



United Nations Educational
Scientific and Cultural Organization



Division for the Promotion
of Quality Education

Non-violence Education

Best Practices of
Non-Violent
Conflict Resolution
in and out-of-school
Some examples

To the Reader

The collection which you have in your hands is considered as part of a larger more complete educational kit on non-violence which is under preparation at UNESCO. This initiative is undertaken as part of the action plan for non-violence education by the Division for the Promotion of Quality Education, in particular by the Section of Education for Universal Values of UNESCO.

You will find the full text on the following web site:
<http://www.unesco.org/education/nved/index.html>

At present, this first edition has been printed and translated in a limited number of copies in order to take the suggestions and comments of the readers into consideration and to receive additional examples of best practices. These texts will be integrated in a second edition.

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Acknowledgments

We would like to thank, in alphabetical order, **Neal Cooper, Hélène Gille, Sophie Guerbodot, Phyllis Kotite, Andréa Romay** for their precious collaboration, and all the people who sent their contributions to UNESCO even though we were unable to publish them in this collection.

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Published in 2002 by the United Nations Education Science and Culture Organisation

7 Place de Fontenoy

75352 Paris 07 SP

France

©UNESCO, January 2002

Printed in France

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

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Preface

During the year 2001, the Education Sector of UNESCO launched an initiative calling for "best practices" for conflict resolution in the field of formal and non-formal education. To accomplish this initiative, it requested numerous partners, namely, UNESCO National Commissions, NGOs, various associations, schools, research institutions and universities to contribute to this work by sending clear and simple written articles relating their experience in the prevention and the transformation of conflicts.

This publication aims to inform teachers, trainers, educators, parents, youth and students who, one way or another, are confronted with violence in the school or in non-formal community education, and are looking for practical solutions. The intention of UNESCO in this project is not only to inform them what is best internationally in terms of education for peace and non-violence, but above all to supply concrete pedagogical tools to prevent and transform the violence with which they are confronted on a daily basis at work.

As noted in its Constitution, UNESCO aims to construct the defences of peace in the minds of men. During this new millennium we must look beyond what the founding fathers, despite their visionary approach, intended by the expression "defences of peace". In the current situation of the world, it is not a question of effective defences but rather to effect a more radical change: to change our vision of the world, our way of educating, communicating and living together.

The past century has witnessed the most devastating wars in history and an exponential growth of violence between individuals, including youth at school. It is not only criminal offences that can be considered as forms of violence. In schools, where children of different social backgrounds come together, there are cases of incivility. School premises are often a backdrop for this violence.

What better place than school to install the basis of this change in the minds of youth? The etymological sense of the word Education, denotes to "pull out" (*educere*) and to "nourish" (*educare*), which connotes touching the mind – man's rational intelligence, as well as his heart - and transmit the values of solidarity, peace and non-violence. The educational methods presented in this work have the merit of putting actively into practice these fundamental values so that they will be recognised, but above all experienced, both within and outside the classroom.

We hope this publication will contribute in concrete terms to the promotion of peace and non-violence for children of the world, to which the United Nations and UNESCO have dedicated the next Decade 2001-2010.

John Daniel

Assistant Director-General for Education

Introduction

“**G**ood practices”, “better practices”, “best practices”... these are words often used in the field of education and in international jargon when alluding to development projects. But what are we trying to say when we employ such words? Essentially we refer to case studies, which may serve as excellent examples for the selection and development of new projects. The idea of selecting, studying and then circulating these “best practices”, contributes to the promotion of creative and sustainable solutions to different social problems such as violence in schools. We can say that these patterns construct a bridge between empirical solutions, research and education.

As a privileged observatory of multicultural and social experiences, it is essential that UNESCO’s objectives be widely communicated, adopted and replicated. In order for more schools and vocational trainers to profit from and adapt these practices, each in their context, which in turn give birth to other solutions to face the increasing violence amongst youth.

The fundamental characteristic of these “best practices” is innovation. These “best practices” are often based on the creativity of the participants: they offer new solutions to old problems such as violence amongst groups or individuals.

It is important to emphasize the dimension of creativity here: all these practices prove that their success is based on the capacity to invent and to enjoy creating. The examples presented in this publication reflect the capacity of the actors – teachers, students, educators, but also parents – daring to change the formal and non-formal educational programmes by formulating interdisciplinary teaching propositions.

As a result, the responses are fresh, unedited and original. Through techniques and educational theory on peace (mediation, non-violent communication, peer mediation), each trainer has experienced and witnessed the miraculous blossoming of youth formerly considered difficult and violent.

It is necessary to go beyond these programmes, to be inter-disciplinary, to have a transdisciplinary vision of creativity, which, as in all active teaching, has a dominant place in these practices; humour also holds an important place.

Humour not sarcastic irony, but the ability to laugh at one-self before laughing at others without offending. In this regard, authors have proposed numerous contributions using courteous derision in order to transform a conflict into an encounter. This project entails learning or relearning how to meet with others in order to share our different cultural, social, political and religious backgrounds...

Presented here is a selection of contributions that were sent to UNESCO in 2001 from numerous countries. In a quest for quality, we have made a selection, bearing in mind the different cultural and social realities, and the final selection is as representative as possible.

The fourteen articles come from: West Africa (Senegal, Ivory Coast, Mali), South Africa, Latin America (Argentina, Brazil, Colombia), North America (Canada, the United States), Asia (India) and Europe (France, Austria, Spain, Finland).

The authors are university researchers, primary and secondary school teachers, street educators, leaders of associations, trainers, animators, children from evening classes, and youth...

All who have contributed are again thanked - they have shown an rare investment to vanquish violence through their enthusiastic response and the quality of their writing. Their daily commitment surpasses their professional sphere... it becomes an ethic of life. These are the peace makers.

In order for their work to get the recognition it deserves, this manual will be diffused throughout the different networks such as the Associated Schools project and the UNESCO clubs: suggestions will be sought from all readers and may be integrated in a supplementary edition.

In order for the practices presented to be qualified as "best or good", specific experts, as well as the teachers and students whose written comments will be requested, will evaluate them based on criteria of innovation, success, sustainability and good management. (See box)

In conclusion, as a result of this project, our conviction is reinforced that education for peace and non-violence, as expressed by the educators and trainers in this work and defined by UNESCO, is notably a daily practice, resulting in patience, listening, respect and above all love.

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The good practices presented in this collection were indexed according to the school level for which they were worked out and in which they were tested.

- **Formal education:** nursery school
primary school
secondary school
- **Non-formal education:** communities, associations, NGO, etc.
- **General public**

Experiments in conflict management and school mediation



Environment: formal and non-formal

Level: nursery school, primary school, secondary school

ElCame (Equipo Interdisciplinario Capacitador en Mediación educativa) is an interdisciplinary team of education mediators. The training courses they have set up since 1998, as well as the school mediation programme (presented before the Parliament of the Chaco Province) is a unique initiative in Argentina. The objectives of this NGO are to disseminate conflict resolution techniques especially through mediation and negotiation in the school environment. We feel it is of interest to share their experience which may serve as an example and can be adapted to other cultural contexts.

In the Chaco province of Argentina, State-approved school mediation training has been given to all categories of teachers since 1998. The aim is to make them aware of the omnipresence of conflict as well as the attitudes that are associated with it so that they may apply conflict resolution methods such as negotiation and mediation.

The inclusion in education of Alternative Conflict Resolution methods (Resolución Alternativa de Disputas), R.A.D., is a form of 'education in the values' of peace, solidarity, co-operation, tolerance and acceptance of diversity which must first be integrated by adults, teachers and trainers, before it can be passed on to pupils.

The training courses that we have set up since 1998, offering a school mediation programme (presented before the Chaco province parliament) are a unique initiative in Argentina. The aim is the dissemination among schools of conflict resolution techniques, especially through mediation and negotiation. Each institution must establish its own conflict management means depending on local situations.

Our premise is that friction and conflict will always exist in institutions, the well being of which does not so much depend on the absence of conflict but on their ability to identify it, tackle it and in the best possible scenario, find solutions. Among other sources of inspiration, this training initiative was elaborated and approved in line with the UNESCO Manifesto 2000 for the International year of the culture of peace, namely:

1. Respect all life; 2. Reject violence; 3. Share with others; 4. Listen to understand; 5. Preserve the planet; 6. Rediscover solidarity.

We believe that 'gaining awareness' is vital. When conflict arises in our community it is too often considered a wrong; a teacher who has a problem is thought to be a 'bad' teacher. We all too often make the distinction between a newcomer to the profession who 'lacks experience' or the reverse, an experienced teacher who 'knows nothing about reforms', or between our pupils who come from such or such a social background. We have all heard

* IANNI, Norberto Daniel y PEREZ Elena, *La Convivencia en la Escuela : un hecho, una construcción*, Paidós, Buenos Aires, Febrero, 1998

comments like this: ‘What can you expect from a boy who comes from that area, from a broken home?’

We must become aware of the fact that what we say often conveys content that is implicitly discriminatory. That is why we consider self-evaluation a crucial factor in managing conflict, especially when it comes to recognising our responsibilities in the ‘co-building’ of conflict as well as in other attitudes that lead to discrimination against others.

Accordingly, the creation of a forum for sharing day to day problems and analysing one’s own attitudes without being judged has proven its efficiency and favours the assimilation of alternative resolution principles such as the use of negotiation and mediation. Yet we cannot ask adults to teach something they themselves need training in, especially as education is also something that radiates from a person. Teachers themselves are not satisfied by the way they manage conflicts and want certain tools. They must be the first to know these techniques and apply them to the management of conflicts that crop up at school before building them into the curricula.

The main instruments of negotiation and mediation are dialogue and listening, as UNESCO’s Manifesto 2000 advocates, encouraging ‘active non-violence’ since violence occurs when there are no other means of channelling aggressiveness. One of the basic techniques for the peaceful management of conflict is to understand the other party’s feelings, decipher his/her culture and comprehend his/her differences without considering these as failings, thus managing to ‘put oneself in his/her shoes’. Peace is built day by day and we are all responsible for this undertaking.

Useful concepts in negotiation and mediation

- **Position** (What do the parties involved want?)
- **Interest** (Why do they want it?)
- **Needs** (What are the underlying needs?)
- **Evaluation of options**

These concepts may be developed using alternative subject matter. By looking at the May 1810 Revolution, which led to Argentinian independence from Spain, in history classes, these concepts may be used as a basis for the following questions:

- What did the independentists want?
- What did the Spanish want?
- Which other groups were involved in the conflict?

Once the positions and the interests have been identified, add: Why did they want this? and what were their needs? Then assess the options that were open to them and what would have happened if these had been adopted? Furthermore, these events may be dramatised by imagining intensifying or minimising phenomena and even the creation of alliances.

Similar methods could be applied to other subjects such as:

- Geography (conflicts between neighbouring countries)
- Literature (analysis of literary works and the discussion this stimulates)
- Physical Education (by elaborating the rules of the game)
- Maths (by analysing the various ways of solving a problem).

Successful examples of mediation in schools

A conflict arose between final year pupils at a secondary school in Resistencia, a town in the Chaco Province, over where to hold the end-of-year party. All attempts to negotiate had failed and the situation was so embittered that the class was on the verge of splitting into two camps: one wanting to hold the party in a club, the other preferring another venue. The choice of venue had thus become a means of provocation for the other group, which was determined to boycott the event. A one-hour lesson was turned into a mediation session led by a teacher who transformed the conflict into a pedagogical exercise. He began by explaining the basic rules of mediation such as refraining from verbally attacking or interrupting speakers, etc. After each group had stated its position, the work consisted in detecting their interests and perceptions: group A thought that group B was merely trying to impose its will on the group as a whole, whereas group B claimed that the others had a vested interest in holding the party in a particular place. They felt it was 'always' up to them (B) to make decisions in the class due to the passivity of group A.

The teacher described the experiment in the following terms: Our work consisted in using communication techniques so that the two parties would listen to each other, so that they could comment on their own respective perceptions in order to define and become aware of their common and conflicting interests. The interests were written up on the board and served as a basis for brainstorming ideas. When time had run out, each group appointed a representative to reach an agreement: in the end they agreed to hold the party in a third place where they would all attend. Mediation was used in this case as a learning process which allowed the two groups to modify their interpretation of the other group's intentions, which led to an improvement in relations within the class.

These methods are applied in different programmes and at different political or institutional levels.

Another experiment was carried out in an infants school in Chaco: among the objectives outlined in the project, we have:

- integrated values within the institutional project to which members of the community subscribe so as to reassert the positive aspects and begin a transformation process in line with the democratic world. To do this, it is first necessary to tackle existing conflicts in order to manage them better and resolve them by agreement between the players involved.
- boosted the creation of a new role for the educator, starting with a change in personal and professional attitudes with renewed onus on authority rather than authoritarianism.
- favoured institutional autonomy as well as the formation of the participants' personal identity.

The following results are worth mentioning:

1. The playing of various roles brought about autonomy (agreement, collaboration, joint responsibility) including at the institutional level;
2. Ties were formed with other educational, health and cultural institutions;
3. Space and time were devoted to the active participation of parents at the establishment;

4. Space was created at institutional level to allow teachers to air their conflicts so that solutions could be worked towards;
5. The values advocated took hold and authority was revalorized as opposed to authoritarianism;
6. Support and commitment from institutional players were obtained to acknowledge, tackle, manage and/or resolve conflicts.

Thus certain cases of spontaneous mediation between pupils appeared, for example while they were playing football and one was excluded for playing too roughly. When the teacher sought to intervene the children said, 'We'll work it out by ourselves', and went to one side to discuss the problem with their fellow pupil. He then apologised and the game went on.

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The ambassadors of Peace



Environment: formal

Level: nursery school, primary school, secondary school

The Azymut Est*Ouest Youth Centre in Saint-Nicolas, Quebec, Canada has produced a Training handbook for peaceful behaviour. They have carried out an experiment for the promotion of awareness of peaceful behaviour involving primary and secondary school pupils in Quebec, Canada. Richard Proux, in charge of the Ambassadors of Peace programme kindly sent us this article which contains a practical conflict resolution method designed for schools.

The fact that older pupils are coming to primary schools to talk about peace affects the receptivity of primary school pupils. Since 1999, 200 ambassadors from 7 secondary schools promoted awareness in more than 12.000 primary school pupils.

By means of this programme, secondary school pupils (14 -17 years old) can be given training in education for peace and peaceful behaviour; subsequently, these young people, accompanied by a supervisor, become ambassadors of peace for the pupils of the primary schools in their area.

It also creates awareness on the part of the children of the various demonstrations of violence which surround them so as to help them recognise its different forms and acquire knowledge about non-violent conflict resolution strategies.

During 1999, several schools benefited from the Ambassadors of Peace Programme. In this context l'Ecole de la Source (Quebec, Canada) and the Paul - VI de St Apollinaire school in Quebec, Canada were visited twice by the ambassadors of peace.

The first encounter took place on December 15 1999 and the second on March 27 in the same year. The second encounter turned out to be very important as the role-play performed allowed the young pupils to learn some conflict resolution techniques. Also an evaluation of the programme by teachers highlighted the positive aspects of this workshop and provided a forum for their comments and suggestions such as the introduction of puppets symbolising peace.

One of the activities in this workshop was to have 5 - 7 year-old children make puppets. It is important to have the children understand that the puppets they are making symbolise peace. They can live and behave as inhabitants of this peaceful world they have imagined in a warm-up exercise in which they visualise a peaceful world.

These puppets can be very simple. All you need is a piece of paper or fabric to wrap around the finger. A basic face is drawn or painted on the tip of the finger thus bringing the puppet alive. A face can be drawn on a round piece of paper which is then stuck on to a piece of wood.

Give imagination a free reign. Creativity and simplicity often produce miraculous results!

An example of an Education for Peace Activity

THE TALE OF THE WHITE RABBIT

The point of this allegorical tale is to convey messages through a story which will trigger changes in the attitudes of those who hear it. Throughout the story each animal that the little white rabbit meets gives him a pointer as to how to resolve conflict. The animals chosen to tell this tale are not important in themselves, what counts is the message they bring. Each country can adapt the tale using animals which are familiar or use animals with particular qualities. In Africa, for example, it might be preferable to use the antelope, the gazelle, the giraffe or the lion while in Australia the kangaroo or the koala may be more popular.

