



HELP INCREASE THE PEACE PROGRAM MANUAL

EMPOWERING YOUTH THROUGH CONFLICT RESOLUTION
AND COMMUNITY BUILDING

Third Edition
2004
Published by
The American Friends Service Committee
Middle Atlantic Region
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HELP INCREASE THE PEACE

PROGRAM MANUAL



**THIRD EDITION
2004**

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This manual was developed by the American Friends Service Committee, Middle Atlantic Region. Facilitators should feel free to use the included information in their workshops. However, **if you call your workshop a HIPP workshop, we ask that you abide by certain guidelines.** First and foremost, we ask that you have taken the HIPP Training for Facilitators from a qualified facilitator and that you let the National Coordinator know where you are doing HIPP workshops and with whom. This information can be shared directly with the National Coordinator (via the website www.afsc.org/hipp.htm or through your local Coordinator. More detailed expectations are outlined in the section on “Developing and Maintaining a Training Team.”

Those who wish to reprint material from this manual must obtain permission from American Friends Service Committee, Middle Atlantic Region. Call 410-323-7200 for more information.

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

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

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

For more information about the AFSC contact the National Office at:
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Preface (1993 Edition)

The Help Increase the Peace Project (HIPP) is part of the American Friends Service Committee's Youth Empowerment Project. We have been working in the Syracuse City School District for the past three years, seeking to change patterns of behavior that keep young people in conflict. Our approach is to train students and teachers in conflict resolution skills and through this experience to knit the school into a caring community. In this manual we share the process that enabled us to bring conflict resolution into schools. It is intended as a guide for those who seek to implement HIP Projects elsewhere. This manual is not intended to take the place of training, but rather to help in the process of starting a HIP Project assuming that the user has training and experience in facilitating conflict resolution workshops. As minimum training, we recommend participation in a series of three conflict resolution workshops basic, advanced, and facilitator training.

We would like to see the HIP Project expand to many schools across the country and hence encourage the use of this manual. But in order to maintain consistency in program delivery and the integrity of the HIP Project as a whole, **we reserve the right to pre-approve all uses of this program.**

We would like to acknowledge the help and inspiration of a number of people and programs the staff and administration at Fowler High School and Levy Middle School for opening the doors to us and for their belief in, and commitment to, this program; the former Deputy Superintendent of Syracuse City Schools, Linda Cimusz, for helping us get into the schools; and the Alternatives to Violence Project for their creative work and dedication to violence prevention. Most importantly, we would like to thank all the students we had the honor of working with, and who have made HIPP what it is today. This manual is dedicated to the loving memory of Tory Reddish, and all the young people who are no longer with us because of acts of violence.

We must all Help Increase the Peace!

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PART I

Introduction to HIPP

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

– HIPP youth facilitator

What is HIPP?

"HIPP is about making people aware that they have options."

– HIPP facilitator

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

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

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

The Epidemic of Violence

"We can no longer close our eyes or our hearts to the violence that our youth are forced to live with. It costs too much as a society not to care."

– Geoffrey Canada

Growing up in America has never been easy, but today it seems like walking through a minefield. Young people are facing more violence than previous generations, and with the proliferation of guns, more of the violence is deadly. Before they reach the age of 21, many young people have lost friends, neighbors, classmates, and family members to violence. They face violence at the hands of parents and family members, boyfriends and girlfriends, friends and rivals, and strangers. Many young people continue the cycle of violence and are both the victims and the perpetrators. For many young people, violence is the only apparent option with which to confront problems.

Eric Wissa, one of the initiators of HIPP, noted that violence is a growing concern for young people everywhere: "Violence is now an epidemic. No longer just an 'inner city' crisis, it has become a major concern for all communities. Young people are more commonly using violence as a solution to their problems and think very little of the consequences." The statistics support what Wissa and others have seen and heard. Teenagers are increasingly both the victims and the perpetrators of violent crime.

In response, society is creating more severe consequences to deter violent crime. Politicians are elected based on promises to "crack down on violent felons." Prisons are filled to overflowing with a disproportionate number of people of color, and more prisons are built every year.

Still, the violence continues. The harsh penalties don't address the deeper needs of youth and the root causes of violence. Politicians and the media would have us believe that youth who are caught up in the culture of violence are the 'cold-blooded killers.' Wissa sees another reality:

hatred and build understanding among different social groups. It builds a community based on dialogue and encourages participants to see each other as valuable resources for creating change. It supports participants in becoming leaders and addressing problems in their own communities.

HIPP is an adaptable program. It is constantly evolving, as facilitators respond to the needs of the participants and the community in which they are working. The best way to understand the HIP Program is through the voices of facilitators. Here is what they say:

"HIPP isn't preachy or self-righteous. It really does seek to engage people where they're at, not where we'd like them to be."

"HIPP is a prevention program, in that it aims to help everyone to learn to be empowered to resolve their everyday situations, conflicts, and problems without getting to a point where they lose their cool."

"HIPP is a program in which people begin to realize their own ways of dealing with conflict."

"HIPP is a three-day, fun workshop about alternatives to violence, dealing with prejudice and positive social change. Lots of games and fun, with serious stuff too. HIP is not mediation. It's not drive-by conflict resolution. It explicitly deals with prejudice, gender, economic issues. It aims at positive change and getting people interested in working on it."

"HIPP is about changing self and [developing] new skills, but then [it] challenges us to move beyond [ourselves] as active participants in the community."

"[HIPP is] about group and community change, not individual change."

History of the HIP Project

"It 's kind of becoming a movement."

– HIPP facilitator

In 1990, AFSC's Upstate New York Youth Empowerment Project developed HIPP, modeling it after the successful Alternatives to Violence Program (AVP) for prison inmates, developed by Quakers in 1975. Following the tragic murder of a fourteen-year-old in Syracuse, NY, and inspired by their experience with AVP, Erik Wissa and Lisa Mundy introduced HIPP as a pilot project in two Syracuse schools. The response was overwhelmingly positive. Since that first pilot program, requests for HIPP have come from many sections of the community, and the program has spread across the country. There are now HIPP workshops in New York, Maryland, Virginia, Pennsylvania, Washington, D.C., Missouri, Maine, New Hampshire, Connecticut, Massachusetts, North and South Carolina, Florida, Georgia, and California. It has even become an international program, with HIPP workshops held in New Zealand, Australia, South Africa, England, Kenya, Hong Kong and Thailand. And it is still growing!

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

various opinions. In building community, the youth have been asked to notice their apparent differences from one another and grapple with issues of gender, race and class. In the advanced workshops they are also asked to notice that these differences often lead to injustices. The more recently added activities include looking at what constitutes “security” since 9-11 and what constitutes democracy. Youth are also asked to explore how they can participate in creating a world that works for everyone. They get to notice the consequences of choices.

In follow-up activities led by HIPP facilitators, young people are guided to work together in groups to further explore social issues which interest them and to take action on those issues, if they wish to. The skills learned in HIPP can become the basis for community action to meet the needs of the participants. One way they do that is to become facilitators and use the training to teach others. They may also choose to work together to influence outcomes in their community. When people feel empowered, they do not need to use violence to get their needs met. Young people can explore non-violent forms of power, learning from the past and creating new forms, using their power effectively. Empowered youth don’t choose violence.

Transforming Power and Non-violent Communication

Here is one story that gives an example of “transforming power” through non-violent communication.

"Never put your 'but' in the face of an angry person"

– An article by Marshall Rosenberg (author of Non-Violent Communication)

I'd like to illustrate how a young woman used empathy to bypass violence during her night shift at a drug detoxification center in Toronto. The young woman recounted this story during a second workshop she attended in Non-Violent Communication (NVC). At 11:00 p.m. one night, a few weeks after her first NVC training, a man who'd obviously been taking drugs walked in off the street and demanded a room. The young woman started to explain to him that all the rooms had been filled for the night. She was about to hand the man the address of another detox center when he hurled her to the ground. "The next thing I knew, he was sitting across my chest holding a knife to my throat and shouting, 'You bitch, don't lie to me! You do too have a room!'"

She then proceeded to apply her training by listening for his feelings and needs.

"You remembered to do that under those conditions?" I asked, impressed.

"What choice did I have? Desperation sometimes makes good communicators of us all! You know, Marshall," she added, "that joke you told in the workshop really helped me. In fact, I think it saved my life."

"What joke?"

"Remember when you said never to put your 'but' in the face of an angry person? I was all ready to start arguing with him; I was about to say, 'But I don't have a room!' when I remembered your joke. It had really stayed with me because only the week before, I was arguing with my mother and she'd said to me, 'I could kill you when you answer "but" to everything I say!' Imagine, if my own mother was angry enough to kill me for using that word, what would this man have done? If I'd said, 'But I don't have a room!' when he was screaming at me, I have no doubt he would have slit my throat.

So instead, I took a deep breath and said, 'It sounds like you're really angry and you want to be given a room.' He yelled back, 'I may be an addict, but by God, I deserve respect. I'm tired of nobody giving me respect. My parents don't give me respect. I'm gonna get respect!' I just focused on his feelings and needs and said, 'Are you fed up, not getting the respect that you want?'"

"How long did this go on?" I asked.

"Oh, about another 35 minutes," she replied.

- The dates you are planning to do a workshop.
- How many people came, after you do the workshop.
- Who the participants are; i.e. 25 8th graders from xyz school.
- If you have trained any new facilitators, send the name and address so they can be added to the mailing list.

You can send this information by accessing the HIPP webpage at www.afsc.org/hipp.htm

In order to effectively network among those using the HIP Program, it is helpful if people using this manual would add their names to the network data base. Please send us your name and mailing information so that we can share updates with you. Also, please let us know how you are using the manual (leading HIPP trainings, just using some lessons in a classroom, etc.) so that we can network with you. We publish a quarterly newsletter and, from time to time, revisions to the manual. If we are in touch with you, we can share this information with you.

We are very interested in documenting the value of the HIP Program. If you use any kind of an evaluation tool (pre/post test, anecdotal information, teacher reports, or statistics of change in school climate) please share these with us. We would like to hear about the results that are being achieved through HIPP and to share this information with others.

Contact the National HIPP Coordinator at AFSC, P.O. Box 73008, Washington, DC 20056. Or call 202-299-1052 for more information about the Network. You can also send an e-mail to kliss@afsc.org Thank you for your assistance in this.

Thank you for being part of our Network!

AFSC and the Quaker Commitment to Nonviolent Social Change

"As a counterproposal to philanthropy, let us offer solidarity, organization."

– Antonio Gramsci

HIPP is a program of the American Friends Service Committee, a non-profit peace and social justice organization. The American Friends Service Committee was founded in 1917 as a practical expression of the values of the Religious Society of Friends (Quakers). Early activities bore out the Quaker principles of nonviolence through providing emergency relief to victims of World War I. Throughout its history, AFSC has maintained its deeply held belief in the inherent dignity of every human being and sought to address both immediate effects and root causes of violence, poverty, injustice and war through emergency aid and long term development and education programs. In 1947, the AFSC and British Friends Service Council received the Nobel Peace Prize, on behalf of the Religious Society of Friends, for humanitarian service and work for reconciliation. Whether it was helping to replant devastated fruit orchards in post World War I France, or supporting workers' rights in the coal fields of Appalachia, throughout its history, AFSC has played a significant role in assisting victims of war, guaranteeing civil rights for all people, and building community power to create social and economic justice. Today, AFSC is working in the United States and over twenty other countries in the areas of economic justice, peace building, social justice, and youth work.

For more information on AFSC's mission or programs, contact your local office or the national office of AFSC, at 1501 Cherry Street, Philadelphia, PA 19102, or call 215-241-7000.

PART II

**Setting Up & Implementing
a HIPPP Program**

Setting Up a HIP Program

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

– HIPP facilitator and Police Captain, explaining why his Department has implemented HIPP in schools

This section looks at several aspects of setting up a HIP Program. For more detailed information and technical support, contact the HIPP National Coordinator. The topics covered in this section include:

1. Choosing a site.
2. Promoting HIPP;
3. Seeking Funding;
4. Negotiating Agreements; and
5. Developing and Maintaining a Training Team.

CHOOSING A SITE

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

– HIPP Facilitator

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

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

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

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

In community settings, there is a good potential for diversity of age in the participant group. Participants may be more comfortable discussing controversial topics than they would be in a school. HIPP can be a great organizing tool and a natural way to build coalitions. There is also an easy transition into community-based follow-up projects. The disadvantages of a community-based HIP Program may be complex logistics, such as transportation, food, childcare, and finding

SEEKING FUNDS

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

– HIPP facilitator and Middle School Principal

Funds to support HIPP have come from community foundations and organizations, and from schools. Copies of successful grant proposals as well as technical assistance in grant writing is available through the HIPP National Coordinator.

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

NEGOTIATING AGREEMENTS

"An army of principles will penetrate where an army of soldiers cannot."

– Thomas Paine, 1795

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

- Participation in HIPP is voluntary. It should not be mandated as a disciplinary action, or required for staff.
- The participant group should reflect the diversity of the school or community group.
- Adults, such as teachers and school staff, parents, youth workers, and agency staff, should participate. All participants, whether youth or adult, participate as equals.

Below are some questions and guidelines to keep in mind in working on agreements.

Time Frame

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

Workshop Space Requirements

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

Nominating Participants

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

Disciplinary Procedures for Down Time

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

DEVELOPING AND MAINTAINING A TRAINING TEAM

"We are the champions, my friends, and we'll keep on fighting 'til the end."

