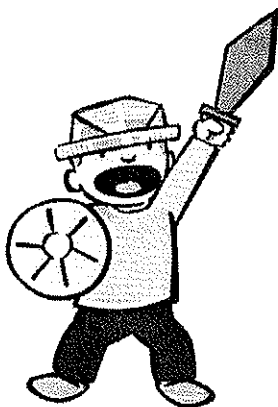
- "HIP is fun, but it isn't something you go to just for fun. "
- "HIP isn't preachy or self-righteous. It really does seek to engage people where they're at, not where we'd like them to be."
- "HIP is a prevention program, in that it aims to help everyone to learn to be empowered to resolve their everyday situations, conflicts, and problems without getting to a point where they lose their cool."
- "HIP is a program in which people begin to realize their own ways of dealing with conflict."
- "HIP is a three-day, fun workshop about alternatives to violence, dealing with prejudice and positive social change. Lots of games and fun, with serious stuff too. HIP is not mediation. It's not drive-by conflict resolution. It explicitly deals with prejudice, gender, economic issues. It aims at positive change and getting people interested in working on it."
- "HIP is about changing self and [developing] new skills, but then [it] challenges us to move beyond [ourselves] as active participants in the community."
- "HIP is amazing to me in that within these 'games' we are learning to use with the kids, we adults are learning just as much about ourselves."

## HIP's Philosophy of Nonviolence

**"Nonviolence is not to be used ever as the shield of the coward. It is the weapon of the brave."**

– Gandhi

HIP begins with two assumptions: first, that conflict, while natural to all human interaction, does not have to be destructive, but can instead instigate positive change and growth. The second assumption is that societal injustice lies at the root of a great deal of violent conflict. HIP therefore uses a two-pronged approach to nonviolence: changing attitudes towards conflict and behaviors when in conflict, and addressing the injustices at the root of violence.



Many young people grow up surrounded by violence, and learn to see violence and abuse of power as normal and effective responses to conflict. Violence appears to be the only viable option for responding to conflict. The main job of HIP facilitators is to raise awareness of the options people have in a conflict. HIP teaches that conflict does not need to be avoided and that it does not need to be met with violence. In the ideal world, conflicts can be resolved with "win/win" solutions, ones in which everyone leaves with their needs met.

Nonviolence is not just a state of mind or an attitude towards conflict. It is a commitment to actively seek to change the force or situation that degrade and oppress people. It is a commitment to address violence at its roots. HIP teaches that the best way to overcome injustice is to come together as a community and turn to each other as resources for change. This grassroots approach to ending injustice emphasizes that change is possible if communities come together and that each person has an important role to play in the process.



Finding win/win solutions to conflict and working as a community to end injustice are not easy. They require skills that must be learned and practiced, skills that are intimately related to each other and that build on one another. Following the lead of Children's Creative Response to Conflict (CCRC), an organization that pioneered the teaching of conflict resolution as a process for change, HIP identifies four building blocks: Affirmation and Self-Esteem; Cooperation and Group Decision-making; Communication; and Conflict Resolution.

In order to present these building blocks, it is important to understand their relationship. For people to want to resolve conflict peacefully, they need to have a foundation of good self-esteem. In situations where people think it is self-diminishing to say something nice about another person and one feels more powerful having a great "put-down," teaching affirmation is both a challenge and a necessity. The rewards are well worth the effort. Some young people sometimes have a difficult time identifying their feelings and do not always have permission or opportunity to share these feelings aloud. Inviting youth to express their feelings and creating a safe space in which to do that is basic to the HIP Program.

This safe space is created through playing games (Lifts) and sharing personal information (Connections). It is the foundation on which participants are able to learn cooperation. In order to cooperate, they must make group decisions. In making group decisions, conflicts may arise and participants will need to use conflict resolution and communication skills. The ability of participants to state their own point of view in a way that does not alienate the other person, to listen to the other person's point of view without judgment or blame, and to notice the common ground are motivations for problem solving together. Thus, the elements of the program are related to one another and should be taught in a way that embraces all of the elements.

In addition to the pieces included in CCRC's program, HIP builds in elements that reflect the character and mission of AFSC. Once participants know how to resolve interpersonal conflicts and can communicate with others with different opinions, they are invited to notice areas where there are various opinions. In building community, group members are asked to notice their apparent differences from one another and to grapple with issues of gender, race and class. In advanced workshops they are also asked to notice that these differences often lead to injustices. Other activities challenge participants to think about what security and democracy mean in a post September 11<sup>th</sup> world.

HIP participants are asked to explore how they can participate in creating a world that works for everyone and are asked to notice the consequences of choice. The skills learned in HIP can be and become the basis for community action, and sculpted to meet the needs of the participants. Every HIP participant is able to become a HIP facilitator and use his or her own experience and training to teach others. Participants may also choose to work together to influence positive outcomes in their community, whether it be their school, their neighborhood, or changing their laws by influencing their state legislators. When people feel empowered, they do not need to use violence to have their needs met.



# Contextual Basics: What Informs Our Work

## The Epidemic of Violence

Growing up has never been easy, but today it seems like walking through a minefield. It seems, especially in the face of mainstream media, that young people are faced with more violence, whether real or fictionalized, than previous generations. A recent study of by the Center for Disease Control states that in 2005, homicide was the second leading cause of death in young people 10 to 24 years old.<sup>1</sup> The increased number of firearms available and accessible has also been influential in both injuries and deaths. Of the 5,686 homicide victims aged 10 to 24 years old in 2005, a staggering 82% were killed by a firearm.<sup>2</sup>

Among victims 10 to 24 years old, homicide is the leading cause of death for African Americans; the second leading cause of death for Hispanics and Asian/Pacific Islanders; and the third leading cause of death for American Indians and Alaska Natives.<sup>3</sup>

Before they reach the age of 21, many young people have lost friends, neighbors, classmates, and family members to violence. They face violence at the hands of parents and family members, boyfriends and girlfriends, friends, rivals, and strangers. Many young people continue the cycle of violence and are both the victims and the perpetrators. Eric Wissa, one of the initiators of HIP, noted that violence is a growing concern for young people in all types of communities: "Violence is now an epidemic. No longer just an 'inner city' crisis, it has become a major concern for all communities. Young people are more commonly using violence as a solution to their problems and think very little of the consequences."

Popular culture and media are also influential in violence and aggression. The 'acceptable' level of violence, whether through the use of expletive language, physical violence, or violence with the use of a weapon, has drastically increased over the last 20 years. Studies by Iowa State University's Center for Violence suggest that violent video games are one of a number of influences that can result in increased aggression.<sup>4</sup>

The Pew Center on the States released a report at the beginning of 2008 that contained sobering statistics: More than one in 100 adults are incarcerated in America, totaling over 2.3 million adults in the state and federal prison systems. Incarceration is concentrated among men, racial and ethnic minorities, and those 20 to 30 years old. For example, one in 54 men ages 18 or older are behind bars. Incarceration rates are even higher for Hispanic men, where one in 34 are in prison, compared to one in 106 white men in the 18 and older age range.<sup>5</sup>

The gap between the rich and the poor is widening. The Organization for Economic Cooperation and Development (OECD) released a study in late 2008 that showed marked growth in the gap between the rich and poor in the United States. Additionally, the gap between wealthy and middle income earners is widening. The OECD's Secretary General Angel Gurría has "urged governments to address the 'divisive' issue of growing inequality." He says:

Greater income inequality stifles upward mobility between generations, making it harder for talented and hardworking people to get the rewards they deserve. It polarizes societies, it divides regions within countries, and it carves up the world between rich and poor.<sup>6</sup>

The economic downturn in late 2008 led to massive layoffs and fewer available jobs. The jobs that are available are often minimum wage service jobs that do not provide enough money for workers to meet their basic financial obligations and hold little promise for advancement. Even with the economic downturn, the cost of higher education has continued to increase at three times the rate of the cost of living in the United States, according to the National Center for Public Policy and Higher Education.<sup>7</sup>

With seemingly few options, many people are selling sex, drugs, and guns, joining an underground economy that is often regulated with violence. This dangerous life on the street is not one that people choose freely, Luis Rodriguez, author of "Always Running: Gang Life in L.A.," comments: "I've talked to enough gang members and low-level dope dealers to know they would quit today if they had a productive, livable-wage job. You'll find people who don't care about who they hurt, but nobody I know wants to sell death to their children, their neighbors and friends. If there was a viable alternative, they would stop. But it's going to take collective action and a plan."

To some, the world that young people grow up in seems hopeless, but the youth themselves are calling for change and finding reasons for hope. Despite the cry that young people today are apathetic, many youth actually care about their communities and are getting involved in finding solutions. In Wissa's words, "Just like adults want changes, young people are also tired of living in fear and confusion and want to know what they can do." Youth and adults are looking for alternatives to violence, seeking out positive role models, identifying the root causes of the problems, and finding ways to make changes in their own communities. But personal violence takes place in a social context. In addition to "calming down," we must try to change the conditions that lead to economic devastation, isolation, and hopelessness. We must work together to create new options.

Juan Azize, a young writer from Queens, NY, who has lost three friends to "senseless violence," encourages his peers to change their personal responses to violence. He writes:

We should all try to calm down. Violence won't solve anything in the long run. We have to grow up and realize there are other ways to solve a problem: talking it out and mediating and sometimes even ignoring it. We've got to try to remember a lot of kids are getting killed over little problems that could have been easily solved.<sup>8</sup>

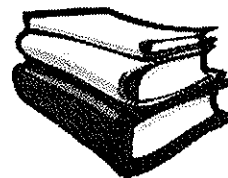
## Educational Methodology

Popular education, a method of democratic education articulated by Paulo Freire, is one methodology that has helped to guide HIP workshops.<sup>9, 10</sup> We include this section so that facilitators both new and seasoned can review some of the tenets that helped to build and inform HIP. Below is a short summary of Freire's theory of education.

### The Basics of Popular Education

Underlying Freire's work is a candid recognition that many of the economic, political and educational structures in the world are authoritarian, undemocratic, and function in the interest of economic and political elite. As a result of these structures, many people are denied opportunities to fully develop their potential or effectively participate in the decisions that affect their lives. They are, in Freire's words, "submerged" in a "culture of silence." From this premise, several principles follow:

- **Education is not neutral.** In societies in which there are huge disproportions of power, resources and opportunities, education either supports or works against the status quo; it can never be neutral. Education that works to change these disproportions can be called education for liberation, or democratic education. It helps people to become active, critical and creative forces in shaping their own lives.
- **The methods of education must be consistent with the goals of education.** Authoritarian, top-down methods of teaching treat learners as objects, empty vessels who are passively waiting to be filled with knowledge. Freire calls the top-down approach the "banking" method of education, because teachers make "deposits" of knowledge into their students' minds. By contrast, democratic education treats students as subjects who are actively engaged in thinking and learning. The teacher has knowledge to share, but so does the student. Democratic education is based on dialogue and mutual interaction between teacher and student.
- **The curriculum must emerge from the lives of the participants.** What students study should be relevant to their lives and make sense to them. Freire describes the teacher's role as listening for the "generative themes"



of people's lives—the issues that get to the heart of their hopes, fears, frustrations, anger and anxiety. These themes become the basis for discussion and learning. By working with these "burning issues," teachers tap into participants' motivation to take action for change.

- **Learners must be active participants in seeking answers to problems in their lives.** Instead of imparting knowledge and giving answers, democratic teachers ask questions that encourage participants to create their own answers. The educators and learners act in partnership to seek solutions. Teachers may ask questions or "pose problems" by representing the issues and themes in songs, skits, or pictures, as well as by leading the group in brainstorming, small group discussions, and open dialogue.
- **Action must always accompany reflection.** Education for liberation combines action and reflection in a regenerative cycle. The teacher leads participants in reflecting on the "generative themes," which leads to an awareness of the need to take action for change. After participants take action, they then reflect on the process and gain a new awareness of the issue. This cycle of action and reflection is sometimes called "praxis."
- **Transformation is the goal.** The goal of democratic education is for the community to become more humane, democratic, and equitable at all levels. This goal can only be achieved through the active participation of all members.
- **'Conscientization' or critical consciousness is key.** Freire addresses in *Pedagogy of the Oppressed* and *Education for Critical Consciousness* the need to expand oneself out of being an 'object' for others and to be a 'subject' in the creation of society.

### What does Popular Education mean for HIP?

- The agenda emerges out of the needs and interests of the participants. While the facilitators plan ahead for each session, they are flexible with the agenda, asking for evaluations of each session and further refining the agenda to reflect the feedback.
- Facilitators take care not to lecture. Rather, they encourage participants to talk with and learn from one another.
- Facilitators combine hands-on activities with reflection on those activities, and listen for participants' ideas about taking action outside of the workshop.
- Facilitators participate fully in all activities, unless their prior knowledge of the activity makes their participation unproductive. Facilitators emphasize that they are still learning about nonviolence, just as the participants are.
- The goal of HIP is for the participants, either individually or collectively, to make tangible changes in their lives, through the practice of nonviolent social action.



### Building Political Thinking

How do facilitators foster political thinking without directing the workshop toward their own "political agenda?" How do facilitators build political consciousness without seeming to "stir up trouble?" Each facilitator answers these questions in a different way. Below are some thoughts from facilitators on building a sense of political awareness and action within the workshops.

- "The key is to start wherever people are and try to move to the next level. Honestly, in many HIP's [where I work], kids have no politics, hate each other, have never been around people who are different, haven't cooperated much, have never considered things like the root causes of violence, etc. I try to get them to have fun, talk to each other, not listen to me except very briefly

- "I have come to think that even though popular education is about listening to the concerns of the group and following their lead, the facilitator's role is not at all a passive one. We aren't just providing a meeting space and getting out of the way of the group. We have to provide a framework within which they can grow and develop. It's a fluid structure: just enough guidance to help the group advance in their thinking, but not so much that we are determining the path they follow."
- "So many of the activities in HIP set the stage for political thinking by helping us look at our own experiences and begin to value them and reflect on them in a new way. But we also need knowledge about the struggles other people have undertaken, and the strategies they have used. By inserting this kind of information throughout the workshop, HIP can be an incredibly powerful organizing tool."
- "The follow-up work is essential to the development of political action. If we encourage groups to take action in their communities, we need to be there to provide support along the way. Otherwise, we may be setting them up to face obstacles and take risks alone. In the long run, that isn't going to lead to sustainable social activism."
- "I try to build a base in each session and then move on from it. I keep stressing progressive activities, such as the chance to go on to the advanced workshop, become trainers, and do follow-up activities such as listening projects."
- "I try to establish early on that I am one of the group. I try to be humble, and remove the traditional expectation that I, as the leader, know what is 'right.' The nature of the workshops and the popular education methods will in themselves move people towards thinking of themselves as active agents of change."
- "Just hearing their concern voiced by another person may help the group move towards positive social action. For example, when a group of parents of elementary school children met for a Basic HIP, the facilitator noted that they continually expressed the feeling that their volunteer efforts within the school were not appreciated. The group of parents recognized this common theme, and decided to devote two HIP sessions to problem-solving around this issue. As a result, they planned a parent volunteer appreciation day, and gave themselves awards and recognition for all of the time and effort they contributed to the school."

## Resistance to Popular Education

Popular education, which challenges traditional notions about education and the role of the teacher, may be uncomfortable and unfamiliar for some people. There may be some resistance or skepticism about the workshop methods. Even for those who are familiar with the ideas of popular education, it takes time to integrate these ideas into a new approach to education. Below are some ideas about how to deal with this kind of resistance.

- Listen for the real concern. What may seem like resistance to the format may really be dissatisfaction with the content. For example, in one workshop, a group of young people said, "Playing games doesn't help us with the real problems on the street. We came here to learn what to do about racism and police brutality." The facilitators adapted the agenda and redesigned activities so that these issues were at the forefront. The methods of popular education were still followed, but the content was more focused on the needs of this group.
- Don't apologize for the methods, and protect the integrity of the workshop. In one workshop, an older participant voiced her disappointment in the workshop methods: "I came here to sit in a chair and have someone talk about nonviolence." After discussing her concerns and explaining the nature of HIP, both the participant and the facilitators concluded that HIP wasn't the right place for her to meet her needs. The facilitators concluded that they needed to be clearer about the structure of HIP when they did outreach.
- Resist the need for expert knowledge. Some participants express disappointment that the facilitators are not "experts." It's important that facilitators don't respond defensively to this challenge or turn to lecturing to fill the "expert void."

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## **Part II**

# **Setting Up & Implementing a HIP Program**

# Setting Up a HIP Program

**"We have to look at prevention and intervention. We can't just arrest our way out of the [violence of young people]."**

- HIP Facilitator and police captain, explaining why his department implemented HIP in schools.

This section looks at several aspects of setting up a HIP program. The topics covered in this section include:

- Choosing a site
- Promoting HIP
- Seeking Funding
- Negotiating Agreement
- Developing and Maintaining a Training Team



## Choosing a Site

HIP has been successful in many settings and it may take on a wide variety of structures, determined to some degree by the needs of the host site or organization. In schools, the HIP Program may grow out of the initiatives of teachers, as a class project or unit, or as a teacher-led extracurricular program. It may grow out of administrative concerns; as an alternative to suspensions; a component of the new student orientation program; or as an after school program supported by administrative initiatives such as multi-cultural awareness and service learning. HIP may also be introduced and supported by students in a student leadership club, a peer mediation team, or another student group with similar concerns.

In community settings, HIP may be hosted by AFSC and open to all members of the community. Or HIP may be sponsored by a host agency and opened to that agency's members, with AFSC providing the training and technical assistance. It may grow out of the needs of a youth program, a neighborhood or tenants' association, or a coalition of community groups.

There are advantages and disadvantages to offering HIP in each setting. As a school-sponsored program, HIP may easily gain legitimacy in the eyes of parents. The participant group may have a strong potential for diversity, and facilitators may be able to reach youth who are not already engaged in programs in the community. The school infrastructure may provide some administrative support to HIP, taking some of the burden off the facilitators. There is a good opportunity for follow-up activities, because teachers can incorporate HIP activities in classes.

On the other hand, working in a school may require jumping over numerous bureaucratic hurdles, such as getting permission from the district administration. HIP may compete with other programs in the schools for student attendance. Overburdened teachers may be reluctant to let students out of class. And schools and parents may be skeptical of the religious roots of AFSC, or object to HIP's social action component.

In community settings, there is a good potential for diversity of age in the participant group. Participants may be more comfortable discussing controversial topics than they would be in a school. HIP can be a great organizing tool and a natural way to build coalitions. There is also an easy transition into community-based follow-up projects. The potential disadvantages of a community-based HIP program may include complex logistics, such as transportation, food, childcare, and finding adequate space. It requires lots of outreach to bring youth to the program, and the sponsoring agency may not have an infrastructure that can help with administrative support.



## Promoting HIP

**“West Virginia is not exactly known as the nonviolence capital of the world, but a lot of students, teachers, and communities are eager for this kind of training.”**

– HIP facilitator

For both community and school-based HIP Programs, a broad-based outreach plan is useful. Three of the commonly used approaches to promotion are distributing promotional materials, speaking to potential sponsors of HIP, and offering a mini-HIP workshop. Each of the approaches is detailed below.



### Introduce HIP through a Promotional Packet:

- The Youth Empowerment through Project Resolutions Director or the Middle Atlantic Region of AFSC has a press packet, including press articles, letters of support, newsletters and color brochures. Most of this material is available as links to the website at [www.afsc.org/hipp](http://www.afsc.org/hipp).
- Meet with interested groups: Short, simple presentations work well for presenting HIP to individuals or groups. Most people will want an overview of HIP, and each audience will have its own set of questions.

### Offer a Mini-HIP Workshop:

A mini-HIP workshop gives a hands-on introduction to HIP and allows potential participants or host organizations to better determine whether the workshops meet their needs.

Below is a sample agenda for a 1-2 hour mini-HIP workshop:

- Introduction to HIP (brief opening talk)
- Connection—Give your name and one thing you want to learn about HIP
- Agenda Review
- HIP Lift-Big Wind Blows (or if that is too energetic, Pattern Ball)
- Crossing the Line – Win/Win is possible
- Root Causes of Violence – Let participants make the connections between causes and actions.
- Small Group Discussion: Pass out “Think HIP” cards and ask each participant to share one idea from the card that they think would be particularly useful in their lives or to explain how doing that might break the connections to the root causes of violence. Start in pairs then share as a full group.
- Questions and Answers about HIP

## Seeking Funds

Funds to support HIP have come from community foundations and organizations, and from schools. Copies of successful grant proposals as well as technical assistance in grant writing are available from the Youth Empowerment through Conflict Resolution Project Director.

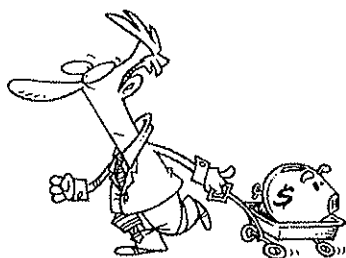
School districts may have funds for specific types of programs, and the school principal may have discretionary funds. Some programs and departments may have small amounts of money to contribute. PTAs might also be a source of funding for a particular school and the local community foundation might be interested in taking on this project.

Be open to definitions within grant proposals! Let the world say no to you. With concerns about youth violence on the rise, some groups have found that HIP can be used as a 'public health' project.

## Negotiating Agreements

**"Support for this program on the part of parents, teachers and students has been nothing short of amazing. We are already receiving inquiries from around the state from educators who are interested in bringing the program to their own systems."**

— HIP facilitator and middle school principal



A working agreement lays out specifics for HIP with the interested school or community group, including the structure, time frame, needs and expectations. Most of the details are very flexible, but there are a few "golden rules" of HIP which should be clear from the beginning.

- Participation in HIP is voluntary. It should not be mandated as a disciplinary action or required for staff. Be sure to have clarity on this when working with already defined groups in schools, youth centers, etc.
- The participant group should reflect the diversity of the school or community group.
- Adults, such as teachers and school staff, parents, youth workers, and agency staff, should participate. All participants, whether youth or adult, participate as equals.

The following are questions and guidelines to keep in mind in when working on agreements:

### Time Frame

HIP workshops are scheduled for 12-18 hours, over three days, five mornings or afternoons, or over the weekend. It may also be an overnight retreat. This consolidated time is by far preferred, but the workshop has been known to take place over several weeks, in 1 ½ hour blocks, once or twice a week.

### Workshop Space Requirements

The room should be available for the entire workshop, and it should be large enough to fit the number of people in the workshop comfortably, with room to move around. It should be private, with no through traffic, have wall space for posting newsprint, and have chairs and tables that can be moved to create open space. It should be clearly understood who will reserve the space, and any special details of using the space.

### Nominating Participants

Each workshop should have 12-18 participants. Attendance should be voluntary for youth and adults. In a youth HIP, there should be 2-4 adult participants. The group should reflect some of the diversity of the community in terms of gender, race, religion, economic status, and academic standing.

## **Overview of the Participants**

It is helpful for facilitators to have an overview of each of the participants prior to the workshop. This can be provided verbally or through a simple registration form.

## **Parental Permission**

Youth should have written permission from their parents to participate in HIP. For overnight HIP workshops, facilitators should have emergency contact information on hand for each participant.

## **Counseling and Service Referrals**

A clear process should be determined before the workshop to deal with participants that facilitators identify as being in need of counseling or service referrals.

## **Disciplinary or Voluntary Withdrawal Procedure**

A process should be determined ahead of time to deal with participants who choose to leave, or are asked to leave, during the workshop.

## **Food and Refreshments**

Take into consideration the cost of food and beverages when creating your budget. Make sure to ask participants about any special dietary needs or restrictions and allergies.

## **Missed Class Work**

If the workshops take place during the school day, it should be clear how participants what absences will be allowed and when missed work will be due. In some cases, student participants are asked to sign an agreement to make up all missed class work.



## **School Lunch Times**

If students will be eating in the school cafeteria, the school may need to make arrangements so that participants can go to lunch at an alternative time as a group, rather than during their regularly scheduled lunch periods.

## **Transportation and Childcare**

For community settings, the agreement may include an understanding about who will make arrangements for transportation, childcare and overnight accommodations for out-of-town participants.

## **Involving Youth in Planning**

Involving youth from the host organization in making the arrangements for the weekend may increase their sense of ownership of the program, as well as spread out the responsibility for the work. For the same reasons, it is useful to have participants share responsibility for chores and daily housekeeping tasks. Participants should be thanked and recognized for the efforts they make.

## **Liability and Medical Emergency Information**

Facilitators should have medical emergency information and liability waivers for each participant on hand during the retreat.

## Disciplinary Procedures for Down Time

Rules should be established for down time, such as no drugs or alcohol, no sex, and no damage to property. There should also be clearly understood consequences for violations of these ground rules. One way to do this is to have youth participate in setting the rule and have them sign an agreement that they will abide by the rules. It may be useful to have the host organization engage additional adults to supervise down time, so that facilitators can rest and plan between sessions.

## Developing and Maintaining a Training Team

One of the most important aspects of HIP is its built-in process for leadership development: Participants who enjoy HIP can go on to become facilitators themselves. Individuals from all segments of a school or community can become facilitators, including school or agency staff, teachers, parents, labor leaders, activists, and, of course, youth. HIP does not currently make formal distinctions among the different levels of leadership development once participants complete the Training for Facilitators program, but it does recognize the different needs of facilitators as they gain experience. New trainers work with more experienced facilitators who, through a mentoring relationship, can guide them through the process of effective facilitation.

## Standards for Facilitators

- Participants who wish to become facilitators must attend both levels of HIP, as well as the Training for Facilitators workshop.
- Student facilitators do not need to be "good" students, but they should be aware of not using their power over their peers. They should be able to stand up to any peer pressure they may get for taking a stand for nonviolence.
- Adult facilitators, particularly parents and teachers, should be understood that their role in the workshop is not to be a disciplinary figure.
- All facilitators should believe in and be committed to the work. While facilitators have much to gain through their participation in HIP, they should not be focused on personal gains, such as making money or promoting their own ideology.

## Mentoring New Facilitators

New or "apprentice" facilitators work with experienced facilitators, or "lead trainers," in a mentoring relationship. The following are ideas from experienced facilitators about how to be an effective mentor.

- **Apply the same educational philosophy to the apprentice as to the participants**

Just like with participants, start where people are within your training team and try to move to the next level. Rather than applying an objective standard of performance, let new facilitators work at their own pace to increase their skill level. Help them to set their own learning priorities and goals for the training.

- **Work with Two to Three Apprentice Trainers**

Working with two apprentice trainers at a time works well. With a four person team, do lots of check-ins.

- **Build a Respectful Relationship with the New Trainers**

Encourage a new facilitator to take risks, but respect each facilitator's learning style, pace, and comfort level. Avoid lecturing to the new trainers. Lecturing can solidify the hierarchical relationship and discourage new trainers from finding their own voice and leadership style.



- **Allow Plenty of Time to Prepare**

Take time before the workshop to allow new trainers to rehearse. This process may seem unnecessary or even tedious for veteran facilitators who have learned to "just go with the flow," but it can make a big difference for new trainers. Pay special attention to debriefing. Debriefing exercises gracefully is hard for anyone, but it may be especially hard for new trainers. Lead trainers can help brainstorm some debriefing questions before each activity.

- **Divide Up the Tasks**

Do not delegate tasks; allow the group to divide up the tasks together. Exercises that work well for new facilitators to lead include: Concentric Circles, HIP Connections, and HIP Lifts.

- **Check In Often**

Keep checking in, even if things seem to be going well. As the lead trainer, make sure that everyone feels good about his or her involvement. Take responsibility for communicating any serious concerns you or others have about apprentice trainers' behavior.

- **When Things Go Wrong**

Try not to get nervous about a new trainer leaving pieces out, introducing an exercise in a different or unclear way, or jumping from one exercise to another without leaving participants time for "processing." The important thing is to make the workshop a place where people can talk to one another and practice the basic skills. Don't jump in too quickly, but take responsibility if a newer trainer seems at a loss or ask for help, or if there is an impending disaster. If you work together and model your teamwork, sometimes the "disasters" can be the most powerful parts of the workshop.

## **Retaining Facilitators**

Having a large, active pool of trainers helps spread out the time commitment, and allows for more flexibility. It is helpful to have diversity of age, race, gender, temperament and style in the training team. Modeling cooperation and HIP skills across these differences enhances the HIP experience. In schools, it is helpful to have two facilitators from outside the school, and two from within the school.

Maintaining an active group of trainers can be difficult. Here are some points to think about in terms of retaining facilitators.

- Trainers, including youth, should be paid.
- While it is important to pay facilitators, money alone isn't enough to keep most people involved, because it isn't a steady source of income. It's more likely that people will stay involved if they know that they are needed, feel valued and connected, and can see that the work is important and successful. Gatherings for skill development, fun and recognition of the facilitators' contributions help to maintain this sense of connection.
- Facilitators may be more likely to stay involved if they have opportunities to grow, either through working with more experienced trainers, taking on increasing levels of responsibility, or trying out new skills and activities.
- New facilitators who are eager to try out their leadership skills may not have as many opportunities as they would like through HIP. For those facilitators, it may help to locate additional opportunities for leadership development in other programs.
- For those facilitators who are already leaders in the community, you may be able to maintain their commitment by not calling on them too often.



- It can be very useful to have facilitators who can train as part of their paid work. For example, a staff person at a community center who is trained in HIP can co-facilitate the workshops at that site. When this person becomes skilled, he or she can offer HIP independent of a HIP Lead Trainer.

## Making HIP Hop: Notes for Facilitators

"The facilitators really knew what they were doing. If they were not so young, I would have thought that they had been teaching for a long time. Everyone from 9 years old to 52 years old learned something."

– HIP participant



One of the challenges of creating a useful training manual is finding ways to include what facilitators really need to know: What do you do when nothing goes as planned? How do you deal with conflict within the group? How can you model "Think HIP" when your authority is being challenged? This section captures some of the knowledge that is informally passed along from one facilitator to the next, in facilitators' own words.

### Facilitating Activities

There are several stages involved in facilitating HIP activities: preparing, leading, and debriefing. Below is an outline of the steps to take into consideration at each stage. Every facilitator develops his/her own style of facilitating activities, following a slightly different order, skipping some steps and adding others. The following is a place to start as you create your own style of facilitation.

#### Preparing an Activity

- Read the directions carefully. Be aware of how the activity fits into the agenda and meets the needs of the session.
- Modify the activity if necessary to better accomplish your goals.
- Try to envision how the activity will work. Will the group work as one? Will you divide into smaller groups? What space in the room will you need?
- What comes before and after this activity? How does it fit into the whole plan and connect with the learning you are expecting?
- Practice the directions. Break the directions down into steps. If the directions are complicated, decide whether the group should divide into groups first or begin the activity before hearing the next steps.
- Plan how you will debrief the activity. Write down specific questions you want to ask.
- Make a list of the steps, and any notes you think will help you remember the activity. Some people like to make notes to themselves on index cards to refer to during the activity. There is no shame in reading the directions to the group.
- Make a list of any materials you will need for the activity, and add them to your comprehensive list of workshop materials.

- If you are unfamiliar with the exercise or new as a facilitator, you may want to practice explaining the activity to someone. If you can't find a good listener, close the door and explain the activity to yourself- it may feel odd at first, but you'll be glad you did when you have a roomful of people listening to you.

## Leading an Activity

- Be sure that you have the attention of the group when you begin an activity. Watch the body language for any signs of mental wandering or confusion.
- In keeping with the methods of popular education, many HIP facilitators do not explain the purpose of an activity, but let it emerge through the experience and discussion afterwards. For those who do choose to explain the purpose beforehand, now is the time to do it. Some activities are spoiled by disclosing the purpose in the introduction.
- Explain the directions for the activity, speaking clearly and relatively slowly. Make sure that everyone in the room can hear you. Don't hesitate to refer to the manual or read from your notes when you first start; you can gradually move into presenting it more informally.
- If appropriate, divide participants into groups before continuing the directions.
- Demonstrate the exercise, if necessary, and repeat the directions.
- Ask the other facilitators if they have anything to add.
- Repeat the directions.
- Ask the participants if they have any questions.
- Repeat the directions if necessary and start the activity.
- Be assertive and confident if you need to enforce the rules of the activity.
- Keep track of time, or ask another facilitator to watch the clock.
- Look for ways to provide leadership opportunities for participants. For example, ask for a volunteer to record ideas during a brainstorm.
- Watch the participants for signs that the activity isn't working. Have faith, but don't be afraid to end the activity early or change it in order to respond to the group. You may need to explain the directions more clearly or correct yourself. Don't be afraid to admit to the group if you've made a mistake.



## Debriefing an Activity

"Debriefing," or reflecting on an activity afterwards, is an important part of HIP. Debriefing can help participants relate what they learned in the activity to their daily life and to the Think HIP guidelines, as well as express and work through any strong emotions raised by the activity. However, the difference between a HIP that engages people and one that turns people off can often be found in the style of debriefing.

Here are some suggestions from HIP facilitators on the art of debriefing:

- "Our main job in debriefing is to get most participants talking with each other, not to us, about the issues at hand. To do this, we need to ask good questions and avoid lecturing at all costs."
- "It doesn't take even very young people long to figure out the main points of an activity if we ask good questions and briefly discuss the ideas in an engaging way. Ask open-ended questions, such as "If that activity had a point, what would it be?" "Does this ever happen in real life? When and how? What can we do

about it?" Or, if it's something positive, "How can we make it happen more often?" Avoid questions that give people the idea that you're looking for a specific answer, as these often come across as patronizing."

- "We're asking for people to tell us what they think, and sometimes we don't like or don't agree with what they come up with. Remember that we are not here to tell people what to think, but to challenge people to move in their thinking one step further. We don't have to respond to everything everyone says. **It doesn't help to lecture or debate.** When you challenge someone, try to do it through a question. For example, if a participant says, 'The only way to survive on the street is not to trust anyone,' a facilitator could respond, 'Can anyone think of an example from the street where you survived because you trusted others?' Be prepared to offer your own example!"
- "We aren't trying to make people feel uncomfortable with probing questions. Our goal is to get people talking to each other, within their comfort zone. We are always trying to expand that comfort zone, but we need to do this in a way that respects the privacy of each individual."
- "While everyone should be actively involved in the debriefing, not everyone will respond verbally. Some may respond with nods, facial expressions and laughter, and still be engaged."
- "Rarely is it wise to let a debriefing session run on, especially if it means cutting out another activity. It's better for people to think about the ideas in their own space and time than to let a debriefing session continue with most people not engaged. If the conversation is charged and everyone is engaged, let it continue. More often, however, a few people talk, others zone out, and the entire group misses out on another activity. Even if you like what people are saying, find a friendly way to cut off these discussions. One way to gauge when to move on is to try to see the discussion from the perspective of a first-time participant with a fairly short attention span. Would that person be interested in the discussion? If you feel that the ideas people raise need to be explored further, look for an active, experiential way to address them, and schedule it for one of the next sessions."

## Working as a Team

Working together as a training team can be a very powerful experience in putting cooperative decision-making to work. It's also important to model cooperative work for the participants. Throughout the training, participants watch the facilitators to see how well they practice what they preach. The following are some ideas about working together.

### Before a Session

- Meet ahead of time to set up the three-day agenda. Talk about what you want out of the individual sessions, and plan who will lead each activity.
- Do your part to prepare the activities you are responsible for.
- Make up your own signs or words to communicate about changes you may have to make during the session. Spur of the moment changes are sometimes needed, and you may step on toes if you do this without consulting the others.
- Do your best to plan well, but expect that you and your co-trainers will probably make mistakes and miss opportunities to ask "the perfect question" or say just the right thing. Don't be hard on yourself or your co-trainers for those mistakes.

### During a Session

- Be there for all activities, participating in ones you don't lead. Participating gives an important message to the group that you are interested and engaged, and that you value the process. This point is simple but



extremely important. A facilitator who does not participate or leaves the room during activities they are not leading may drain energy from the group.

- Ask for help from your co-facilitators when you are stumbling or searching for the right words.
- Respectfully offer suggestions or clarifications if you see your co-facilitator stumbling.
- Sit across from your co-facilitator so that you can keep eye contact. This scattered seating reinforces the idea that facilitators are also participants, not speakers or teachers who sit "up front."
- Use the moments when you need to consult with each other about changes in the agenda as opportunities to model team work.
- Use humor, especially if you make a mistake. If you have misjudged the group and chosen an activity that completely bombs, admit to your mistake. Your honesty and openness will further model the HIP philosophy.
- **Do not criticize co-facilitators in front of participants.** If you have serious reservations about the direction they are taking, gently try to redirect the group, or save your comments for after the session.
- Make sure you know how much time you have, and keep to that time.

### After a Session

- Check in after each session to share your observations or concerns.
- Offer both positive and negative feedback about the previous session, in a kind and constructive manner. Try to "sandwich" your negative comments in between two positive comments.
- Critique your own involvement, as well as that of your teammates.

### After the Training

Set a time to meet to review the entire workshop. As a group, evaluate what worked, what didn't work, and what you want to remember for next time. Here are some areas to look at: planning, logistics, teamwork, community building, facilitating the activities, signs of success.

### Notes to New Facilitators

"At first it seemed so hard, facilitating all these people. But then I realized that the point is just to get people talking about the things they really care about, and then it all seemed so much easier."

— HIP youth facilitator

Learning how to be a HIP facilitator takes time, reflection, and lots of practice! Here are some suggestions from other new trainers:

- Identify experienced trainers whose style of facilitation you admire. Try to co-train with them. Even if you don't work with them, you can ask them how they have dealt with difficult situations.
- Respect your own learning style. Learn at your own speed. Know your limits.
- Ask for time before the workshop to rehearse activities with an experienced trainer.



- After giving instructions for an activity, ask other trainers if there's anything they'd like to add. This leaves a nice opening for others to fill in anything you may have missed, without seeming to correct you.
- Ask for help when you need it, even if it's in the middle of an activity.
- Practice using "Think HIP" ideas when problems arise in the workshop.
- Ask for feedback from your co-trainers in between sessions.
- Spend time a day or two after the training to review how it went.
- Acknowledge what you do well, as well as what you need to work on.
- Consider keeping a HIP journal, in which you can reflect on each workshop and keep track of your progress.
- Be easy on yourself-this is hard stuff!

## Creating New Activities

Once you are familiar with the basic building blocks of HIP activities, you can begin to build your own new activities. Here are some guidelines to keep in mind as you experiment:

- HIP activities should be open-ended, meaning that they should not have one point that everyone must grasp in order to be successful. Instead, they should provide a framework within which participants can come to their own insights about the topics at hand.
- Activities should build on what people already know, and take them a step further, through experience and reflection or the introduction of new information.
- Activities should increase dialogue. As much as possible, participants should be talking to each other, not to the facilitators.
- Activities should encourage participants to look to each other as resources, rather than reinforcing the idea that there are "experts" who can give us the answers.
- In asking small groups to report back to the large group, participants may get bored if they feel like they are just recapping the discussion in the small group. You may want to ask them to report back in such a way that it builds up the knowledge of the group. For example, if people are sharing experiences of prejudice in the small group, they may reflect on the patterns in their experiences, or note what they had in common, when they return to the large group.

## Discipline

Discipline within a HIP workshop is an awkward issue. Most HIP facilitators are very reluctant to be disciplinary figures. It seems to go against the tone of the workshop to have to exercise "top-down" authority. Through Ground Rules, facilitators are trying to foster an environment in which participants create and enforce their own rules of behavior and yet, if facilitators fail to exercise their authority, the workshop can be a frustrating, scattered, or unproductive experience for everyone. They have a responsibility to use their authority as facilitators to protect the integrity of the workshop. The question is how to do so in a manner that is consistent with the philosophy of HIP.

Here are some reflections on discipline:

- **Sometimes what seems to be disruptive behavior may be positive.** HIP encourages participants to speak up and voice their needs and concerns. It may not feel good for facilitators if participants voice their dissatisfaction, but it may be a sign that people are feeling empowered to speak. Resistance can open dialogue about methods of learning, individual styles of learning, the philosophy of nonviolence, and other

important issues. If facilitators don't take it personally and encourage the dialogue, these discussions can be very productive parts of the workshop.

- **Be sure to vary the activities.** Always have a few backup lifts in case the group energy falls. Also have some lifts which aren't so energetic so that you can calm the group down if necessary, like count to 10.
- **Engage a critical group in finding solutions to the problems or dissatisfaction they are voicing.** Don't get upset or personally hurt if they want something different from what they are getting.
- **Refer to the Ground Rules when you need to address a discipline issue,** and remind people that they agreed to them. Even when the group decides on its own ground rules, it may not know yet how to enforce them in a respectful way. The facilitators may need to prove some examples and enforce the ground rules themselves in the beginning, and let the group gradually find ways to discipline itself.
- **Be selective in your application of the Ground Rules.** If you create too rigid a structure, people will resist.
- **Use separation.** If a couple of people are constantly having side conversations, choose a HIP Lift, such as Big Wind Blows, or call a "hurricane" to separate them.
- **Use proximity.** If you are speaking and a couple of participants are being disruptive, continue speaking and move around the circle until you are standing behind their chairs. You may want to put a hand on one of their shoulders, in a friendly way. This usually quiets people down and communicates that you are paying attention to what is going on, without interrupting the work of the group.
- **Assign special roles to difficult participants.** If one participant is particularly difficult, it may help to ask them to take on a special role. For example, you can ask that person to play out a scene with you in which you model dealing with conflict using the win/win steps, without the group knowing that it was staged. This technique demonstrates the idea of win/win problem-solving using an immediate, realistic conflict, and it often helps the participant find a productive role within the workshop. Here is how one facilitator has set up this role play:

Ask to speak privately to the participant during a break. Let him or her know that you want to demonstrate how to resolve a conflict, and that you want to stage a conflict between the two of you. Ask the participant to start reading a newspaper when the group reconvenes, and to refuse to join the group when you ask. Tell the participant that you are going to ask questions about what he or she needs, and you'll say what you need. Together you'll think up some solutions to the problem that will meet both of your needs, such as giving the participant a few minutes to read before joining the group or allowing them to read after the session. Ask him or her to join the group after you agree on a solution that works for both of you. Explain that the rest of the group shouldn't know that it was staged until afterwards.

After the participant has joined the group and the conflict has been resolved, ask the group to describe the steps you followed to reach the resolution. Depending on where you are in the workshop, you can use this staged conflict to introduce the stages of win/win conflict resolution.

## Interpersonal Conflict

Deeply rooted and persistent interpersonal conflict can be very disruptive to HIP. When participants already know each other, they may bring prior conflicts into the workshop. There may be people who can't stand each other, people who are always picked on, people who always feel left out, etc. Here are some ways facilitators have dealt with these interpersonal problems:

- If the conflict involves a number of people, or even the whole group, use the problem to demonstrate and develop conflict resolution skills. Set aside the agenda briefly, and ask the group to brainstorm nonviolent solutions to the conflict, based on the skills they have been learning.

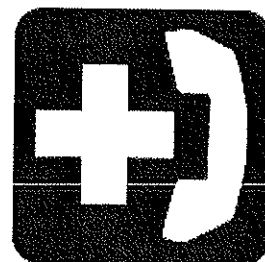
- Talk to the people involved individually. Let them know that they have a choice: participate and follow the ground rules, or leave. Be clear that you won't tolerate the situation.
- Ask the participants to put aside their differences for the duration of the workshop.
- With the permission of all of the people involved, ask other participants to role play a resolution to the conflict, taking suggestions from the group if they are unsure of how to resolve the situation.
- Use the Empathy Exercise. If one student is being picked on consistently by another, you may want to separate them so that the one picked on can seek support from others. If the two have mutual animosity, you may want to keep them together to help build some understanding.
- Have one of the facilitators make a special effort to befriend the person who is picked on.
- Suggest mediation for the students involved, if that resource is available.
- Remember that you can't always make the best of every opportunity. It is unlikely that one workshop will resolve a long-standing pattern of anger and conflict. However, if you observe carefully, you may find a good way to interrupt or redirect the conflict.

## Crisis Intervention and Referrals

HIP facilitators are quick to point out that *while HIP may be therapeutic, it is not therapy*. HIP does encourage personal growth in a safe and supportive environment, but it also emphasizes dialogue, skills for cooperative work, and social change. It is not primarily focused on helping individuals to heal from the effects of violence, but on helping all participants develop the skills needed to build a world in which there are many viable alternatives to violence.

While some workshop programs are structured so that participants will reveal deeply personal information as part of their process of self-discovery or healing, HIP is not. Facilitators are not trained as counselors, nor are they prepared to provide intense emotional follow-up after the workshop ends. Without a structure in place, participants who have revealed themselves in a "safe" group setting may feel abandoned and vulnerable when the group (and their new found support system) dissolves.

HIP facilitators must do some careful balancing: They need to discourage participants from revealing too much, without reinforcing a sense of silence and shame. One way facilitators achieve this balance is by reminding participants that, "If it's something really personal that you've never told anyone else and wouldn't want your best friend to know, you probably shouldn't tell the whole group, either. If something comes up and you want to talk to someone about it, come to one of the facilitators and we'll help you find the right people to talk to."



Another way to avoid "therapy mode" is to explore as a group what it means that the workshop is a "safe" environment. Facilitators can emphasize that while HIP is a safe place for trying out new ideas, practicing new skills, and exploring what nonviolence means, participants shouldn't trust everyone in the room with their deepest secrets. Facilitators can also raise awareness of appropriate boundaries through trust activities.

Despite the best preparations and tone setting, emotional crises may still occur. Just the process of being in a group and feeling accepted may bring up powerful emotions for some participants. One of the ways that facilitators can be prepared for emotional crises is to be familiar with local resources for emotional and social services. With such a list of professional services on hand, dealing with an unpredicted need may feel less daunting.

Not all of the resources listed below may be available in each community, and it is unlikely that any one facilitator would need to be familiar with more than a few of them. It may be helpful, however, to think about the range of issues and needs that can arise, and to consider what kind of referral could be made in each case. In some communities, the task is much simpler as there is a service that provides information and referrals for human services. This service is often operated by the United Way, and it may be called "First Call" or "First Call for Help."

It may be listed in the phone book under social and human services.

## Basic Needs

Shelter for homeless youth and adults  
Food pantries and free community meals  
Free or reduced fee health services  
Fuel assistance  
Day care assistance

## Substance Use and Abuse

Substance abuse intervention and treatment  
12-Step programs for recovery from addiction  
Support to family members of substance abusers

## Emotional Health and Support

Emotional emergency hotline  
Suicide prevention hotline (for teens and/or adults)  
Eating disorder hotlines or counseling resources  
Domestic abuse hotline or shelter  
Support network for leaving gangs  
Support for witnesses of violent crime

## Sexuality and Sexual Health

Gay, lesbian, bisexual, or transgender support groups for teens and/or adults  
Support groups for family of gays/lesbians  
Family planning services  
Sexual assault hotline or shelter  
Support and counseling for survivors of sexual abuse

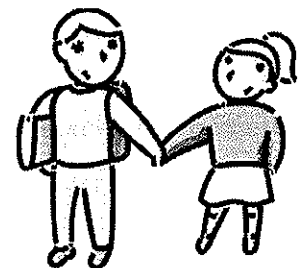
## Documenting and Celebrating Success

"I used to hit my little sister. Now I just push her."

— Middle school HIP participant

An important step in any organizing and educating project is documenting and celebrating success. For the most part, HIP facilitators measure success through anecdotal evidence. Anecdotal evidence is collected in a variety of ways:

- Comments heard during HIP, especially in Connections and Closings
- Brainstormed lists and evaluations produced during the workshop
- Written and verbal evaluations after HIP
- Feedback from parents and school or agency staff
- Changes in the school climate
- Observable changes in behavior after HIP



There are also some objective measures of success that facilitators have found useful, such as:

- The number of participants who stay through the whole workshop.
- The number of participants who continue to the next workshop level.
- The number of participants who get involved in community projects and follow-up activities.
- The number of suspensions, fights, and other disciplinary procedures, before and after HIP.
- Pre and Post tests, which measure either attitudes or beliefs about how to resolve conflict. Also teachers can be asked to comment on whether there has been behavior change in particular students.

It may be tempting to look for big signs that HIP is working, such as the number of fights in a school dropping by half, or the use of mediation rising significantly. However, movement, whether it's on an individual, institutional, or community level, can be very subtle. What appears to be a minor change can be very significant for a particular individual or community. There may also be changes taking place internally that can not be observed yet. The "signs of success" takes place in the context of the participants.

In order to assess whether HIP has been successful, it is necessary to define the goals and objectives. Here is an example of an outline:

**Goal of HIP:** To transform the culture by making win/win the default approach to resolving conflict.

**Objectives** vary depending on which workshop you are doing. The following lists examples of objectives facilitators may strive towards in each of the three training levels.

**Basic Training: participants will learn:**

- To invite someone to a conversation about a conflict in a way they can hear.
- To accept feelings, their own and others, including understanding anger better.
- Empathy; especially accepting others' different feelings, expression and way of resolving conflict. Being able to take someone else's perspective.
- To use reflective listening in conflict or when there is strong emotion present.
- To try positive, non-violent approaches when faced with conflict.
- To recognize potential consequences of choices and that they have choices.
- To be increasingly accepting of differences of all kinds.
- To practice cooperation.
- Increased self esteem.

**Advanced Training participants will learn:**

- To recognize discrimination.
- To consider the effect of power relationships on conflict.
- To make consensus decisions.
- To discuss controversial topics in mutually respectful ways.
- To increase acceptance of differences.
- To reinforce the teachings about conflict resolution in the Basic.

**Training for Facilitators participants will learn:**

- To co-facilitate the Basic training with an experienced facilitator.
- To set up and manage role plays.
- To design a HIP agenda.
- The benefits of cooperation and methods for teaching HIP.
- Increased self-esteem.

## **Subsequent to becoming facilitators, youth will have an opportunity to:**

- Increase self-confidence through leading presentations.
- Continue deepening their understanding of conflict resolution and transforming power.
- Become engaged in addressing social issues.
- Practice working cooperatively with others toward a common goal.

## **Success Stories**

- "Everyone gains something different. Some people come out with a new understanding of nonviolence, and whether they practice what they have learned or not is up to them, but at least they are aware of it. Other participants come out with better skills and know what they might do to help prevent violence. There are other participants who come out with their lives changed completely."-HIP youth facilitator
- "I know a guy whose family is very prejudiced. In the basic workshop, he talked about his experience and found a new confidence about himself and his views. He knew he couldn't change his family, but he could change himself. He was the one that stopped checker day [an annual day of racial violence] last year."-HIP youth facilitator
- "Seeing more dialogue going on at youth meetings and requests for information on political campaigns are all pieces of the success."-HIP facilitator
- "It was a transforming experience. I saw HIP work magic for kids, who got turned on about thinking they had choices instead of responding to threatening behavior in the same manner."-HIP facilitator and teacher
- "I can walk around the school now and say 'hi' to all kinds of kids I would never have known and been afraid of before. They say 'hi,' and we watch out for each other, even though we're really different. That makes the school feel different." -HIP youth facilitator
- "I call the three day workshop a success if the kids emerge visibly better at communicating and cooperating; understand win/win solutions and practice a few; learn and practice the difference between being assertive and being actively or passively aggressive; know a little more about prejudice, stereotypes and discrimination; and start thinking about violence, non-violence and the root causes of violence. But I'll settle for their having enjoyed the program and coming away with options they didn't have before."-HIP facilitator
- "A high school student who has had lots of run-ins with the police called on his HIP training when he kept a group of guys from his school from getting into a fight with a group from another school. He said, 'Violence doesn't solve anything. I've already made enough enemies and don't need any more.'" -HIP facilitator
- "I used [some of the HIP ideas] the other day. Instead of what comes naturally - beat `em up and get it over with - I talked it out. Here's my point of view, your point of view - get both versions. I just stated the facts and talked it out instead of getting physical. It was hard in a way... but I guess it helped. I haven't gotten into a fight in over a year." -HIP youth facilitator
- "The results of the program far exceeded our expectations. By the end of the school year, none of these students [who had previously been suspended repeatedly for violent or aggressive behavior] had engaged in any further violent or aggressive acts. Moreover, the eighth grade teachers and numerous students reported that the entire atmosphere in the eighth grade wing had improved noticeably."-HIP facilitator and middle school principal
- "I have a pretty violent temper. [HIP] helped me to find other ways, alternatives, things I could do so I wouldn't get into a situation where there was nothing left to do but fight." -HIP youth participant

- "A student came to understand that 'adults are human, too' and developed empathy toward her mother during a perception/communication exercise. She told us the next morning that she sat down with her mother and told her 'we need to talk.' With a big grin she said, 'It worked!'" -HIP facilitator

## Designing Workshop Agendas

### Structure of a HIP Session

Each workshop session is built around a theme. Here is the usual structure of a session:

- HIP Connection
- Agenda review
- HIP Lift #1
- Core activity #1
- HIP Lift #2
- Core Activity #2
- Evaluation/ HIP Closing



Within this structure, there can be a great deal of variation. Some facilitators address more than one theme during a session, because the skills are interdependent. The lifts may come after the core activities, instead of before, and there may be only one HIP lift. In some cases, the evaluation and closing may be incorporated into one activity.

## Basic Elements

### HIP Lifts

HIP Lifts are non-competitive games that help build community through cooperation, trust, communication, and silliness. They are usually scheduled once or twice in each session, to break up the serious discussion and get people moving.

### Affirmations and Connections

Acknowledging and voicing what we do well and what we like about others makes a significant difference in creating a positive environment. For many of us, however, naming these Affirmations can make us feel vulnerable. For this reason, many HIP facilitators take Affirmations light-heartedly, and start with activities that are "safer" or connections which set a positive tone without being too revealing.

### Communication

Communication skills are essential to the HIP workshop. These activities build skills of observing and perceiving, listening to others, voicing ideas and opinions, recognizing communication barriers, and developing awareness of non-verbal communication.

### Cooperation

Cooperative skills are usually introduced through games in which everyone wins, everyone gets to play, and the group is challenged to work together.



## **Trust**

Trust exercises help us to learn to trust and depend on our friends. These activities are generally not used until the facilitator is comfortable with the group, and feels that there is enough trust for them to feel emotionally safe.

## **Problem Solving and Conflict Resolution**

In role plays and problem solving exercises, all the building block experiences come together to help participants find solutions to problems and conflicts in every day relationships. Participants learn that they can deal with conflict in a way that is positive and creative.

## **Embracing Differences**

There are prejudice awareness and reduction activities, including guided discussions and games.

## **Good Debriefing Questions**

Many of the activities in this manual simply say something like: “talk about this afterward.” Often knowing what to talk about can be challenging. Since many of the exercises can be used in different HIP modules, the questions which are asked after the activity can vary, depending on the points which the facilitator is hoping were realized. In general, however, when planning a program a facilitator should think about what the point is of the activities.

- Do you want the participants to become more aware of their communication style? Or of the content of the discussion? (As in concentric circles.)
- Do you want them to notice that resolving conflict is an intrinsic part of cooperation? Or simply that it took cooperation to solve the problem?
- Do you want them to recognize that win/win is possible if one chooses to go for it? Or do you want them to notice the elements that go into creating a win/win solution?
- What is the point? That will determine the kind of questions you will ask. In thinking about how to order your questions:
- Start with observations: What happened? What did you notice?
- Then you could move to feelings: How did it feel to you when that happened? What was surprising? What pleased you? What made you angry?
- Next you might want to address the question of what meaning they put on the experience. What did you learn that you might use in other situations? How does this reflect your experience in the world outside of this workshop?
- Finally, you might ask them if they are making any new decisions based on their experience, will they do anything differently as a result of having had this experience?

Think also about bridges between exercises and modules. Although the activities can stand on their own, you have chosen to put them together in a certain order for a reason. You had some particular learning points you wanted the participants to experience. Sharing your thinking with the participants is a way of being a transparent leader. You want them to know what you were thinking when you decided to do the activities in a certain order. This does not mean that you are “controlling” them, merely that you have been thoughtful in designing your agenda because you have an intention of them coming away with value for having spent their time with you.

# Workshops and Sample Agendas

## Basic HIP Workshop

Basic workshops range from 12-18 hours. They can be held over two or three days, and divided into sessions or they can be delivered in 1-2 hour sessions to groups in school settings. Each session should focus on some learning points. Basic HIPs introduce a range of skills and ideas related to nonviolence, and generally incorporate certain activities in addition to connections, lifts and closing/evaluation. Look at the objectives in the above section and think about what activities would support achieving those objectives. Here are some activities which should be included in each Basic:

Opening Talk and Ground Rules

Good and Poor Listening Skills

Feelings activities

Cooperative activities

Think HIP

Steps to Win/Win

I Messages

Hassle Lines

Activities addressing prejudice and stereotypes (often Dots or Planet Game)

Activities that emphasize making choices.