“I felt that the pupils were interested, they like the fact that the workshop is led by teenagers. The children participated very actively and really needed this workshop.”

4th year teacher at Lotbinière School

Education for Peace Activities spread over a period of 54 minutes for 1st and 2nd year of Nursery School

Objectives

- Make the children aware of what they feel about violent behaviour and non-violent behaviour.
- Inform the children about non-violent attitudes and behaviour that may be adopted.
- Choose resource people.
- Acknowledge the positive consequences of living in a world of peace.

Logistical requirements

- Equipment: 1 sheet of paper per child, felt tip pens, coloured pencils and wax crayons or pastels.
- Before the session when you are in the classroom give the teacher the evaluation form (cf appendix). Tell the teacher that you wish to have his/her comments and collect the form at the end of the session.
- For nursery schools: arrange the space to create an area for the tale and another for drawing.

The schedule for a session with 2nd year nursery school pupils

1. Introduction and thanks (2 minutes)
2. Tale of the Little Rabbit (12 minutes)
3. Feedback session (4 minutes)
4. Group reflection on living in peace (4 minutes)
5. Peaceful attitudes and behaviour (6 minutes)
6. Choosing resource people (4 minutes)
7. Drawing for a world at peace (15 minutes)

8. Feedback about the drawings (5 minutes)
9. Minute of peace (1 minute)
10. End of the session (1 minute)

1. INTRODUCTION AND THANKS (2 minutes)

- Introduce yourself to the pupils
- Thank the teacher and the head teacher for allowing you to meet the children for this activity. Thank the staff of the school for helping you prepare the activity.
- You can tell the pupils that you are meeting them to talk to them about a subject which is important to you: PEACE.
- Go on to say: ‘today, we are going to look at peaceful attitudes and behaviour that you can adopt. We shall identify people resources who will be able to help you during conflict. We will ask you to do a drawing about peace. But first, we are going to tell you the story of the Little White Rabbit who wanted to live in peace too’.

2. THE TALE (12 minutes)

When telling the tale to an audience of 1st year infants divide the reading between the team of ambassadors as follows: narrator, the little rabbit, the other characters. For 2nd year infants, arrange with the teachers of year 5 or year 6 to have a few pupils come and read the parts of the little rabbit and other characters.

Invite the children to participate during the reading as follows: ‘Would you like to help me tell a story? Right, when I give you this sign (🐰: make rabbit ears with two fingers above your head) and whenever I say ‘**the little white**’, you say ‘**rabbit**’. Shall we try that now?... **the little white**... Listen carefully to what all the animals have to say because we will need your help to remember exactly what they said. Are you ready?’

THE LITTLE WHITE RABBIT WHO WANTED TO LIVE IN PEACE

Once upon a time, a long time ago, there was a mummy and a daddy rabbit who had lots of little baby rabbits of different colours, black ones, grey ones, red ones, brown ones, speckled ones and patchy ones. But among them there was one, the smallest, who was all white, white as snow, as white as the snow that gleams in the sun on a bright winter’s afternoon. This rabbit family lived with other families in a huge forest full of big green fir trees, magnificent cedars and beautiful birches where the birds could build their nests. The rabbit families built their houses under the branches of the cedars to shelter from the rain and the snow.

Sometimes, the (🐇) **little white rabbit** was left all alone by his brothers and sisters and even by his friends just because he was all white. Because he was a different colour, nobody wanted to play with him. He was alone, rejected. It made him very sad because he had no one to play with. Sometimes the others poked fun at the (🐇) **little white rabbit** because he was smaller than all the others. They said nasty things to him. Words or things that hurt his little heart. When evening came and the sun gave way to the moon, the (🐇) **little white rabbit** could not sleep because his brothers and sisters teased him. They nibbled his little ears, pinched his paws, slapped his back and tickled his little neck. The (🐇) **little white rabbit** hated this. It hurt because he did not know what to do. He watched the shadows of animals wandering in the night and felt sad. He dreamt of living in harmony. He dreamt of a better life.

One morning the (🐇) **little white rabbit** who was fed up with all this squabbling decided to go for a walk deep in the forest. While he was walking the (🐇) **little white rabbit** hoped he would meet someone who could help him live in harmony and be free of his suffering and anger. After walking for a long time through the forest the (🐇) **little white rabbit** walked past a fox's lair. He knew that the fox was crafty so he decided to ask his advice (show the poster).

'Hello Mr Fox. I am the (🐇) little white rabbit and I want to live in peace. You're crafty, could you tell me what I should do?'

After listening to the little white rabbit's story the crafty Fox said to him :

'I think it's very good that you are trying to live in peace, to find solutions to the conflicts in your life. When I was young I wasn't as crafty as I am today. Time has taught me to be calmer. Now when I am in a squabble, when somebody hurts me or doesn't think the way I do, I breathe very deeply, I imagine a blue light around me, it helps me to regain my calm. When I am calm like that, I can speak without arguing to resolve the conflict.'

Happy with the advice he had been given on how to live in peace, the (🐇) **little white rabbit** thanked the crafty Fox and went off into the forest. Smiling, the crafty Fox called after the little white rabbit:

'Remember, you can take three deep breaths to keep calm. That will get rid of your suffering and your anger and will make you happier. You breathe in through your nose and out through your mouth, my little white friend.'

A little further on the (🐇) **little white rabbit** met Mrs. Owl. He had already heard of her. The other animals in the forest said she was very gentle. He decided to ask her advice.

'Hello, Mrs Owl! I am the (🐇) little white rabbit and I want to live in peace. Could you give me some advice because I have heard you never squabble.'

'Oh, you know, I do sometimes squabble. But I always try to solve the problem by talking to the other person. I take the time to understand what the problem

between us is, to see how we feel, what we want to change or improve.

Together we find solutions to put an end to the squabble. Then we find the best solution, the one that suits us both best.'

'And so that's how you can live in peace?'

'Yes, that's it. Now you have a new clue about how to live in peace. Remember, you can talk to find solutions and you know it works!'

The (🐇) **little white rabbit** thanked Mrs. Owl and went on his way. He was happy he had learnt this new trick.

After a while he bumped into the young Lynx. This little wild cat was famous for being a good listener.

'Hello, Mr. Lynx! I am the (🐇) little white rabbit and I want to live in peace. Can you help me?'

The young Lynx looked at him and said :

'With my Lynx eyes I can see things that are invisible. I know you are looking for ways to live in peace, so listen! In the past I kept things that bothered me inside; I was often angry and sad. I thought about no one but myself. Today, you see, I can say what I think, what I want and how I feel. On top of that, I ask others how they see things, what they want and what they feel in their hearts. In this way I can live in peace and so can the others. Now you know that it's by considering yourself and others that you will avoid squabbles and be able to live in a happier world.'

The (🐇) **little white rabbit** thanked the young Lynx and went home. When he was nearly home he met some of his friends who teased him, said nasty things to him, poked fun at him because he was little and a different colour to them. The (🐇) **little white rabbit** took three deep breaths and imagined a blue light around him. Feeling calm, he headed for the youngest ones to have a word with them. He asked them why they were doing that and told them that what they said made him sad. He told them how he wanted to be treated too. Together they found a solution that they were all happy with. (For 2nd year pupils, ask what solutions they think they found. Tell them they can illustrate, draw or write the solution in the drawing activity if they wish). Once the conflict was settled, the (🐇) **little white rabbit** went home.

He told his parents about his adventure and how he could remain calm by following Mr. Fox's advice, how he could speak to settle arguments as Mrs. Owl had explained to him, how he could consider himself and others to live in peace as the young Lynx had suggested. His parents listened carefully and congratulated him before suggesting he went to bed. As his father tucked him in, he said that he could spend a little time every day thinking about what he could do in order to live in peace. That night the (🐇) **little white rabbit** had wonderful dreams because he now lived in a world where there was a little more peace.

3. FEEDBACK SESSION (4 min.)

Ask the children what they understood from the story. (Take one answer per question only, add to it and simplify the answers, congratulating the children for listening so well).

Start by having them tell the story chronologically.

- Did you enjoy the story about the little white rabbit who wanted to live in peace?
- Who would like to tell me the story? Thank you!
- Now can you remember the animals he met?

That's right, a crafty fox, an owl and a lynx.

- Do you remember the tricks the animals taught him?

(Show the animal posters as they explain).

Mr. Fox: Breathe deeply to calm down (Have them try the breathing and imagine the blue light round them).

Mrs. Owl: Speak to settle arguments.

Mr. lynx: Consider yourself and others in order to live in peace.

- What did his father say to him as he tucked him up in bed?

That in order to live in peace he could spend a little time every day thinking about what he could do to live in harmony.

Carry on with the questions, linking to what they feel around violent or peaceful behaviour.

4. GROUP REFLECTION ON LIVING IN PEACE (4 min.)

Objective: make the children aware of what they feel in the presence of violent or peaceful behaviour.

- How do you think the little rabbit feels when someone hurts him?
- How does he feel when someone speaks gently to him, when he is treated kindly?
- Do you think he prefers gentle hugs or fights?
- What do you think there is in a world of peace? What is there in a world where you feel good?

Move on to the questions about peaceful attitudes and behaviour.

5. PEACEFUL ATTITUDES AND BEHAVIOUR (6 min.)

Objective: Inform the children as to the peaceful attitudes and behaviour they can adopt.

What can you do to live in peace when someone is nasty to you?

1. You can take three deep breaths - in through your nose, out through your mouth - to help you calm down.
2. You can speak, say what you feel, you can say you don't like it when people are nasty to you and ask them to stop. What exactly can you say?: 'I don't like it when you do that to me. Arms are meant to hug not push and shove.'

As you say this you are ASSERTING YOURSELF, in other words you say it directly and kindly. You say it because you respect your feelings and you express your way of seeing things calmly and kindly. ASSERTING YOURSELF means you respect yourself and say you want to live in peace. If you yell these words and push or hit the other person, does that mean you are asserting yourself? No. It means you are angry. You are being nasty to the other person then, you are not at peace, you are ANGRY, you are aggressive. And if you say nothing when someone is nasty to you, what are you doing? You are RUNNING AWAY, you are doing nothing, you are PASSIVE. You are behaving like the little rabbit at the beginning of the story: he said nothing when his brothers and sisters hurt him, he walked away. It is important to speak to stop violent behaviour.

So to help you live in peace, how should you behave? You run away, you get angry or you assert yourself? Yes, you assert yourself!

3. It is important to take the time to listen to the other person too, to understand how they feel and together you can find a solution that suits you both. To live in peace I respect myself and others.
4. You can use all these tricks at the same time for the same squabble.

6. CHOOSING RESOURCE PEOPLE (4 min.)

Objective: Select resource people.

It is important to speak to someone who can help you when you are involved in a conflict or a violent situation, if someone hurts you, if you are sad or not at peace with others. You can talk to someone you trust, like your parents or a member of your family. So who do you trust? Tell me the name of an adult who can help you live in peace.

7. DRAWING FOR A WORLD OF PEACE (15 min.)

Objective: allow each pupil to express his or her vision of a world of peace.

Ask the children to create a drawing or a poem about peace. Exhibit the work for the rest of the school to see in classrooms, the gymnasium, corridors, the stairwell, office etc... When the exhibition is over the work could be sent to the peace ambassadors who visited you.

- Ask the children to name actions, words and gestures of peace, to describe a peaceful world. What can you see in a world of peace?
- Give an example: in a world of peace, arms are made to hug. So tell me, what do you see in a world of peace?

- Take a few examples and suggest the children draw themselves living in a world of peace.
- Now I suggest you do a drawing of yourself living in a world of peace.
- Give instructions for the drawing. Where, equipment, time allowance...
 1. Each child sits at a table.
 2. Hand out paper and pencils etc...
 3. The children write their names in the bottom right-hand corner.
 4. Make the children aware of the time (point out the hands on the clock). Remind the children 2 minutes before the end that the drawings will be collected in 2 minutes.
 5. Once the drawings are finished they can be gathered to make a montage (collective work). The finished product provides an original overall vision.
 6. While they are drawing, get the faster pupils to ‘enrich’ their drawings in the following way:
 - a) ask the child to tell you about his/her drawing;
 - b) ask the child about the possibilities that have not been drawn yet (eg. were there any houses in the background? or were you in the school playground?);
 - c) always allow the child to choose how to proceed.

8. FEEDBACK ABOUT THE DRAWINGS (5 min.)

Objective: Identify the positive consequences of living in a world of peace.

- The children gather round the collective artwork.
- If the drawings are not exhibited, ask some children to come to the front of the class to explain their world of peace to the rest of the class.
- Ask some children to describe the peaceful situation they have drawn as well as the feelings of the characters that appear in it.
- Wind up the feedback about the drawings: ‘ Hands up those who think it is important to live in a world of peace. Yes, it’s important for you too, so I wish you a life full of tranquillity and peace.’ ’

9. MINUTE OF PEACE (1 min.) - infants and 1st year: 30 seconds.

‘ To finish, let’s share a minute of peace, a minute in which each of you can imagine a gesture of peace you can make today.’

‘Let’s begin the minute now...; the minute is up.’

Ask the pupils which gestures of peace they will make today and invite them to spend one minute per day thinking about gestures of peace.

10. END OF SESSION (1 min.)

'Thank you all for your participation. You too can be ambassadors of peace.'

'Thank you and have a nice day!'

*The authors of the tale **THE LITTLE RABBIT** are
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SINANKUNYA or JOKING KINSHIP as a means of solving conflicts



Environment: formal and non-formal

Level: nursery school, primary school, secondary school

This article was based on the activity report entitled **Prevention, resolution of conflicts and education for citizenship in Africa, initial phase, May–December 1999** and describes a project run by the **Enda-Tiers Monde association** financed by **UNESCO**. Through its co-ordination and communication team **COORCOM**, Enda is committed to research and action aimed at disseminating the huge advantages and hidden meaning of **'joking kinship'**, thus contributing to the building of sustainable peace based on local cultures. **Raphaël Ndiaye** is the co-ordinator of the **Enda-Coorcom project** and his account is taken from the **Sub-regional workshop: Joking kinship, citizenship and culture of peace, Dakar, Cercle de l'Union, 24–27 January 2000**.

"i géré boré mu i sanakhu ra" :

*the joking kinsman is
not an opponent*
(Soussou proverb)

Pace is built with men and women in an appropriate context, by consensus and by desire. Each individual, each society is in search of peace and, to this end, establishes mechanisms, which make it possible to create friendly relations, solidarity, tolerance and acceptance of differences with regard to others. Among these mechanisms there is joking kinship. It is a genuine network, which allows people to establish chains of patronymic

equivalence across the vast territories of West Africa by basing national and regional citizenship on friendly relations. Joking kinship forms a set of privileged and permanent connections, the crux of which is 'a relationship free from all bitterness and therefore made of gentleness', which operates on the basis of humour and polite derision.

Joking kinship can be applied to almost all the structures in society: the family, age groups, those bound by marriage, alternate generations, neighbouring villages, neighbouring territories and neighbouring ethnic groups.

The Dakar sub-regional workshop, held in January 2000, made it possible to pool the results of research carried out in Guinea and Mali as since the reign of Soundiata Keita, which started in 1235, the joking kinship practice has continued to play a role in social regulation by easing crises and conflicts.

Raphaël Ndiaye: In 1987 in a village in Djoliba, south west of Bamako on the banks of the Niger I met an old Malian who was no doubt a Bamanan and having greeted him I enquired after his patronym. He was a Diarra and I knew that this is the equivalent of Ndiaye. So I struck up a conversation about the connection between patronyms. He was glad to oblige

* Sub-regional workshop: *Joking kinship, citizenship and culture of peace*, Dakar, Cercle de L'Union, 24-27 January 2000, Raphaël NDIAYE.

and as he dictated I took notes asking him to specify where possible the ethnic entities from which the names came:

Diarra (Bamanan) was equivalent among other names to **Ndiaye** (Sereer, or Soninke, Toucouleur and Wolof) or to **Koné** (Malinke); as well as **Sissoko** (Bamanan) = **Bagayogo** = **Doumbia** = **Sinayogo**.