– Queen

One of the most important aspects of HIPP is its built-in process for leadership development: Participants who enjoy HIPP can go on to become facilitators themselves. Individuals from all segments of a school or community can become facilitators, including school or agency staff, teachers, parents, labor leaders, activists, and, of course, youth. HIPP does not currently make formal distinctions among the different levels of leadership development, but it does recognize the different needs of facilitators as they gain experience. Participants who wish to facilitate are evaluated by the lead trainer to see whether they are ready for the challenge of facilitating a HIPP workshop. New trainers work with more experienced facilitators who can guide them through the process, in a mentoring relationship.

Standards for Facilitators

Participants who wish to become facilitators must attend both levels of HIPP, as well as the Training for Trainers workshop. This can also be accomplished in a weeklong summer institute. Once a participant has completed the three levels of training, a lead trainer evaluates their "readiness" to facilitate. In the Appendix are two sample Facilitator Readiness forms (p.257-258), which can be used after the Training for Trainers. Skills to evaluate include self-awareness, communication, cooperation and teamwork, conflict resolution, community development, and overall facilitation.

In addition to the skills detailed in the Readiness form, following are a few things to keep in mind when selecting facilitators.

- Student facilitators don't need to be "good" students, but they should be aware of not using their power over their peers. They should be able to stand up to any peer pressure they may get for taking the stand of nonviolence.
- Adult facilitators, particularly parents and teachers, should be clear that their role in the workshop is not to be a disciplinary figure.
- All facilitators should believe in and be committed to the work. While facilitators have much to gain through their participation in HIPP, they should not be focused on personal gains, such as making money or promoting their own ideology.

We request that all facilitators register with the HIPP National Coordinator and keep the network informed of their HIPP activities; the dates workshops are scheduled, who the participants are, and how many people are taking HIPP workshops.

experience. In schools, it is helpful to have two facilitators from outside the school, and two from within the school.

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

- Trainers, including youth, should be paid. The standard rate is \$8-\$10 per hour.
- While it's important to pay facilitators, money alone isn't enough to keep most people involved, because it isn't a steady source of income. It's more likely that people will stay involved if they know that they are needed, feel valued and connected, and can see that the work is important and successful. Gatherings for skill development, fun and recognition of the facilitators' contributions help to maintain this sense of connection.
- Facilitators may be more likely to stay involved if they have opportunities to grow, either through working with more experienced trainers, taking on increasing levels of responsibility, or trying out new skills and activities.
- New facilitators who are eager to try out their leadership skills may not have as many opportunities as they would like through HIPP. For those facilitators, it may help to locate additional opportunities for leadership development in other programs.
- For those facilitators who are already leaders in the community, you may be able to maintain their commitment by not calling on them too often.
- It can be very useful to have facilitators who can train as part of their paid work. For example, a staff person at a community center who is trained in HIPP can co-facilitate the workshops at that site. When this person becomes skilled, he or she can offer HIPP independent of the HIPP Coordinator. When one site becomes self-sustaining, the HIPP Coordinator is free to establish more programs.

5. Practice the directions. Break the directions down into steps. If the directions are complicated, decide whether the group should divide into groups first or begin the activity before hearing the next steps.
6. Plan how you will debrief the activity. Write down specific questions you want to ask.
7. Make a list of the steps, and any notes you think will help you remember the activity. Some people like to make notes to themselves on index cards to refer to during the activity. There is no shame in reading the directions to the group.
8. Make a list of any materials you will need for the activity, and add them to your comprehensive list of workshop materials.
9. If you are unfamiliar with the exercise or new as a facilitator, you may want to practice explaining the activity to someone. If you can't find a good listener, close the door and explain the activity to yourself- it may feel odd at first, but you'll be glad you did when you have a roomful of people listening to you.

Leading an activity

10. Be sure that you have the attention of the group when you begin an activity. Watch the body language for any signs of mental wandering or confusion.
11. In keeping with the methods of popular education, many HIPP facilitators do not explain the purpose of an activity, but let it emerge through the experience and discussion afterwards. For those who do choose to explain the purpose beforehand, now is the time to do it. Some activities are spoiled by disclosing the purpose in the introduction.
12. Explain the directions for the activity, speaking clearly and relatively slowly. Make sure that everyone in the room can hear you. Don't hesitate to refer to the manual or read from your notes when you first start; you can gradually move into presenting it more informally.
13. If appropriate, divide participants into groups before continuing the directions.
14. Demonstrate the exercise, if necessary, and repeat the directions.
15. Ask the other facilitators if they have anything to add.
16. Repeat the directions.
17. Ask the participants if they have any questions.
18. Repeat the directions if necessary and start the activity.
19. Be assertive and confident if you need to enforce the rules of the activity.
20. Keep track of time, or ask another facilitator to watch the clock.
21. Look for ways to provide leadership opportunities for participants. For example, ask for a volunteer to record ideas during a brainstorm.

in the discussion? If you feel that the ideas people raise need to be explored further, look for an active, experiential way to address them, and schedule it for one of the next sessions."

WORKING AS A TEAM

"Don't become your brother's keeper, be your brother's brother."

— Jesse Jackson

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

Before a session

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

During a session

- Be there for all activities, participating in ones you don't lead. Participating gives an important message to the group that you are interested and engaged, and that you value the process. This point is simple but extremely important. A facilitator who does not participate or leaves the room during activities they are not leading may drain energy from the group.
- Ask for help from your co-trainers when you are stumbling or searching for the right words.
- Respectfully offer suggestions or clarifications if you see your co-trainers stumbling.
- Sit across from your co-trainers so that you can keep eye contact. This scattered seating reinforces the idea that facilitators are also participants, not speakers or teachers who sit "up front."
- Use the moments when you need to consult with each other about changes in the agenda as opportunities to model team work.

- In asking small groups to report back to the large group, participants may get bored if they feel like they are just recapping the discussion in the small group. You may want to ask them to report back in such a way that it builds up the knowledge of the group. For example, if people are sharing experiences of prejudice in the small group, they may reflect on the patterns in their experiences, or note what they had in common, when they return to the large group.

NOTES TO NEW FACILITATORS

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

– HIPP youth facilitator

Learning how to be a HIPP facilitator takes time, reflection, and lots of practice. Here are some suggestions from other newer trainers.

- Identify experienced trainers whose style of facilitation you admire. Try to co-train with them. Even if you don't work with them, you can ask them how they have dealt with difficult situations.
- Respect your own learning style. Learn at your own speed. Know your limits.
- Ask for time before the workshop to rehearse activities with an experienced trainer.
- After giving instructions for an activity, ask other trainers if there's anything they'd like to add. This leaves a nice opening for others to fill in anything you may have missed, without seeming to correct you.
- Ask for help when you need it, even if it's in the middle of an activity.
- Practice using "Think HIP" ideas when problems arise in the workshop.
- Ask for feedback from your co-trainers in between sessions.
- Spend time a day or two after the training to review how it went.
- Acknowledge what you do well, as well as what you need to work on.
- Consider keeping a HIPP journal, in which you can reflect on each workshop and keep track of your progress.
- Be easy on yourself-this is hard stuff!

POPULAR EDUCATION

"Get up, stand up. Stand up for your rights."

– Bob Marley

Popular education, the method of democratic education articulated by Paulo Freire and others, is one of the ideas that helps to guide the HIPP workshops. Below is a short summary of Freire's theory of education.

The Basics of Popular Education

Underlying Freire's work is a candid recognition that many of the economic, political and educational structures in the world are authoritarian, undemocratic, and function in the interest of economic and political elite. As a result of these structures, many people are denied opportunities

Building Political Thinking

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

- "The key is to start wherever people are and try to move to the next level. Honestly, in many HIPPs [where I work], kids have no politics, hate each other, have never been around people who are different, haven't cooperated much, have never considered things like the root causes of violence, etc. I try to get them to have fun, talk to each other, not listen to me except very briefly and at critical points, cooperate, practice some of the building blocks, begin to think about root causes, and deal with stereotypes and prejudice. That is a victory. The rest comes later."
- "I have come to think that even though popular education is about listening to the concerns of the group and following their lead, the facilitator's role is not at all a passive one. We aren't just providing a meeting space and getting out of the way of the group. We have to provide a framework within which they can grow and develop. It's a fluid structure: just enough guidance to help the group advance in their thinking, but not so much that we are determining the path they follow."
- "So many of the activities in HIPP set the stage for political thinking by helping us look at our own experiences and begin to value them and reflect on them in a new way. But we also need knowledge about the struggles other people have undertaken, and the strategies they have used. By inserting this kind of information throughout the workshop, HIPP can be an incredibly powerful organizing tool."
- "The follow-up work is essential to the development of political action. If we encourage groups to take action in their communities, we need to be there to provide support along the way. Otherwise, we may be setting them up to face obstacles and take risks alone. In the long run, that isn't going to lead to sustainable social activism."
- "Anything that lifts people up is political."
- "I try to build a base in each session and then move on from it. I keep stressing progressive activities, such as the chance to go on to the advanced workshop, become trainers, and do follow-up activities such as listening projects."
- "I try to establish early on that I am one of the group. I try to be humble, and remove the traditional expectation that I, as the leader, know what is 'right.' The nature of the workshops and the popular education methods will in themselves move people towards thinking of themselves as active agents of change."
- "Just hearing their concern voiced by another person may help the group move towards positive social action. For example, when a group of parents of elementary school children met for a Basic HIPP, the facilitator noted that they continually expressed the

facilitators to protect the integrity of the workshop. The question is how to do so in a manner that is consistent with the philosophy of HIPP. Here are some reflections on discipline.

- *Sometimes what seems to be disruptive behavior may be positive.* HIPP encourages participants to speak up and voice their needs and concerns. It may not feel good for facilitators if participants voice their dissatisfaction, but it may be a sign that people are feeling empowered to speak. Resistance can open dialogue about methods of learning, individual styles of learning, the philosophy of nonviolence, and other important issues. If facilitators don't take it personally and encourage the dialogue, these discussions can be very productive parts of the workshop.
- *Be sure to vary the activities.* Always have a few backup lifts in case the group energy falls. Also have some lifts which aren't so energetic so that you can calm the group down if necessary, like count to 10.
- *Engage a critical group in finding solutions to the problems or dissatisfaction they are voicing.* Don't get upset or personally hurt if they want something different from what they are getting.
- *Refer to the ground rules when you need to address a discipline issue,* and remind people that they agreed to them. Even when the group decides on its own ground rules, it may not know yet how to enforce them in a respectful way. The facilitators may need to prove some examples and enforce the ground rules themselves in the beginning, and let the group gradually find ways to discipline itself.
- *Be selective in your application of the ground rules.* If you create too rigid a structure, people will resist.
- *Remind people that HIPP is voluntary.* If they don't want to be there or can't follow the ground rules, they don't have to stay. Some people make a stronger statement: "It's up to you. You can follow the ground rules or leave."
- *Use separation.* If a couple of people are constantly having side conversations, choose a HIPP Lift, such as Big Wind Blows, or call a "hurricane" to separate them.
- *Use proximity.* If you are speaking and a couple of participants are being disruptive, continue speaking and move around the circle until you are standing behind their chairs. You may want to put a hand on one of their shoulders, in a friendly way. This usually quiets people down and communicates that you are paying attention to what is going on, without interrupting the work of the group.
- *Assign special roles to difficult participants.* If one participant is particularly difficult, it may help to ask them to take on a special role. For example, you can ask that person to play out a scene with you in which you model dealing with conflict using the win/win steps, without the group knowing that it was staged. This technique demonstrates the idea of win/win problem-solving using an immediate, realistic conflict, and it often helps the participant find a productive role within the workshop. Here is how one facilitator has set up this role play:
Ask to speak privately to the participant during a break. Let him or her know that you want to demonstrate how to resolve a conflict, and that you want to stage a conflict

CRISIS INTERVENTION AND REFERRALS

"One mark of a decent HIPP is that everyone laughs and no one cries, and there is real therapeutic value in laughing, talking, playing, listening, thinking, discussing, and getting ready to act."

– HIPP facilitator

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

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

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

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

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

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

Emotional Health and Support

- Emotional emergency hotline
- Suicide prevention hotline (for teens and/or adults)
- Eating disorder hotlines or counseling resources
- Domestic abuse hotline or shelter

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

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

In order to assess whether HIPP has been successful, it is necessary to define the objectives. Here is a possible outline of objectives.

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

Objectives vary depending on which workshop you are doing:

Basic Training: participants will learn:

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

Advanced Training participants will learn:

1. To recognize discrimination.
2. To consider the effect of power relationships on conflict.
3. To make consensus decisions.
4. To discuss controversial topics in mutually respectful ways.
5. To increase acceptance of differences.
6. To reinforce the learnings about conflict resolution in the Basic.

Training for Facilitators participants will learn:

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

- "I used [some of the HIPP ideas] the other day. Instead of what comes naturally - beat 'em up and get it over with - I talked it out. Here's my point of view, your point of view - get both versions. I just stated the facts and talked it out instead of getting physical. It was hard in a way... but I guess it helped. I haven't gotten into a fight in over a year." -HIPP youth facilitator
- "The results of the program far exceeded our expectations. By the end of the school year, none of these students [who had previously been suspended repeatedly for violent or aggressive behavior] had engaged in any further violent or aggressive acts. Moreover, the eighth grade teachers and numerous students reported that the entire atmosphere in the eighth grade wing had improved noticeably."-HIPP facilitator and middle school principal
- "I have a pretty violent temper. [HIPP] helped me to find other ways, alternatives, things I could do so I wouldn't get into a situation where there was nothing left to do but fight." - HIPP youth participant
- "A student came to understand that 'adults are human, too' and developed empathy toward her mother during a perception/communication exercise. She told us the next morning that she sat down with her mother and told her 'we need to talk.' With a big grin she said, 'It worked!'" -HIPP facilitator

DESIGNING WORKSHOP AGENDAS

"If you would advise a ruler in the way, counsel him not to use force to conquer the world, for this would only create resistance. Just do what needs to be done. Never take advantage of power...Achieve results, but not through violence."