## Basic HIP Sample Agenda

Each session could be delivered as part of a weekend, or a once a week session.

### *Session 1: Overview and Introductions*

Opening Talk and Ground Rules

Agenda Review

HIP Connection: Something I'm good at is...

Adjective Name Game

Brainstorm: What does conflict mean to you?

Tree of Violence

HIP Lift: Big Wind Blows

Good and Poor Listening

Concentric Circles: to practice listening and open conversation on how to get along

Evaluation: One thing I will take away from this time together

HIP Closing: Monster Mash

### *Session 2: Cooperation and Affirmation*

HIP Connection: What my name means to me

Concentric Circles: Self-esteem topics

HIP Lift: Circle the Circle

Broken Squares or Shelter from the Storm

Human Pretzel

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One thing I like about myself

### *Session 3: Conflict Resolution*

HIP Connection: What makes me angry...

Things in Common

Crossing the Line

Positions and Needs

Concentric Circles with questions what you need and what the other person needs

HIP Lift: Elbow Tag

Steps to Win/Win

Think HIP

Evaluation: One thing I learned today...

HIP Closing: Monster Mash

### *Session 4: Trust and Communication/Point of view*

HIP Connection: Someone I trust and why

What a Friend Is

Trust Walk

HIP Lift: Planet Game

Perception Picture

Changes 1-2-3-4

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: Monster Mash



### *Session 5: Conflict Resolution and Group Building*

HIP Connection: A conflict I resolved non-violently

Feeling Statements

Hassle Lines

HIP Lift: Human Pretzel

Role Play: Introduction and Planning

Present 1-2 role plays

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: Monster Mash

### *Session 6: Affirmation and Group Building*

HIP Connection: Setting Goals and How to Get There

Choices activity

Affirmation Posters

Building a Just Community

Graduation/Further opportunities

Evaluation: Little Guy Evaluation

HIP Closing: Affirmation Yarn Toss or read from Affirmation Poster

## **Alternate Sessions**

### *Anger and Anger Management*

HIP Connection: One time when I was angry....

Concentric Circles questions about anger

Draw an Angry Person

Brainstorm 10 things I can do when I feel angry

Hassle Lines

Evaluation: Positive/Negative/Change

HIP Closing: M & M Closing



### *Prejudice Reduction and Communication*

HIP Connection: Someone different from me I have come to know and respect

Perception Picture

Perceptions Based on Partial Knowledge

Dots

HIP Lift: Planet Game

Speak Outs

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: Monster Mash

### *Cooperation and Trust*

HIP Connection: Someone I trust and why

Broken Squares or Shelter from the Storm

Things in Common

HIP Lift: Crocs and Frogs

Trust Walk

Evaluation: Evaluation Line Up

HIP Closing: Lap Sit

### *Economic Justice and Social Change*

HIP Connection: If I could change one thing in the world it would be ...

Chair Game: Distribution of Wealth

HIP Lift: Human Pretzel

Rights and Privileges

Build a Just Community

Evaluation: Positive/Negative/Ideas for change

HIP Closing: What I would like to know more about....

## **Advanced HIP Workshop**

The Advanced HIP builds on the skills presented in the Basic workshop and focuses on issues of particular concern to the group. Using consensus decision-making, participants select one or more themes to focus on, and facilitators plan the agenda accordingly. Whatever topics the participants choose, the facilitators usually incorporate some activities addressing gender, race and economic justice.

The schedule for the Advanced HIP can be more flexible than the Basic. While most facilitators prefer to use the three-day model, the Advanced HIP can be stretched over a series of half-days or offered on a weekend. It can also be integrated into regular classroom work, if teachers are trained facilitators.

Advanced sessions may address: anger, communication, cooperation, economic justice, friendship and trust, homophobia, power, prejudice and stereotypes, racism, self-esteem, sexism, and relationship violence. As in Basic workshops, facilitators move participants through a process of bringing forth their own ideas and opinions, looking for common ground with other participants, introducing new information, and moving towards action.

Here are some of the core activities that facilitators use for Advanced HIP workshops:

- **Quotes:** give various perspectives, historical and contemporary, on the topic, usually to open the session and set the tone
- **Fact sheet:** introduces information about the issue, sometimes historical information
- **Defining the terms:** brings out participants' own definitions and the formal definitions of concepts
- **Issues in action:** elicits from the group examples of the way issues play out in real life
- **Brainstorm actions** to make the situation better
- **Small group discussion or concentric circles:** one on one or small group discussion of personal experiences and perspectives on the issue
- **Scenarios:** allow participants to practice standing up to injustice in nonviolent ways
- **Closing:** helps to connect the discussion with actions to take in the real world

Here are sample agenda blocks that could be used for Advanced HIP workshops:

#### *Anger*

HIP Connection: When I get angry, I usually...

Agenda Review

HIP Lift: Body Imaging

Dealing With Anger

HIP Lift: Angry person drawing

Concentric Circles-Anger Topics

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One word describing how I feel right now is...

#### *Communication*

HIP Connection: One way that I can tell that someone is really listening is...

Agenda Review

HIP Lift: Nonverbal Birthday Line-Up

Lego Listening

HIP Lift: Changes 1-2-3-4

Practicing I-Messages

Evaluation: I'm Wondering How To...

HIP Closing: One thing that I learned in this session is...

### *Cooperation*

HIP Connection: One thing I was able to do because I worked cooperatively with other people is...

Agenda Review

HIP Lift: Human Pretzel

River Crossing

HIP Lift: Yurt Circle

Broken Squares

Evaluation

HIP Closing: Lap Sit

### *Economic Justice*

HIP Connection: A time someone reacted more to my class than to who I am

Agenda Review

Children of the Corn

HIP Lift: Human Pretzel

Chair Game

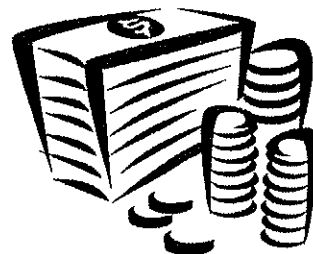
What Workers Earn

HIP Lift: Musical Tag

Build a Just Community

Evaluation Line-Up

HIP Closing: One thing I can do now that will move us towards a just society



### *Friendship and Trust*

HIP Connection: A person I trust and why

Agenda Review

What A Friend Is

HIP Lift: Trust Circle

Gossip Line-Up

HIP Lift: Circle the Circle

My Best Day

Evaluation

HIP Closing: Closing: One person I'm a good friend to is...

*Homophobia*

You're Not Who You Are

HIP Connection: Violence Against Gay Youth

Agenda Review

HIP Lift: Elbow Tag

What Is Homophobia?

Homosexuality and Homophobia in History

HIP Lift: Pattern Ball

Small Group Discussion on Homophobia

HIP Lift: Leader

Standing Up to Sexism, Domestic Violence, and Homophobia

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One new thing that I thought about during this session

*Power: Abuse of Power and Nonviolent Protest*

HIP Connection: I feel powerful when

Agenda Review

HIP Lift: Leader

Concentric Circles-Power Topics

HIP Lift: Power Statues

Methods of Nonviolent Action

Power of One

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One thought I've had about power is...

*Prejudice and Stereotypes*

HIP Connection: A stereotype that really bothers me

Agenda Review

HIP Lift: Dinner Party



Small Group Prejudice Discussion

HIP Lift: Topical Big Wind Blows

What is an Ally?

HIP Lift: Scrambled Words

Speak Out

Evaluation

HIP Closing: Monster Mash

### *Racism*

HIP Connection: Perspectives on Nonviolence and Social Change

Agenda Review

HIP Lift: Dots

What is Racism?

Racism in History

HIP Lift: Clapping Game

Standing Up to Racism

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One thing that I can do to help end racism

### *Self-esteem*

HIP Connection: One thing that I am good at is...

Agenda Review

HIP Lift: Pattern Ball

Concentric Circles: Self-esteem Topics

HIP Lift: Clapping Game

Empathy

Evaluation

HIP Closing: Monster Mash

### *Sexism, Gender Roles, and Relationship Violence*

HIP Connection: What Love Is

Male and Female Stereotypes

HIP Lift: Everybody's It

Concentric Circles-Gender and Relationship Topics

Problems Faced by Girls and Women



HIP Lift: Count to 10

Standing Up to Sexism, Domestic Violence, and Homophobia (questions 1,2,5,6)

Evaluation: Positive/Negative/Ideas for Change

HIP Closing: One thing I can do to end sexism and relationship violence

## Training for Facilitators Workshop

In Training for Facilitators workshops, HIP graduates practice planning and facilitating sessions, and reflect on what makes HIP work. As with other HIP workshops, facilitators incorporate community-building activities throughout the agenda. Facilitators use a variety of techniques to introduce facilitating tips and help participants reflect on leadership. Here is an overview of some of the agenda items that are unique to Training for Facilitators workshops.

- **Opening Talk** (adapted for Training for Facilitators workshop): In the Training for Facilitators workshop, the facilitators should introduce themselves and their history with HIP, set the tone for a positive and supportive learning environment, and explain the structure of the workshop.
- **Parking Lot:** Facilitators post a sheet of newsprint labeled "Parking Lot," and record any questions or issues that can't be discussed when they arise without taking the group off track. Facilitators often address a number of these questions during the normal course of the agenda, and answer any remaining questions during the final session.
- **Brainstorm and discussions:** Participants explore a number of aspects of facilitating HIP through brainstorms and discussions, including, what makes a good facilitator, what HIP is and isn't, and how to close workshops. The HIP Is/Isn't brainstorm, when it's used in the final session, also serves to pull together the ideas from the training.

- **Concentric Circles:** Training for Facilitators

Describe one thing you have learned from HIP.

Describe someone who you think is a good leader, and what makes them good.

Describe a time when you found yourself being a leader in a group.

Describe a time when you taught someone something.

Describe someone who has been a mentor to you and what you have learned from that person.

What do you think will be hard for you as a HIP facilitator, and how can other people support you?

What do you think will make you a good facilitator?

- **"Open" HIP lifts, evaluations, and closings:** Participants have additional opportunities to practice facilitation during the HIPP Lifts, evaluations and closings. These activities are left open on the agenda, and participants sign up to select and facilitate them.
- **Practice sessions:** Facilitators divide participants into teams of 3-5 people. Each team plans and facilitates one 1-2 hour session on a chosen theme. Have participants follow the Basic HIPP Sample Agenda, or another predetermined agenda, to ease the planning process. Facilitators give teams time to plan how they will facilitate the activities.
- **Tips for facilitators:** Facilitators introduce the process of planning agendas, facilitating activities, and working as a team, referring participants to the relevant sections in the manual.
- **Fishbowl critique:** After each practice session, the apprentice facilitators evaluate their own work while the rest of the group listens, as in the Fishbowl activity. Afterwards, the workshop facilitators and other participants offer their own feedback, and the whole group discusses the ideas and issues raised.

- **Practice opening talk:** Facilitators review what should be covered in the opening talk, and how to set the right tone. Participants can practice then, or facilitating teams can begin their practice sessions with the opening talk.
- **Think HIP stories:** Each facilitator should have a personal "Think HIP story," which demonstrates how Think HIP can be used in the real world. Facilitators ask participants to begin to think of a story at the end of the first session. Participants share their stories at the beginning of the next session. If participants want more ideas for making Think HIP relevant to participants' lives, facilitators can refer them to the notes after the Think HIP activity write-up.
- **Practice role-plays:** Role-plays are one of the more difficult activities to facilitate. Participants have the opportunity to practice facilitating role-plays and reflect on the process. Facilitators divide the group into teams. Two or three people on a team take on the role of facilitators, and set up the rest of the team in the role-play activity. Each team presents their role-play, while the facilitators-in-training practice "freezing" and debriefing the acting.
- **Facilitating trust activities:** Facilitators use this time in the agenda to emphasize the safety issues that are relevant in trust activities. Participants practice facilitating one of the trust activities, such as the Trust Circle.
- **Next steps:** As in all HIP workshops, facilitators explain the process for staying involved in HIP after the workshop. In this case, facilitators explain the process of apprenticing as a new facilitator, opportunities for on-going skill development, and opportunities for facilitating workshops.
- **Workshop evaluation:** Participants should complete a written evaluation of the workshop, for the facilitators to take into account for future planning. This is also a good time for participants to complete a self-evaluation, using the "New Facilitators Evaluation Form." [See Appendix.
- **Graduation certificates:** Facilitators award a graduation certificate to each participant who completes the Training for Facilitators workshop. Templates for certificates are included in most computer word processing programs, or they can be purchased from office supply stores. Throughout the training, facilitators offer their own insights and tips from their experience, and refer participants to the appropriate pages in the manual.

## Training for Facilitators: Sample Agenda

### *Session 1: Opening Talk*

Agenda Review

Ground Rules (introduce Parking Lot)

HIP Connection: I want to be a HIP facilitator because...

Distribute manual

Brainstorm and discussion: What makes a good facilitator?

Concentric Circles: Facilitator Training Topics

Assignment during break: Think of a personal Think HIP story

Evaluation and Closing

*Session 2: HIP Connection: A quality I feel I can contribute to a HIP workshop*

Agenda review

Think HIP stories

Practice Sessions: planning

Evaluation/Closing: open

*Session 3: HIP Connection—Something I want to learn in this practice session is...*

Agenda review

Practice session I

Fishbowl critique (Repeat till all have practiced)

Evaluation/Closing: open

*Session 4: HIP Connection: Something I've learned about being a facilitator is ...*

Agenda review

Practice role-plays: planning

Practice role-plays: presentation

Affirmation Posters: set-up

Evaluation/Closing: open



*Session 5: HIP Connection: A facilitation skill I want to develop*

Agenda review

Parking Lot: unanswered questions

Brainstorm: HIP Is/HIP Is Not

Next steps

Discussion and tips: closing workshops

Workshop evaluation

Graduation certificates

HIP Closing: One thing I really like from Affirmation Poster is...

# Part III

## The Activities

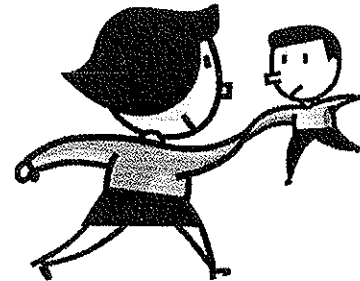
# The Basics

**"The most violent element in society is ignorance."** – Emma Goldman

While the core activities form the bulk of HIP, the "basics" - the Opening Talk, Ground Rules, Connections, Evaluations and Closings - are essential to making the workshops successful. They set the tone and reinforce it throughout the workshop.

This section includes the following topics:

- **Opening Talk**
- **Ground Rules**
- **HIP Connections**
- **HIP Evaluations**
- **HIP Closings**



## Opening Talk

The Opening Talk is a brief introduction to HIP given at the beginning of the first session during which facilitators explain what participants can expect from the workshop. This is an opportunity for facilitators to introduce themselves to the group. The opening talk sets the tone for the training, so facilitators should be strong and clear in their presentation.

Some facilitators are very firm about HIP being a voluntary workshop. They ask if everyone wants to be there during the opening talk and make sure that those who don't want to be there have the opportunity to leave. Others ask that people who are uncertain about whether they want to be there see it through to the end of the first day and then decide if they want to return. Most people choose to return.

The length of the opening talk depends on the audience. For youths, facilitators should try to keep it short (not more than 10 minutes) and quickly cover the basics. For adults, the opening talk may need to be more comprehensive and allow more time for questions. Here are the points facilitators usually cover in the Opening Talk in a Basic HIP:

Overview of HIP:

- Where it started and what is happening now
- What will be covered
- What is AFSC

Introductions of facilitators, focusing on their personal connection to HIP

## Principles of HIP:

- Everyone is equal, despite their role outside of HIP.
- Attendance is voluntary, but those who attend should participate fully.
- It is not a class.
- It is fun as well as serious.
- The facilitators are learning, too.

On-going opportunities: Follow-up activities, Advanced HIP, Facilitator training

Housekeeping details: Lunch time, breaks, bathrooms, etc.

## Ground Rules

"I first heard about [HIP] from [a friend]. And it was like, "...You're a fruitcake!" Then I went ...and it was neat. It wasn't like what I expected - a bunch of people sitting there, someone lecturing. But it helped me."

– HIP youth participant

Each HIP group establishes "Ground Rules" at the beginning of the workshop. It is important that participants feel engaged in setting their own rules. Some facilitators ask the group to generate a list of rules, and add important ones that are not mentioned. Others present a basic list to the group and ask participants to add to it. Either way, the group should have a common understanding of all the rules and agree to hold each other accountable to them. The list should be posted visibly for the entire workshop. The following are some basic ground rules that HIP facilitators have found useful:

- Look for the good things in other people.
- Don't use put downs, even in a joking way.
- Listen carefully. No side conversations.
- Don't interrupt. (Talk only with the koosh or talking stick)
- KISS (Keep It Short and Simple).
- Volunteer yourself only.
- Observe confidentiality - Respect the privacy of other people.
- You have a right to pass from an exercise, but the group will come back to you.
- Participate fully.
- Spelling doesn't count.

In addition to these standard rules, here are a few others that groups have used:

- Use a buzzword - a word to bring the group's attention back.
- "Sparkle" at people (waving hands from side to side) when you agree or think they have said something useful instead of clapping so as not to interrupt.
- Say "Cancel that" when you hear someone use a put-down.
- Call "Hurricane" when you need to move around, as long as it does not interrupt an activity.

## **Some Notes on Ground Rules:**

### ***About "No put-downs":***

This rule becomes complicated because people use put-downs so often and because many people use them in a joking way among others they genuinely appreciate. It is impossible, and at times counterproductive, to enforce this rule all the time. Facilitators develop a sense for when it is important to assert the rule of "No put-downs," and when it is better to pretend that they didn't hear a put-down.

### ***About "KISS":***

KISS stands for "Keep It Short and Simple." Facilitators introduce this rule by asking people to keep their comments short so that everyone has a chance to contribute. Ask that participants make sure that everyone has had a chance to speak before they speak for a second time. It is also a good time to let people know that you may cut off discussions sometimes, in the interest of the group. Some facilitators explain that they don't expect participants to explore every aspect of nonviolence, but rather to leave with some new ideas, interest, and energy.



### ***About "Confidentiality":***

While much of the success of HIP depends on the trust built within the group, confidentiality is a tricky rule. Some facilitators feel that telling participants not to repeat what they hear in the workshop is too heavy a charge, especially considering that the goal is for people to talk about these ideas after HIP. To lighten the charge but still create an atmosphere of trust and openness, facilitators ask participants to respect the privacy of the others in group by talking about the ideas, but not about the individuals who voiced them outside of HIP sessions.

### ***About "The Buzzword":***

This is a tool which some facilitators use to refocus the group when they have drifted. Here's how it works: The group chooses a word which relates to ...anything! The goofier the better. When the group focus has dissolved or when it is time to return from a break, someone can yell, "What's the buzzword?" The entire group responds with the buzzword as loudly (or as softly) as possible and comes back together.

### ***About "Hurricanes":***

Hurricanes come from "Big Wind Blows," the HIP Lift where everyone must quickly find a new seat across the room. It is a useful tool to keep people engaged between activities or between segments of a long activity when there is not already a HIP Lift scheduled. Participants can be invited to call "Hurricane" whenever they need to move around, as long as they don't interrupt the flow of an activity or discussion.



# HIP CONNECTIONS

"I didn't realize before about joking around: that calling people names, jokingly - someone could take it the wrong way. ...It makes you realize, 'Whoa! That could hurt someone's feelings.'"

– HIP youth facilitator

Facilitators begin each workshop session with a HIP Connection, a question or theme to which everyone responds in turn. It allows participants to learn about one another and discover things they have in common. The HIP Connection can help the group to focus after a break or an evening apart. Depending on the theme facilitators choose, the Connection may help people to begin to think about the theme of the session or it may introduce the ever-important community builder, humor. It is important that everyone respond including the facilitators. The facilitator leading should start by modeling his/her answer to the question.

The question should be personal, and it should be easy to answer without too much thought. The best Connections come from listening to the group for relevant or humorous themes. Asking participants to suggest the theme can provide another way for them to take ownership of the workshop, but facilitators should not hesitate to use veto power for inappropriate topics.

HIP Connections are usually designed to be fast-paced "go-rounds," in which the group quickly hears a range of answers to the same theme. Themes that invite longer answers or stories work well in smaller groups.

There is an art to creating a good HIP Connection. A Connection that works well in one group may not be so successful in another setting. For example, the Connection "My favorite scar and how I got it" has been a favorite of many facilitators. However in one group where there was strong hostility among participants along racial lines, the responses turned into displays of violence suffered at the hands of another racial group. Asking participants to name their favorite music can reinforce social divisions rather than build new connections. It is your job as a facilitator to know what will work well for your group.

Timing is also important. Facilitators usually choose "safe" and minimally revealing questions or themes to begin with and move into more serious, challenging, silly or absurd themes as the group bonds. Towards the end of the workshop, Connections can help participants think about using HIP skills in their own lives.

Here are some examples of HIP Connections:

## *Introducing Ourselves*

One reason I came today is... (Basic HIP)

One thing I have used from HIP since last time is... (Advanced HIP)

One reason I want to be a HIP facilitator is... (Training for Facilitators)

## *Something I like to do is...*

Something people would not guess about me is...

I feel good about myself when ...

One thing I'm good at is...



### ***Cooperation and Trust***

A person I trust is... because ...

A person I respect is... because ...

A friend is/isn't, does/doesn't... (participants finish any one of these four statements)

One thing I accomplished by working cooperatively with others is...

### ***Random Silliness***

My favorite pet story is...

The weirdest or worst food I ever ate is...

The best vacation I have ever had is...

Today I ate for breakfast...

If I were not here, I would be...

Someone on TV I have a crush on is...

One thing I used to be scared of when I was young is...

One thing I used to think when I was a kid is...

### ***Favorites***

My favorite tree is...

My favorite food is...

My favorite kind of music/musician/CD is...

My favorite book or movie is...

My favorite scar is... and I got it when...

### ***Diversity***

Who I am named for...

What my name means to me...

Something I like about my family background is...

### ***Conflict Resolution***

When someone disagrees with me, I usually...

When I get angry, I usually...

### ***Social Justice***

The worst social problem is...

If I could change the world, I'd...

An idea or social struggle I admire is...

### ***Connecting HIP to Real Life***

Something from this workshop that I am going to try to do after we leave is...

One thing that I can do to end racism (sexism, domestic violence, homophobia, stereotyping, etc.) is...

One thing that I/we could do to make the world more just is...

## **HIP EVALUATIONS**

At the end of each session and before the closing activity, facilitators should ask the group to quickly evaluate the session. The evaluation, like so many HIP activities, serves several purposes. First and foremost, it allows the facilitators to find out what is working and what they may need to change. Second, it shows respect for participants' opinions and ideas, building their self-esteem and helping them to feel more invested in the workshop. Third, as participants reflect on the activities of the session, they reinforce what they have learned. And fourth, participants practice articulating their needs and offering suggestions for change - essential skills for working cooperatively in a group.

Facilitators should model how to gracefully accept feedback without responding defensively. Some facilitators choose not to respond to feedback until the beginning of the next session, to emphasize that participants should speak freely, without fear of being shot down.

It is important to let participants know that their suggestions will be taken seriously, and more important to actually take them seriously. As it is all too rare for adults to ask young people what they want or what they think, it may be hard at first to elicit responses from the group. However, as participants see facilitators sincerely respond to their ideas, they tend to participate more fully.

The following evaluations have been used successfully by HIP facilitators:

### **EVALUATION AND CLOSING QUESTIONS**

**Purpose:** To bring closure to a section of the workshop and to evaluate the workshop

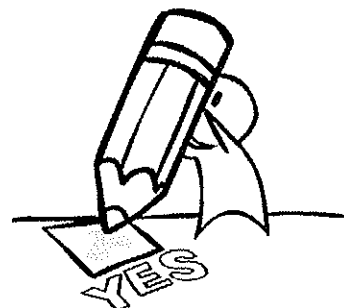
**Time it takes:** 5-10 minutes

**How it's done:**

Go around the circle and ask each person to respond to a common question or theme. The following themes can be used at the end of a session, day, or workshop.

#### Evaluating what we have learned:

- One thing I learned in this session (today, in the workshop) is...
- One thing I have learned about myself is...
- One thing I have learned about conflict (anger, self-esteem, communication, trust, racism, economic inequality, violence, nonviolence) is...
- One thing I have thought about during this workshop is...



- One thing I am looking forward to learning more about is...
- One thing that surprised me today (in the workshop) is...
- Something that we have talked about during these three days that I am going to use or remember is...

Committing to Action:

- One thing I can do to help solve conflicts nonviolently (to increase communication, to Help Increase the Peace, to end racism, sexism, homophobia, stereotypes and prejudice, economic injustice) is...
- One thing that can be done individually or collectively to work for economic justice for all (to end racism, sexism, domestic violence, etc.) is...
- One thing that we worked on today that I am going to try out at home is...

Bringing out the positive:

- The coolest thing about this session (today, the workshop) was...
- One word describing my impression of the workshop is...
- One word describing how I feel right now is...
- One thing I enjoyed (about the session, the workshop) is...
- The most memorable moment from the workshop is...
- One thing I appreciate about this group is...

## EVALUATION CARDS

**Purpose:** To do individual evaluations of the workshop

**Time it takes:** 5-10 minutes

**What you need:** Index cards and pens

**How it's done:**

1. Distribute index cards to participants. Ask participants to write down their name and contact information (grade and homeroom in schools, address and phone number otherwise).
2. Ask them to write down something they liked, something they would change, and something they learned that they will take with them. Ask them to indicate if they are interested in the next level of HIP workshops.

## EVALUATION LINE-UP

**Purpose:** To evaluate a session

**Time it takes:** 5 minutes or less

**How it's done:**

1. Ask participants to position themselves along a continuum of "inspiring," at one end of the room, to "waste of time," at the other end of the room.
2. Ask each person, or just a few people to save time, to say why they are standing where they are.

*Source:* Variation on "Quick and Dirty: Line-Up," from Doris Marshall Institute, George Meany Center for Labor Studies, Jim Abrams/Open-Hearth Education Project.

## I'M WONDERING HOW TO....

**Purpose:** To evaluate a HIP session and practice giving positive feedback and constructive criticism.

**Time it takes:** 10 minutes

**What you need:** Newsprint and marker

**How it's done:**

1. Draw two columns, and label them "+" and "How to." Ask what people liked, and list their comments under the "+" column.
2. Then ask people to express what they did not like in terms of a problem to be solved, beginning with, "I'm wondering how to...." It's helpful to model this problem-posing. For example, if a number of participants want frequent cigarette breaks and others do not, you might ask, "I am wondering how to balance the need some people have to take cigarette breaks with the need other people have to keep moving on."

**Notes:** The benefit of this activity is that it requires participants to not simply name or complain about what they don't like, but to be active problem-solvers. The drawback is that it is more time-consuming than the Positive/Negative/Ideas for Change activity. Also, for people who are not used to being asked their opinion, it may be too big a jump to ask them to frame their thoughts in this way.



## "LITTLE GUY" EVALUATION, OR HEAD, HEART, HANDS

**Purpose:** To evaluate what participants have gained from the HIP workshop and to recognize different modes of learning.

**Time it takes:** 20 minutes -- This evaluation takes longer than others listed here, and works best as a final evaluation of the HIP workshop.

**What you need:** Newsprint, marker, pens and self-adhesive note pads, preferably in three colors.

**How it's done:**

1. Assign one color to help people remember which color goes with each question by posting the color for "thoughts" next to the head, the "feelings" by the heart, and the "tools" next to the toolbox. (If you do not have

three different colors of note pads, ask people to label their notes, "Thought," "Feeling," or "Tool." If you do not have self-adhesive note pads, use index cards and tape.)

2. Draw a picture of a person, or a "little guy," holding a toolbox. Do not worry about your artistic abilities - a stick figure is perfect! Draw a light bulb on or next to the head, and a heart on the torso.
3. Next, distribute three "sticky" notes to each participant. On the first sheet, ask everyone to write down one thought they have had during the workshop. On the second, write one feeling they have had during the workshop. On the third, write one skill or "tool" they have learned or enjoyed practicing during the workshop. All of the facilitators and participants should participate, and no one should write their name on their papers.
4. Invite participants to attach their sticky notes to the Little Guy. When all of the answers have been posted, read them aloud, one category at a time.

## POSITIVE/NEGATIVE/IDEAS FOR CHANGE

**Purpose:** To evaluate a HIP session; to practice giving positive feedback and constructive criticism.

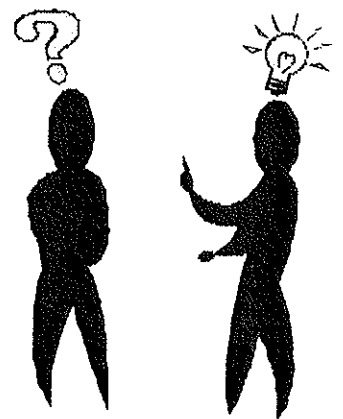
**Time it takes:** 5 minutes

**What you need:** Newsprint and marker

**How it's done:**

1. Draw three columns on newsprint, and label the first "+," the second "-," and draw a light bulb in the third.
2. Ask for participants to call out what they liked, what they didn't like, and suggestions they have for change. Record the suggestions in the appropriate columns.

**Notes:** This activity may be slow at first, but if you repeat it at the end of each session, participants begin to freely express their thoughts about the session. This should be a fast-paced review of the session, so someone who can write quickly but legibly should be the note taker.



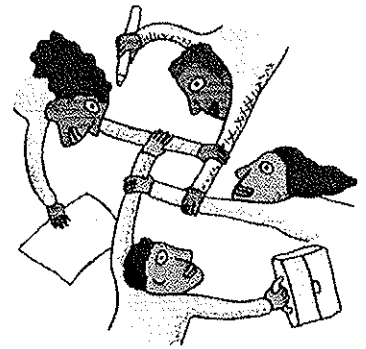
## HIP CLOSINGS

HIP Closings are a way to mark the end of each session and bring the group together. They are generally quick, fun and simple. HIP Closings can serve a number of purposes:

- Closings can bring out the positive aspects of the session, as with Yarn Toss, Closing Wheel, sharing from the Affirmation Posters or a question about what people liked. They are different from the formal evaluations that comes before. They allow people to leave on a positive note.
- Closings can help make the connection between the material covered in the session and the "outside world" clearer. For example, to close a session on racism, participants can say one thing they can each do to help stop racism.
- Closings can highlight the talent in the group. If someone sings, raps, knows a cheer, plays an instrument, or has another way to bring the group together, facilitators can invite them to lead the group in a Closing.

- Closings can be a physical expression of unity and cooperation, such as the Lap Sit or Monster Mash. HIP Closings that require participants to touch each other may not be comfortable for all participants. Give permission to sit out, after encouraging everyone to participate.

The closing for the final session may take a little more time than previous closings. It can be a good opportunity to evaluate the entire workshop and to reflect on the group process.



## CLOSING WHEEL

**Purpose:** To end the session or the training in an upbeat way

**Time it takes:** 2 minutes

**How it's done:**

1. Ask participants to stand in a close circle. Ask each person to say something they liked about the session or whole workshop.
2. Have the first person to speak put his or her hand in the center of the circle. Have the next person place their hand on top of the first, and continue around the circle until each person has spoken and added their hand to the pile. Each person creates a "spoke" of the "wheel."

**Notes:** This closing is less physically rough than the Monster Mash, so it may be more appropriate for some groups.

## MONSTER MASH (CAMBRIDGE CRUSH, MASSACHUSETTS MUSH, ETC.)

**Purpose:** To end the session in an upbeat way

**Time it takes:** 2 minutes

**How it's done:**

1. Ask participants to stand in a circle with their arms linked or placed over each other's shoulders.
2. Give participants the instructions: "The way we do a Monster Mash is to take one step back," (everyone takes a step back) "and two steps forward." As the group comes together, the circle dissolves into a blob, usually with lots of laughter.
3. Some facilitators end each session, except the last one, with this closing. It works well, even after people know what will happen. Others use it to end the final session.

## YARN TOSS

**Purpose:** To bring closure to the workshop in a positive way and to affirm one another.

**Time it takes:** 15-20 minutes

**What you need:** One or two large balls of yarn of different colors.

**How it's done:**

1. Gather the group in a circle and explain the directions: In this game, each person will toss the ball of yarn to someone else in the circle, while holding on to the end of the string, until the whole circle is connected through a web of yarn. Whoever is holding the ball of yarn will say one thing that they liked about the workshop before they throw it. The last person to hold the yarn will throw it back to you (or the first person who began the toss).
2. Ask a volunteer to begin. When the web is complete ask participants to pull it a little and feel their connection to the whole.
3. To undo the web, reverse the direction of the yarn toss, and have the person who catches the ball roll up the yarn. This time, ask participants to say one thing they will try to do as a result of the workshop.

**Variations:**

- Rather than reversing the direction of the toss, introduce a second ball of yarn. Ask participants to follow the same process with the second ball of yarn, answering a second question. Start the first ball going and then introduce the second, alternately tossing one color and then the next. Have participants answer the first evaluation question when they receive the first ball of yarn, and the second question when they receive the second ball. With the affirmation variation, have people state connections or affirm two people in the group. To rewind this web, lay it on the floor and pull it apart.
- Yarn Toss can be an affirmation activity. Ask participants to say something positive about the person they choose to toss to or to state a connection they feel is between them. Each person is to receive it only once. (If the group has not yet bonded, the affirmation version of this activity can turn into a "popularity contest," with those picked last feeling unloved. Some facilitators reserve it for strongly connected Advanced groups, or for Training for Facilitators groups.)



# HIP Lifts

All of these skills are very useful and very helpful, but they wouldn't have the impact if it weren't for the community we build among . . . people."

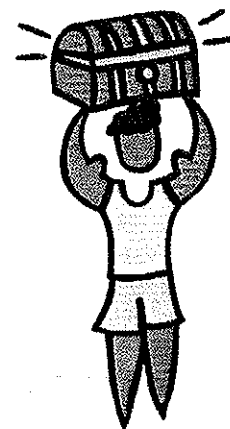
– HIP youth facilitator

HIP Lifts are non-competitive games that help build community through cooperation, trust, communication, and silliness. They are usually scheduled once or twice in each session, to break up the serious discussion and get people moving.

After the first HIP Lift of the workshop, some facilitators raise the point that games and humor are another way of learning. HIP Lifts should be debriefed, but if facilitators push too hard for people to "get the point," they may bring down the energy of the Lift. This is the perfect opportunity to use the debriefing question, "If that had a point, and we're not saying it did, what would it be?" If participants can't articulate what they learned, they at least experience non-competitive fun.

It is important that **everyone** participate in HIP Lifts. Facilitators may have to redesign some activities to allow all members to participate if there are people with physical limitations. If the activity cannot be redesigned, a participant could help run the Lift. This participant can also have the responsibility of observing the dynamics of the group during the activity.

Since many HIP Lifts require participants to move around and sometimes touch one another, it is important to set guidelines for safety, and reinforce them repeatedly.



## The following HIP Lifts are included in this section:

- Asking for Help
- Back Picture
- Back to Back
- Back to Back – HIP to HIP
- Balance
- Big Wind Blows
- Big Sigh
- Categories
- Circle the Circle
- Clapping Game
- Count to 10
- Crocs and Frogs
- Earthquake
- Electron Repulsion
- Elephant and Palm Tree
- Elbow Tag
- Everybody's It
- Heads Up, Heads Down
- Human Pretzel
- I Love You, Honey
- It's a What?
- Jack-In-The-Box
- Jailbreak
- Leader
- Machine
- Make It and Pass It
- Musical Tag
- Non-Verbal Birthday Line-Up
- Pattern Ball
- Red Handed
- Red Feather
- Scrambled Word
- Speedy Ideas
- Tug of Peace
- Web Weaving
- What Am I doing?
- Woodcutter

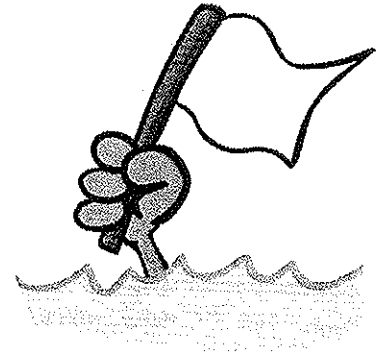
## ASKING FOR HELP

**Purpose:** To learn that it is important to be able to ask for help when you need it (Medium Energy)

**Time it takes:** 10 minutes

### How it's done:

1. Put several balls into play. As long as one is holding the ball, one is safe.
2. No one can throw you the ball unless you say, "Help me."
3. Whoever is "It" is trying to tag people. As "it" gets closer, and you know that you are about to get tagged, you need to ask for help from the ones who can help you, the ones with a ball.
4. Process this by asking people what gets in the way of asking for help. You might even put a list of the messages we have heard which stop us from asking for help. Then ask people if this is helpful in their lives. Having noticed how hard it is to ask for help, is there anything they would like to do differently in the future?



## BACK TO BACK

**Purpose:** Use up excess energy, get people moving (Medium Energy)

**Time it takes:** 10 minutes

### How it's done:

1. Have everybody pair up with a partner standing around the room with one person without a partner. Tell them that the odd person (without a partner) will call out "back to back" or "face to face" as many times and as fast as they choose. The pairs will do what the odd person says, i.e., turn face to face with their partner or back to back.
2. At some point, the odd person will say, "change" and everyone is to find a new partner with the odd person finding a partner. This will leave another person without a partner who will then call "back to back," "face to face" or "change."

## BACK PICTURE

**Purpose:** To notice how a message changes as it is transmitted (Medium Energy)

**Time it takes:** 10 minutes

### How it is done:

1. People stand in a line (front to back) and the facilitator draws a simple picture (like a house and sun) and shows it to the last person in the back.
2. That person, with his/her finger, draws it on the back of the person in front of him/her. That person draws what they felt on to the back of the person in front of them, etc. The person at the front of the line draws the picture on a piece of paper and the group can see how the message has changed.

## BACK TO BACK, HIP TO HIP

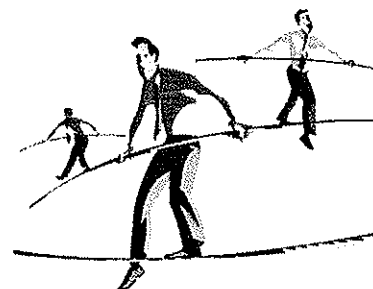
**Purpose:** To energize participants, to laugh and to build community (High Energy)

**Time it takes:** 10 minutes

### How it's done:

1. Start off with an odd number of participants. If there is an even number, just one facilitator should join in. Explain that you will be calling out various physical poses, and that each time participants hear something called out, they must find a different partner and strike that pose. The person left without a partner calls out the next pose.
2. Begin by calling out, "Back to back." Participants will scurry to find a partner and stand back to back. The person left without a partner then calls out something like "Knee to knee." And so forth.

**Notes:** It is important that any pose called out must be appropriate. No one should be hurt or made to feel uncomfortable with the touching. Read the group carefully before deciding to use this activity. Some people are not as comfortable as others with physical contact.



## BALANCE

**Purpose:** To experience interdependence (Cooperation)

**Time it takes:** 10 minutes

### How it's done:

1. Ask two people to face each other, holding hands, standing with feet together, making eye contact.
2. Tell both people to lean back, maintaining balance, supporting each other. Ask them to slowly both lower their bodies to sit on the ground, then rise up together, slowly. This works with very disparate pairs (i.e. fat/thin, tall/short, etc.). It even works for heavy persons with back trouble and fear of falling.

### Variation:

- Divide the group into pairs. Each pair sits on the floor, back to back.
- Ask the pairs to link arms. Their knees are bent with their feet flat on the floor. The pairs then just stand up.
- Once they have mastered this and more challenge is in order, try it in groups of three or four. With larger groups whose arms are linked, it is important to sit in a circle close together, with shoulders and hips touching.

## BIG SIGH

**Purpose:** To shift the energy of a group relieve tension (Calming)

**Time it takes:** 5 minutes

### How it's done:

1. Get into a circle, leader in the middle. Tell the group that everyone will follow what the leader does. Leader crouches on the floor, hands on the floor and slowly rises giving an increasingly loud sigh as s/he does so, ending with arms stretched high and the sigh becomes a shout.

## BIG WIND BLOWS

**Purpose:** To get everyone moving and to see what the group has in common. (High Energy)

**Time it takes:** 5-10 minutes

**What you need:** Chairs, preferably without arms, arranged in a circle

**How it's done:**

1. Gather the group in a circle, each person in a chair, with no extra chairs. Stand in the middle of the circle as you give directions, and remove your chair from the circle. Explain that as the person without a chair, you are the "Big Wind."
2. The Big Wind calls out, "The big wind blows for everyone who...", and finishes the sentence by naming some characteristic *that he or she shares with others* (It must be true for the person playing Big Wind). For example, the Big Wind could say, "The big wind blows for everyone who is wearing jeans." Everyone who shares that characteristic must move to a new seat.
3. No one can move to the seat to either side of their current seat. The Big Wind also tries to get a seat.
4. Whoever is left standing becomes the next Big Wind. If the Big Wind cannot think of a characteristic, he or she can call "hurricane," and *everyone* must find a new seat.

**Variation:** Topical Big Wind Blows: Select a theme or topic, or ask participants to suggest one, and have the Big Wind call out characteristics about that theme. For example, if the topic were Books and Movies, the Big Wind could call out, "A Big Wind blows for everyone who has read the *Autobiography of Malcolm X*." Other examples of Topical Big Wind Blows themes are "people we respect" and "experiences of prejudice."

**Notes:** Facilitators have used this activity successfully in groups where some participants used wheelchairs. A person in a wheelchair "occupies" a chair by placing the wheelchair in front of an open seat.

## CATEGORIES

**Purpose:** To be playful, break up the energy (Low Energy)

**Time it takes:** 10 minutes

**What you need:** Large bouncing ball

**How it's done:**

1. Have participants stand in a circle. The person with the ball announces a category such as cartoons, hairstyles, superheroes, famous women writers etc. and then the person who catches the ball has to quickly name someone/thing in that category (Think Hot Potato).
2. If the second person delays in thinking of something, he or she has to pause and act out a type of animal and have the group guess what it is.
3. After acting out the animal, the person can start the ball going with a new category.
4. Anyone who catches the ball can start a new category. There can be a good deal of variation in this activity in terms of topics.

Thanks to Jen Jakowski

## CIRCLE THE CIRCLE

**Purpose:** Cooperative fun (Medium Energy)

**Time it takes:** 5-10 minutes

**What you need:** 2 large hula hoops

**How it's done:**

1. Ask the group to join hands in a circle. Break the circle between two people. Have these two people pass their hands inside the hula hoops, and rejoin their hands. (Once you have placed the hoops between the two starting people, you can join the circle yourself.)
2. Ask the participants to work together to pass the hoops all the way around the circle, one in each direction, without letting go of each others' hands.

**Note:** This involves holding hands. With some students, this may be an issue. Consider the direction, "Link hands."



## CLAPPING GAME

**Purpose:** To build cooperation and nonverbal communication skills (Low Energy)

**Time it takes:** 5-10 minutes

**How it's done:**

1. With the group seated in a circle, explain the directions: This game is like a non-verbal version of "hot and cold." One person will leave the room and the rest of the group will select an object that is in the room. The person returns and tries to guess the object by listening to the clapping of the group. When the person is far away from the object, the group will clap softly. When the person is near, the group will clap louder. Have the group practice adjusting the volume of the clapping.
2. Ask for a volunteer to leave the room, and begin the game. When the volunteer locates the selected object, ask for another volunteer and continue until interest is waning.

**Note:** This can also be used to make the point that we learn our stereotypical roles in society because we seek the applause or approval of people who, with all good intentions, want us to move toward what they expect from us.

## COUNT TO 10

**Purpose:** To focus the group and build cooperation (Cooperation)

**Time it takes:** 5-10 minutes

**How it's done:**

1. Tell the group that in this game they have to count to ten as a group, and they have to follow certain rules:
  - They cannot go around in a circle, counting in order.
  - They cannot speak other than to call out a number.
  - Only one person can speak at a time.
  - If two or more people speak at once, the group has to start over.

- They cannot communicate with each other, even nonverbally, in a way that would indicate order.

**Notes:** Usually the counting has to start over several times before the group begins to concentrate intensely. Hints for a group that is getting frustrated: Don't rush. Don't be afraid to have long pauses between numbers.

## CROCS AND FROGS

**Purpose:** To understand cooperation and competition (Medium Energy)

**Time it takes:** 10 minutes

**What you need:** A noisemaker, such as a tin can and a stick, or a bell, a dozen paper bags or pieces of newspaper.

**How it's done:**

1. Clear the chairs from the room and explain that the floor is now a pond. All participants are frogs and you are a crocodile. Spread a dozen or more grocery bags (lily pads) randomly across the floor. The goal of the crocodile is to eat the frogs; the goal of the frogs is to escape being eaten.
2. Rules:
  - When the crocodile is "snoring," indicated by the crocodile making noise with his/her noisemaker, the frogs must swim around the pond. They cannot land on the lily pads.
  - The crocodile, while snoring, also moves around the room, removing a few of the lily pads.
  - When the crocodile wakes up and the noise stops, the frogs must hop onto a lily pad before the crocodile "eats" them, signified by tagging them on the shoulder.
  - More than one frog can stand on a single lily pad. Frogs may have one foot on the lily pad and the other foot in the air, but no part of them can be touching the "water."
  - Slowly remove the pieces of paper, so that the group has to cooperate to survive on the few pieces of paper that remain.
3. **Debrief:** Ask the group what made it possible to not be "eaten." Ask for examples of solidarity in real life. Point out the civil rights movement, labor unions, the Underground Railroad, women's movement, etc.

**Variation:** Debrief by drawing out what made it possible for the frogs to protect themselves against the crocodile.

## EARTHQUAKE

**Purpose:** To have fun and move around (Medium Energy)

**Time it takes:** 5 minutes or less

**How it's done:**

1. Have the group stand in a circle. Demonstrate what a house looks like (two people with arms raised and fingers touching each other) and how a "person" stands underneath (think 'London Bridge' pose).
2. Tell participants that everyone needs to get in place as either a house or a person. One person stands in the middle and calls out "house" or "person." Whichever is called all those people must move to a different configuration. If the person in the center calls "earthquake" everyone must move.



## ELBOW TAG

**Purpose:** To have fun (High Energy)

**Time it takes:** 5-10 minutes

**What you need:** An even number of participants

**How it's done:**

1. Gather participants in an open space, without chairs, and ask them to link elbows with a partner. Explain the directions:
  - One pair will volunteer to be "it." Of that pair, one person will be "it" and the other will be trying to evade being tagged by "it."
  - The one being chased can become safe by linking elbows with someone from another pair.
  - When they do so, they "bump" off the third person who must now run to evade "it."
  - When "it" tags someone, that person becomes the new "it."
  - Ask for a pair to volunteer, and begin the game.

## ELECTRON REPULSION

**Purpose:** To run around, have fun safely and to explore how hard it can be to avoid someone (High Energy)

**Time it takes:** 10 minutes

**What you need:** A large enough room for vigorous running, free of things that can be broken or potentially compromise the safety of the participants. Chairs should be moved to the edges of the room and all things that can be spilled should be secured.

**How it's done:**

1. Have participants stand up and help clear the space. Instruct them that they are to **silently** choose someone in the room that they will attempt to stay as far away from as possible without leaving the room. Emphasize that there are other people in the room besides them, so it is important to play this game with the utmost **safety**.
2. Explain that this game is nonverbal. Everyone is to choose someone silently. They should not tell or indicate which person they have chosen. Have the group move around the room. Allow this to go for about a minute or so then have them stop.
3. Now tell them that they still must stay as far away from the person they chose as possible, but now they are to choose someone else from the group that they have to use as a buffer. That is, they must try to keep the second person they chose in between them and the person they are trying to stay away from. Have them begin again.
4. More than likely, in no time the group will be running around the room, almost appearing to be chasing one another. After they start to get tired, call an end to the activity and have them get back in their seats.
5. **Debrief:**
  - What happened?
  - Could you figure out who was trying to stay away from you?

- Whose buffer do you think you were? What was hard about it?
- How could you have done something differently?
- Normally the assumption is made to run, what if everyone stayed still or walked slowly?
- How is this like when you are trying to avoid someone with whom you are in conflict? Does that strategy work?

Thanks to Jeff Matascik

## ELEPHANTS AND PALM TREES

**Purpose:** To have fun and move around (Medium Energy)

**Time it takes:** 10 minutes

**How it is done:**

1. Ask everyone to stand in a circle. Explain that, when you point to someone and say "elephant," the task of that person is to put hands and arms together and point them at the floor to form the trunk of an elephant. Have your teammates illustrate or ask for volunteers.
2. The two people on either side will face the person forming the elephant's trunk, and will each create an elephant ear with their arms in the shape of a C or a backwards C, or open and closed parentheses (Demonstrate with your arms.).
3. Point to someone else, say "elephant," and have the three of them form the elephant's trunk and ears.
4. Ask for another volunteer. When you point and say "palm tree," that person will raise both arms above his/her head to form the trunk of a tree. The two people on either side of this person will wave their arms away from the person like the branches of a palm tree. Then point to someone else, say "palm tree" and see if that threesome can make a proper palm tree. Practice a few rounds, then have at it!
5. If someone mimes the wrong action, that person takes the leader's place in the center and makes the next call. Answer any questions and begin.

**Variation:** You can add a "skunk." The person pointed to turns to face outward and forms the tail of a skunk with both hands. The people on both sides turn away and hold their noses.

## EVERYBODY'S IT (HOBBESIAN TAG)

**Purpose:** To move around and have fun (High Energy)

**Time it takes:** 5-10 minutes

**What you need:** An open space clear of obstacles

**How it's done:**

1. Every participant is "It" in this form of tag, so everyone is trying to tag and escape from everyone else.
2. Participants who are tagged kneel down, and wait for someone to free them, by tagging their hand.
3. The result is that all participants are running around tagging and freeing other participants.





## HEADS UP, HEADS DOWN

**Purpose:** To have fun and connect with other group members (Low Energy)

**Time it takes:** 10 minutes

### How it is done:

1. Ask everyone to stand in a circle, facing in. When the facilitator says "heads down," everyone looks down at the floor.
2. Then the facilitator says "heads up," and everyone looks up, **directly at someone else in the circle**. Make sure everyone is actually looking at someone else, not at empty space. They should look at a different person each time.
3. If two people happen to be making eye contact, they both step out of the circle, and the circle gets a little bit smaller. The game continues until only one or two people are left standing.
4. Some things to watch out for... Sometimes participants try to cheat by not actually looking at a person. Also, make sure everyone looks at someone different each time you call "heads up."

**Notes:** There is an instant bond between two people who happen to make eye contact. Everyone smiles, laughs, and becomes chatty. This game is ideal for an easy ice breaker. It can be used to create partners for subsequent activities (the person you make eye contact with is your partner for the next exercise).

*Source:* From Michael Rohd, Artistic Director of Sojourn Theatre Company in Portland, Oregon.

## HUMAN PRETZEL

**Purpose:** To have cooperative fun, to understand leadership and practice cooperation. (Medium Energy)

**Time it takes:** 10 minutes

### How it's done:

1. Have the group stand in a circle. (If there are more than 10 people, break up into groups. Eight is a good number, less than 5 is too few.) Ask each person to put their right hand into the circle and grasp someone else's hand. Do the same with left hands. No one should grasp the hand of the person next to him or her, or hold both hands of the same person.
2. Ask the group to untangle this human knot, without breaking their grasp. (They can shift their grip with the person they are holding on to, but not let go to change their relationship to others in the group.)
3. **Debrief:**
  - Was there a leader?
  - If there were two groups, how did each group feel about the other group?
  - Were you distracted by the other groups' progress?
  - How did it feel to finish first or second?

Through these questions, you can often bring up issues of cooperation and competition, and how the two relate.

**Variations:** Ask two people to leave the room. The others hold hands in a circle and twist themselves over, under, and through each other without dropping hands. The two people waiting outside come back in and are challenged to untangle the group. The "pretzel" cooperates as the "untanglers" figure it out.

## I LOVE YOU, HONEY

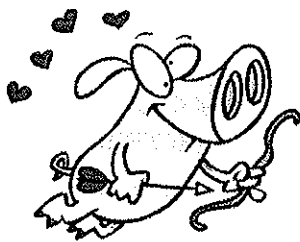
**Purpose:** To laugh together (High Energy)

**Time it takes:** 5-10 minutes

### How it's done:

1. The purpose of the activity is for "It" to make someone in the group smile. Gather the group in a circle, standing or seated, and explain the directions:

### 2. Rules:



- There is no touching.
- "It" can only say, "If you really, really love me, please smile."
- The person addressed must respond, without smiling, "I love you honey, but I just can't smile."
- If the person smiles, that person becomes "It."

**Notes:** Have the group judge whether the person smiles. Decide ahead of time whether a smile means simply turning up the mouth, or fully showing a smile. Some facilitators may find the need to set parameters about 'appropriate behavior.'

## IT'S A WHAT?

**Purpose:** To have fun and get participants talking to one another (Medium Energy)

**Time it takes:** 5 -10 minutes

**What you need:** Two objects that can be passed around the circle

### How it's done:

1. Gather the group in a circle and introduce two objects that can be passed around the circle. Give these objects a name, using a made-up word or a word that has nothing to do with the object.
2. Pass the first object to the person on your left, and say, "This is a \_\_\_\_\_." The person receiving the object has to ask, "A what?" Repeat the name. The recipient then turns to the person on his or her left, and says, "This is a \_\_\_\_\_." The new recipient again asks, "A what?" This time, instead of directly answering, the giver has to ask the person before him or her.
3. Only the original person (the facilitator) can answer the question. Then the answer gets "passed" along to the new recipient. The pattern is repeated until the object is passed all the way around the circle, as in the example below.
4. Once the group seems to understand the dialogue pattern, pass another object around the circle in the other direction.
- 5.

Example of the dialogue:

Facilitator: "This is a quark."

Participant 1: "A what?"

Facilitator: "A quark."

Participant 1: "Oh, a quark."

[Passes object to participant 2.]

"This is a quark."

Participant 2: "A what?"



Participant 1: [turns to Facilitator]

"A what?"

Facilitator: "A quark."

Participant 1: [turns to Participant 2]

"A quark."

Participant 2: "Oh, a quark."

[turns to Participant 3]

## JACK-IN-THE-BOX NAME GAME

**Purpose:** To learn each others names (Medium Energy)

**Time it takes:** 5-10 minutes

**How it's done:**

1. Ask the group to form a circle. One person starts by standing up and saying his or her name.
2. Then they introduces four people on their left, starting with the farthest person.
3. When each name is said, that person stands up and sits down quickly. There is a jack-in-the-box effect, with people standing up and sitting one after the other.
4. Then the role of introducer moves one person to the right. The new introducer similarly introduces themselves and four people to his/ her left.
5. By the time the introductions get around the circle, the names will be quite familiar.

## JAILBREAK

**Purpose:** To work cooperatively and have fun (High Energy)

**Time it takes:** 5-10 minutes

**What you need:** Chairs without arms

**How it's done:**

1. Set up pairs of chairs randomly around the room. You should have one less pair of chairs than pair of participants. It is best if the chairs do not form a circle. The chairs in a pair should be placed close to each other, facing the same direction. From one pair to the next, there should be at least three feet.
2. Seat the group in the chairs and remove any empty chairs from the room. Ask each pair of participants to link arms, and to keep them linked throughout the game.
3. Number each pair of participants including the pair that is standing. The pairs keep these numbers throughout the game, no matter what seats they end up in.

4. The pair that is standing calls out two or more numbers. The pairs with those numbers, as well as those who were standing, must find new seats.
5. If the standing pair wants everyone to find new seats, they call "jailbreak." The new pair that ends up without a seat repeats the process.
6. Rules: Before you begin, tell the group *two important rules*:
  - No one can get hurt.
  - In case of a dispute, the chairs go to the pair who are most fully sitting on the chair. This rule is also known as the "Most Butt on the Chair" rule.

#### **Variations:**

- Assign each group a letter rather than a number. Call out words, and each group that has its letter used in the word must find new seats. Pay attention to the language background of the group if you choose this variation.
- Have a facilitator sit out and call the numbers, rather than the pair in the middle calling the numbers. This arrangement tends to make the game move faster. The facilitator can also write down sets of numbers in advance.
- Have 3 or more people link together. The largest group we know of is 8 people linked! Zen Jailbreak. Place the pairs of chairs in unusual or impossible arrangements. This variation works best after a group has played Jailbreak several times.