As a result, I could become Diarra with Bamanan people and Koné with the Malinké without losing the name Ndiaye.

I became aware that I could travel in West Africa from the northern banks of the Senegal River in Mauritania as far as Guinea or Burkina Faso by changing patronyms and that a Diop could do the same, as Diops are joked about by Ndiayes.

Although I was derided as ‘a lazy coward...’ as a good Ndiaye is supposed to be in the eyes of those who make fun of us, I was always welcomed as a distinguished guest. West Africa became my homeland with guaranteed immunity, adding human rights, the delights of humour and the warmth of hospitality to this fundamental fact.

This is how I discovered the similarities and connections between patronyms on one hand and what we call ‘fun-poking’ relationships, or ‘cousins in jest’. This is how the idea of a research project into the strong, popular and living traditions in our regions came about.

These traditions are still alive and are part of greeting rituals.

When greeting people you give your patronymic which often makes it possible to identify the other ethnically and socially, and if one knows the codes of equivalence and connections between patronymics as well as the joking relationships, these systems can be used automatically. Greeting is thus the first ‘acknowledgement of others.’

As they form a genuine web, joking kinship, the equivalence between patronymics and the ethnic-patronymic connections can make an appreciable contribution to the emergence of a West-African citizenship. In Africa, joking kinship is a widespread social reality. The hospitality and friendliness of the Malian people, for example, are legendary.

In Mali, the research carried out in the framework of the ‘Prevention, conflict resolution and education for citizenship’ project dealt with three ethnic entities, namely the Peuls, the Dogon and the Minianka.

Joking kinship is characterised by mutual trust. In fact one of the functions of joking kinship in traditional societies within which surveys were carried out is to criticise one’s partner with humour by telling him exactly what one thinks of him in the conflicts that arise.

The joking kinship application scales can be divided into three sorts:

- social scales (matrimonial ties)
- generation scales
- territorial scales (villages, ethnic groups).

The parties involved in this system are obliged to respect certain relations hospitality, mutual aid, loyalty, a refusal to hurt each other and mutual recognition. By doing this, joking kinship makes it possible to defuse aggressiveness by means of a catharsis conveyed through humour and polite derision.

Furthermore, thanks to the system of similarities cross-border patronymic chains can be established, forming a transversal system which interrelates and integrates ethnic entities and relativizes the impression of fragmentation deriving from ethnic pluralism. The system is known and practised by people, sometimes when moving to a new area, who adopt the patronymic that corresponds to their own or find it is given to them.

Kinship plays an important part in the prevention of conflicts. The Peuls for example have established joking kinship relations with all the peoples they meet in a strategy geared to gaining access to water and pasture for their cattle.

The scene takes place on a coach. Two passengers, a Peul and a Séreer, seated side by side are on the verge of fighting. But suddenly the tension drops in intensity. And as if by magic the two protagonists start laughing. They have just discovered through a fellow passenger that they are joking kinsmen.

An example of an Education for Peace Activity

JOKING KINSHIP AT SCHOOL

The work of the Enda association aims to popularise joking kinship by making it known to those who are not familiar with it and helping those with limited knowledge of it to master it. In both cases, the purpose is to encourage as broad a population as possible to implement it in day to day life at school. As the pupils are young and not yet deeply rooted from a cultural point of view, they are a prime 'target' in this approach.

In countries where this is possible, the opportunities offered by decentralisation may be used to invite local state education authorities - such as the various academies - and local communities to include joking kinship in the 25% of the curriculum which they have to define.

Pupils may be asked a series of questions with a view to identifying:

- Joking kinsmen according to the pupil's name
- His/her joking kinsman depending on the ethnic entity
- His/her joking kinsmen depending on the home village
- His/her joking kinsmen depending on the region
- His/her joking kinsmen depending on the mother's lineage.

The pupil can be asked which patronymics correspond to his (eg. Ndiaye = Diarra = Condé, etc.). This would allow one to broaden the basis of joking kinship among patronymic chains.

To enhance the idea of mutual aid, one can have a series of questions about what one may not do to a joking kinsman, and if there is a breach of this, the risks one can run.

Regarding the use of humour and derision, they can be asked to give examples of how one 'teases' a joking kinsman. What does one call him? How does one welcome him?

Next, there may be a series of questions to do with socio-historical experiences, explaining how, thanks to joking kinship, a light-hearted situation was created thus preventing or resolving conflicts. Similarly, the pupils may be asked to relate stories, (myths and tales) and proverbs on joking kinship.

Finally, in order to answer these questions the pupils are obliged to speak to each other, with their parents and grandparents. This dialogue, which is desirable, can allow these adults and elderly people to play an important educational role again while reviving this traditional dimension.

As "one never gets over one's childhood", as is often maintained, the aim here is to integrate our traditional values of friendliness, tolerance and solidarity, etc. from childhood. Thus we should target basic education so that these different values are included in the curricula. We shall endeavour to add joking kinship to the curriculum as a means to promote and convey a culture of peace and trans-border citizenship.

For the teachers

Teachers' handbooks will include the following themes: how it works, the ideal situation, customs, patronymic or ethno-patronymic networks, concepts of joking kinship with examples for illustration.

Training teachers and workshop leaders in joking kinship will be done in two stages:

First stage: political and academic authorities should be informed and made aware as well as parents' and teachers' associations so as to gain acceptance for the approach.

Second stage: collecting and developing tools in collaboration with pedagogical institutes and local resource people. These tools will comprise:

- handbooks for teachers
- manuals for pupils (bearing in mind the two levels of basic education)
- supplementary material to inform, edify, illustrate (book of proverbs, sayings, tales and maxims on the subject of joking kinship).

For the pupils

The pupils' manuals will include the following themes: tolerance, friendliness, solidarity, each of which will be developed according to sub-themes.

Suggested activity sheet on a theme

- The group chooses the theme friendliness
- The sub-theme chosen is humour (expression of humour)
- Class chosen: primary school, 8-9 year-olds
- Duration of lesson: 45 minutes

- Objective: by the end of the lesson the pupil must be able to establish a friendly relationship by means of humour.
- The pedagogical approach shall be interactive, using role-play to illustrate the points e.g; accident between two vehicles whose drivers are joking kinsmen
- Illustration through examples from local tradition
- Teacher’s intervention describing the principle of friendliness and the way in which humour helps put it into practice
- Each pupil identifies at least one joking kinsman
- Evaluation: ask 2 or 3 questions to see if the objective has been achieved
- Summing up to retain the lesson, the result.

Teaching aid for pre-school children: The picture box

The objective is to enable children to discover joking kinship through the grandparent/grandchild relationship; it is a lesson in language about the family using the following approach:

- First make a motivating presentation.
- Then stimulate observation using the pictures in a question/answer manner, for role play and short summaries.
- Then move on to a conceptualisation, a formulation of the objective. Finally, evaluate this and attempt to apply it to daily life.

It is important to integrate joking kinship in all forms of education: elementary, primary, secondary and higher and present joking kinship not as an extra subject to be included but rather as a new mindset and a more relevant approach to civic education. To this end:

- Identify the problems civic education must address so that it may become a framework for teaching joking kinship;
- Involve workshop leaders, pedagogues, journalists and parents and have them work together;
- Use school or rural radio networks, museums etc. as channels of intervention to reach populations.

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PEACE BEGINS WITH ME

Helping teachers teach a conflict resolution method



Environment: formal
Level: primary school

This project was born out of a partnership between two South African NGOs, the *Independent Projects Trust (IPT)* and *Media in Education Trust (MIET)*. The IPT promotes the advancement of human rights and democracy in South Africa through the development of individual and institutional conflict handling skills. The project has had a broad impact in schools, communities, in the private sector and with the police service. Over the past ten years the IPT has focussed on the transfer of skills through a variety of interventions with both educators and learners including Peer Mediation Programmes and diversity training through cross cultural programmes such as Unity Through Youth. The MIET has supported the process of change in South Africa by attempting to bring about positive changes in classroom practices. Through its courses and teacher support material, MIET promotes the creation of a democratic and peaceful classroom ethos through its support to educators in implementing democratic learning strategies. This article was sent to us by Iole Matthews, a representative of the Independent Projects Trust (IPT).

People often ask “Why teach about peace? Children know what peace is”. In fact research tells us that, while most children have concrete ideas about what war is, their ideas about peace are often vague, with peace simplistically seen as the opposite of war. Furthermore, peace is often thought of as weak, passive, dull and boring. Most learners have little understanding of peacemaking processes and a strong sense of powerlessness concerning the future, consequently they often express little hope for lasting peace.

Looking at our classrooms, our schools and our communities, there is clear evidence that violence is escalating while peace eludes us. Peace needs to be concretized and presented to learners as something both tangible and valuable. Something worth learning about and working towards, something of value. Peace is likely to thrive in a community that cares, co-operates, communicates and values diversity - so this becomes a realistic goal for our classrooms and an inspiring ideal for our communities.

Although working in different ways and spheres, both organisations were driven by a common vision to develop school going youth into informed, critically thinking individuals, tolerant of the views of others and empowered to deal with conflicts without resorting to the use of violence. This project was an attempt to extend the capacity of both organisations, thereby maximising their respective impact. With limited resources and an enormous target audience it was obvious that this material would have to stand alone and without pre-training of teachers, for we could not provide training to every school in the province.

The outcome was the development of “Peace Begins with Me”, a teaching aid in the form of a Holdall Portable Lectern which provides a step by step life skills programme for Grades 4, 5 and 6. Children of this age are young enough to be influenced by the ethics of peace values yet old enough to understand concepts that offer a lifetime of skills. The teaching pack is housed in a large cardboard folder and comes in the form of a sturdy portable lectern, which serves as both educators guide and learners material. When in use, the picture to be used as a lesson stimulus is on the front and faces the class, while the lesson guide is on the back facing the educator. It also includes four text-based posters which deal with ways of working together whilst ensuring your rights. These posters are put up during relevant lessons and then remain on the walls until the final phase of assessment of the activity.

The programme consists of 20 lessons with the following themes:

- What is Peace
- What makes me happy?
- It isn't fair
- Fair Rules
- The Peace Tree (causes and effects of violence and non-violence)
- Types of Conflict
- Feelings about Conflict
- Managing Anger
- Points of View
- Value of Diversity
- Tolerance
- Co-operative Behaviour 1
- Co-operative Behaviour 2
- Listening Skills 1
- Listening Skills 2
- Assertiveness
- The Statement 1
- The Statement 2
- Presentation of Peace Projects
- The Hand Mural: Conclusion of Programme

Each lesson plan is clearly set out with follow up activities and evaluation suggestions. Activities recommended for each lesson are designed to facilitate learning, they are also interactive and so encourage group work, problem solving, creativity, presentation of ideas, thinking skills and so on. It has been noted that the methodological approach on which the activities are based are absolutely consistent with the principles and practices of peace education.

For example lesson one encourages learners to think about and express their own opinions about peace. This sets the tone for the rest of the lessons as learners begin to develop the skills needed to achieve their vision of a peaceful classroom or school.

The programme is extremely flexible and can be used over the course of the year, utilising approximately one lesson per week or it can be run through one term with the 20 lessons appropriately spread over the time. Lessons can also be expanded to cross subjects or

contracted to one subject only. Learners are encouraged to keep a “peace portfolio” which not only allows for assessment but also becomes a future reference source for the learner.

The aid proved itself adaptable and teachers used it in a way that was appropriate for their school environment. This was important since some schools had much fuller schedules than others and each school was able to select the level of whole school involvement and support.

Regardless of how the aid is used, it's objectives are threefold:

- to contribute to the creation of a democratic school environment and a common culture of tolerance and peaceful resolution of conflict in schools
- to introduce the skills of democracy, tolerance and peace as part of the school curriculum
- to equip individuals in the wider educational community with democratic / conflict resolution skills which will become a sustainable resource

In the pilot phase of testing these teaching packages, they were given to teachers in diverse settings, some of whom were given additional conflict management training while the balance were just given the material. There was very little difference with regards the use of the package between the trained and untrained teachers which supports the value of the aid as a ‘stand alone’ tool. In Potgietersrus, a poorly resourced semi-rural area of the Northern Province, the group of educators found the HPL to be appropriate and the tasks to fit well into the curriculum. They also believed that the outcomes would be met. They believed the activities fit related well to real life and would contribute towards interaction between pupils.

One of the chief values of the flip chart teaching tool that has emerged is that it truly is stand-alone material, and can be taught in any classroom without the expense of additional resource, and requires. This is particularly important in South Africa and especially KwaZulu-Natal - a province that is woefully short of trainers in conflict management for our 5 500 provincial schools. This lectern requires no workshops, no training - only a teacher and some learners.

In completing evaluation forms at the end of the 20 lessons, many teachers noted that they had also changed as a result of these lessons. One teachers noted these changes included listening more to what the learners have to say and being more aware of their rights. It can be scary at first, one must realise that you can also learn from pupils. Others noted that at the end of the programme I could also help friends and colleagues and I have learnt that there are other ways to deal with conflicts.

Changes were also noted within the learners with several teachers saying that there was a more peaceful atmosphere in class and many students reported that they were practising the new skills at home. As one teacher notes when good things happened they would come back and explain to the class as well as bad things and what they had done to help.

It has been noted that in use, the materials generated interest and discussion amongst the children who wanted to talk about the issues raised, such as: what is peace, fairness, children’s rights, dealing with anger, resolving conflict and appreciating difference.

Since the lesson are interactive with no formal exercises the teacher can also teach in the vernacular which encourage greater participation.

In a newspaper review of the package it was noted that material such as this answers the UNESCO recommendation “to educate for tolerance in our schools and communities, in our homes and workplaces and most of all in our hearts and mind”.

While initial feedback of this teaching aid is extremely positive the greatest problem now is that even at cost price most schools in the province have been unable to afford the teaching aid and we have been unable to source further funding. Nevertheless we will continue to monitor and evaluate the use of “Peace Begins with Me” with the objective of providing it to more schools in the province.

It is still early on in the process but it would appear that the package has real potential to have a positive impact within the classroom at a very low cost. While it is too early to measure the impact of this material in terms of behaviour change with students over the longer term, it has been seen to create greater openness within the classroom and improve teacher / student relations. As one teacher noted “they have become much more polite towards students!”

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Let's learn to live together



Environment: formal
Level: primary school

The text contained in this article is taken from the pedagogical kit 'Let's learn to live together', aimed at primary school teachers and pupils and published by the Editions de la Cigale in Grenoble in collaboration with the Grenoble School for Peace. The driving force behind this initiative comes from the observation that, today, compulsory values such as respect for others, for their freedom of expression, for their difference, for their physical well-being and their property have all too often become optional. They will only become compulsory again if they are truly acknowledged as vital.

What the Authors have to say

We met at the Grenoble School for Peace at a seminar for research into educational curricula. Together, we developed a workshop for children aged between 10 - 13. It was designed for all school or educational contexts in order to provide training in learning to live together. Its aim is to improve the quality of classroom relations, and encourage young pupils to learn how to approach their education and how to grow up together through acknowledging and embracing common values.

Working on the awareness of behavioural patterns and the damage they can cause others is a very different pedagogical approach to that of transferring knowledge, as is generally the case. It is no longer a question of teaching concepts and testing acquired knowledge, rather the aim is to help pupils, through free self-expression to become aware of their actions and what these actions cause in others.

A forum for self-expression....

Talking about emotions, voicing taboos, help pupils to take a step back, to analyse and readjust these, and enable them to learn how to think and choose their values freely.

...out of the 'ordinary'

The answers are not given by the teacher alone but invariably by the pupils themselves.

For example, one pupil said: 'Respect is a waste of time. I'm against it. It's for brainy people. I tell my little brother to be aggressive with everyone to gain respect.' That was what he had to say. It was accepted as such. Another pupil asked for the baton to talk and said: 'I don't think that's a good idea. If you teach your little brother that, one day it will backfire and you'll be a victim of aggression.' Such a reply coming from a peer and not from an adult has a profound impact and makes everyone think.

The Essence of this Approach is to:

- help pupils analyse their behaviour,
- promote recognition of each individual as having the right to express him/herself and be respected by others,
- encourage them to form positive and motivating images in their minds about family, social and school life.