– Lao Tzu

This section explains the basic components of HIPP workshops, and how to build a coherent agenda. One or two sample agendas are included for each HIPP workshop level. The agendas offer a framework to work with, but they don't need to be followed strictly. Facilitators almost never run exactly the same agenda twice. Included in this section are:

- Structure of a HIPP Session
- Basic HIPP Workshop
- Advanced HIPP Workshop
- Training for Facilitators Workshop

Structure of a HIPP Session

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

- HIPP Connection
- Agenda review

Good debriefing questions

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

- Do you want the participants to become more aware of their communication style? Or of the content of the discussion? (As in concentric circles.)
- Do you want them to notice that resolving conflict is an intrinsic part of cooperation? Or simply that it took cooperation to solve the problem?
- Do you want them to recognize that win/win is possible if one chooses to go for it? Or do you want them to notice the elements that go into creating a win/win solution?
-

What is the point? That will determine the kind of questions you will ask. In thinking about how to order your questions:

- Start with observations: What happened? What did you notice?
- Then you could move to feelings: How did it feel to you when that happened? What was surprising? What pleased you? What made you angry?
- Next you might want to address the question of what meaning they put on the experience. What did you learn that you might use in other situations? How does this reflect your experience in the world outside of this workshop?
- Finally, you might ask them if they are making any new decisions based on their experience, will they do anything differently as a result of having had this experience?

This ordering of questions follows a format developed by the Institute of Cultural Affairs. If you are interested in learning more, they are listed in the resource section.

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

Basic HIPP Workshop

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

- Opening Talk and Ground Rules
- Good and Poor Listening Skills)
- Feelings activities

HIPP Lift: Planet Game
Perception Picture
Changes 1-2-3-4
Evaluation: Positive/Negative/Ideas for Change
HIPP Closing: Monster Mash

Session 5: Conflict Resolution and Group Building

HIPP Connection: A conflict I resolved non-violently
Feeling Statements
Hassle Lines
HIPP Lift: Human pretzel
Role Play: Introduction and planning
Present 1-2 role plays
Evaluation: Positive/Negative/Ideas for Change
HIPP Closing: Monster Mash

Session 6: Affirmation and Group Building

HIPP Connection: Setting Goals and How to Get There
Choices activity
Affirmation Posters
Building a Just Community
Graduation/Further opportunities
Evaluation: Little Guy Evaluation
HIPP Closing: Affirmation Yarn Toss or read from Affirmation Poster

Alternate Sessions

Anger and Anger Management

HIPP Connection: One time when I was angry....
Concentric Circles questions about anger
Draw an Angry Person
Brainstorm 10 things I can do when I feel angry
Hassle Lines
Evaluation: Positive/Negative/Change
HIPP Closing: M & M Closing

Prejudice Reduction and Communication

HIPP Connection: Someone different from me I have come to know and respect
Perception Picture
Perceptions Based on Partial Knowledge
Dots
HIPP Lift: Planet Game
Speak outs
Evaluation: Positive/Negative/Ideas for Change
HIPP Closing: Monster Mash

Cooperation and Trust

HIPP Connection: Someone I trust and why
Broken Squares or Shelter from the Storm
Things in Common
HIPP Lift: Crocs and Frogs

I messages: Feeling Plates
Hassle Lines using I messages
HIPP Lift: Human Pretzel (If touching isn't too much of an issue)
Evaluation: plus/delta
Closing: closing wheel

Day 4: Cooperation

Agenda Review
Connection: One time I cooperated with others and things turned out well
Broken Squares
Lift: Crossing the River
Steps of Problem Solving
Choices
Lift: Pattern Ball
Making Quick Decisions
Evaluation: Plus/Delta
Closing: Monster Mash

Day 5: Differences

Agenda review
Connection: Someone different from me whom I have come to know and respect
Perceptions
Planet Game
Dots
Up/downs on violence
Bullying
Lift: Tool box – a drawing activity
Evaluation
Closing

Day 6: Gender and Violence

Agenda Review
Connection: One thing I like about being a girl/guy...
Act Like a man/like a lady:
Why do people date?
Date Abuse
Lift: Clapping Game
Sexual Harassment v. Flirting
Evaluation
Closing

Day 7: Putting it all together

Agenda Review
Connection: One time I noticed I was different from others around me...
Retribution
Being an Ally
Role plays
Evaluation
Closing

Evaluation: Positive/Negative/Ideas for Change
HIPP Closing: One word describing how I feel right now is...

Communication

HIPP Connection: One way that I can tell that someone is really listening is...
Agenda Review
HIPP Lift: Nonverbal Birthday Line-Up
Lego Listening
HIPP Lift: Changes 1-2-3-4
Practicing I-Messages
Evaluation: I'm Wondering How To...
HIPP Closing: One thing that I learned in this session is...

Cooperation

HIPP Connection: One thing I was able to do because I worked cooperatively with other people is...
Agenda Review
HIPP Lift: Human Pretzel
River Crossing
HIPP Lift: Yurt Circle
Broken Squares
Evaluation
HIPP Closing: Lap Sit

Economic Justice

HIPP Connection: A time someone reacted more to my class than to who I am
Agenda Review
Children of the Corn
HIPP Lift: Human Pretzel
Chair Game
What Workers Earn
HIPP Lift: Musical Tag
Build a Just Community
Evaluation Line-Up
HIPP Closing: One thing I can do now that will move us towards a just society

Friendship and Trust

HIPP Connection: A person I trust and why
Agenda Review
What A Friend Is
HIPP Lift: Trust Circle
Gossip Line-Up
HIPP Lift: Circle the Circle
My Best Day
Evaluation
HIPP Closing: Closing Wheel (One person I'm a good friend to is...)

Homophobia

You're Not Who You Are (introduce it at the end of the previous session)
HIPP Connection: Violence Against Gay Youth
Agenda Review

Empathy
Evaluation
HIPP Closing: Monster Mash

Sexism, Gender Roles, and Relationship Violence

HIPP Connection: What Love Is
Male and Female Stereotypes
HIPP Lift: Everybody's It
Concentric Circles-Gender and Relationship Topics
Problems Faced by Girls and Women
HIPP Lift: Count to 10
Standing Up to Sexism, Domestic Violence, and Homophobia (questions 1,2,5,6)
Evaluation: Positive/Negative/Ideas for Change
HIPP Closing: One thing I can do to end sexism and relationship violence

Training for Facilitators Workshop

In Training for Facilitators workshops, HIPP graduates practice planning and facilitating sessions, and reflect on what makes HIPP work. As with other HIPP workshops, facilitators incorporate community-building activities throughout the agenda.

Facilitators use a variety of techniques to introduce facilitating tips and help participants reflect on leadership. Here is an overview of some of the agenda items that are unique to Training for Facilitators workshops.

Opening talk (adapted for Training for Facilitators workshop): In the Training for Facilitators workshop, the facilitators should introduce themselves and their history with HIPP, set the tone for a positive and supportive learning environment, and explain the structure of the workshop.

Parking Lot: Facilitators post a sheet of newsprint labeled "Parking Lot," and record any questions or issues that can't be discussed when they arise without taking the group off track. Facilitators often address a number of these questions during the normal course of the agenda, and answer any remaining questions during the final session.
Standards for Facilitators: Facilitators introduce HIPP's expectations for facilitators, through the "Workshop Facilitator Agreement" and the "New Facilitator Evaluation Form"[see Appendix p.257-258], or other forms.

Brainstorm and discussions: Participants explore a number of aspects of facilitating HIPP through brainstorms and discussions, including, what makes a good facilitator, what HIPP is and isn't, and how to close workshops. The HIPP Is/Isn't brainstorm, when it's used in the final session, also serves to pull together the ideas from the training.

Concentric Circles: Training for Facilitators

1. Describe one thing you have learned from HIPP.
2. Describe someone who you think is a good leader, and what makes them good.
3. Describe a time when you found yourself being a leader in a group.
4. Describe a time when you taught someone something.
5. Describe someone who has been a mentor to you and what you have learned from that person.
6. What do you think will be hard for you as a HIPP facilitator, and how can other people support you?
7. What do you think will make you a good facilitator?

Throughout the training, facilitators offer their own insights and tips from their experience, and refer participants to the appropriate pages in the manual.

Training for Facilitators, Sample agenda

Session 1: Opening Talk

- Agenda Review
- Ground Rules (introduce Parking Lot)
- HIPP Connection: I want to be a HIPP facilitator because...
- Standards for Facilitators (p.257)
- Distribute manual
- Brainstorm and discussion: What makes a good facilitator?
- Concentric Circles: Facilitator Training Topics
- Assignment during break: Think of a personal Think HIPP story
- Evaluation and Closing

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

- Agenda review
- Think HIPP stories
- Practice Sessions: planning
- Evaluation/Closing: open

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

- Agenda review
- Practice session I
- Fishbowl critique (Repeat till all have practiced)
- Evaluation/Closing: open

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

- Agenda review
- Practice role-plays: planning
- Practice role-plays: presentation
- Affirmation Posters: set-up
- Evaluation/Closing: open

Session 5: HIPP Connection: A facilitation skill I want to develop

- Agenda review
- Parking Lot: unanswered questions
- Brainstorm: HIPP Is/HIPP Isn't
- Next steps
- Discussion and tips: closing workshops
- Workshop evaluation
- Graduation certificates
- HIPP Closing: One thing I really like from Affirmation Poster is...

PART III

The Activities

The Basics

"The most violent element in society is ignorance."

– Emma Goldman

While the core activities form the bulk of HIPP, the "basics" - the opening talk, ground rules, connections, evaluations and closings - are essential to making the workshops successful. They set the tone and reinforce it throughout the workshop.

This section includes the following topics:

- Opening Talk (p. 46)
- Ground Rules (p. 47)
- HIPP Connections (p. 49)
- HIPP Evaluations (p. 51)
- HIPP Closings (p. 55)

OPENING TALK

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

– HIPP youth participant

The opening talk is a brief introduction to HIPP, given at the beginning of the first session, during which facilitators explain what participants can expect from the workshop. This is an opportunity for facilitators to introduce themselves to the group, so the entire facilitating team usually participates in the process. The opening talk sets the tone for the three days, so facilitators should be strong and clear in their presentation, but informal. This is a good time to emphasize that HIPP is not a class, that it is voluntary, and that there will be a mixture of both fun and serious work.

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

The length of the opening talk depends on the audience. For students, facilitators try to keep it short—not more than 10 minutes—and quickly cover the basics. For teachers and administrators, the opening talk may need to be more comprehensive, and allow more time for questions. In a mixed group of youth and adults, it may be worthwhile to answer questions the adults have before the workshop begins, so that the opening talk can still be fast.

Here are the points facilitators usually cover in the opening talk in a Basic HIPP:

1. Overview of HIPP

- Where it started, where it's happening now
- What will be covered
- What is AFSC

Some notes on ground rules:

About "No put-downs"

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

About "KISS"

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

About "Confidentiality"

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

About "the Buzzword"

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

About "Hurricanes"

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

Cooperation and Trust

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

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

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

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

Random Silliness

My favorite pet story is...

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

The best vacation I've ever had is...

Today I ate for breakfast...

If I weren't here, I'd be...

Someone on TV I've had a crush on is...

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

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

Favorites

My favorite tree, or kind of tree, is...

My favorite food is...

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

My favorite book or movie is...

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

Diversity

Who I am named for, or What my name means to me...

Something I like about my family background is...

Conflict Resolution

When someone disagrees with me, I usually...

When I get angry, I usually...

Social Justice

The worst social problem is...

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

An idea or social struggle I admire is...

Connecting HIPP to our Lives

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

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

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

- Something that we've talked about during these three days that I am going to use or remember is...

Committing to Action

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

Bringing out the positive

- The coolest thing about this session (today, the workshop) was...
- One word describing my impression of the workshop is...
- One word describing how I feel right now is...
- One thing I enjoyed (about the session, the workshop) is...
- The most memorable moment from the workshop is...
- One thing I appreciate about this group is...
- One thing from my Affirmation Poster that means a lot to me is ...
- One thing I appreciate about the person on my left is ...

EVALUATION CARDS

Purpose: To do individual evaluations of the workshop

Time it takes: 5-10 minutes

What you need: Index cards and pens

How it's done:

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

EVALUATION LINE-UP

Purpose: To evaluate a session

Time it takes: 5 minutes or less

color for "thoughts" next to the head, the "feelings" by the heart, and the "tools" next to the toolbox. (If you don't have three different colors of note pads, ask people to label their notes, "Thought," "Feeling," or "Tool." If you don't have self-adhesive note pads, use index cards and masking tape.)

How it's done:

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

POSITIVE/NEGATIVE/IDEAS FOR CHANGE

Purpose: To evaluate a HIPP session
To practice giving positive feedback and constructive criticism

Time it takes: 5 minutes

What you need: Newsprint and marker

How it's done:

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

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

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

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

Purpose: To end the session in an upbeat way

Time it takes: 2 minutes

How it's done:

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

YARN TOSS

Purpose: To bring closure to the workshop in a positive way
To affirm one another (variation)

Time it takes: 15-20 minutes

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

How it's done:

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

Variations:

1. If time is short, lay the web on the floor and rewind the ball of yarn.
2. Rather than reversing the direction of the toss, introduce a second ball of yarn. Ask participants to follow the same process with the second ball of yarn, answering the

HIPP Lifts

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

– HIPP youth facilitator

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

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

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

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

The following HIPP Lifts are included in this section:

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

Also, the following activities found in "Cooperation" can also work as HIPP Lifts:

- | | | |
|-----------|----------------|---------------|
| • Lap Sit | • Trust Circle | • Yurt Circle |
|-----------|----------------|---------------|

How it's done:

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

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

BALANCE

Purpose: To experience interdependence

Time it takes: 10 minutes

How it's done:

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

Variation:

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

BIG SIGH

Purpose: To shift the energy of a group relieve tension

Time it takes: 5 minutes

CATEGORIES

Purpose: To be playful, break up the energy

Time: 10 minutes

What you need: Large bouncing ball

How it's done:

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

Thanks to Jen Jakowski

CIRCLE THE CIRCLE

Purpose: Cooperative fun

Time it takes: 5-10 minutes

What you need: 2 large hula hoops

How it's done:

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

Note: This involves "holding hands." With middle school students that may be an issue. Consider the direction: "Link hands."