**Notes:** This HIP Lift tends to have a lot of energy. Participants should be careful that no one gets hurt and that the chairs aren't damaged. Try not to use chairs with arms. Stop the game if it is in danger of getting out of hand. Be prepared to serve as referee in cases where two pairs try to sit in the same chairs.

#### **LEADER**

**Purpose:** To practice nonverbal communication and cooperation (Medium Energy)

**Time it takes:** 5-10 minutes

#### **How it's done:**

1. Players stand in a circle. One person stands in the middle of the circle with closed eyes— they are 'it.'. Ask someone to silently volunteer as the leader, and ask "It" to open his or her eyes.
2. Everyone must follow the body movements or expressions of the leader, without giving away who the leader is. The leader should keep changing the movements.
3. The leader, when caught, becomes the new "it."

**Variation:** This can be a higher energy lift when the leader chooses movements that are energetic, like jumping jacks.

**Note:** You can suggest that people watch the person across from them, rather than the leader, to make it harder to figure out.

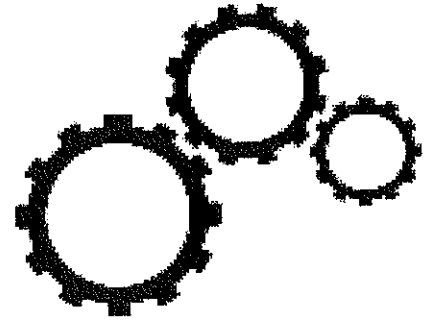
## MACHINE

**Purpose:** To have fun and work together (Medium Energy)

**Time it takes:** 5 minutes

**How it's done:**

1. One by one, participants join together, making movements and sounds, to create a "machine."
2. To begin, ask a volunteer to stand in the center of the room and make a repetitive movement (bending their elbows and knees, for example) and sound (such as a chirp, beep, snort, etc.). Another person then joins, making their own motion and noise. Continue until the entire group is linked together as a "machine."



**Variation:** Each participant chants the adjective part of their adjective name as they join the machine.

## MAKE IT AND PASS IT

**Purpose:** Nonverbal communication

**Time it takes:** 5-10 minutes

**How it's done:**

1. Explain that you are holding an imaginary lump of clay, and that you will mold it into an object with which you identify. Without talking, and without explaining your object, you will pass it on to the next person, who will squash it and reshape it into their own creation. Continue until the whole group has molded the clay.

**Variation:** Allow each person to squash their own creation before passing it on.

## MUSICAL TAG

**Purpose:** To have fun and get out energy.

**Time it takes:** 5-10 minutes

**How it's done:**

1. Pair up all participants and explain that they will only be playing tag with their partner. The rules are:
  - You can only walk, not run, after your partner.
  - Once you are tagged, you have to freeze and sing through the first verse of "Row, row, row your boat" (or another song everyone knows) before you can go after your partner to tag them.



## NON-VERBAL BIRTHDAY LINE-UP

**Purpose:** To develop nonverbal communication and build community. (Low Energy)

**Time it takes:** 5-10 minutes

**How it's done:**

1. Start by telling the group that this is a silent activity.
2. Ask the group to line themselves up according to the month and day they were born, *without talking*. The participants must figure out how they can communicate without words and where they should start and end the line.

**Variation:** Line up according to color of eyes, from lightest to darkest, or height.

**Notes:** If facilitators have played this game before, they may participate but should not initiate the style of communicating with the others. You can make it easier for younger children by saying which end is January and which is December.

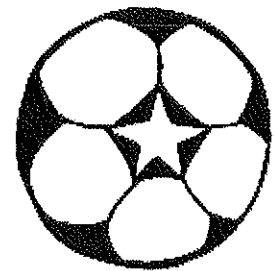
If you are working with a technology savvy group, you may want to make electronic devices (such as cell phones) off limits!

**PATTERN BALL**

**Purpose:** To practice cooperation and to learn names (Medium Energy)

**Time it takes:** 10 minutes

**What you need:** 2-3 small soft balls (we like Koosh and Nerf)

**How it's done:**

1. Ask the group to stand in a circle with about a foot of space between people.
2. Explain the rules:
  - Everyone raise one hand.
  - The facilitator will throw the ball to someone, who will then throw it to someone else.
  - The person throwing should call out the name (and adjective) of the person s/he is about to throw it to. This person should not be next to him/her and should still have a hand raised.
  - Once you have caught and thrown the ball, lower your hand.
  - Remember who threw it to you, and to whom you threw it. You will be repeating the pattern after it is established.
  - When the last person has caught the ball, the pattern has been established. Practice the pattern a few times, until it goes smoothly, continuing to use each other's names. You may remind people to keep an eye on the person who threw the ball to them. Add in additional balls, until the group has three or four balls in the air.

**Variation:** To make this a name game, ask participants to thank the person they receive the ball from, by name, and call out the name of the person they are throwing it to.

**Advanced Pattern Ball:** Introduce several balls, some in the established direction, and some in the reverse direction. Be sure people call out the name of the person they are tossing the ball to. It also helps if the balls going in the reverse direction look different from the ones going forward.

**Warp Speed:** Time yourselves to see how long it takes you to go through the pattern once. The group must work together to speed up the time. This can be used as a brainstorming/problem solving activity, setting the goal "to get this pattern of balls through this pattern of people in the shortest possible time." (It is permissible for them to

rearrange the group in the order that the balls are being passed, but don't answer if they ask you this. Just repeat the goal.)

## RED FEATHER'S BUNDLE

**Purpose:** A way to burn off energy—think Capture the Flag (High Energy)

**Time it takes:** 10 minutes

**What you need:** A “bundle” (usually a bandana tied into a knot in the middle)

**How it's done:**

1. Draw a large circle on the ground. A person is designated as “Red Feather.” Red Feather stands in the middle of a circle with a bundle that (s)he needs to protect.
2. On the outside of the circle the rest of the group is divided up into two to three small groups depending on the group size. If there are 18 participants you would want to divide them into three small groups so that there are about six people in each group. Number the groups.
3. Each group goes in with the other people from their group (when the leader calls that number group) trying to capture the bundle from Red Feather. If Red Feather tags a person who is in the circle with the bundle, they are out for the round and the bundle is returned.
4. If someone gets the bundle back to the outside of the circle without being tagged then that person becomes the next Red Feather.
5. When there are only about one or two people from any group left, the person leading the activity would want to call another number group to go in and help.

**Note:** Red Feather may not stand on the bundle or shove unnecessarily .

Thanks to Oceana Shawanda

## RED HANDED

**Purpose:** Refocus the group's energy (Medium Energy)

**Time it takes:** 10 minutes

**What you need:** Small objects, about one for every 2 people in the circle

**How it's done:**

1. Gather the group into a circle, with you as the facilitator in the middle.
2. Explain that the goal is for the person in the middle to find one of several objects held by those in the circle. Everybody holds their hands out in front of them about waist high. Objects are given to about half of the people.
3. The person in the center closes their eyes and counts to ten while the objects are being passed around.
4. The person in the middle opens their eyes and tries to find one of the objects. If they find one, the person holding it becomes the person in the middle. If unsuccessful in three tries, the person in the middle calls out one of the objects and the person holding the designated object comes to the center to become the guesser.



## SCRAMBLED WORDS

**Purpose:** To encourage cooperative work and to emphasize an important idea and to develop nonverbal communication skills. (Medium Energy)

**Time it takes:** 10-15 minutes

**What you need:** Paper or index cards with words to a sentence written on them.

**To prepare the cards:** Choose a sentence that has roughly the same number of words as there are participants. The sentence should relate to the theme of the workshop or session. Write each word of the sentence on a separate piece of paper, including punctuation if you need more cards.

**How it's done:**

1. Give each person a card, and ask the group to reconstruct the sentence. Some people may have more than one word. When they have finished, ask the group to read the sentence, each person reading their word in turn.

**Variations:**

- Do this game without speaking.
- Use letters to create a word or name of a famous peacemaker.
- Use two or three sentences, and divide the participants into several groups.

*Source:* Adapted from Doris Marshall Institute and Jim Abrams/ Open Hearth Education Project.

## SPEEDY IDEAS

**Purpose:** To affirm a variety of perspectives

**Time it takes:** 5 minutes or less

**What you need:** A common object, such as a pencil, bookend, or a piece of pipe

**How it's done:**

1. Pass around the object. Ask each person to give a use for the object. Affirm the number and variety of ideas.

**Note:** This quick activity can be used to prepare for the Win/Win activity, the Perception Picture, or to introduce the idea of brainstorming.

## TUG OF PEACE

**Purpose:** To experience cooperation (High Energy)

**Time it takes:** 10 minutes

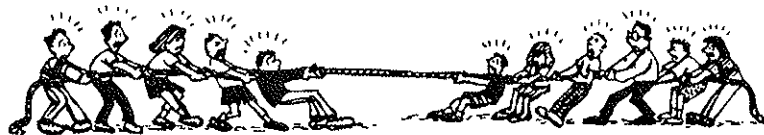
**What you need:** A strong nylon or similar rope

**How it's done:**

1. Have everyone sit on the floor in a tight circle. Securely tie the rope so that everyone can hold it in front of them without any slack.



2. Tell them to tuck their feet in front of them and with both hands on the rope (and not on the floor) pull themselves up to a standing position. This is a cooperative effort and if everyone pulls at the same time, the whole group rises at once.



## WEB WEAVING

**Purpose:** To illustrate commonalities and differences (Medium Energy)

**Time it takes:** 15 minutes

**How it's done:**

1. Explain that this activity will let us weave a web based on our common interests.
2. Sit or stand in a circle. Invite participants to come into the center of the circle, one at a time. The first participant should stand in the middle and say two things he or she likes to do. For example, the participant could say, "I like...dancing" (holding out his or her left hand) and "I like...going to the movies" (holding out his or her right hand).
3. When other participants hear something that they also like to do, they come up, one at a time, connect to the hand representing the common interest, and give an interest for the other hand. (More than one person can connect to one hand offered.) For example, a second participant might come up, connect to the first person's left hand and say, "I like dancing" and (holding out the right hand) "I like...eating strawberries." Continue until the whole group is standing up and connected.

**Variations:** This activity can be topical and can be used to explore opinions on various topics (i.e. gender and relationships, race relations, a particular community issue, etc.) It is also a good closing activity when participants connect things they learned in the workshop or things they plan to do after HIP.

## WOODCUTTER

**Purpose:** Focus attention and quiet things down (Low Energy)

**Time it takes:** 5 minutes

**What you need:** A blindfold and three 'sticks' (pens, pencils or whatever work as well)

**How it's done:**

1. One person is in the middle of the circle with their eyes closed (blindfolded if possible). This person has three 'sticks' of wood they need to protect. The people who make up the outside of the circle want to take the wood and are chosen by the person who is leading the group to take turns going after it.
2. This is a game of stealth. Everything that goes on after the woodcutter is picked is done without talking. When a person is picked he or she will move as quietly as possible to get the wood that surrounds the woodcutter. If the woodcutter points at them the person while he or she is moving toward him/her, then that person is out. When a person takes a piece of wood they are only allowed to take one piece, not all three at once. The game is over or the woodcutter is replaced when all three pieces of wood are taken. The facilitator should 'referee' this activity.

Thanks to Oceana Shawanda.

## WHAT AM I DOING?

**Purpose:** To have fun and shift energy (Medium Energy)

**Time it takes:** 10 minutes

### How it's done:

1. Have participants stand in a circle. Each person should know the name of the person on his or her left/right. The person facilitating begins by miming an action that is familiar to the group.
2. The person to her/his right then asks that person "*Name*, what are you doing." That person says a *different* action than what they are doing. For example, a participant could be miming brushing his teeth. When asked what he is doing, he responds, "I'm tying my shoes."
3. The person who asked the question then has to pretend they are tying their shoes. Once they begin miming that activity, the next person in the circle asks them what they are doing and so forth.
4. Participants can stop imitating their activity once they have said what they are doing. This can be a really silly activity and can get a lot of energy and giggles out.

Thanks to Jen Jakowski

## Affirmation: Self-Awareness & Self Esteem

"The self-affirming part is the hardest part. It makes you aware ... [that] you're used to hearing all that bad stuff about yourself."

– HIP youth facilitator



HIP teaches that self-awareness, self-esteem, and the ability to affirm others are important tools for conflict resolution and community building. Several activities help participants get to know each other in positive ways and build their own self-esteem ("Adjective Name Game," "Concentric Circles -Self-esteem," "M&M Game," and "Introductions in Pairs"). "My Best Day" builds self-awareness as it encourages participants to focus on what they want for themselves, as opposed to what others may pressure them to do. "Circle Game," "Scavenger Hunt" and "Things in Common" help participants to identify common

ground and honor individual uniqueness. "Affirmation Posters," "Appreciation Activity," and "Moment of Silence" help participants to acknowledge and articulate their appreciation for others.

Affirming oneself and others is difficult, and it may make people feel conceited and arrogant, or vulnerable and embarrassed. Some personal growth programs find it valuable to let participants sit with the discomfort of affirmations, believing that struggling through the discomfort is an important step in building self-esteem. While there is merit to this approach, some HIP facilitators find that if affirmations are treated as a very serious activity, the process can backfire. If participants feel too uncomfortable, awkward, embarrassed, or stupid, they may tune out and miss other important points presented in the workshop.

For these reasons, HIP facilitators tend to use affirmations lightheartedly. If it is likely that a group will have trouble with affirmations, facilitators should start with very "safe" activities or Connections that set a positive tone and are not too revealing.

For example, rather than using the Connection "Something I am good at is...", facilitators can use one of the "favorites" Connections- such as favorite food, activity, or movie or ask about something I like to do." For some participants, this subtle form of building self-esteem is more effective than deeper questions.

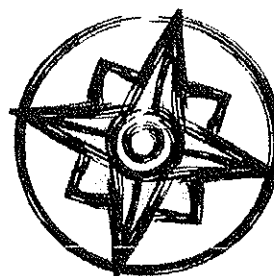
While the following activities specifically address affirmation, ideas about affirmation are incorporated throughout the HIP workshop, through the Connections, Ground Rules, and other activities. Ending a workshop with "Affirmation Posters" is a very good idea if you can count on the young people to write something positive for everyone.

### Included in this section are the following activities:

- Adjective Name Game
- Affirmation Posters
- Appreciation Activity
- Circle Game
- Concentric Circles-Self-esteem
- Empathy Exercise
- Introductions in Pairs
- M&M Game
- Moment of Silence
- My Best Day
- Scavenger Hunt
- Things in Common

**Other activities that build self-esteem include:**

- Big Wind Blows
- Cultural Pursuit
- Jack-in-the-Box Name Game
- Machine
- Make It and Pass It
- Power of One
- Speedy Ideas



**Other activities that build self-awareness include:**

- Body Imaging
- Dealing with Anger
- Space
- What Color is Conflict?

**ADJECTIVE NAME GAME**

**Purpose:** To introduce a positive side of ourselves to others and develop community.

**Time it takes:** 10-20 minutes, depending on size of the group

**What you need:** Just yourselves

**How it's done:**

1. Ask participants to say their first name and a **positive** adjective that describes them. The adjective should start with the same letter or sound as their first name, as in "Cool Cathy" or "Awesome Alex."
2. Each person repeats the names of all those who went before, and adds his/her own adjective name to the list. The first person then repeats the adjective names of the whole group.
3. Ask participants to address each other with their adjective name throughout the workshop.

**Variations:**

- Being put on the spot to remember names, especially in a large group, can be stressful. To reduce the stress, the whole group can call out the names, or participants can say just the names of the three people who came before them.

- **Jack in the Box:** Form a circle. Explain the directions: the first participant will say their adjective name and make a gesture (e.g. touch the floor, spin around) to go along with their name. The group will then repeat the name and mimic the gesture. Go around the circle until everyone has introduced themselves.

**Notes:** If a participant has difficulty coming up with a positive adjective, ask the group to help the person choose one. Use Pattern Ball as a follow-up for a fun memorization game.

## AFFIRMATION POSTERS

**Purpose:** To practice affirming others and to learn how others see us

**Time it takes:** 30 minutes, plus free time and breaks

This activity takes 10 minutes to introduce, and 20 minutes to bring to a close. It should be introduced at the beginning of a session, so that participants have time to do it during breaks and free time.

**What you need:** Card stock and markers

**How it's done:**

1. Give each participant a sheet of paper and a magic marker. Ask them to write their adjective name at the top and tape their posters up on the wall around the room or leave them on a spare table.
2. Instruct the participants to write **affirmative** statements on each person's poster. With younger people ask if they know what affirmation means. Emphasize the rules of the statements:
  - They can be signed or anonymous.
  - They can **only** be positive.
  - They should reflect something positive you have seen in the other person.
3. Close this exercise (at some later time) by asking each person to share something on their poster that is especially meaningful to them, and explain why it is so. Makes a good closing to the whole program.

**Notes:** This activity works best for mature Advanced HIP or Training for Trainers workshops. If the people are not ready to affirm the entire group in this way, it can lead to awkward situations such as empty posters. Even with mature groups, there can be elements of a popularity contest; most people are very astute about who is more liked by others. Make sure that the group is well bonded before choosing this activity.

## APPRECIATION ACTIVITY

**Purpose:** To practice voicing our appreciation

**Time it takes:** 5 minutes

**What you need:** Just yourselves

**How it's done:**

1. Divide the group into pairs. Each person will talk for 1-2 minutes about a person, place or thing that they appreciate. The listener should practice active listening skills. The pairs do not report back to the group.
2. Debrief by asking what the activity has to do with increasing the peace.

**Variations:** Have participants report back to the group and introduce their partner.



## CIRCLE GAME

**Purpose:** To discover what the group has in common and ways group members are different from one another.

**Time it takes:** 15-30 minutes

**What you need:** A list of characteristics

**How it's done:**

1. Create a list of characteristics that are likely to be held by people in the group. Try to include characteristics that are common to the whole group, as well as qualities unique to a subgroup. Include physical characteristics, family backgrounds, things we like to do, things that have happened to us, things we are good at.
2. The goal of the game is to see what people have in common, so not every statement has to be positive. For example, you might want to include, "Anyone who has ever been sent to the Principal's office," "Anyone who has ever been asked to get into a police car," and "Anyone who has ever witnessed racism."
3. Gather the group in a standing circle. Call out a description and ask those who fit the description to step into the circle. Those who responded then acknowledge each other and take a different place in the circle. Call out another quality, and repeat the process until you've read the whole list or the group seems ready for a change of pace.

**Variations:**

- Use this activity to introduce the Scavenger Hunt. For this, ask people to stand up if they know the meaning of the words called and explain the meaning to the others.
- Rather than drawing up your own list, use the list from the Scavenger Hunt or Cultural Pursuit.
- Begin with your own list of qualities, but then invite participants to call things out.

**Notes:** This activity is very similar to Big Wind Blows, but no one is standing in the middle of the circle. It works to use it as the first HIP lift, as a warm-up to Big Wind Blows.

## CONCENTRIC CIRCLES-SELF-ESTEEM

**Purpose:** To practice listening and speaking skills, to build community and to reflect on one's own experiences, feelings and patterns.

**Time it takes:** Approximately 20 minutes (varies with number of questions)

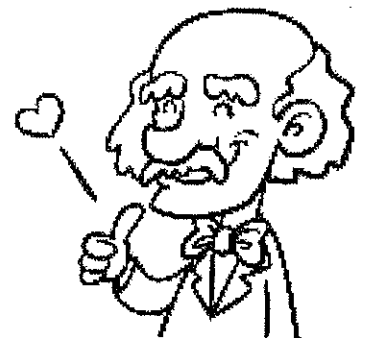
**What you need:** Selected questions or topics

**How it's done:**

See the directions in Communication Section on page 90.

Concentric Circle Questions for Self-Esteem:

- Who is one person you really respect, living or dead? Why do you respect them?
- What are some ways you show respect for yourself?
- Describe a time you "did the right thing," even though it was hard to do.
- What is something you've learned in your life that has been important to you? Why was it important?



- What is something you've done that you're proud of? Why?
- What are some things you do to take care of yourself?
- Describe a time you took care of someone else.

## INTRODUCTIONS IN PAIRS

**Purpose:** To learn about who is in the group, build self-esteem, and practice good listening skills

**Time it takes:** 20 to 30 minutes

**What you need:** A timer or a watch

**How it's done:**

1. Divide the group into pairs. Ask one person in each pair to be the speaker, and the other the listener. The speaker will speak for 1 minute about who they are. Suggest that they talk about things they like to do, how many people are in their family, and other things that aren't too private. No one should say anything they do not want the whole group to know. The listener will practice active listening skills and will remember *three things* about the speaker to report back to the group.
2. After one minute, have the pairs switch roles. After both people have taken a turn speaking, bring the group back in a circle and have each person introduce three things about his/her partner.

**Variations:**

- The question that participants respond to can also be: "What brought you to this workshop, and what do you hope to get out of it?"
- For older or more mature groups, give participants a longer time to respond to the question, up to three minutes.
- Have participants make one of the three things they say about their partner be something that they have in common.
- If the group is large, have one pair introduce each other to another pair. This set-up saves time, but it defeats the purpose of building community within the whole group.
- To make this a more challenging affirmation activity, have participants speak for one minute about things that they like about themselves.

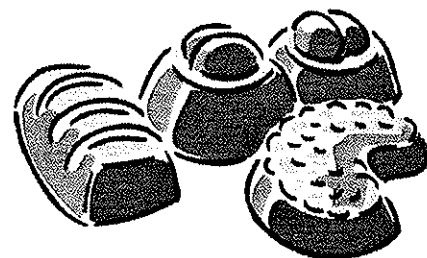
**Notes:** Plan to do the 'Good Listening' skit or demonstration before this activity. As you introduce this activity, refer to the list of good listening skills which should be posted somewhere in the room.

## M&M GAME

**Purpose:** To describe ourselves in positive ways

**Time it takes:** 15-30 minutes, depending on number of participants

**What you need:** A bag of M&Ms, or other candy that comes in small pieces



**How it's done:**

1. Pass the bag of candy around the circle and invite participants to take as many pieces as they want, without eating any. When everyone has taken some, tell the group that they have to say one thing they like (such as reading, listening to music going to movies, etc.) for each piece of candy they have. Ask for a volunteer to start, and move around the circle until each person has taken a turn.

**Variations:**

- To make this a more challenging affirmation activity, ask participants to say one thing they like *about themselves* for each piece of candy they have.
- Create a question or sentence starter for each color. For example, for blue candy, finish the sentence, "One thing I like to do is...." For green candy, finish the sentence, "One thing my friends like about me is...." Let participants choose which question they want to answer, and have them answer the question for each piece of candy they have of that color.
- You can also use paper towels or toilet paper and as non-food alternatives.

**Notes:** Make sure that you have lots of candy! Also, be prepared for the possibility of candy being eaten! How will that change this activity?

**MOMENT OF SILENCE**

**Purpose:** To recognize positive role models and to help focus after a break.

**Time it takes:** 1 minute

**What you need:** Just yourself

**How it's done:**

1. Ask the group to call out names of people who are positive role models that they all might know. Select one, and ask them to observe a moment of silence in honor of this person or someone else that they respect for their positive influence on others.

**Notes:** This quick activity works well to bring people back together as a group. If you plan to use it repeatedly during the workshop, you may want to keep a running list of role models, and choose one name from the list each time you do the activity. Leave the list posted in the training room, and invite participants to add to the list anytime.

**MY BEST DAY**

**Purpose:** To think about peer pressure, and how other people affect our values and decisions

**Time it takes:** 30-40 minutes

**What you need:** Blank paper, pens or pencils, and tape or stapler

**How it's done:**

1. Explain that participants will be working alone to imagine their ideal day. Stress that no one will see their paper.
2. Pass out paper or handouts. Ask participants to record their ideal day. They should include what they would do, at what time, and with whom. There are no financial restrictions; they can use as much money as they want during this one day.



3. When each person has completed their day, ask them to fold the paper several times, staple it securely, and write their name and address or homeroom on the outside.
4. Next, have participants form several small groups. Without sharing what they wrote individually, ask each group to come up with the ideal way they'd spend a day together, as a group. Stress that they do not need to talk about their individual days to create a group day. Again, there are no financial restrictions.
5. To debrief, ask people to silently consider the following questions:
  - How close was your personal ideal day to your group day?
  - What did you give up? Why did you give it up?
  - What did you gain?
  - Is this similar to real life in any way?

If possible, return the ideal days to the participants in a week to ten days, to reinforce the HIP ideas and remind people of the activity.

## SCAVENGER HUNT

**Purpose:** To see what we have in common

**Time it takes:** 10-15 minutes (with 20 participants)

**What you need:** "Scavenger Hunt" handout (Appendix, pg. 231), pens or pencils.

**How it's done:**

1. Pass out one copy of the Scavenger Hunt handout to each of the participants. Ask them to find as many people as possible who fit a category on the list.

*Source:* Kridler, William J., *Elementary Perspectives*. Cambridge, MA: Educators for Social Responsibility, 1990.



## THINGS IN COMMON

**Purpose:** To discover what the group has in common and to build communication and group decision-making skills.

**Time it takes:** 20 minutes, 10 for the variation

**What you need:** Paper and pens (For the variation, puzzle pieces, enough for each participant)

To make the puzzle pieces: cut out colorful magazine pictures and tape or glue them on to cardboard. Cut the pictures into three pieces.

**How it's done:**

1. Ask participants to pair off with someone they do not know well and write up a list of 10 things they have in common. Suggest that they think about as many categories as possible, such as food, social activities, sports, movies, books, cars and work experience, both likes and dislikes.

2. Give the partners two minutes to write up their list. Now, ask each group to merge with another group and find at least 3 things they have in common. Their respective lists can be a starting point, but they are free to expand beyond this. Again, give the groups two minutes to find common ground.
3. You may choose to allow the small groups to keep merging with each other until you finally end up with the entire group discussing things they have in common. The larger the groups get, the more time you may want to allow for discussion.
4. To debrief, ask:
  - Was it harder to find things in common as a large group or earlier in the process?
  - Were you surprised?
  - How can we strengthen our bonds as a group?
  - How can we form new bonds?"

**Variation: Three Things In Common:** Give each participant a puzzle piece. Ask them to find the others in the room whose pieces fit together to complete their image. Once they have found their group, they have 2 minutes to discover three things they have in common. Return to the large group to share what each group found in common. This variation leads easily into the Circle Game.

# Communication: Listening, Speaking & Observing

"Learning about communication is valuable because you can stop a fight before it starts by eliminating assumptions and ... clearly [stating] your message without being rude or disrespectful."  
– HIP youth facilitator



Communication skills are the cornerstone of nonviolent conflict resolution. Strengthening participant's ability to be clear and effective communicators is one of the primary goals of HIP.

This unit on communication skills includes three important aspects of communication:

- Active listening
- Expressing emotions and ideas in a way that others can hear
- And recognizing barriers to communication, including differences in perception point of view.

**Perception activities** strengthen participants' ability to see how many different perspectives are possible and logical in the same situation.

**Observation skills** are important because paying close attention to surroundings and nonverbal messages can help people to avoid danger and potential violence and to identify what is happening for the other person.

**Empathy** is the ability to see something from someone else's point of view. Perspective taking is a vital skill in resolving conflicts well.

**I Messages** or **Feeling Statements** are at the core of conflict resolution. It is an area that is not well understood or well accepted. However, the ability to state one's experience in a way that does not blame the other person is the communication skill most likely to succeed in inviting the other person to discuss an area of conflict without creating defensiveness.

The following thoughts on "Feeling Statements" come from the AVP Youth Manual:

The purpose for using Feeling Statements is to resolve a conflict without attacking a person. To do this, focus is placed on the situation and the consideration of what feelings arise in a person when a particular situation occurs. A Feeling Statement avoids blaming and/or judging. Blaming and judging escalate rather than resolve conflicts peacefully.

The Feeling Statement formula may include:

- |                      |   |
|----------------------|---|
| <b>When</b>          | Describe the situation or behavior  |
| <b>I get/feel/am</b> | State the feeling, e.g. angry, hurt, discouraged  |
| <b>Because</b>       | Explain the result for yourself or the basis of your feelings without blaming others.<br>(and possibly) |
| <b>Therefore</b>     | Explain what you'd like to see happen – working for an acceptable solution for each other.              |

The formula need not be used every time you speak to someone about what you consider to be a problem. It is very worthwhile to use the formula to clarify "where you're coming from" and subsequently to consider how you

wish to try to solve your problem, remembering that what you consider to be a problem may not be a problem for the other.

The first three steps of the formula needn't be considered in the order given. Any order is fine. Sometimes younger students are only able to identify the feeling(s) that swell up in them when a particular event happens. They may need time and maturity to determine why any particular feeling surfaces. Identifying feelings is important just in itself! Considering how to handle them is also a plus.

Introducing Feeling Statements as a way to clarify one's own state may be a wise approach with young people. Being able to say how they feel when a particular situation happens, just in front of the group, can be a positive experience. Knowing that others often feel the same way can be comforting. Having people share how they might handle their feelings is also important.

Many young people shy away from actually using a Feeling Statement directly to another person. This is definitely understandable. *Feeling Statements make people vulnerable.* The response to stating your feelings may be, "I don't care how you feel."

Fearing such a response, people may clam up or fight or give up. Are these reactions positive? Considering such a question is worthwhile, as is considering whether we are responsible for how we handle our feelings. [It is also true that often people don't know how another feels when they are bothered by something that is going on and make assumptions based on the fact that they are going along with something.]

The use of Feeling Statements might be more acceptable if seen as a part of a bigger picture. Using Feeling Statements might be thought of as looking for common ground. To do this, preface the Feeling Statement with a phrase such as, "Look, could we talk about .... (whatever). I'd like to tell you what's going on with me and I'd like to hear how you're seeing things."

Though it may seem unnatural to avoid saying "you" in a Feeling Statements, people may understand why "you" is avoided by experiencing the simple "Hand Push" exercise. Just as a physical push is often followed by a retaliatory physical push, a verbal "push" like "you shouldn't" is often followed by a verbal "push" such as "Well, you shouldn't" or "You always." "You messages" like these which blame or deal with past history won't help defuse conflicts.

In the dictionary the word "feeling" refers to emotions, states of mind and comparisons. Examples of how we might express some of these are:

<u>EMOTIONS</u>	<u>STATES OF MIND</u>	<u>COMPARISONS</u>
<i>I feel</i>	<i>I feel</i>	<i>I feel</i>
Mad (angry)	excluded	like an outcast
Sad (hurt)	disrespected (dissed)	like a turd
Scared (fearful)	used	like a Ping-Pong ball
Glad (joyful)	good	on top of the world

Feelings that are the least likely to be challenged or contradicted are those that fall under "emotions." These come from the gut, not the head. People may say "You shouldn't feel hurt," but you and only you know what emotion you feel.

Some states of mind might imply a disguised "you message" and/or a judgment. It is important to point this out. Saying "I feel disrespected" to someone may imply "you disrespected me." If a participant expresses a "State of Mind," e.g. saying "I feel disrespected when someone cuts in front of me on the lunch line." A facilitator may

paraphrase what was said. "I see. You think a person has disrespected you when they cut you on the line. But how do you feel underneath? Angry? Hurt?" This usually helps people to see the difference.

Though usually Feeling Statements try to avoid the use of "you," some people may feel this is too artificial. Suggest that they include the "you" with care. A great deal depends on *the tone of voice* one uses. If people truly are looking for common ground and preface their statements accordingly (see above), the "you" is more likely to be received with good will. Explaining the basis of your feelings in such a statement is also positive [the because clause].

For example:

**I worry**                      when you drink/ drug so much *because* I love you and feel afraid that something will happen to you.

**I feel inadequate**        when you call me stupid *because* I haven't done well in school and I don't have much confidence in my abilities.

Regardless of the care people take in expressing a Feeling Statement, those on the receiving end may not respond positively. Everyone's at different places at different times. It might be wise to warn young people of this reality. Of course, the person receiving the Feeling Statement may respond positively – at a later time. Regardless, sometimes just having an opportunity to say the Feeling Statement can be helpful for the speaker.

Understanding and incorporating Feeling Statements into one's life also takes time. It is unlikely that all of the above aspects of Feeling Statements can be conveyed in one or even two workshops. It may only be possible to plant a seed or two.

-AVP Youth Manual p. F-25-26.

The other part of effective communication skills for resolving conflict is the **active listening**. If someone comes to you with a concern, your next step is to listen carefully to their concerns. Being able to listen to an angry person is not easy. It is much more familiar to escalate and blame. However, active listening is the most powerful tool there is for defusing a conflict. Young people have been taught that listening is a very passive activity. Most people are told to "shut up and listen." However, active listening involves reframing, clarifying, empathizing, summarizing and validating. Depending on where the listener wants to go with the conversation, s/he will use different active listening techniques to bring out different aspects of the problem.

Learning to notice the differences in perception or point of view will help one to listen better. If I think I have the only right answer, it is hard to hear someone else who is describing the situation differently. When I can remember that **to understand is not the same as to agree**, it becomes easier to listen to someone with a different point of view. Using the exercises on perception can help participants notice that their view of their experience is only their view and not the "truth."

**The following activities are included in this section:**

- Active Listening
- Changes 1-2-3-4
- Concentric Circles
- Empathy Exercise
- Good and Poor Listening
- Gossip Line-Up
- "I" Messages/ Feeling Statements
- Lego Listening
- New Approach to Feeling Statement
- Perceptions Based on Partial Knowledge
- Perception Picture
- Practicing "I" Messages
- Serial News

**Other activities that build communication skills include:**

- Clapping Game
- Fishbowl
- Hassle Lines
- Introductions in Pairs
- It's a What?
- Leader
- Make It and Pass It
- Nonverbal Birthday Line-Up
- Positions and Needs
- Scrambled Words
- Small Group Discussions (various topics)
- Speedy Ideas
- Things In Common
- Two Sides to a Conflict

## **ACTIVE LISTENING**

**Purpose:** To practice active listening skills, specifically summarizing

**Time it takes:** 20 minutes

**How it's done:**

1. Begin by asking the group what they think the term "active listening" means. If it doesn't come up in the discussion, bring out the point that active listening means more than just looking interested in the speaker's story. It means listening to what is said, and listening for what is not said. It means listening for the *emotion* as well as the facts.
2. Introduce the idea of *summarizing* what the speaker has said. Explain that one of the ways to be sure that you are listening accurately is to summarize what the speaker has said and to reflect it back to them. The listener should not simply repeat back all of the information they have heard, but should instead try to find the most important points, as well as to *identify the underlying emotion*.



3. Demonstrate the process of listening, summarizing the main points, and naming the emotions. Ask for a volunteer to speak for 1-2 minutes about a conflict they are having or have had. Remind them to choose a conflict that they don't mind the whole group hearing. Listen to them well, summarizing their main points, and reflecting back to them the emotion you hear. Ask if your impression is accurate. One way to phrase this is, "It sounds like you are feeling \_\_\_\_\_. Is that right?" OR use the discussion in good/poor listening below to let the group brainstorm ways to listen well.
4. Have the group divide into pairs. Ask each pair to take turns speaking for one to two minutes about a conflict they are in or have dealt with recently. The speakers should include as many details as they wish. The listeners should listen carefully and then summarize what they have heard. They should then name the emotion they sense, and ask the speaker if they are right. Tell people when it is time to summarize and when it is time to switch.
5. Bring the group back together. Debrief by asking how it felt to be both the speaker and the listener. Ask how the process of summarizing can be useful.
6. If the following points don't come out in the discussion, add that summarizing can help
  - to make sure that you've heard the speaker accurately,
  - to show the speaker that you have understood them,
  - to help the speaker hear themselves, and
  - to bring out into the open the emotions underlying the conflict.

Taking the time in the middle of a conflict to make sure that you really understand what the other person is saying, and showing them that you understand, can change the tone and de-escalate the conflict. Be sure to talk about when this skill is not advisable, such as when you are being immediately threatened with violence.

## CHANGES 1-2-3-4

**Purpose:** To practice careful observation, and examine the role of observation in conflict

**Time it takes:** 10-15 minutes

**What you need:** Just yourselves

**How it's done:**

1. Ask the participants to line up in two rows, Lines A and B, with each person facing a partner.
2. Ask the people in Line A to carefully examine the appearance of their partner for a few seconds. Then ask Line A to turn and face the opposite direction. Ask Line B to change 4 observable things about their appearance. Ask them to not make the changes too subtle. For example, they can roll up their sleeves, take off their watch, or button up their shirt, but they shouldn't switch identical earrings.
3. Ask Line A to turn around and look for the changes their partners have made. After Line A guesses, ask Line B to reveal their changes.
4. Repeat the process with Line B observing and Line A making changes. Repeat the process with new partners, if time permits and there is still interest.
5. Debrief the activity by asking what made it easy or hard, whether it got easier with practice, and whether it has any relevance to conflict and real life.

6. Ask participants what they need to be aware of on the street, to stay safe.

**Note:** Bring up the following points, if they don't emerge naturally from the conversation:

1. Paying attention to your surroundings is an important part of being safe and avoiding violence.
2. You should pay attention to:
  - a. The signals you are giving (showing money in public, walking in a confident, determined way vs. strolling in a casual way);
  - b. The signals others are giving you (a car passing you repeatedly, body language showing that someone is losing control); and
  - c. The limitations or assets of your environment (a street without street lamps, ways you can quickly get to safety if needed).

*Source:* Adapted from William Kriedler, *Creative Conflict Resolution*. New Jersey: Scott Foresman and Co., 1984.

## **CONCENTRIC CIRCLES**

**Purpose:** To practice listening and speaking skills, to build community, and to reflect on one's own experiences, feelings and patterns.

**Time it takes:** Approximately 20 minutes (varies with number of questions)

**What you need:** Selected questions or topics

**How it's done:**

1. Ask the group to count off by twos. Ask the "ones" to move their chair into the circle and sit facing the person who was on their right. There should now be two circles, one inside the other. The inside circle faces out, and the outside circle faces in.
2. Explain that you will ask a question, and that the "ones" should answer, speaking for about one minute. Ask the "twos" to listen attentively, using all of their listening skills.
3. When one minute has passed, call time. If the topic has been an emotionally charged one, ask the listeners to change the focus with a silly question, such as "What did you have for breakfast?" The listeners ("twos") then answer the same question.
4. When both partners have discussed the question, ask the outer circle to move one chair to the left. Repeat the process with the next question. This time, ask the inner circle to move one chair to the left. Repeat until all questions have been discussed.
5. Be sure to debrief the group as a whole after all the rounds. The kind of questions you ask at this point will make a big difference. If you had people discussing anger, you might want to ask what they learned about how they handle anger. If you want them to notice things about communication skills, ask questions about that.

### **Communication Questions:**

1. What is the best book you have ever read or movie you have seen, and why is it your favorite?
2. Who is the person, living or dead, who is most important to our times, and why are they important?
3. If everything about you were to change except one, what is the one thing you would keep? Why?



4. What is one goal you would like to accomplish by this time next year and why is it important to you?
5. If you could invite any three people, living or dead, to dinner at your house, which three would you invite and why?
6. What is the thing most needed in the community where you live and why is it lacking?
7. If you could rule the world, what is the first issue you would change and why?
8. What do you hope to be doing five years from now?

**Note:** If you use these questions for communication skills, be sure that in the group debrief you ask what people noticed about being listened to well. Ask:

- What did one of your partners do that made you feel listened to?
- What effect does it have on your speaking to be listened to this way?
- What did you like about the way your partners listened to you?

**Variations:** This activity is used with many other topics. See **Conflict Resolution and Affirmation** for more questions, and start making up your own! It is important that you know what questions you want to ask as part of your agenda design and have them written down. You also need to be aware of the questions you ask the whole group in the debrief.

## EMPATHY EXERCISE

**Purpose:** To develop empathy towards others

**Time it takes:** 60 minutes

**What you need:** Index cards and a pen for each participant

**How it's done:**

1. Divide the participants into small groups of no more than 5 people each. Give each person an index card and a pen or pencil.
2. Instruct participants to write on their card, "A problem I'm working on is..." and finish the sentence. They should describe a problem they are currently dealing with that they do not mind the group discussing. The cards should not be signed. Explain that because the groups are small, it will be hard to be totally anonymous, so the problems should not be extremely private.
3. Collect, shuffle, and redistribute the cards within the small group. If anyone gets their own card back, redistribute them until no one has their own card.
4. Have each person then tell the group about the problem described on the card they have as if it were their own problem. Have them describe how they feel, what fears or concerns they have, and what kind of support or help they would like from others. Ask others in the group to share their own experiences solving similar problems, and offer their insights and suggestions.

**Notes:** Leave plenty of time for this exercise. For many, it is a powerful activity and can be the heart of the workshop. In the small groups, it is expected that participants may know or guess whose card they have. Emphasize that this is okay. The point is not to guess who the problem belongs to, but to work with the problem *as if it were your own*.

## GOOD AND POOR LISTENING

**Purpose:** To demonstrate good and poor listening behavior and notice verbal and non-verbal ways of communication

**Time it takes:** 30 minutes

**What you need:** Newsprint and markers

**How it's done:**



1. Introduce the idea that some behaviors *encourage* people to talk and other behaviors discourage people from talking. Present a skit that you have arranged with a participant, where the participant tells you something they know well, such as how to brush your teeth.
2. Demonstrate poor listening by distancing yourself in your chair, looking bored, spacing out, cleaning your fingernails, looking at your watch, checking your cell phone, interrupting, changing the subject, tapping your feet, etc. When the person is done explaining, ask the group to tell you what you could have done to be a better listener and write it up on the flip chart.
3. The second time you listen, use what the group has recommended for you (probably to sit still, focus on the speaker and not fidget). Be very still and make good eye contact but do not respond in any way to what is being said (Often this makes the speaker so uncomfortable, they stop speaking.). Ask again for advice from the group. Have them describe how they can tell when someone is really listening and when someone is not listening. What do they do when someone is not listening? How do they feel?
4. The third time, practice good listening skills. Summarize the speaker's main points and reflect back to them the emotion you hear. Keep eye contact, face the person, look attentive, use appropriate facial expressions, don't interrupt, ask clarifying questions. Ask if your impression is accurate. One way to phrase this is, "It sounds like you are feeling \_\_\_\_\_. Is that right?"
5. Ask the group whether this is better. Ask them to tell you how they like to be listened to. Let them talk about how comfortable or uncomfortable it is to have someone reflect back. Wrap-up the activity by asking what role good or poor communication plays in conflict and violence. Notice that reflective listening is more helpful when people are in conflict than in ordinary friendly conversations.

**Variation:** Run the good/poor listening skills skit as if it were a television game show (*The Gong Show* or *America's Got Talent*). The listener should mix up the good and poor listening skills. When participants see poor listening behavior, they "gong" or "buzz" the listener, and name the behavior. When participants see good listening skills, they make another noise (which the group chooses) and name the skill. As with the other version, a facilitator records the list of skills on two pieces of newsprint.

**Notes:** This role play can be followed by a listening exercise in which pairs take turns practicing good listening, such as concentric circles or introductions in pairs. One of the challenges of presenting listening skills is making them real and usable to the participants. Participants may feel that if they apply the skills literally, such as keeping eye contact, the interchange feels awkward and forced and may

**Source:** Adapted from Educators for Social Responsibility/ Resolving Conflict Creatively Program.

## GOSSIP LINE-UP

**Purpose:** To explore our ideas and assumptions about gossip

**Time it takes:** 15 minutes

**What you need:** Masking tape, 3 pieces of paper, labeled "Agree," "Disagree," and "It depends"

### How it's done:

1. Post the three sheets of paper in different places in the room. Ask participants to listen to the statements about gossip you read aloud *one at a time* and move to the appropriate area of the room, depending on whether they agree or disagree with the statement. After each statement is read and people move, proceed with step 2 before going on to the next statement.
  - Gossip is never true.
  - Gossip always hurts someone.
  - Everyone gossips to some extent.
  - Males gossip as much as females.
  - Gossip can be addictive: the more you hear, the more you want to hear.
  - People gossip because it makes them feel better about themselves.
  - People gossip in order to make sense of what is going on around them.
2. When everyone has moved, ask one or two people from each group to explain their response.
3. If participants change their minds while listening to the reasoning of others, they are free to move to another spot in the room. Let the conversation continue as long as everyone seems engaged, then move on to the next statement.



**Notes:** Gossip is often associated with women and girls, so you may want to think out beforehand how you will respond to any stereotyping you hear during this activity. This may also make a good segue to talking about gender issues.

**Source:** Adapted from William J. Kreidler, *Creative Conflict Resolution*. New Jersey: Scott Foresman and Co., 1984.

## I MESSAGES / FEELING STATEMENTS

**Purpose:** To learn how to invite someone into a conversation about something we experience as a problem or conflict. To learn to state your needs in a way that other people can hear. To distinguish between expressing a personal feeling or view point (I-Messages) and blaming or accusing (You-Messages).

**Time it takes:** 30 minutes

**What you need:** Read the introduction to this unit and the I-Messages Handouts (Appendix, pd. 217)

### How it's done:

1. Ask for two volunteers to read aloud the parts of Lydia and Donna in Skit #1 of the "Skits" handout. After Skit #1 has been read, ask students to discuss these questions: How do you think Lydia felt about Donna in this skit? How do you think Donna felt about Lydia? Do you think that Donna is going to stop spreading her things around the room? Why or why not? List the feelings named by the group on the board or paper under the heading Skit #1.
2. Have the same volunteers or two other participants read skit #2. Then discuss: How do you think Lydia felt about Donna this time? How do you think Lydia felt about Donna this time? Do you think Donna will make an effort to keep the room in order? Why or why not?

3. Ask the group to compare the two skits. What were some of the comments and non-verbal behaviors used in the first skit? What were some of the comments and non-verbal behaviors used in the second skit? What was different about the way Tanya communicated in the two skits? Which was more effective?
4. Explain that the first skit contained you-messages and the second I-messages. You-messages blame another person. Since the receiver of the message often feels attacked and judged, usually s/he thinks primarily about defending himself or herself. The likely reaction will be to retaliate with a counterattack or withdraw from the relationship. The result is anger, resentment, and perhaps long-term damage to the relationship.
5. With an I-Message, the speaker communicates his or her own wants, needs, or concerns. The receiver of an I-Message learns that he or she has done something the speaker didn't like. Although he or she may still react defensively at first (nobody likes to feel in the wrong), the door has been left open for dialogue. There is less likelihood of damage to the relationship between the two. Then, discuss the formula

The standard I message:

1. When \_\_\_\_\_ (state the behavior)
  2. I feel/get \_\_\_\_\_ (state the feeling)
  3. because \_\_\_\_\_ (state the effect it has on you)
6. Make the point that feeling words are adjectives. So a statement that "I feel like" or "as if" is not an "I" statement.
    - It is very important that the "When" clause is as *neutral* as possible. If it is stated as a blaming statement (i.e. "when you lie to me") it will not have the desired effect.
    - The "Because" clause is how it affects *you*. If it does not have an effect on you, it is not appropriate for you to bring it up. A statement that says "because it is good for you" is not an "I" statement.

It is important **not** to say "You make me feel." No one makes us feel any way. We feel the way we do because of the beliefs we have about cause and effect. We give our power away if we let others "make us feel." Hurting ourselves or others because of what someone else says is giving them our power.

#### 7. Debrief:

- When would an "I" message be useful?
- Are there times it would not be useful? (Some situations are better just avoided, i.e. if it is dangerous.)
- What are some other ways you can say what you need without attacking or blaming others? (It does not have to follow the format, but it should adhere to the principles.)
- How can you let someone know that you are not comfortable in a situation without escalating the conflict?

The formula shows the elements of an I-message. At times it may be helpful to use it directly, and at other times, the formula will sound awkward. In potentially violent or very hostile situations, you may make yourself too vulnerable by telling people how you feel, setting yourself up to be hurt more. In such a case, using a variation on "I-messages" may be more useful in getting you out of the situation safely. In all cases, the main idea is to *express yourself without attacking the other person*. If participants don't respond to the "I-messages" formula, emphasize that the point is to find ways to speak up without attacking others.

Here are some non-formulaic examples of how to do this:

- I need...
- I disagree.
- I have a problem with that.
- I'm going to/not going to...
- I have to go.
- I'm not interested.

Ask participants to share from their own experiences a time when an "I" message instead of a "you" would have been helpful in a problem situation.

**Variations:** Ask the role-players to ad-lib a skit between two roommates. The first time, they should blame each other. The second time, they should speak for themselves and try to take responsibility for their own actions.

## LEGO LISTENING

**Purpose:** To demonstrate the need for active listening and to practice clear articulation of perceptions and ideas.

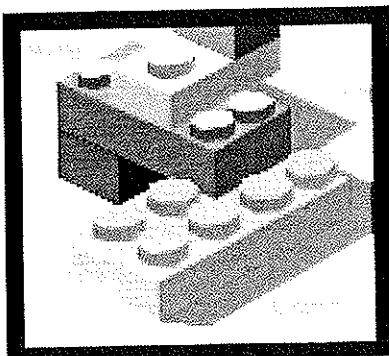
**Time it takes:** 20 minutes

**What you need:** Colorful plastic blocks with interlocking pieces, such as Legos, plastic bags, newsprint, and markers.

**To set up materials:** Select 5-10 plastic blocks and fit them together into a structure. Put the structure into a bag. Gather an identical set of pieces and put these into a second plastic bag, unassembled. Label both bags "A." This is now one complete set. You'll need half as many sets as there are participants. (Or you can put the assembled and unassembled pieces in one bag and just take out the assembled pieces when you give them out, giving the bag with unassembled pieces to the partner.) Make enough sets for ½ the number of participants.

### How it's done:

1. Divide participants into pairs, and have them sit back-to-back, on the floor or with their chairs turned.
2. Give one partner the assembled structure, without letting their partner see it. The person with the assembled pieces will be the speaker. Give the other partner the unassembled pieces; he or she will be the listener. While handing out the materials, be sure that they are not talking or showing the model to each other.
3. Explain the task: the speaker must describe to the listener how to assemble the structure, step by step. Following the speaker's directions, the listener will try to duplicate the structure. The listener may not speak, but the pair may use nonverbal and non-visual communication. Give the pair a minute to set up systems of nonverbal communication, if they choose to.



### 4. Debrief by asking:

- How did it go?
- What made it easier or harder to duplicate the structure?
- What would have made it easier to understand?

Explore whether assumptions on either side got in the way of clear communication. Try to bring out the point that an active listener must ask questions to clarify the

information they hear, and an effective speaker must continually check to be sure that the information is being heard accurately. Both the listener and the speaker have an active role in clear communication. Communication is a two way street. Either party can improve the communication. When both are being clear it works best.

**Note:** This may also be an opportunity to point out “point of view.” Often when one person says “left” the other person puts the piece on the “right” because they are back to back.

## **NEW APPROACH TO FEELING STATEMENTS**

**Purpose:** To provide participants with a way to express their needs in a way that invites the other party to come up with a mutually satisfactory solution

**Time it takes:** 20 minutes

**What you need:** Paper plates with about 20 different faces (or just the words) and their corresponding feelings and a few blank plates; a poster with the basic Feeling Statement

**Formula;** Four sets of 15 cards each (each set can be arranged in 5 Feeling Statements) each set has different statements (see below).

### **How it is done:**

1. Scatter the plates on the floor in the middle of the circle. Talk briefly about them. Does anyone see any feelings they have felt? Are any of these feelings hard to talk about? Are there feelings that need to be added? (If so, someone could write them on the empty plates.)
2. Point out the poster with the basic **Feeling Statement Formula**. Explain that it can help us figure out how we feel when certain things happen. It can also be used to tell someone else how we feel. Give an example: I feel angry when someone cuts in front of me on the lunch line because it will take me longer to get lunch.
3. Break into small groups and explain that everyone will have a chance to make some feeling statements using flash cards. Each group will get 15 cards. Five cards start with “I,” five start with “when,” and five start with “because.” Putting one each of the three parts together will form a Feeling Statement. Each group will work to form five Feeling Statements that people think make sense. People will also prepare to read them when they return to the big circle.
4. When they have put together their sentences, have each small group read a sentence to the large group. Or ask the participants if this has helped them think about how to approach difficult situations.
5. **Debrief:**
  - Do any of these situations sound familiar?
  - Are you able to use such statements in real life?
  - Can naming our feelings help us to deal with them better?

### **Variations:**

- Ask each person to choose a feeling plate that reminds them of a particular incident. After each one has chosen the plate, each gets to share the incident in the large group (or in small groups), using a Feeling Statement. Be sure to have several multiples of common feelings. In debriefing, ask if others in the group have (had) similar feelings in similar situations. (Hopefully some do and some don’t. We can’t assume that everyone has the same feelings in response to the same situation.)

- After doing the above, use cards marked “sad/mad/glad/scared” and ask participants if they can organize the plates into these four categories. For example: Is jealous more like mad or sad or scared? Talk about how our feelings may include more than one at a time. Notice that sometimes people use one feeling to cover up another they think is less acceptable.

*Source:* AVP Youth Manual.

## PERCEPTION PICTURE

**Purpose:** To understand the role of perception in communication and conflict and to show that there may be more than one “right way” to see something

**Time it takes:** 15 minutes

**What you need:** Ambiguous pictures (see Appendix p. 240-241 or check the internet)

**How it's done:**

1. Ask participants to look at the pictures, one by one, without talking. Ask for a volunteer to share what he/she saw. Ask whether anyone else saw the same thing. Then ask whether anyone saw something else. Ask people to try to see both images. Point out that we both see what is not there and don't see what is there. We make up stories in our own minds to “fill in the blanks.”
2. **Debrief** by asking what this has to do with real life and conflict.

## PERCEPTIONS BASED ON PARTIAL KNOWLEDGE

**Purpose:** To examine how stereotypes affect how people are judged and how we fill in the blanks when given insufficient information

**Time it takes:** 30 minutes

**What you need:** 4 fact sheets, on paper or index cards, newsprint and markers

**How to create the fact sheets:**

One of the facilitators should select 15 to 20 facts about themselves. The facts should be truthful but ambiguous. Some of the facts should sound positive, some negative, and some neutral, based on common assumptions and stereotypes about what makes a person trustworthy. For example, someone who works in a prison could say, “Is in and out of prison a lot.” Group the facts to create four profiles of trustworthiness, as in the example below. Write each profile on a separate sheet of paper or index card.

**Example:**

Person 1: has been in and out of prison, uses drugs, dropped out of school

Person 2: hangs in alleys, deals in drugs, works with young people

Person 3: goes to church twice a week, member of a gang, cares about community

Person 4: drinks a lot, goes to school occasionally, loves children



On newsprint, draw a bar or line graph to chart the ratings of the group: Label one axis "Groups." Label the other axis "Profiles," and list Persons 1-4. You will be measuring Trustworthiness on a scale of 1 – 10. What should become apparent is that different groups will rate profiles differently based on their assumptions.

Group	1	2	3	4
Profiles				
#1				
#2				
#3				
#4				

#### How it's done:

1. Divide participants into small groups of 3-4. Place the trustworthiness graph on the wall and explain the rating system of 1 to 10, from least trustworthy to most trustworthy. Give each group one fact sheet. Ask participants to rate the person individually, and then use consensus decision-making to agree on a group rating of trustworthiness. Ask each group to write down their rating.
2. Redistribute the fact sheets so that each group has a different one. Repeat the process until each group has considered each fact sheet and you have a rating for each profile from each small group. Then ask each small group for their ratings and record the information on the graph.
3. **Debrief** by looking at the patterns revealed by the graph. Discuss both the group decision-making process and what they think makes someone trustworthy. Ask people what assumptions they made in deciding whether or not to rate someone as trustworthy. What were the factors which went into the decision? How did the group decide?
4. Gradually reveal the identity of the person described. First reveal that the profiles are all the same person, and that this is a living person. Ask who the participants think it might be. Next, reveal that it is someone they all know. Again, ask who they think it might be. Tell them that it is someone in this room, and reveal who it is. Clarify the meaning of some of the "facts," and continue debriefing, if needed.

**Notes:** Be careful about how you create the profiles. In Example A, common phrases such as "drinks a lot" (not necessarily alcohol) or "uses drugs," (could be prescription) are meant literally, not idiomatically. Some people may feel frustrated or "tricked" by this play on words. How is this process similar to how gossip gets spread and people's reputations are affected?