The keys to living together

Objective

Gain awareness as to the behaviour and values which foster harmony in a group.

Note

It is important not to confuse morality which dictates what is good and what is bad, and education which is founded on reflection about values, in other words on what gives life meaning.

- Teaching the pupil to give to the poor because everyone must have enough to eat and that this is doing good is a question of morality,

But...

- Questioning the pupil about the meaning of sharing to awaken in him/her a sense of solidarity as well as the desire to espouse these values freely is a matter for education.
- Similarly, forbidding the use of bad language by one pupil towards another because it is bad is a moral issue; whereas questioning him/her about the way he/she relates to others when using bad language, so that he/she may become aware of the boundaries between respect and non-respect is a matter for education.

Workshop Programme

Number of pupils: 12-15

Duration: 2 hours per half group

Plan an out of class activity for the other half group

Note

This fundamental sequence requires the sustained attention of each participant: ensure there are no more than 12-15 pupils. By keeping to these numbers the work will be more in depth and this will have repercussions in future workshops. With too large a group the pupils may not get that involved or may lose interest. Therefore, it is better to take smaller groups one after the other.

Step 1

- Give instruction on sheet n°3: ‘ Tell us about a project (sport, game, invention, party, family occasion...), involving others, where there was an atmosphere of

harmony, joy and success. ’

- Guide the reflection (who? What? When? Why? How).
When did it happen? Where? With whom? How did it go off? What difficulties arose which were overcome? How did it turn out? Be careful not to influence the future authors with too many details.
- Make it clear to the pupils that they will be asked to write the story of their choice on the sheet and that this story will remain private and anonymous; they can sign it under a false name if they wish.

Step n°2

Individual work - The pupils write their stories in the booklet.

Step n°3

Group work

- ask the pupils to leave their booklets open at sheet n° 3.
- collect the booklets without closing them so as not to see the name.
- read each story out starting at the top of the pile to respect the pupils’ anonymity (this means not looking at a particular pupil for instance to avoid giving away clues as to the identity of the author, or not looking at the cover of the booklet, thus not knowing who the owner is, or avoiding complicity).
- for each story have the pupils look for the value or values conveyed and the relationship with others. If there is no relationship with others, invite the pupils to analyse this by asking them: ‘ What is going on between the people in the story? ’

A value is something that is recognised as true, beautiful or good according to personal or social criteria, and serves as a reference or principle in education.

The quality of the relationship between one individual and another is what enables us to detect a value in the context of ‘ Learning to live together ’.

For example:

If a pupil describes the following activity: ‘ It was on Tuesday, in a maths lesson... I was really paying attention. When the teacher questioned me, I knew the answer, I succeeded, I was pleased. ’

Note that in this story there is no relationship between the pupil and another person. Paying attention is important but it can not be considered a value in this exercise.

Alternatively, if a pupil describes the following activity:

‘ It was on Tuesday, in a maths lesson. I was really paying attention because my friend was off sick and that evening, I wanted to be able to explain to him what we had done. ’

In this case paying attention is linked to another person, the motivation was the relationship with the friend and we will call this value having other people’s interests at heart.

- after each story write on the board:
- On one side, the values mentioned,

- On the other side, other factors that aided in the success of the project.

Examples:

Behaviour and values

- acceptance of my idea by other(s)
- acceptance (by me) of other's idea
- group creativity
- initiative, assuming responsibility
- friendship
- sharing
- solidarity
- trust
- respect for other, etc

Factors

- chance
- the aim
- the place
- interest of game or activity
- equipment
- partners
- holidays
- etc.

Step n° 4

Individual work

- hand back the booklets
Each pupil writes the values and behaviour that appear in his/her story using a coloured pen.
- collect the booklets and put them away

Step n° 5

Mini-group work

- Form small working groups of three to four pupils
Each group chooses a value or an example of behaviour from the board and prepares a short sketch to illustrate it. The sketch is performed. The other pupils try to guess which value is being performed.

Taken from the ' *Let's learn to live together* ' handbook, Michelle Jacquet-Montreuil, Catherine Rouhier, chief editor of collection: Michèle Pétris, Ed. de la Cigale, Grenoble, 2000.

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DARING NON-VIOLENCE

Pupils learn to resolve their conflicts and establish common rules



Environment: formal
Level: primary school

This text has been sent to us by François Lhopiteau of IFMAN, Research Institute and for the establishment of an alternative non-violent movement. The M.A.N. has 4 vocations :

1. **To give a voice to non-violence, by participating in educational and unionist initiatives...with the aim of taking the possibilities offered by non-violence into consideration. He expresses his views to a larger public, when given the possibility by the local or national press.**
2. **Deepening the political reflection in connection with non-violence. One of the functions of M.A.N. is to promote theoretical research based on an study in depth of social phenomena of this age and the historical experiments of non-violent struggles.**
3. **To act in the struggle against injustice: conscientious objection, weapon sales, asylum rights, racism, civil and military nuclear power. The possibilities offered by non-violent action assist in preserving the future and pave the way towards an inherently democratic society.**
4. **To support the non-violent action beyond borders. The M.A.N. is in contact with non-violent movements across the globe, affiliated to (WRI) War Resistance International. Regular contacts are established with educators, scientists and international non-violence movements.**

Pedro reads from the slip of paper: ‘Bastien keeps bothering me and calling my mother names, signed Nora.’

Pedro invites Nora to speak. She stands up and in front of the whole class and she repeats her accusation. Bastien criticises his neighbour for taking his things without his permission: ‘She started it!’ Three people raise their hands immediately. One by one Pedro invites them to speak. The three speakers confirm Bastien’s claim.

Suddenly they all talk at once, giving their opinions. The session leader needs the teacher’s help to quieten everyone down. When this is done he decides that the problem cannot be easily solved and requests that Nora’s paper be pinned to the Commitments Board until the following week. Pedro takes another piece of paper from the letter box which reads ‘Mickaël and Arnault are having a fight....’

They are between 8 and 9 years old. Throughout the week the pupils can deposit letters in a letter box near the blackboard. These are mixture of criticisms and suggestions. ‘A letter

must be clean and signed for it to be read, that is the rule' explains Samia, who, when it is his turn, does not hesitate to throw away any letter that does not comply with the rules.

The class meeting has taken place every Thursday at 3:30 p.m. since September. The children look forward to it. On Thursday morning several of them have already asked the teacher: 'The meeting's today isn't it?' Jean-Michel explains: 'We have to have a judge and a lawyer in charge of the letter box. The judge reads the question or the comments written on the piece of paper and invites people to speak, the lawyer defends the accused.' There is a third character known as the assessor in charge of opening the box and unfolding the pieces of paper.

The session goes on. Pedro decides to put Carlos's suggestion to the vote. 'Who is in favour of fights in the playground being settled by the playground supervising teachers?' A majority of hands goes up. It is agreed but is a majority vote enough to solve the problem long-term? Will not the minority who did not agree want to make themselves heard a little later on by taking their revenge on the 'grasses' who denounced the fighting?

While it is necessary for the majority to be heard in order to make decisions, it is just as important for the minority against the decision to positively express its views. How can those who are disappointed by the decision be given a means of expression which is acceptable to the majority? That is the challenge; respecting the decisions while learning to do so without feeling submissive. In fact, it is all about learning to make oneself heard without aggression or submission. The best way to achieve this is to experience it weekly.

Thus, a note calling into question a decision made by the majority a month earlier was read last week. 'We want to change places!' This note was signed by 7 pupils; 7 who wanted to come back on a decision made collectively. This question, raised on an individual level by several students had already been subject to debate in a number of meetings. The entire class had voted against this on each occasion. That day, when the judge invited the 7 protestors to speak, there was a lively and full debate showing the extent of their motivation. After an impassioned discussion, a proposal was formulated by the teacher: the 7 pupils may only change places if together they find new places which do not force their classmates to move; if this condition is not met they are to stay in their usual places. The children had found a way of contesting the initial decision in the form of a petition!

The little note that one writes alone or with one's friends is a privileged opportunity to express a problem or a concern. Putting words down on paper - when one still knows so few - to express one's anger is not easy. That is why the child who has written the note read by the 'judge' has the right to speak first.

The time lapse between the crisis - the day when the note is written - and the meeting allows time to put things into perspective. Often when the accuser takes the floor he/she says: 'It's OK, it's sorted out !' Or we see Amelie overcome her fear, look Pedro in the eye, and dare to say that he hit her. The classes institutionalised choice to hold a problem-solving meeting on a given day each week enables the child to express his/her opinion about the conflict more calmly, with hindsight.

But let's not be mistaken, this effort to write or voice one's difficulties in front of the others is only possible because each person knows he/she will be heard by the others. For the child, being heard means that his/her point of view is taken into consideration. The role of the teacher is very important here. The teachers must constantly make sure that the formulating

of grievances or suggestions is heard by all. Above all, they must do their part of ensure that the decisions made are put into practice.

After 20 minutes of rowdy discussion in the corridor, the 7 children came into the classroom and announced unexpectedly: 'That's it, we've talked about it. Here are the new places where we want to be.' It is now time for action. This willingness to act on suggestions from the pupils means that the adult has a clear idea of which initiatives he/she will accept from the children and the ones which he/she will not. Terminator will not be shown in the classroom; the teacher overrides the vote.

Allowing the children to speak their minds to discuss, to act is allowing them to have their say in the world. Encouraging them to get organised, to regulate their affairs, to make commitments enables them to discover the means which will gradually help them grow up with assurance. This work is achieved week by week, by trial and error, experimentation, sometimes progressing, sometimes regressing with its tensions and its laughter.

School and Non-Violence

Giving children the opportunity to express themselves and directly influence the conflicting relations they encounter requires the adult to provide a solid framework for this group work. It is not sufficient to simply provide a forum in the classroom or to bestow a mediation role on a child to resolve conflict. The young mediator cannot replace the adult as the protector of the rules and regulations governing the group. The young mediator's mission has boundaries within a space determined by the adult; if need be the adult can stand in if the task proves too difficult. The child can seek solutions to conflicts with his/her peers on the condition that the adult can guarantee the framework in which this collective action takes place. If need be, the teacher may resort to sanctions if the boundaries are breached - sanctions which are both significant and respectful of the pupils' integrity as individuals.

Choosing non-violence as a conflict regulating principle and as a force to oppose violence means choosing methods in harmony with this principle. The elaboration and guarantee of rules, regulations and contracts founded on absolute respect for each human being will have to comply with this principle. Educating a child in this way implies giving him the right to speak and the power to act upon the framework of rules, regulations and contracts which condition the framework in which he/she lives.

- Choosing to speak rather than leaving things unsaid
- Choosing to speak rather than resorting to violent confrontation
- Choosing to speak rather than submission
- Choosing non-violent words which call for dialogue

This vision of the active citizen child needs more than a well meaning discourse on the part of the adult with respect to the pupil; it is embodied in an educational commitment which empowers the child with regard to his/her life as an individual

and as a member of the group. This is the fundamental challenge in education to promote non-violence; teaching a child to resolve the inevitable disagreements that occur daily while respecting others, commanding respect and respecting him/herself.

*In the face of the law of the strongest or the most violent
It is necessary to develop the ability
To be non-violent in conflict*

Developing an ability to speak positively so as to resolve conflict requires certain skills. The child must be taught these skills. He/she must be able to:

- state his/her point of view, make his/her opinions heard, assert him/herself fully in a conflict situation.
- hear his/her partner's or his/her opponent's message and establish dialogue to resolve the conflict.
- be able to co-operate and negotiate rather than retreat into competitive confrontation.
- be able to use imagination to invent original solutions, to dare to innovate and free him/herself from stereotypical reactions.

*Each human being is unique and irreplaceable.
The integrity of his life is entitled to the utmost respect.
Laying down the principle of non-violence in all educational actions is
to pave the way for a society founded on justice, democracy and freedom.*

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Making use of the peer group power in preventing and intervening in bullying



Environment: formal and non-formal
Level: primary school, secondary school

The author of this article, *Christina Salmivalli*, PhD, has published several works on the theme of aggressiveness at school. She is currently working at the University of Turku Research Centre in Finland on a programme aimed at reducing aggression at school. The approach involves studying individual and collective psychological mechanisms related to violence.

The project, funded by the Finnish Academy and run by *Christina Salmivalli*, PhD, concerns 48 classes in 16 schools in Helsinki and Turku, Finland. The teachers were trained over a one-year period before implementing the project in their classes. The main focus is on collective mechanisms that come into play in ill-treatment and consequently on the work to be done with a whole class.

In the school context, where children and adolescents spend quite a lot of their time together, conflicts and aggressive and/or violent behaviours take place almost daily. Different types of aggression and other problem behaviours cannot all be intervened in only one way. As far as bullying is concerned, the mechanisms which maintain the problem, but also the keys for preventing and intervening it, often lie within the peer group.

Bullying is unfortunately a common type of aggression in schools. It is usually defined as repeated, systematic harassment in which there is an imbalance of power involved. The imbalance of power means that the bully has more strength, status, or other resources which make him or her more powerful than the victim. The imbalance may also be caused by the fact that there is a group of bullies attacking a lonely victim. Bullying may be direct (such as calling the target names, hitting or kicking the target) or indirect (such as spreading rumours about the target in order to manipulate the group members against him or her, or systematically isolating the target from the peer group). No matter how the harm is done, the repeated nature of bullying makes it a developmental risk for the victims - too often, bullying goes on for years.

Bullying and the peer group

Another feature typical of bullying is the group nature of it. Unlike many other forms of aggression, bullying takes place, and often gets encouraged and sustained within the peer group. The bully does not choose to attack when he or she is alone with the victim, but seeks situations in which there are others present. The way these “others” behave in bullying situations and with what consequences has been the focus of our research group for the last decade.

The participant roles in bullying refer to students’ (the “bystanders”) ways of being involved in bullying. For instance, some students eagerly join in the bullying when someone has

started it and act as assistants of the bully. Others, even if not actively attack the victim, offer positive feedback to the bully by laughing, by encouraging gestures or just gathering around to see the bullying. These students are reinforcers of the bully. A remarkable number of students stay away and do not take sides with anyone, thus silently approving of what is going on - they are so-called outsiders. Finally, there are students whose behaviour is clearly anti-bullying: for instance, they comfort the victim, or actively try to make others stop bullying. They have been named defenders. (Salmivalli et al.,1996).

Even if most children and adolescents have attitudes that are clearly against bullying, in actual bullying situations they rarely express such attitudes. As many as 35-40% of school-aged children and adolescents take on roles of bully, assistant or reinforcer, and the frequency of those who withdraw and silently accept the bullying going on is around 25-30%. Many students thus behave in ways which rather incite than discourage the bully. The question of importance is: how to convert the (already existing) anti-bullying attitudes into behaviour in actual bullying situations?

Finding the power from the group

The “participant role approach” provides educators with a new perspective for preventing and intervening in bullying: what we should try to accomplish is changes in the dynamics of the whole group. Trying to make the bully behave differently rarely leads to a permanent change - it is not enough. In addition, we should be able to affect the behaviour of students in other participant roles. This means, for instance, making reinforcers and assistants stop what they are doing; making the outsiders show that they actually do not approve of bullying; making more students take on the role of defender.

I have previously (Salmivalli, 1999) identified three steps in curriculum-based preventive and intervention work against bullying.

1. The first step is *Raising awareness*. Bullying should be discussed with the whole class, starting with themes such as what bullying is and how it feels to be bullied, moving on to the group mechanisms involved. It is important to point out the fact that in the group, we often behave in a different way from what we think is right. Most students have attitudes against bullying, but yet in actual bullying situations they may behave in ways which encourage and maintain bullying in the class. Making students aware of the discrepancy between their attitudes and behaviour might be a starting point for a change. Introducing the different participant roles to students provides concrete content for such discussions.
2. The second step is *Encouraging self-reflection*. Again, the participant roles offer the students conceptual tools for reflecting on their own behaviour: what is my role when bullying is going on?
3. The third step is *Exploring and finding solutions*, i.e. helping the students find ways in which they could behave as individuals and as a group in order to put an end to bullying. For instance, it is possible and often beneficial to rehearse roles different from the previous ones by means of drama and role-play. Such exercises provide a safe context in which to rehearse anti-bullying behaviours that the students have not tried before, such as telling others to stop bullying, and to explore the feelings associated with them.