CROCS AND FROGS

Purpose: To understand cooperation and competition

Time it takes: 10 minutes

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

How it's done:

1. Clear the chairs from the room, and explain that the floor is now a pond. Explain the directions. All participants are frogs, and you are a crocodile. Spread a dozen or more grocery bags randomly across the floor. These are lily pads. The goal of the crocodile is to eat the frogs; the goal of the frogs is to escape being eaten.

Rules

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

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

EARTHQUAKE

Purpose: To have fun and move around.

Time: 5 minutes or less

How it's done:

1. Have the group stand in a circle. Demonstrate what a house looks like (two people with arms raised and fingers touching each other) and how a "person" stands

- Normally the assumption is made to run, what if everyone stayed still or walked slowly?
- How is this like when you are trying to avoid someone with whom you are in conflict? Does that strategy work?

Thanks to Jeff Matascik

ELBOW TAG

Purpose: To have fun

Time it takes: 5-10 minutes

What you need: An even number of participants

How it's done:

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

ELEPHANT AND PALM TREES

Purpose: To have fun, move around

Time: 10 minutes

How it is done:

1. Ask everyone to stand in a circle.
2. Explain that, when you point to someone and say "elephant," the task of that person is to put hands and arms together and point them at the floor to form the trunk of an elephant. Have your teammates illustrate or ask for volunteers.
3. The two people on either side will face the person forming the elephant's trunk, and will each create an elephant ear with their arms in the shape of a C or a backwards C. (Demonstrate with your arms.)

3. If two people happen to be making eye contact, they both step out of the circle, and the circle gets a little bit smaller. The game continues until only one or two people are left standing.
4. Some things to watch out for... Sometimes participants try to cheat by not actually looking at a person. Also, make sure everyone looks at someone different each time you call "heads up."

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

From Michael Rohd, Artistic Director of Sojourn Theatre Company in Portland, Oregon

HUMAN PRETZEL

Purpose: To have cooperative fun
To understand leadership, practice cooperation

Time it takes: 10 minutes

How it's done:

1. Have the group stand in a circle. (If there are more than 10 people, break up into groups. Eight is a good number, less than 5 is too few.) Ask each person to put their right hand into the circle and grasp someone else's hand. Do the same with left hands. No one should grasp the hand of the person next to him or her, or hold both hands of the same person.
2. Ask the group to untangle this human knot, without breaking their grasp. (They can shift their grip with the person they are holding on to, but not let go to change their relationship to others in the group.)

Debrief:

- Was there a leader?
- If there were two groups, how did each group feel about the other group?
- Were you distracted by the other groups' progress?
- How did it feel to finish first or second?

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

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

Example of the dialogue:

Facilitator: "This is a quark."
Participant 1: "A what?"
Facilitator: "A quark."
Participant 1: "Oh, a quark."
[Passes object to participant 2.]
"This is a quark."
Participant 2: "A what?"
Participant 1: [turns to Facilitator]

"A what?"
Facilitator: "A quark."
Participant 1: [turns to Participant 2]
"A quark."
Participant 2: "Oh, a quark."
[turns to Participant 3]
"This is a quark."
Participant 3: "A what?"

JACK-IN-THE-BOX NAME GAME

Purpose: To learn each others' names

Time it takes: 5-10 minutes

How it's done:

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

JAILBREAK

Purpose: To work cooperatively and have fun

Time it takes: 5-10 minutes

What you need: Chairs without arms

How it's done:

1. Set up pairs of chairs randomly around the room. You should have one less pair of chairs than pair of participants. It is best if the chairs do not form a circle. The chairs in a pair should be placed close to each other, facing the same direction. From one pair to the next, there should be at least three feet.

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

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

MACHINE

Purpose: To have fun and work together

Time it takes: 5 minutes

How it's done:

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

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

MAKE IT AND PASS IT

Purpose: Nonverbal communication

Time it takes: 5-10 minutes

How it's done:

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

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

MUSICAL TAG

Purpose: To have fun and get out energy

Time it takes: 5-10 minutes

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

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

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

Warp Speed: Time yourselves to see how long it takes you to go through the pattern once. The group must work together to speed up the time. This can be used as a brainstorming/problem solving activity, setting the goal "to get this pattern of balls through this pattern of people in the shortest possible time." (It is permissible for them to rearrange the group in the order that the balls are being passed, but don't answer if they ask you this. Just repeat the goal.)

RED FEATHER'S MEDICINE BUNDLE

Purpose: A way to burn off energy

Time: 10 minutes

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

How it's done:

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

How it's done:

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

Variations:

- Do this game without speaking.
- Use two or three sentences, and divide the participants into several groups.

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

SPEEDY IDEAS

Purpose: To affirm a variety of perspectives

Time it takes: 5 minutes or less

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

How it's done: Pass around the object. Ask each person to give a use for the object. Affirm the number and variety of ideas.

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

TOUCH BLUE

Purpose: To help participants break the ice and become more comfortable with physical contact.

Time it takes: 10 minutes

How it's done:

1. Ask all the participants to stand up. Explain that you are going to call out something, and that everyone has to touch someone who fits what you call out. For example, you might call out "Touch blue!" Everyone has to touch somebody *else* wearing blue.
2. It's important to stress that any touching must be appropriate. No one should be hurt or made to feel uncomfortable. It's also not necessary to actually touch the color called, but rather the person wearing that color/thing, etc.
3. Explain that you can't just touch your own shirt or jeans. Call out several categories like, "Touch somebody wearing earrings!" or "Touch someone in the 9th grade." Once people understand the activity, other people can call out categories.

WHAT AM I DOING?

Purpose: To have fun and shift energy

Time: 10 minutes

How it's done:

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

Thanks to Jen Jakowski

WOODCUTTER

Purpose: Focus attention and quiet things down

Time: 5 minutes

What you need: A blindfold
Three sticks (pens, pencils or whatever work as well)

How it's done:

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

Thanks to Oceana Shawanda

Other activities that build self-esteem include:

- Big Wind Blows (p.61)
- Cultural Pursuit (p. 168)
- Jack-in-the-Box (p.70)
- Machine (p.72)
- Make It and Pass It (p.72)
- Power of One (p.135)
- Speedy Ideas (p. 76)

Other activities that build self-awareness include:

- Body Imaging (p.127)
- Dealing with Anger (p.124)
- Space (168)
- What Color is Conflict? (p.141)

ADJECTIVE NAME GAME

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

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

How it's done:

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

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

Jack in the Box (p.70): Form a circle. Explain the directions: the first participant will say their adjective name and make a gesture (e.g. touch the floor, spin around) to go along with their name. The group will then repeat the name and mimic the gesture. Go around the circle until everyone has introduced themselves.

Notes: If a participant has difficulty coming up with a positive adjective, ask the group to help the person choose one.

2. Debrief by asking what the activity has to do with increasing the peace.

CIRCLE GAME

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

Time it takes: 15-30 minutes

What you need: A list of characteristics

How it's done:

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

Variations:

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

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

CONCENTRIC CIRCLES—SELF -ESTEEM

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

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

What you need: Selected questions or topics

- To make this a more challenging affirmation activity, have participants speak for one minute about things that they like about themselves.

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

M&M GAME

Purpose: To describe ourselves in positive ways

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

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

How it's done:

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

Variations:

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

Note: Make sure that you have lots of candy!

MOMENT OF SILENCE

Purpose: To recognize positive role models
To focus after a break

Time it takes: 1 minute

How it's done:

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

How it's done:

Pass out one copy of the Scavenger Hunt hand-out to each of the participants. Ask them to find as many people as possible who fit each of the categories on the list.

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

THINGS IN COMMON

Purpose:	To discover what the group has in common To build communication and group decision-making skills
Time it takes:	20 minutes, 10 for the variation
What you need:	Paper and pens For the variation, puzzle pieces, enough for each participant To make the puzzle pieces: cut out colorful magazine pictures and tape or glue them on to cardboard. Cut the pictures into three pieces.

How it's done:

1. Ask participants to pair off with someone they don't know well, and draw up a list of 10 things they have in common. Suggest that they think about as many categories as possible, such as food, social activities, sports, movies, books, cars and work experience, both likes and dislikes.
2. Give the partners two minutes to draw up their list. Now, ask each group to merge with another group, and find at least 3 things they have in common. Their respective lists can be a starting point, but they are free to expand beyond this. Again, give the groups two minutes to find common ground.
3. You may choose to allow the small groups to keep merging with each other until you finally end up with the entire group discussing things they have in common. The larger the groups get, the more time you may want to allow for discussion.
4. To debrief, ask:
 - Was it harder to find things in common as a large group or earlier in the process?
 - Were you surprised?
 - How can we strengthen our bonds as a group?
 - How can we form new bonds?"

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

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

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

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

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

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

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

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

Some states of mind might imply a disguised "you message" and/or a judgment. It is important to point this out. Saying "I feel disrespected" to someone may imply "you disrespected me." If a participant expresses a "State of Mind," e.g. saying "I feel disrespected when someone cuts in front of me on the lunch line." A facilitator may paraphrase what was said. "I see. You think a person has disrespected you when they cut you on the line. But how do you feel underneath? Angry? Hurt?" This usually helps people to see the difference.

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

I worry	when you use drugs	<i>because</i> I love you and feel afraid that something will happen to you.
I feel inadequate	when you call me stupid	<i>because</i> I haven't done well in school and I don't have much confidence in my abilities.

ACTIVE LISTENING

Purpose: To practice active listening skills, specifically summarizing

Time it takes: 20 minutes

How it's done:

1. Begin by asking what they think the term "active listening" means. Bring out the point that active listening means more than just looking interested in the speaker. It means listening to what is and is not said. It means listening for *emotion* as well as facts.
4. Introduce the idea of *summarizing* what the speaker has said. Explain that one of the ways to be sure that you are listening accurately is to summarize what the speaker has said and to reflect it back to them. The listener should not simply repeat back all of the information they have heard, but should try to find the most important points, as well as to *identify the underlying emotion*.
5. Demonstrate the process of listening, summarizing the main points, and naming the emotions. Ask for a volunteer to speak for 1-2 minutes about a conflict they are having or have had. Remind them to choose a conflict that they don't mind the whole group hearing. Listen to them well, summarizing their main points, and reflecting back to them the emotion you hear. Ask if your impression is accurate. One way to phrase this is, "It sounds like you are feeling _____. Is that right?" OR use the discussion in good/poor listening below to let the group brainstorm ways to listen well.
6. Have the group divide into pairs. Ask each pair to take turns speaking for one to two minutes about a conflict they are in or have dealt with recently. The speakers should include as many details as they wish. The listeners should listen carefully and then summarize what they have heard. They should then name the emotion they sense, and ask the speaker if they are right. Tell people when it is time to summarize and when it is time to switch.
7. Bring the group back together. Debrief by asking how it felt to be both the speaker and the listener. Ask how the process of summarizing can be useful.

If the following points don't come out in the discussion, add that summarizing can help:

- 1) to make sure that you've heard the speaker accurately,
- 2) to show the speaker that you have understood them,
- 3) to help the speaker hear themselves, and
- 4) to bring out into the open the emotions underlying the conflict.

Taking the time in the middle of a conflict to make sure that you really understand what the other person is saying, and showing them that you understand, can change the tone and de-escalate the conflict. Be sure to talk about when this skill is not advisable, such as when you are being immediately threatened with violence. Although it has been known to work even then, if done in a caring and concerned way.

CONCENTRIC CIRCLES

- Purpose:** To practice listening and speaking skills
To build community
To reflect on one's own experiences, feelings and patterns
- Time it takes:** Approximately 20 minutes (varies with number of questions)
- What you need:** Selected questions or topics
- How it's done:**

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

Communication Questions

- What is the best book you have ever read, or movie you have seen, and why is it your favorite?
- Who is the person, living or dead, who is most important to our times, and why are they important?
- If everything about you were to change except one, what is the one thing you would keep? Why?
- What is one goal you would like to accomplish by this time next year, and why is it important to you?
- If you could invite any three people, living or dead, to dinner at your house, which three would you invite and why? (The people would come back to life for the dinner!)
- What is the thing most needed in the community where you live, and why is it lacking?
- If you could rule the world, what is the first issue you would change, and why?
- What do you hope to be doing five years from now?

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

4. Have each person then tell the group about the problem described on the card they have, as if it were their own problem. Have them describe how they feel, what fears or concerns they have, and what kind of support or help they would like from others. Ask others in the group to share their own experiences solving similar problems, and offer their insights and suggestions.

Notes: Leave plenty of time for this exercise. For many, it is a powerful activity and can be the heart of the workshop.

In the small groups, it is expected that participants may know or guess whose card they have. Emphasize that this is okay. The point is not to guess who the problem belongs to, but to work with the problem *as if it were your own*.

WHERE YOU SIT DETERMINES WHERE YOU STAND

Purpose: To discover how allowing oneself to see things from a different perspective can create empathy and more possible solutions to a conflict.