### PRACTICING "I" MESSAGES

**Purpose:** To practice standing up for ourselves without attacking others

**Time it takes:** 20 minutes

**What you need:** The scenarios described below, or ones you create

#### How it's done:

1. Review the "I" statement formula and the non-formulaic alternatives.



2. In small groups or pairs, participants should come up with two or more ways that they can stand up for themselves in the following scenarios without attacking the other person or escalating the conflict.
3. Divide the group into pairs. In each pair one is person A and the other is B. In the first round, person A uses an I message and person B reflects back what s/he heard.
4. Read the first scenario. Give the pairs or small groups 1-2 minutes to come up with ways to respond.
5. Have people change partners (perhaps like in concentric circles) and read other scenarios always deciding who is A (the speaker) and who is B (the reflective listener).
6. At the end of each round, have the small groups report back to the large group about the options they came up with.
7. To debrief, talk about when it helps to use the formula.
  - In what situations is it helpful to tell the other person how you are feeling?
  - Is it ever detrimental to tell someone how you are feeling?
  - Did it get easier with practice?



#### **Example Scenarios:**

1. Your sister wants to borrow your newest CD or DVD but she never takes care of your things.
2. Your brother is playing his stereo too loudly for you to study.
3. Your best friend has promised to help you fix the brakes on your car, and he keeps putting it off.
4. You are trying to study for a test in the library, but your best friend is constantly text-messaging you.
5. Your younger brother spilled juice on your bedroom carpet and did not clean it up.
6. Your parents always walk into your bedroom without knocking.
7. Your best friend has been drinking too much.
8. Your best friend is always late when you go somewhere together.
9. A friend is always talking about his personal problems; you hear more than you want to.
10. A teacher has lost a paper you know you turned in, but she is making you do it over.
11. Your PE teacher is always giving you a hard time about the way you play basketball.
12. Your sister borrowed your favorite jacket without telling you.
13. Your dad keeps saying he will help you with your math homework, but he never does.
14. Your parents always ask you at the last minute to baby-sit your younger sister.
15. Your science teacher accused you of cheating on a test, but you didn't cheat.

### **More elaborate scenarios:**

1. Your sister is constantly on the phone. Tonight, you told her that you are expecting a call to make arrangements to go out and you asked her to stay off the phone. You have just realized that she is on the phone anyway. Tell her what you need without escalating the conflict, attacking or blaming her.
2. You live in an apartment with very loud neighbors. They often have parties late at night, which is difficult for you because you get up early. Tonight the music is especially loud. How can you tell your neighbors what you need without attacking or blaming them? When will you choose to talk to them?
3. Your good friend borrowed a shirt from you. When you got it back, there was a stain on it. You are upset that she didn't mention it to you, and you would like her to pay for a new one. How can you tell your friend what you want without blaming or attacking her?
4. You and your housemate share the household chores. For a few weeks, he was very busy with school finals and you took over some of his share of the chores. Now school is over and he still hasn't started doing his share. How can you tell him what you need without attacking or blaming?
5. Your neighbor's dog is always outside on a chain and is constantly barking. You have gotten really sick of the barking, and you want to say something to the neighbor about it. What can you say that will express your needs without attacking or blaming him?

### **SERIAL NEWS**

**Purpose:** To demonstrate how rumors develop

**Time it takes:** 15-20 minutes

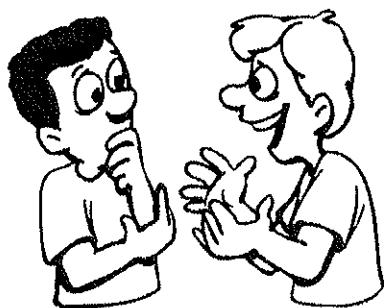
**What you need:** A short story full of details, such as the one below, written out or memorized

#### **How it's done:**

1. Ask for five volunteers to be listeners. Have all but one leave the room. Tell the following story, or a similar one, to the first listener, so that the whole group can hear you.

"Yesterday, I was driving down Stouffer Avenue in my black Bronco, and I was stopped three cars behind the City Bus. Two children were just getting off when suddenly a silver Corvette came speeding down McKinley and ran through the stop sign. The children were almost hit, and I almost rear-ended the gray Cavalier in front of me. The police officer yelled at me to be more careful."
2. Bring the next listener back into the room. Have the first listener tell the story to the second listener. Continue to bring the listeners back into the room one at a time, and have each one tell the story to the next. Each person should tell the story only once, and should not repeat any information. It may be helpful for someone to make notes on how the story changes. Particularly notice of the police officer becomes a man or anyone else has a gender.
3. Finally, read or recite the original story and note the changes.
4. To debrief, ask,
  - Does this have any similarities to what happens in real life?
  - What does it have to do with conflict and violence?
  - Talk about assumptions and distortions.

## Cooperation & Trust



"Cooperation is important because if you are not willing to cooperate and at least listen to the other side, you will have a rough time coming to a win/win situation."

-HIP youth facilitator

Cooperation is an important skill in solving conflicts and addressing violence, both one-on-one and in larger groups. Practicing cooperative leadership also helps participants to see the power of collective action and the need for drawing on the resources of the entire group when making decisions.

Group challenges, such as Broken Squares, River Crossing, and Shelter from the Storm, help to build cooperation and leadership. Other activities, such as Snowball Decision Making and Bean Jar, help the group learn to make decisions by consensus. The Lap Sit, Trust Circle, Trust Walk, and Yurt Circle build trust and allow the group to reflect on trust.

**Debriefing** questions can bring out awareness of various aspects of cooperative leadership. Some of the questions facilitators ask include:

- What communication skills did you need to be able to cooperate with each other?
- Were there any conflicts? How were they resolved?
- Was there a leader in the activity? How could you tell?
- Are there different ways to be a leader? When are the different kinds of leadership useful or appropriate?
- What makes you respect a leader?
- If everyone follows the leader and something goes wrong, who is responsible?

Cooperative games can also bring up issues of competition. Again, focused debriefing questions can bring to light how competition affects cooperation. Here are some suggestions for debriefing questions:

- Did you find yourself comparing your group to the other group(s)? Why do you think that happened?
- If another group worked faster than yours, did that change how you felt about working with your group? What if another group worked slower than yours?
- When does competition bring people together in a positive way? When does competition push people apart?

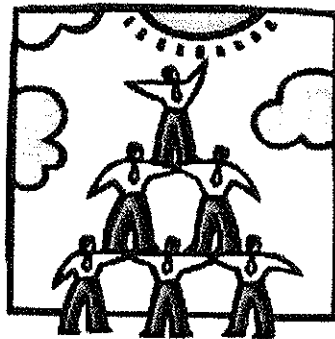
For trust exercises, some useful debriefing questions are:

- Is it good or wise to trust everyone?
- Does trust mean different things in different situations?
- What are some signs that you can trust someone?
- What are some signs that you shouldn't trust someone?
- Why is trust important for problem solving? Why is it important for social change?

**A word about safety:** Trust activities should be led by people with previous experience. The facilitators are 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 has not yet bonded should not be asked to take part in these exercises.)

**The cooperation and trust exercises included in the following pages are:**

- Bean Jar
- Blind Polygons
- Broken Squares
- Lap Sit
- River Crossing
- Shelter From the Storm
- Snowball Decision Making
- Traffic Jam
- Trust Circle
- Trust Walk
- Yurt Circle



**Other activities that build cooperation and trust include:**

- Circle the Circle
- Clapping Game
- Count to 10
- Crocs and Frogs
- Human Pretzel
- It's a What?
- Jail Break
- Leader
- Machine
- Pattern Ball
- Scrambled Words
- Things in Common

**BEAN JAR**

**Purpose:** To introduce consensus decision-making

**Time it takes:** 45 minutes

**What you need:** A jar filled with beans that have been counted by facilitators.

**How it's done:**

1. Set the jar of beans in a place where all participants can see it, or pass it around the circle for everyone to examine.
2. Have each person estimate the number of beans in the jar. Record the estimates in a column on newsprint.
3. Form pairs, and ask the pairs to agree on an estimate. Encourage people to share their reasoning with each other as they come to a joint decision. Record the estimates for the pairs in a second column.
4. Have the pairs join into fours and ask them to repeat the process of sharing their reasoning and coming to a new estimate.
5. Continue to have the groups merge, come to a joint decision, and record the estimates, until the entire group reaches a joint decision.

6. Tell the group the actual number of beans in the jar and compare it with the estimates.
7. Debrief the activity.
  - How did group decision making help the process?
  - What are the advantages and disadvantages to this type of decision making?

**Notes:** This activity works well as a lead-in to the group decision of what topics to cover in the Advanced HIP workshop.

**Source:** Nancy Schniedewind and Ellen Davidson, *Open Minds to Equality*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1983.

## **BLIND POLYGONS**

**Purpose:** To have cooperative fun and work together to solve a common problem

**Time it takes:** 5-15 minutes, depending on the number of shapes made

**What you need:** One rope, tied in a loop, long enough for all people in the group to hold on to.

**How it's done:**

1. Have all participants close their eyes. Place the rope on the floor near the feet of the group members and instruct them to find it (optional).
2. Explain to the group that you will have them form the rope into different shapes. All members of the group have to continue to hold onto the rope and therefore will be a part of the solution. They can talk to one another, but they cannot open their eyes.
3. Tell the group that the first shape they are to make is a square. After a while, ask the group whether they feel like a square has been formed. When they say, no, allow them to continue trying even if they do have a square! If the group thinks they have a square, let them open their eyes.
4. After looking at their "square", give them time to plan how they will work out the next shape you give them. Other shapes are: triangle, circle, rectangle, or the game-ending triangle trapezoid( there is no such shape).
5. **Debrief:** When was communication a problem? Why? (Were too many people talking at once?)
  - Were any people not listened to? Why? How did that feel to the person? How could not listening to someone have hurt the group in solving the problem?
  - When did it get better? What changed to make it different?
  - Who were some of the leaders during the activity? What did they do that might be considered leadership? Who decided they were a leader? (Were they self designated, or did others ask them to lead?)

Thanks to Jeff Matascik

## BROKEN SQUARES

**Purpose:** To work together to solve a problem

**Time it takes:** 20-40 minutes

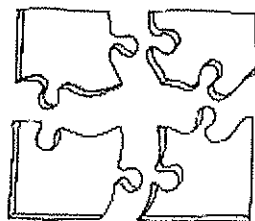
**What you need:** Handout, "Instructions for Observers," sets of broken squares (Appendix, pg.218)

**Making the Squares:** Cut five 6-inch squares out of cardboard or stiff paper. Draw the lines carefully, so that pieces with the same shape are the same size. Cut the squares along the lines you have drawn. Label five envelopes with the letters A through E, and place the pieces into the corresponding envelopes. Repeat this process until you have five or six sets. (You need one set for each group of 5-6 participants.) Using different colors of cardboard for each set of squares makes it easier to keep the sets separate.

### How it's done:

1. Ask anyone who has done this activity before to be an observer.
2. Divide participants into groups of six, and have each group find their own space in the room. Identify an observer for each group. Give a set of squares to each group, and ask them to distribute one envelope to each person, except for the observer. (The observer should have the observation sheet.) Ask the group not to open the envelopes until you give the word.
3. Explain the goal to the group:
  - Each envelope contains pieces of cardboard for forming squares.
  - The task of the group is to make five squares of *equal size*, so that each participant will have one square, equal in size to all the others.
  - Only when each person has a complete square will the task be complete.
  - There is only one way to make five squares of equal size.
4. Explain the rules:
  - You may not speak.
  - You may give away your pieces (even all of your pieces) to other participants.
  - You may receive pieces given to you.
  - You may **not** ask for a piece, take a piece, signal that you want a piece, or show another person where to put a piece.
5. To **debrief**, use the questions posed to the observers to draw out the thoughts of both group members and observers.

**Variations:** Don't tell participants up front that the squares all need to be the same size. If the groups are struggling, use the information as a hint to help them solve it. Another hint is that each square consists of 3 pieces.



## **LAP SIT**

**Purpose:** To build trust and accomplish a task as a group

**Time it takes:** 5-10 minutes

### **How it's done:**

1. Gather the group in a circle and have them stand shoulder to shoulder. Ask them to turn so that their left shoulder is on the inside of the circle. They will now be behind the person who was on their right.
2. Then ask them to tighten the circle by taking one or two steps towards the center.
3. Ask participants to put their hands on the shoulders of the person in front of them.
4. When directed, they lower themselves slowly onto the lap of the person behind them.
5. Make sure the group maintains a circle, not an oval; this makes it easier to land on the lap behind each person.
6. After they sit for a minute, direct them to stand at the same time.
7. Use the debrief questions at the beginning of this unit.

**Notes:** As with other trust exercises, make sure that the group is ready for this activity. This activity works well as a closing activity, towards the middle or end of the workshop.

## **RIVER CROSSING**

**Purpose:** To work together

**Time it takes:** 20 minutes

**What you need:** Two pieces of rope (or masking tape), pieces of paper, 8 1/2" by 11" or larger

### **How it's done:**

1. Lay down the two pieces of rope on opposite sides of the room, to represent the shores of a river. Ask all of the participants to stand on one "shore," and give them the "floatation devices" (pieces of paper.)
2. Explain that their challenge is to cross the river and get the whole group to the other shore. This river is very cold and very fast. You cannot swim through it.
3. Rules
  - The only way to cross the river is to step on the floatation devices.
  - Once a float is laid down, a participant must be touching the float at all times.
  - If you lose contact with the float, it will be "carried away with the current." (In other words, it will be removed by the facilitator.)
  - You can't slide the floats forward; you can only place them in the water. You may lift them and place them in a new spot.
  - More than one person can be on a float at once.
  - If anyone falls into the water, that person has to return to the shore and begin again.

**Notes:** It is not helpful to be extremely vigilant about taking away floats that no one is holding- at least not at first. It takes a few minutes for the group to understand the rules and create a strategy. You may want to give the group some practice time without removing any floats, and then start the game for real.

**Source:** Adapted from William J. Kreidler and Lisa Furlong, *Adventures in Peacemaking*. Cambridge, MA: Educators for Social Responsibility/Work Family Directions, 1995.

## SHELTER FROM THE STORM

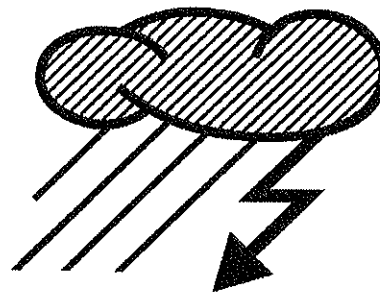
**Purpose:** To work cooperatively towards a common goal

**Time it takes:** 40-60 minutes

**What you need:** Lots of newspaper (a pile one foot high for each group), masking tape (one roll per small group)

**How it's done:**

1. Divide the participants into small groups.
2. Give each group a pile of newspaper, approximately one foot high, and a roll of masking tape. Explain that they must build a *free-standing structure* that the whole group can fit under. They have a few minutes to plan how they will do it, but once they start to build, they cannot talk.
3. **Debrief** by asking
  - what it was like for each person,
  - what they think the point was, and
  - what it has to do with real life.
  - what gets in the way of working together.



**Variation:** You may want to build the scene by telling participants that they are on an island in the sun. Walls are not essential, but you need a roof to keep the sun out.

**Notes:** This is a good opportunity to explore leadership. Try to bring out in the discussion the point that good leadership is collective. If participants struggle for 40 minutes and are unsuccessful in making a shelter, they may feel disappointed, frustrated or have a sense of failure. Think ahead of time about how to deal with these feelings.

## SNOWBALL DECISION-MAKING

**Purpose:** To use consensus to reach a decision about what to cover in the Advanced HIP workshop

**Time it takes:** 45 minutes

**How it's done:**

1. Explain to the group that in Advanced HIP the group uses consensus to decide what the workshop will focus on. Explain the guidelines of consensus:
  - In consensus decision-making, we share our ideas, learn from one another, and find a solution that everyone is satisfied with, not a win/lose solution.
  - Share your ideas but avoid arguing for your side.



- Explore differences of opinion within the group. Get to know why someone thinks differently from you.
  - Be creative and open to changing your mind- but do not do so to avoid conflict.
  - If there is an impasse, individuals can "stand aside." This means that they do not agree with the decision being made, but they won't "block" it. "Blocking," or preventing the group from making a decision, is usually reserved for decisions which are morally offensive to an individual.
2. Let the group know what topics you are prepared to build an agenda around.
  3. This activity follows the basic procedure outlined in the Bean Jar activity. In this case, the steps are:
    - Ask participants to individually select a theme they would like see in the Advanced workshop.
    - Divide participants into groups of four or five to share their selections and come to consensus on one topic.
    - Have the groups report their chosen topic to the whole group.
    - Choose 1-3 topics as a whole group.
  4. Overall **Debrief**:
    - Was it hard to come to consensus?
    - What helped the groups come to a decision?
    - Were you comfortable with the outcome?



## TRAFFIC JAM

**Purpose:** To have cooperative fun and work together to solve a common challenge

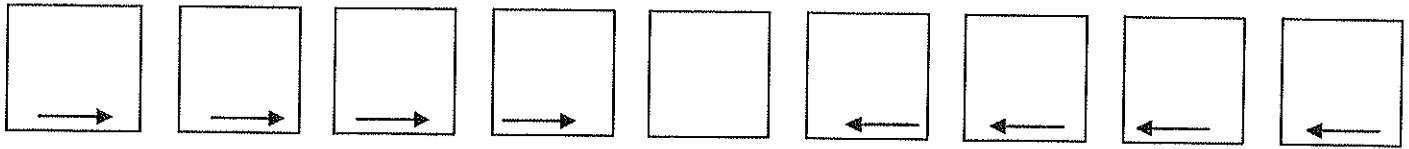
**Time it takes:** Usually 10-15 minutes, varies by groups

**What you need:** Even number of people, paper, markers

### How it's done:

1. Divide participants into two even groups. If you have extra people, allow them to be observers or problem solving consultants for the group.
2. Lay out pieces of paper on the floor about two feet apart (For this example, we'll use a group of eight people, four member to each 'team.') If you use arrows, have the arrows pointing toward the middle sheet, which is blank. Each of the eight people should stand on one of the pieces of paper with an arrow on it, leaving the middle sheet vacant. They should all be facing the middle.
3. The object of the game is to switch sides. (The group on the left is trying to get to the right side and those on the right are trying to get to the left side.) The players need to be in the same order when they get to the other side.
4. Rules:
  - You must face the same way the whole time.
  - No one can pass someone facing the same way as them (someone whose back is toward them).
  - You can only pass one person per move.

- You must have an empty spot to stand on when you pass someone else.
- No one can ever move backward.
- Only one person can move at a time.



**Things to consider:** Be aware that some groups will not solve this problem in the time you have or they may get frustrated to the point of wanting to give up. Neither of these situations is bad, just be prepared to process with the group what happened (positive and negative). Encourage them to keep thinking about it or try to solve it on paper so that they can try it again next time if they'd like. Most likely, they are very close to the solution and after a little time away from the problem, the old "A-HA!" will hit them.

Thanks to Jeff Matascik

## TRUST CIRCLE

**Purpose:** To build trust within the group

**Time it takes:** 10 minutes

**How it's done:**

1. Stand close together in a circle and ask for a volunteer to stand in the center. The other participants stand in a circle, with their hands held out in front of them.
2. The person in the center, with eyes closed and arms crossed over his/her chest, leans back and is supported by several people. The group gently passes the center person around the circle several times. Give several (or all) people a chance to be in the center.
3. Debrief using the questions at the start of this unit.

**Variation:** With a large number of participants, form two trust circles, with one facilitator coaching each group.

**Note:** As with other trust exercises, make sure that the group is ready for this activity. This activity requires that the group be serious, not playful. If participants aren't focusing, stop the activity.

## TRUST WALK



**Purpose:** To build trust

**Time it takes:** 10 minutes

**How it's done:**

1. Get into pairs. (There are various ways to do this. Animal pairs is one. Or let people choose their partner, though some may get left out this way. Or count off by twos.)
2. One person closes his/her eyes or is blindfolded.

3. The partner gently guides the blindfolded person around the room, trying to give him/her varied experiences (different textures, spaces etc.), being very aware of safety. (Decide if pairs can leave the room, go up stairs, outside, etc.) Encourage the partners to talk through the tour. Have the person with closed eyes hold on to the arm of his/her guide, just above the elbow.
4. Halfway through the "tour," have the partners switch roles.
5. Use the debriefing questions from the introduction to this unit.

**Note:** As with other trust exercises, make sure that the group is ready for this activity.

## YURT CIRCLE

**Purpose:** To demonstrate how each person supports the whole and to build trust

**Time it takes:** 10 minutes

**What you need:** An even number of participants.

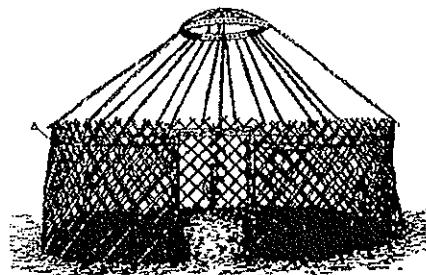
**How it's done:**

1. Form a circle, standing shoulder to shoulder. Count off by twos. The ones hold the hands of other ones and the twos hold the hands of other twos. It works best if everyone grasps hands behind the person next to them.
2. Tell the ones to call out "Forward" and the twos to call out "Back."
3. Explain that when you count to three, the "forwards" (ones) will lean in towards the center of the circle, and the "backs" (twos) will lead backwards, with everyone keeping their feet in place and supporting themselves with their neighbors' grasped hands. See how far you can lean.
4. Count to three, and switch directions. Now the "Backs" will be leaning in, and "Forwards" leaning out.
5. Debrief with questions from the introduction to this unit.

**Variation:** A very cooperative group can try to switch back and forth in rhythm.

**Note:** The name is derived from the name for a Mongolian nomad's tent, which stands because the roof is pushing against the walls in equilibrium.

**Source:** Adapted from New Games Book.



# ANGER? VIOLENCE? CONFLICT RESOLUTION!

"You know, it takes two people to escalate a conflict, but it only takes one person to take the first steps towards reconciliation."

— HIP youth participant



Conflict resolution activities draw on a wide range of skills to develop nonviolent methods of constructively dealing with differences. In this section, participants begin to think about the range of actions, conditions and social structures that are both violent in themselves, and which cause violence. They can take a closer look at their personal attitudes towards conflict and anger. Several activities focus on the actions that tend to escalate or de-escalate conflict. Facilitators introduce principles of nonviolence by leading participants through the steps of win/win conflict resolution. Participants assess the skills they have learned, apply them to real-life scenarios, and are encouraged to commit to using the skills they have learned in their daily lives.

Advanced groups explore the various methods of nonviolent action (Methods of Nonviolent Action) and read the words of others who have considered issues of violence, peace and justice throughout history (Perspectives on Nonviolence and Social Change). The Fishbowl activity included in this section can be used when a particularly controversial issue needs to be explored in more depth.

## Presenting Conflict Resolution

HIP facilitators have put a great deal of thought into how to make the presentation of conflict resolution skills real and useful. Creative conflict resolution encourages people to see conflict as an opportunity for growth and be open to new solutions. If facilitators over-emphasize this point, however, participants may feel that the ideas are just "positive thinking" and that the methods are not realistic.

For example, suggesting that a group of young people who have been discriminated against because of their race see the problem as 'an opportunity to present themselves in a positive light' diminishes and downplays the reality of the prejudice and oppression they may be facing. Suggesting to a worker who feels silenced by her employer that she see the situation as 'an opportunity to speak up' ignores the reality of workplace power relations; it does not address the root of the problem. Such positive thinking can place the burden of change on the shoulders of those who are suffering from the injustice, and turn people off to nonviolent conflict resolution.

Facilitators should engage participants to discuss how differences in power shape conflicts and the potential for solutions. Few conflicts take place between equals; there are almost always differences in power that play out in a conflict. Acknowledging power relations not only makes conflict resolution more "real" to participants, it is also an important skill to be able to analyze power dynamics in a conflict. Understanding how power works in society helps participants to analyze conflict and assess the risks involved in various courses of action. Facilitators invite participants to include in their discussions an analysis of who has power in society, what types of power they have, how people with less power can build power, and how power changes from one situation to another.

## Basic Information about Conflict Resolution

In order to be a good facilitator, it helps to have an overview of the important elements of conflict resolution and how the modules relate to one another. There are some generally accepted principles in what makes conflict resolution effective. "Think HIP" covers the most important points. It is important that these points be made in the workshops in a way that shows the relationships among them.

In order to resolve conflict effectively, **the first step is to handle one's own emotional state.** When someone is angry, there are a number of techniques to calm oneself down. The behavior should not hurt the person or anybody else. These calming techniques include body-centered ways to discharge feelings (including writing and

physical exercise), distracting oneself from the problem (like doing something enjoyable) or using fantasy or guided imagery to deal in safe and healthy ways with feelings.

It is, of course, important that we affirm **that feeling angry is normal and natural**. If we did not feel anger. It would be like not feeling pain and we would continue in a hurtful situation. It is what we *do* with our anger that determines whether it is constructive or destructive. Someone who acts out his/her anger is less likely to be able to work effectively toward social change than someone who is able to choose how and when to express his/her feelings.

Once people have handled their emotional state, they need to **identify their interests**. Often people confuse *interests* with *positions*. One place where people go wrong in conflicted situations is that they lose sight of what they “really want” (their interests). It can be that someone has lent another person money. The lender wants his/her money back. S/He asks the borrower for the money. The borrower doesn’t have it and the lender offers to “beat him/her up.” (This is a position.) Will this solve the problem (satisfy the interests)? No. It will not get the money back. However, the lender often loses sight of the original concern – getting the money back – and becomes committed to “getting even.” Staying connected with interests instead of positions, helps people make better choices in their behavior.

**After identifying interests, one needs to let the other person know that there is a concern.** You want to share your *interest* (need) not your *position* (how you think they could fix it). If you have a problem with something that has happened, it is important that you let the other person know what your experience is in a way that both takes responsibility for your own experience (i.e. does not blame) and states clearly the importance of this issue, not only to yourself, but to the relationship you have with this person. A person who feels blamed will respond defensively and may be less willing to problem solve together. This is the reason for teaching and using I-Messages. I-Messages are intended to invite the other person into joint problem solving.

**Blaming** often comes from confusing *impact* and *intention*. If someone steps on your foot, the *impact* is that it hurts. From this you could think there is motivation and say this person *intended* to hurt you. Often anger is the result of beliefs. If we believe the other person has done something malicious, we are more likely to be angry than if we think it was done by accident. Instead of assuming motivation, you could let the other person know how you feel and ask them to tell you what happened from their *point of view*. When we confuse impact and intent, we assume we know the other person’s motivations or intent and it comes out as blaming. This makes the other person defensive and can lead to escalation. The goal of using an I-Message is to share your concern in a way that allows the other person the most latitude for explaining their intentions.



**Distinguishing between impact and intention is especially important when we are working toward a common goal.** We make a lot of assumptions about the similarity of our motivations and thinking processes which may not be accurate. In the community building or collaboration exercises, it is important to check out assumptions before ascribing value to another’s behavior or choices. Even if it is someone you do not know well or do not like, you have *something* in common or you would not be trying to talk about the issue. Clearly when people are working together to create social change, they need to be able to talk about differences in respectful and collaborative ways. Starting the conversation by reminding the other person of your commonalities can be a good way to set the stage for a problem solving discussion.

There are many activities in the HIP manual to learn **empathy**. It is a key element in good conflict resolution and in community building. Being able to see and/or understand another person’s perspective is the basis for most social concern. We operate both out of concern for self and for others. We need to hear what the impact of our behavior is on others in order to assure that we are having positive results. We must not only have good intentions, but we must have the integrity to correct ourselves when we find that our impact is out of alignment with our intention. This is best discovered by listening to one another from a place of wanting to understand and not getting defensive. **A reason we want to do something to make the world a better place is because we understand that we are all connected to one another and what one person does impacts others.**

**Good communication skills include being willing to listen from a place of wanting to know the other person’s experience without judging it or getting defensive.** After telling the person your experience in a neutral way and recognizing you cannot know the other person’s perspective or point of view, you are ready to listen to the

other person's story about what happened. This takes being willing to bracket your reaction and be empathetic with the other person, even when you disagree.

This may be the most difficult part of resolving a conflict constructively.

It is hard to listen to people with whom we disagree. It is important to remember what we have in common so that we can remain engaged from a place of wanting to know how the world looks from the other person's point of view with *empathy*. **When we really listen to another person with the intention of understanding their point of view and their needs, rather than trying to change them, we may be changed ourselves.** We may actually be able to see how they came to the conclusions they did. They may be willing to see our point of view and what is really important to us. Listening implies that we validate the other person. In listening from a place of wanting to understand the other person, we are saying: "Your point of view makes sense to you. Even if I don't agree with you, I want to understand you."

**Understanding is not agreeing.** You can understand someone's point of view without agreeing that they are right. All people operate from a place of trying to get their needs met. Listening helps us to understand what need (*interest*) it is the other person is trying to fill, even if they are not explicit in stating that need. Sometimes good active listening can help a person become clearer about what need they are trying to fill.

The kind of listening talked about here is **active listening**. It is listening that comes from reflecting or mirroring back to the person what they said. It is a listening that asks, "What is really important to this person?" It is listening for the feelings as well as the content of the message. As you say back to the person what you have heard the person say, you show your respect for that person. Your tone and attitude as you reflect back what you have heard will let the speaker know whether your listening comes from a place where you are getting ready to use what the person has said as ammunition against him/her or from a place of genuine interest in that other person and their experience. Listening to someone after you have raised an issue is an important part of conflict resolution.

Sometimes the conflict starts with the other person bringing it to your attention. Possibly they have not done this in the most respectful way. They may not be using good communication skills. They may be angry and expressing their anger in a way that interferes with your being able to hear well. What then?

Your task is to begin with calming yourself down. This may mean taking a time out. You cannot listen well or share your own perspective effectively from a place of emotional upset. **When dealing with an angry person, listening may be the most effective way to calm them down.** Listening is also the most important tool for changing another person's point of view. We often think that we influence others by having better rhetoric - being able to say the "right thing" that will change another person's mind. However, this is not usually the case. Actually, the more one person pushes, the more the other pushes back. Facts can always be countered with different "facts," i.e. the same information seen from a different point of view or placed in a different framework.

It may be natural inclination to either start explaining one's own behavior or give advice to the other person, but these may only escalate the situation. Listening for the real *need*, which the other person is expressing, is the most powerful thing you can do to calm a situation down. At the same time, you have to be careful not to interpret what the other person has said through your own screen. You must not attribute *motivation* to the other person or try to explain their feelings through your own understanding. It is important to remember that what makes one person angry may not be the same as what makes another person angry. Never invalidate another's anger by indicating that it is unjustified.

Sometimes in a conflict one side appears to be more powerful than the other. This situation requires redressing the balance of power. **A lasting resolution to the situation must have some benefit for BOTH people in order for both to be willing to engage in problem solving.** It is important to notice that in power relationships, whether between a young person and an adult or between an individual and the government, power must be balanced in order to negotiate effectively.

As you listen to those who appear to have more power, you come to understand their motivations and are better able to address them in ways that they can hear. It is not difficult to make those in power angry and upset. This generally makes them more defensive and less open to change. To get the more powerful to listen, sometimes the less powerful person needs to listen first. Then by using relational power, they can have their concerns heard.

In order for the 6-step HIP problem-solving approach to work effectively, there are four steps before problem solving begins:

- First, you must deal with your own feelings.
- Second, you need to identify your own interests.
- Then you need to establish a relationship with the other person.
- Finally, you need to listen well to their point of view.

At this point, it should be possible to identify a problem to be solved in a way that embraces both parties' needs. For example, a mother cannot say "the problem is how to keep your room neat." She must also include the needs of her child. She could say "how can your room be clean enough so that I can walk through it and at the same time you are comfortable in it." Sometimes the way to identify the issue is to bring both parties' concerns together in a question that says "how can we have this while at the same time having that?" Other times, it means finding an overarching question one that if answered will satisfy both parties.

After **identifying the issue** in a way that embraces both parties' needs, the next step in problem solving is **brainstorming**. Learning not to judge when brainstorming is very difficult. As soon as one person offers a solution, the other is ready with some reason why it will not work. This is not going to help people come to a resolution. Remember that no every idea is an offer.; some ideas are just a platform for more ideas. No idea is a good idea unless it meets both parties' needs.

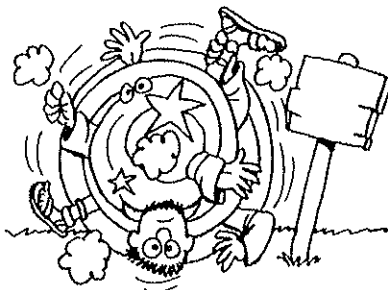
After brainstorming, it is necessary to **evaluate the ideas in terms of long term consequences, good and bad**. Perhaps in the short term, a particular idea seems workable and that it will solve the immediate problem between two people (like let's go out and beat up a third party who has been spreading rumors about us), but in the long run, it will create more difficulty. Therefore, part of good conflict resolution skills is learning to evaluate ideas in terms of their long range consequences. How will you feel about this a month from now? A year from now? Each person has to set up his/her own criteria for assessing the acceptability of a particular solution.

Other criteria for a good agreement include:

- Does it meet both parties' needs?
- Does it create any other problems?
- Is it workable, doable?
- Will it solve the problem?

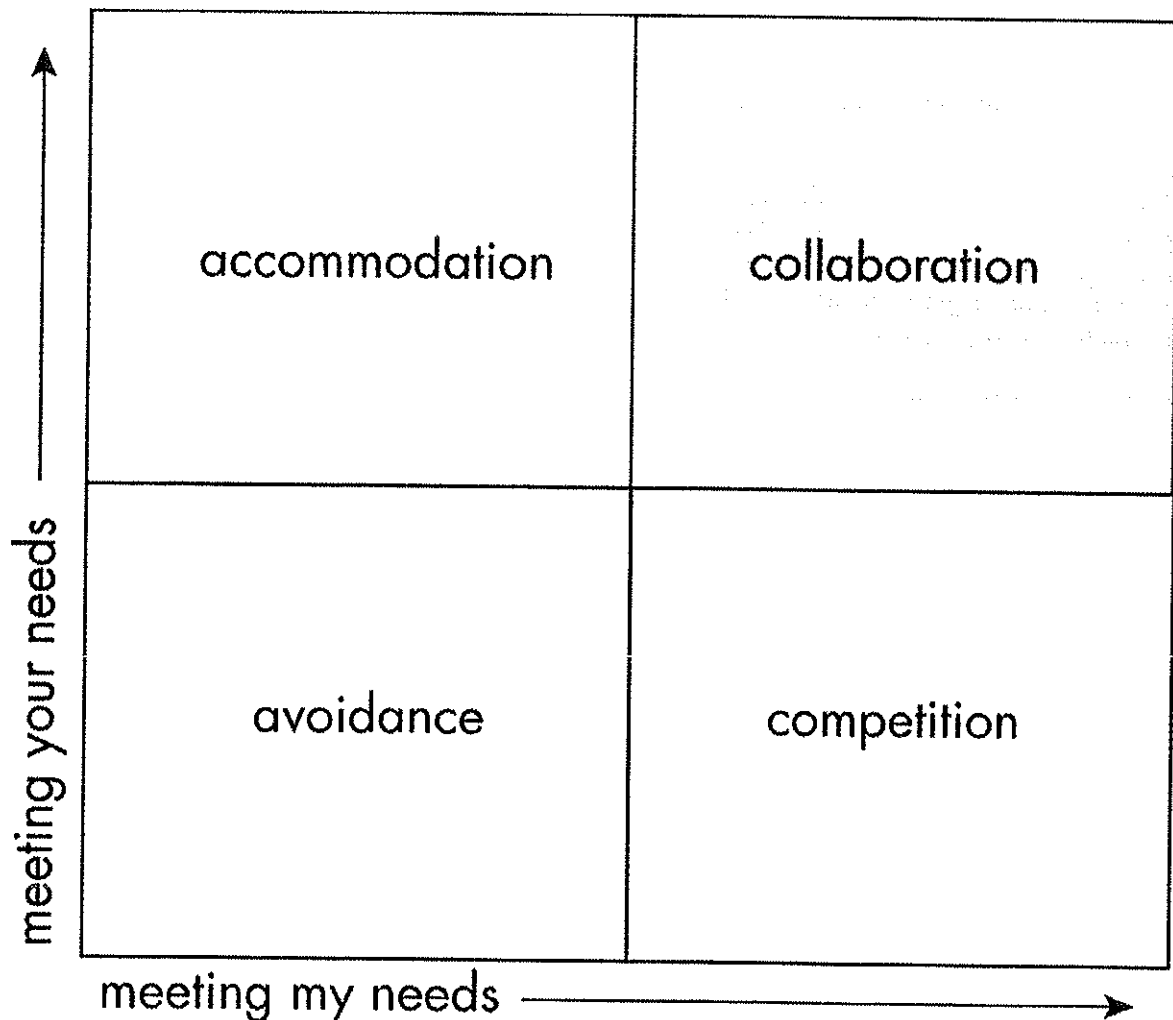
It is also important to *remember that you cannot change the past and solutions which require that things be different in the past are not workable*. Nor can others make agreements for parties who are not in the conversation. This is one reason that negotiating as a representative of a group is so difficult. The representative can not assure that his/her group will do what has been agreed on until s/he has taken it back to the group for ratification.

Here we have reviewed the steps in conflict resolution. When you are leading a HIP workshop, you need to be aware of the all these elements and how they fit together. In order to help others recognize what they are doing effectively and what they might do differently, you, as a facilitator, need to have a conceptual framework to assess what is happening. This is also true as you make up your agendas for the workshops. You need to see how the pieces fit together so that you can effectively assist your participants to learn and grow.



## Conflict Styles and Choices

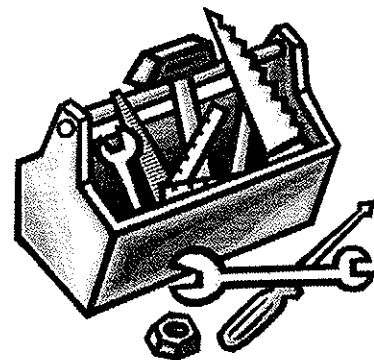
There are at least 5 ways that conflicts can be resolved. Each of the five ways has benefits and drawbacks. Right in the middle is compromise which means each person gives a little to get a little. We emphasize win/win or collaborative approaches because this is not what we learn naturally and we have to be taught that the only real “wins” are ones where everybody wins. In smaller things, it might be best not to take the time to go for win/win. In unsafe situations, avoidance (lose/lose) may be the wisest choice. There are times when someone needs to take control (win/lose) and in games competition is fun. There are times when one chooses to give in (accommodate or lose/win) in order to maintain the relationship.





### Activities in this section include:

- Angry Person
- Anger Thermometer
- Body Imaging
- Concentric Circles: Anger and Power Topics
- Conflict Escalator
- Cornering
- Crossing the Line
- Dealing with Anger
- Fishbowl
- Hassle Lines
- Is Anger OK?
- Just Say No!
- M&M Conflict Simulation: Winners and Losers
- Masks
- Methods of Non-Violent Action
- Perspectives on Non-Violence and Social Change
- Positions and Needs
- Power of One
- Power Sculptures
- Power to the People
- Quick Decisions: Creative Non-Violence
- Quick Decisions: Personal Choices
- Quick Decisions : Violence versus Non-Violence
- R-E-S-P-E-C-T, That's How We Spell Respect
- Retribution
- Role Plays
- Small Group Discussion n Non-Violence
- Steps to Win/Win Problem Solving
- Think HIP
- Tool Box
- Tree of Violence
- Two Sides to a Conflict
- Two Sides to a Conflict: Variation for Empathy
- What Are My Choices?
- What is Violence?
- What Color is Conflict



## ANGRY PERSON

**Purpose:** To notice how different people experience anger in their bodies, to offer options about how to deal with those feelings, to work cooperatively on a drawing

**Time it takes:** 20 - 30 minutes

**What you need:** Newsprint/flip chart paper with a stick figure drawn (1 for each 3-4 participants) and crayons

**How it's done:**

1. Divide the group into small groups of 3-4 people. Give each group a piece of newsprint with a large stick figure drawn and a bunch of crayons.
2. Suggest to the groups that before they start drawing, they should discuss what an angry person looks like and take turns (go-around) getting ideas from everyone. Then they should decide how they are going to implement those ideas. (i.e. who will do the drawing and how others will participate).
3. Ask each group to draw on the stick figure what happens in someone's body when they get angry. It can be a compilation of all the things that happen to them, or things they have observed in others.
4. Ask each group to make a "thought bubble" above the stick person's head and put in it what the person is thinking. (Probably a lot of "you messages.")
5. When people are done, ask each group to show their figure and tell what they have drawn. Ask the group:
  - What is it like to feel like that?
  - What are ways to deal with those feelings that don't hurt you and don't hurt anyone else? (Remind people they want to control the expression, not to suppress the feelings.)
6. Ask the groups to go back and on the other side of the paper write 10 things I can do when I am angry to help me calm down that don't hurt me (including getting me in trouble) and don't hurt anyone else.
7. Discuss how we can make choices about our behavior when we notice that we are getting angry.
8. Have each group tell one idea that hasn't been said yet and record it on the flipchart. Keep going around the groups until you have all the ideas.
9. **Debrief.** Ask the following questions:
  - How easy/difficult was it for you to identify an anger "trigger" or "button?"
  - What struck you about the pictures the group created?
  - How easy/difficult was it for you to think of ways to channel your anger that don't hurt you or anyone else?
  - What did these activities tell or remind you about how you deal with anger?
  - What did you learn or notice about how others deal with anger?

**Variations:** Ask them what helps them to calm down. Then suggest that these things might help others, and thus they can help others to calm down by doing for them what they like having done for themselves. (Also notice with teachers how few of the things they like to do to calm down are available to children in a classroom.)

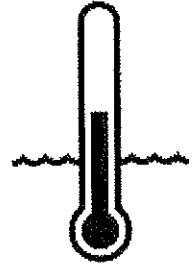
Thanks to Jan Bellard for this exercise.

## ANGER THERMOMETER

**Purpose:** To reflect on how anger comes in different degrees

**Time it takes:** 15 minutes

**How it's done:**



1. Describe how anger has several stages or levels of awareness:

***Annoyance*** is a very slight hurt without any real conscious awareness, e.g. standing in line and someone brushes up against you.

***Irritation*** is when we become consciously aware of the hurt and who or what is inflicting this hurt on us. We may try and remove ourselves from the situation, e.g. standing in line when that same person brushes up against you and you glare at them and move away.

***Anger*** is when the hurt becomes real pain and we focus our energies usually on one person. We mobilize our energy resulting in a significant increase in physical tension. While still remaining in control, we try to solve the problem, often by directly confronting the person. For example, you are standing in line and a person pushes you aside, you push back and or raise your voice and tell the person off.

***Rage*** is when the pain becomes agony and nothing else matters but stopping the pain or inflicting pain on the enemy. We are still in enough control to distinguish between friend and foe. For example, while standing in line, this same person pushes you again and you push back and physically or verbally assault them, but others are able to stop the fight. The intention of rage is to hurt the person inflicting pain on you. This can be physically, emotionally, or economically hurting the person.

***Fury*** is when the pain becomes unbearable and we are totally out of control. All our energy is focused on the destruction of the perceived enemy and we are unable to distinguish between friend and foe. For example, while standing in line this same person pushes and challenges you again and you totally lose control and physically assault the person, with the intent of total destruction at any cost. The intention of fury is to destroy. This can be physically, emotionally, or economically destroying someone.

These 5 stages are put on an Anger Thermometer. Show fury at the top. Participants brainstorm different other words to put at each of the 5 stages.

2. Have the group brainstorm examples and discuss where on the thermometer these examples should go.
3. Distinguish between dealing with one's own anger and other people's anger at each stage. Start by asking participants, "What would work if **you** were feeling angry at that level?" Be sure to note that when someone is furious they are unable to distinguish friend from foe and can do damage to anyone. There comes a point where you should not be asking the person to do something, but demanding that they sit down, be quiet, or whatever until they get themselves together.

Thanks to John Shuford.

## BODY IMAGING

**Purpose:** To calm folks down and to raise participants' awareness of physical responses to anger

**Time it takes:** 5-10 minutes

### How it's done:

1. Have the participants sit in a circle, relax, and become comfortable. Give a few relaxing instructions: "Tense your shoulders for several seconds, then relax and feel the tension leave your shoulders. Now tense your hands." Continue to have participants tense and relax their bodies until the group has relaxed.
2. Next, have the group close their eyes and imagine being angry. "How does your body feel? Open your eyes, and look at how you are holding your body now. Now relax. Be aware of what muscles relax."
3. Ask for one volunteer to demonstrate what anger looks like. Ask participants to say what muscles should be tense, how the body should be positioned and gently move the volunteer into position. Then, using the same volunteer, ask for suggestions of how someone looks who is empowered and ready to deal calmly with that anger. Move the volunteer into the new position.
4. To **debrief**, ask the volunteer how it felt to be put into a physical state of anger. How did the empowerment position feel? Then open up the discussion to the whole group.

**Variation:** You can also use fear as the emotion to be visualized, on any other emotion appropriate for the session.

## CONCENTRIC CIRCLES--ANGER AND POWER TOPICS

**Purpose:** To reflect on personal experiences of anger and power and to practice communication skills

**Time it takes:** Approximately 20 minutes (varies with number of questions)

**What you need:** Selected questions. Follow the directions for Concentric Circles on pg. 90.

### How it's done:

#### Questions about power:

- A time I felt powerless.
- A time someone used power against me.
- A time I discovered that I had more power than I realized.
- A time I used power destructively.
- A time I used power constructively.
- A time I shared power and achieved something that would have been hard to achieve alone.

#### Questions about 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 channeled it into constructive action.
- A way I react when another person expresses anger at me.
- I find it hard to handle another person's anger when...
- It is easy to handle another person's anger when...
- A time I used humor or some other positive technique to transform someone else's anger.
- A time when THINK HIP helped me to deal with my anger.

## CONFLICT ESCALATOR

**Purpose:** To identify behaviors that escalate conflict and to practice de-escalation

**Time it takes:** 30 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Explain that there are behaviors that escalate conflict and other behaviors that de-escalate conflict. When we start up the conflict escalator, it is hard to get off. The AEIOU vowels can help us remember the difference between escalating and de-escalating behaviors.

### *Escalating Behavior*



**A-Attacking** behavior: hitting, name-calling, you-messages.

**E-Evading** behavior: avoiding, escaping, ignoring, running away. (Note that in some cases, such as when you are immediately faced with a violent situation, evading can be a de-escalating strategy.)

### *De-escalating Behavior*



**I-Informing** behavior: telling the other person how you are feeling without attacking; I-messages are examples of this informing behavior.

**O-Opening** behavior: asking a question that encourages the other person to open up, to explain where he or she is coming from, to give his/her point of view, etc.

**U-Uniting** behavior: statements that encourage working together to get all needs met.

2. Draw a set of stairs (an "escalator") on newsprint, with the steps ascending left to right. Present a role play or scenario, like the one described below. Ask the group to identify the moments in the plot where the conflict escalated or got more intense.
3. Write each moment on the top of a step. Ask what participants think the characters were feeling at each escalating moment, and note the feelings underneath that step.
4. Discuss what could have sent the conflict down the escalator. What would need to change and when? In what way could other people intervene?

### **Escalator Story**

The characters: Dave and Jim, two high school students

The setting: Lunch time, in the cafeteria

The scene: Jim accidentally bumps into Dave while they are standing in line. Dave says, "Watch where you are going, idiot." Jim ignores Dave. As Jim is walking back to his seat, Dave trips him, and says, "I told you to watch where you are going, dude." Jim gets in Dave's face, and says, "You got a problem?" "Yeah, you're the problem," Dave responds, and shoves him. They start to fight.

*Source:* Adapted with permission from William J. Kreidler, *Conflict Resolution in the Middle School*. Cambridge, MA: Educators for Social Responsibility, 1997.

## **CORNERING**

**Purpose:** To consider behaviors that escalate problems or make problems harder to solve

**Time it takes:** 5-10 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Label two pieces of newsprint, "verbal" and "nonverbal."
2. As a group, brainstorm ways that people can verbally and non-verbally "corner" someone and escalate a conflict. Explain that cornering is anything that makes someone feel as though they were being backed into a corner and have no options.
3. Record the answers on newsprint. Discuss as a group.

**Note:** This activity can be used as a basis for setting up Hassle Lines or Role Plays.

## **CROSSING THE LINE**

**Purpose:** To experience win/win problem solving and to see what stands in the way of win/win

**Time it takes:** 15 minutes

**How it's done:**

1. Ask participants to stand facing one another in pairs.
2. Demonstrate with a partner: "His task is to get me on that side of the line and my task is to get him on this side of the line." (How you state this is crucial. If you don't say "get," it can be obvious that you are just to change sides and there is no game. If you say "my side" and "his side" people get even more stuck and very few will cross the line.) Tell them that they cannot touch each other with anything, but they may talk to one another.
3. Give them 30 seconds to do what they are going to do. (Or as long as it takes for some and not all the people to cross the line.)
4. **Debrief** by asking the following:
  - Who did not succeed in the task?
  - What did you try?
  - How does that show up in the world?
  - Did anyone give up anything by changing sides?

We emphasize win/win or collaborative approaches because this is not what we learn naturally. We have to be taught that the only real "wins" are ones where everybody wins. In smaller things, it might be best not to take the time to go for win/win. In unsafe situations, avoidance may be the wisest choice. There are times when someone needs to take control and in games competition can be fun. There are times when one chooses to give in (accommodate) in order to maintain the relationship.

*Source:* From NYMRO Partnership for Youth Project

## DEALING WITH ANGER

**Purpose:** To identify anger warning signs and look at ways of handling anger

**Time it takes:** 10-15 minutes

**What you need:** Newsprint and markers

### How it's done:

1. Ask the group to brainstorm warning signs that one is going to lose control of his/her anger. What do people say, feel, think or do when they are getting really angry? How can we tell when they are about to lose control? Record the responses.
2. Ask the group to brainstorm how they personally act when they are angry and how they have seen others act. Record the responses. Have the group evaluate the list: which of the responses help you to avoid hurting yourself or others, physically or emotionally? Circle the responses the group comes up with.
3. If the point doesn't emerge in conversation, make the point that dealing with anger in a nonviolent, healthy way does not mean ignoring it, trying not to feel angry, or never expressing anger. It means expressing anger in a way that does not cause more harm to yourself or others. Everyone can get to a point where they feel like they are going to lose control. If we recognize our own warning signs that we are going to "lose it," we can avoid trouble.

## FISHBOWL

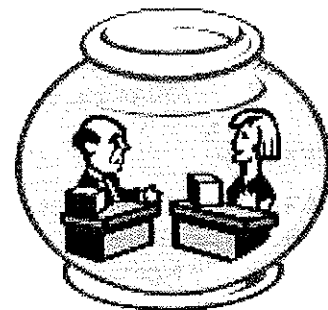
**Purpose:** To explore in-depth a controversial or meaningful topic

**Time it takes:** 20-30 minutes or open-ended

**What you need:** Chairs, newsprint and markers

### How it's done:

1. Identify a topic that needs to be addressed by the entire group.
2. Invite two volunteers to be the initial "fish." You can either ask for volunteers at the start of the activity, or invite people with strong opinions about the subject to be the initial speakers. If you invite particular people, let them know in advance so that they can decide what they want to say.
3. Set three chairs in the middle of the room, and arrange the remaining chairs in a circle or half circle around them. Invite the two volunteers to sit in the chairs.
4. Explain the directions:
  - The volunteers are "fish" and the rest of the group are observers.
  - The first two "fish" will each address the topic at hand, based on their personal experience with it, and then discuss their ideas with each other.
  - The rest of the group are observers and cannot join the discussion.
  - Observers may become "fish" by joining in by taking an empty chair in the Fishbowl or by replacing one of the "fish" by touching them on the shoulder. Either way, the new fish enters the conversation, already in progress.
  - Fish may leave their seat at any time and become an observer.



5. Announce the time limit, if any, and begin the conversation.
6. Let the Fishbowl discussion run its course, or stop at the time limit. With people still in place, invite the observers to direct questions or comments to any present or former "fish." Then regroup for general debriefing and discussion.
7. **Debrief.** It may be helpful to write comments on newsprint in debriefing this exercise.
  - What have we learned about the subject?
  - What do we still need to explore and think about?
  - What have we noticed about the ways in which people communicate their feelings and ideas? Which ways were more effective? Which were less effective?

**Note:** Since the Fishbowl activity takes a substantial block of time, it should be reserved for topics of interest and importance to the majority of the group.

## HASSLE LINES

**Purpose:** To explore what behaviors escalate conflict and to practice skills of conflict resolution

**Time it takes:** 30 minutes

**What you need:** Be sure to have taught I-Messages or Feeling Statements before introducing this activity. Participants should have a clear understanding of the ways in which one can have a conversation without blaming before they start practicing handling a conflicted situation.

### How it's done:

1. Count off by twos and form two lines with each person facing a partner in the other line. Explain that each line will have a different role to play in a conflict scenario, which you will describe. The goal is for participants to practice *effective communication* and notice approaches may escalate the conflict. One person should be the one using good communication skills. Designate that when setting up the scene.
2. Rules:
  - Participants can gesture and wave their arms as much as they want to, but there can be absolutely no touching. There must be no physical contact. Some facilitators walk down the aisle between the two lines, to stress that there should be space between them.
  - If you call "freeze," they should freeze in their position so that everyone can observe the body language.
3. Describe the scenario twice, and begin. Give participants 2-3 minutes to enact the scene. Watch for any striking body language that might make a good "freeze frame." Also, watch the action for any signs that the acting has turned real, and a potentially violent situation is arising. If a dangerous situation arises, end the scene immediately.
4. End the scene, and give the participants a moment to debrief with each other.
5. Ask participants how the scenario felt. Let them diffuse their emotions.
6. Ask each pair to report on the outcome of the scene. Ask whether there were any especially good solutions.
7. If you haven't gotten any really effective responses, repeat each scenario, asking people what they could do to defuse the situation. Let them try it out.





8. Have the other line follow the same procedure with a different issue.
9. You can have people move so that they are facing another partner and try the whole thing over again.

#### Hassle Line Scenarios:

- Your dog is in the habit of digging up plants in your neighbor's garden. Your neighbor, who hates your dog, decides to teach the dog a lesson and hits him with a stick. You rush over, angry at your neighbor and worried that that your dog has been hurt. The neighbor will try to de-escalate the situation and resolve it without violence. Those in Line 1 are dog owners. Those in Line 2 are neighbors.
- You are watching your favorite program on TV. Your sister comes up and without asking you, switches the TV to another station. You will try to find a compromise that you are both satisfied with. Those in Line 1 are watching the program; those in Line 2 have switched it off.
- A bully is standing in the doorway. He refuses to move out of the way and let you through, challenging you to fight for the privilege. This is the only doorway to get to your next class. Try to deal with the situation non-violently. Those in Line 1 are the bully; those in Line 2 are the person needing to pass.
- You are accused of cheating on a test. You did not cheat and you will fail the course if you fail this test. You must convince your teacher that you did not cheat. Line 1 is the student accused of cheating; Line 2 is the teacher.
- You come across someone going through your locker (purse, backpack, car). Try to deal with the situation without violence. Line 1 is the person going through the locker; Line 2 is the person whose locker it is.
- You are having a big party at your house. During the party, a car drives up with people who you know are trouble. How can you get them to leave without violence? Line 1 is the person hosting the party; Line 2 is one of the people in the car.
- You are at a party where your friend, who drove you, has been drinking a lot. You know from the past that he gets angry very easily when he is drunk. It's time to leave, and he is getting ready to drive. You think he's too drunk to drive. How can you get him not to drive, without getting into an argument with him and risking violence?

#### **Variation:** See "Two Sides to a Conflict"

- Have the participants begin to play out the conflict. Stop them halfway through and ask them to look for nonviolent ways to solve the conflict.
- Have one team member observe changes in body language and noise levels and reflect what they observe back to the group. It is a great opportunity to demonstrate how much we communicate with body language.

**Notes:** Some facilitators don't find that Scene 4 is successful, but others find it a good opportunity to look at differences in power and how power influences conflict. The team can add others as appropriate. Sometimes participants will want to suggest a scenario.

It may be helpful to coach the group through the win/win steps after completing one or two scenarios.