The participant role approach thus also provides concrete content for curriculum-based, class-level interventions themselves. Working with the theme may include discussions, exercises, literature, drama, and so on. The main point is that every one can do something to stop bullying, or at least to make the victim feel better. In Finland, some materials have been prepared to aid curriculum-based work on the participant roles in bullying. These include a package with overhead transparencies and suggestions for discussions prepared by the author (Salmivalli, 1998), as well as role-taking exercises developed by a group of drama pedagogues, Theatre in Education (Top Tie, 1999).

Of course, the point is not to accuse all students, but to show that every one of them can affect on what is going on in the class. Every one can also do something to stop bullying, at least to make the victim feel better. The group members together can decide: we accept no more bullying in this class.

Group-level work alone is not sufficient, however. Acute cases of bullying that come to attention of the teacher often demand working with individual students, for instance, having serious discussions with the bully or offering support to the victim. Group-level interventions are, however, an effective increment to these traditional approaches.

“Lifting spirits” is not enough

It is often assumed that in a context of a “positive class atmosphere” there is less bullying than in a class with a more negative climate. Our unpublished data from 16 school classes suggest, however, that the class atmosphere (reported by students themselves) as such is not connected with whether or not there is bullying in the class. What actually has been shown to predict whether or not bullying occurs, and whether the students are likely to take sides with the bully or the victim, is the content of the group norms related to bullying (Salmivalli & Voeten, submitted). These norms are more or less conscious, unwritten rules about which behaviours would be prescribed (expected) or proscribed (not appropriate) in the group.

Lessons from an Intervention Program

There is a study in progress in our research group, which aims at clarifying what happens in a school class during a successful intervention. This includes analysis of whose behaviour can be affected. For instance, as the result of an intervention campaign in the school: do more children start acting as defenders? Do reinforcers of the bully stop reinforcing him/her?

The preliminary observations show that there was lots of variation between schools. At this point, I can only describe what was done in a very successful project school which managed to reduce the number of victims from 22.1% to 8.6% during the first six months. According to the teacher reports, in this particular school the core interventions consisted of:

1. taking up the issue of bullying regularly with students, discussing especially the participant roles involved in it (targeting the ROLES)
2. formulating, together with the students, class rules against bullying (targeting the NORMS), and
3. organizing systematic follow-up discussions each time after intervening in an acute case of bullying (targeting the INDIVIDUAL BULLIES in a systematic way).

The interventions included the following:

In all three classes involved in the project, the curriculum-based work started with discussions guided by the package of transparencies and materials prepared by the author (Salmivalli 1998). The series of overhead transparencies includes themes to be discussed, such as, What is bullying, How does it feel to be bullied, How the bystanders are involved, i.e. introducing the participant roles with very concrete examples, and, finally, What can we do about it?

Teachers reported that going through these materials was followed by small-group work, analysing stories with a bullying theme from the participant role perspective (recognizing the participant roles in the stories, analysing the consequences of different behaviours), and thinking about positive solutions to the stories.

All three teachers reported formulating class rules against bullying and hanging them on the wall so that every one could see them. This was done together with students, especially from the participant role perspective (i.e. the rules had to do not only with bullying, but bystander behaviours as well), and preceded by a general discussion about bullying. Also the sanctions for breaking the class rules were decided together, the students voting for the sanctions to be chosen.

In two classes, regular class meetings were started. Each Friday the class discussed together how the week had gone, was there anything to be cleared up between the students, and so on. In one class, an acute case of bullying had been discussed together in a class meeting. The students had thought about whether it was bullying, harmless teasing, or what. They had then thought about each one's role, and discussed how to avoid similar episodes in the future.

In all three classes, several acute cases of bullying were intervened via discussions with individual students. These discussions were followed by systematic follow-up meetings, to control whether or not the bullying actually had stopped. The teachers had paid attention to the fact that, in their classes, new defenders emerged. The students themselves had also become active in telling teachers how someone had intervened in a bullying episode in a positive way. When the students had told the teachers about such behaviours, the class had rewarded these "new defenders" with applause. In this particular school, the frequency of students in the defender role increased from 16.5% to 21.5% over the first six-months period of the intervention.

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The Creation of 150 Night Schools in 89 Villages for Children who work with their parents all day long



Environment: non-formal
Level: primary school, secondary school

The ‘Barefoot College’ came into being through an initiative by a benevolent organisation *Social Work and Research Centre, SWRC*. The founder of the SWRC, Bunker Roy wished to break away from the ‘social work tradition’ which, in India was aimed at the urban middle classes and had an academic orientation. He imagined an organisation based in the village of Tilonia which would attract young professionals from the city to work with the villagers and would thus be immersed in the reality of country life.

The SWRC, which has been active since 1972, in collaboration with local teachers, representatives of the Sanitation Department and solar energy engineers, seeks to implement a global development plan with and for the poor people in rural zones. The philosophy of this project is based on the conviction that villagers themselves are able to identify and resolve their problems.

The Tilonia Project settled in Rajasthan, in the north west of India, in one of the largest and poorest states where the majority of village folk make a living from farming. The total number of inhabitants is 44 million. Over 45% of the male population and over 80% of the female population are illiterate and over half of the school age children (6-14 years) do not go to school. The majority of these are girls.

Tilonia adopted its ‘Barefoot’ approach in the early 80’s. This term originates from Chinese sanitation workers who were simple villagers and were trained to work within their communities in the 60’s. The ‘Barefoot’ College considers that women and men are equal; education, caste and class do not in any way define the value of an individual. After a few years, the poor were entering the project in increasing numbers while the young professionals who have been trained in the city (engineers and teachers) were not able to stay in the villages for long periods of time, and to date 80% of the personnel come from Rajasthan as Bunker Roy states: ‘Education and development in Tilonia are carried out for the poor inhabitants of rural zones and are managed by them’.

To begin with the SWRC’s objective was to offer villages technical and socio-economic services. However, as the Project developed, experience showed that when the teams wanted to work with an entire village, the most influential members of the village manipulated the programme to their advantage. Installing a well, for example, posed a real problem: the ‘upper’ castes demanded that the well be installed near their community arguing that they would not drink water coming from a well in a ‘lower’ caste zone. Even if the SWRC wanted to work exclusively with the under privileged inhabitants of rural zones, they found

this to be a difficult task. Dialogue was established as soon as the founders had begun to tackle the fundamental problems: drinking water or the creation of night schools for children.

Decision Making is Collective

The recruitment of teachers is debated at meetings between the Villagers' Education Committee (VEC) and the community. The VECs are an essential element in the night college programme. They are made up of both men and women whose aim is to support the educational process. They choose the site for the school, steer the programme, take part in the selection of the teachers and visit nearby households to convince parents to send their children to the school. Besides, the members of the VEC are in charge paying the teachers and developing the school curricula. All the Barefoot College programmes are conceived to develop the ability to make joint decisions, which is vital to the mutually beneficial resolution of problems.

The Barefoot College is also an alternative to the formal education system which tends to exclude children from rural zones in India, on one hand because school hours do not correspond to the times when they can go to school and, on the other hand, because it offers a curriculum which is decidedly urban and consequently cannot prepare the pupils for governmental or professional posts (sectors with the highest rates of unemployment). Also, the language used in formal schools forces children to learn a different language to their mother tongue. Finally, the schools are often too far away for the children to go there on foot.

Conversely, learning at Barefoot Colleges relies on mutual action and interaction. It is only acquired through practical experience. The fundamental question is as follows: Thanks to their education, will they be able to protect the environment and see that the development of their community is sustainable? In this sense, the role of the Barefoot College is to help villages become self-reliant. Thus, Tilonia began to tailor its education programme away from conventional literacy programmes as the role of the teacher of the night school and of the community evolved. The needs and wishes of the community are the main concerns rather than the teaching of such and such a person or such and such a philosophy laid down by an external body.

These night colleges under the supervision of the teaching staff of Tilonia, follow a specific curriculum which is suited to the rural environment, combined with innovative approaches regarding teacher/pupil relations, teaching methods, treating villagers as people with resources and emphasis placed on the education of girls. Although the children have been helping their family look after livestock all day or work the land, they are alert and eager to learn. The survival of their families relies on their work as what they are doing is subsistence farming, and one of the great successes of the night colleges is that families are now convinced of the importance of education. Note that the Barefoot College has introduced a range of innovations such as the Children's Parliament or the Puppet Theatre conveying social messages.

The equality of girls and women within society is constantly advocated. Without doubt these values have been passed on as the children elected a girl as Prime Minister of the Children's Parliament. This parliament is a remarkable innovation of the Barefoot College: at the night

school children take part in elections that echo the political structure and therefore familiarise themselves with the importance of identifying good candidates, on merit, and not according to caste, social class or sex. The child members of parliament - and this is part of the education process - must instil in the younger children that power goes hand in hand with responsibilities and that the two notions (power and responsibilities) are enriching.

40% of the funding of the organisation in Tilonia comes from the Government and 40% from foreign institutions. The remaining 20% comes from the sale hand crafted products and the installation of solar energy kits.

Examples of Conflict Resolution in the Barefoot College

1. Conflict to be resolved: school and community Scepticism about the worth of education for the children of the poor.

Now there is talk that the school is soon to be opened. But there are doubts, questions and complaints of the parents:

- the older children go to work, they have no time;
- they are going to do jobs after school, they will remain labourers;
- they will run away to the cities after being educated;
- since they do not get employment after being educated, they roam around in the village, get into fights, tease girls.

In such a situation what can teachers do:

- establish personal contact with parents of each child;
- have talks and meetings in small groups;
- create an environment for schooling in the village through different communication forms, like plays, puppets, songs and fairs;
- take the help of village elders - men and women.

→ Solution

The Puppet theatre

Jockim Cha Cha (the uncle-practical joker) is the most popular spokesperson puppet in the theatre created by the Tilonia Communication Team. He introduces the puppet shows, delivers the moral of the story and leads the debates with the audience. As a puppet he does not get involved in delicate or controversial issues. Jockim Cha Cha and his puppet friends tackle subjects such as casts, discrimination against women, problems with usurers, marriage at an early age, alcoholism, violence against women and the deterioration of the environment, etc. 'Even if the audience laughs, Bhanwar Ghopal, a member of the 'Communication' team explains, that does not mean he is impervious to the pain in his own life.' The audience often asks for shows to be performed again.

The 'Communication' team writes the scripts of the puppet shows but is always ready to improvise if particular subjects seem to be of concern in the village where they are performing. The puppet theatre is an integral part of the night college programme.

It takes around five days to make a puppet: newspapers are made into a mash, mixed with water and flower made from a local plant. This mixture is used to model the puppet's face. Once it is dry, the face is painted and the costume is made by the 'Communication' team. Puppets made by the team are sold at national exhibitions. It takes a month to learn how to work the puppet and write the scripts. Another month is required to synchronise the puppets and the script. Babulal and Ramniwas are responsible for co-ordinating this tem. 'All my time is taken up with making the puppets, Babulal explains. 'I am always on the look-out for new ideas,' he says. Babulal has been working with the barefoot college since 1983. He was a member of the college and travelled to Norway to perform before the royal family.

2. Conflict to be resolved: parent and teacher

- on alternative methods of learning;
- classroom processes.

However all is not smooth sailing so soon. Once the school begins the parents and the educated people in the village question the alternative teaching methodology and the classroom structure.

They say:

- there is not sufficient discipline in the classroom;
- the children are playing and not learning;
- songs and dance should have no place in the classroom;
- there should be respect for the teacher; the teacher should maintain a distance and not sit close to the children;
- there is too much of story telling and pictures;
- there are no tests and examinations; how will we know whether the children have passed or failed?

Children fare better when they are happy! They come to the non-formal/night school to learn while they play!!

In what ways can the community get involved in resolving conflicts:

- participating in meetings to help in decision making;
- forming a smaller group which has a more active interest in the school;
- helping to bring the little children to school;
- accompanying the girls when they go back from the school;
- coming off and on to see how the classes are running;
- coming and narrating folk tales to the children in the class;
- explaining their work (carpenter, potter, blacksmith, goldsmith, mason) when they are invited to the class or when the children visit them at work.

→ Solution

- active participation of the community and the parent in the classroom processes;
- dialogue with the parents on the alternative teaching practices;
- resolved by community members.

How to involve the community in the learning process ?

To encourage regular and active community participation in the schooling process Village Education Committees (VEC), Parent Teacher Association (PTA), Mother Teacher Association (MTA) will be formed – so that the scope of participation extends to and involves the entire community.

These associations will be involved in activities such as:

- house to house surveys;
- maintenance of village education and retention registers;
- enrolment drives;
- organisation of school events;
- enrolling out of school children.

Another way of involving the community is:

- by preparing learning corners in the classroom;
- by sitting in the classroom and observing classroom processes and alternative teaching/pedagogic practices and initiating a dialogue thereafter on these practices.

For this, some members of the community are given an orientation in observing classroom processes. Some of the things they would observe:

- how many children are articulate;
- what are kinds of group processes in the classrooms;
- sharing/co-operation demonstrated by children;
- children having positive/negative self-image;
- confidence or lack of it manifested in children;
- curiosity and initiative in the children.

3. Conflict to be resolved: teacher and child

- **the child is not the source of conflicts**
- **created by the teacher because of this/her attitude.**

In a school, the child should be encouraged to be curious, eager, joyous, honest, hardworking, co-operative, friendly and honest.

An insensitive teacher will:

- make the child fearful;
- pay excessive attention to only a few children in the class;
- neglect totally some children in the class;
- be superstitious about the impoverished condition of the children.

As far as the teacher is concerned it is very necessary to change her/his mindset and prejudices. For this, an effective training will be required.

A sensitive teacher will ensure:

- a happy and non-threatening atmosphere for the children;
- equal behaviour towards all children.

→ Solution

- resolved by a well trained, humane and balanced teacher, sharing his experience with others
- Proposal of games

**4. Conflict to be resolved: child and child
between children of different communities, class and religion.**

The social conditions that give rise to conflict situations are:

- school often creates a distance between the so called intelligent – fast learners and slow learners;
- conflict between the introvert and extrovert;
- the older strong children sometimes bully the younger and weaker;
- physically weak and challenged children feel left out of all games and sports;
- girls and boys are segregated.

How can the classroom be a place where potential conflicts are lessened?

The classroom:

- will have an atmosphere of equality;
- will encourage co-operation rather than competition between children of different learning abilities;

→ Solution

- there will be peer group learning;
- the groups thus formed will be able to study and play together
- the teacher will encourage discussion and dialogue within the groups and with the class as a whole

**5. Conflict to be resolved: girls and boys
– aspirations of the girl-child versus the dictates of the parents and the existing social norms;
– apprehensions about a non-formal/night school.**

The majority of the made efforts do not manage to reach the girls. Parents/society ensure that they stay where they are. There are many obstacles placed in their coming to the non-formal/night school.

With the backing of social taboos and societal norms, parents say:

- girls will get spoiled if they study;
- if girls go to school at night, it is unsafe;
- what is the use getting the girls educated; they will after all get married and do household chores;
- it is difficult to get a husband for an educated girl;
- if there is a male teacher it will not be appropriate to send them to school.

→ Solution

Initiatives for change

- convincing the parents that education is an essential part of life skills;
- locating the school where majority of the girls have easy accessibility;
- having a male teacher with established credibility and wherever possible having a female teacher;
- creating an environment in the classroom supportive of girls education;
- having an older women to accompany them to the school at night.

6. Conflict to be resolved: whose school is it?**- should adults decide on behalf of children?**

And the children say rightly 'it is our school'. We will have a say in how it is run. How is that possible?

...Through a children's parliament

- where children get a chance to get actively involved in the running of their schools;
- where children plan and make decisions with ease and enthusiasm;
- where children feel equal and responsible members of society regardless of gender and economic situation;
- where children talk/discuss about the problems in their villages;
- where children get a chance to understand the democratic process;
- where it is a forum to understand and be aware of their rights, duties and responsibilities.