Time it takes: 20-30 minutes

What you need: Scenarios (make them up or use the example below)

How it's done:

1. Divide participants into two groups. If there are two facilitators, one should go with each group. Each facilitator reads an opposing version of one of the scenarios to the group and explains to the group, "This is what really happened."
2. Pair one member of each group with one member of the other group. Tell them they have to "work it out." Do not tell them to "try to see from the other's point of view." Typically, they will begin by trying to convince the other side of their point of view, but will see that it escalates the situation. When they choose to actively listen to the other person's side they find ways to work it out.
3. Debrief it by asking
 - What was the first thing each of you tried to do when you started?
 - What happened when you were trying to persuade the other person of your position? How did that feel?
 - Who was right? How do you know?
 - At what point, if any, did it feel as if the other person was listening to you?
 - How did that feel?
 - What did you learn from the other person? How did that help you to work it out?
 - How does this apply to your life outside the workshop?

Sample scenario:

Chris: Jamie took my jacket and then he tore it and now s/he wants to give it back to me with a torn sleeve and won't pay to buy another or fix it.

Jamie: Chris let me borrow her/his jacket and then s/he tried to grab it back and it got torn. S/he says it is my fault, but if s/he hadn't pulled on it and called me a thief, it wouldn't be torn now.

GOSSIP LINE-UP

- Purpose:** To explore our ideas and assumptions about gossip
- Time:** 15 minutes
- What you need:** 3 pieces of paper, labeled "Agree," "Disagree," and "It depends"
Masking tape

How it's done:

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

Notes: Gossip is often associated with women and girls, so you may want to think out beforehand how you will respond to any stereotyping you hear during this activity.

CHANGES 1-2-3-4

- Purpose:** To practice careful observation, and examine the role of observation in conflict
- Time it takes:** 10-15 minutes
- How it's done:**

1. Ask the participants to line up in two rows, Lines A and B, with each person facing a partner.
2. Ask the people in Line A to carefully examine the appearance of their partner for a few seconds. Then ask Line A to turn and face the opposite direction. Ask Line B to change 4 observable things about their appearance. Ask them to not make the changes too subtle.

room? Why or why not? List the feelings named by the group on the board or paper under the heading Skit #1.

2. Have the same volunteers or two other participants read skit #2. Then discuss: How do you think Tanya felt about Shauna this time? How do you think Shauna felt about Tanya this time? Do you think Shauna will make an effort to keep the room in order? Why or why not?
3. Ask the group to compare the two skits. What were some of the comments and non-verbal behaviors used in the first skit? What were some of the comments and non-verbal behaviors used in the second skit? What was different about the way Tanya communicated in the two skits? Which was more effective?
4. Explain that the first skit contained you-messages and the second I-messages. You-messages blame another person. Since the receiver of the message often feels attacked and judged, usually s/he thinks primarily about defending himself or herself. The likely reaction will be to retaliate with a counterattack or withdraw from the relationship. The result is anger, resentment, and perhaps long-term damage to the relationship.
5. With an I-Message, the speaker communicates his or her own wants, needs, or concerns. The receiver of an I-Message learns that he or she has done something the speaker didn't like. Although he or she may still react defensively at first (nobody likes to feel in the wrong), the door has been left open for dialogue. There is less likelihood of damage to the relationship between the two. It is not so important that the formula be used as it is that the speaker speak in a way that the listener can hear. If they don't like the formula, as them to think about ways that they can express their needs that don't make the other person angry.

The standard I message:

1. When _____ (state the behavior)
2. I feel/get _____ (state the feeling)
3. because _____ (state the effect it has on you)

Discuss the formula

Note: Make the point that feeling words are adjectives. So a statement that "I feel like" or "as if" is not an "I" statement. It is very important that the "when" clause is as *neutral* as possible. If it is stated as a blaming statement (i.e. "when you lie to me") it will not have the desired effect. Finally, the "because" clause is how it affects *you*. If it does not have an effect on you, it is not appropriate for you to bring it up. A statement that says "because it is good for you" is not an "I" statement. Also with some middle school students saying "I feel" is difficult and it can be changed to "I get really." The order of the three parts is not important.

It is important not to say "You make me feel." No one makes us feel any way. We feel the way we do because of the beliefs we have about cause and effect. We give our power away if we let others "make us feel." Would you jump out a window because someone dared you to? Then would you hit someone because of what they said? Hurting ourselves or others because of what someone else says is giving them our power.



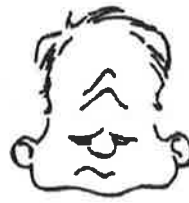
EXHAUSTED



CONFUSED



ECSTATIC



GUILTY



SUSPICIOUS



ANGRY



HYSTERICAL



FRUSTRATED



SAD



CONFIDENT



EMBARRASSED



HAPPY



MISCHIEVOUS



DISGUSTED



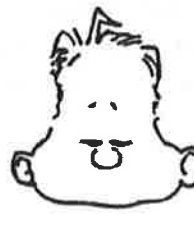
FRIGHTENED



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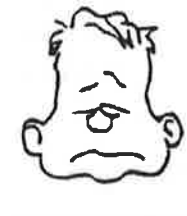
ASHAMED



CAUTIOUS



SMUG



DEPRESSED



OVERWHELMED



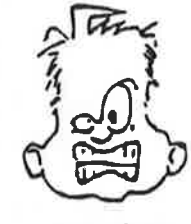
HOPEFUL



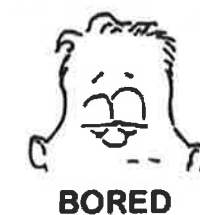
LONELY



LOVESTRUCK



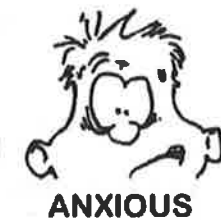
JEALOUS



BORED



SURPRISED



ANXIOUS



SHOCKED



SHY

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Feeling	When	Because
I feel confused	one person says one thing and the other something different	I don't know who to believe.
I feel hurt	people don't show up for a date	it seems like they don't care.
I get angry	someone steps on my toe	it hurts.

PRACTICING "I" MESSAGES

Purpose: To practice standing up for ourselves without attacking others

Time it takes: 20 minutes

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

How it's done:

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

Scenarios:

- Your sister wants to borrow your newest record album but she never takes care of your things.
- Your brother is playing his stereo too loudly for you to study.
- Your best friend has promised to help you fix the brakes on your car, and he keeps putting it off.
- You are trying to study for a test in the library, but your best friend is constantly interrupting you.
- Your aunt changes the subject too often.

PERCEPTION PICTURE

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

Time it takes: 15 minutes

What you need: Ambiguous pictures [see Appendix, p. 280/281]
<http://www.scientificpsychic.com/graphics/>

How it's done:

1. Ask participants to look at the pictures, one by one, without talking. Ask for a volunteer to share what he/she saw. Ask whether anyone else saw the same thing. Then ask whether anyone saw something else. Ask people to try to see both images.
2. People can notice two things:
 - They see things that are not there. (Fill in the blanks.)
 - They don't see things which are there. (Because they are not expected).
3. Debrief by asking what this has to do with real life and conflict.

PERCEPTIONS BASED ON PARTIAL KNOWLEDGE

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

Time it takes: 30 minutes

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

To prepare:

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

Example:

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

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

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

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

2. On newsprint, draw a bar or line graph to chart the ratings of the group: Label one axis "Groups." Label the other axis "Profiles," and list Persons 1- 4. You will be measuring

How it's done:

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

"Yesterday, I was driving down Stouffer Avenue in my black Bronco, and I was stopped three cars behind the Chambersburg trolley. Two children were just getting off when suddenly a silver Corvette came speeding down McKinley and ran through the stop sign. The children were almost hit, and I almost rear-ended the gray Cavalier in front of me. The police officer yelled at me to be more careful."

2. Bring the next listener back into the room. Have the first listener tell the story to the second listener. Continue to bring the listeners back into the room one at a time, and have each one tell the story to the next. Each person should tell the story only once, and should not repeat any information. It may be helpful for someone to make notes on how the story changes. Particularly notice if the police officer becomes a man or anyone else has a gender.
3. Finally, read or recite the original story, and note the changes.
4. To debrief, ask:
 - Does this have any similarities to what happens in real life?
 - What does it have to do with conflict and violence?
 - Talk about assumptions and distortions.

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

- Bean Jar (p.108)
- Broken Squares (p.109)
- Lap Sit (p.110)
- River Crossing (p.111)
- Shelter From the Storm (p.111)
- Snowball Decision Making (p. 112)
- Tinker Toy Construction (p.113)
- Trust Circle (p.114)
- Trust Walk (p.114)
- Yurt Circle (p.115)
- Blind Polygons (p.115)
- Traffic Jam (p. 116)

Other activities that build cooperation and trust and can be found in the Lift section include:

- Circle the Circle (p.82)
- Count to 10 (p.63)
- Crocs and Frogs (p.63)
- Human Pretzel (p.68)
- It's a What? (p.69)
- Jail Break (p.70)
- Leader (p.71)
- Machine (p.72)
- Pattern Ball (p.73)
- Scrambled Words (p.75)
- Things in Common (p.86)

BEAN JAR

Purpose: To introduce consensus decision-making

Time it takes: 45 minutes

What you need: A jar filled with beans which have been counted by facilitators

How it's done:

1. Set the jar of beans in a place where all participants can see it, or pass it around the circle for everyone to examine.
2. Have each person estimate the number of beans in the jar. Record the estimates in a column on newsprint.
3. Form pairs, and ask the pairs to agree on an estimate. Encourage people to share their reasoning with each other as they come to a joint decision. Record the estimates for the pairs in a second column.

- The task of the group is to make five squares of *equal size*, so that each participant will have one square, equal in size to all the others.
 - Only when each person has a complete square will the task be complete.
 - There is only one way to make five squares of equal size.
4. Explain the rules:
- You may not speak.
 - You may give away your pieces (even all of your pieces) to other participants.
 - You may receive pieces given to you.
 - You may **not** ask for a piece, take a piece, signal that you want a piece, or show another person where to put a piece.
5. To debrief, use the questions posed to the observers to draw out the thoughts of both group members and observers.

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

LAP SIT

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

Time it takes: 5-10 minutes

How it's done:

1. Gather the group in a circle, standing shoulder to shoulder. Ask them to turn so that their left shoulder is on the inside of the circle. They will now be behind the person who was on their right.
2. Then ask them to tighten the circle by taking one or two steps towards the center.
3. Ask participants to put their hands on the shoulders of the person in front of them.
4. When directed, they lower themselves slowly onto the lap of the person behind them. Make sure the group maintains a circle, not an oval; this makes it easier to land on the lap behind each person.
5. After they sit for a minute, direct them to stand at the same time.
6. Use the debrief questions at the beginning of this chapter (107).

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

How it's done:

1. Divide the participants into small groups.
2. Give each group a pile of newspaper, approximately one foot high, and a roll of masking tape. Explain that they must build a *free-standing structure* that the whole group can fit under. They have a few minutes to plan how they will do it, but once they start to build, they cannot talk.
3. Debrief by asking:
 - what it was like for each person
 - what they think the point was
 - what it has to do with real life
 - what gets in the way of working together
4. This is a good opportunity to explore leadership. Ask the questions in the beginning of this chapter (p.107). Try to bring out in the discussion the point that good leadership is collective.

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

Note: If participants struggle for 40 minutes and are unsuccessful in making a shelter, they may feel disappointed, frustrated or have a sense of failure. Think ahead of time about how to deal with these feelings.

SNOWBALL DECISION-MAKING

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

Time it takes: 45 minutes

How it's done:

1. Explain to the group that in the Advanced HIPP, the group uses consensus to decide what the workshop will focus on. Explain the guidelines of consensus:
 - In consensus decision-making, we share our ideas, learn from one another, and find a solution that everyone is satisfied with, not a win/lose solution.
 - Share your ideas, but avoid arguing for your side.
 - Explore differences of opinion within the group. Get to know why someone thinks differently from you.
 - Be creative.
 - Be open to changing your mind, but don't do so to avoid conflict.
 - If there is an impasse, individuals can "stand aside." This means that they do not agree with the decision being made, but they won't "block" it. "Blocking," or preventing the group from making a decision, is usually reserved for decisions which are morally offensive to an individual.

3. To debrief, ask each *small* group:

- Did you build what you planned to build?
- If not, what modifications were necessary? How did you communicate about these?
- Did everyone participate in the same way? Why did it happen this way?

4. Ask the whole group questions from the introduction on collaboration (p. 107)

TRUST CIRCLE

Purpose: To build trust within the group

Time it takes: 10 minutes

How it's done:

1. Stand close together in a circle and ask for a volunteer to stand in the center. The other participants stand in a circle, with their hands held out in front of them. The person in the center, with eyes closed and arms crossed over his/her chest, leans back and is supported by several people. The group gently passes the center person around the circle several times. Give several (or all) people a chance to be in the center.
2. Debrief using the questions at the start of this chapter (p. 107).

Variation: With a large number of participants, form two trust circles, with one facilitator coaching each group. Safety is the primary concern.

Note: This activity requires that the group be serious, not playful. If participants aren't focusing, stop the activity.

TRUST WALK

Purpose: To build trust

Time it takes: 10 minutes

How it's done:

1. Get into pairs. (There are various ways to do this. Animal Pairs is one. Or let people choose their partner, though some may get left out this way. Or count off by twos.)
2. One person closes his/her eyes or is blindfolded.
3. The partner gently guides the blindfolded person around the room, trying to give him/her varied experiences (different textures, spaces etc.), being very aware of safety. (Decide if pairs can leave the room, go up stairs, outside, etc.) Encourage the partners to talk through the tour. Have the person with closed eyes hold on to the arm of his/her guide, just above the elbow.