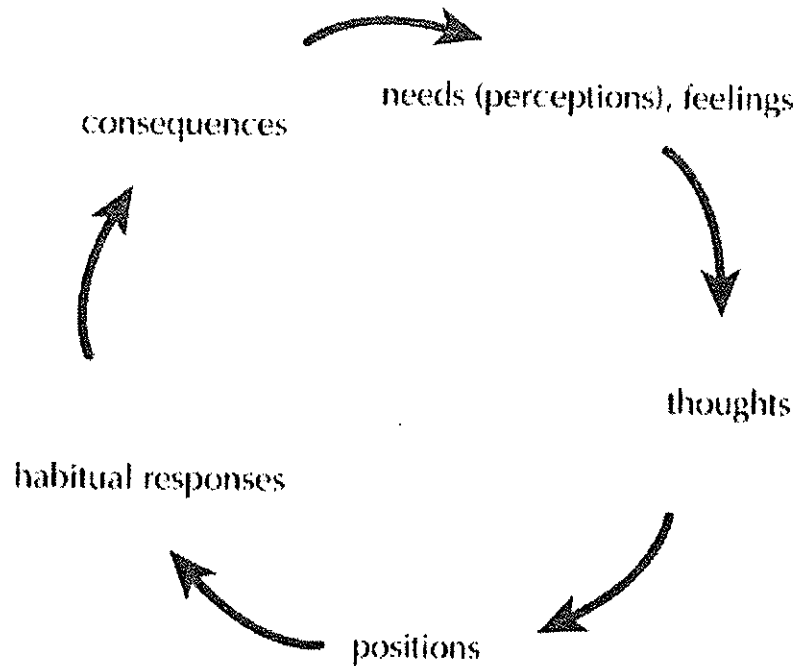
## IS ANGER OKAY?

**Purpose:** To learn that anger is okay and that there can be constructive ways of expressing anger

**Time it takes:** 30 minutes

### How it's done:

1. Remind participants about feelings, positions, and needs: All human beings are trying to get the same basic needs met. Fulfilling our needs is the motivation for all our actions. Ask the group to brainstorm some needs we all have. (Maslow's hierarchy: food and shelter, safety, belonging, self-actualization.)
2. Often a person's *need* is unconscious. Perhaps we get an uncomfortable feeling. Then we come up with a *position*, which is a strategy of how to meet a need we haven't even consciously thought of.



**Example:** I've had it with these boring math classes!

What *needs* might be behind that statement? (Perhaps it is difficult; perhaps there is something else you would rather be doing; perhaps someone keeps distracting you so you can't learn.) Find the motivating *need* before problem can be solved effectively and constructively. Ask the group "What are feelings?" Have them brainstorm a list of feeling words, including positive words like joy.

3. Point out that a common feeling in conflict situations is anger. Explain that anger is both a *feeling* and a *response*. As a response, it is a 2-step process. First, one experiences stress and then there are trigger thoughts. Some of the trigger thoughts are: *shoulds* – a set of rules in your head about how people "should" or "should not" act; and *blames* acting as if the other person is totally responsible. We may interpret the other person's behavior in negative ways – irresponsible, uncaring, insensitive. We may confuse intent and impact. (See the discussion in the introduction to this unit.)
4. Explain that we may explore anger by looking at ourselves. Then we may have more *empathy* for others. However, we must never forget that what makes one person angry may not be the same as what makes another person angry. Ask participants to work in pairs or trios to answer the following questions:
  - What are your triggers? I really get angry when...

- What are your thoughts in these situations? What do you say to yourself?(shoulds and blames)
5. Collect on newsprint from the whole group, triggers and thoughts. Make a chart showing triggers and thoughts, and leave room to later add needs.

Triggers	Thoughts	Needs

6. **Debrief:**

- What do you notice about what makes people in this group angry?
  - What do you notice about what they say to themselves?
  - Are there certain triggers which lead to certain thoughts?
7. Ask the group to add **needs**. What might a person *need* who had those thoughts? Write down effective and ineffective ways of responding to some of the needs listed. Ask the participants to put the responses in four categories:
- Blame ourselves
  - Blame others
  - Sense our own feelings and needs
  - Sense other's feelings and needs
8. Brainstorm ways of dealing with our own anger that do not hurt us or anyone else. Have each group share their thoughts.
9. Three goals for dealing with anger:
- Feel enough to pay attention to message – pay attention to physical clues, pay attention to needs (Anger is information, like feeling a hot stove.)
  - Channel anger to stay in control. Ten things I can do to handle anger that don't hurt me or anyone else. It is important to focus on problem, needs – not other person or how they should change, behave differently.
  - Help the other person do same by listening to them and validating their feelings. Understanding is not agreeing.

*Source: Adapted from Marshall Rosenberg's Nonviolent Communication..*

## JUST SAY NO

**Purpose:** To explore how to give assertive responses under pressure, practice facing manipulation and finding assertive responses, and to become more aware of our own expertise in manipulating others.

**Time it takes:** 20 minutes

**What you need:** Manipulation Cards. This exercise assumes participants know what assertive behavior is.

### What to do:

1. Explain that the purpose of this exercise is to practice giving an assertive response under pressure.
2. Explain how it works: One participant will get a manipulation card. These cards outline situations in which one person is trying to manipulate another into doing something they do not want to do. A second participant attempts to respond to the manipulation in an assertive way. The response you are aiming for is one which does not compromise them and which allows them to state their position without resentment or inappropriate anger. They should face the problem, but without attacking or avoiding.
3. Example: If the card says that a parent is trying to persuade their daughter or son to come and visit them, your opening line might be: "You haven't been to see me for ages. I'm beginning to wonder whether you care about me at all any more!" The assertive person tries to state their position without rising to the 'bait'. A good response might be, "I have a deadline to meet at work so it is difficult for me to get away at the moment, but let's arrange to spend some time together as soon as it is over."
4. Do it: Hand out one card to a participant, the manipulator, and ask them to address the person next to them. Give everyone the chance to be both manipulator and assertive person. Ensure responses are assertive, not aggressive or passive.
5. Feedback and Discussion: Which responses are most effective and why? How did people deal with the 'bait' they were offered? How do others usually respond to similar situations? What could they do differently?



## M&M CONFLICT SIMULATION: WINNERS AND LOSERS

**Purpose:** To illustrate the value of creating Win/Win outcomes

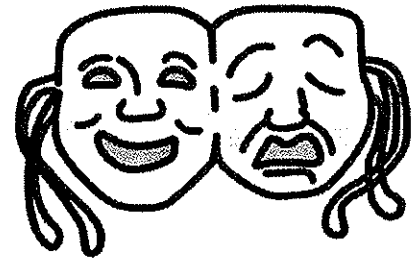
**Time it takes:** 10–15 minutes

**What you need:** M&M candies (or other small candies), tables, chairs, chart, and markers

### How it's done:

1. Introduce the activity as a "simulation of a conflict."
2. Ask each participant to choose a partner. Tell them to face one another with right elbows on the table grasping right hands. (It looks like arm wrestling, but don't say those words, it implies competition.)
3. The goal of the activity is to get the most possible M&Ms. Each time the back of their partner's hand touches the table, they will win an M&M. They should keep count of how many M&Ms they have won.
4. Ask if there are any questions and tell them they will have 20–30 seconds (you decide) to get as many M&Ms as possible.
5. Ask for volunteers to describe what happened. Choose partners who represent win/lose, lose/win, lose/lose, and finally win/win outcomes. Ask how they would feel if it was a real conflict.

6. Chart and introduce the concepts of win/lose, lose/win, lose/lose, and win/win as they are reported. Demonstrate the win/win outcome with a volunteer if none of the participants discovered it. (Taking turns allows you to get more M&Ms than competing. Cooperating in a way that meets the other party's need as well as our own is the most effective way to get more of our own needs met.)
7. Debrief:
- Why did you assume it was a competition?
  - What did you stand to gain or lose? Was that all?
  - How could/did you get to win/win?
  - What attitudes lead us into competition?
  - Do you behave the same way in life as you did in this game?
  - Would you like to reach win/win outcomes? Why?
  - Can you get to win/win if you don't know that it is possible?



Thanks to Jeff Matascik

## **MASKS**

**Purpose:** Participants will become aware of how they behave as part of a power or non-power group

**Time it takes:** 30–60 minutes

**What you need:** Enough masks to cover the faces of half the group. They can be any color. Masks can also be made of construction paper in any design that obscures most of the face. The paper masks can be attached with strips of masking tape or scotch tape. You also need newsprint with the “rules for communication.”

### **How it's done:**

1. Explain to participants that this is a role play involving all the participants. They are to complete a task together, but the rules for communication create an artificial power imbalance between the two groups.
2. Divide the group in half without any further discussion. Send one half out of the room. They are the “Masks.” Give each one a mask to wear. Give them the following instructions:
  - Masks may only speak if they have gotten permission from an Unmasked.
  - Unmasks may speak at will.
  - Masks must address all Unmasks formally; that is, by the title Mr. or Ms. plus their name.
  - Masks may address each other informally.
  - Unmasks may address everyone informally.
  - The masks are a part of the Masks' identity and culture and therefore cannot be removed.
3. With the Masks remaining outside the room, return to the room and give the same instructions to the Unmasks. Post the rules for communication.

4. Bring the Masks into the room and let them sit wherever they wish.
5. Give the group the task they are to complete as a group. Tasks to choose from (or make one up):
  - As a group, they are to agree on what they will do for the next meal. Will they order in, eat what people have brought, go out for a meal?
  - The participants represent two ethnic groups in conflict and they have been selected by their respective groups to come together and develop a list of the ten most important characteristics to be used in the selection of an outside facilitator who will work with the two groups to reduce the violence and increase the peace.
  - As a group, they must build a bridge out of masking tape between two chairs. The bridge must be strong enough to hold a roll of masking tape.
6. Watch all interactions carefully during this exercise. They will be complex and subtle. Make careful notes, as they will be useful in the discussion.
  - Which group speaks more often?
  - Do the Masks become quieter as things progress? Noisier?
  - How about the Unmasks? Are they acting naturally? There is a good chance that some Unmask will take on the role of liberal, saying such things as, "You don't have to call me Mr./Ms." It is important to note that such behavior, however kind or gently in its intent, still keeps the Unmask in control.
  - Do the Masks start to interact with each other exclusively? This is not uncommon because it is easier to talk Mask to Mask [less socially complicated and humiliating] than Mask to Unmask.
7. **Debrief:** After the group has completed its task or when the energy is flat and the participants have gone with it as far as they are going, debrief them *while they are still in their roles*.
  - What was the experience like? How were people feeling?
  - Did their feelings change? What caused the change?
  - Who participated, dropped out, manipulated, took control, became hostile, put others down, stayed focused on task or conciliated?
  - Are there any generalities to be drawn from the experience?
8. Have the Masks remove their masks if they haven't done so already.
9. **Debrief** the group AGAIN: Instruct everyone to stand up, move around, and shake off their role. Pair off standing in concentric circles or two facing lines. After each question, move one person to their right to form a new pair. Give them three minutes for each question. Don't be strict on the time if the discussion is lively at three minutes; continue for an extra minute. For each question, each person will speak in turn and then discuss the question together.
  - How am I like the role I played?
  - How am I not like the role I played?
  - What did I learn from the role I played?
  - What advice do I give to the role I played?

Bring the group together seated and ask for any other comments.

**Note:** This exercise can become quite lively. It explores some of our most emotionally charged areas. Allow the participants their defenses. **The experience can be a profoundly personal one. This activity is best used after a sense of community has been created and before work is done on how participants contribute to and can effectively deal with bias in their own lives and communities.**

## METHODS OF NONVIOLENT ACTION

**Purpose:** To give concrete examples of how people have used nonviolent action to address societal injustice

**Time it takes:** 10-15 minutes

**What you need:** Handout, "Methods of Nonviolent Action" (Appendix, pg. 223)

**How it's done:**

1. Go around the circle with participants reading 10-15 things from the methods sheet. Then ask if anyone has seen actions like these used. When? What was the outcome? What are the strengths of nonviolent action? What are the weaknesses? It's helpful for facilitators to have several examples of successful nonviolent protest to bring up.

**Note:** This activity is appropriate for an Advanced group that wants to look more closely at nonviolent social change. These can be used like connections and would be appropriate for an Advanced HIP on nonviolent social change.



## PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

**Purpose:** To raise awareness of what others have said about nonviolence and social change

**Time it takes:** 10-15 minutes

**What you need:** Handout, "Perspectives on Nonviolence and Social Change" (Appendix, pg. 225)

**How it's done:**

1. Go around the circle and have participants each read a quote aloud.
2. Ask if there are any that really appeal to anyone and why.
3. Explain that these are the words of people who have successfully used nonviolence to change unfair, unjust, and oppressive conditions in their lives, and their words help remind us of the power of nonviolence.

**Note:** This activity is generally used to set the tone in Advanced HIP sessions.

## POSITIONS AND NEEDS

**Purpose:** To understand the difference between positions and needs and show how that understanding can help conflict resolution

**Time it takes:** 15 minutes

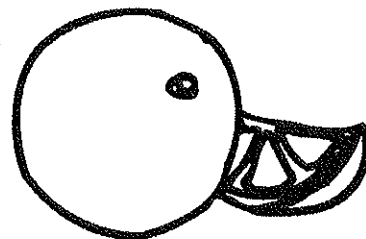
**What you need:** Scenarios below or scenarios you create on your own

### How it's done:

1. Discuss with the group the difference between *positions* and *needs*. If it does not emerge in conversation, explain that in conflict resolution terms, *a position means a statement of what someone wants, demands or will accept in order to resolve a situation*. Positions are often firm pronouncements, made in opposition to the other side. Underlying the position are the *needs*, which are often assumed and unexpressed. Separating the stated position from the underlying need is an important skill in conflict resolution, because it can help people see new and creative possibilities for meeting the real needs of everyone.
2. Explain one or more of the following conflict scenarios, without reading the possible positions and needs. Ask the group to draw out the difference between what each person says they want (their position), and what their real needs are.
3. Ask for the group to suggest how the characters could work together to meet both of their underlying needs. The positions and needs identified below are some ways of looking at the situations; the group may come up with others. Note that it is not always obvious what the underlying need is. The best way to find out is to ask the person, and to listen carefully.

#### Scenario 1

Two sisters were arguing over an orange. "It's mine," said one girl. "No it isn't. I had it first," said the second girl. Their argument got louder, and their mother came to see what was wrong. She listened to each girl's position, and then she took a knife and cut the orange in half. She gave each girl half of the orange.



The first girl peeled her half of the orange, threw away the peel and ate the inside. The second girl grated her half of the orange and threw away the inside—she was making orange cookies.

**Position:** Each girl wanted the entire orange.

**Needs:** One needed the rind while the other needed the fruit.

#### Scenario 2

Mike needs to get to football practice and asks his mother if he can borrow the car. His mother says that he can't because last time he borrowed the car, he didn't replace the gas he used. Mike insists that he should be able to use the car anyway. His mother refuses, saying that he should have thought of that earlier when he failed to take care of the car. The two continue to argue.

**Positions:** Mike's position is that he should be able to borrow the car. His mother's position is that he cannot borrow the car.

**Needs:** Mike needs transportation. The mother needs to know that her son will take care of the car, and that the car will have gas in it when she uses it next.

#### Scenario 3

A teacher turns his back to the class to write on the chalk board. While his back is turned, someone throws an eraser full of chalk. It hits him on the shoulder, leaving a big chalk mark. The teacher is furious and says, "No one is going home until someone tells me who threw that." The students sit in silence. The teacher gets angrier, threatening them all with suspension. None of the students say anything.

**Positions:** The teacher's position is that the students must tell who threw the eraser. The students' position is that they won't tell.

**Needs:** The teacher's need may be to be shown respect by the students and have a disciplined classroom. The students' need may be to not get in trouble with the others by telling on someone, to protect one another, or to not be



held responsible for other students' behavior.

#### **Scenario 4**

There has been a string of vandalism on Main Street lately, and the police have no suspects. The police announce that as a result of the vandalism, there will be a mandatory curfew for all youths under 18, from 10 PM to 6 AM. Many young people say that they will defy the curfew, because it unfairly punishes them for the actions of a few people, and assumes that the vandals were youth.

**Positions:** The position of the police is that the curfew must be observed. The young people's position is that they will not obey the curfew.

**Needs:** The police's needs may be to end the vandalism, or to show the public that they have taken a step to end the vandalism. The young people's needs may be to go out when they want to, to be seen as individuals rather than a group, to be trusted and respected by adults.

**Notes:** For young groups, the first scenario, the orange story is the easiest to understand. As the facilitator, be prepared to give more examples that your group is likely to understand. Once they have caught on, you can analyze any conflict using the position and needs concept.

**Source:** The concept of positions and needs (or interests) was articulated by Roger Fisher and William Ury in *Getting to Yes*, Boston: Houghton Mifflin, 1981.

### **POWER OF ONE**

**Purpose:** To reinforce the idea that one person can make a difference in challenging the root causes of violence

**Time it takes:** 5-10 minutes

**What you need:** Paper or index cards, pens or pencils, tape or stapler

**How it's done:**

1. Hand out paper and pens. Ask each person to work independently. Remind the group of the Think HIP ideas and any other activities in which people named things that they could do to make change.
2. Ask the group to each write one thing that they can really do after the workshop to make a difference. Ask the group to be serious and realistic.
3. Ask each person to fold his or her card, seal it with tape or staples, and write his or her name and address on the outside. Explain that you will send these "pledges" to them in a few days, to remind them of their commitment to take action. Send the pledges back in 2-4 days. If you are working in a school, ask people to write their homeroom, rather than their home address.

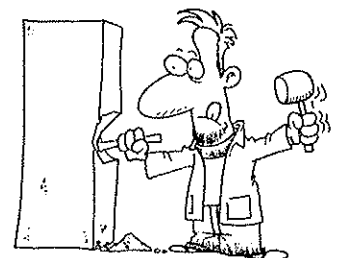
### **POWER SCULPTURES**

**Purpose:** To notice how each person feels about being dominant or submissive

**Time it takes:** 15 minutes

**How it's done:**

1. Group members work in pairs. Each pair chooses an A person and a B person. In the first round, A is the sculptor and B is the sculptee. "A" defines a position for the two of them that represents one as dominated and one as dominator.



2. Once everyone seems to be in position, the facilitator says "Freeze." Everyone has a chance to look at the other sculptures. Then the roles are reversed.
3. **Debrief:**
  - How did you feel being the sculptor?
  - How did you feel being the sculptee?
  - What did you notice about the group as a whole?
  - How many, when being sculptor, chose to be in the dominator position? In the dominated position?
  - How do you think this shows up for you in the world?
  - On the way to your job, your co-worker says she bought some products to 'huff.' (Huffing is inhaling fumes of a volatile chemical, usually in aerosol containers). You've heard it's a really good buzz, and since the products are from the supermarket, you think you can't get busted for possession. What do you choose to do?
  - You are a 14-year-old girl. There's a guy in school that you really like and he is walking home with you. You're really getting along with him, and he seems to really like you too. As you get closer to your house, he asks you if you want to hang out. You say "yes" and invite him to come in to watch TV with you. When you go inside the house, you see a note from your mom saying that she won't be back for three hours. Your boyfriend sees the note and says, "Looks like we got the place to ourselves." He leans over and kisses you. Things start to heat up. What do you do?

Thanks to Jeff Matascik

## **POWER TO THE PEOPLE**

**Purpose:** To understand the variety of power dynamics

**Time it takes:** 15 – 45 minutes depending on issue and involvement

**What you need:** List of power sources (Appendix, pg. 220)

### **How it's done:**

1. Ask the group to brainstorm what associations do they have for the word "Power?" Record this information for the group to see.
2. Divide the large group into groups of three to five people Ask each individual to start by listing his/her first thoughts about power and then share his/her thoughts with the small groups.
3. Ask the group to brainstorm possible sources of power. Hand out the list of sources from *Quickening of America*. Discuss how this relates to issues they have been dealing with: How could you use one of these forms of power to address the concerns you have expressed?

**Note:** Power is the capacity to act publicly and effectively to bring about positive change, to build hope. Relational power expands possibilities for many people at once. The more you use it, the more there is.

In order to create relationship with someone (in power) you must show how it is in their best interest to be in relationship with you. Sometimes that means that you have to come out with a large number of people or show you know a great deal about the subject, etc. In other words, you need to show that you have the "power" to impact on the plans of the person or persons who think they have the power. In the end, however, you still have to be able to sit down and negotiate, using empathy and listening skills as well as good rhetoric.

## QUICK DECISIONS: CREATIVE NON-VIOLENCE

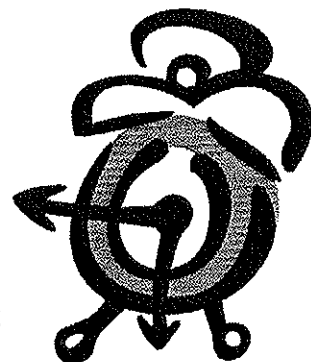
**Purpose:** To practice thinking quickly as a group to address an act of violence and explore creative ways to address violence.

**Time it takes:** 30-45 minutes

**What you need:** The scenarios described below or scenarios you create on your own, a timer.

**How it's done:**

1. Form teams of three. Explain that you will describe several real-life problems. Working together, each group needs to come to a quick decision on how they, as a group, would respond.
2. They will have 15 seconds to consider the problem individually, and one minute to reach an agreement together. Explain that the time limit may seem difficult, but they are real. On the street, there is no time to pull out the newsprint and brainstorm.
3. After one minute, have each group report. If there are dissenting individuals, they may give their "minority reports." After each of the small groups has reported, discuss the problem as a whole group.



### Quick Decision Scenarios

- You are at the mall. A mother and her toddler are standing nearby. The toddler is having a temper tantrum. He is lying on the floor crying. The mother slaps him and screams, "Stop crying." She looks like she is getting angrier. What do you do?
  - Walking down the street at night, you notice across the street a man and a woman are in a physical struggle. They do not appear to have weapons. What do you do?
  - You attended a meeting in a tough part of town and your group is the last out of the building. The door closes behind you and locks. It is a city block, with no alleys or side streets visible. You look to the left and see a group of youth, armed, coming toward you and occupying the whole width of the street. You look to the right and see another group advancing. They will meet at about where you are standing. What do you do?
  - The three of you live in a large apartment building, on the same floor. For the past few nights, you have each heard your neighbors loudly with each other. Tonight, they are screaming at each other, and you hear furniture being thrown around. The man is threatening the woman and she is screaming for him to stop. You have each come to the doors of your apartments, and see each other in the hallway. What do you do?
4. **Debrief:** In debriefing, stress that often a little distraction can defuse a situation. Letting people know that other people are watching can be enough to change the situation. (This is the principle that Amnesty International operates on.) Debriefing scenarios #2 and 4 can lead into a discussion of domestic violence. It can be a good time to introduce the domestic violence handouts.

**Variation:** Give participants more time to think on their own and to reach a group agreement. More time may not mirror real life as well, but it may allow for more creative solutions to emerge. During discussion, ask participants to describe other dilemmas they have faced. Ask for the group to come up with solutions to the new problem.

**Notes:** Don't answer any questions about the problem, except to repeat the information you have given. Doubt and ambiguity is often inherent in conflict situations, and must be coped with by those who seek solutions. Some facilitators feel strongly that if the group gets seriously involved in the topic, you should not cut off the discussion. Such discussions may be a very meaningful part of the workshop.

*Source:* Adapted from William J. Kreidler, *Creative Conflict Resolution*. Glenview, IL: Scott Foresman and Co., 1984.

## QUICK DECISIONS: PERSONAL CHOICES

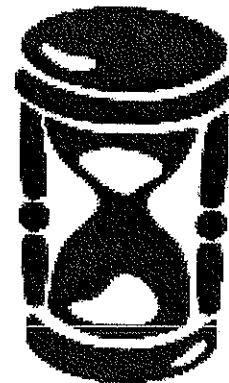
**Purpose:** To notice that we have choices in every situation

**Time it takes:** 30 minutes

**What you need:** Scenarios

**How it's done:**

1. Divide the group into groups of three. Each group will get a scenario. In each case, there will be two groups with one scenario. Ask each group to discuss the scenario and come up with their best idea of how to deal with the situation. Give them about 3 minutes.
2. Ask them to report back to the full group, having the two groups which had the same scenario present one after the other. Use these questions:
  - What did they decide?
  - What consequences will this decision have?
  - How did they come to this decision as a group?
  - Did they consider any other alternatives?
  - Why did they choose the one they did?



### Scenarios for Quick Decisions

- Your school has a policy against smoking on the property. If you are found smoking on school property, you can be suspended. You have just gotten back into school after a week's suspension, and you are very behind in your class work. You were just in an argument with a teacher and you *really* want a cigarette. You know of a place where others hang out to smoke and have never been caught. What do you decide to do?
- You get up in the morning and do not want to go to school. You have a test that you're not too sure how you'll do on it. There is nobody else at your house, and your family won't be back until early in the evening. A friend comes over to pick you up, and says that he really doesn't feel like going to school either. He suggests that the two of you "ditch" and hang out at your house for the day. How do you respond to your friend?

- On the way to your job, your co-worker says she bought some products to 'huff.' (Huffing is inhaling fumes of a volatile chemical, usually in aerosol containers). You've heard "it's a really good buzz." and since the products are from the supermarket, you think you can't get busted for possession. What do you choose to do?
- You are a 14-year-old girl. There's a guy in school that you really like and he is walking home with you. You're really getting along with him, and he seems to really like you too. As you get closer to your house, he asks you if you want to hang out. You say "yes" and invite him to come in to watch TV with you. When you go inside the house, you see a note from your mom saying that she won't be back for three hours. Your boyfriend sees the note and says, "Looks like we got the place to ourselves." He leans over and kisses you. Things start to heat up. What do you do?

## QUICK DECISIONS: VIOLENCE VERSUS NON-VIOLENCE

**Purpose:** To illustrate that a non-violent response to a threatening situation usually requires more time and careful thought than a violent reaction

**Time it takes:** 15-20 minutes

**What you need:** Scenarios and even numbers of groups

**How it's done:**

1. Divide the large group into 2, 4 or 6 small groups depending on the size of the large group (for example, if there are 12 participants, break into 4 groups of 3).
2. Tell the groups that you will read a scenario and that they will have 10 seconds to think about it silently to themselves. At the end of the 10 seconds, they will have one minute to decide as a group what their response is to the situation.
3. Designate that half of the groups will decide on what a **violent reaction** would be, while the other half of groups will decide on what a **non-violent reaction** would be (if you had 4 groups, 2 of them would represent violence and the other 2 would represent non-violence).
4. Have each group report their decisions and write down in summary what they said on the flipchart.
5. On the next scenario, have the groups switch how they will respond (if they were representing violence, they will now represent non-violence). Give them the same amount of time to think to themselves and discuss as a group as before, have them report their decisions and write down what they say. Repeat for more scenarios as time and interest allows.
6. **Debrief:**
  - Were there any challenges in the groups with reaching a group decision? What were they and how did you overcome them?
  - Regardless of what you were representing, violence or non-violence, did you have an immediate tendency towards one or the other? Which one? Why do you think that is? What could cause a person to do that?
  - Are there any similarities in the responses that were given in either category? Differences?
  - What was easier to come up with, a violent or non-violent decision?
  - What factors influenced your ability to decide?
  - Are there any examples in the world of how people have a tendency toward violence or non-violence?

- What reason, if any, would people have to act non-violently?

**Notes:** It is not necessary to use all of these debrief questions, but it is important that the participants think about why it is so easy to act violently, and what reasons they would have to choose to take the time to respond to situations non-violently.

## **R-E-S-P-E-C-T: THAT'S HOW WE SPELL RESPECT**

**Purpose:** To identify and illustrate how respect for self and others is regarded in respect to passive, assertive and aggressive behavior

**Time it takes:** 20–30 minutes.

**What you need:** Chart and markers

**How it's done:**

1. Ask participants to say what it means to be passive, assertive, and aggressive.
2. Ask participants the following questions:
  - What are times when each of these is appropriate or not?
  - What are the benefits/risks of being assertive?
3. Divide the group into three smaller groups. Ask each group to create and present a short skit or tableau that represents each behavior. Assign each group one of the three behaviors. Give them about three minutes to create their presentation and about a minute to present.
4. To **debrief**, ask: What was represented that specifically identified the behavior? What might the consequences be?

If it doesn't come up, suggest that there is something about the way respect is shown for yourself or the other person. Being passive may show respect for others, but may permit others to "walk all over you." Ask if there are examples of how being passive may be the right thing to do, or not to do. Looking on the other side, being aggressive may be only showing respect for yourself, but disregarding the needs or desires of others.

## **RETRIBUTION**

**Purpose:** To explore attitudes about retribution and revenge

**Time:** 20 minutes

**What you need:** Posters that say "agree" and "disagree"

**How it's done:**

1. The facilitator will read a series of statements and ask the participants to move to the side of the room with the poster that reflects their reaction. In other words, if they "agree" they will move to where the poster saying agree is hanging; disagree to the other side. People may choose to stay in the middle if they are undecided.



2. Once they have chosen their positions, you can either ask one person to represent the group and tell why they chose the position they did, or you can let them discuss it first within their group (agree/disagree) and one person report. If anyone wants to change sides after hearing the discussion, they may.
3. When you have asked all the questions you feel are useful, debrief the entire exercise sitting down by asking "what have you learned about retribution and revenge?"



#### Statements:

- If a family member borrowed my bicycle without permission, I would want to do something to "make them pay."
- If someone I didn't know took my bicycle without permission, I would want to do something to "make them pay."
- If someone I had been fighting with took my bicycle without permission, I would want to do something to "make them pay."
- If someone stepped on my toe by accident, I would want to hurt him back.
- If someone stepped on my toe intentionally, I would want to hurt him back.
- If someone I didn't know touched me in the hall, I would assume they were trying to hurt me and do something to hurt them.
- If someone I thought I had a conflict with bumped me in the hall, I would assume they were trying to hurt me and do something to hurt them.
- If a friend bumped me in the hall, I would assume they were trying to hurt me and do something to hurt them.
- If my friend stole my girl/boyfriend, I would want to do something to hurt them.

**Note:** Hopefully, this will lead to a conversation about assumptions and beliefs about retribution.

One of the most prevalent reasons given by young people for their violent acts is that they thought the other person was trying to hurt them and they just wanted to "get them back." Noticing how our belief about our relationship with another affects our choice of behaviors can be very powerful. It is also an opportunity to talk about the difference between intention and impact. (Just because someone steps on your foot doesn't mean he intended to hurt you.) It is important not to preach at the participants but let them share freely with one another.

## **ROLE PLAYS**

**Purpose:** To practice reaching win/win solutions in real-life situations

**Time it takes:** 90 minutes

**What you need:** Handout, "How to Set Up a Role Play" (Appendix, pg. 245)

**How it's done:**

1. Ask the group to review what they have learned so far about resolving conflicts with a win/win resolution.
2. Post the WIN/WIN steps, if they aren't already up.
3. Distribute and review the handout, "How to Set Up A Role Play."

4. Divide participants into small groups of 4-5, and allow 15-20 minutes for planning the role plays.

5. Watch the role play for an appropriate moment to end the action. End the role play when:

- The actors have reached a successful solution;
- The actors have reached an impasse or have closed off the opportunity for a successful solution; or
- The actors seem to have forgotten that they are playing a role, and real anger has taken over.



6. After each group presents their role play, ask the participants to stay in character for debriefing. Addressing each person by their character's name, ask questions about the scenario, such as the following.

- How are you feeling right now?
- What was running through your mind when...?
- Was there a turning point for you?
- Are you satisfied with what happened? Do you see ways there could have been a better outcome?

7. Tell the participants to leave their role and return to themselves again. Addressing them by their own names, ask debriefing questions such as:

- Is there anything that you'd like to say to your character?
- Did you see any opportunities for Think HIP that you missed during the role play?
- Does this have anything to do with real life?

**Note:** You may want to debrief the aggressor in the scene first, as s/he may have become more emotionally involved than others. You may also want to do 'Think HIP' before doing this exercise.

### **SMALL GROUP DISCUSSION OF NONVIOLENCE**

**Purpose:** To explore in-depth how participants have handled conflict nonviolently

**Time it takes:** 15-25 minutes

**How it's done:**

1. Divide the participants into small groups.
2. Ask them to talk about a time each of them handled a conflict nonviolently.
3. Return to the large group, and ask the group to briefly report what kinds of things helped them to resolve the situation, such as listening, backing off, etc. Remind them not to share anyone else's story, or details and specifics, in the large group.



## STEPS TO WIN/WIN PROBLEM-SOLVING

**Purpose:** To introduce the idea of Win/Win problem solving

**Time it takes:** 20 minutes

**What you need:** Newsprint, markers (paper and pens, for the variation), "Steps for Win/Win Problem-Solving" (Appendix, pg. 219)

**How it's done:**

1. Ask the group to think back to a time they resolved a conflict nonviolently. Explain that if both people left the situation feeling good about the outcome, we describe it as a Win/Win solution.
2. Draw a grid on newsprint (four squares) and ask what some of the other possible outcomes of conflict are.
3. As the group comes up with ideas, fill in the squares with the four possibilities:

Lose/win (accommodate)	Win/win (collaborate)
Lose/lose (avoid)	Win/lose (compete)

4. Using a scenario like the one described below, ask the group to come up with solutions that fit into each of the four categories.
5. Record each solution in the appropriate square. Try to find several win/win solutions.
6. Problem: Maria is watching TV. There's only one TV in the house, and her brother Jose has been waiting to play video games for the last hour. The two of them begin to argue. How can this conflict be resolved?
7. Help participants notice that a win/win solution means meeting both party's *needs*. So if Maria and Jose end up either watching TV together or playing video games together, the person who did not "get his way" should identify a need of wanting to be entertained. Taking turns is a compromise, not a win/win.
8. Give each participant a copy of the Win/Win Steps, or write the steps out on newsprint. Introduce the steps by explaining that there are several ways to think about the steps of nonviolent problem-solving, and that you'll be introducing one. Go over each step. One example of a win/win solution is the following story:
  - Two people are studying in a study hall on campus. One person wants the window open and the other wants the window closed. When asked about why each wants what s/he wants, one says: "I want the window closed because the breeze blows my papers around." The other says, "I want the window open because I need fresh air." It is possible to meet both people's needs by opening a window in an adjoining room so that the air circulates, but does not blow the papers around.

**Variation:** Divide the participants into small groups to come up with possible resolutions to the problem. Let them brainstorm solutions for 5 minutes, and then ask each group to report their solutions to the large group. Record the solutions on the newsprint chart.

## THINK HIP

**Purpose:** To introduce the principles of nonviolence

**Time it takes:** 15 minutes

**What you need:** Handout, "Think HIP" (Appendix , pg.216)

**How it's done:**

1. Begin by explaining how you **personally** understand the concepts of Think HIP and tell a true story of how these ideas transformed a situation.. At least one facilitator should connect the ideas of Think HIP to non-violent social change movements.
2. Distribute the Think HIP handout. Go around the circle, asking each person to read one point aloud and pause between speakers. Be clear that anyone can pass as some people are not comfortable reading aloud. Let the group reflect for a moment, and then go around the circle a second time, this time asking participants which point they particularly like or would like to work on. Again, be conscious of extending the ideas beyond the personal to the political realm.



**Variations:** In the Advanced workshop, ask participants to share what they remember about Think HIP. In small groups, participants also share what aspect of Think HIP they need to personally improve.

In the training for facilitators workshop, ask participants to prepare and share a 3-4 minute personal Think HIP story.

**Notes:** One of the challenges of Think HIP is making it seem real and useful to the participants. Here are some suggestions from facilitators about how to facilitate this activity.

- Introduce Think HIP on the second session of the second day, or after participants have had a chance to think about the root causes of violence and have begun to build a community among themselves.
- Before reviewing the guidelines, lead a brainstorm of the ways to keep the peace. The group will often come up with many or most of the items on the list.
- Emphasize that these are tried and true ways people have resolved conflicts nonviolently for hundreds of years.
- Explain that in order for these principles to be successful, we have to do and believe the following:
  - We need to be open to the options we have when faced with a conflict.
  - We must put aside our assumptions that violent or destructive solutions are the only ones possible, and be willing to try something different.
  - We must believe that a win/win solution is possible.
  - We must believe that there is something in our opponent, however hidden it may be, that is willing to join us in seeking a non-violent solution.
  - We must be willing to commit ourselves to a non-violent solution.
  - Keep the explanation short. Let the other activities reinforce the principles stated in the Think HIP guidelines.

## TOOL BOX

**Purpose:** To develop and review the skills that help to increase the peace

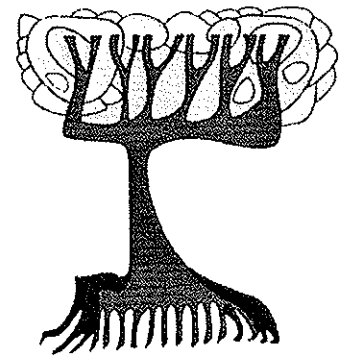
**Time it takes:** 10 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Lead the group in a brainstorm of skills that they know or have learned in HIP that help to resolve conflicts non-violently. List the skills on the flip chart.
2. Divide the group into smaller groups and ask them to draw a picture that represents how a skill could be used to resolve conflicts or calm things down. These posters can be used in the school or other facility to remind people of the things they have learned.. Have the small groups present their posters to the large group.

**Note:** This activity is best when used after Think HIP, the Steps to Win/Win, and Positions and Needs have been presented, as a prelude to Hassle Lines or Conflict Lines. Some facilitators find that this is a critical activity; because by drawing out our skills, we focus on our power to change situations for the better."



## TREE OF VIOLENCE

**Purpose:** To examine the root causes of violence

**Time it takes:** 15 minutes (5-10 more for the variation)

**What you need:** Newsprint and markers (preferably green and brown)

**How it's done:**

1. On a sheet of newsprint, write the heading: Roots of Violence.
2. Ask people to brainstorm *acts* of violence (fighting, stealing, etc.). Write these words in a scattered form all over top half of the sheet, preferably in green. These will form the leaves of violence.
3. When this seems to have run its course, ask people to brainstorm the "roots of violence." (Some items may appear in both areas.) Write these in brown on the lower half of the "tree."
4. Ask for everyone to come up and draw a line between root causes they see as connected to the acts, and briefly explain what they see as the connection.
5. Very shortly you will have a tangled web all over the sheet. Explain that while the inter-connected problems may seem overwhelming, we are here to learn to break these connections, one at a time. Talk about how when you cut a tree down (erase the lines connecting roots and acts), if the roots are still alive, sprouts will start to grow out of the severed trunk. Redraw the connections, then invite participants to come up with ideas on how to effectively deal with the roots of violence. Or, have participants slash through a connection and share what would be needed to make sure this Tree of Violence does not grow back.

**Note:** Stress that HIP is about finding ways to "break the cycle" of violence.

## TWO SIDES TO A CONFLICT

**Purpose:** To see what behaviors escalate conflict and practice using conflict resolution skills

**Time it takes:** 30-40 minutes

**What you need:** Scenarios below or other scenarios

**How it's done:**

1. This activity is an adaptation of 'Hassle Lines.' Have the participants divide into two equal groups and line up in two parallel lines, with each person facing a partner.
2. Explain that each line will have a different role to play in a conflict scenario. The rules are:
  - Each line will be told their "side" of the conflict, but they won't hear the other side's perspective.
  - When the facilitator says to begin, each pair will use conflict resolution skills to try to understand the other side's perspective and resolve the conflict peacefully.
  - There can be no touching.
  - The facilitator may say "freeze" at some points to point out significant body language.
3. When you are sure that the participants understand the activity, take each group to a corner to explain their side of the conflict.
4. Have the participants return to the lines, and begin the scenes. Watch for any telling body language and call freeze to point it out to participants. Also watch for signs that emotions are getting heated or that a potentially dangerous situation is forming. In such a case, end the scene immediately and debrief.
5. **Debrief:** Debrief each scene by asking how each side felt during the conflict. Ask whether any pairs came to nonviolent solutions to the conflict.

### Scenario 1

Line A: You've heard that your friend has been telling people that you cheated on your boyfriend/girlfriend. You are angry, because he/she doesn't know the whole story and is making you look bad. You aren't sure that you can trust your friend anymore. The scene begins when you demand an explanation.

Line B: You heard your friend has been cheating on his/her boyfriend/girlfriend, who you are also friends with. You are angry with him/her, but you don't want to lose the friendship with either of them. The scene begins when your friend demands an explanation.

### Scenario 2

Line A: You have been grounded for hitting your younger brother. You know you shouldn't have been fighting, but you are pretty sure that he wasn't really hurt. Your mother has grounded you for a week. You think the punishment is too severe. You have a concert this weekend that you already have tickets for and you've been waiting to see this group for months. The scene begins when you ask your mother to reconsider the punishment.

Line B: Your two children are constantly fighting. You are sick of hearing them squabbling, and are determined to put an end to their fighting. Recently, the older one hit his/her younger brother, and you grounded him/her for a week. You feel the only way he/she will learn is to feel the consequences of his/her behavior. The scene begins when your older child asks you to reconsider the punishment.

## TWO SIDES TO A CONFLICT: VARIATION FOR EMPATHY

**Purpose:** To discover how allowing oneself to see things from a different perspective can create empathy and more possible solutions to a conflict

**Time it takes:** 20-30 minutes, depending on group size and scenarios used

**What you need:** Scenarios

**How it's done:**

1. Facilitators will divide participants into two groups. If there are two facilitators, one should go with each group.
2. Each facilitator reads an opposing version of one of the scenarios to the group and explains to the group, "This is what really happened."
3. Pair two people from different groups and tell them that they have to "work it out." Do not tell them to "try to see from the other's point of view," as this is the point of the activity that they can discover for themselves. Typically they will begin by trying to convince the other of their side, but will see that it escalates the situation. It is when they choose to *listen* to the other person's side that they find ways to work it out.
4. **Debrief:**
  - What was the first thing each of you tried to do when you started?
  - What happened when you were competing with the other person?
  - Who was right? Why?
  - Did it feel like the other person was listening to you? How did that feel?
  - What did you learn from the other person?
  - How did that help you in "working it out?"
  - What can you do in your life to work things out with others?

## WHAT ARE MY CHOICES?

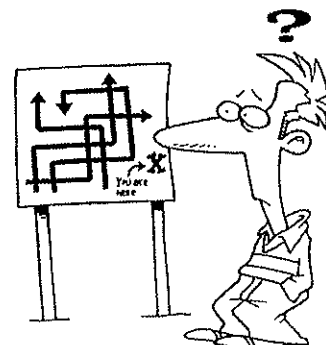
**Purpose:** To explore the things in our lives we have a choice about

**Time it takes:** 10-15 minutes, depending on participation

**What you need:** Chart paper and markers

**How it's done:**

1. Divide the participants into two groups (one facilitator can work with each group if there is more than one facilitator).
2. Designate a recorder for each group to assist in recording.
3. One group is assigned to brainstorm things we can make a choice about.
4. The other group is to brainstorm things we cannot make a choice about.
5. The facilitator in each group should test the reality of the items listed to see if the group is in agreement with their lists. The groups present their lists to one another.
6. **Debrief questions:**
  - If anything, what would this suggest about life in general?



- What is on each group's list?
- Were there any discrepancies among group members?
- Is there anything that is on both lists? What? Why is it?
- Is one list longer than the other? Why or why not?
- Can items on one list overcome items on the other list?
- Are there items on either list that cannot be overcome by anything on the other list? What are they?

**Note:** Unfortunately many of our society, including many of today's youth, feel that there is nothing they can do to change the circumstances of their lives. Many are unaware that there are choices they can make which can overcome conditions in their lives that they think they have no choice about.

**Recommendation:** This activity could be useful for setting up either "Multiple Futures" or "Build a Just Community" depending on whether the focus is consequences and responsible personal choices or understanding the principles of non-violent social action.

## WHAT IS VIOLENCE?

**Purpose:** To examine our ideas about what violence and nonviolence mean

**Time it takes:** 20-30 minutes

**What you need:** Newsprint and markers (index cards and pens, for the variation)

### How it's done:

1. Ask each participant to think about their own definition of violence and write it on an index card. Then form small groups and ask the groups to create a shared definition of violence. Share the group definitions in the large group.
2. Divide the newsprint into two columns, labeled "Violence" and "Nonviolence." Ask the group to brainstorm what violence and nonviolence are all about, and list the ideas on the newsprint. (You may need to explain the guidelines of a brainstorm here.) The facilitators should make sure that issues of injustice go on the violence list, and that working for justice gets listed under "non-violence." If "passivity" has appeared on the non-violence list, offer examples of active nonviolence.

**Notes:** Some disagreement may arise during the brainstorms. Here are some ways that facilitators have handled the conflict.

- Remind people that respect is one of the ground rules. They set the ground rules and they need to keep them.
- Remind participants that in a brainstorm, there are no right or wrong answers. We are exploring and listing possible options. If you disagree with something, offer your own point of view. We'll record both views so that everyone can evaluate the different ideas and clarify what we each think.
- Set up the brainstorm activity so that you don't have to put every idea on the list. Explain that the idea of a brainstorm is to get our thoughts flowing. You may not want to say, "There are no right or wrong answers." If someone offers an idea that is clearly offensive, such as "Homosexuality is violent," ask the group before writing it down. "What do you think? Does it make sense to put homosexuality under violence?" Let the group debate the question, using directive questions to help them explore their assumptions and definitions.

- Explain that the brainstorm is a chance to set aside our critical minds and get the ideas flowing. Since we are doing it as group, there may be things others say that you disagree with or even find offensive. Ask that people add those issues to a third sheet of posted newsprint labeled, "Things I'd like to talk about more." When a participant questions or takes offense at something said during a brainstorm, add it to the "diffusion" list. This list can be discussed after the brainstorm, and/or used later as the basis for a fishbowl discussion.
- Interrupt the activity and spend some time on the issue. For example, if a participant wants to add "homosexuality" to the list of violence, this may be a good time to do education about sexual orientation. Try a brainstorm of the new issue, exploring definitions, stereotypes, what people know about the topic, etc. Some facilitators feel that interrupting the original brainstorm takes away from the purpose of the activity, that of hearing a variety of responses to one question or theme. Rather than address the comment at the time, these facilitators would find another opportunity to deal with the issue during the workshop.
- Redirect the comment by "hearing" the comment in a positive way. For example, in the above example of adding "homosexuality" to the list of violence, you might ask the participant, "Do you mean discriminating against people who are gay and lesbian may cause violence?" Often, directly questioning the person will either reveal the prejudice, which can then be dealt with directly with education, or challenge them to not be disruptive. This technique is especially useful if the comment was meant to be disruptive.

## WHAT COLOR IS CONFLICT?

**Purpose:** To examine our ideas about conflict, and distinguish between conflict and violence

**Time it takes:** 30 minutes

**What you need:** Large variety of colored paper

**How it's done:**

1. Ask participants to form a circle. Lay the colored paper on the floor in the middle of the circle. Ask the group, "If conflict were a color, what color would it be?" Have each participant pick out a piece of paper that represents conflict to them. Then ask them to explain why they chose the color. From this interchange develop a definition of conflict.
2. Continue with a web chart of the participants' ideas about conflict, radiating out from the word "CONFLICT" and connecting related ideas as in the example below. Ask participants the following questions:
  - What do you notice about the web?
  - Are our ideas about conflict negative or positive?
  - What are some examples of conflict?
3. Now refer back to their earlier definition of violence and the "Root Causes" web. Compare conflict and violence, and draw out the differences between the two.
4. Ask participants to brainstorm a list of things that are positive and productive about conflict. For example, conflict can shake up our thinking and create new ideas. When we work it out, it can bring us closer to the other person. Emphasize that conflict is part of all our lives, everyday; it's what we do with conflict that makes a negative or positive outcome.

**Note:** Construction and origami paper both work well and can be bought at art supply stores. Include lots of red paper since that is the color most people choose.

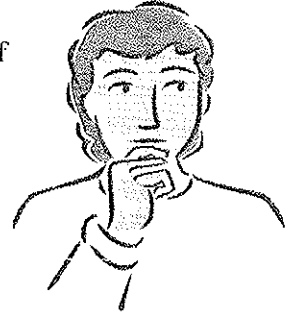
**Source:** Adapted from Educators for Social Responsibility.

# Diversity & Intolerance

"You have to actually interact with the kids that seem so different to find out we aren't so different after all and learn to appreciate the differences between people."

– HIP youth facilitator

In activities on *diversity*, facilitators strive to reduce prejudice and correct misconceptions about other social groups as well raise awareness about the positive aspects of diversity. It is not enough to acknowledge the differences among us; we must begin to use those differences as a source of strength. Diversity of views, backgrounds, styles, and talents strengthens a group's ability to envision creative solutions and create positive change.



"Cultural Pursuit" and the "Peanut Game" recognize and honor diversity. "Dots" is a fun way to begin a discussion about personal and group identity. "Concentric Circles," "Planet Game" and "Small Group Discussion on Prejudice" help participants to explore their personal attitudes and experiences of prejudice. "Stereotypes" and "Dinner Party" help to build awareness of what stereotypes are, and what stereotypes people carry in their heads. In "You're Not Who You Are," participants experience the self-censorship which many oppressed people experience. "Speak Out" and "What is an Ally?" allow participants to represent themselves and educate others about how people from different social and cultural groups can support one another.

Diversity and the problems of prejudice and stereotyping take place within the context of differing power relations. HIP does not just present prejudice as something people deal with in interpersonal relationships; it also has tremendous societal implications. Historically, prejudice has been used to "justify" oppression and violence. HIP stresses the historical importance of questioning stereotypes and prejudice in order to counteract violence and oppression and to create justice.

A few definitions may be useful in the discussions of diversity:

**Stereotypes** are generalizations about all members of a particular group. There are meaningful cultural patterns, but when we think that each individual will fit those patterns, it becomes a stereotype and an obstruction to getting to know the person.

**Prejudice** is an opinion or feeling, usually unfavorable, formed without knowledge, thought or reason; often the result of stereotyping.

**Discrimination** is an action based on *prejudice*.

**Racism** is prejudice plus power.

**Oppression** is the subjugation of one group by another, which is supported by cultural beliefs and institutional practices.

**Privilege** is access to power because of one's membership in a dominant social group.

## Activities included in this section are:

- Caucus
- Concentric Circles-Prejudice Topics
- Cultural Pursuit
- Dinner Party
- Diversity in Motion
- Dots
- Greenie



- Let's Go Swimming
- Peanut Game
- Planet Game
- Small Group: Prejudice
- Space
- Speak Out
- Stereotypes
- What is an Ally?
- You're Not Who You Are
- Who Am I?

**Other activities that build awareness of diversity include:**

- Big Wind Blows
- Circle Game
- Perception Picture
- Perceptions Based on Partial Knowledge
- Scavenger Hunt
- Scrambled Words
- Speedy Ideas
- Things in Common
- Who Am I?

## **CAUCUS**

**Purpose:** To hear what it is that offends people of other groups and to notice that what offends us often offends others as well

**Time it takes:** 30 minutes

**What you need:** Paper and pencils

**How it's done:**

1. Ask the group to brainstorm a list of groups from those groups which feel oppressed **and** are represented in the room.
2. Ask people to choose ONE group from this list to which they BELONG and they feel that talking about the hurts related to that would be healing for them. Ask them to raise their hands for the group they will participate in. Any group with no hands gets crossed out. Any group where there is only one person needs to be combined, even if it just to have an ally to support the person in brainstorming.
3. After the groups have been formed, they will answer the questions. Post them where the groups can see them as they work together. Any answer anyone says gets included – it is not a consensus exercise. Give them paper and pencil to record everyone's ideas.
  - What do I want others to know about my group?
  - What do I never want to hear said, done, or thought about my group?

- What do I want from an ally?
4. Give the groups about 10 minutes to brainstorm their list.
  5. Have the groups report out to the rest of the large group. Remind the listeners not to laugh at the obvious comments (the things we make jokes about). Be respectful, listen from a place of wanting to understand people who are different from you.

**Note:** This can be a precursor to Speak Outs or done instead, if you think people will be more comfortable speaking as a group than as individuals.

## CONCENTRIC CIRCLES-PREJUDICE TOPICS

**Purpose:** To explore issues of prejudice and build communication skills

**Time it takes:** 20 minutes

**How it's done:**

1. Follow the directions on p.90 for Concentric Circles.

The following questions address *prejudice*.

- A time prejudice was directed at me or others.
- A time I was prejudiced against another person.
- A time I stood up to prejudice in a positive way.
- A time I was stereotyped.
- The treatment I most dislike from people of another group toward my group.
- How I would like to be supported when someone says something prejudicial against my group.
- What can we do to help stop prejudice and discrimination?

These questions are about *inclusion*

- What attitude have you noticed in your family toward people who were different from you?
- When you observed someone being excluded, whom did you tell and how did they react?
- When you are with other people, and observe someone being excluded, how do you react?
- What is something about your own culture you are proud of?
- What is something you like about another culture?
- What is one painful experience that you or someone close to you has had that relates to being different?
- What is one stereotype that you have heard about a group to which you belong which you really don't like to hear?
- Can you remember a time when a teacher did something to make you feel badly about yourself?

- Can you remember a time when a teacher did something that made you feel good about yourself?
2. Process these questions in the large group by asking:
- Are you more likely to change someone's attitude by making them feel bad about themselves or feel good about themselves?
  - How does it feel to be present when someone is being excluded?

## CULTURAL PURSUIT

**Purpose:** To see what people have in common and how they are different

**Time it takes:** 15 to 30 minutes

**What you need:** Handout, "Cultural Pursuit" (Appendix, pg. 229)

**How it's done:**

1. Hand out one copy of the Cultural Pursuit questions to each member of the group.
2. Ask participants to find as many people as possible who fit the categories.
3. **Debrief** by asking people:
  - What did you learn that was unexpected?
  - Did this make you want to learn more about other people?
  - Did you notice anything special about yourself?

## DINNER PARTY

**Purpose:** To explore stereotypes and how they affect people

**Time it takes:** 20 minutes

**What you need:** Index cards and masking tape

**How it's done:**

1. Write the names of stereotyped roles on index cards, one per card. Examples are gang member, Hispanic, lawyer, gay person, jock, hippie, etc.
2. Tape a card onto the back of each participant, without letting the person see it.
3. Have participants mill about, as if they were at a cocktail party, relating to the person's role without revealing to the person what their role is. Try not to give further directions, but if participants need help getting started, tell them to relate to each other as they see others treat people in that social group.
4. Bring the group back together. **Debrief** by asking:
  - Can you guess what role you were labeled?



- How were you treated by others?
- What was it about your treatment that made you think you were the label you guessed?
- How did it feel to play the role?
- Where do stereotypes come from?
- How do stereotypes affect people?
- How can we begin to change misconceptions and stereotypes?

**Variation:** Have the group come up with the list of stereotypes. You might generate the list by asking what the different groups are in the school or community.

## DIVERSITY IN MOTION

**Purpose:** To notice our differences in a positive light and to help people prepare to be facilitators

**Time it takes:** 30 minutes

### How it's done:

1. Explain to the group that this activity is a listening exercise in which everyone has the opportunity to speak and the responsibility to listen. Ask the group to list some reasons why listening skills are important in celebrating differences.
2. Brainstorm some important listening skills. Write these up on a flipchart.
3. Explain to the group that you are going to call out certain categories and if someone belongs in that category they will move to the side of the room as indicated. Each group will have a chance to answer three questions about how they feel as part of the group. We will listen respectfully to each other.
4. Remind people that sometimes people use joking and laughing as a way of releasing tension or covering emotions. Ask them to be aware of what makes them feel this way. Let them know that if people joke or laugh during this activity, you will stop the exercise until the room is quiet and it is safe and comfortable for others to continue.
5. Remind people to use I-Messages and that they are always free to pass.
6. When you mention a group of people, that group will move across the room. Everyone should take note of who moves and who remains. The questions you ask the people who moved are:
  - What do you want us to know about you?
  - What do you never want to hear again (about being part of this group)?
  - What can we do to support you and your group?
7. Ask everyone to return to the main group. Remember to call even some groups which are not present so that people can notice what is left out. Remind people to speak from the heart. Give permission for people not to move if they don't want to be "outed."