A parliament where children's voices are heard, valued, respected and decisions carried out!! How does a children's parliament function

...through elections and the formation of a cabinet!!

The parliament is headed by a Prime Minister, Deputy Prime-Minister, cabinet ministers and ministers of state. The process of elections is democratic. The children propose the names of the office bearers and elect them. Once proposed and seconded, the children show their consent by raising their hands.

Some of the election rules are:

- only children attending non-formal/night schools are allowed to vote;
- reservation for girls;
- village education committee and PTA participate in the election process.

Some of the duties of the elected representatives are:

- organising enrolment drives for non-formal/night schools;
- to attend meetings of village education committees;
- to prepare an action plan and a budget;
- to address issues arising in the schools.

CHILDREN'S PARLIAMENT

The meetings are delicate because each one has to answer to his/her activities. Laxmi, the prime minister, has turned out to be a charismatic president and the last election has shown that things are evolving in the right direction; she belongs to a marginalized caste, while the last Prime minister belonged to Jat, a superior caste. The children don't limit themselves to talk about what's going on in their schools, they speak about their village, water problems and they attend the meetings of the Shiksha Samitis. When you ask Laxmi, which school encounters the most problems, she cites her own. Each minister is supposed to visit each school 5 times per month; on these occasions, debates are organised on the following themes: « The master is he a good master? », « How many children are attending courses? », « Were the dossiers well kept? ». The oldest children take on the problems of installing manual pumps, construction of schools and the replacement of teachers.

ACKNOWLEDGEMENTS

Children and teachers of 150 night schools – our source of inspiration;
Santosh Devi, Methi and **Kamlesh** (Sardar Singh Ki Dhani) associated with SWRC, Tilonia night schools for their paintings.
Barefoot College – SWRC, Tilonia Madanganj, District Ajmer, Rajasthan, India;
Yogiraj and **Girish** for art work; Sambahv, Jaipur, Rajasthan, India.

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MEDIATION IN SCHOOLS

A Mediation Experiment at the Edouard Vaillant Secondary School in Gennevilliers



Environment: formal and non-formal
Level: primary school, secondary school
General public

The Mediation Centre and Mediation Training Centre (CMFM in French) has been developing mediation in France since 1984. They first started in the penal framework as they created penal mediation for the Paris Public Prosecutor's Department, and then in a social and educational framework. The CMFM is very involved in developing mediation as an instrument of peace, especially for youth. It is taking part in UNESCO's inter-regional programme for 'a culture of peace and non-violence in educational institutions', to which the Edouard Vaillant Secondary School in Gennevilliers is affiliated. Jacqueline Morineau, Head of The Mediation Training Centre, has written the text contained in this article.

A monitor, Sylviane, and a 4th year pupil, Elisabeth, insulted each other. S. had asked E. to leave the study room perhaps a little abruptly. E. took it badly and reacted with verbal violence especially as there were fellow pupils at the scene.

Mediation

S. and E. admit that they went too far in what they said. As for S., after six hours of monitoring she had run out of patience. She admits that the tone she used could have appeared aggressive to E. and that the word 'nuisance' that she used had been too much for her. E. explains that she felt humiliated and was at a loss for words. All she could think of doing was to insult S.

E. claims the monitors are virtually the only adults at the school that she can talk to on a more personal level. This is important to her. She was disappointed to have got off on the wrong foot with S. at the start of the year. Indeed, the day before, the first day back, she had been reprimanded by S. and had concluded that she would not be able to get along with her.

From that moment on, S. had felt E. looked at her provocatively, which did not encourage her to adopt a positive attitude towards her. A pattern was established: E. was convinced S. 'had it in for her' and there were more and more incidents between them.

S. explains that she has to make sure the rules are respected, she has duties. As a result she has to exercise authority, which she does not enjoy. Dialogue is very important to her and her function often deprives her of this, which makes her feel isolated.

Neither of them felt respected; they both felt humiliated and talk about the same thing: their need to relate to others, for dialogue, sharing and mutual respect.

They each discover the other as an individual, beyond the roles they play. Trust is vital for both. As for E., she wants to be recognised in her desire to change, to do better. As for S., she needs to 'meet' S. as a person and not merely as a pupil and would like the same in return, in other words, to be recognised as an individual and not simply as a monitor.

E. repeats that she means no harm and that insults are hurtful. She says that if she had been on the receiving end of the insults she threw at S. she would have reacted violently, she would have hit her.

What was missing for both of them was a time and a place to express how they felt and establish dialogue. Just after the incident, each wanted to talk to the other as they needed to express how humiliated they felt and recover their dignity.

At the end of the mediation session, they parted, feeling pacified and keen not to find themselves in a similar situation again. They were both able to formulate their fundamental request, which was basically the same: dialogue, sharing, respect and recognition as an individual.

Why use mediation at school?

Because the future for young people is more and more uncertain and violence in schools is reaching alarming proportions, new solutions are being sought. The cry for help from youth must be heard, especially as violence is beginning at a younger age, as early 7 or 8 years old. It is true that the world cannot exist without order, yet the means we use to enforce it seem out of date. The authority/submission relationship seems to be less and less effective. We need to find a new language which can be heard by all, as well as a new space and time in which to share this language.

This is what mediation provides - another place, another time and another language. Any hurt or suffering must be recognised and mediation allows this recognition to take place, which will trigger a process of evolution through expression aided by mediators.

Mediators are intermediaries whose role is to facilitate an individual's encounter with him/herself and trace the origin of a conflict in order to understand how and why there is disagreement and deterioration of the relations between two or several people.

While mediation is a true self-transformation and conflict transformation process, training in mediation is a form of citizenship education. It is about preparing third millennium citizens of the world and developing a culture of peace.

The aim is indeed to provide citizenship education for all. School pupils will be able to follow training in mediation at primary school and take it further at secondary school. These training sessions, lasting one hour per week, will gradually become forums for listening and sharing as the pupil moves through the school system. As for the training of adults, this will be conducted on a voluntary basis, and is aimed at teachers as well as people involved in school life (those running schools, doctors, nurses, monitors and educators as well as parents. The course is divided into five 2-day sessions throughout the school year and is conducted in groups of 12. The final stage is to establish an inter-school network of mediators.

A mediation locale, run by mediators from the school or network, can be used to solve all latent or declared conflicts between adult and pupil, pupil and pupil, or adult and adult. The courses will take place in 1 to 2-hour sessions every week or every fortnight. Preference should be given to younger pupils (1st and 2nd year) and where possible in primary schools (10 year-olds).

Creation of a mediation centre

When conflict erupts between two people, the ability to talk about oneself, what one feels, rather than blaming the other, allows one to establish a genuine exchange that may well lead to a solution which is not imposed by a third party and is therefore more readily acceptable. To do this, one needs only create a suitable place, a living, welcoming space to which no one is afraid to come. Quite the opposite!

This mediation centre will welcome pupils in difficulty or in conflict with another pupil or with an adult and in this case could welcome them together if possible on a daily basis. If the case is serious the first interview may lead to a mediation session later on.

The mediators will play a role as catalysts facilitating dialogue. They will detect what is left unsaid behind what is said, helping the antagonists become aware of a reality they had not imagined existed. Above all they will help re-establish communication.

What the Trainees have to say

‘It’s important to practise listening non-judgementally. We are usually a little biased! This is something new.’

‘Now, I pay as much attention to the person aggressing as to the person being aggressed. This is new for me. It’s important to hear the aggressors side too; he/she has expressed violence through actions but if we ask what he/she felt and establish dialogue, that may alter the future.’

Five two-day courses were held during the 97/98 school year. These courses were geared towards practical experience in order to help the trainees discover the mechanisms that cause inter-personal conflict for themselves, and to learn to transform them so as to improve the relationships between people when conflict arises. Through listening exercises and simulated mediation sessions in the form of role-play, trainees can gain first hand experience of antagonistic relations. Mediation is thus experienced in all its phases and in each of its functions. There is a preparation session beforehand, and the exercise is followed by analysis.

By the end of the third training course, the trainees will form a first team of mediators and had a chance to work in a mediation centre carrying out interviews. They will also be mediators themselves and will be working on developing the ‘mediation at school’ web pages, and (after other specialised training courses) will be able to become trainers for adults.

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« EN CLAVE DE PAZ »

A new educational programme for a new millennium



Environment: formal and non-formal
Level: secondary school

En clave de paz, 'an educational programme for the new millennium' is an initiative that was carried out during the year 2000 by the ESPLAI Catalan Foundation in Spain. Its aim was to stimulate education for peace and human values by means of play-oriented methodological tools during the children's and adolescents' free time. The programme was tested and evaluated in 122 leisure centres. In other words, 12,500 children and adolescents as well as 1,760 educators were able to share this intense experience. We hereby publish a description of an exchange experiment between the Spanish and Brazilian programmes.

The *En clave de Paz* project was proposed to teenagers between 12 and 16 years of age. The youth themselves chose projects focused on interpersonal relations, conflict resolution and the ability to make a commitment towards the environment. In particular they opted for a project supporting the Meninos y Meninas de Rua in Brazil, which called for them to come to grips with the economic and cultural realities of Brazil through critical analysis of exploitation and marginalisation systems as well as, perhaps, a questioning of their own behaviour, cultural differences, consumption and rights and duties.

Concept of Peace

We work on the principle that peace is a positive and holistic dimension

Positive dimension

On one hand we consider peace more global than the mere absence of war: peace is, above all, the development of peoples in harmony with the environment but also the defence and development of human values. Peace is still democracy, disarmament, replacement of the culture of violence by the culture of peace...

Consequently, peace involves an element of resistance, conflict and rebellion expressed non-violently with a view to changing the unjust structures of society.

Holistic dimension

Historically, peace is described in a fragmented manner, juxtaposing peace in the subject (internal) and peace in the object (external). In the first case the concept of peace becomes almost therapeutic. In the second, it is considered as a phenomenon that is external to the individual and thus the responsibility of the later in obtaining it is removed.

However, according to the definition used by Pierre Weil*, the holistic dimension of peace

* The French psycho-sociologist Pierre Weil, Director of Studies at the University of Peace in Brasilia, has written and published several books. In 2000 he was the co-winner of the UNESCO Education for Peace prize.

takes individuals, nature (closely related constantly interacting aspects) into consideration. Peace is as much an internal state of the mind (created by personal harmony) as it is a state of social harmony (resulting from an ability to resolve conflicts peacefully). There can be no genuine inner peace as long as we know poverty and violence exist socially or if we destroy the environment.

The extraordinary encounter between 11 Catalan adolescents and Brazilian street children was the fruit of an initial encounter and co-operation between the Esplai Catalan Foundation and the National Movement for Meninos e Meninas de Rua de Brasil (MNMMR) facilitated by 'Infancia viva', a Spanish NGO. The MNMMR works with thousands of boys and girls in about 24 of the 27 Brazilian states, aiding children in the struggle against social exclusion and fostering in them the notion that school or work can be a solution, that is ways of trying to build a future for oneself.

Together the two associations decided to organise an exchange between Spain and Brazil thanks to which the Brazilian educators would be able to work with the Catalan children while other Catalan educators would go to meet the Brazilian street children. Then the idea of taking 10 or so young people to Brazil to the IV Meeting, 'Quiero educação para cidadão' (I need education to be a citizen), due to take place that year, germinated. For the MNMMR in Brazil, organising a meeting every three years means informing the rest of the world as to the difficult situation in which the country lives. Gathering over a thousand children in Brazil so they can discuss their rights is a significant event. A delegation from each state where the organisation works attends the meeting as do certain international delegations such as the 11 Catalans sent by the Esplai Catalan Foundation as guests with a view to increasing the media impact of the event. Discussions, agreements, games and information exchanges about experiments are shared over the four day-period.

**A successful experiment:
the *Tots som meninos* project (We are all children)**

The aim, on one hand, is to make Catalan society aware of the conditions in which the street children live, and on the other, to update the excellent work done by the MNMMR in Brazil in trying to obtain recognition for the citizenship rights of the child/teenage population by publicising the marginal conditions in which they live.

Within the framework of the enclave de Paz, the teenagers launched a project supporting the national movement Meninos e Meninas de Rua (MNMMR) in Brazil which enabled them to discover the social, economic and cultural realities of Brazil and begin a reflection about the attitudes and customs related to discrimination, cultural diversity, consumption and well-being.

The project is a genuine Co-operation for development that takes shape in two concrete actions: on one hand, collecting funds to help the MNMMR support the basic units (small groups of street children and educators living under the same roof) in various Brazilian states; on the other hand, forming a working group, Compartim, in August for educators from the Esplai Catalan Foundation whose aim is to work among the street children.

The project also promoted Education for Solidarity as it enabled young Catalan people to take part in the "Meninos e Meninas de Rua do Brasil" Meeting. The preparation and

organisation of the meeting itself, as well as publicity about it, are all part of an educational process conducted by leisure centres during the school year, involving young people, their families and their entourage.

Beyond these actions, a good many activities seek to create awareness in Catalonian society as a whole of the problems facing children within a culture of violence with the organisation of debates, conferences, dinners and sports competitions and media coverage (radio, press, television). Indeed, it was the Catalonian television station (TV3) that broadcast a report on the first Meeting. The broadcast entitled 'El viatge de la solidaridad' won the Ondas Internacional award.

After the Meeting: The reactions of young people

18 young people and 4 educators from the Esplai Catalan Foundation spent 11 days in Brazil during the month of November to take part in the 5th Meeting organised by the MNMMR.

Ivan (16)

We felt very embarrassed in the 'favela de Tauchinga'. We were walking around with a cine-camera and a camera and we didn't know what to do or where to look...'

Alba (15):

She took part in an interview with the President of Brazil, Fernando Henrique Cardoso: *'There are two things I can say about the interview: the first is positive - we were received in the presence of the media who could therefore testify to the event. The second is negative however - the President made no commitment to solving the problem, which arouses a certain feeling of powerlessness.'*

Mar (16)

'It was amazing to see Graciette (a 15-year-old girl who is pregnant and uses all kinds of drugs and practises prostitution) telling her story very naturally, and to see how happy she looked and how keen she was to make it. In the way she spoke about the toughest episodes in her life, they seemed remote. We were stunned to find out that she had only been part of the MNMMR project for a couple of weeks.'

Xavi (16)

'There is a whole category of under-aged kids who don't even have a roof over their heads. They ran away from home and live and sleep in the street. They don't want to work or go to the social centres the Movement provides. All the children we met accept their lives and the day to day violence in the street: physical, family and psychological.'

Cristina (15)

'I met a very special girl called Rosiline in Brazil. The first time we talked, she asked me questions about my family, myself, about violence in Spain... She asked me for my address and as early as the following week she sent me a letter, and then another the week after that. In her letter she told me about her school, because she's lucky to go there, and told me she had been very happy to meet me and to have a friend now.'

Rosiline's letter(Brazil) to Cristina (Catalonia - Spain)

December 18

Cris, what are you doing? When will you be 16? I'd like to know the exact date. When I am working alone I think of you. I'd like to know if you are well, if you are sad or happy. I start imagining what's happening in your country... and why there are so many wars in the world?

In spite of it all, Cristina, this world, will manage to live in peace one day.

Thanks to the activities, art workshops, theatre workshops, games, excursions, reflection sessions and debates as well as the support activities (in which music played a very important part), the children and the teenagers were able to improve their skills in areas as varied as self-esteem, receptivity, communication, decision-making, cohabitation, analysis, conflict resolution and co-operation, creativity, critical attitude and social compromise.

A large-scale party was organised as the central feature of the programme. The May Celebration is indeed a mainstay of the programme. One Sunday in May a large fair-style party was held in a park for around 15,000 people. The celebration gathered the children, youth and families taking part in the programme and served as a way of introducing the experiment to local inhabitants.

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ACTIONS FOR THE REJECTION OF VIOLENCE, the *IBEJI* project



Environment: non-formal
Level: primary school

The following text relates the experience of *Sébastien Petiot*, workshop leader and traveller. Sébastien is a young trainer in 'outdoor education' (non-formal education using nature to work on inter-personal skills). In the year 2000 he worked as a consultant for UNESCO on the International Year for the Culture of Peace. In 1998 and 1999 he created a project called '*A Window to Elsewhere*' in Asia and South America supported by UNESCO. Through the *Lions International*, and the *Alliance Française*, he worked in over 100 schools in 20 different countries on the themes of the Culture of Peace and sustainable development. Here, he relates his experience in Salvador de Bahia in Brazil in 1997 with the *IBEJI* project.