How it's done:

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

Thanks to Jeff Matascik

TRAFFIC JAM

- Purpose:** To have cooperative fun and work together to solve a common challenge
- Time it takes:** Usually 10-15 minutes; varies by groups
- What you need:** 9 pieces of paper per group, groups consist of 8 participants, can have arrows printed on 8 sheets of the paper to indicate direction to move. This means that each side has 4 pieces of paper with arrows pointing toward the center.

How it's done:

1. Divide into groups of eight. If you have extras, allow them to be observers or problem solving consultants for the group.
2. Lay out nine pieces of paper on the floor about two feet apart. If using arrows, have the arrows pointing toward the middle, blank, sheet. Each of the eight people should stand on one of the pieces of paper with an arrow on it, leaving the middle sheet vacant. They should all be facing the middle.

Conflict Resolution & Anger

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

– HIPP youth participant

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

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

HIPP facilitators have put a great deal of thought into how to make the presentation of conflict resolution skills real and useful. Creative conflict resolution encourages people to see conflict as an opportunity for growth and be open to new solutions (transforming power). If facilitators over-emphasize this point, however, participants may feel that the ideas are just "positive thinking" and that the methods aren't realistic. It can also lead to an apolitical analysis of conflict. For example, suggesting that a group of young people who have been discriminated against because of their race see the problem as 'an opportunity to present themselves in a positive light' diminishes and downplays the reality of the prejudice and oppression they may be facing. Suggesting to a worker who feels silenced by her employer that she see the situation as an "opportunity to speak up more" ignores the reality of workplace power relations; it doesn't address the root of the problem. Such "positive thinking" can place the burden for change on the shoulders of those who are suffering from the injustice, and turn people off to nonviolent conflict resolution.

In order to avoid falling into an apolitical approach to conflict resolution, facilitators engage participants to discuss how differences in power shape conflicts and the potential for solutions. Few conflicts take place between equals; there are almost always differences in power that play out in the conflict. Acknowledging power relations not only makes conflict resolution more "real" to participants, it is also an important skill to be able to analyze power dynamics in a conflict. Understanding how power works in society helps participants to analyze conflict and assess the risks involved in various courses of action. Facilitators invite participants to include in their discussions an analysis of who has power in society, what types of power they have, how people with less power can build power, and how power changes from one situation to another. (See the notes on Transforming Power, p. 161)

hurt you. Often anger is the result of beliefs. If we believe the other person has done something malicious, we are more likely to be angry than if we think it was done by accident. Instead of assuming motivation, you could let the other person know how you feel and ask them to tell you what happened from their *point of view*. When we confuse impact and intent, we assume we know the other person's motivations or intent and it comes out as blaming. This makes the other person defensive and leads to escalation. The goal of using an "I message" is to tell your concern in a way that allows the other person the most possible latitude for explaining his/her own intentions and experience.

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

After telling the person your experience in a neutral way, recognizing you cannot know the other person's perspective or point of view, you are ready to listen to the other person's story about what happened. Good communication skills include being willing to listen from a place of wanting to know the other person's experience, without judging it or getting defensive. This takes being willing to bracket your reaction and be empathetic with the other person, even when you disagree. It may be the most difficult part of resolving a conflict constructively. It is hard to listen to people with whom we disagree. It is important to remember what we have in common at those moments so that we can remain engaged from a place of wanting to know how the world looks from the other's point of view, with empathy.

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

Listening is also the most important tool for changing another person's point of view. We often think that we influence others by having better rhetoric – i.e. being able to say the "right thing" which will change another person's mind. However, this is not usually the case. Actually, the more one person pushes, the more the other pushes back. Facts can always be countered with different "facts," i.e. the same information seen from a different point of view or placed in a different framework.

However, when we really listen to another person with the intention of understanding their point of view and their needs, rather than trying to change them, we may be changed ourselves. We may actually be able to see how they came to the conclusions they did. And they may be willing to see our point of view and what is really important to us. Listening also implies that we validate the other person. In listening from a place of wanting to understand the other person, we are saying "Your point of view makes sense to you. Even if I don't agree with you, I want to understand you." Understanding is not agreeing. You can understand someone's point of view without agreeing that they are "right." All people operate from a place of trying to get their needs met. Listening helps us to understand what need (interest) it is that they are trying to fill,

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

After identifying the issue in a way that embraces both parties' needs, the next step in problem solving is brainstorming. Learning not to judge when brainstorming is very difficult. As soon as one person offers a solution, the other is ready with some reason why it won't work. This is not going to help people come to a resolution. Another pitfall is that one person may not be willing to offer a partially thought out solution for fear the other person will consider it an offer. Not every idea is an offer. Some ideas are just a platform for more ideas. No idea is a good idea unless it meets both parties' needs. That will be assessed *after* the brainstorming is over.

Finally, after brainstorming, it is necessary to evaluate the ideas in terms of long range consequences. Perhaps in the short range, a particular idea seems workable and that it will solve the immediate problem between these two people (like let's go out and beat up a third party who has been spreading rumors about us), but in the long run, it just creates more difficulty. Therefore, part of good conflict resolution skills is learning to evaluate ideas in terms of their long range consequences. How will you feel about this a month from now? A year from now? There are a number of exercises which assist participants to look at consequences and make better decisions.

Each person has to set up his/her own criteria for assessing the acceptability of a particular solution. Other possible criteria for a good agreement include: Does it meet both parties' needs? Will it solve the problem? Does it create any other problems? Is it workable, doable? It is also important to remember that you cannot change the past and solutions which require that things be different in the past are not workable. Nor can we make agreements for parties who are not in the conversation. I cannot promise that my mother/sister/father/brother, etc. will do or not do something. This, of course, is one reason that negotiating as a representative of a group is so difficult. The representative can not assure that his/her group will do what has been agreed on until s/he has taken it back to the group for ratification.

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

Activities included in this section are:

ANGER

- Concentric Circles – Anger (p. 124)
- Dealing with Anger (p. 124)
- Is Anger Okay? (p.125)
- Body Imaging (p.127)
- Angry Person (p.127)
- Anger Thermometer (p.124)
- Another Anger Exercise (p.130)

ANGER

CONCENTRIC CIRCLES—ANGER

- Purpose:** To reflect on personal experiences of anger and power
To practice communication skills
- Time it takes:** Approximately 20 minutes (varies with number of questions)
- What you need:** Selected questions
- How it's done:** Follow the directions for Concentric Circles on p. 92

Sample situations about anger to discuss:

- A time I was not in control of my anger and it hurt me and/or others.
- A time I was in control of my anger and channeled it into constructive action.
- A way I react when another person expresses anger at me.
- I find it hard to handle another person's anger when . . .
- It is easy to handle another person's anger when . . .
- A time I used humor or some other positive technique to transform someone else's anger.
- A way I have of expressing anger without hurting myself or others.
- A time when THINK HIPPA helped me to deal with my anger.

DEALING WITH ANGER

- Purpose:** To identify anger warning signs, and look at ways of handling anger
- Time it takes:** 10-15 minutes
- What you need:** Newsprint and markers
- How it's done:**

1. Ask the group to brainstorm the warning signs that one is going to lose control of his/her anger. What do people say, feel, think or do when people are getting really angry? How can we tell when we are about to lose control of our anger? Record the responses.
2. Ask the group to brainstorm how they act when they are angry, and how they have seen others act. Record the responses. Have the group evaluate the list: which of the responses help you to avoid hurting yourself or others, physically or emotionally? Circle the responses the group comes up with.
3. If it doesn't emerge in conversation, make the point that dealing with anger in a nonviolent, healthy way doesn't mean ignoring it, trying not to feel angry, or never expressing anger. It means expressing anger in a way that doesn't cause more harm to yourself or others. Everyone can get to a point where they feel like they are going to lose control. If we recognize our own warning signs that we are going to "lose it," we can avoid trouble.

A website to check out is <http://www.angermgmt.com>

4. Point out that a common feeling in conflict situations is anger. Explain that anger is both a feeling and a response. As a response, it is a 2-step process. First, one experiences stress and then there are trigger thoughts. Some of the trigger thoughts are: shoulds – a set of rules in your head about how people “should” or “should not” act; and blames acting as if the other person is totally responsible. We may interpret the other person’s behavior in negative ways – irresponsible, uncaring, insensitive. We may confuse intent and impact. (See the discussion in the introduction to this section.)
5. We may explore anger by looking at ourselves. Then we may have more empathy for others. However, we must never forget that what makes one person angry may not be the same as what makes another person angry. Ask participants to work in pairs or trios to answer the following questions:
 - What are your triggers? I really get angry when...
 - What are your thoughts in these situations? What do you say to yourself (shoulds and blames)?
6. Collect on newsprint from the whole group, triggers and thoughts. Make a chart showing triggers, and thoughts, and leave room to later add needs.

Triggers	Thoughts	Needs
•	•	•
•	•	•
•	•	•

Debrief:

- What do you notice about what makes people in this group angry?
 - What do you notice about what they say to themselves?
 - Are there certain triggers which lead to certain thoughts?
7. Ask the group to add **needs**. What might a person need who had those thoughts?
 8. Write on newsprint effective and ineffective ways of responding to some of the needs listed.
 9. Ask the participants to put the responses in four categories:
 - Blame ourselves
 - Blame others
 - Sense our own feelings and needs
 - Sense other’s feelings and needs
 (This is based on Marshall Rosenberg’s *Nonviolent Communication*.)
 10. Brainstorm ways of dealing with our own anger that don’t hurt us or anyone else.

Three goals for dealing with anger:

 - a. Feel enough to pay attention to message – pay attention to physical clues, pay attention to needs. (Anger is information, like feeling a hot stove.)

How it's done:

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

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

9. Ask the following questions:
 - How easy/difficult was it for you to identify an anger "trigger" or "button?"
 - What struck you about the pictures the group created?
 - How easy/difficult was it for you to think of ways to channel your anger that don't hurt you or anyone else?
 - What did these activities tell or remind you about how you deal with anger?
 - What did you learn or notice about how others deal with anger?

Thanks to Jan Bellard for this exercise.

ANOTHER ANGER EXERCISE

Purpose: To further look at how anger is dealt with

Time: 20 minutes

How it is done:

1. Set up the group into small groups of 3 – 5.
2. Tell them they are going to answer four questions. Each person will answer question 1 and then each will answer question 2, etc. They will have about 15 minutes in the small group. You will tell them when the total time is complete.
3. Questions:
 - How is anger handled in my family?
 - How do I handle anger now? (How is it like or unlike what I learned at home?)
 - What do I like about the way I handle anger?
 - What would I like to change?
4. Ask the group as a whole:
 - Did you notice any patterns?
 - What did you learn about your own style of handling anger?
 - Do you handle anger differently with different people? (In different power relationships?)

Note: With people who have had more life experience, you need to have them talk about the family they grew up in.

VIOLENCE

TREE OF VIOLENCE

Purpose: To examine the root causes of violence

Time it takes: 15 minutes (5-10 more for the variation)

What you need: Newsprint and markers (preferably green and brown)

How it's done:

1. On a sheet of newsprint, write the heading: Roots of Violence.
2. Ask people to brainstorm *acts* of violence (greed, racism, etc.). Write these words in a scattered form all over top half of the sheet, preferably in green. These will form the leaves of violence.

- Remind people that respect is one of the ground rules. They set the ground rules, and they need to keep them.
- Remind participants that in a brainstorm, there are no right or wrong answers. We are exploring and listing possible options. If you disagree with something, offer your own point of view. We'll record both views so that everyone can evaluate the different ideas and clarify what we each think.
- Set up the brainstorm activity so that you don't have to put every idea on the list. Explain that the idea of a brainstorm is to get our thoughts flowing. You may **not** want to say, "There are no right or wrong answers." If someone offers an idea that is clearly offensive, such as "Homosexuality is violent," ask the group before writing it down. "What do you think? Does it make sense to put homosexuality under violence?" Let the group debate the question, using directive questions to help them explore their assumptions and definitions.
- Explain that the brainstorm is a chance to set aside our critical minds and get the ideas flowing. Since we are doing it as group, there may be things others say that you disagree with or even find offensive. Ask that people add those issues to a third sheet of posted newsprint labeled, "Things I'd like to talk about more." When a participant questions or takes offense at something said during a brainstorm, add it to the "diffusion" list. This list can be discussed after the brainstorm, and/or used later as the basis for a fishbowl discussion.
- Interrupt the activity and spend some time on the issue. For example, if a participant wants to add "homosexuality" to the list of violence, this may be a good time to do education about sexual orientation. Try a brainstorm of the new issue, exploring definitions, stereotypes, what people know about the topic, etc. Offer education about the issue: explain where the term "faggot" came from, the history of violence against gays and lesbians, etc. Some facilitators feel that interrupting the brainstorm takes away from the purpose of the activity, that of hearing a variety of responses to one question or theme. Rather than address the comment at the time, these facilitators would find another opportunity to deal with the issue during the workshop.
- Redirect the comment by "hearing" the comment in a positive way. For example, in the above example of adding "homosexuality" to the list of violence, you might ask the participant, "Do you mean discriminating against people who are gay and lesbian may cause violence?" Often, directly questioning the person will either reveal the prejudice, which can then be dealt with directly with education, or challenge them to not be disruptive. This technique is especially useful if the comment was meant to be disruptive.

RETRIBUTION

Purpose: To explore attitudes about retribution and revenge

Time: 20 minutes

What you need: Posters that say "agree" and "disagree"

How it's done:

1. The facilitator will read a series of statements and ask the participants to move to the side of the room with the poster that reflects their reaction. In other words, if they "agree"

1. Go around the circle with participants reading 10-15 things from the methods sheet.
2. Then ask if anyone has seen actions like this used. When? What was the outcome? What are the strengths of nonviolent action? What are the weaknesses? It's helpful for facilitators to have several examples of successful nonviolent protest to bring up.

Note: This activity is appropriate for an Advanced group that wants to look more closely at nonviolent social change.