Groups:

- Male
  - Female
  - Teens
  - Adults
  - Live in the city
  - Live in the suburbs
  - Live in the country
  - Identify as Black, African-American, Afro-Caribbean
  - Identify as Hispanic or Latino
  - Identify as Asian or Pacific Islanders
  - Identify themselves as Native American or American Indian
  - Identify as White, Caucasian, or European
  - Born outside the United States
  - Have or has a family member who has a disability
  - Pregnant teens, teen parents, or have someone in their family who is or has been a teen parent.
  - Have a close family member or friend who is gay, lesbian, bisexual, or transgender (be sure to ask this before the next one)
  - Are gay, lesbian, bisexual or transgender
  - Come from a family where there is alcohol or other addiction
  - Are in a group that they wish had been called
8. Thank everyone for their participation. Bring the group together again and count off into smaller groups, each with a facilitator. Remind people of the ground rules (if necessary). Ask the following:
- How did it feel when you moved across the room?
  - How did it feel when you didn't move?
  - What did you learn about yourself from this activity? What did you learn about others?
  - Were there any surprises for you?
  - How does this activity relate to your role as a leader/facilitator?



## DOTS

**Purpose:** To consider issues of "insiders" and "outsiders" and how social groups are formed.

**Time it takes:** 30 minutes

**What you need:** About 5 sets of round stickers in assorted colors, sizes

**How it's done:**

1. Have participants close their eyes and place one or more stickers on each person's forehead.
2. Choose 1-2 people to receive a sticker that's a different color or size from anyone else in the group. Give everyone else a dot that matches the dots of at least two others in the group. The size of the color groups can vary.
3. Have participants open their eyes. Tell participants to "arrange yourself as you think best," without talking. Do not use the word "group" or refer to the color of their dots.
4. **Debrief:** When the groups have formed, debrief with questions:
  - How did you decide to arrange yourselves?
  - How did you feel about the arrangement?
  - For the ones who were unique, how did you feel when you could not find a group? How did you resolve the issue of where to belong?
  - Did it occur to anyone to invite the "different" ones into their group? Why or why not?
  - Does this have anything to do with real life?
  - How can the existence of different groups or cliques lead to violence?
  - When are groups good, and when are they harmful? What is good about belonging to a group?

## GREENIE

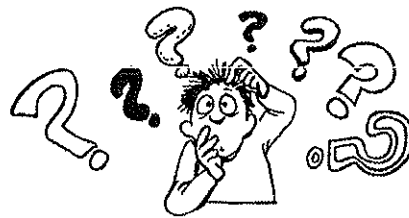
**Purpose:** To see how words can tear people down

**Time it takes:** 30 minutes

**What you need:** Colored Paper, Markers, Scissors, Tape

**How it's done:**

1. As preparation for this activity, cut out a form of "person", who we like to call "Greenie". Use green construction paper for basic skin tone to avoid race specificity. You may choose to keep Greenie gender neutral as well. Give Greenie as many features as you like, but make sure you cut out these features large enough so that they can be torn and taped back together. Create overly exaggerated features or things that don't match- different size ears, two different pant legs, etc. The idea is to find some things kids might "pick on."
2. Have a back story created about Greenie- where s/he is from, why Greenie is wearing what s/he is wearing, etc. Reveal this at the end of the activity.
3. Introduce the new visitor to the group by unveiling Greenie (you may keep Greenie hidden on a display board or behind a large piece of paper. More than likely, there will be some smiles or snickering). Ask individuals what



they think is funny. As each person 'picks' on one of Greenie's features, tear that feature in half, leaving one half up on the board and giving the other half to the person to hold on to.

4. After no one else can find something to pick on Greenie about, ask the group to take a look at Greenie now. Talk about how words can literally tear people down inside. Reveal to the group your back story about why Greenie looks the way he does. Examples:
  - Greenie is a college professor who came to visit us, but his luggage was lost and he had to borrow clothes from his cousin who he is staying with.
  - Greenie just survived a hurricane and has only the clothes on her back
  - All the people in Greenie's family have one arm longer than another.
  - Even though Greenie's clothes look funny to us, she is a high fashion model on her planet.
5. Give everyone a chance to apologize to Greenie. As they apologize, have them tape Greenie back together. Ask the group if Greenie looks like s/he did before. Talk about the difference between physical and emotional scars and that, even though Greenie is back in one piece, s/he is not the same person as before.
6. **Debrief:**
  - What do we learn from this game?
  - How does it mirror real life?
  - How can we help one another heal?

Source: [http://www.education-world.com/a\\_lesson/03/lp294-03.shtml](http://www.education-world.com/a_lesson/03/lp294-03.shtml). Reprinted with permission.

## LET'S GO SWIMMING

**Purpose:** To demonstrate stereotyping of others and to investigate typical responses and to increase awareness of self-stereotyping

**Time it takes:** 30 minutes

**Materials:** Three sheets of newsprint and markers labeled "testers" "waders" and "plungers"

One poster with the two questions:

- 1) How does your group describe itself?
- 2) How does your group describe each of the other groups?



### How it's done:

1. Explain that our approach to life may be similar to the way we enter a cold pond for swimming. Describe the 3 approaches.
2. Ask people to choose the most appropriate group (as they see themselves) and move to the area marked with that particular label.
3. Give poster paper and markers to each group and ask each group to brainstorm answers to the questions above.
4. You may need to mention that they are to describe their understanding of the other categories (as experienced in their own lives). They are not describing the individuals who happen to be in the group at that a moment. Give about 5 minutes for this.

5. When finished, have everyone return to the circle, staying with their group. Ask that all descriptions of one group (e.g., Plungers) be read. (This puts focus on how differently one group is seen by different people.)
6. Ask: Are there differences? How do we know which descriptions are correct? How does it feel to hear yourself described in ways you agree with? Disagree with?
7. Repeat steps #5 and #6 with the other two groups.
8. Ask: Does anyone want to change to a different group? Are you surprised at the choice any one person made?
9. **Debrief:**
  - What did you hear in the lists? Superiority? Kindness? Insults?
  - Can we agree on one or two outstanding characteristics for each group? How might they be said negatively? Positively?
  - Did you find yourself taking other groups' comments personally? You may not know anyone in this workshop well enough to care what they think of you, but how would you feel if someone from your own life described you with one of the words you found offensive?
  - What does this activity have to do with real life?

## PEANUT GAME

**Purpose:** To have fun while starting a serious conversation about prejudice and stereotypes

**Time it takes:** 15 minutes

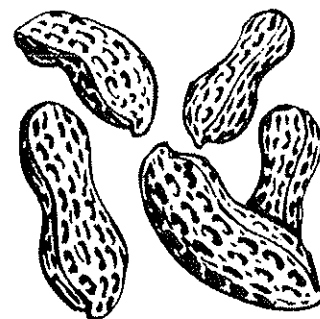
**What you need:** Peanuts, in the shell, at least one for each participant

**How it's done:**

1. Pass around a bag of peanuts and ask each participant to choose one. Tell them not to mark it (or eat it!).
2. Ask participants to look at their peanut carefully and try to get to know it. Have participants give their peanut a name and a life story. For example, "This is Fiona. She drives a truck and wants to be a pirate."
3. Have each person introduce their peanut to the people on either side. If there is enough time, have them introduce their peanut to the whole group. (This part should go fairly quickly; the important part of this activity is the debriefing.)
4. Ask participants to take one last look at their peanut and place it in the middle of the circle.
5. Mix up the peanuts and have a few people at a time come up and pick out their peanut.

**Debrief:**

1. Were you able to find your peanut?
2. How do you know that you got the right one?
3. What did you assume about the peanuts before the exercise?
4. What does this activity have to do with people?
5. Have you ever heard people say, "Those \_\_\_\_\_s are all alike," or "\_\_\_\_\_s all look the same"?





With a little leading, a discussion should follow about how each person, like each peanut, is different. Use this time to talk about stereotypes and how stereotypes lead us to overlook individual differences.

**Note:** Find out whether anyone in your group has an allergy to peanuts BEFORE playing this game. You may choose to substitute with biodegradable packing peanuts, small candies, beans, etc.

## PLANET GAME

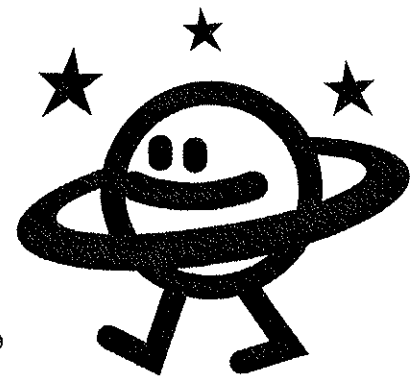
**Purpose:** To identify how stereotypes and judgments about others hinder us from resolving conflicts, to show that judgments are powerful and quick, and to distinguish judgment from data.

**Time it takes:** 20 minutes

**What you need:** Handouts for the planets/cultures

**How it's done:**

1. Divide the group into two or three small groups depending on how many people there are and whether you want to create two or three cultural groups. Explain to the small groups that they are going to be given directions for becoming a cultural group and that *whatever happens, they should behave the way people from their culture/planet behave*. They are also not to talk about what is considered rude in their culture because it is just the way people should behave. Just like we don't tell people that we eat with a fork and knife when they come to dinner in our homes, even though they may eat with chopsticks in their homes.
2. Give each group a copy of the directions for their group and tell them to take just a couple of minutes to answer the three questions on the sheet.
3. After they have answered all three questions, they should start behaving the way the people in their group behave.
4. The facilitator will take a couple of people from each group and send them to the other group to experience being in a different culture. If you have three groups, take two from A to B; two from B to C, and two from C to A on the first "visit" and reverse it on the second. In other words, two from C to B, two from B to A, and two from A to C. If you are only working with two groups, do at least two rounds of visiting also. If the groups are large, you can send more visitors at one time, but you need to have at least four to six people "at home" if possible.
5. Remind the groups that their GOAL is to find out the answer to the three questions for the members of the other group.
6. After the visiting is done, have the groups sit down, not intermixed. Ask planet A people to describe planet B people and vice versa. Invite them to use descriptive words. Write them on a flip chart. (Make a column for each planet.) At this phase, only non-members of the culture can speak about the culture.
7. After both/all groups have been described, tell the group that you want to know which of the descriptive words are "facts" and which are "judgments." At this point, only members of the group being spoken of can answer the question: "Is this a fact or a judgment?"



It is important that you remember:

- Even positive judgments are judgments. (Friendly is a judgment just as touchy-feely is. A fact is "they touch each other when they talk.")
- Some behaviors only manifest under stress conditions; i.e. if a group "runs away" do they do it when they are with their own members or only when encountering those who are different?

- When you process this, invite people to discuss how this shows up in their daily lives. Where are the situations where they are unable to get accurate information about others because their judgments and differences get in the way?

### **Planet A**

The beings from your planet like to stay close to one another. They only talk to a person if they are touching that person. If asked a question, they reach out to touch the questioner before responding. They initiate conversation by touching the person they want to talk to. They speak very softly.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

### **Planet B**

The beings from your planet feel most comfortable talking across a long distance. Anyone closer than two arm-lengths is in your personal space. All conversations are carried on in loud tones so that you can be heard.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

### **Planet C**

The beings from your planet may talk only with members of the opposite sex. If they want to say something to someone of the same sex, they must get someone from the opposite sex to relay their message. In the same way, they can listen only to someone of the opposite sex. If someone of the same sex tries to speak to them, they turn away, and ask someone of the opposite sex to relay the message.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

Here are some alternate planets and behaviors (from Kathryn Scott):

### **Planet Artel**

Artelians like to stand back-to-back very close, sometimes touching shoulders to communicate. They often kick their right leg out in front, and every so often, they emit a loud “ARR!” sound. If very scared or completely confused, they may stand stock still with their left foot pulled up to their right knee.

### **Planet Hoptoe**

Hoptoes really like to approach folks face forward while on their tippy toes, with their arms extended about chest high, waving around. They typically stay arm’s distance away from others. When someone does something they really like or hate, they hop and then spin in a quick circle and make chirruping noises.

### **Planet Saggysticks**

Saggysticks stand back 4 feet from others for at least 30 seconds before approaching face forward for conversation. They typically have very slouched-looking posture—their shoulders are hunched forward and their head hangs low, and they shuffle their feet. This is their relaxed or happy posture. When confused or upset, they stiffen to a much more straight body and grin, with feet firmly planted in one spot.

## **Planet Whispee**

Whispeens' favorite way of communicating is to sit side by side, and speak very softly. Their language sounds much like soft wind blowing. They often rock side to side gently as they communicate. If extremely comfortable, they may lie down side by side, with shoulders touching. If they encounter loud noises, they may put their hands over their ears and nod their head vigorously up and down.

## **Planet Doodelbow**

Doodelbowians walk around with their elbows sticking out. When they meet someone, they may put their hands near their chins and move their elbows around in different doodle-type designs. They are comfortable with sounds of all sorts, except loud ARR! noises. When hearing such, they quickly put their elbows down and clasp their hands behind them, emitting a long, soft "ooohh" sound.

## **SMALL GROUP DISCUSSION ON PREJUDICE**

**Purpose:** To encourage participants to think from their own experiences about prejudice and how it affects people

**Time it takes:** 15 minutes

### **How it's done:**

1. Explain that "prejudice" means an opinion or feeling about others, usually negative, that is formed without actual experience.
2. Divide participants into small groups of four or five and have each person in the group answer a series of questions about prejudice, such as:
  - How I first learned that some people were prejudiced against other people.
  - A time I saw prejudice in action.
  - A time someone prejudged me.
  - A time I prejudged someone.
3. Return to the large group, and discuss common themes participants noticed in their discussion. Remind participants not to talk about the specifics of anyone else's stories in the larger group. Contribute to the discussion by raising issues of targets of prejudice, discrimination, and systematic oppression.
4. Close by asking each person to say what steps they can take to reduce prejudice. Record these on newsprint.

## **SPEAK OUT**

**Purpose:** To encourage members of oppressed groups to speak out about their experiences, to develop empathy towards others, and to raise awareness of oppression

**Time it takes:** 40-60 minutes

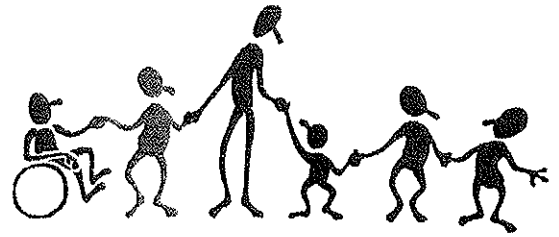
**What you need:** Newsprint and markers

### **How it's done:**

1. Brainstorm a list of oppressed groups which are targets of stereotyping, for example, people of color, women on welfare, gays and lesbians, people with mental illness, people who are HIV+, etc.

2. Post the list of questions below in view of all participants.
3. Sit in the front of the room and place a chair next to yours, for the speakers. Ask another facilitator to be the first speaker and demonstrate the Speak Out process. Give total attention to the speaker.
4. Ask the following questions, and do not allow questions from the audience:

- About which group are you speaking?
- What do you like about being \_\_\_\_\_?
- What is hard about being \_\_\_\_\_?
- What do you like about others who are \_\_\_\_\_?
- What do you dislike about others who are \_\_\_\_\_?
- What are you tired of hearing said about or having done to members of this group?
- How can people who are not \_\_\_\_\_ be your allies or help?



5. After the demonstration, ask for a volunteer speaker. Repeat the Speak Out process.
6. **Debrief:** Ask how it felt to be a listener and how it felt to be a speaker.
7. Close by stressing the importance of non-cooperation with injustice, whether it is directed at ourselves or others.

**Notes:** It is important that you only do this activity when a group is ready for it, usually in an Advanced HIP or at the end of a Basic. People should only speak about a group to which s/he belongs, not be a spokesperson for some other group.

It may be helpful to have a support person, in addition to the facilitator, stand with the speaker. This support person should be someone who is not a member of the speaker's group, to visibly demonstrate that members of different groups can be allies for one another.

You may find that participants suggest categories which are not generally considered oppressed or are very controversial, such as neo-Nazis, pedophiles, or political terrorists. If you spend a lot of time before this activity defining oppression, and if the group has participated in other diversity activities already, you may be able to avoid most situations where the meaning of oppression seems to be fundamentally misunderstood. However, there may still be people in the group who wish to test the limits or be disruptive.

Here are some suggestions for how to deal with those moments:

- a) Set up the brainstorm activity so that you don't have to put every idea on the list. Explain that the idea of brainstorming is to get our thoughts flowing, but don't say that "there are no right or wrong answers." You might say, "There may be some wrong or right answers, but we don't know what they are yet." Or you could say, "There may be some right and wrong answers, but this isn't the time to evaluate them." If someone offers an idea that is clearly offensive, ask the group to evaluate the idea. Let the group debate the idea, using directive questions to help them explore the definition of who can be considered "oppressed." Some facilitators are uncomfortable with this approach because it seems to contradict one of the purposes of a brainstorm, that of hearing a variety of perspectives.
- b) Don't reject the suggestion completely, but don't let them speak out. Explain to the group that, "There are some issues we aren't prepared to deal with in the context of this training. I'm not sure whether or not we could consider that group oppressed, but this exercise is not designed to deal with such a controversial issue."
- c) If you let them speak out, allow plenty of time for the group to respond, as there will probably be strong feelings about it.

- d) Distinguish groups who are systematically oppressed from those who may be misunderstood or are in fact harmful to others. Explain that, "This is a forum for people or groups to speak out who are oppressed by others in a systemic way. While that group may face some violence or be misunderstood as a result of their actions, this is not a time for those who oppress or harm others to speak."

## STEREOTYPES

**Purpose:** To examine the stereotypes participants have of others and identify the effects of stereotypes on themselves and others

**Time it takes:** 30 minutes

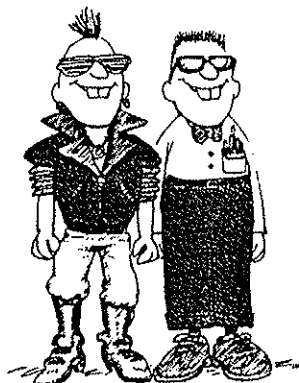
**What you need:** Newsprint and markers

**How it's done:**

1. Ask participants to find a partner. Explain that this activity is like a word association exercise.
2. Ask one person in each pair to say, "Adults are . . . ." Ask the other to quickly finish the sentence, saying whatever comes into his/her head.
3. Repeat this process 10 times, with one sentence quickly following the last. Reverse roles, and allow the other person to complete the sentence.
4. Bring the group back in a circle. Record on newsprint the words that came to their minds during the exercise.
5. Define "stereotype" as a group, or offer a definition: an oversimplified generalization about a particular group which usually conveys a negative image.
6. Review the list of responses and identify which of them are stereotypes.
7. Ask the participants if they can think of a real person who does not fit the stereotype. Ask participants to brainstorm stereotypes of young people, and list them on another sheet of newsprint
8. **Debrief:**
  - How do these stereotypes make you feel?
  - Does it matter if we stereotype? Why or why not?
  - Do stereotypes affect people's lives? How?
  - Can stereotypes ever be positive?
  - Can people benefit from some stereotypes?
  - How are stereotypes connected to

Differentiate among stereotypes, prejudice, and discrimination. (See introduction to unit.)

**Variations:** After using "adults" ask for the participants to complete the sentence using a different group. Adults are.... Teens are.... Girls are.... Boys are...., etc.



## WHAT IS AN ALLY?

**Purpose:** To explore what it means to be an ally to a different social group

**Time it takes:** 15-20 minutes

**What you need:** Newsprint and markers

### How it's done:

1. Make a list of oppressed groups, or use the list generated in Speak Out.
2. Ask the group to brainstorm, "What does it mean to be an ally of groups or individuals who are oppressed? What can you do to support others?"
3. If the following points don't come up, you may want to add to the list:
  - Learn from the people you are trying to stand up for.
  - Ask people how they would like your help
  - Do not make assumptions
  - Be willing to keep learning and growing and becoming more self-aware
  - Expect that you won't always do the right thing
  - Don't speak for others. Speak about how stereotypes, discrimination and oppression hurt *you*.
  - Educate yourself
  - Change your own behavior.
  - Support others in changing
  - Support policies and legislation that protect everyone's rights.

**Note:** This activity can be used in conjunction with or instead of Speak Out.

## YOU'RE NOT WHO YOU ARE

**Purpose:** To raise awareness about stereotypes and repression and to develop self-awareness

**Time it takes:** 5 minutes to set up, and 10-15 minutes to debrief

**What you need:** Newsprint and markers, paper and pens

### How it's done:

1. Ask participants to list on paper specific characteristics about themselves that they feel good about, such as smart, thoughtful, generous, funny, good at sports, good at art, able to explain ideas well, etc. Explain that participants will not be sharing the lists with anyone.
2. Ask each participant to choose one thing from their list that most identifies them, the thing that is most important to who they are as a person.

3. Once everyone has done this, explain that, for the rest of the session, they will not be able to be that thing. They cannot express that part of themselves. Give some examples: Someone who is funny has to be serious. Someone who talks a lot has to be quiet. Someone who is good at sports or physically coordinated has to be a klutz.
4. Continue with the rest of the session's activities.
5. Later, **debrief** by asking (Remind people that they should feel free to reveal what they were hiding, but they don't have to.):
  - How did it feel to be limited in expressing who you are?
  - Does this happen in real life?
  - How might it lead to conflict and violence?
  - Are there ways that we can stop it from happening?
  - What might prohibit people from revealing or expressing who they are?
6. Record the ideas on newsprint. The list might include laws, social customs and traditions, certain settings (i.e. school, church, etc.).
7. Ask participants to think of people who may have been prohibited from being themselves in history (homosexuals, radical feminists, people from various religious groups, people of color, children, etc...).

**Variation:** If it is used in the session before lunch, have participants continue the exercise through lunch. Debrief at the beginning of the session after lunch.

**Note:** This activity can work well in an Advanced HIP session on diversity or homophobia.

# Understanding Self and Others

"We are everywhere. We are your daughters and your sons, your sisters, brothers, mothers, fathers, aunts, uncles, cousins. We are writers, philosophers, your favorite movie stars, police officers, hair dressers, carpenters, house cleaners, priests, counselors, teachers, accountants. We are embedded in the very fabric of this society. We always have been and we always will be. It's time our culture stopped trying to ignore our presence and our contributions and began to celebrate and honor the richness that we bring."

— Lesbian activist and college student

Our definition of racism and sexism is "prejudice plus power." In other words it is the opportunity to exercise power over someone combined with the assumptions about who a person is based on his/her race, gender or sexual orientation. It is important to learn to discern when these patterns are running a situation, person or institution and to become skillful allies to people who are being targeted.

Participants often identify racism as both an example of violence and a root cause of violence. The activities build on what participants already know by eliciting a group definition of racism and real-world examples, in the activity, What is Racism? through Racism in History, a handout with a timeline of racism in the United States, facilitators introduce new information about racism, and help participants to build a historical perspective on the issue. In small groups (Small Group Discussion on Racism), participants reflect further on their personal experiences of race and racism, and begin to see the patterns in the group's experiences. Standing Up to Racism, which asks participants what they would do when confronted with different forms of racism, strengthens participants' ability to take action against racism in a nonviolent way.

Intolerance and violence against sexual minorities (those who identify as gay, lesbian, bisexual and transgender) continue to be significant problems for American youth. Young people who identify as gay often face violence in the home and at school, as well as suffer from low self-esteem, isolation, and depression. Many drop out of school, are kicked out of their house, or run away from home. Activities in this section help participants to understand the emotional isolation that gay youth feel, as well as the intolerance they suffer from, and encourage participants to think about what they can do to help end homophobia and heterosexism.

In discussions about gender and sexism, it is useful to distinguish between *sex* and *gender*. Most individuals are born with a clearly defined biological sex, but the culture determines the gender role that the individual fits into. For example, the idea that boys should wear blue and girls pink is a culturally determined idea about gender roles; it has nothing to do with the biological sex of the child. Recognizing that many aspects of gender roles are culturally determined, makes it easier to see how people can change gender stereotypes that are oppressive or restrictive.

Most African-Americans are acutely aware of the price of racism. Most women are also aware that sexism exists. Sometimes it is harder to identify racism and sexism in their institutionalized forms. Learning more about the ways in which racism is hurtful to white people and sexism hurts men both of whom are constrained in their behavior by the social norms of racism and sexism helps to break the pattern. Everyone must also acknowledge that there is continuing discrimination and inequality. So activities around social justice can also lead to discussions about racism and sexism. Understanding the development of a racial identity can also be helpful.

## Some definitions may be useful for the discussion:

*Biological sex*- the physical characteristics that determine whether an individual is male or female.

*Biphobia*- fear of bisexuals, usually based on inaccurate stereotypes.

*Bisexual*- a man or woman who may desire sexual intimacy with individuals of either biological sex.

*Gay*- a man who desires sexual intimacy with other men.

*Gender roles*- socially constructed expectations of behavior for men and women.



*Heterosexual*- a person who is attracted to others of the opposite sex. Also known as *straight*.

*Heterosexism*- the attitude that heterosexism is the only valid sexual orientation.

*Homophobia*- fear, hatred or intolerance of lesbian, gay, or transgendered people.

*Lesbian*- a woman whose attraction is to other women.

*Sexism*- a system of beliefs and practices that privilege men and subordinate women

*Sexual harassment*- intimidation, threats or abuse of power expressed through sexual terms

*Transgender*- a person whose gender identity (how they internally identify themselves) differs from the sex they were assigned at birth.

**Included in this section are activities that address racism:**

- Affirmative Action: The Contest
- Pyramids and Post-Its®
- Racism in History
- Small Group Discussion on Racism
- Standing Up to Racism
- What is Racism?

**Activities that address sexism and homophobia:**

- Homosexuality and Homophobia in History
- Responding to Homophobia
- Small Group Discussion on Homophobia
- Standing Up to Sexism, Racism, Domestic Violence, and Homophobia
- Violence Against Gay Youth

**Activities in this section that address internalized oppression:**

- How Do I Measure Up?
- Listen to the World
- Triads of Trust
- What Do People Like Me Look Like?
- What Gets in the Way of Being Myself?

**Activities in this section that address bullying:**

- Framing the Discussion on Bullying
- What is a Bully?

# Racism

## AFFIRMATIVE ACTION: THE CONTEST

**Purpose:** To notice that making things equal after a period of inequality does not level the playing field

**Time it takes:** 30 minutes, depending on processing time

**What you need:** At least 20 very easy questions to answer.

### How it is done:

1. Students are divided into teams (at least 3). They are told that they will get points for answering questions. The teams are each trying to get as many points as possible.
2. Begin asking the questions. Continually choose members of team A to answer the questions. They will accumulate points.
3. Eventually, others will complain that you are not calling on their team. When they do, start rotating the team that answers, taking turns.
4. When all the 20 questions are answered, notice that team A has gotten the most points. (It should happen this way if the questions are really easy.)
5. Discussion:
  - Is it true that present “equality” does not make up for earlier “inequality?”
  - How is this like “affirmative action?”
  - Are there other ways in which greater equality could be arrived at?

## PYRAMIDS AND POST-ITS®

**Purpose:** To become aware of the different ways in which racism manifests

**Time:** 45-60 minutes

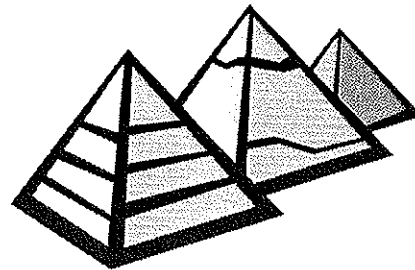
**What you need:** Handout “Pyramid of Hate” (Appendix, pg. 221), blank Pyramid of Hate, pencils, chart paper, markers, Post-its (two different colors)

### How it's done:

1. Review the Pyramid of Hate (developed by the Anti-Defamation League). Discuss how extreme behavior has its roots at the base of the pyramid in subtle bias, etc. This is a pyramid that stresses prevention, that if we stop the behaviors at the base of the pyramid we prevent them from escalating to the next level.

Redirect participants' attention to our intention.

- What do we want to build?
- What is the opposite of the pyramid of hate?
- What would we name it - Pyramid of ????



- What would the main levels look like?
  - What would be the qualities we would see at each level that would indicate we were at that level?
  - What would be the "small" things we could do at the base of the pyramid that would help us get to the next level....
2. Using their blank pyramids and pencils, have each person complete an individual "Pyramid of Intention."
  3. Break into groups of four to five people. Each group should discuss their individual ideas, and forge them into a group idea for a Pyramid of Intention. Then draw this on the large chart paper for all to see and to present to the group.
  4. As small groups are finishing their posters, circulate and hand each participant two colors of post-its. On one color, each person writes what they personally pledge to do to help build their pyramid. On the other color they write what they think their school (or organization) can do to help build their pyramid. Then stick Post-its around their pyramid poster.
  5. When groups are done, rejoin in the larger group. Have each group present its pyramid and post-its. Discuss, as interest and time permit.

**Variation:** For younger students who may have trouble building their own pyramids or for a shorter exercise, you can give them a sample Pyramid of Intention, discuss it, and just do the Post-it part of the exercise.

Developed by Sandy Grotberg

## RACISM IN HISTORY

**Purpose:** To look at the history of racism in the United States

**Time it takes:** 20 minutes

**What you need:** Handout, "Racism in History" (Appendix, pg. 237)

**How it's done:**

1. Distribute the handout, "Racism in History."
2. Read the timeline aloud, taking turns around the circle.
3. Ask for comments.

**Variations:**

The timeline is lengthy, so you may prefer to pick out a few significant dates and focus on them. Or have the group divide into small groups to read and discuss the timeline.



## SMALL GROUP DISCUSSION ON RACISM

**Purpose:** To encourage participants to think from their own experiences about racism and how it affects people

**Time it takes:** 15 minutes

**How it's done:**

1. Divide participants into small groups of four or five and have each group discuss the following questions:

- When did you first become aware of your own race?
  - How did you learn what racism is?
  - How do you think your race affects you today?
  - What are some things that you think could help to reduce or end racism?
2. Return to the large group and discuss common themes participants noticed in their discussion. Remind participants not to talk about the specifics of anyone else's stories in the larger group. Contribute to the discussion by raising issues of targets of prejudice, discrimination, and systematic oppression.
  3. Close by asking each person to say what steps they can take to reduce prejudice. Record these on newsprint.

**Notes:** This format can be used as an alternative to Concentric Circles. With an emotionally charged subject like this, it is helpful to have more than one other person's thoughts and experiences, but not a large group.

## **STANDING UP TO RACISM**

**Purpose:** To practice challenging racism

**Time it takes:** 20-30 minutes

**What you need:** Scenarios below, or other scenarios

**How it's done:**

1. In small groups of 3-4, have participants consider the following scenarios. Groups should come up with one or more responses to each scenario. Suggest that they think about what they could do as individuals as well as in a group.

### **Scenarios:**

- You are in a community crafts class. You don't know any of your classmates well. Today one of your classmates tells a racist "joke" that she heard from her boyfriend. She laughs and says, "My boyfriend is awful, isn't he?" She wasn't speaking to you specifically, but you want to speak up. How could you respond?
- You are the captain of a sports team. You are playing against a team from across the city, which is racially very different from yours. You lose the game, and your team is upset. You hear one of your teammates swearing and using racist language, under her breath while you are still in the gym. You want to say something to her about it. What can you say, and when would you say it?
- You have been dating someone from a different race. You have noticed that your parents haven't asked you about the relationship, like they normally do, and they haven't invited your friend over to the house. You have the sense that they don't approve. You want to address the situation without escalating the conflict. How can you respond?
- You are spending the summer doing childcare for a five-year-old boy, Lewis. You and Lewis are at the park one day, and Lewis is playing with a little girl of a different race. The two children argue about who can use the swing first. Lewis comes back to you in tears, telling you what happened and using racist words to describe the girl. How could you respond?
- You work in a clothing store in a mall. You have noticed that when people of color come in, your manager asks you to follow them and watch for shoplifting. The manager has made what you feel are racist comments during staff meetings about shoplifting. What are some things you could do?

- A group of young, nonwhite people are hanging out on the street. A police car rolls up, and two police officers tell the kids to leave. Some of the kids leave, but others stay, saying that they aren't doing anything illegal. The police start to push the kids around and use racist language. What do you do?
- A friend of yours has started to get involved in a white supremacist, "hate group." What do you do?

2. Debrief: To bring closure to the activity, have the group brainstorm a list of "Guidelines for Standing Up to Racism."

**Note:** You may want to use "Speak Out" and/or "What is an Ally?" before doing this activity.

## WHAT IS RACISM?

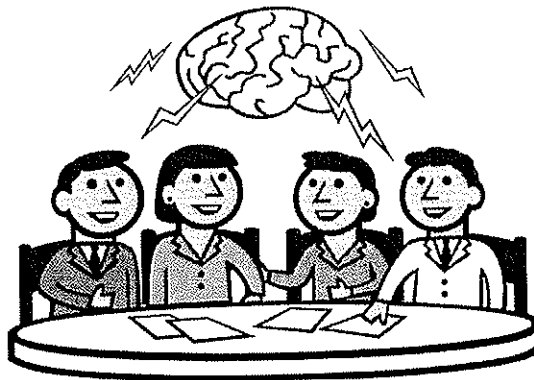
**Purpose:** To explore what racism is

**Time it takes:** 15-20 minutes

**What you need:** Index cards and pens, newsprint and markers

**How it's done:**

1. Give each participant an index card and a pencil and ask them to come up with a definition of racism.
2. When they have done this, divide them into small groups of four or five. Ask the small groups to share their definitions and come up with one definition they can all agree on.
3. Gather again in the large group, and ask someone from each small group to report back.
4. Discuss the issue for as long as people are engaged. This is a good time to bring out some of the points referred to in the introduction to this section, about the lack of a scientific basis for distinguishing races and the hurts that everyone experiences because of being told they are separate and different.
5. Post a piece of newsprint labeled "Examples of Racism." Ask participants to brainstorm specific examples of racism, and record them. Be ready to contribute examples and ask questions if examples are not immediately forthcoming. This is a good opportunity to refer back to the "What is Violence" brainstorm and the different types of violence that relate to institutional racism and oppression.
6. Ask the group what we can do, individually or collectively, to challenge racism. Record the ideas on newsprint.



# Internalized Oppression

Internalized oppression is literally us attacking ourselves. This happens when those in power help to create a situation in which we begin to blame ourselves and people in our communities for problems or shortcomings in ourselves and our communities. A good “connection” for this module would be for each of the facilitators to share something about themselves in answer to the question “What embarrasses me about belonging to my group.”

## HOW DO I MEASURE UP?

**Purpose:** To notice the cultural stereotypes and the effect they have on us

**Time it takes:** 30 minutes

**What you need:** Cut out pictures from magazines of “beautiful people.”

Stars cut out big enough to have 5 points.

### How it's done:

1. Give each person a star and ask him/her to answer each question on one point of the star:

- What is your hair color?
- What is your body build?
- What is your race?
- What is your sexual orientation?
- What is your age?

In the center of the star, have each person write 3 things s/he likes about him/herself. Compare the points of the star to the “standard” of beauty: blue eyes, blond hair, tall and thin, white and between 18-35. Any place where someone doesn't match those qualities, they should tear off the point of their star.

2. Discuss:

- What did you notice as you did this exercise?
- How did it feel to cut off the points?
- What does it remind you of?

3. Have them put down their stars and show them the ads you have cut out of magazines. Have each person look at her/his star. What is left? (The part in the middle.) This is who we really are. Ask people to go around and share one thing from the middle of his/her star. Ask them what they see in the ads and how it compares to what they look like. How does this feel?

- Is it important to fit the society's ideal standards for beauty?
- What happens when you don't?

*Source:* This series of activities was created by Pat Hardy, Shakeel Ali and Alexis Keeler in a facilitator training at a Help Increase the Peace Summer Institute.



## LISTEN TO THE WORLD

**Purpose:** Participants will notice that many behaviors are conditioned by cultural expectations

**Time it takes:** 15 minutes

**How it's done:**

1. One person is sent out of the room.
2. The rest of the group determines a specific place in the room that they want the person to find when s/he comes back in.
3. The person is invited back in. Every time the person moves in the direction of the object which has been chosen, everyone claps. If the person moves in a direction which will not lead them to the chosen object, the group stops clapping.
4. Once the person has found the object, ask:
  - How did it feel to have people clapping or not clapping for you?
  - How did it feel, as those clapping?
  - How is this like the way we learn to conform to behaviors that are expected of "people like us?"

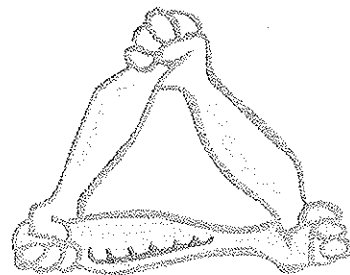
## TRIADS OF TRUST

**Purpose:** To create a safe space for participants to talk about the ways they have been hurt by the stereotypes that are held about them

**Time it takes:** 30 minutes

**How it's done:**

1. Divide group into threes. In each group, each person will take a turn as a speaker, a listener, and a supporter. The speaker will address three of the questions (the facilitator chooses which 3):
  - How I differ from the stereotype of people like me.
  - How I am like the stereotype of people like me.
  - An instance where I was upset because of something people said about me being the same as or different from the stereotype.
  - The first time I realized I belonged to my group.
  - Things I have been told about my group that I am not proud of
  - Ways I can notice that I am not like that, or reframe the qualities to see the benefits.
2. Each person will answer question 1, then each will answer question 2, then each answers question 3.
3. When all the people have answered all the questions, bring the group back together and have them discuss:  
"What was difficult about answering these questions?" "What was easy about answering these questions?" "Is there anything else you would like to share about your experience answering these questions?"



## WHAT DO PEOPLE LIKE ME LOOK LIKE?

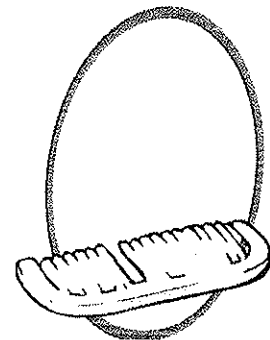
**Purpose:** Participants will better understand the ways they restrict their own behavior because of the stereotypes about their own groups which they have accepted.

**Time it takes:** 20 minutes

**What's needed:** Old magazines to cut up

**How it's done:**

1. Introduce of facilitators in terms of their own internalized oppression – what group they belong to and how internalized oppression has impacted them.
2. Present the definitions from the dictionary.
3. Participants do collages. The theme of the collage is: "What are people like me expected to look like."



## WHAT GETS IN THE WAY OF BEING MYSELF?

**Purpose:** To notice the way expectations of others stand in the way of being ourselves

**Time it takes:** 20 minutes

**What you need:** Slips of paper, enough for 5 per participant

**How it's done:**

1. Tell participants to write on slips of paper 5 qualities they have that get in the way of them having what they want, but which reflect what is expected of them by others because of a group to which they belong.
2. Ask them to close their eyes. Think about number 1. How does it affect you? What would your life be like if you did not have that quality? Throw that piece of paper away.
3. Proceed with the other 4. Move slowly through one at a time so that people really have time to reflect.
4. When all 5 have been discarded, open your eyes and turn to the person next to you and take 3 minutes each way sharing about the experience. Then process in the full group. Ask the group: What was hard about this? What was easy? Is there anything you learned about yourself you would like to share with the whole group?



# Bullying

Many people feel that HIP ought to address bullying. It is a difficult because there is no single generally accepted way to respond to bullies. At least, it is necessary to notice that there are at least 3 parties in a bullying scenario: the bully, the one bullied and possibly other bystanders. There may also be adults. It is important to talk about the possible behaviors for each of these parties.

In a situation where adults are clear and firm and consistent about consequences of hurtful behavior, bullying can be stopped before it starts. Look at the Pyramid of Oppression. Where the adults believe that this is just "the way people behave, especially young people" the locus of change has to be with the youths themselves. If you are in an environment where the adults are willing to take responsibility for intervening, the best thing to do may be to report the situation to an adult.



The next best place to begin is with the "uninvolved" bystanders. If they are willing to take responsibility for intervening and maintaining a level of respect in the environment that is something they can be taught to do. One way to do this is through role plays that teach young people to befriend the person who is being bullied. Most bullies pick on loners.

It is best not to try to *harm* the perpetrator. Rather, the majority can use their moral authority to deflect the behavior. For example, this story was told about a situation in prison:

Some California prisons have very big dorms, maybe a hundred guys in double decker bunks with extremely minimal supervision. Some guys set up to rape a newcomer... something they routinely did. The other inmates had talked about this bully bunch and this time they were ready. When they saw the sheets being put up on the bunk, they started to drift over, just watching casually and not paying too much attention or acting in a threatening way. Pretty soon most of the inmates in that huge barn were wandering around the site. That was the end of the situation. Suddenly the sheets were being put up for some "other" reason.... Something that was important here was that the bully inmates were able to save face. If they had been beaten up they would have had to carry out revenge. Violence leads to violence. Silent witnessing by the majority worked.

- From an Alternatives to Violence Project discussion

This story of support from bystanders is similar to public and ostentatious displays of friendship by bystanders in school who are considered outside the purview of the bully. What other kinds of non-violent actions could be taken by the "silent majority" to persuade a bully that it is not in their best interest to pick on someone?

Here are some suggestions from the Colorado University Center for Study and Prevention of Violence:

- Refuse to join in if the bully tries to get you to taunt and torment someone.
- Get a teacher, parent, or other responsible adult to come help. This is not tattling. You are saying that you do not think that bullying is acceptable and do not want anyone to get hurt.
- Try to get the child that is being bullied to tell his or her parents or a trusted teacher. Tell the victim that you will go with them.
- Tell a trusted adult yourself if the victim is unwilling to report the bullying. Do not let the bully know so that he or she does not become aggressive toward you.

It also helps to support the person who is feeling bullied to learn more assertive behaviors. This is a place where distinguishing between *assertive* and *aggressive* behaviors can be a real asset. If the bully feels as if he is being challenged, he will just become meaner. He needs to know that the one being bullied is not giving in, only not willing to fight. This can be done by turning the situation into something funny or deflecting threats with non-engagement.

One set of suggestions for the victim comes from the website [www.bullies2buddies.com](http://www.bullies2buddies.com). Izzy Kalman talks about changing the victim's behavior and response to teasing:

In terms of altering the behavior of the bully, it can be useful to ask what NEEDS the bully is meeting. Most people act out of their own needs, and some people do it without regard to the needs of others. What are the needs a bully is meeting and are there other ways these needs can be met?

## FRAMING THE DISCUSSION OF BULLYING

**Purpose:** To create an environment in which participants can discuss their ideas about bullying

**Time it takes:** 20 minutes

**What you need:** Pencil and paper to write answers

**How to do it:**

1. Open a discussion in small groups or pairs (i.e. Concentric Circles) using the following questions:
  - Is it moral to beat up a bully?
  - What different ideas do people have about the morality of using violence to stop violence?
  - What ideas, feelings and actions would these different ideas lead to?
  - Is it different if we are talking about boys or girls?
  - How do you individually decide which of these ideas are acceptable to you?
2. Ask each person to write an answer to the question: What do you think when you see one person bully another that keeps you from intervening? (i.e. I am afraid the bully will turn on me, it is not my problem, I feel scared, etc.)
3. In the full group ask: How could these statements (of what keeps one from intervening) be transformed to affirm one's own feelings AND choose positive action?

## WHAT IS BULLYING?

**Purpose:** Help participants identify forms of bullying and how to intervene

**Time it takes:** 45 minutes

**What you need:** Prepared film clips, video player and tv

**How it is done:**

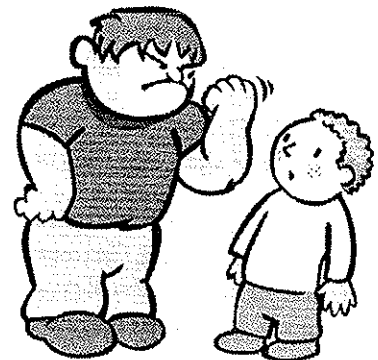
1. Tell the group that there are four types of bullying:

Verbal

Physical

Social

Intimidation



2. Set up small groups and have each group define one of these. Physical can leave marks, verbal can be heard, social bullying is heard by others. Intimidation can come in the form of a look, gesture, or a comment. It is up to the recipient to define if they feel bullied. What does each form look like, feel like and sound like? It is important to notice that bullying can progress from one form to others. Be sure to note that the difference between bullying and "playing around" is that in "playing around" both people are having fun and in bullying only one person is having a good time.
3. Taking these definitions, students can identify bullying that they see in movies. Some videos which could provide clips include: "The Mighty," "Boyz 'n the Hood," "Stand by Me," "Devil's Arithmetic," "Angus," "The Mighty Ducks" and "The Kid." Following each clip, ask the students
  - Who was the bully? Who was the victim?
  - What was the bullying you saw?
  - What harm did you see done?
  - Why did the bully do what s/he did?
  - How did it feel to see that?
  - What could the characters have done differently to have a different result?
  - What of this can you apply to your own life?
  - If you were the victim, what could you have done?
4. Taking the ideas from "what could you have done" responses, evaluate them by asking:
  - What is good about this idea?
  - What would surprise us if it worked?
  - How could we change it to make it better?
  - What other solutions does it suggest?

Here is a scenario you can read to the group:

The Montgomery bus boycott lasted about a year. On Dec. 2, 1956, a Black woman celebrated "boarding day" by riding the bus. When she got off, a young white man followed her. As the bus pulled away, he went over and struck her as hard as he could in the mouth, knocking her down. He stood over her with his fists doubled. A carload of white men pulled up, apparently looking for trouble. Black men and women were in the area.

- If you were that woman, what would you do?
- What would happen next, if you did that (e.g. what would the young white man do? What would the other African-Americans do? What would the other European-Americans do?
- If you were one of the other African-Americans in the area, what would you have done when you saw the Black woman knocked down? What would the carload of "white men" have done then? What would happen next?

*So, what happened?*

All of the African-Americans had been taught in non-violence training: If an incident occurs, do not go to the aid of the person being attacked. If you do, this will only encourage white people to rush to the rescue of the attacker: then there will be a more serious situation.

In spite of her burning anger, the woman who had been struck followed her training, too: If you are struck, do not strike back. On the other hand, do not show cowardice or fear if you can help it.

She rolled over, sat up a few seconds, got to her feet and dusted herself off, wiped the blood from her mouth, and walked off 3 or 4 steps, looking away from the young man. No one came to either's aid. The attacker did not expect this result. Embarrassed, looking around quickly, he jumped into the waiting car, and they all fled.

- What do you think about this outcome?
- Do you agree with what the woman chose to do? Why?
- Do you agree with how the other African-Americans chose to act? Why?
- What does this tell us about the role of training in our responses?
- What does this tell us about the role of community in our responses?

*Source:* Various articles from the Teaching Tolerance website, written by Allison LaBree-Whittlef (Forest lake Area Learning Center in Forest Lake, MN). <http://www.tolerance.org>.

Here are some websites with information on bullying:

<http://www.mentalhealth.samhsa.gov/publications/allpubs/SVP-0052/>

<http://www.mentalhealth.samhsa.gov/publications/allpubs/SVP-0056/>

<http://www.bullying.co.uk/>

<http://www.nobully.org.nz/advicek.htm>

<http://www.education.unisa.edu.au/bullying/>

## **Sexism and Homophobia**

### **HOMOSEXUALITY AND HOMOPHOBIA IN HISTORY**

**Purpose:** To see homosexuality and homophobia in historical perspective

**Time it takes:** 20 minutes

**What you need:** Handout, "Homosexuality and Homophobia in History" (Appendix, pg. 223)

**How it's done:**

1. Distribute the handout. Ask participants to read the handout silently.
2. Ask for volunteers (or go around the circle) to tell the group one fact that they found surprising or interesting, and why.

## RESPONDING TO HOMOPHOBIA

**Purpose:** To play out possible responses to homophobia

**Time it takes:** 20 minutes

**What you need:** Scenarios written out slips of paper

**How it's done:**

1. Divide the group into threes. Give one role to each group. Ask them to act out the scenario they have on their piece of paper.
2. After playing out each scene, discuss how effective it was. Ask if there was anything could be done differently to be more effective.
3. Here are some scenarios:
  - An elementary school teacher sends a permission slip home with each student. The permission slip reads: "have your mom and dad sign this slip if you want to go to the museum." When one little girl brings the slip back signed by both her moms/dads, the teacher refuses it, accusing the child of playing a joke. How might the two dads/moms handle the conversation with the teacher?
  - A friend of yours is sending out invitations to the annual women's reading club dinner party. The invitation reads: "Please bring your husband or boyfriend." You know that one of the women in the club is a lesbian with a partner. What kind of conversation might you have your friend sending out invitations?
  - A television executive meets with one of the network's top writers and a representative from the biggest corporate sponsor. The writer wants to write a storyline based around a same-sex couple. The executive and the sponsor aren't sure this is a good idea. What ideas might the writer introduce to support his or her point of view?

## SMALL GROUP DISCUSSION ON HOMOPHOBIA

**Purpose:** To encourage participants to think about homophobia and steps they can take to end it

**Time it takes:** 20 minutes

**How it's done:**

1. Divide participants into small groups (3-5 participants). They will discuss the following questions, taking turns answering one question each, then the next question, etc.
2. Where did you first learn about what it means to be gay?
  - What are the images you see in the media about gay people?
  - What do you think it's like to be gay in your school or community?
  - What are some things you could do, as a gay person or as a straight Ally, to create a better climate for gay people in your school or community?
3. Ask the small groups to come back together. Ask for a volunteer from each group to describe the answers they came up with for the last question. Record on newsprint the things we can do to end homophobia.

**Note:** This activity is good for an Advanced HIP on homophobia.

## STANDING UP TO SEXISM, DOMESTIC VIOLENCE AND HOMOPHOBIA

**Purpose:** To practice standing up to sexism, domestic violence and homophobia

**Time it takes:** 20-30 minutes

**What you need:** Scenarios below, or other scenarios, such as ones from Quick Decisions

**How it's done:**

1. Divide into small groups of 3-4.
2. Hand out one scenario to each group. Each group should come up with one or more responses to each scenario.
3. After they play it out, encourage group responses to the situation. Scenarios
  - Your friend is in what you consider to be a very bad relationship with her boyfriend. Ever since she started dating him, she has become quiet, and she doesn't go out with her friends anymore. You have noticed bruises on her arms lately, and yesterday you saw that she has a black eye, which she says she got from walking into a door. What are some things that you could do?
  - Your friend writes a story in English class about a girl who is sexually abused by her stepfather. You have a feeling that she is writing about herself. What are some things that you could do?
  - Coming out of school late one afternoon, you see a group of kids surrounding a kid who is open about being gay. They are calling him "fag" and trying to provoke him to a fight. What are some things that you could do?
  - You are out with a group of friends. People are making jokes, and they start to tell gay jokes. You know that one of the people with you is gay, but she isn't open about it. What are some things that you could do?
  - You are waiting at a bus stop with a young woman who often rides the bus with you. A group of men pulls up in a car and calls out to her, whistling and catcalling. She doesn't respond, and their comments get more explicit and offensive. What are some things that you could do?
  - Your friend comes to you and tells you that she was raped by a guy she started dating recently. How do you respond?
  - A friend tells you that he thinks he is gay, but he is afraid of what his parents will do if they find out. How do you respond?
  - You are out with a group of people. The party you were at has just ended, and people are bored, not sure what to do next. Some people in the group say, "Let's go find some fags and beat them up." How do you respond?

**Note:** This activity works well with Advanced groups and older teens.



## VIOLENCE AGAINST GAY YOUTH

**Purpose:** To raise awareness about the effects of the harassment that gay youth experience

**Time it takes:** 10-15 minutes

**What you need:** Handout, "Violence Against Gay Youth" (Appendix, p. 235)

**How it's done:**

1. Distribute the handout. Explain that these are real quotes from gay and lesbian youth, their parents and their teachers, who testified before the Massachusetts Governor's Commission on Gay and Lesbian Youth.
2. Ask a volunteer to read aloud the first quote. Go around the circle, with each participant reading one quote aloud. Ask participants what their reactions are.

**Note:** This activity is useful for setting the tone in an Advanced HIP on homophobia. It can lead into the activity, "What is Homophobia?"

## WHAT IS HOMOPHOBIA?

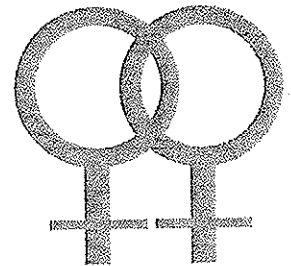
**Purpose:** To broaden participants' understanding of homophobia and the things they can do to end it

**Time it takes:** 20 minutes

**What you need:** Newsprint and markers

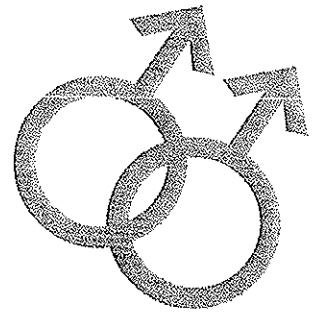
**How it's done:**

1. Ask the group to define "homophobia" and "heterosexism." Or offer your own definition for the group to work with. Depending on the level of knowledge in the group, you may also want to introduce words describing sexual orientation, such as lesbian, gay, bisexual, and transgender. See the introduction to this section for definitions.
2. Brainstorm a list of homophobia/heterosexism in action. Ask the group to think of ways that people who are gay, lesbian, bisexual or transgender are stereotyped, discriminated against, ignored, silenced, or oppressed. Be prepared to add to the list or ask questions that help participants come up with examples. Here are some things you may want to include:
  - Jokes about gay people
  - Using words gay, fag, queer, lesbian to put others down.
  - Negative images of gay people in the media.
  - Denied civil rights-- gay people generally can't be legally married.
  - Not recognized in many religious traditions.
  - Assuming that people who are gay have AIDS
  - Hate crimes and violence against gay people
  - High rates of suicide and depression among gay youth
  - Thinking of people who are gay only in terms of their sexuality, not as a whole person.



3. Next, brainstorm list of what we can do to change these things. Again, be prepared to add to the list. Here are some suggestions:

- Don't tell or laugh at homophobic jokes.
- Don't use labels "gay," "lesbian," "fag," or "queer" to insult someone.
- Learn more about what it's like to be gay, by reading books and stories, seeing movies, going to events, and talking to people.
- Educate others as you learn more.
- Support policies in schools, organizations, religious groups, and in the government to protect the rights of gay people.
- Join a GLBT Ally group.
- Break out of you traditional gender role.
- Don't tease others for not fitting their gender role.
- Be physically affectionate with friends of the same gender.
- Don't assume that everyone is heterosexual.
- Don't assume it's sexual if someone who is gay touches you, hugs you, pats your shoulder, etc.
- Don't assume that people who are gay have AIDS, and don't assume that people with AIDS are gay.
- Show that you are comfortable with gay couples being affectionate in front of you.
- Support your gay and lesbian friends in their relationships, in the same way you support your heterosexual friends.



**Note:** This activity is useful for a Basic HIP if participants bring up the issue of homophobia. It's also appropriate for an Advanced HIP on homophobia.



# Gender, Violence & Relationships

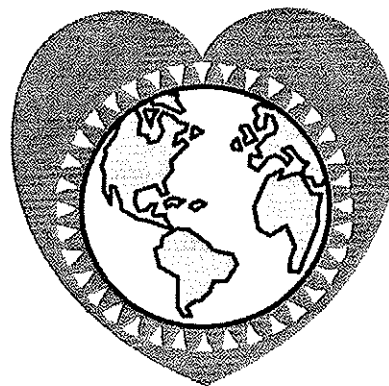
To live is to choose. But to choose well, you must know who you are and what you stand for, where you want to go and why you want to get there.

-Kofi Annan

Much of the violence Americans face happens at the hands of people they know. Violence within relationships, often termed "domestic violence," is most often an incident of men abusing their partners. It does happen, however, in all configurations. According to the FBI, in this country a woman is beaten every 15 seconds by her husband or partner. According to the Attorney General's office, domestic violence is the leading cause of injury to women between the ages of 15-44, in the United States, more than car accidents, muggings, and rapes (outside the home) combined. One of the ways to prevent domestic violence is to help everyone become aware of the warning signs of unhealthy or potentially dangerous relationships. Therefore, a number of activities in this section help participants think about what healthy relationships are.