'It is not because things are difficult that we do not dare, it's because we do not dare that they are difficult'

Letter from Sénèque de Lucilius

The street children of the Barra a Salvador de Bahia district in Brazil, the most visited place in Brazil, live in gangs, begging on buses to survive, with a bag of glue as their drug by hand. The relationships between them are very violent, in particular this is expressed through stone throwing. It is not uncommon to see signs of violence on their faces in the forms of deep scars. Also the effects of the inhaled glue have such harmful physical consequences that it

is estimated that after 4 or 5 years of addiction the brain has already lost half of its faculties.

What can be done? Even if it's just a drop in the ocean to help these kids. *IBEJI*, name of the Brazilian Orixá, the Goddess of Children, is a local NGO which works in the Barra district with the street children. It seeks to help them by offering them an open house where they can play, have a meal, sleep and where they can craft objects using coconut shells. There is also a classroom where they are taught to read and write and learn basic maths. The 'open space' notion is vital because the home of these children is the street and it is impossible for them to leave it from one day to the next. Gradually they hear about this house, '*IBEJI*', come and have a look at the front gates and see other children playing, and then perhaps they come back out of genuine interest for the place. Like the rest of us when we are faced with something new, they hesitate between fear and curiosity. Life has taken so much from them that they can barely imagine it giving them something in return.

In 1997 I had been working for several months for the Alliance Française in the Cultural Sector in Salvador. One day, as I was walking along the beach on my way to lunch, I saw a street child aged about 10 with a bag of glue in one hand lying on a cardboard box on the ground. My first reaction on seeing him was, stupidly, to moralise him, 'Do you realise what little dignity there is in lying around sniffing that shit?' The child barely looked at me, got up and went to lie somewhere else. I then realised that what I had said was stupid and it was

of no use to this child whatsoever. What point was there in talking to him about dignity as he had no doubt been abandoned in the street like a dustbin at a very early stage in his life? If anything can be done for these children, the ground rule is to address their reality. I then promised myself to do something for these kids. A few days later, completely by chance I met Yolanda from the IBEJI Programme. She asked me to join the project and organise theatre and movement workshops twice a week for the children with a view to putting on a show at the end of the year.

Thus I came to work with 10 children, boys and girls from 8 - 16, over a period of 3 months. Each two hour session had 3 stages:

- So at the start of the session we worked on the body and the surrounding space using music as a rhythmical basis for physical exercises.
- We went on to improvisation: their favourite themes were the ‘characters’ they met in the street on a daily basis, their daily life. For a moment they would leave their identity as street children to become chewing gum sellers, dancers, cobblers, newspaper sellers, Capoirista (Brazilian wrestlers), bus drivers or craftsmen. Something small to show them in a concrete way that they were born street children but that they can change their lot.
- We would end with preparation for the show, taking the best improvisations to include them in the little show to be performed at Christmas in front of the members of IBEJI Centre. Music taken from a Tex Avery cartoon was used to open the show and as a background during their performance.

‘Our Life The Street’ a 25 minute show with 50 participants was a great success. Such an experiment is an important way to help the children realise that after the efforts made during the rehearsals they are going to perform before an audience which will reward them with applause. Even if this work was difficult because at times it is hard to get the children to concentrate in each of the sessions, I have very fond memories of it. Two children who had taken part in the show ran up to me as they were leaving the IBEJI Centre and gave me a warm ‘abrazo’ (embrace). It was after this work that the idea of organising two other activities at IBEJI came into being. The purpose of these activities was to transform violent actions such as ‘throwing a stone’ and ‘sniffing glue’ into non-violent actions.

Stone Throwing

Who has never picked up a stone and thrown it into a lake? But picking up a stone and throwing at someone? Education teaches us to control this violent impulse, associating it with the idea of a bad action. How should one consider the behaviour of these children left to their own devices in the street at an early age, for whom stone throwing is a means of protecting themselves from other children?

In this workshop I invited the children to go through the motions of throwing a stone and to imagine what else this movement could correspond to. They were very good at moving and feeling at ease in their bodies, and that is why this idea went down well. One described the movement of a wave with his arm, another likened it to throwing a ball or the trajectory of a bird in flight, while another improvised a dance routine starting with this movement. The next step involved using these movements as a basis to get them to think about their potential as they prepared a small end of year show. Later when I met some of them on the

beach they showed me the movements we had imagined together, giving them a different meaning to that of throwing stones.

The Bag of Glue

In a similar way, the exercise involved imagining what one can do with a plastic bag to escape from the sole image they had of it, namely a plastic bag containing a drug. We went on to disguise the bag in different ways: as a kite, a game with a ball or as material for collage. During the project, not one of the children sniffed glue and later on they recognised that it was more 'fun' to use the bags in this way. I then spoke to them about the damaging effects of the glue. I felt that they were more attentive than usual to what was said as a result of the activities we had done together.

By using their reality as a starting point, my aims were using a gestural metaphor to gradually get them to stretch their frame of reference, to help them see things from a different angle. Just a drop in the ocean, no doubt, but it might reduce the stones to dust.

'Butterflies and moths prefer light to darkness'
(author unknown)

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A CONTRIBUTION TO PEACE IN COLUMBIA

Vaccination against violence and ill-treatment of children



Environment: non-formal
General public

In Manizales, Columbia, health workers are committed to preventing the ill-treatment of children through a symbolic vaccination against violence campaign. Through these playfully designed actions it was possible to make parents and other adults in the community aware of the children's rights defence issue. This article describes an original experiment which may be a source of inspiration for other projects in other contexts. It was sent to us by the authors of the programme: Carlos Alberto Montoya, a paediatrician at the Social Security Clinic and Medicine Professor at the University of Caldas Manizales, Luz Estella Echeverry, social worker, Clemencia Calle, nurse, Maria del Socorro Arias, nurse as well as the staff of the ISS Manizales clinic with the support of the Colombian Paediatrics Society.

Violence in Columbia (South America) is a serious social problem, as over a period of years, thousands of people, including children, have been victims of aggression in all its forms. However something can be done to break the cycles of violence through various actions. The aim of the project outlined here, elaborated by Manizales-Caldas in Columbia, is one of PROMOTION AND PREVENTION by means of reflection but also interactive methods geared to developing a sense of recognition and reconciliation between individuals, based on non-violent resolution of conflicts to save children - the most vulnerable beings socially speaking - from aggression.

Violence is the cause of a good many public health problems in Columbia. Each day there are 70 violent murders, 10 political assassinations as well as 10 child deaths through ill-treatment and sexual abuse. Furthermore, 7000 children are involved in fighting organisations. It is also clear that the violence gripping our country today is repeated through the generations in the form of unbroken cycles as many of the adults who ill-treat their children were themselves ill-treated during their childhood.

The first experiment in vaccination against violence was performed in Bogota, the capital of Columbia, in 1996 with the support of the mayor, Antanas Mockus, during which 40,000 symbolic vaccinations were administered over a ten day period. Others followed elsewhere. It was in the social security clinic in Manizales (380,000 inhabitants), in the centre of Columbia - in the coffee producing region - that this two-day symbolic vaccination took place. Indeed, by combating violence and ill-treatment of children, and seeking to act in accordance with policies aimed at protecting Colombian children's rights, as well as disseminating a culture based on good treatment and respect with regard to the children of Manizales, we believe we are promoting the non-violent resolution of conflicts within families and the school system. It is a direct contribution to peace in our country.

Methodology

The first step consists of a number of meetings aimed at helping adults, health workers and people working for the town of Manizales become more aware of the issues of violence and ill-treatment of children as well as the importance of symbolic vaccination and the way to administer it. These meetings have been set up by the team in charge of prevention and diagnosis.

The aim is to train vaccinators in the prevention of ill-treatment of children and the detection of sexual abuse and then to teach the main factors of treatment and how to perform the vaccination. The teaching material used is easy-to-read literature especially produced to encourage vaccination and explain what it involves. Two vaccination sessions and one psychological first aid session were organised on the subject of the problems posed by the detection and denouncement of cases of ill-treatment, as well as on the theme of psychological support therapy.

Two people, an adult and a child, are placed in each vaccination centre to administer the symbolic vaccinations, and explain the purpose of the operation. A vaccination certificate is then delivered.

HAPPY CHILDHOOD *'for the proper treatment of children'*

I..., have been vaccinated against ill-treatment of children at the ISS-Villapilar Clinic, Manizales-Cladas, Columbia.

From now on, and for all time, I shall see that all children are treated well; I shall contribute to promoting respect towards others and to making our world a world of peace and love.

The child, who has been trained, then intervenes and performs the vaccination using a needle-less syringe containing distilled water with a coloured sweetener to make the liquid more attractive. Finally, the 'patient' is given a piece of paper on which he/she writes a message dedicated to peace, tolerance and peaceful cohabitation which is then fixed to a map of Columbia. In addition, the place where the vaccination takes place is decorated with non-violent conflict resolution messages, and there are fun activities for both children and adults to try while they are there.

Follow-up and evaluation

Cases of ill-treatment were detected and reported in the course of the consultations. Two days of vaccination were held in October 1999 and 2000 at the social security clinic in Manizales, Columbia. A group of 50 children and adults, 60% of whom work in healthcare, were trained and performed 1200 vaccinations (60% on children, 40% on adults). The age range of those vaccinated was 1 month to 16 years for the children and 20 to 65 years for the adults. After the vaccination each was invited to write a message of commitment.

Reactions showed that parents wished to commit themselves more deeply to becoming better, more tolerant, more patient, more understanding and more available parents for their children, avoiding the use of violence in reprimanding them. For the children, the two days generated reflections against war, illegal confinement and massacres as well as a rejection of ill-treatment. They also expressed a desire to develop mutual support and have access to public health services, education and protection and wished to protect the planet. They also expressed their commitment both in doing their duty and claiming their rights. Peace begins and is built within each home; it must be present in our hearts and have respect of life as its goal: 'Minds and hearts at peace, Columbia at peace.'

Conclusions

We consider these actions important and symbolic as a means of dissemination and prevention in the fight against the serious problem of violence towards children and young people in Columbia. They provided a forum for reflection and awareness in a creative and entertaining atmosphere. This approach involved an entire community in the defence of children's rights. It can be applied, at a moderate cost, in schools and colleges and within communities - the need for prior training and a campaign to promote awareness in favour of children is essential however. We hope that the vaccination campaign will continue and be taken up in other parts of the world as we believe CHILDHOOD is one of humanity's riches that we must preserve, protect and above all LOVE.

Carlos Alberto Montoya, Luz Estella Echeverry, Clemencia Calle, Maria del Socorro Arias, the staff of the ISS Manizales clinic with the support of the Columbia Paediatrics Society

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WORDS ARE WINDOWS

Introduction to non violent communication

A method developed by Marshall B. Rosenberg



General public

The text contained in this article is taken from an interview with **Marshall B. Rosenberg: “Désamorcer la violence”, Anna Lietti in LE TEMPS, January 2000** and Marshall B. Rosenberg’s latest book in French **Les Mots sont des Fenêtres (ou des murs), Initiation à la communication non-violente, la Découverte & Syros, Paris, 1999.**

How to manage conflicts between children, how to turn anger into positive energy and how to help children cope with their fears ?

Language obviously plays a key role

Mr. Rosenberg has succeeded in defining a way of communicating, expressing oneself and listening which enables us to get in touch with ourselves and others; he has called it ‘Non violent communication (NVC)’. He uses the term non violence as Gandhi understood it, to describe our natural state of benevolence when there is not the slightest trace of violence left in us. The American psychotherapist Marshall Rosenberg, who studied under Carl Rogers, has travelled the world for thirty years teaching and putting this approach into practice. He lives in Basel, Switzerland, where the European branch of the Non Violent Communication center is located, and has just published his latest book in French *Les Mots sont des Fenêtres (ou des murs)*, published by Jouvence publications (for Switzerland, Belgium and Canada) and Syros in France.

‘ I was teaching NVC to young people living in underprivileged areas. On the first day, as soon as I walked into the classroom, the pupils stopped talking instantly and fell silent. I greeted them but got no answer. I felt very uncomfortable but was afraid to show it. So I went on in a very professional tone of voice: ‘We are going to be studying a communication process which I hope will help you manage your relationships with family and friends.’

I continued to present NVC language but no one seemed to be listening. A young girl rummaged in her purse, pulled out a nail file and started filing her nails. The students near the window had their noses glued to the window pane, as if what was going on in the street was fascinating. I was amazed, but I soon realised that by trying to cover up my discomfort, I had merely reinforced this impression.

‘I don’t feel too comfortable,’ I confessed, ‘not because you are black but because I don’t know anybody here, and I would have liked to be accepted when I came in here.’ This admission of vulnerability had a great effect on them. They started asking me questions about myself, telling me about themselves and showing interest in NVC. ’

Violence in schools is on the increase, he says, and teachers often feel very isolated in the face of it. That is why it is necessary to give them tools, perhaps through NVC, in order to defuse the tension. What can be done when two pupils tear each other apart or when a pupil insults a teacher?

NVC is based on a certain use of language that reinforces our ability to preserve the qualities of the heart, even in the face of an ordeal. NVC invites us to reconsider the way we express ourselves and hear what others have to say. Language becomes a considered response, emanating from an awareness of what we perceive, what we feel and what we want. It invites us to focus on the human being behind the violent person, whose needs are not being met. For allowing individuals to express their emotions and needs is fundamentally like defusing a bomb.

I got interested in this type of communication by pondering two kinds of smiles: my uncle's as he looked after my grandmother, who was sick and incontinent, with compassion and the smiles of my 'aggressors', beating up the only Jewish kid in the suburb of Detroit where I grew up. Although I witness the violence of this world in my work today, I am nevertheless convinced it is against our nature.

'I was in a refugee camp in Sierra Leone, Africa, and there were hundreds of frightened kids just sitting around who had lost their parents. One of the men I worked with went over and told these kids that I liked one of their hymns. Then he called me over as a surprise and said, 'These kids have something they want to give you.' Now I had just seen them a few minutes before - pathetic, frightened, scared. But when he told them that this would be a real gift to me, they started to sing me this hymn, and I couldn't believe the looks of pure joy and happiness on their faces. It's amazing. People, no matter what conditions they're under, can give.'

Through our approach, we invite people to learn to respond compassionately. We call the language we teach '**giraffe language**' though its official name is non violent communication. I use the image of a giraffe because it's a language of the heart, and a giraffe has the largest heart of any land animal. The opposite of this, '**jackal language,**' symbolises the language used by people who are over-concerned with the satisfaction of their needs alone and driven by fear, shame and guilt. The 'giraffe' language of compassion is basically asking people in all sincerity 'how are you?' and listening to what their needs are. An 'aggressor' may also be asked this question.

A night watch person in a hostel for drug users was alone in the dead of night when a man, apparently on drugs, came in and demanded a room for the night. The woman explained that there were no rooms free and was about to direct him to another centre when he pinned her to the floor and held a knife to her throat yelling, 'Don't lie to me! I know you've got a room!' Bravely, the woman began to apply what she had learned a few weeks earlier in a NVC seminar. 'I had no choice! Desperation sometimes heightens our ability to communicate!' She took a deep breath and said, 'I understand how angry you are and that you want me to give you a room.' He went on yelling, but

something had already shifted because he was expressing his feelings. 'It's not because I'm a drug addict that I don't deserve respect! I'm fed up with nobody respecting me! My parents don't respect me but I will be respected! The dialogue was well underway, but a sympathetic 'I understand' from the woman would not have been sufficient. She said, 'Are you fed up with not getting the respect that you want?' And for half an hour or so she continued to focus her attention on the feelings and needs of the man, who no longer seemed to be such a monster. Suddenly she was no longer afraid. Once he had got his fill of empathy the man stood up, put his knife away and accepted to go to another centre.