These can be used like connections and would be appropriate for an Advanced HIPP on nonviolent social change.

PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

Purpose: To raise awareness of what others have said about nonviolence and social change

Time it takes: 10-15 minutes

What you need: Handout, "Perspectives on Nonviolence and Social Change" (see Appendix, p. 270)

How it's done:

1. Go around the circle and have participants each read a quote aloud.
2. Ask if there are any that really appeal to anyone and why.
3. Explain that these are the words of people who have successfully used nonviolence to change unfair, unjust, and oppressive conditions in their lives, and their words help remind us of the power of nonviolence.

Note: This activity is generally used to set the tone in Advanced HIPP sessions.

SMALL GROUP DISCUSSION OF NONVIOLENCE

Purpose: To explore in-depth how participants have handled conflict nonviolently

Time it takes: 15-25 minutes

How it's done:

1. Divide the participants into small groups.
2. Ask them to talk about a time each of them handled a conflict nonviolently.
3. Return to the large group, and ask the group to briefly report what kinds of things helped them to resolve the situation, such as listening, backing off, etc. Remind them not to share anyone else's story, or details and specifics, in the large group.

4. Have each group report their decisions and write down in summary what they said on the flipchart.
5. On the next scenario, have the groups switch how they will respond (if they were representing violence, they will now represent non-violence). Give them the same amount of time to think to themselves and discuss as a group as before, have them report their decisions and write down what they say. Repeat using more scenarios as time and interest allows.
6. Debrief:
 - Were there any challenges in the groups with reaching a group decision? What were they and how did you overcome them?
 - Regardless of what you were representing, violence or non-violence, did you have an immediate tendency towards one or the other? Which one? Why do you think that is? What could cause a person to do that?
 - Are there any similarities in the responses that were given in either category? Differences?
 - What was easier to come up with, a violent or non-violent decision?
 - What factors influenced your ability to decide?
 - Are there any examples in the world of how people have a tendency toward violence or non-violence?
 - What reason, if any, would people have to act non-violently?

Note: It is not necessary to use all of these debrief questions, but it is important that the participants think about why it is so easy to act violently, and what reasons they would have to choose to take the time to respond to situations non-violently.

Scenarios—Quick Decisions: Violence versus Non-Violence

- You are sitting in class and one of your classmates walks by you and knocks your book off your desk. What would be a violent/non-violent action?
- You've found out that someone who was supposed to be your friend has been telling other people about a problem you have been dealing with, which you consider to be private. You see this person after school in the hallway and there is nobody else around. What would be a violent/non-violent action?
- You are playing basketball and get tangled up with another player, lose your balance and fall down. The other player does not fall down, but gets hold of the ball. What would be a violent/non-violent action?
- You and your friends are standing outside of a store. The store owner comes outside and tells you that she doesn't want you to hang out in front of the store. You and your friends move away, but come back after the store has closed. What would be a violent/non-violent action?
- You have applied for a job and were told by the manager that he can't hire you because another person who works there had a problem with you in the past. You know who the person is and you see him in a parking lot later that week. What would be a violent/non-violent action?
- You and your friends see a group of kids spray painting racial slurs that apply to you on a wall in your neighborhood. You and your friends are very angry and want to do something. What would be a violent/non-violent action?

CROSSING THE LINE

Purpose: To experience win/win problem solving
To see what stands in the way of win/win

Time it takes: 15 minutes

How it's done:

1. Ask participants to stand facing one another in pairs without any furniture in between them.
2. Demonstrate with a partner: "His task is to get me on that side of the line and my task is to get him on this side of the line." (How you state this is crucial. If you don't say "get," it can be obvious that you are just to change sides and there is no game. If you say "my side" and "his side" people get even more stuck and very few will cross the line.) Tell them that they cannot touch each other with anything, but they may talk to one another.
3. Give them 30 seconds to do what they are going to do. (Or as long as it takes for some and not all the people to cross the line.)
4. Debrief by asking the following:
 - Who did not succeed in the task?
 - What did you try? (bribery, threats, etc.)
 - How does that show up in the world?
 - Were there any pairs where both people succeeded?
 - What did you do? (Ask them to demonstrate)
 - Did anyone give up anything by changing sides?
 - What is it that makes us believe that if the other person gets what he wants, I lose?
 - Often the best way to get what I want is to give the other person what s/he wants?

The same points can be made by putting on the following role play:

Pat:

It is a dark and stormy night. All the stores are closed.
You promised to make a lemon cake for the next New Settlement party. Everyone's expecting it. You don't want to disappoint them. And you don't want to look like a jerk by not coming through with the cake.
To make the cake you need the juice of one lemon. There is *only one lemon*.
Your dweeby kid sibling, Chris, wants the lemon, too. What a pain.
You speak first. Your first words are, "Give me the lemon."

Chris:

It is a dark and stormy night. All the stores are closed.
Your youth club is having a party. Everyone was assigned one thing to make and bring. You are supposed to make lemon rind candy from the skin of one lemon.
There is only one lemon left in the refrigerator. Your mean, nasty big sibling, Pat, is trying to get it instead of you. Pat is always making your life miserable.
You will die before you walk into the group and say you didn't do your part.... because of your big brother/sister.
Pat speaks first. You answer, "No, I want the lemon, you creep."

From NYMRO Partnership for Youth Project

CONFLICT ESCALATOR

Purpose: To identify behaviors that escalate conflict and to practice de-escalation

Time it takes: 30 minutes

What you need: Newsprint and markers

How it's done:

1. Explain that there are behaviors which escalate conflict and other behaviors which de-escalate conflict. When we have started up the conflict "escalator," it's hard to get off. The AEIOU vowels can help us remember the difference between escalating and de-escalating behaviors.

Escalating Behavior

- A-Attacking behavior: hitting, name-calling, you-messages
- E-Evading behavior: avoiding, escaping, ignoring, running away. (Note that in some cases, such as when you are immediately faced with a violent situation, evading can be a de-escalating strategy.)

De-escalating Behavior

- I-Informing behavior: telling the other person how you are feeling without attacking; I-messages are examples of this informing behavior.
- O-Opening behavior: asking a question that encourages the other person to open up, to explain where he or she is coming from, to give his/her point of view, etc.
- U-Uniting behavior: statements that encourage working together to get all needs met.

2. Draw a set of stairs (an "escalator") on newsprint, with the steps ascending left to right.
3. Present a role play or scenario, like the one described below.
4. Ask the group to identify the moments in the plot where the conflict escalated or got more intense.
5. Write each moment on the top of a step.
6. Ask what participants think the characters were feeling at each escalating moment, and note the feelings underneath that step.
7. Discuss what could have sent the conflict down the escalator. What would need to change, and when? In what way could other people intervene?

7. Ask participants to brainstorm a list of things that are positive and productive about conflict. For example, conflict can shake up our thinking and create new ideas. When we work it out, it can bring us closer to the other person. Emphasize that conflict is part of all our lives, everyday; it's what we do with conflict that makes a negative or positive outcome.

Note: Construction and Origami paper both work well and can be bought at art supply stores. Include lots of red paper since that's the color most people choose.

Source: Adapted from Educators for Social Responsibility

CORNERING

Purpose: To consider behaviors that escalate problems or make them harder to solve

Time it takes: 5-10 minutes

What you need: Newsprint and markers

How it's done:

1. Label two pieces of newsprint, "verbal" and "nonverbal."
2. As a group, brainstorm ways that people can verbally and non-verbally "corner" someone and escalate a conflict. Explain that cornering is anything that makes someone feel as though they were being backed into a corner and have no options.
3. Record the answers on newsprint.

Note: This activity can be used as a basis for setting up hassle lines or role plays.

POSITIONS AND NEEDS

Purpose: To understand the difference between positions and needs, and show how that understanding can help conflict resolution

Time it takes: 15 minutes

What you need: Scenarios below, or other scenarios

How it's done:

1. Discuss with the group the difference between "positions" and "needs." If it does not emerge in conversation, explain that in conflict resolution terms, a position means a statement of what someone wants, demands or will accept in order to resolve a situation. Positions are often firm pronouncements, made in opposition to the other side.

Scenario 4

There has been some vandalism on Main Street lately, and the police have no suspects. The police announce that as a result of the vandalism, there will be a mandatory curfew for all youth under 18, from 10 PM to 6 AM. Many young people say that they will defy the curfew, because it unfairly punishes them for the actions of a few people, and assumes that the vandals were youth.

Positions: The position of the police is that the curfew must be observed. The young people's position is that they will not obey the curfew.

Needs: The police's needs may be to end the vandalism, or to show the public that they have taken a step to end the vandalism. The young people's needs may be to go out when they want to, to be seen as individuals rather than a group, to be trusted and respected by adults.

Notes: For young groups, the orange story is the easiest to understand. For older groups, the more complex scenarios may still be challenging. Keep with it, because this concept is central to the creative resolution of conflict. As the facilitator, be prepared to give more examples that your group is likely to understand. Once they have caught on, you can analyze any conflict using the position and needs concept.

Source: For a more complete understanding of the concept of positions and needs, see Roger Fisher and William Ury in *Getting to Yes*, Boston: Houghton Mifflin, 1981.

HASSLE LINES

Purpose: To explore what behaviors escalate conflict
To practice skills of conflict resolution

Time it takes: 30 minutes

What you need: Be sure to have taught I messages or Feeling Statements before introducing this activity. Participants should have a clear understanding of the ways in which one can have a conversation without blaming before they start practicing handling a conflicted situation.

How it's done:

1. Count off by twos and form two lines, with each person facing a partner in the other line. Explain that each line will have a different role to play in a conflict scenario, which you will describe. The goal is for people to practice *effective communication* i.e. I messages, and notice that other approaches may escalate the conflict. One party should be the one using good communication skills. Designate that when setting up the scene.
2. Go over the rules:
 - They can gesture and wave their arms as much as they want to, but there can be absolutely no touching.
 - There must be no physical contact. Some facilitators walk down the aisle between the two lines, to stress that there should be space between them.

Variation: See "Two Sides to a Conflict."

Have the participants begin to play out the conflict. Stop them halfway and ask them to look for nonviolent ways to solve the conflict.

Have one team member observe changes in body language and noise levels, and reflect what they observe back to the group. It's a great opportunity to demonstrate how much we communicate with body language.

Notes: Some facilitators don't find that the cheating scene is successful, but others find it a good opportunity to look at differences in power and how power affects conflict. The team can add others as appropriate. Sometimes participants will want to suggest a scenario.

It may be helpful to coach the group through the win/win steps after completing one or two scenarios.

FISHBOWL

Purpose: To explore in-depth a controversial or meaningful topic

Time it takes: 20-30 minutes or open-ended

What you need: Chairs

How it's done:

1. Identify a topic that needs to be addressed by the entire group.
2. Invite two volunteers to be the initial "fish." You can either ask for volunteers at the start of the activity, or invite people with strong opinions about the subject to be the initial speakers. If you invite particular people, let them know in advance so that they can decide what they want to say.
3. Set three chairs in the middle of the room, and arrange the remaining chairs in a circle or half circle around them. Invite the volunteers to sit in the middle chairs.
4. Explain the directions:
 - The volunteers are "fish" and the rest of the group are observers.
 - The first two "fish" will each address the topic at hand, based on their personal experience with it, and then discuss their ideas with each other.
 - The rest of the group are observers and cannot join the discussion.
 - Observers may become "fish" by taking an empty chair in the Fishbowl, or by replacing one of the "fish" by touching them on the shoulder. Either way, the new fish enters the conversation, already in progress.
 - Fish may leave their seat at any time and become an observer.
5. Announce the time limit, if any, and begin the conversation.

- Are you satisfied with what happened? Do you see ways there could have been a better outcome?
7. Tell the participants to leave their role and return to themselves again. Addressing them by their own names, ask debriefing questions such as:
- Is there anything that you'd like to say to your character?
 - Did you see any opportunities for Thinking HIPP that you missed during the role play?
 - Does this have anything to do with real life?

Note: You may want to debrief the aggressor in the scene first, as she/he may have become more emotionally involved than others.

STEPS TO WIN/WIN PROBLEM-SOLVING

Purpose: To introduce the idea of Win/Win problem solving

Time it takes: 20 minutes

What you need: Newsprint and markers (paper and pens, for the variation)
Handout, "Steps for Win/Win Problem-Solving" (see Appendix, p.263)

How it's done:

(This naturally follows "Crossing the Line.")

1. Ask the group to think back to a time they resolved a conflict nonviolently. Explain that if both people left the situation feeling good about the outcome, we describe it as a win/win solution.
2. Draw a grid on newsprint (four squares see p. 139) and ask what some of the other possible outcomes of conflict are.
3. As the group comes up with ideas, fill in the squares with the four possibilities: win/win (collaborate), win/lose (compete), lose/win (accommodate) and lose/lose (avoid).
4. Using a scenario like the one described below, ask the group to come up with solutions that fit into each of the four categories.
5. Record each solution in the appropriate square. Try to find several win/win solutions.

Problem: Aisha is watching tv. There's only one tv in the house, and her brother Jose has been waiting to play Nintendo for the last hour. The two of them begin to argue. How can this conflict be resolved?

Help participants notice that a win/win solution means meeting both party's *needs*. So if Aisha and Jose end up either watching tv together or playing Nintendo together, the person who did not "get his way" should identify a need of wanting to be entertained. Taking turns is a compromise, not a win/win.

Notes: One of the challenges of Think HIPP is making it seem real and useful to the participants. Here are some suggestions from facilitators about how to facilitate this activity.