## Activities in this section include:

- Act Like a Man, Act Like A Lady!
- Concentric Circles— gender and Relationship Topics
- Date Abuse
- Girl Talk Guide
- How Do You Feel Loved?
- Male and Female Stereotypes
- Problems Faced By Girls and Women
- Step Forward, Step Back
- What A Friend Is
- What Is A Man? Or A Woman?
- What Love Is and Is Not



## **ACT LIKE A MAN, ACT LIKE A WOMAN!**

**Purpose:** To identify how girls/women and boys/men are socialized to act in mainstream culture

**Time it takes:** 45 minutes

**What you need:** Newsprint (2 sheets entitled “Act like a man” and 2 for “Act like a woman”); markers, tape

**How it’s done:**

1. Facilitators divide the participants into 4 (mixed gender) groups. Give each group one sheet of newsprint with “Act like a Man,” or “Act like a Woman” written across the top and a large box drawn underneath. Leave room on each side of the box for groups to write additional lists.
2. Tell the groups to think about what it means to “act like a man” or “act like a woman” (depending on the gender at the top of their newsprint). In the box under the heading on your sheet, list the messages society gives us about this. What do we have to act like, look like, and dress like? What are we told not to do, to act like a man or a woman? Think about what is said to you by adults, like parents or teachers: what do you see on TV, in advertisements, and in magazines?
3. Give the groups three minutes to generate their lists (most people come up with a lot of items in this short amount of time).
4. Go around and glance at groups’ lists as they write. Be alert for common responses such as the following:

WOMEN: Be polite, be nice, don’t hurt others’ feelings, don’t get angry, be quiet and soft-spoken, don’t be athletic, be thin and graceful, always be available to listen, let the boy be in charge, don’t have sex early in a relationship: wear high heels, skirts and dresses, wear makeup; appreciate flowers, turn down sweets, be on a chronic diet

MAN: Be tough, don’t cry, play sports, be strong, attract girls, impress girls, be in charge, be in control, be aggressive, be independent, don’t show your feelings, don’t lose a fight, don’t be vulnerable, wear baseball caps, carry a weapon.

5. When the groups are finished, tell the students, “Staying in your group, now list on the left side of the box what gets done to you if you don’t act like a lady or a man. Meaning, how do people treat you? Then, on the right side of the box, list what gets said to you, the names you get called if you don’t act like a lady or a man. In other words, what labels are placed on females and males when they don’t act the way society tells them to act.”

### **6. Debrief:**

- Why do you think boys are taught these things?
- Why do you think girls are taught these things?
- Why do you think girls and boys are taught these things about each other?
- Why do we hurt people who don’t act the way society tells them to?
- How do people treat those who don’t act the way society tells them to?
- How do people feel when they are physically attacked?
- What do people do to protect themselves once they are attacked?
- Why do you think we do this exercise by putting our lists in a box?

Further debrief by talking about how these cultural messages and expectations contribute to relationship violence.

- In 95% of cases of relationship violence, the abuser is male and victim, female. If you consider the cultural messages and expectations we talked about, why do you think this statistic is so high?
- Take a look at the “act like a lady” lists again. What are some contradictory messages females receive about how they are supposed to act with males?
- How do cultural expectations for people’s behavior prevent us from naming certain behaviors as abuse?
- What might be some things we could say to someone who is realizing he/she is abusing his/her partner and thinks, “I am a terrible partner, what is my problem?”
- What might we say to someone who is realizing her/his partner is abusing him/her and thinks, “It is my fault.”
- Being “in the box” is not negative in itself. Many people are really who they are when they act, dress, talk “in the box.”
- What’s negative is that we get punished for stepping out of the box, and that we feel pressured in different ways (by parents, friends, media, what other teens are doing) to behave in the box.
- Behaving in the box is safe: we protect ourselves from punishment (like name calling and other forms of abuse) by staying inside.
- We often get rewarded for staying “in the box” – think of women’s beauty pageants and men’s sports get more money and attention than women’s sports, etc. Notice that we get abused or called names when, still being who we are, we choose to step out of the box.
- It’s not okay, that in being ourselves, we are allowed to take in “in the box” qualities, but cannot take on other qualities that might be considered as “out of the box.” Many of us have qualities that are found in both categories.

Thanks to Jen Jakowski

## CONCENTRIC CIRCLES-GENDER AND RELATIONSHIP TOPICS

**Purpose:** To explore issues of gender and relationships and build communication skills.

**Time it takes:** 20 minutes

**How it's done:**

1. See the directions on pg. 90 for Concentric Circles. Use the following questions:
  - The kind of man or woman I wanted to be as a child.
  - The thing about growing up that I most dreaded or feared as a child.
  - Ways I am treated because of my gender that I like and don't like.
  - How I like/dislike being treated by people of the opposite sex.
  - How were you praised for being a girl/boy as a child? Who said those things and how did they make you feel?
  - How were criticized for not being like your gender? Who said those things and how did they make you feel?



- Were boys preferred in your family or community? How could you tell? How do you feel about that?
- How men and women should treat each other.
- A relationship I admire and why.
- How I want to be in a relationship.
- How I want to be treated in a relationship.
- What I fear about being in a relationship.

## **DATE ABUSE**

**Purpose:** To be able to distinguish between healthy relationships and abusive ones

**Time it takes:** 30 minutes

**What you need:** Dating Bill of Rights Warning Signs (Appendix, pg. 243)

### **How it's done:**

1. Ask the group to brainstorm what they think are the rights and responsibilities each person has in a dating relationship.
2. Ask them what gets in the way of exercising these rights?
3. Have them read the "Dating Bill of Rights."
4. Ask them what happens in a relationship where some of these rights aren't respected?
5. Show them the "Warning Signs" list and ask them to privately check off any of the items which apply to a relationship in which they have been a party.
6. Discuss: What can you do if you are afraid you have gotten into an abusive relationship?

**Notes:** Talk about pro-active measures that they can take, such as discussing concerns with their partner before problems start. Another idea is to choose a 'safe word.' Safe words are non-sexual words that can be used when one partner wants to stop what is going on. This eliminates the 'no means yes' excuse sometimes used.

## **GIRL TALK GUIDE**

**Purpose:** To increase participants' analytical skills by examining how females are presented in the media and the impact it can have on expectations about relationships.

**Time it takes:** 20 minutes

**What you need:** Magazines that can be cut up

### **How it's done:**

1. Break participants up into smaller groups and distribute the magazines you pre-selected for this exercise to each group. Ask them to look through the magazines to find examples of how women and girls are presented in the media, keeping the following questions in mind:



- How do the media examples you've chosen present females?
  - Do you know anyone who looks or acts like this in real life?
  - What messages does it send to girls and how might it affect their behavior in a relationship?
2. Have each team present their findings to the group, addressing the above questions.
3. **Debrief:**
- How do the girls you know differ from the messages that are put out in the media?
  - How does the media information impact the choices you and those whom you know make about dating relationships?
  - What did you learn about your own values and how you want to be treated in a relationship?

## HOW DO YOU FEEL LOVED?

**Purpose:** To notice that different people feel loved based on different behavior from the other person

**Time it takes:** 30 minutes

**What you need:** Posters that say: "Words of Affirmation", "Quality Time", "Receiving Gifts", "Acts of Service", and "Physical Touch."

**How it's done:**

1. Set up the room so that there are 5 different possible areas. You will ask people to choose which of the 5 ways of feeling loved makes them feel **most** loved. They should go to that poster.
2. As a group, they should brainstorm specific acts which might fall into the "type of loving" on their poster.
3. Have each group share their statements with the rest of the group.
4. Ask what happens when someone who experiences love one way gets together with someone else who experiences love another way. How do they work out their differences? What if doing what pleases the other person feels awkward to oneself?



This concept is developed at length in Gary Chapman's book The Five Love Languages. Some examples he gives:

- Words: compliments, makes me feel good about myself, expresses his/her feelings toward me, says nice things about me in front of others.
- Quality time: focuses full attention on me, does things I want to do, do things together (even chores), sits and listens to me, maintains eye contact with me, shares meaningful events in his/her life with me.
- Receiving Gifts: gives me flowers, makes me things, sends me a card or letter, surprises me with tokens of affection, remembers or creates special occasions with gifts.
- Acts of service: does things for me, helps me with projects, cooks for me, does things cheerfully; I don't have to ask for help.
- Physical touch: holds my hand, hugs me for no reason, gives me a back-rub, sits close to me, holds me when I cry, touches my face.

## MALE AND FEMALE STEREOTYPES

**Purpose:** To explore the stereotypes associated with each gender and how they affect people

**Time it takes:** 20 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Post two pieces of newsprint, one labeled 'male stereotypes' and the other labeled 'female stereotypes.'
2. Have participants brainstorm examples of stereotypes about men and women which exist in the larger society and record these on the flipchart. Stress that articulating the stereotypes does not mean we think they are true. Remind people to show respect. (Typically, there is a lot of laughing as this plays out)
3. When both pieces of newsprint have been filled, post a third one labeled 'your child.' Ask the group to brainstorm qualities they would like for their child– or a child they cared about– to have.
4. Discuss as a group the differences between the stereotypes and the way they want their child to be. If it doesn't come up in discussion, ask the group whether the qualities listed are things they would want for the child, regardless of gender. Often the brainstorm list reflects human qualities we value for all people. Point out the difference between this list and the list of stereotypes. Where did the values expressed in stereotypes come from as opposed to those on the 'child list'?

**Notes:** If the distinction between physical traits and out culturally determined gender roles does not emerge, introduce the idea. Look at the different meanings of sex and gender at the from of this section and review the stereotypes once more.

## PROBLEMS FACED BY GIRLS AND WOMEN

**Purpose:** To explore institutional sexism

**Time it takes:** 15-20 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Explain that issues such as racism and sexism are about more than individual prejudice, and that they include systematic unfair and unequal treatment in institutions in the larger society. Explain that this brainstorm will look at problems which many women and girls face which aren't faced by boys and men. This will include the ways girls and women are expected to look and behave, how they are treated in school and in the workplace, how well they are paid, dangers of physical and or sexual assault from people they know and strangers, etc. Then have the group brainstorm examples.
2. If the group is not very aware of these issues, trainers will have to provide examples. Here are some examples of topics to cover:
  - double standards about sexuality
  - body image and other controlling images of women



- pay inequities
- domestic violence
- sexual harassment and assault
- often sole responsibility of child care
- unpaid labor in the home and community
- expectations that women must put their interests last and take care of others
- unequal treatment in education and athletics



## STEP FORWARD, STEP BACK

**Purpose:** To notice the effects of gender roles

**Time it takes:** 15 minutes

**How it's done:**

1. With a group of girls: form a line where one end is “tomboys” and the other end is “girly-girls.” Ask the following questions, telling the girls to step forward one step if the statement is true for her.

- I hate something about my body.
- I have felt competitive with another girl/woman.
- I have stayed silent when a man was speaking, simply because he was a man.
- I have hidden my opinions.
- I have hidden my intelligence.

With the boys, have them form a line from “super athletic” to “more academic.” Have them step forward one step if they answer yes to any of the following statements.

- There are things about my body I would like to change.
- I have felt competitive with another boy/man..
- I sometimes feel pressured to speak in groups to show I am intelligent.
- I have hidden physical pain from others so that I would look tough.

2. Bring the group back together as a whole and ask if they see any patterns that define masculine and feminine. Discuss:

- What are the differences between men and women
- Are they true for ALL men and ALL women?
- What are the social consequences of not behaving like people of your gender are expected to behave?

## WHAT A FRIEND IS/IS NOT

**Purpose:** To open discussion on trust, cooperation, and healthy relationships and to recognize signs of relationship violence and peer pressure.

**Time it takes:** 15-20 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. This exercise is similar to 'What Love Is'. As a connection, ask participants to name one person they trust, and explain why they trust that person. Record the basic points on newsprint as participants are talking.
2. When everyone has spoken, write "A Friend Is" on the top of one piece of newsprint, and "A Friend Isn't" on top of another. Have participants brainstorm a list for both categories, using some of the ideas generated in the connection to help them get started. Explain that the two lists cannot sum up everything about friends, but they can help participants decide how they want to be treated. Point out that the lists apply to things everyone should expect or watch out for in a friendship.

**Note:** This activity works well as part of a series of exercises that deal with trust, cooperation and relationships.

## WHAT IS A MAN? OR A WOMAN?

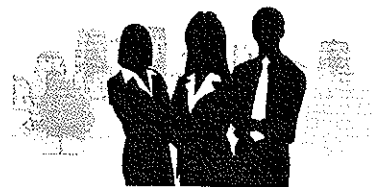
**Purpose:** To develop awareness of masculine and feminine stereotypes

**Time it takes:** 30 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Use newsprint to set up room for six brainstorms. Do not reveal the specifics of each brainstorm until you come to it. Divide the group into men and women and have them work separately.
  2. On the first sheet in each group, have participants brainstorm what they see as society's view of what is a man or a woman.
  3. After completing the first brainstorm, post the second topic: What kind of (wo)man would you like your daughter/son to be?
  4. After completing the second brainstorm, post the third topic: What kind of (wo)man would you like to marry your daughter, sister, mother or other woman (son, brother, father, or other man) you care about?
  5. Discuss similarities and differences of the three lists within the group. Then bring the group back together as a whole to compare lists and discuss.
    - What similarities/differences do you see in the men's list and women's list?
    - How do you feel seeing these differences?
    - What does this mean about the roles which are defined by society for men and for women?
    - Are these roles you feel comfortable in?
- Developed by AVP Facilitators*





## WHAT LOVE IS AND IS NOT

**Purpose:** To raise awareness of healthy relationships and the signs of dating violence

**Time it takes:** 15-20 minutes

**What you need:** Newsprint and markers

### How it's done:

1. As a connection, ask participants to say what they think love is.
2. On newsprint labeled, "Love Is," write down the basic points as participants are talking. When everyone has spoken, write Love Is Not on another piece of newsprint and ask the group to call out the things that love is not.
3. Explain that the two lists cannot sum up everything about love, but they are useful in helping participants decide how they want to be treated. Point out that the lists apply to things everyone should expect or watch out for in a relationship, no matter who they are in a relationship with.

**Variation:** Have participants answer the following questions:

1. Does your partner's JEALOUSY stop you from seeing friends or doing things that you enjoy?
2. Does your partner make fun of you, insult you and put your family or friends down in a way that HURTS YOUR FEELINGS?
3. Do you make DECISIONS TOGETHER about how to spend your time with each other and about the extent of your sexual activity?
4. Do you feel comfortable saying "NO" to your partner? Do you say "YES" BECAUSE YOU REALLY WANT TO?
5. Has your date or partner EVER THREATENED YOU or someone or something you care about in order to get what he/she wants?
6. Has he/she ever PUSHED, SLAPPED OR HIT YOU? Has he/she ever held onto you when you asked to be let go?
7. Do you ever FEEL PRESSURED BY YOUR DATE or partner to do things that make you feel uncomfortable?
8. Does your date help you to FEEL GOOD about yourself? Do they LISTEN TO AND RESPECT your opinions and wishes?
9. Does your partner blame you when he/she messes up or when things go wrong?
10. Does your date ALWAYS NEED TO KNOW what you are doing?

**Note: Intimate Partner Violence Statistics**

- Many victims do not report IPV to police, friends, or family. Victims think others will not believe them and that the police cannot help.
- Each year, women experience about 4.8 million intimate partner related physical assaults and rapes.
- Men are the victims of about 2.9 million intimate partner related physical assaults.
- IPV resulted in 1,544 deaths in 2004. Of these deaths, 25% were males and 75% were females.

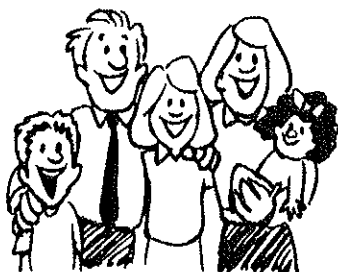
*Sources:* Tjaden P, Thoennes N. *Extent, nature, and consequences of intimate partner violence: findings from the National Violence Against Women Survey*. Washington (DC): Department of Justice (US); 2000. Publication No. NCJ 181867. Available from: URL: [www.ojp.usdoj.gov/nij/pubs-sum/181867.htm](http://www.ojp.usdoj.gov/nij/pubs-sum/181867.htm).

Department of Justice, Bureau of Justice Statistics. Homicide trends in the United States [online]. [cited 2006 Aug 28]. Available from URL: [www.ojp.usdoj.gov/bjs/homicide/intimates.htm](http://www.ojp.usdoj.gov/bjs/homicide/intimates.htm).

# Economic Justice and Democracy

"One thing we ask is for each person to begin to make a conscious effort each day not to cooperate with anything degrading to themselves or anyone else."

– HIP facilitator



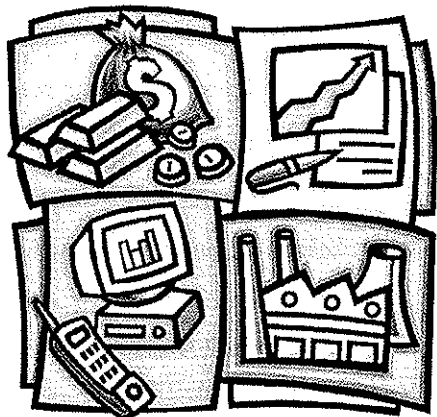
Economic justice issues lie at the heart of many issues of oppression and violence. Most participants are quick to note "poverty," "unemployment" and "lack of economic opportunities" as root causes of violence. Facilitators build on this awareness of the connection between poverty and violence, and help participants develop an analysis of economic factors.

A block on economic justice may begin by eliciting participants' own definitions of "class," and bringing out the distinction between "class" and "income," written up here as "What is Class?" Facilitators build awareness of the cultural and historical context of economic structures through the activity, "Children of the Corn."

New information about current economic trends, such as the widening gap between what workers and CEOs earn, is presented through "Chair Games" and "What Workers Earn." "Build a Just Community" helps move participants into thinking about just economic structures, and the steps they can take to create a just society. "Economic Analysis of Breakfast," a fast and fun activity, reinforces the idea that we are all economically interconnected, and we can use our influence as consumers to push for better working conditions for others.

## Included in this section are:

- Build a Just Community
- Chair Game
- Children of the Corn
- Defining Personal Security
- Economic Analysis of Breakfast
- Economic Justice: Choices and Decisions
- Having a Voice: Authentic Democracy or What?
- Homeland Defense
- How Do You Know What You Know?
- Institutionalized Violence
- Multiple Futures
- Rights or Privileges Line Up
- Star Power
- What is Class?
- What Workers Earn
- Where Would You Have Your Tax Dollars Spent?
- Your Rights in Blue



## **BUILD A JUST COMMUNITY**

**Purpose:** To envision how a just society would be structured, think about the concrete steps that would bring about a just society and to consider the ways changes are interconnected

**Time it takes:** 30 minutes

**What you need:** Newsprint, markers and other art supplies

**How it's done:**

1. Divide the participants into small groups.
2. Ask the groups to discuss what a just society would look like. How would it handle work, food, crime, children, education, art, transportation, etc.? Ask them to talk for a few minutes, and then to choose one element of the society they would like to change and think about ways that change would affect other aspects of the society.
3. Ask them to draw the community they envision.
4. Have each group share with the large group the element they changed and the impact on their community.
5. Ask them to visualize themselves living in their community. Ask participants what steps would be needed to get from the lives and communities they now have to the more just community. They should be as concrete as possible about a few of these steps.
6. Ask each person to pick out one or two steps that they feel that they could really take, and share them with the group.

**Note:** The closing go-round for this activity can be used as the closing for a block on economic justice.

## **CHAIR GAME**

**Purpose:** To demonstrate the widening gap in the distribution of wealth and income

**Time it takes:** 10-15 minutes

**What you need:** 10 chairs without arms and 10 volunteers

**How it's done:**

1. Line up the chairs in a row.
2. Ask for 10 volunteers to each sit in a chair. Explain that each person represents one tenth of the U.S. population
3. Ask how everyone feels. Explain that the wealth is not actually distributed this way. To demonstrate the distribution of wealth in 1976, ask 1 person to occupy five chairs, and the remaining nine to share the other 5 chairs.
4. Ask people how they feel.
5. Then demonstrate the distribution of wealth in 1995: one person has seven chairs, one person has one chair, and eight people share two chairs.
6. Ask everyone how they feel, now that they are crowded onto two chairs or have more than enough chairs. Ask if anyone sees parallels to the emotions people feel in real life as they experience economic inequity.

**Variations:**

- Family Income Distribution

- Line up 10 chairs in a row. Ask for *five* volunteers.
- Explain that the chairs represent the income earned in the United States, and each chair represents one tenth of the total income earned. The volunteers represent the population of the United States, and each person represents one fifth of the population.
- Ask the first volunteer to represent the richest quintile, or fifth, of American households. Give this person six chairs to use in any way they wish to.

**Source:** United for a Fair Economy (formerly Share the Wealth)

- Continue to allot the chairs to each person, as follows:

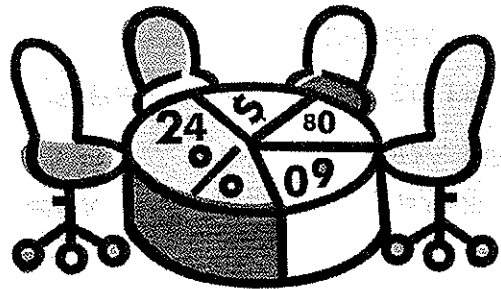
Top 20% - 6 chairs

Second 20%- 2 chairs

Middle 20%- 1 chair

Fourth 20%- 3/4 of a chair

Bottom 20%- 1/4 of a chair



- Changes in Family Income, 1995-2005

- Ask five volunteers to form a line perpendicular, if possible, to the audience.
- Explain that each person represents one-fifth of the families in the United States. The person furthest from the audience represents the richest 20%. The person next to them represents the next fifth, and so on.
- Explain that each person will move forward or backward depending on whether their income group gained or lost family income from 1995 to 2005. Each step forward represents a 1% increase, and each step backward a 1% decrease in real income.

Top 20% takes 10 steps forward

Next 20% takes 6 steps forward

Middle 20% takes 7 steps backward

Fourth 20% takes 10 steps backward

Bottom 20% takes 18 steps backward

People usually want to know which fifth they fit into. Below is the income range for each group as of 2005.

1 <sup>st</sup> quintile	0- \$17,970
2 <sup>nd</sup> quintile	\$17,970- 33,314
3 <sup>rd</sup> quintile	\$33,314- 53,000
4 <sup>th</sup> quintile	\$53,000- 83,500
5 <sup>th</sup> quintile	over \$83,500

**Debrief:** Ask what this growing inequality does to society. What can be done to create greater equality? It may also be helpful to note how people feel when they are all crowded on a few chairs. Does this situation remind you of how people react in real life? Generally participants push one another or fight over the limited space while ignoring the empty chairs "occupied" by the top 1%.

**Notes:** People may feel that their own experience does not reflect such gains and losses in family income. This exercise illustrates a generalization, and everybody's experiences will be different.

**Source:** <http://www.census.gov/prod/2007pubs/08abstract/income.pdf> . Thanks to Shani Newton and the Center for Budget Priority for their help.

## CHILDREN OF THE CORN

**Purpose:** To explore the connection of economic and political structures

**Time it takes:** 20-30 minutes

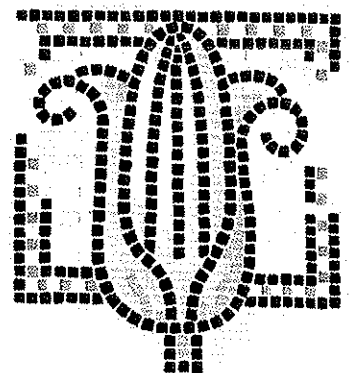
**What you need:** Newsprint and markers

### How it's done:

1. Ask participants to imagine themselves to be part of a classless society based entirely on corn. They eat, drink, wear, smoke, and make shelter out of corn. In this scenario, there are no people living nearby.
2. Explain that a certain amount of corn is needed each year just for consumption. Draw this pile of corn on newsprint and label it "Consumption."
3. Another pile of corn is needed for seed, to plant next year's crop. Draw a smaller pile next to the first one and label it "Seed". If that is all of the corn that is produced, the society would be stable, neither shrinking nor growing.
4. However, imagine that there is a third pile of corn, called the surplus, which is above and beyond what the society needs to survive from year to year. Draw this pile on the chart and label it.
5. Ask the group to brainstorm what could be done with the surplus corn. Often people will suggest increasing consumption, increasing the seed crop, having a big party, etc. Draw or record these ideas on the newsprint.
6. Remind the group that this is a society with no social classes. Ask the group who grows the corn, who does the work, who decides what will be done with the surplus, and how it will be decided. Generally, given a non-class society, the group will suggest that everyone will grow it and will decide together what to do with the surplus.
7. Ask for examples in real life where this happens--people may suggest communes, some Native American tribes, some societies in Africa and Latin America and kibbutzes in Israel.
8. **Change the scenario.** They are still a corn society, but now they have a king or a queen, a military chief, and a priest. Ask for volunteers for these roles. Everyone else is a peasant.

Again ask:

- Who grows the corn?
- What can they do if people rebel?
- Who does the work?



- Who doesn't work?
- Who decides what will be done with the surplus?
- Who is excluded from the discussion?
- What are the different roles of the different people in society?
- How do dominant groups justify their power?
- Ask the king or queen, military chief and priest what they each think should be done with the surplus corn. Ask the peasants what they think should be done.
- Out of the discussion, several themes usually emerge. In class societies, one group produces the wealth while another, usually smaller, group owns or controls it. Elites use a combination of ideology and force to maintain their position. Most people are excluded from key decision making. Lead into a discussion of different class formations in history, including slave societies, feudalism, and capitalism. Briefly describe each kind of society and ask the same questions as before.
- End the discussion by pointing out that under capitalism, the surplus is called "profit" and is controlled by the people (capitalists) who own the property that produces wealth, such as factories, stores, mines, etc.

*Source: Adapted from the Center for Popular Economics*

## DEFINING PERSONAL SECURITY

**Purpose:** To increase understanding of what makes us secure

**Time it takes:** 1 hour if you use all the pieces

**What you need:** Big paper, writing paper, markers and pens

**How it's done:**

1. Have each person answer this question: When do you feel, or have you felt, most secure/ safe?
2. Have pairs come up with the top five words that describe SECURITY, that make them feel most secure.
3. Have the pairs join another pair, to make groups of four, and come to consensus on the top five once again. Have the groups of four join with another group of four to make groups of eight. (If the group is small, stay in groups of four.)
4. At this point, have one person in each group volunteer to create a freeze frame/tableau that represents "Security" to them by placing other people in positions (sculpting) *without talking*. Allow time for several people to set up their freeze frames. Then, have the small group talk about and decide on one to present to the whole group.
5. Back in the big group, have each small group present their chosen sculpture (with the original sculptor directing in silence as before).
6. Discuss with the viewers after each sculpture:
  - How does the sculpture feel to the viewers?
  - What do the viewers think is happening?

- Do you relate to it?
  - How does the group think the people in the scene feel?
  - Have the big group give a name to the sculpture.
7. After all the small groups have presented, develop a list of five things that create the most INSECURITY for young people today.
  8. Have someone volunteer to direct a sculpture for the whole group, involving as many people as needed, to show "insecurity." At this point, ask if anyone has an idea of how to change the tableau from one that represents insecurity to one represents security, and invite him or her to sculpt the change, and/or enter the scene they have created. Offer several opportunities for change.
  9. (Optional, Time allowing) Have each person write a few sentences or a paragraph on his or her personal reflections on security/insecurity. Questions to address:
    - Do you define security the same way the people who live with you do?
    - The same way people in other cultures, other parts of the world would?
    - Why or why not?
  - Do a go-round with each person addressing what a child needs most to feel secure. List these things on one side. On the other side of the page, list answers to "What is something we can do to address these things?" Ideas: Provide food, clothing, shelter, and educational opportunity for those that are needy, work to change laws that prevent people from being secure, un-learn racism, etc.

#### **Resources:**

- Educators for Social Responsibility [http://www.esrnational.org/otc/view\\_lessons.php](http://www.esrnational.org/otc/view_lessons.php)

Thanks to Nadine Bloch

### **ECONOMIC ANALYSIS OF BREAKFAST**

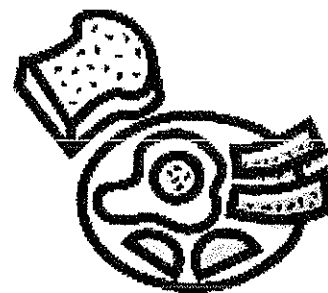
**Purpose:** To illustrate that people are economically interconnected

**Time it takes:** 10-15 minutes

**What you need:** Newsprint and markers

#### **How it's done:**

1. Ask the group to call out what they had for breakfast today. If participants are staying at a retreat center, ask what they normally have for breakfast.
2. Draw a place setting in the middle of the newsprint, leaving a wide border. Fill in the items participants call out, such as orange juice, coffee, cereal, tortillas, eggs, etc. Ask for details, such as milk or cream in the coffee, salsa or ketchup on the eggs, salt or pepper?
3. Choose one item and ask where it came from. You may want to start with something that was produced locally. Follow the chain of production, drawing each stage of production and drawing a line between the stages.





For example:

*Facilitator:* Where did the eggs come from?

*Participants:* From the grocery store. (Draw a store and people working at the store. Draw a line from the eggs to the store.)

*Facilitator:* How did they get to the grocery store?

*Participants:* In a truck. (Draw a truck and driver. Draw a line from the store to the truck.)

*Facilitator:* Where did the truck get the eggs?

*Participants:* From the poultry farm. (Draw chickens and farm workers. Draw a line from the truck to the chickens.)

4. Follow a few items from beginning to end, taking side tracks to explore the gas needed for the truck, the electricity needed to cook the eggs or keep them cool in the refrigerator, etc. Be sure to consider the people who are involved: the store clerk, the truck driver, the chicken farmer and his employees, etc. Ask for people to track the history of one or two other items, but don't write them down, or the activity will take too long.
5. **Debrief:** Ask participants what they think the point was.

**Notes:** You may want to point out that our economic interdependence gives us some power as consumers. We can choose to purchase products that were produced in just ways. Discuss boycotts of products to support fair working conditions, environmental preservation, etc.

## ECONOMIC JUSTICE (CHOICES AND DECISIONS)

**Purpose:** To explore the possible choices, self-destructive behaviors, and uncontrollable forces that lead to undesirable outcomes

**Time it takes:** 30 minutes

**What you need:** Worksheet and pencils

**How it's done:**

1. Explain to the participants that they are going to retrace the steps of a person's life to see what happened that brought that person to where he or she is. Different outcomes can be illustrated, but for this one we are representing an adult who is *unemployed and uneducated*.
2. Divide the participants into three groups. Each group will represent a different period in the person's life. The periods are: from age 10 to 14, from 14 to 18, and 18 to now.
3. Tell each group that they are to brainstorm what different forces may have been in that person's life at those times. What was his or her family like? School grades/attendance? Friends? His or her relationship with money? What goals did this person have? What choices did he or she make regarding each of these forces?
4. Give each group a worksheet to write these on. Give about 5 minutes to brainstorm.
5. Now have the groups create a scene that illustrates that person with all the forces around him or her and all the response/choice to all of the forces. Each group will act out its scene according to which time period they

represent. It is best if each group has at least five people in it. (For groups of more than five, several people can illustrate the family, friends, etc.)

6. After each group presents its scene, ask the other participants for feedback as to things they noticed that they wouldn't have expected, or if there was a different choice that could have led to a different/more favorable outcome.

Thanks to Jeff Matascik

## **HAVING A VOICE: AUTHENTIC DEMOCRACY OR WHAT?**

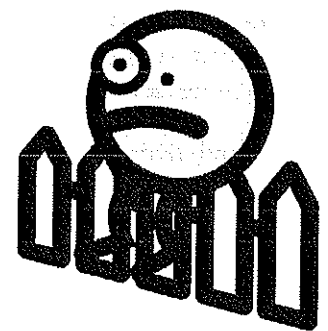
**Purpose:** To make participants aware that Washington, DC, is not represented in the US Congress and discuss what democracy is

**Time it takes:** 30-45 minutes

**What you need:** Delegate signs for 4-6 groups plus the District of Columbia, Non-Voting Delegate. You will also need big paper and markers. To prepare yourself, you might want to look at <http://www.dcvote.org>.

### **How it's done:**

1. Have everyone stand in a circle. Each person says his or her name and then makes a noise, a motion, or says a word that comes to mind when they hear the word "DEMOCRACY." The whole group immediately repeats the person's name and motion, in quick succession all around the circle. When all have participated, have the group pick three noises and repeat them one after another, without the names, in a kind of cheer.
2. Announce to the group that you are about to hold a mock Congress. Divide the class into four to six smaller groups and instruct them to elect/choose one representative to sit on the Congress. Assign a U.S. state to each group, including the District of Columbia. Have the elected delegates come forward, and give each (except for the District of Columbia) a prepared sign that says the state name, and Delegate. The District of Columbia has a sign that says non-voting delegate.
3. Have one Delegate introduce a Bill for discussion and vote. "HR-Bill 278: That the District of Columbia should be responsible for cleaning up the room (or snacks, or whatever) after the day's meeting." Select an additional participant to be the facilitator (speaker) for this five- to ten-minute discussion, and then call for a vote. (Select a timekeeper.) Tally the results by having the speaker call for each vote verbally. Note that DC's vote does not count.
4. At the end of the role play hold a brief discussion:
  - What did this feel like?
  - Is this democracy?
  - Is this real life?
  - Why did this come about?
  - Is participation in your government a human right?
  - Are there other situations in the world /country where people don't have a voice in this way?
  - On what principles was our country formed?



5. Brainstorm in the big group: What does a real, authentic, participatory democracy look like? Write it on newsprint.
6. Do a go-round, having each person throw out one idea of what they could do to more fully participate, or to increase the democracy in their lives, their "ability to have a voice".

**Suggestions:** Speak out; organize activities, support DC Statehood campaign, and work on changing non-democratic systems in other institutions, (like the World Bank, International Monetary Fund, and World Trade Organization). Support people who practice democracy. Register to vote, and VOTE! Participate in their school government.

**Resources:**

Stand Up for Democracy: [www.standupfordemocracy.org](http://www.standupfordemocracy.org)

DC Watch: <http://www.dccwatch.com/issues/voting.htm>

Thanks to Nadine Bloch

## **HOMELAND DEFENSE 9-11.....911! A LOOK AT THE PIECES OF PEACE**

**Purpose:** To assist participants to think about what homeland defense means to them

**Time it takes:** 30 – 45 minutes depending on time discussing

**What you need:** 10 chairs, big paper and markers. You can download some additional information on economics, peace and justice from the resources listed below. Paper with the words: agree, disagree, undecided for wall.

**How to do it:**

1. As a connection, have each person say one thing they would give the world to make it more peaceful place.
2. Write the words on newsprint and read them back as a "poem for peace."
3. In small groups (or whole group) come up with one thing participants agree upon that has changed since September 11, 2001.
4. Put posters on the wall with the words: agree/disagree/undecided. Make statements and ask the participants to place themselves at one of the 3 areas.
5. Sample questions/statements:
  - The military prevents wars.
  - Violence is inevitable in the world (it is part of human nature.)
  - People in other countries hate Americans.
  - Poverty is the root of all violence.
6. Alternately: Ask them to line up so that they form a 'spectrum' of opinions (i.e. strongly agree to strongly disagree)
7. Interview individuals from each of the groups.

8. Use the Chair Exercise described previously in this unit p. 190.
9. Ask for a volunteer from one of the people in the group of 8, the people on the 'bottom'. Have the audience describe attributes of this person.
10. Ask her/him: What you find positive/ negative (like or dislike) about your life? How can people be allies to you? Open this last question to the audience after the role player has spoken.
11. In closing ask: What is one thing that you/we can do to make a more peaceful world (refer back to opening)? Have concrete ideas to give them in addition to what they suggest, for example: Phone calls/letters to local representatives/ congress; join a group taking action on an issue area they identify with (environment, poverty, economic justice, peace, etc); start a group in your community/school; educate yourself.

**Resources:**

Educators for Social Responsibility <http://www.esrnational.org/>

United for A Fair Economy <http://www.ufenet.org/>

**HOW DO YOU KNOW WHAT YOU KNOW?**

**Purpose:** To become more aware of the biases of the media and of alternative sources of information

**Time it takes:** 60 minutes, minimum

**What you need:** Several newspapers and access to computers with Web links if you choose one exercise (or appropriate references).

**How it's done:**

1. **Connection:** Have each person say the main way they receive news (TV, newspapers, family members, radio, gossip, don't care...)
2. **News Telephone:** Take a short but detailed story from the newspaper and have one person volunteer to read it, silently, and then whisper the story (without looking at it again) with as many details as possible to 2 listeners. Have those 2 listeners each re-tell the story to 2 other people, have those 4 re-tell the story to 8 people, etc... When everyone has heard the story, read the original story, and have the last recipients tell the group what information they got.
3. **Debrief:**
  - What do we learn from this game?
  - Where do we get information from?
  - Is it reliable?
  - What gets in the way of hearing the 'actual story'?
  - Who determined the 'actual story' in the first place?



## Variations:

- Have the students break into small groups and do one of the following, (telling them that they will be presenting their work to the rest of the group in 15 minutes). You can have each group do the same activity, or each group have a different approach.
- From the newspaper, select a story that you may or may not know anything about. Rewrite that story from another perspective of someone involved in the incident, or a particular political stance. (For example: It has been reported in the newspaper that Police in WDC raided the meeting space of corporate globalization activists and found the makings of pepper spray and Molotov cocktails. Re-writing the story from the perspective of the activists, you may note that the activists had a kitchen, complete with salt and pepper, for spices; they also had a lot of painting going on and so had some paint thinner for clean up purposes, but no other intentions.)
- Identify some of the most popular commercials that you watch on TV or see on billboards. Answer the following questions:
  - What messages are they trying to give you?
  - What effect do they have on you?
  - Who benefits? According to whom are they beneficial?
  - Visit: <http://www.cjr.org/owners/index.asp>
- After doing the research, ask the small groups to consider the following questions:
  - Is your community in the news?
  - Is the reporting accurate?
  - Whose story is being told? Is it your story?
  - Give some examples.
  - What is the message here--- what is the media saying about your community? Or not? (In low-income, communities of color, if news is reported it is often about crime rather than accomplishments or community support, etc.)
- After each group has a chance to present their work to the whole class, lead a discussion using the following questions:
  - Why do people say 'knowledge is power'?
  - How is information used to control people?

## INSTITUTIONAL VIOLENCE

**Purpose:** To understand that violence can be institutionalized and that to end violence we may have to make institutional changes

**Time it takes:** 15 minutes

### How It Works:

1. Ask the group to define institutional violence. How is it different from personal violence?
2. List as many institutions you can and the ways they can be violent.
3. **Debrief:** Brainstorm ways individuals can influence these institutions to change.

*Thanks to Jeff Matascik*

## MULTIPLE FUTURES

**Purpose:** To identify the importance and results of making conscious choices and to creatively represent life events that lead to a specific outcome.

**Time it takes:** 45-60 minutes

**What you need:** Biographies of each personal outcome, worksheets to list choices and things not chosen. markers, masking tape

### How it's done:

1. Explain to the participants that they are going to create possible futures for someone's life. They will work in groups and identify what choices they would have to make, or what choices they wouldn't be able to make, that would cause them to have the life that their group is assigned.
2. Divide participants into three or four groups, depending on the size of the whole group. Assign each group a particular future ("Successful" businessperson, single parent, repeat offender, dead from crack overdose). This is what the person will be when in full adulthood.
3. Give each group worksheets on which to write the choices that their character made and what possible choices the character didn't make that created this future.
4. When done, the groups will present their lists of choices for each individual portrayed. One group presents at a time, giving the rest of the participants the opportunity to be an audience for them, ask questions, and give feedback.

**Variations:** Have the entire group work on one specific outcome, like the Drug Dealer/Addict. Have them chart the different stages in the person's life to get to that outcome. Then ask them what choices they could have made along the way to have a more positive outcome.

## Scenarios:

*The "Successful" Businessperson:* This person has become very successful in his business. He owns a large home in an upscale neighborhood, has very nice cars, expensive clothes--basically all the material possessions he wants. He is married and has three young children. This person is a violent alcoholic, often physically abusing both his spouse and their children.

*The Single Parent:* This person has had a difficult past. He was responsible for a child at a very young age. his spouse abandoned him with the child while they were still in high school. He was on welfare for a period and was unemployed. Today he has a decent job, a diploma and a very positive relationship with his child. He has met another single parent and the two are planning to get married.

*The Repeat Offender:* This person spent most of her teen years in juvenile detention. Her parents were not involved in her life. Her father was in prison. She went to prison many times, which was common among her family and friends. Today, this person is in college, looking for a full-time job and giving back to the community she used to steal from.

*Dead From a Crack Overdose:* This person has just died after a week-long binge on crack. He or she had gone to a treatment center many times, and relapsed many times. The person was found in a motel room with numerous bottles of alcohol, a notebook with phone numbers of people in recovery, the curtains closed, and an empty wallet. The cause of death was a heart attack.

Thanks to Jeff Matascik

## RIGHTS OR PRIVILEGES LINE-UP

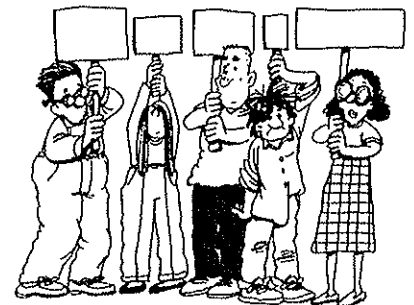
**Purpose:** To consider the differences between what is considered a right and what is considered a privilege and how members of the group attribute different values to each

**Time it takes:** 10-15 minutes, depending on the number of statements used and the level of group participation in processing

**What you need:** One piece of paper labeled "RIGHT" and one labeled "PRIVILEGE" and a rope or tape to make a line between

### How it's done:

1. Have the group stand up. Place the signs on opposite sides of the room or line that you are using. Tell the participants that they are to line up according to how much they feel the statement you will make is a right or a privilege. For example, if you say "Own an assault weapon" and they believe very strongly that that is a right, they should line up very closely to the sign that says "right." If you make a statement and they aren't sure about it, they should line up near the middle. If they feel like it's neither a right nor a privilege, they can choose not to stand in the line.
2. After you read each statement, take a few moments to check with the participants on what their thinking was. Ask first the people who say it is a "right" and those who think it is a "privilege" and those in the middle to share their thinking. They may change their position if they hear something persuasive from someone else.
3. Read several of the statements and look for strong similarities and extreme differences. Have the participants share their reasoning or position, especially where there are significant differences. Invite them to listen well to one another when they disagree. Assure them that it is OK to have different values than others, and we don't all have to agree. Some possible statements are shown below:



- High priced legal representation
- To drive a car
- Owning an automatic weapon
- Color TV with cable and DVD
- To leave your home and come back later
- Job that pays \$60,000 per year
- To pay your way out of a traffic ticket
- 6 weeks paid vacation per year
- Health care
- Fair trial
- Safety and security
- Affordable housing
- To practice a religion that sacrifices animals
- To have children
- Quality education
- To apply for a driver's license

### **Debrief:**

- Were there some statements that most people here agreed on? Why did you agree?
- Were there some statements that had people very divided?
- What were the reasons for the disagreements?
- What seem to be the differences between rights and privileges?
- How do you feel when you don't have a privilege?
- How do you feel when you don't have a right?
- What's the difference in how you react?
- Can you think of any examples in the real world? Are there some groups which have more privileges than others?
- How does this disparity contribute to or take away from peacefulness?

Thanks to Jeff Matascik

### **STAR POWER**

**Purpose:** To illustrate the connections between economic power, class, privileges and opportunities

**Time it takes:** 30 minutes

**What you need:** Distinguishable two-sided coins (at least 8 per participant), chart and markers

#### **How it's done:**

1. Give each participant five coins. Tell them that they will try to get the coins from other participants by challenging them to a coin toss.



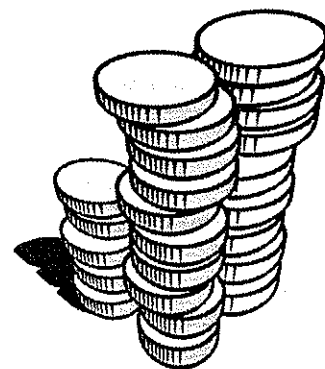
## 2. Rules:

- To engage someone in a challenge, you must walk up to the other person and shake their hand.
  - You cannot refuse a challenge.
  - The person who is challenged calls the coin “heads” or “tails” when it is in the air.
  - The winner of the toss gets a coin from the loser.
3. Tell the group that they will have 5 minutes for this round. At the end of the first round have the participants count their coins. Find out who has the most coins and how many they have.
  4. Tell the group that anyone who has “more than 3 less than the one with the most” is part of the “elite” group (if the one with the most has 13 coins, the elite group would be anyone who has 10 or more coins). For the next round, the elite group gets to make the rules for the round. There can be no more than 3 rules made and the rules only last for that round unless they are kept in place by the next round.
  5. After the rules are decided and shared with the group, allow them to begin challenging again for 5 minutes. If there are some who have no coins, offer them 2 or 3 coins as welfare or relief.
  6. After this round, find out again who has the most coins and determine the elite group the same way as before. While the elite group is deciding on the rules for the next round, ask the “underprivileged” what they are going to do to take care of themselves. How can they get ahead? Play the game for another round, and then debrief as follows.

### Debrief:

Review what happened as far as the rules that were made, how people went from being poor to elite and back again, etc.

- What was it like to be “rich”? How did you know that you were rich? Were you really?
- What was it like to be “poor”? How did you know that you were poor? Were you really?
- Were you looking out for yourself or the group? Why?
- Do we see this happening in the real world? In what ways?
- What does/can this lead to?
- Is it unfair? Why or why not?
- What, if anything, needs to be done about this?



Thanks to Jeff Matascik

## WHAT IS CLASS?

**Purpose:** To examine the definition of class

**Time it takes:** 10 minutes

**What you need:** Newsprint and markers

**How it's done:**

1. Going around the circle, ask people to describe a time someone reacted more to their class than to who they are personally.
2. As people are speaking, write down what they say. When speaking about class, typically people will bring up examples that associate income, clothing, and how much money you have with class. Explain that this is part of a definition of class, and that there are other ways of looking at it that have more to do with power and control.
3. Ask if there are any examples of societies that didn't have a class system. Typically, people will point to hunter/gatherer societies or to traditional or tribal societies.
4. Use the discussion to point out that not all societies have rigid class structures and that class formations take many different forms in history.



## WHAT WORKERS EARN

**Purpose:** To raise awareness of the difference in pay between workers and CEOs

**Time it takes:** 15 to 30 minutes

**What you need:** Six pieces of paper, labeled U.S. worker; U.S. CEO, German worker, German CEO, Japanese worker, and Japanese CEO

**How it's done:**

1. Ask for six volunteers and give each volunteer a separate placard.
2. Explain that they represent workers and company executives in each of the three countries represented. Ask the CEOs to partner up with the worker from their country.
3. Have the Japanese CEO take 16 steps forward. This is the difference between what a CEO is paid in Japan, and what each worker earns. In other words, CEOs are paid 16 times what the average worker in Japan earns in wages.
4. Have the German CEO take 21 steps forward. Again explain that this represents what the average German CEO makes as compared to the average German worker. German CEOs make 21 times what the average worker earns.
5. Ask participants to guess what the situation in the United States looks like. Is the ratio greater or less than that of the other two countries? Then ask the U.S. CEO to walk 44 steps forward. This is a picture of the wage gap in the United States in **1965**.
6. Ask participants whether they think wages have become more equal or more divided in the past 35 years? After hearing a few guesses, have the U.S. CEO walk forward **another** 168 steps. This is a picture of the wage gap in 1995 between U.S. CEOs and workers. Explain that U.S. CEOs make **212 times** what the average U.S. worker earns.

7. After returning to the circle, ask participants what factors contribute to this unequal situation. You may want to bring out these points in the discussion:
  - Germany has strong labor laws, which have helped maintain a more equal distribution of wealth there.
  - Cultural values in Japan reinforce workers' rights to a large extent in that country.
  - The way work is valued in the U.S. has been influenced heavily by corporations and the wealthiest citizens. Anti-union points of view and a cultural tendency to value aggressive competition are often the dominant ideals.
8. Ask the group to think about how *racism* might influence the way workers are paid in the United States. How might differences in *gender* affect pay? What are things that we can do to change the extreme disproportion in the distribution of wealth?

**Note:** This is a good exercise for an Advanced workshop dealing with money and power issues.

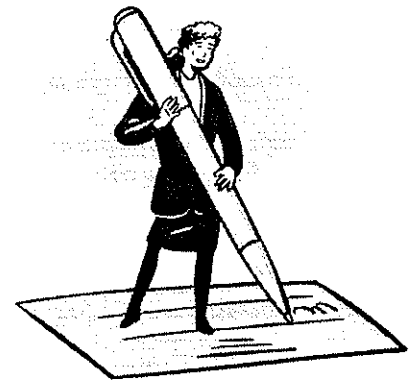
### WHERE WOULD YOU HAVE YOUR TAX DOLLARS SPENT?

**Purpose:** To investigate the ways in which we spend our tax dollars

**Time it takes:** 45-60 minutes

**What's needed:** Two fake bills for each participant.

**How it's done:**



1. Hand out two bills to each participant. Explain that this is the money they earn from a job. Everyone who earns money, also pays taxes to the government. So they are going to have to give one of the bills back. However, they can have some say in how that money is going to be used, by voting and by communicating with their elected representatives.
2. Take one of the bills back from each person. Brainstorm a list of ways in which that money could be used. Let them know if some of their choices are not within the purview of government, and perhaps also point out how the recent past some things have become privatized like some prisons and some schools which are being run by private companies, but the government is still paying the bill in the end.
3. Look at the present budget breakdown on a website. Or play the budget simulation game at the website noted.
4. Ask people to brainstorm ways in which they could affect the choices being made by the present government about how their tax dollars are being spent.

### YOUR RIGHTS IN THE BLUE: YOUTH AND POLICE HARASSMENT

**Purpose:** Participants will better understand how to behave when they are interacting with the police so as not to escalate the conflict and to stand up for themselves

**Time it takes:** 45 minutes to an hour

**What you need:** Paper for brainstorming and a prepared flip chart with information on police incident report

Download the following fact sheet on Juvenile Justice and Knowing Your Rights, and (re)familiarize yourself with the law and its nuances:

- [http://www.nlg.org/resources/kyr/kyr\\_English2004.pdf](http://www.nlg.org/resources/kyr/kyr_English2004.pdf)
- [www.law.freeadvice.com](http://www.law.freeadvice.com)
- Also look for the Baltimore Police information on how to deal with police: <http://www.co.ba.md.us/Agencies/police/community/stop2.htm>

**Preparation:** Prepare badges for the fishbowl role play.

Prepare a big sheet of questions ahead of time to post in front of the group as part of the role play.



**How it is done:**

1. Instruct the group to form 2 long lines of people facing someone from the other line.
2. Taking turns, have each person say one word that comes to mind when they think of the police.
3. Tell the group this exercise will give them a chance to role play both a police officer and a youth being harassed by that officer, in order to start the discussion on police conduct and our rights.
4. Assign one line of people the role of the police, and instruct them to interact with the subject, a youth, in the other line as if they were on the 'beat,' walking the street. The youths should interact with the police as they see fit, given that they were doing nothing illegal.
5. Debrief quickly, asking the person playing the youth
  - How did this feel?
  - Did you do anything that affected the police officer's conduct?
  - What was effective? What wasn't?
6. Ask questions 1 and 3 of the police officer.
7. Switch roles and repeat.
8. Address any factual and legal questions that come up, based on reading the material on line or below.
9. Fishbowl exercises (on handling Encounters with Law Enforcement): Ask for 4 volunteers to act out an improvised skit. Take them aside and instruct them.
10. While you are instructing the four, ask the rest of the group to list (on paper you supply) all the rights they can think of in relation to law enforcement, at home, at school, or on the street.
11. Instructions to the four role players: two of them should make police badges with a last name and a 4-digit number on them, and attach to their shirts. Have them roll up newspaper to use as Billy clubs. Designate a place for two youths to hang around a street corner; instruct the two police officers to approach and be hostile to the youth, demanding to know what they are doing ("nothing") and what is in their backpacks. Tell the police officers to use foul language and force (pretend). Instruct one of the youths to try and run away, but to let the officer 'catch' them, and to be verbally hostile. Have the skit end with the officers arresting the two youths.
12. Tell the group that they will be witness to an incident of police misconduct.

13. Have the volunteers perform the skit.
14. Have the witnesses write a **police misconduct report**, noting the following (which should be on the flip chart page you have prepared in advance).
  - Date /exact location of incident; time it began, time it ended.
  - Information about other witnesses (media? Description, name, contact info?)
  - Information about the victim(s): name, address, phone, gender, race, height, hair color, age, complexion, weight, facial hair, voice, disabilities, clothing, etc)
  - Information about the officer(s), all the above and: badge #, organization, rank, vehicle?
  - What led up to the incident? Were there any orders?
  - What happened during the incident? What did the victim/ officer do and say?
  - Did the officer ask permission to search? What was the response?
  - Did you see violence? What kind, who was involved, in what position?
  - Was there any property involved or damaged? How?
15. As people notice there are a lot of questions they cannot answer, have the 4 actors perform the skit again, as close to identically as possible!
16. This time, have groups of two or three try to write the report again. To debrief, talk about how you could use the report to get the victim justice.
17. Reform the Hassle lines; this time, have the youth practice using the “magic” words: “I will remain silent. I want to see a lawyer” and “I do not consent to a search.” As well use assertive, not aggressive or passive body language.

**Debrief:**

- What might the police officers have been thinking to behave the way they did?
- What might the youths have been thinking so that they behaved as they did?
- What could either group have done differently to get a different outcome?
- What would need to be different in the relationship between police and youth for everyone to feel safer?
- Remind young people that we do not want to stereotype any group of people, neither police officers nor youth.

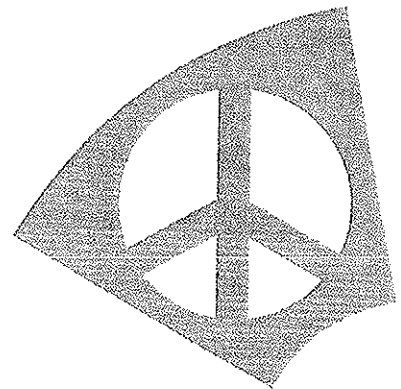
## **Rights We All Have:**

- You never have to speak to police officer. You ALWAYS have the right to remain silent. You have the right to a lawyer. Minors and immigrants too!
- You can always ask if you are free to go, IF police are NOT detaining you – you can always leave.
- You should always tell police you do NOT consent to a search. Interfering physically with a police search many result in very serious charges.
- If you are detained or arrested, you have a right to speak with a lawyer.
- If they have an arrest warrant, step outside and lock the door. They can search any room you go into, so stay outside.
- If they have a search warrant, read it to know what they are authorized to look at, and check for flaws in address/dates, etc.
- An officer searching you must be of your own gender.
- Public school students have the First Amendment right to politically organize at school as long as you do not disrupt classes.

## **Closing:**

Lead a Review as a go-round, or use popcorn style, to list on big paper what the most important things are to do when faced by police, or when witnessing others dealing with police. Answer the question: *what can you do to insure your and other's safety and reduce the occurrence of police harassment?*

- Use the magic words.
- Know your rights
- File police misconduct reports
- Talk to politicians
- Start a police watch or police misconduct group
- Meet with police officers and do a joint HIPP workshop.



## **Resources:**

National Lawyers Guild, NLG National Office [www.nlg.org](http://www.nlg.org)

Justice and Solidarity Collective: [www.justiceandsolidarity.org](http://www.justiceandsolidarity.org)

Juvenile Justice Information Center: [www.cjcj.org/jjic/for\\_youth.php](http://www.cjcj.org/jjic/for_youth.php)

American Civil Liberties Union [www.aclu.org](http://www.aclu.org)

Thanks to Nadine Bloch

## **Additional Advice from Organized Community of United People**

### **If you are stopped by the police:**

1. You NEVER have to talk to any police officer, parole/probation officer, agents or investigator on the street, at your home, at work or while in custody.
2. You are not required to carry ID most places unless you are driving. You cannot be arrested for refusing to identify yourself on the street but refusing may seem suspicious.
3. When stopped DO NOT run away. You can always ask, "Am I being detained?" If the police are NOT detaining you, you can leave after asking, "Am I free to go?"
4. Remember that police officers DO NOT have to tell you why they are speaking to you and will often not tell you the reason when asked why they stopped you.
5. Lying to a federal agent or police officer is a crime, so be mindful of what you say because it CAN and WILL be used against you. It is best to keep quiet. Remember that police are allowed to lie to you to get you to talk to them.
6. The Fourth Amendment of the Constitution protects all persons from unreasonable searches and seizures. The Fifth Amendment gives every person the right to stay silent; the Sixth Amendment assures you the right to a lawyer. These rights can not be taken away by anyone regardless of whether you have been convicted of a crime in the past.