The French psychotherapist and sociologist, Charles Rojzman, who works in suburbs by order of municipalities or the State, and wrote the preface to Rosenberg's book, reminds us that: *'When you are a policeman, a teacher or a social worker, he says, knowing that violence is a result of unemployment and globalisation leaves you utterly powerless. What you need is to understand in concrete terms what triggers it and to acquire the tools that allows you to deal with it. Non violent communication is in no way utopian; it is an extremely concrete and effective tool.'* *'As I see it, the aim is indeed to change institutions, but I feel it is essential, as Rosenberg suggests, to assume responsibility for what is happening at our level.'*

A National committee has just been created in Israel with a view to introducing NVC, through teacher training, in schools throughout the country. NVC is also taught in schools in Italy, the United States, Switzerland, Belgium and more recently, France. Rosenberg and his 'trainers' are also highly active in prisons, companies, hospitals and other professional and political contexts worldwide.

We can all do something for peace wherever we are, concludes an NVC trainer. What is the secret? Take time to listen to each other, to establish a connection with others. This is what we call empathy. Empathy is a state of total presence with regard to others, in which all judgement is left aside as are our own feelings (we may voice them afterwards). it is very different from sympathy which is when we share our own experiences with others.

Verbal violence arises when we cannot voice our needs. Instead of saying: I am sad, I need your consideration, we say: all you think about is yourself! The giraffe method is about translating a child's aggressiveness (anger caused by a form of suffering) into feelings and needs in order to decipher the request.

The method is in four steps

1. Observation: What contributes or does not contribute to our well-being in other people's words and actions? It is important to be able to formulate these observations without judgement or evaluation.

2. Feelings: How do we feel around these words or actions?

3. Needs: Let's identify the needs behind the feelings.

4. Concrete requests: what we would like the other person to do so that our life may be more pleasant.

By focusing our attention on these four points, and by helping the other party to follow the same approach, we establish a communication flow: I voice what I observe, feel and desire, and what I require for my well-being. I hear what you observe, feel and desire, and what you require for your well-being. It is important to distinguish observation and evaluation. When we confuse observation and evaluation the person we are talking to may interpret it as a criticism and resist what we are saying.

The first component of NVC is distinguishing observation and evaluation. We are invited to clearly observe what we see, hear or touch and how it affects our well-being, without the slightest confusion with evaluation. We would be more likely to say: 'In twenty matches I haven't seen Jack score a single goal', rather than 'Jack is a bad footballer'.

The second component of NVC consists in expressing our feelings. By developing this emotional vocabulary which allows us to describe our emotions clearly and accurately, it will be easier for us to establish communication with someone else. By saying, for example 'I feel lousy at the guitar' I am evaluating my skill as a guitarist without expressing my feelings clearly. However, if I say 'I am disappointed by my guitar-playing talents' I am expressing a feeling.

The third component of NVC consists in identifying the needs that our feelings stem from. What other people do and say can act as triggers, but they are never the cause of our feelings. When faced with a negative message we can choose to react in one of four ways:

1. Blame ourselves
2. Blame others
3. Identify our own feelings and needs
4. Identify the feelings and needs that lie behind the negative message given by the other person.

Empathy is a way of respectfully understanding what other people are experiencing. In relationships with others there can only be empathy when we have discarded all prejudice and judgement towards the other person. We tend to give advice; to reassure, to give our opinions or reveal how we feel.

In the fourth component of NVC process, the request is often difficult to formulate. It requires a preliminary work of clarification of our needs and a conscience of what would make life more beautiful to us now. It is about something of concrete that our interlocutor can make or say in the present moment, whereas he is opposite us.

And since it is about a request, and not of a requirement, let us remind us that we are ready to hear some answer which it is, even if it does not go in the direction of our wish! This request makes it possible to build, to come out of a state. It is the creative part which results from the received empathy (or that one gives to oneself).

USA

The language of non-violence, in YES! A journal of Positive Futures, Summer 1998, interview with Marshall B. Rosenberg.

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“The Strange War, stories for a culture of peace”



**Environment: formal and non-formal
General Public**

Martin Auer, renowned Austrian author of children’s books has put together a collection of stories for children and young people named “The Strange War–Stories for a culture of Peace”. The book that has been published by Beltz & Gelberg, Germany, in summer 2000 can be read online and can also be downloaded for printing at <http://www.peaceculture.net> and using in schools about the issues of peace and non-violence.

United Nations and UNESCO have declared the first ten years of the new millennium a Decade for a Culture of Peace and Non-violence for the Children of the World. This is what made me put together this collection of stories. I have written those stories for children and young people, but they have something to offer for everyone, I hope. Some have been published in several earlier books, and some so far have been published only on this website. Reading stories onscreen is rather tedious, so after having a look at some of the texts you can download and print them. I hope that these stories will be used in schools, youth groups, church work and the like to talk with children about the issues of war and peace. There is also a discussion forum on this website where readers can communicate with the author and each other about the stories and general issues of a culture of peace. Many teachers already use these stories for work in class and some of the students works have been posted here. And this site still gives you the opportunity to sign the Manifesto 2000 for a culture of peace and non-violence.

Ever since I started writing books for children, I have considered it important to deal with the difficult subject of war and peace in a way that children can understand. It seems to me that it is not enough to tell children that war is terrible and that peace is much nicer. Although even that is a step forward, of course, considering there was once a youth literature that glorified the military and combat action. But most children in our latitudes know that war is something terrible and peace is much nicer. But is peace possible? Or is war an unavoidable destiny that keeps befalling humankind? Doesn’t our history class, as well as the evening news, teach us that war has always existed everywhere in the world and is still with us? A culture of peace, understanding of others, peaceful resolution of conflicts – all of that is well and good: but what if the others do not want to go along?

I cannot imagine how we can banish war from the life of humankind, if we do not search for the causes of war. Only when the cause of a disease is discovered, can a focused and effective method be found to fight it.

The stories I have collected here are intended to suggest a direction in which a person can continue to think; they are intended to convey a feeling for where and how to search for the causes of war.

The Dreamer took shape during a weeklong workshop, arranged by the cultural initiative "Fireworks" in the Oetz valley, Tyrol. The theme was "Free as the Wind and the Clouds."

THE DREAMER

TThere once was a man who was a dreamer. He believed, for instance, that there must be a way to see things ten thousand miles away. Or he figured there must be a way to eat soup with a fork. He thought there must be a way for people to stand on their own heads, and he was sure there must be a way for people to live without fear.

The people told him, “None of those things can be done; you’re a dreamer!” And they said, “You’ve got to open your eyes and accept reality!” And they said, “There are laws of nature, and you can’t just change them!”

But the man said, “I don’t know ... there must be a way to breathe under water. And there must be a way to give everybody something to eat. There must be a way for everybody to learn what he or she wants to know. There must be a way to look inside your own belly.”

And the people said, “Pull yourself together, mister; those things will never happen. You can’t simply say you want something and then just expect it to happen. The world is the way it is, and that’s all there is to it!”

When television was invented and x-ray machines, the man was able to see ten thousand miles away and he could see inside his own belly. But no one said to him, “Okay, I guess you weren’t so wrong, after all.” And they said nothing after someone invented diving suits that allowed people to breathe easily under water. But the man said to himself: that’s what I thought. Maybe one day it will even be possible to get along without wars.

Martin Auer (1995)

Translated by Kim Martin Metzger

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Basic texts

Charter of the United Nations

PREAMBLE (extracts)

We the peoples of the United Nations determined

- *to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and...*

And for these ends

- *to practice tolerance and live together in peace with one another as good neighbours, and*
- *to unite our strength to maintain international peace and security, and*
- *to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest,...*

Have resolved to combine our efforts to accomplish these aims.

Chapter VI, Pacific settlement of disputes

The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements, or other peaceful means of their own choice.

For further information please visit
<http://www.un.org/aboutun/charter/index.html>

UNESCO, United Nations Educational, Scientific and Cultural Organization

The main objective of UNESCO is to contribute to peace and security in the world by promoting collaboration among nations through education, science, culture and communication in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations.

The constitution was adopted by the London Conference in November 1945, and entered into effect on 4 November 1946.

Some extracts :

The Governments of the States Parties to this Constitution on behalf of their peoples declare:

That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern;

That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives;

In consequence whereof they do hereby create the United Nations Educational, Scientific and Cultural Organization for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established and which its Charter proclaims.

For further information please visit

<http://www.unesco.org/general/eng/about/index.shtml>

Culture of Peace : what is it ?

As defined by the United Nations, the Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13 : Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace). For peace and non-violence to prevail, we need to:

- **foster a culture of peace through education**

by revising the educational curricula to promote qualitative values, attitudes and behaviours of a culture of peace, including peaceful conflict-resolution, dialogue, consensus-building and active non-violence. Such an educational approach should be geared also to:

- **promote sustainable economic and social development**

by reducing economic and social inequalities, by eradicating poverty and by assuring sustainable food security, social justice, durable solutions to debt problems, empowerment of women, special measures for groups with special needs, environmental sustainability...

- **promote respect for all human rights**

human rights and a culture of peace are complementary: whenever war and violence dominate, there is no possibility to ensure human rights; at the same time, without human rights, in all their dimensions, there can be no culture of peace...

- **ensure equality between women and men**

through full participation of women in economic, social and political decision-making, elimination of all forms of discrimination and violence against women, support and assistance to women in need,...

- **foster democratic participation**

indispensable foundations for the achievement and maintenance of peace and security are democratic principles, practices and participation in all sectors of society, a transparent and accountable governance and administration, the combat against terrorism, organized crime, corruption, illicit drugs and money laundering...

- **advance understanding, tolerance and solidarity**

to abolish war and violent conflicts we need to transcend and overcome enemy images with understanding, tolerance and solidarity among all peoples and cultures. Learning from our differences, through dialogue and the exchange of information, is an enriching process...

- **support participatory communication and the free flow of information and knowledge**

freedom of information and communication and the sharing of information and knowledge are indispensable for a culture of peace. However, measures need to be taken to address the issue of violence in the media, including new information and communication technologies...

- **promote international peace and security**

the gains in human security and disarmament in recent years, including nuclear weapons treaties and the treaty banning land mines, should encourage us to increase our efforts in negotiation of peaceful settlements, elimination of production and traffic of arms and weapons, humanitarian solutions in conflict situations, post-conflict initiatives.

United Nations have proclaimed the period 2001-2010 as the 'International Decade for a Culture of Peace and Non-Violence for the Children of the World' (A/RES/53/25).

For further information please visit
http://www3.unesco.org/iycp/uk/uk_sum_ethicalcharter.htm

Glossary of the terms utilised in the text

Aggressiveness

This is the expression of vital energy manifested in human beings since their infancy: an essential for life, a vital energy, which at first is neutral. It is expressed in struggle, in force, in creativity, in non-violence, altruism, etc. Aggressiveness must be “educated”. Without education, this energy will be expressed by negative behaviour, destructive to others. Common sense usually interprets aggression in a negative manner. The task of all education is to channel and transform this energy into creativity, to serve noble causes. Aggressiveness should be distinguished from violence.

Non-violent communication

Non-violent communication (NVC) is primarily an attitude in which one tries to work on the specific violence in each human being. From this awareness, one develops a more intelligent way of reacting in conflicts, and slowly, one acquires the method of non-violence. Based on empathy – the ability to listen profoundly to someone, to reflect on his observations, needs and demands – non-violent communication which renders us conscious of what the other person lives and senses each instant. NVC invites us to assume responsibility for our actions. Through the clarity with which we express our needs, we can avoid projecting our feelings onto others, and in time we become accustomed to a real autonomy.

Conflict

One can speak of conflict with various notions that do not have the same meaning: in Latin, “conflictus” signifies a confrontation, a clash between opposing forces. The oldest current meaning is negative, in the direction of violence (also physical), disagreement and failure. But this meaning is not unique because the word conflict may also contain the concept of opportunity expressing duality, the destructive or constructive aspect, depending on the manner it is managed. Conflict is part of life. In this work, educational methods that we propose can prevent conflict and the best prevention is undertaken through education. It is also a question of transformation, restitution and the management of conflicts. All differences of views, values and opinions can become a conflict. The conflict is therefore the result of a confrontation of opposing wills between two or more parties, or groups. We can speak of transformation of conflict if we change our image and reactions towards conflict. In spite of a negative image, which we may have, conflict is neither good nor bad. According to the manner by which we handle and attempt to resolve it, the results will be either destructive or constructive for the person concerned. Conflict can have positive functions and consequences that permit the construction of more just relations reaffirming “common rule” in a group, and be the source of development for individuals’... The resolution of conflict is undertaken by dialogue. To develop humanly or to live together, we need language contact. It is in the resolution of conflict that each one of us can be recognised. Mediation, negotiation, techniques of non-violent communication and others, are tools for non-violent transformation and resolution of conflicts.

Culture of Peace

The concept of culture of peace was formulated at the International Congress on Peace in the Mind of Man, held in Africa (Yamoussoukro, Ivory Coast, 1989). In the final declaration, the Congress recommended Unesco to "(...) contribute to the construction of a new vision of peace by developing a culture of peace, on the basis of the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men". The term "culture of peace" was inspired by the initiative *Cultura de paz* which was launched in Peru in 1986 and by the Seville Declaration on violence, of the same year. (A/RES/52/13)

Empathy

Empathy, a value upon which is based all the educational methods on peace and non-violence is the key to comprehending what others experience. According to the Chinese philosopher Tchouang-Tseu, real empathy exists when one listens with one's entire being. "To listen through hearing is one thing. To listen intellectually is another. But to listen with the mind is not limited to the sole faculties of hearing or intellectual comprehension. It requires a state of vacuity of all faculties. When this state is reached, the entire being can then listen attentively. One then succeeds to grasp directly what is essential to us, that which can never be heard with the ear or understood by the mind."

Negotiation

Negotiation takes place between the two conflicting parties without the intervention of a third party (see Mediation).

One definition of this term is « ... a situation in which the ability for a participant to reach his objective depends widely on the choices and decisions of his opponent. It is important for the negotiator to comprehend and listen to the view of the other party as well as putting forth his own point of view. What perspective does he have in mind? What choices does he make? The key to the success of a successful negotiation resides in the capacity for the negotiators to gain confidence in one another.

Non-Violence

This term originates Ahimsa in Sanskrit as employed in Buddhism and Hinduism. « ... The "a" prefix of this word is negative and "himsa" signifies to harm and abuse a human being. The ahimsa is therefore the absence of all desire of violence, which is respect in form, word and deed, for life and every living being.⁶⁷ Non-violence rejects passivity and violent reaction as a means of struggle; it is active non-violence ethically based on the power of truth (satyagraha, in Sanskrit). Active non-violence aims at transforming the negative force of aggressiveness into a positive force.

Mahatma Gandhi is celebrated as the greatest leader of non-violence. Gandhi influenced other important movements, such as the Civil Rights movement for the Black Population represented by Martin Luther King Jr.

Mediation

Mediation, like the aforementioned concepts (violence, peace, etc.) has several definitions. When a non-violent technique of conflict resolution is stated, one is speaking of social political, interpersonal and cultural mediation.

With regards to the philosophical definition "of articulation between two beings or two

terms of a dialect process or in a process of reasoning ”, we wish to define mediation as a process which aims to assist the person in conflict to find the necessary skills to resolve this conflict. Mediation is always managed by a third party, the mediator “who assists the parties in conflict, who are imprisoned in their monologues, to meet and take up communication again” without obligation to reach a result.⁸ Mediation in education has a transforming visualization on the aggressiveness (and violence) of the subject. We speak of mediation by peers when the mediator comes from the same environment and age group as the parties in conflict. (i.e.: mediators represented by youth in schools).

Violence

When one speaks of violence one should speak of violence in the plural: physical, psychological, cultural, verbal, economic, structural violence... and equally of the ambivalent and contradictory, modes of expression that one must learn to identify and take into consideration.⁹ The Indo-European, Greek and Latin roots of the word violence convey the idea of life, vital spirit, that which is natural. As with the concept of conflict, violence also has two scales, one beneficial, and the other destructive. In its negative meaning, violence is a brutal force that one person imposes on another or to others including coercion exercised by means of intimidation and terror. There is a distinction to be made between aggressiveness and violence: These two concepts are not of the same nature because violence implies the elimination of the other.¹⁰

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