These are your rights under the law but that does not mean that you will always enjoy these rights in reality. You must stand up for your rights.

### **If you are pulled over by the police while driving:**

1. If ordered by the police to do so, the driver of a vehicle is required to stop, show identification, and answer routine questions. All information needed at this time is available on your driver's license and registration card.
2. In certain cases, your car can be searched without a warrant as long as the police have probable cause. Regardless, tell the police, "I don't consent to the search of my car or my person."
3. Police officers may order the driver and passengers out of the vehicle and in some cases it is lawful for them to search you and your passengers. In any event tell the police, "I don't consent to the search of my car or my person."

### **Searches and Seizures:**

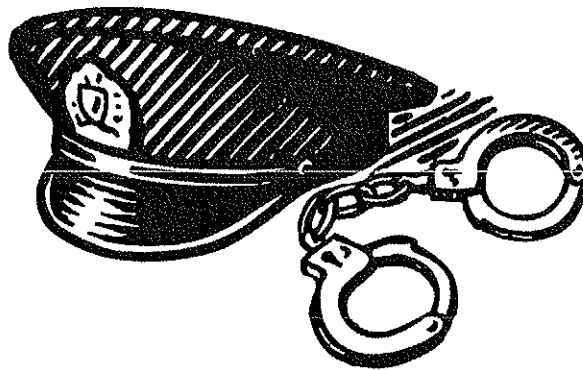
1. You do not have to let any police or any law enforcement agent into your house or office without a search warrant. The police cannot search you, your passengers or your car without probable cause.
2. They are allowed to frisk you, which is a pat down on the outside of your clothing. To protect yourself say, "I do not consent to this search of my person or belongings."
3. You cannot be arrested for not consenting to a search. You cannot be arrested for refusing an officer or agent access to your house, office or personal belongings unless they have a signed warrant.
4. Remember that interfering with a police search *beyond* refusing to consent can result in very serious charges.

### **Detainment and Arrests:**

1. If you are not free to go, you are being detained. Police do not have to read you your rights or give you access to a lawyer if you are merely detained. While you are being detained police are free to ask you questions without reading you your rights. It is best to remain silent. Anything you say while being detained can be distorted to give them a reason to arrest you.

2. If you are being taken, ask if you are under arrest. If you are under arrest you have the right to know why. You also have the right to see a lawyer as soon as possible. If you cannot afford a lawyer you have the right to a free one. You also have the right not to answer questions without your lawyer present.
3. If you are NON-CITIZEN and you are stopped and/or detained:
4. Do not speak to any police officers or members of law enforcement agencies (FBI, CIA, DEA). If any of those persons asks about your immigrant status, tell them, "I am going to remain silent. I want to speak to a lawyer."
5. If INS picks you up after being released from police custody, or on the streets, demand to talk to a lawyer. Do not answer any questions.
6. Remember, INS is under no obligation to provide a lawyer for you. If you do not already have a lawyer, ask to call a friend and have them retain a lawyer for you. Keep your conversation brief, as you are not guaranteed the right to privacy with anyone but your lawyer.
7. Do not sign anything without talking to a trusted (immigration) lawyer. The INS often tries to get people to sign voluntary deportation orders, which can have consequences for your ability to re-enter the United States at a later date.

You can reach the Organized Community of United People at 866-806-9069 x5413.





# **PART IV:**

## **Follow-Up, Resources & Appendix**

## FOLLOW-UP

HIP is not intended to be a one-time experience. Rather, it aims to set the stage for further action and reflection. To this end, HIP facilitators should offer follow-up programs and activities. Each facilitator creates his or her own method of follow-up, combining a number of activities to meet various objectives. For the sake of clarity, we will describe below four models of follow-up programming, each with distinct goals and activities. In reality, very few programs follow one model exclusively, and the goals of the models overlap.

### 1. Extending the HIP Community

In this model, follow-up activities provide positive ways that HIP graduates can stay connected to each other and stay out of trouble. These activities allow participants from all HIP workshops to get to know one another, thereby extending the HIP community.

Examples:

- Alcohol- and drug-free social events, held over weekends and the summer, such as city-wide HIP dances, holiday parties and summer barbecues, offer a great opportunity for young people to interact in a safe environment. If HIP graduates help organize the event, they also develop organizational and leadership skills.
- Newsletters and WEB pages help HIP graduates stay in touch, learn about new opportunities, share their thoughts on implementing HIP ideas in their own lives, exchange tips on facilitation, and more. Again, if participants help to produce the newsletter or design and maintain the WEB page, they learn another set of valuable skills.
- Fun HIP stuff, such as hats, sweatshirts and tee-shirts, Frisbees and mugs, decorated with the HIP logo, help to give participants a sense of belonging in the HIP community.

### 2. Skill Development and Leadership Training

In this model, follow-up opportunities allow HIP graduates and new HIP facilitators to practice facilitating activities, try out new activities, and practice other leadership skills such as public speaking and facilitating meetings.

Examples:

- The model of HIP, with the opportunity to participate in Advanced HIP and become a facilitator, is itself a method of follow-up. It provides a built-in opportunity for leadership development.
- After school clubs, sometimes called "Club HIP," meet weekly or monthly to practice facilitating activities and create new ones, share ideas and support, and have fun.
- Many opportunities arise for facilitators, youth and adult, to present HIP to new audiences, with a testimonial speech or a mini-HIP session. Youth participants and facilitators have spoken and led HIP sessions at youth group meetings, at community events, and in front of school staff who are interested in offering HIP. Some HIP facilitators have offered short introductions to HIP (45 minutes-2 hours) at youth conferences on violence prevention and leadership. All of these events are great opportunities for youth to practice public speaking and facilitation, with the guidance and support of an experienced facilitator.

- HIP Gatherings or Clinics are one- or two-day regional gatherings of HIP graduates, for additional training, sharing of ideas and resources, and planning for the future of HIPP in the region. In these settings, many decisions are made by consensus, allowing HIP facilitators further opportunity for skill development.
- HIP youth have been organized into theater companies which use their skill in developing role plays to write and produce dramatic productions which raise issues important to youth and then present them to schools and other youth organizations to stimulate discussion.

### 3. Community Service

In this model, participants are encouraged to become more engaged in the community through voluntary service. In this way, participants move from observing problems in their community to taking some action about those problems. By emphasizing school- or community-based service, HIPP Coordinators further demonstrate that violence cannot be solved solely through changes in our interpersonal relationships, but that we need changes in our whole society.



#### Examples:

- Some HIP Coordinators have organized one-day group events, such as sorting donations at a food pantry, cooking and serving dinner at a homeless shelter, and participating in a community clean-up day. The group may also commit to providing the service on a regular basis, such as once a month. These kinds of events are relatively easy for HIP graduates to participate in, because they don't require a lengthy commitment from an individual. One-time community service is a great way to introduce young people to service opportunities.
- There are countless opportunities for individuals to get involved in community service. HIP Coordinators can support the work of individual HIP graduates by developing a list of volunteer opportunities that are especially appropriate for young people. Becoming a volunteer mediator, in school or community programs, is an excellent way for youth to develop HIP skills while providing service to the community. To locate volunteer opportunities, you may want to contact the local chapter of the United Way. In college or university towns, the career and job placement office often has volunteer positions listed. In some communities, the local newspapers carry listings.
- To encourage community service, HIP Coordinators may offer award or recognition ceremonies to celebrate the accomplishments of HIP graduates.
- Another way to encourage community service is to create an "Apprentice Leadership Program." HIP graduates keep a running list of the hours they have donated to service or to political organizing. When they reach 100 hours, or another significant number, they receive a HIP Leadership Card, a tee-shirt, an award, or another appropriate form of recognition.

### 4. Political Organizing

In this model, participants are encouraged to identify a social issue they care about, and take some action for long-term, non-violent social change. HIP graduates participate in and organize actions that address the root causes of violence, and other ideas related to HIP and non-violent social action. Political organizing activities allow HIP graduates to review and practice HIP principles in the context of real world social change.

To encourage and support political organizing, HIP facilitators listen to the concerns raised by the group, reflect those concerns back to them, and help the group structure any action they wish to take. Participants may take action in many ways, including organizing petitions, staging demonstrations, joining political campaigns, providing political education, and surveying the community on a controversial social issue.

There are many existing political campaigns and activities that HIP graduates can get involved with. The most successful ones have opportunities for leadership and skill development built in to their structure. Below are examples of political organizing that flow out of HIP workshops.

Examples:

- Through petitioning, advocating, and demonstrating, students may organize campaigns to change a school or community issue that directly affects them, such as the creation of a Youth Center, racism in the school, or tension between youth and store owners in town or between youth and police.
- A number of HIP graduates have organized positive recognition events, such as a Parent Appreciation Day and an annual "Diversity Day," during which groups with various cultural, social or political identities can represent themselves.
- Demonstrations against violence flow naturally from HIP. Some HIP graduates have participated in rallies or marches, 24-hour Speak-Outs, or a "Week Without Violence." By participating in these events, HIP graduates develop organizing and public speaking skills.
- A Listening Project is a method of surveying the community about a controversial social or political issue, such as violence among youth, establishing a living wage law, or racism in the schools. The in-depth survey promotes dialogue and thoughtful reflection about the issue itself and about the role each person plays in confronting the problem. The listeners approach those on each side of the issue in a spirit of respect, understanding and reconciliation. By participating in a Listening Project, HIP graduates can strengthen their skills of empathy and communication while taking action for change.
- The Penny Poll is an interactive way to educate the public, often on or around Tax Day, about the budgetary priorities of the federal government. Used in conjunction with an educational table, the Penny Poll is a concrete illustration of the skewed federal priorities. Participating in tabling activities and in the Penny Poll educates the HIP graduates about political issues and develops skills of public speaking and communication.
- United for a Fair Economy, formerly Share the Wealth, the organization which developed the Chair Game, offers educational workshops and political theater to demonstrate the economic conditions in this country. Workshop participants can become volunteer facilitators. HIP graduates gain knowledge and skills by becoming facilitators for United for a Fair Economy.
- HIP graduates have joined many political campaigns, especially those related to the material presented in HIP, including Living Wage and Job Retention Campaigns, campaigns opposing the use of the death penalty, anti-militarism work, campaigns to limit the availability of handguns, etc. Some of these are organized by AFSC; many are sponsored by coalitions of organizations.

## 5. Sustaining Interest

Providing appropriate follow-up activities and sustaining youth involvement in the activities has been a challenge for many. Another challenge for HIP facilitators is finding enough time to make it happen. Here are some ideas facilitators have had about how to make the follow-up successful:

- Make it fun.
- Provide food.
- Make the activities accessible: Locate events in a central location. Provide transportation. Provide childcare or create an arrangement to share childcare, if there is a need.
- Let the group decide what they want to do.
- Find a way to combine community building and skill development.
- Encourage participants to organize themselves, to reduce the staff time needed. The HIP facilitator can then act as an advisor, rather than coordinator, of a group.
- Work in coalition with like-minded organizations and campaigns, to share the workload, model cooperative decision-making, and provide additional opportunities for participants to practice leadership.
- Take advantage of activities that have been organized by another group. For example, you might encourage HIP graduates to submit entries to an essay contest on a peace or violence-prevention theme, nominate participants for a city-wide youth leadership award, and participate, as a group, in youth conferences and leadership retreats.

## **THINK HIP**

1. Find something you have in common.
2. Reach for the good in others.
3. Listen before making judgments.
4. Base your positions on truth
5. Be ready to change your position if it is wrong.
6. A position based on truth will give you the courage to act.
7. If you can't avoid danger, face it creatively rather than violently.
8. Use surprise and humor
9. Learn to trust your inner sense of when to act and when to withdraw.
10. Be willing to experience discomfort for standing up for what is important.
11. Be patient and persistent.
12. Help build community based on honesty, respect and caring.

## **Help Along the Way**

1. Build my own self-respect.
2. Respect and care about others.
3. Ask myself for a non-violent way.
4. Pause—give myself time—before reacting. It may make me open to see the right thing to do.
5. Trust my inner sense of what's needed.
6. Don't threaten or put down (even in a joking way).
7. When I have done wrong, admit it, make amends if I can, forgive myself, and let it go.
8. Don't rely on weapons, drugs or alcohol. They weaken me.
9. Make friends who will support me. Support the best in them.
10. Risk changing myself.

## "I" MESSAGES

### Skit #1

*Lydia:* I can't stand sharing a room with you. You are such a slob. Every time I try to clean up in here so I can find my things when I want them, you mess it up again. Why do you have so much stuff anyway? There's no room for me in here. I just can't live with you, and I hope you plan on living alone because nobody in the world is going to put up with this stuff.

*Donna:* What is your problem? Just because I don't spend all of my time in my room cleaning, you think I'm a slob? You think you're so perfect? Well, let me tell you, not everybody thinks you're so great. You should hear some of the things people say about you. You can spend all your time cleaning if you want to, but I have a life. I clean up when I need to. And don't worry, I plan on moving out as soon as I can.

### Skit #2

*Lydia:* I'm really having trouble living in this room. It makes me really upset when I come home and there's stuff all over the place. I can't think when there's a mess all around me. Plus my things get lost, and I can't find them when I need them. I guess I just need to have more things more organized in here. Do you think that we can work on that?

*Donna:* Yeah, I'm sorry, Lydia. I'll try to be neater. My mind's just on other things, and I don't even notice the mess. It just doesn't bother me. Is there some way we can divide the room so my stuff doesn't get in your way? Maybe we can make clear space that is just yours.

## BROKEN SQUARES

### Instructions to the Observer

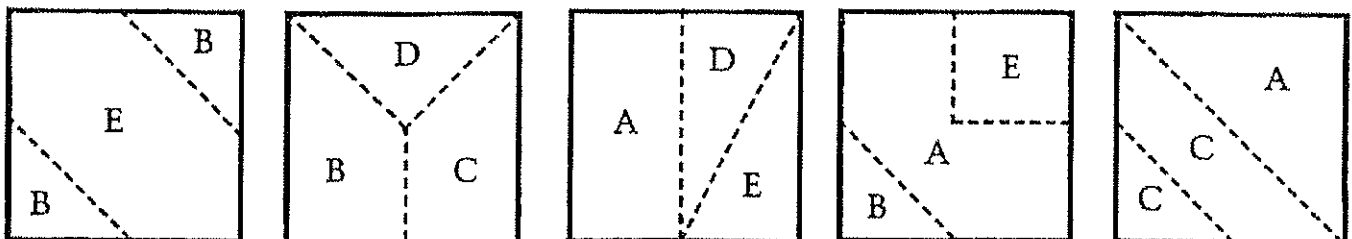
Your job is to act as observer and to remind the group of the rules and instructions.

1. No talking, pointing, or any other kind of communication in the group.
2. Participants may not take a piece unless it is offered.
3. Participants may offer their pieces to others, by placing the pieces directly into the hands of the other person.
4. They may not place it on the floor near another person, nor may they show the other person where to put it.
5. A participant may give away all the pieces to his/her puzzle, even if he or she has already formed a square.

As the observer, watch for the following:

1. Are people willing to give away pieces of their puzzle? Does this change over time? Does it depend on whether they are able to come up with a complete square themselves?
2. Is everyone actively engaged in putting the pieces together? Does this change over time?
3. What happens when someone finishes their square? Do they seem engaged or disengaged in the group task?
4. Are people frustrated? Do they seem to enjoy the challenge? Does this change over time?
5. Was there a turning point for the group, in terms of attitude or their level of cooperation?
6. Are there moments when participants try to communicate verbally? What led up to those moments? How do others react to them "breaking the rules?"

Here is the format for making the squares:





## STEPS FOR WIN/WIN PROBLEM-SOLVING

### 1. IDENTIFY THE PROBLEM

Listen with an open mind, and figure out:  
who is involved,  
what the facts are, and  
what each party wants.

### 2. IDENTIFY THE FEELINGS

Explain your perspective without name-calling or blaming others.  
Don't dwell on negative past situations.  
Speak for yourself and use "I" messages.

### 3. BRAINSTORM SOLUTIONS

Think of as many ideas as possible, without evaluating them.  
Encourage creative ideas.

### 4. CHOOSE A SOLUTION

Evaluate the options and choose a solution that everyone feels good about.

### 5. AGREE TO ACT

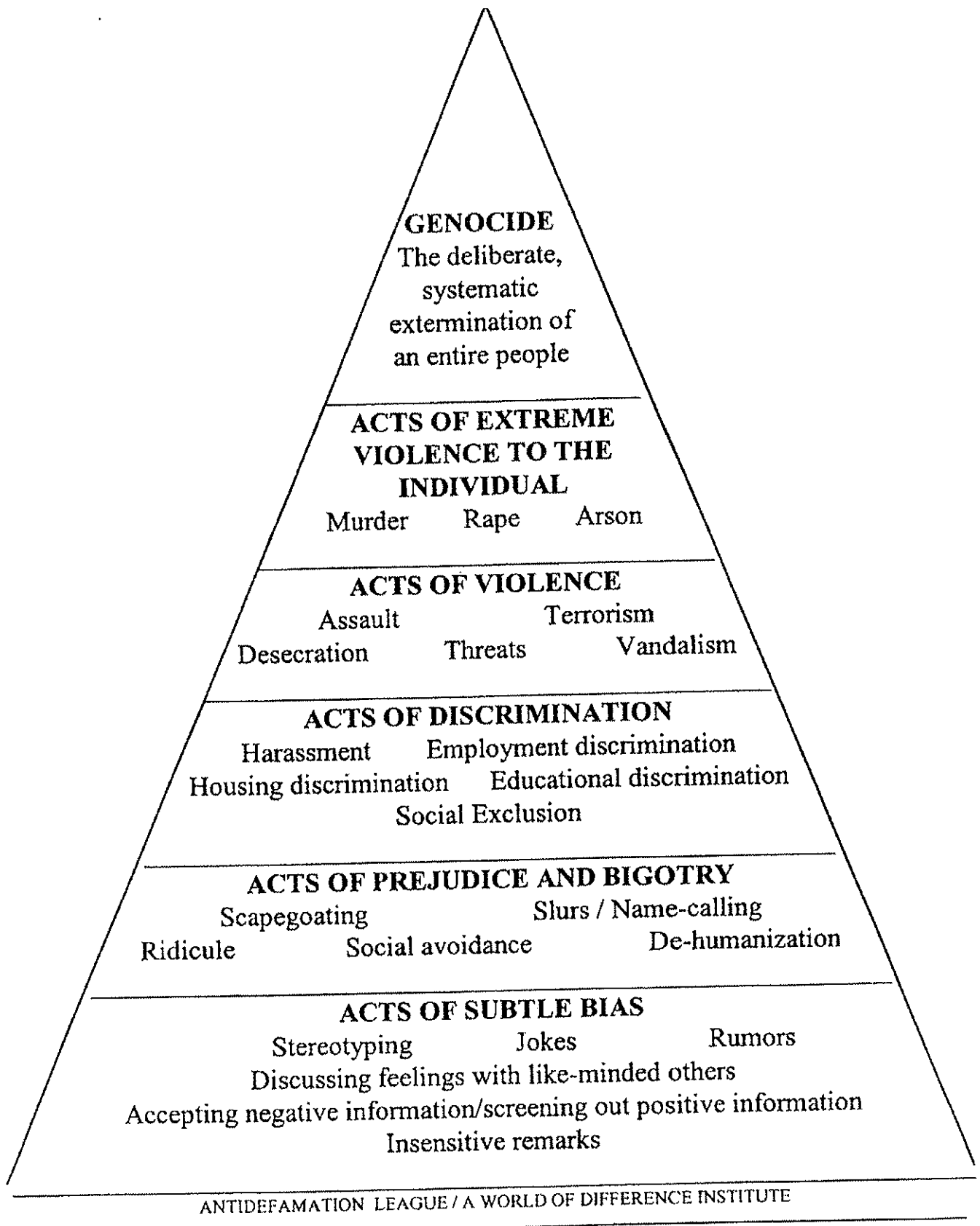
Agree to carry out the solution.  
Select a time to evaluate your progress in carrying out the solution.  
End with something positive, like a handshake, smile or hug.

## Sources of Power

(According to Quickening of America)



## PYRAMID OF HATE





## **METHODS OF NONVIOLENT ACTION**

Adapted from Gene Sharp, The Methods of Nonviolent Action, Boston 1973

### **Non-violent Protest, Persuasion, Non-Cooperation and Intervention**

Statements and communications

Public speeches

Letters of opposition or support

Petitions

Banners, posters, and displayed communications

Leaflets, pamphlets and books

Newspapers and journals

#### **Group Representations**

Group lobbying

Picketing

Public assemblies of protest or support

Teach-ins

Vigils

Public mourning

Marches

Parades

Pilgrimages

#### **Symbolic Public Acts**

Mock awards / Mock elections

Mock funerals / Homage at burial places

Prayer and worship

Wearing of symbols

Delivering symbolic objects

Protest disrobings

#### **Withdrawal and Renunciation**

Walk-outs

Silence

Renouncing honors

Fast of moral pressure

#### **Social Non-cooperation**

Suspension of social and sport events

Boycott of social affairs

Student strike

Withdrawal from social institutions

#### **Economic Boycotts**

Consumer boycott

Selective patronage

Stay-in strike

Policy of austerity

Rent withholding

Withdrawal of bank deposits

Refusal to pay fees, dues and assessments

Refusal to pay debts or interest

#### **Worker Strikes**

Protest strike

Quickie walkout (lightning strike)

Work slowdown

Work-to-rule

Sick-in strike (mass group calling in sick)

General strike (multi-industry strike)

### **Political Non-cooperation with the Government**

Boycott of elections

Refusal of an assemblage or meeting to disperse

Non-cooperation with conscription and deportation

Civil disobedience of "illegitimate" laws

Overloading of administrative systems

### **Drama and music**

Performances of skits, plays and music

Guerilla theater

Singing

### **Physical Intervention**

Sit-in

Stand-in

Ride-in

Wade-in

Pray-in

Speak-in

Hunger strike

Nonviolent obstruction

Nonviolent occupation

Nonviolent land seizure

### **Creation of Alternatives**

Dual sovereignty and parallel government

Alternative markets and economic institutions

Alternative transportation systems

Alternative social institutions

Alternative communication system

Check out the website:

[www.kidscanmakeadifference.org](http://www.kidscanmakeadifference.org)

## PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

### *Poverty and Violence*

"Poverty is the worst form of violence."-Mahatma Gandhi

"The white man knows how to make everything but he does not know how to distribute it."-Tatank Yotanka (Sitting Bull of the Sioux)

"The Nation's statesmen proclaim that they seek only to abolish war, hunger, and ignorance in the world and then follow policies which make the rich richer, the poor poorer, and incite the globe to violence."-Michael Harrington

"The present state of civilization is as odious as it is unjust. It is absolutely the opposite of what it should be, and it is necessary that a revolution be made in it. The contrast of affluence and wretchedness continually meeting and offending the eye is like dead and living bodies chained together."-Thomas Paine, *Agrarian Justice*, 1795

"Steal a little and they throw you in jail, steal a lot and they'll make you a king."-Bob Dylan

"Poverty on today's scale prevents a billion people from having even minimally acceptable standards of living. To allow every fifth human being on our planet to suffer such an existence is a moral outrage."-Barber Conable, former president of the World Bank

"The truly democratic statesman must study how the multitude may be saved from extreme poverty; for this is what causes democracy to be corrupt."-Aristotle, *Politics*

### *The Need to Speak Up*

"A silent majority and government by the people are incompatible."-Tom Hayden

"First they came for the Communists, and I didn't speak up, because I wasn't a Communist. Then they came for the Jews, and I didn't speak up, because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for Catholics, and I didn't speak up, because I was a Protestant. Then they came for me, and by that time, there was no one left to speak up."-Attributed to Pastor Martin Neimoller, Nazi collaborator and victim

"Everyone is crying out for peace; no one is crying out for justice."-Peter Tosh

### *Escaping from the Mindset of Oppression*

"No one can make you feel inferior without your consent."-Eleanor Roosevelt

"Domination is perpetuated by the dominated."-Theodor Adorno

"Slavery consists in submitting to an unjust order, not in suffering ourselves to be kicked." -Gandhi

"Once accustomed to masters, people become incapable of doing without them."-Rousseau

"Every relationship of domination, of exploitation, of oppression is by definition violent, whether or not the violence is expressed by drastic means. In such a relationship, dominator and dominated alike are reduced to things--the former dehumanized by an excess of power, the latter by a lack of it. And things cannot love."-Paulo Freire

## *Revolutionary Methods*

"The first principle of nonviolent action is noncooperation with anything humiliating."-Gandhi

"As a counterproposal to philanthropy, let us offer solidarity, organization..."-Antonio Gramsci

"Let me say, at the risk of seeming ridiculous, that the true revolutionary is guided by great feelings of love."-Che Guevarra

"...the most violent element in society is ignorance."-Emma Goldman

"In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity..., become in turn oppressors of the oppressors, but rather restorers of the humanity if both."-Paulo Freire, Brazilian educator

"If you would advise a ruler in the Way, counsel him not to use force to conquer the world, for this would only create resistance. Just do what needs to be done. Never take advantage of power....Achieve results, but not through violence."-Lao Tzu

"Hatred is never ended by hatred; hatred is ended only by non-hatred. This is the law, ancient and inexhaustible."-The Buddha

"Victory breeds hatred, for the loser suffers. But the wise live in happiness, disregarding both victory and defeat."-The Buddha

"He who wishes to revenge injuries by reciprocal hatred will live in misery. But he who endeavors to drive away hatred by means of love, fights cheerfully and with confidence; he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield cheerfully, not from want of strength but increase therefrom. All these things follow so clearly from the definitions about of love and intellect that there is no need for me to prove them in detail."-Benedictus de Spinoza

"Pray for the dead and fight like hell for the living."-Mother Jones (Mary Harris Jones)

Dr. Martin Luther King, Jr.'s Five Characteristics of nonviolent struggle:

- First, this is not a method for cowards; it does resist...
- A second point is that nonviolent resistance does not seek to defeat or humiliate the opponent, but to win his friendship and understanding...
- A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who are caught in these forces. It is evil we are seeking to defeat, not the persons victimized by evil...
- A fourth point that must be brought out concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit...

Finally, the method of nonviolence is based on the conviction that the universe is on the side of justice."

## *Sustaining the Struggle*

"Never doubt that a small group of committed citizens can change the world. Indeed, it's the only thing that ever has."-Margaret Mead

"Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly."-Paulo Freire



"If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without ploughing up the ground; they want rain without thunder and lightning; they want the ocean without the awful roar of its many waters. The struggle may be a moral one, or it may be a physical one, or it may be both. But it must be a struggle. Power concedes nothing without a demand; it never has and it never will."- Frederick Douglass

"I know you are asking today 'how long will it take?' I come to say to you this afternoon however difficult the moment, however frustrating the hour, it will not be long because truth pressed to earth will rise again. How long? Not long, because no lie can live forever. How long? Not long, because you will reap what you sow. How long? Not long, because the arc of the moral universe is long, but it bends towards justice."-Dr. Martin Luther King, Jr.



## CULTURAL PURSUIT

1. Who has had her/his name mispronounced? \_\_\_\_\_
2. Who knows what "Nisei" means? \_\_\_\_\_
3. Who speaks more than one language? \_\_\_\_\_
4. Who is from a mixed heritage? \_\_\_\_\_
5. Who has been misunderstood by a person from a different culture? \_\_\_\_\_
6. Who can explain the significance of Roe v. Wade? \_\_\_\_\_
7. Who has had to overcome physical barriers in life? \_\_\_\_\_
8. Who has experienced being stereotyped? \_\_\_\_\_
9. Who knows what Rosa Parks did? \_\_\_\_\_
10. Who has an "Abuela"? \_\_\_\_\_
11. Who knows who Stephen Biko was? \_\_\_\_\_
12. Who knows what "Lumpia" is? \_\_\_\_\_
13. Who has traced their family lineage or heritage? \_\_\_\_\_
14. Who knows who Harvey Milk was? \_\_\_\_\_
15. Who knows what "Juneteenth" means? \_\_\_\_\_
16. Who knows the significance of eagle feathers? \_\_\_\_\_
17. Who knows why the Irish immigrated to the U.S. in the 1880's? \_\_\_\_\_
18. Who knows why the Supreme Court case, Brown v. Board of Education, was important?  
\_\_\_\_\_
19. Who knows the meaning of "Goy"? \_\_\_\_\_
20. Who knows what "comparable worth" means? \_\_\_\_\_
21. Who has seen a step show? \_\_\_\_\_
22. Who knows what a pink triangle symbolizes? \_\_\_\_\_



## SCAVENGER HUNT

1. Who plays a musical instrument? \_\_\_\_\_
2. Who has felt proud recently? Why? \_\_\_\_\_
3. Who had a scary dream this month? \_\_\_\_\_
4. Who has recently read a book about people of a different race? \_\_\_\_\_
5. Who was born in another state? \_\_\_\_\_
6. Who has cooked a meal for his/her family recently? \_\_\_\_\_
7. Who can whistle? Show us! \_\_\_\_\_
8. Who felt left out recently? What happened? \_\_\_\_\_
9. Who helped someone this month? \_\_\_\_\_
10. Who spends time with an older person/grandparent? \_\_\_\_\_
11. Who is good at something that isn't typical for his/her gender? \_\_\_\_\_
12. Who knows a game from another country? \_\_\_\_\_
13. Who has felt angry recently? What happened? \_\_\_\_\_
14. Who laces her/his shoes in an odd pattern? \_\_\_\_\_
15. Who repaired something that was broken? \_\_\_\_\_
16. Who has a regular job in his/her family? \_\_\_\_\_
17. Who can say a sentence in a language that isn't English? \_\_\_\_\_
18. Who felt happy recently? (share what happened) \_\_\_\_\_
19. Who has defended a person being "put down"? \_\_\_\_\_
20. Who has learned a new skill in the last month? \_\_\_\_\_



# Homosexuality and Homophobia in History

## A Brief Overview

Homosexuality and homophobia are nothing new. Throughout European and American history, there has been a subculture of men and women who prefer the company of their own sex, wear the clothes of the other sex, and have their primary emotional and sexual relationships with members of their own sex. In some cases, this subculture has been accepted and even revered. But in many other cases, these men and women have been harassed, ostracized, put into mental hospitals, imprisoned, and killed. Here is a brief historical perspective on homosexuality and its role in society.

- In the Greek and Roman Era, (1400 BC to 1 AD), there was no concept of sexual identity. Sexual relationships between men were an accepted part of the culture.
- 342 AD- The first law against homosexual marriage was declared by the Christian emperors Constantius II and Constans. (Theodosian Code 9.8.3)
- In 390 AD the Christian emperors Valentinian II, Theodosius I and Arcadius declared homosexual sex to be illegal and those who were guilty of it were condemned to be burned alive in front of the public. (Theodosian Code 9.7.6)
- In 1431, Joan of Arc was burned at the stake for wearing men's clothes and violating accepted gender roles. She asserted that her mission, motivation and mode of dress were directed by God. Her followers considered her to be sacred.
- Between 1600 AD-1750 AD in China and Japan, Emperors and Samurai had young male lovers, and sex between men was tolerated. At the same time in much of Europe, the penalty for cross-dressing was death.
- Before Europeans colonized the Americas, over 135 North American Indian nations accepted cross-dressing men and women. In some tribes they were revered as healers, and called "Two Spirited" people. They performed the duties of the other sex, had intimate sexual relations with members of their own sex, and were held in high esteem.
- Over 400 Civil War soldiers were women who passed as men.
- In 1869, Hungarian doctor Karoly Benkert coined the term "homosexuality" to describe sexual acts between members of the same sex.
- In the early 1890s, the term "heterosexual" was first used in medical texts to refer to people inclined toward sex with both men and women (what we now call "bisexual"). By the mid 1890s, however, the term shifted in meaning, and was used exclusively to refer to people inclined toward sex with the other gender.
- In 1924, the first homosexual rights organization in America is founded in Chicago- *The Society for Human Rights*. The movement exists for a few months before being ended by the police.
- In Nazi Germany, thousands of gay men were killed in concentration camps. Homosexuals in concentration camps were forced to wear pink triangles to signify their identity.
- In the 1950s, laws in many U.S. cities required that people wear at least three articles of clothing that were appropriate to their sex. These laws were used to legally justify harassment of people at gay bars during police raids.
- In 1969, the Stonewall riots occur in Greenwich Village, NY which launches the modern gay-rights movement.

- In 1972, George Weinberg coined the term "homophobia" to describe an irrational fear of homosexuality. This was the first time anti-homosexual feelings were labeled pathological.
  - In 1973, the American Psychiatric Association declares homosexuality is not a psychiatric disorder.
  - In 1974, Kathy Kozachenko is elected to Ann Arbor, MI city council, becoming the first openly gay or lesbian person elected to public office in the United States.
  - The First March on Washington for Lesbian and Gay Rights in 1979 draws more than 100,000 people.
  - 1982– 1985: Acquired Immunodeficiency Syndrome becomes a major issue in the gay and bisexual community, but does not become a mainstream news story until actor Rock Hudson's death from AIDS in 1985. The disease is referred to in the media as GRID- Gay-Related Immune Deficiency- even though doctors saw patterns in what they called the '4H's': homosexuals, hemophiliacs, heroin users, and Haitians. The Human Immunodeficiency Virus (HIV) is discovered in 1983 and is later recognized as the virus that causes AIDS.
  - In 1985, France prohibits discrimination based on lifestyle (moeurs) in employment and services.
  - 1986 brings *Bowers v. Hardwick*, (478 U.S. 126) to the Supreme Court, which upheld a Georgia law on sodomy and ruled that the constitutional right to privacy does not extend to homosexual relations.
  - In 1989, Denmark became the first country to legalize gay marriage.
  - In the early 1990s, Massachusetts became the first state with a Governor's Commission on Lesbian and Gay Youth. The Commission recommended that all schools address the needs of LGB youth.
  - In 1993, 'Don't Ask, Don't Tell' is enacted. The act prohibits any homosexual or bisexual person from disclosing his or her sexual orientation or from speaking about any homosexual relationships, including marriages or other familial attributes, while serving in the United States armed forces. The "don't ask" part of the policy indicates that superiors should not initiate investigation of a service member's orientation in the absence of disallowed behaviors, though suspicion of homosexual behavior can cause an investigation. (Federal law Pub.L. 103-160 (10 U.S.C. § 654))
  - The Defense of Marriage Act (DOMA) is signed into law in 1996. It states 1) No state (or other political subdivision within the United States) need treat a relationship between persons of the same sex as a marriage, even if the relationship is considered a marriage in another state. 2) The Federal Government may not treat same-sex relationships as marriages for any purpose, even if concluded or recognized by one of the states.
- (Public Law No. 104-199, 110 Stat. 2419. Its provisions are codified at 1 U.S.C. § 7 and 28 U.S.C. § 1738C)
- October 1998, 21-year-old gay college student Matthew Shepard is brutally beaten, tied to a fence and left for dead in Laramie, WY.
  - In the first decade of 2000, US states begin to create state laws that either recognized or banned same-sex marriages. New Jersey, Massachusetts, and California are some of the first supporters. Laws continue to change and fluctuate with the political times of the country.
  - In 2001, the Netherlands becomes the first country to extend marriage to same-sex couples. Belgium follows in 2002, and in 2003, the Canadian provinces of British Columbia and Ontario begin marrying same sex couples. In 2004, Spain legalizes same-sex marriage and South Africa legalizes it in 2006. Norway has recognized civil unions since 1993, but will officially recognize same sex marriage beginning in 2009.

*Source:* Some information adapted from "Transitions in Western Perspectives on Same-Sex Sexuality and Gender Expression" compiled by Pat Griffin, Social Justice Education, University of Massachusetts, Amherst.



## Violence Against Gay Youth

The following quotes are taken from testimony given before the Massachusetts Governor's Commission on Gay and Lesbian Youth.

- "I was very different from the other students and everyone picked up on it. Immediately the words 'faggot' and 'queer' were used to describe me. In [my school], being anything but a cool jock is socially unacceptable."-high school senior
- "I felt completely isolated from my family and friends. It appeared that I was the only one who ever had these queer feelings. I couldn't come out to anyone. After all, who would associate with anyone who was sick and deranged as I thought myself to be if they knew the truth. Not only does society shout at me that I am evil, but an inner voice whispers it as well."-18-year-old student
- "My attendance at school has fallen steadily and school has become a place I no longer want to be, mostly, I feel, because of the lack of education and acceptance of diversity, but more so, the homophobia among faculty and students."-high school junior
- "Most teachers, gay or straight, are afraid to speak up when they hear homophobic remarks. They feel it might put them at risk, that people might say, What are you ---gay? Which remains a frightening question for most teachers to answer in the current climate."-high school teacher
- "Today in school it's okay to hate gays and lesbians; it's actually encouraged by the behaviors and attitudes of faculty and staff."-high school teacher
- "At [my school], homophobia and hazing were rampant. I had to be adamantly heterosexual and had to make dehumanizing comments about girls or else be labeled a faggot. I had to prove my masculinity by hazing the underclassmen. Others found pushing wasn't enough and so turned to wiffle-ball bats. Once someone was rolled down cement steps in a laundry bag just for the fun of it."-high school senior
- "I just began hating myself more and more, as each year the hatred towards me grew and escalated from just simple name calling in elementary school to having persons in high school threaten to beat me up, being pushed and dragged around on the ground, having hands slammed in lockers, and a number of other daily tortures."-18-year-old gay youth
- "I was spit on, pushed, and ridiculed. My school life was hell. I decided to leave school because I couldn't handle it."-18-year-old gay youth
- "I got kicked out of my house in July, and at that point there was violence involved. My mother went nuts and came at me with an iron and I ran downstairs and I locked the door and she called the police. The police came and they asked what was going on. And I told them, and my mother started saying that I'm always in Boston with the fags and that I'm doing this and I'm doing that. And [the police officer] started cracking all kinds of gay jokes and telling me what he would do to his kids if they were gay and he told me that I should leave [home]." -18-year-old gay youth
- "I think if I was made more aware of support groups for young gay and lesbian people, I really had no idea at all of any support groups, and if people were a lot more compassionate, then I think that things may have been different, and perhaps I could have led a more normal life."-18-year-old gay youth
- "I felt as though I was the only gay person my age in the world. I felt as though I had nowhere to go to talk to anybody. Throughout eighth grade, I went to bed every night praying that I would not be able to wake up in the morning, and every morning waking up and being disappointed. And so finally I decided that if I was going to die, it would have to be at my own hands."-18-year-old gay youth

- "We never thought of a gay person as an equal, lovable, and valuable part of God's creation. What a travesty of God's unconditional love. ...Had I viewed my son's life with a pure heart, I would have recognized him as a tender spirit in God's eyes."-mother whose gay son committed suicide
- "A wonderful child, with an incredible mind, is gone because our society can't accept people who are 'different' from the norm. What an awful waste. I will miss my daughter for the rest of my life. I'll never see her beautiful smile or hear her glorious laugh. I'll never see her play with her sister again. All because of hatred and ignorance. I strongly believe that the seeds of hate are sown early in life. Let's replace them with love, understanding and compassion. We have no choice: this terrible tragedy will continue to repeat itself and someday it may be your wonderful child who is gone forever."-mother whose lesbian daughter committed suicide
- "If not for the support I found in openly gay teachers at my high school, I would be dead today. I hope to God that future teachers have the courage to come out for their students."-18-year-old lesbian

# Racism in History

## A Brief Overview

People often talk about race as if it were a fact of nature. Actually, the idea of "race" is a social idea, not a biological fact. Scientists now believe that there are not significant biological differences from one race to another. There is more similarity between races than within a race. While some physical traits tend to be found among distinct groups of people, these have no affect on intelligence or moral worth.

Although the idea of race is only a few hundred years old, racism-the belief in the inherent, biological superiority of one race over the others - has been linked to countless atrocities. Europeans asserted racist ideas about European superiority to "justify" the kidnapping and enslaving of Africans, the slaughter of Native Americans, the exploitation and exclusion of Mexicans, the internment of Japanese Americans during World War II, among other things. Below is a brief timeline to put the issue of racism into historical perspective.

- 1492- Christopher Columbus, Spanish explorer, arrived in the Americas. When he arrived, 4-6 million people lived in North America, and over 1,000 different languages were spoken.
- 1619- First Africans were sold into slavery in North America (Jamestown, Virginia). Slavery in what became the United States continued until the Civil War. Throughout the history of slavery, slaves found ways to resist oppression through escapes, destruction of property, feigned illness, work slow downs, and planned rebellions.
- 1820s-1840s- Eastern tribes of Native Americans were forced to leave their land and relocate west of the Mississippi River. Many native people died from war, malnutrition, and disease, especially ones that were introduced by the Europeans. Tribes were forced to sign treaties with the US government, giving up their rights to their land in return for small amounts of money or land in the West. In many cases, the US did not uphold their agreements.
- 1839- Africans on the slave ship *Amistad* rebelled in an attempt to escape from slavery.
- 1865-1868- The 13th, 14th, and 16th Amendments to the U.S. Constitution ended slavery and granted citizenship and voting rights to African Americans. (At the time, however, no women, regardless of their race, could vote.) Despite the legal protections, racial segregation in the South, and to a lesser degree in the North, left few protections or economic opportunities to African Americans. Segregation continued until the Civil Rights Movement of the 1950s and 60s.
- 1869- Transcontinental Railroad completed. 90% of the laborers who worked on the railroad were Chinese.
- 1882- The Chinese Exclusion Act of 1882 is passed, banning the entrance of almost all ethnicities of Chinese immigrants. This Act is upheld until 1943.
- 1886- The Ku Klux Klan is formed.
- 1887- At this time, the U.S. Indian Policy put new energy into "civilizing" native people by eradicating their culture and assimilating them into the European American population. The government pursued this goal by 1) privatizing all tribal land to encourage private property; 2) removing their children to boarding schools where they learned English, wore western clothing, and learned western customs; and 3) suppressing native religions and teaching Christianity. Although there was constant resistance, these policies, as well as the decades of war, broken treaties, and removal from their land, caused a great deal of suffering among the tribes.
- 1890- Battle at Wounded Knee. The new Indian policy did not end violent suppression of native people. In this battle, 200 Sioux were killed because a rebellion was rumored.

- 1896- Supreme Court case *Plessy v. Ferguson* upholds racial segregation, calling it, 'separate but equal.' (163 U.S. 537)
- 1940s- In response to a war-time labor shortage, Mexicans were admitted to the US on short term permits. In Los Angeles, white racists responded to the influx of Mexicans with violence, going on "raids" of Mexican neighborhoods. L.A. passed a city ordinance which made it a crime to wear a "zoot suit," the style of clothing popular among Mexican youth at the time.
- 1942- Over 110,000 Japanese Americans (70,000 were American born) were removed from their homes, forced to sell their property and held in internment camps during World War II. \$500 million of property was lost. While the US was at war with Japan, all people of Japanese descent were thought to be enemies of the people. In 1988, Congress offered \$20,000 and a public apology to the survivors of the camps.
- 1954- *Brown v. Board of Education*. This Supreme Court case ordered public schools to become racially integrated and overturned *Plessy v. Ferguson*. This landmark case was one of many important victories of the 1950s and 60s (the Civil Rights Movement) which brought civil rights and increased economic opportunity to African Americans. (347 U.S. 483).
- 1957- The 'Little Rock Nine' and the 'Little Rock Crisis' occurs when Arkansas Gov. Orval Faubus calls in the Arkansas National Guard to block nine African American student from entering Little Rock High School. Intervention by President Eisenhower was required.
- 1965- Malcolm X assassinated.
- 1968- Martin Luther King, Jr. assassinated.
- 1972- In effect since 1932, the Tuskegee Syphilis Study is leaked to the press and summarily shut down.
- 1973- Wounded Knee. Members of the American Indian Movement (AIM) seized 11 hostages on the Pine Ridge Reservation at Wounded Knee, South Dakota. The confrontation lasted for 71 days, and ended when the government agreed to re-examine the treaty between the Sioux and the US, which AIM claimed had not been observed.
- 1992- In March, LA Riots occur in response to the acquittal of four LAPD officers in the case of Rodney King, whose beating by LAPD officers during his arrest was caught on tape. Widespread looting, assault, arson and murder occurred, and property damages were estimated at \$1 billion US. Many of the crimes were racially motivated or perpetrated. In all, 53 people died during the riots.
- 1998- James Byrd Jr. is dragged to death in Jasper, TX by white supremacists.
- 2001- FBI data suggested a 1,600-percent surge in anti-Islamic hate crimes in the days following the Sept. 11 attacks. The research also found a similar increase in hate crimes against people who may have been perceived as members of Islam, Arabs and others thought to be of Middle Eastern origin.
- 2006- Events in Jena, LA spark nationwide reaction in what becomes known as the 'Jena Six.'
- 2006- In regards to Guantanamo Bay, *Hayes v. Rumsfeld* finds the military commission's case to try the Plaintiff is illegal and lacking the protections required under the Geneva Conventions and United States Uniform Code of Military Justice.

## HIP and Related Programs

The HIP program is growing, and leaders are needed to start the program in new communities. To support expansion, the reader should know about the community of experienced trainers (over two thousand in the US) who work in two related programs with a strong resemblance to the HIP Program. As noted earlier, the HIP Program was modeled after the AVP and CCRC programs (that is, the Alternatives to Violence Project and Children's Creative Response to Conflict).

A close look at the three programs, HIPP, AVP and CCRC, shows they have so much in common that it is not difficult for facilitators trained in one program to work in the others as well. AVP Youth programs have joined AFSC and the HIPP Network to offer HIPP workshops after working with a HIPP facilitator or taking a HIP workshop. AVP facilitators from various cities also offer CCRC workshops to help school teachers incorporate the experiential methods into their classrooms, which is particularly effective for the elementary grades.

### *A Common History:*

CCRC was developed in 1972 for a part of the New York City school system, by Quakers who drew upon their experience in providing training in nonviolent methods to civil rights demonstrators and activists in the 1960s.

In 1974, the CCRC workshop was adapted for adults, specifically for use with prison inmates, and the new program was called Alternatives to Violence Project, or AVP.

In 1990, when AVP facilitators Erik Wissa and Lisa Mundy adapted the AVP workshops for the Syracuse schools and called it the Help Increase the Peace Program, similar AVP programs were starting in high schools in Buffalo, Walton, Albany, and Rochester, NY. During the 1990s, the HIPP, AVP and CCRC programs expanded in high schools throughout the US, Canada, and Central America.

### *Things in Common:*

The three programs all offer experiential workshops designed around the themes of Affirmation, Self Esteem, Cooperation, Group Decision-Making, Communication, Active Listening, Community Building, Conflict Resolution, Bias Awareness, and Trust. Each program offers a series of three workshops of similar duration, which lead to a qualification as an apprentice facilitator. Workshop agendas are similar and draw upon a long list of games and creative exercises found in quality manuals. Facilitator techniques are the same—calling for consensus decision making, role-modeling, empowering of participants, processing of exercises by group discussion like a Socratic dialogue, and periodic evaluation by participants.

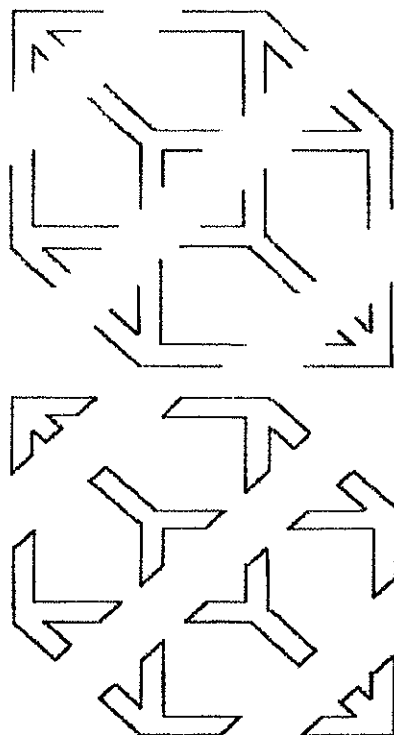
The HIP Program has made the important contribution of a new component on Recognizing and Challenging Injustice.

These few equivalencies in terminology will help CCRC and AVP facilitators understand HIP agendas:

HIP Connection	is the same as a Gathering exercise
HIP Lift	is the same as a Light & Lively exercise
Think HIP	is similar to a Transforming Power discussion

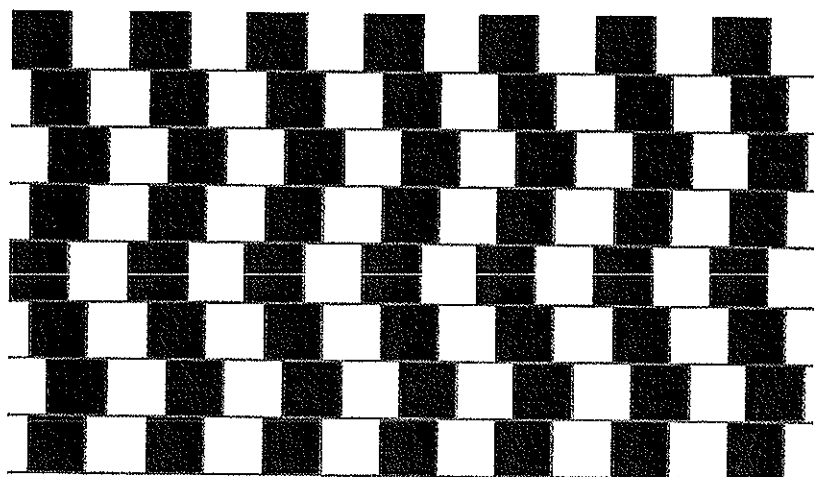
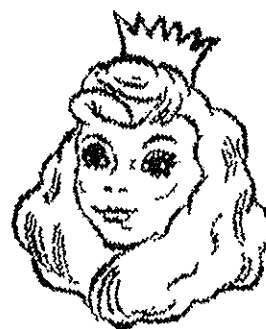
## Perception Pictures Samples:

Look hard to find the boxes!



Looking below, do you see a princess or an old woman?

Hint: Try turning the picture!

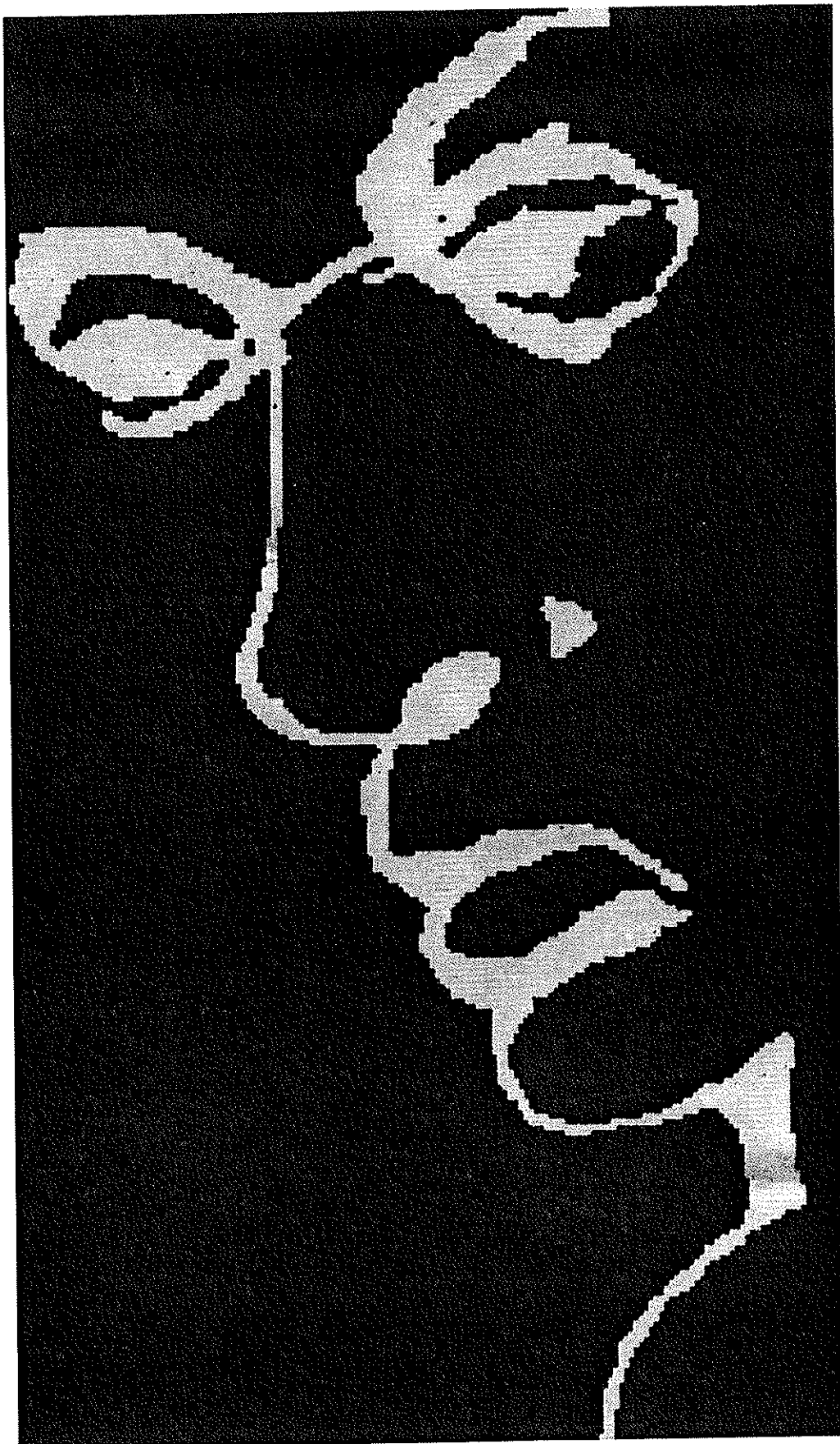


Are these lines straight or wavy?  
Look closely and you'll see!

For more illusions to use, check out:

<http://www.123opticalillusions.com>

On the next page, do you see a person or a phrase? Turn your book around to find out!







## **BUILDING HEALTHY RELATIONSHIPS...**

Adapted from The Domestic Abuse Intervention Project by Elba Crespo-Gonzalez

Developed for Casa Myrna Vazquez, Inc. and sponsored by The Boston Healthy Start Initiative

### **What Love Is-and Isn't**

There are many ways we can talk about love. But there are certain images and words describing what love is that lead to confusion and sometimes to bad situations if acted on. In fact, some of these messages are actually what love isn't. There are many things about love that can't be summed up in a word. Here are two lists to help you sort out what love is or isn't. These lists are to help you decide how you want to be treated.

#### **LOVE IS...**

Responsibility  
Hard Work  
Pleasure  
Commitment  
Caring  
Honesty  
Sex  
Trust  
Communication  
Sharing  
Compromising  
Closeness  
Recognizing Differences  
Vulnerability  
Openness  
Respect  
Friendship  
Strong Feelings

#### **LOVE ISN'T...**

Jealousy  
Possessiveness  
Pain  
Violence  
Sex  
Obsession  
Being Selfish  
Cruelty  
Getting Pregnant  
Making Someone Pregnant  
Dependency  
Giving Up Yourself  
Intimidation  
Scoring  
Fear  
Proving Yourself  
Manipulation  
Expecting All Your Needs To Be Met



## HOW TO SET UP A ROLE PLAY

1. Brainstorm conflicts that the members of your group have dealt with which did not end in a win/win solution.
2. Break into groups of 3 – 4 participants and have them choose ONE of the brainstormed situations to role play. It should involve a confrontation which could be resolved. The goal of the activity is to show how the problem could be resolved WITHOUT violence.
3. Decide on the number of characters and cast specific people in each part. Select fictitious names for the characters. Never use real names of anyone in a role play.
4. No person should play his/her own role in a conflict which s/he experienced in real life. It is often good, however, to play the person who has been one's opponent in a real-life conflict.
5. The outcome must not be decided in advance, but it is good to think about how the characters might practice the Think HIP ideas. Remember that an outcome that is unjust, violent or harmful is not a Think HIP solution. There are some guidelines for the action:

No physical violence (No one can get shot, killed, etc.)

No drug deals

The outcome must be win/win

6. Select a group member to introduce the role play to the audience. This person can also be a character if desired. The spokesperson should explain:
  - the names of the characters
  - what has led up to this confrontation
  - where the scene takes place
  - how each character is feeling at the beginning of the role play.
7. The facilitator will end the role play by saying "Cut," when you have resolved the problem, reached an impasse, or run out of time.
8. Stay in character until the facilitator has debriefed each character. The facilitator will then ask you to return to yourself and will ask debriefing questions about what the role play was like to act in.



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