- Introduce Think HIPP on the second session of the second day, or after participants have had a chance to think about the root causes of violence and have begun to build a community among themselves.
- Before reviewing the guidelines, lead a brainstorm of the ways to keep the peace. The group will often come up with many or most of the items on the list.
- Emphasize that these are tried and true ways people have resolved conflicts nonviolently for hundreds of years.
- Explain that in order for these principles to be successful, we have to do and believe the following:
 - a. We need to be open to the options we have when faced with a conflict.
 - b. We must put aside our assumptions that violent or destructive solutions are the only ones possible, and be willing to try something different.
 - c. We must believe that a win/win solution is possible.
 - d. We must believe that there is something in our opponent, however hidden it may be, that is willing to join us in seeking a non-violent solution.
 - e. We must be willing to commit ourselves to a non-violent solution.
- Keep the explanation short. Let the other activities reinforce the principles stated in the Think HIPP guidelines.
- Tell the participants how you have made it real for yourself. Give examples of how you have used the principles. Acknowledge how hard it is to act on the ideas, and that everyone is at a different point in figuring out how to implement them in their own life.
- Use drama to demonstrate the guidelines. Invite participants to act out one of the principles and have the group guess which one they are demonstrating.
- Explain that nonviolence is about using power to resolve a conflict nonviolently. It is about transforming a situation with nonviolence. Use aikido, if possible, to demonstrate the power of nonviolence. This kind of demonstration works especially well with kids who see themselves as fighters, because it helps them to see that they can "fight back" with nonviolence.
- If participants find the guidelines too contrived, ask others in the group who find it useful to explain why they like it. Ask those who don't like it what they think are the ways to avoid violence and promote peace. Let the group resolve their differences with each other.
- Suggest that each person use one of the principles between now and the next meeting time. Report back to the group how it went.
- Suggest that participants post the Think HIPP list somewhere they'll see it daily, such as in the bathroom, in their locker, or in their car. Ask them to read it over everyday for the next week or month.
- Distribute index cards at the end of the activity. Ask participants to pick one principle that they want to work on, and write it on the card. Ask them to seal the card, write their names and addresses or homerooms on it. Collect the cards, and send them back 1-2 weeks after HIPP, when the ideas start to fade.

- When the facilitator says to begin, each pair will use conflict resolution skills to try to understand the other side's perspective and resolve the conflict peacefully.
 - There can be no touching.
 - The facilitator may say "freeze" at some points to point out significant body language.
3. When you are sure that the participants understand the activity, take each group to a corner to explain their side of the conflict.
 4. Have the participants return to the lines, and begin the scenes. Watch for any telling body language, and call freeze to point it out to participants. Also watch for signs that emotions are getting heated or that a potentially dangerous situation is forming. In such a case, end the scene immediately and debrief.
 5. Debrief each scene by asking how each side felt during the conflict. Ask whether any pairs came to nonviolent solutions to the conflict.

Scenario 1

Line A Teenager: You've heard that your friend has been telling people that you cheated on your boyfriend/girlfriend. You are angry, because he/she doesn't know the whole story and is making you look bad. You aren't sure that you can trust your friend anymore. The scene begins when you demand an explanation.

Line B Teenager: You have heard that your friend has been cheating on his/her boyfriend/girlfriend, who you are also friends with. You are angry with him/her, but you don't want to lose the friendship with either of them. You and some other friends have been talking about it, trying to figure out what is going on. The scene begins when your friend demands an explanation.

Scenario 2

Line A Teenager: You have been grounded for hitting your younger brother. You know you shouldn't have been fighting, but you are pretty sure that he wasn't really hurt. Your mother has grounded you for a week. You think the punishment is too severe. You have a concert this weekend that you already have tickets for and you've been waiting to see this group for months. The scene begins when you ask your mother to reconsider the punishment.

Line B Mother: Your two children are constantly fighting. You are sick of hearing them squabbling, and are determined to put an end to their fighting. Recently, the older one hit his/her younger brother, and you grounded him/her for a week. You feel that the only way she/he will learn is to feel the consequences of his/her actions. The scene begins when your older child asks for you to reconsider the punishment.

Scenario 3

Line A Teenager: You are hanging out with your friends in town. You have been told by the store owner not to hang out there. You think the owner doesn't like you because of how you look: your age, race, and the way you dress. You want to confront the store owner on what you feel is discrimination. The scene begins when the store owner comes outside to tell you to leave.

Line B Store Owner: You own a small store in town. Your business isn't doing well. You think that the kids hanging out outside the store keep customers away. You don't know any of them, but you think they are gang members. You've given them warnings, and now you are ready to call the police. The scene begins when you go outside to give them one more chance to leave.

How it's done:

1. Ask participants to say what it means to be passive, assertive, and aggressive.

Note:

If it doesn't come up, suggest that there is something about the way respect is shown for yourself or the other person. Being passive may show respect for others, but may permit others to "walk all over you."

Ask if there are examples of how being passive may be the right thing to do, or not to do. Looking on the other side, being aggressive may be only showing respect for yourself, but disregarding the needs or desires of others. Also, if you have taught about conflict styles, you can compare aggressive to win/lose, passive to lose/win and assertive to win/win.

2. Ask participants the following questions:
 - What are times when each of these is appropriate or not?
 - What are the benefits/risks of being assertive?
3. Divide the group into three smaller groups. Ask each group to create and present a short skit or tableau that represents each behavior. Assign each group one of the three behaviors. Give them about three minutes to create their presentation and about a minute to present.
4. Debrief: ask
 - What was represented that specifically identified the behavior?
 - What might the consequences be?

Thanks to Jeff Matascik

CHOICES AND CONSEQUENCES

WHAT ARE MY CHOICES?

Purpose: To explore the things in our lives we have a choice about and the things we don't have a choice about

Time it takes: 10-15 minutes, depending on participation

What you need: Chart paper and markers

How it's done:

1. Divide the group into groups of three. Each group will get a scenario. In each case, there will be two groups with one scenario.
2. Ask each group to discuss the scenario and come up with their best idea of how to deal with the situation. Give them about 3 minutes.
3. Ask them to report back to the full group having the two groups which had the same scenario present one after the other. Use these questions:
 - What did they decide?
 - What consequences will this decision have?
 - How did they come to this decision as a group?
 - Did they consider any other alternatives?
 - Why did they choose the one they did?

Scenarios for Quick Decisions

- As you are leaving school, some friends invite you to ride with them. One of the students in the car is someone you have a crush on. The driver says, "Come on, we're gonna see how high my car can jump. Don't worry, I've done it before, it's not as dangerous as they say, it's a trip!" What is your decision?
- Everyone in school, it seems, is wearing the new Tommy Hilfiger belts, but you don't have the money right now to buy one. You are with a couple of your friends in a department store looking at the belts, and notice that there is absolutely no one around. Your friends grab one of the belts, rip the tag off of it, and thread it through the belt loops of your jeans. No one else saw a thing. They say, "Let's go," and start to leave the store. What do you choose to do?
- Your school has a policy against smoking on the property. If you are found smoking on school property, you can be suspended. You have just gotten back into school after a week's suspension, and you are very behind in your class work. You were just in an argument with a teacher, and you *really* want a cigarette. You know of a place where others hang out to smoke and have never been caught. What do you decide to do?
- You get up in the morning and do not want to go to school. You have a test that you're not too sure how you'll do on it and there's this guy who's been picking on you just about every time he sees you. There is nobody else at your house, and your family won't be back until early in the evening. A friend comes over to pick you up, and says that he really doesn't feel like going to school either. He suggests that the two of you "ditch" and hang out at your house for the day. How do you respond to your friend?
- On the way to your job, the person giving you a ride says that they got hold of some "wet" and asks if you want to smoke some. You've gotten high before, but haven't done this ("wet" is marijuana or tobacco that has been soaked in embalming fluid). You've heard "it's a really good buzz." What do you choose to do?
- You are a 14-year-old girl. There's a guy in school that you really like and he is walking home with you. You're really getting along with him, and he seems to really like you too. As you get closer to your house, he asks you if you want to hang out. You say "yes" and invite him to come in to watch TV with you. When you go inside the house, you see a note from your mom saying that she won't be back for three hours. Your boyfriend sees

- Asking a friend to buy you some drugs.
- Asking a friend to lend you some money
- Persuading a friend who is a recovering alcoholic to come out to a party where there will be alcohol
- Getting someone to give you a lift home.

from *Playing With Fire* by Fiona MacBeth & Nic Fine, simplified by J.Brophy

CREATIVE NON-VIOLENCE

Purpose: To practice thinking quickly as a group to address an act of violence

To explore creative ways to address violence

Time it takes: 30-45 minutes

What you need: The scenarios described below, or other scenarios

How it's done:

1. Form teams of three.
2. Explain that you will describe several real-life problems. Working together, each group needs to come to a quick decision on how they, as a group, would respond. They will have 15 seconds to consider the problem individually, and one minute to reach an agreement together. Explain that the time limit may seem difficult, but they are real. On the street, there is no time to pull out the newsprint and brainstorm.
3. After one minute, have each group report. If there are dissenting individuals, they may give their "minority reports." After each of the small groups has reported, discuss the problem as a whole group.

Quick Decision Scenarios

- You are at the mall. A mother and her toddler are standing nearby. The toddler is having a temper tantrum. He is lying on the floor crying. The mother slaps him and screams, "Stop crying." She looks like she is getting angrier. What do you do?
- Walking down the street at night, you notice that across the street a man and a woman are struggling. They don't appear to have weapons. What do you do?
- You have attended a meeting in a tough part of town and are the last people out of the building. The door closes behind you and locks. It is a city block, with no alleys or side streets visible. You look to the left and see a group of youth, armed, coming toward you and occupying the whole width of the street. You look to the right and see another group advancing. They will meet at about where you are standing. What do you do?
- The three of you live in a large apartment building, on the same floor. For the past few nights, you've each heard your neighbors, a man and a woman, fighting loudly with each other. Tonight, they are screaming at each other, and you hear furniture being thrown around. The man is threatening the woman, and she is screaming for

One way that HIPP assists participants to be more powerful is to invite them to use the skills of conflict resolution: speaking so others can hear, listening for the other person's needs, etc. Another is by coming to understand the dynamics of power. All too often, we have given our power away because of attributes that we think others have and we do not: i.e. money, position, role, gender, race, etc. We accept the societal definitions of our "place" and internalize the oppressive stereotypes. HIPP helps to illuminate the structure of oppression and then invites participants to consider other forms of power which might be available to them, especially relational power.

Francis Moore Lappe and Paul Dubois in their book, *Quickening of America*, say "Relational power expands possibilities for many people at once. The more you use it, the more there is." Later they say "Power always exists in relationships, the actions of each affect the other, so no one is ever completely powerless." Some sources of power are relationships with friends and members of your group, relationships with allies and relationships with other power holders. The exercise of relational power can look like getting a large group to participate in a demonstration or letter-writing campaign, or meeting informally with someone who disagrees with you to get to know them better. What is important is that the message is conveyed by means which are congruent with the end. To set up a problem solving approach, rather than a confrontive approach one says "Both our needs are important and I am standing here to let you know mine and I want to hear yours." It requires that the initiator has a strong sense of their own worth and is also able to appreciate the worth of the other party.

The power of relationship can be used to move toward goals that meet everyone's needs. So often we have seen people with strong values and beliefs waste their energy battling each other – for instance pro-choice and pro-life groups. Neither has been able to prevail over the other and each time one group makes strides forward the other's opposition brings it back to stalemate. In some communities where individuals from these groups have been helped to come together, they have been able to find common ground and work together to decrease teenage pregnancy, which furthers both of their agendas. Both groups are concerned with the issue of young mothers who are unable to care for their babies well and would prefer that these young women not get pregnant. By creating relationship with one another and listening to each others' real needs, instead of accusing each other of being "evil," they have been able to make significant change which lasts.

There are other sources of power discussed in *Quickening of America*, including the power of knowledge/expertise, of numbers, of discipline, of vision, and even of humor. All of these can be transformational, changing a conflicted situation from potential violence to a place of negotiation and safety. Learning about the possibility of transformational power is an essential element of HIPP workshops.

Transformative strategies are proactive. They demonstrate several things:

- Respect for all parties and openness to all points of view.
- Faith in each person's capacity to make a contribution to the social good.
- Care for each person's well-being regardless of their behavior or role.
- Commitment to seeing the complexity of situations.

Transformative strategies take risks to try something creative and they cultivate hope.

A Cherokee grandfather was teaching his grandson about life, "A fight is going on inside of me," he said to the boy. "It is a terrible fight and it is between two wolves.

One is evil; he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego. The other is good; he is joy, peace, love, hope, serenity, humility, kindness, benevolence, forgiveness, empathy, generosity, truth, compassion and faith.

- What did someone do which helped the participants get more of what they wanted?
- What choices moved the characters toward a non-violent solution?
- Were there other ways to play out the scenario?

Thanks to Jeff Matascik

CONCENTRIC CIRCLES ON POWER

Purpose: To allow participants to explore their attitudes toward power

Time it takes: 20 minutes

How it is done:

1. Use the following questions in Concentric Circles as on p.92

Questions about power:

- A time I felt powerless.
- A time someone used power against me.
- A time I discovered that I had more power than I realized.
- A time I used power destructively.
- A time I used power constructively.
- A time I shared power and achieved something that would have been hard to achieve alone.

POWER TO THE PEOPLE

Purpose: To understand the variety of power dynamics

Time it takes: 15 – 45 minutes depending on issue and involvement

What you need: List of power sources in the appendix on p. 264

How it's done:

1. Ask the group to brainstorm: What associations do you have for the word "Power?" Record this information for the group to see.
2. Divide the large group into groups of three to five people Ask each individual to start by listing his/her first thoughts about power individually and then share his/her thoughts with the small groups.

Notes: Power is the capacity to act publicly and effectively to bring about positive change, to build hope. Relational power expands possibilities for many people at once. The more you use it, the more there is.

In order to create relationship with someone (in power) you must show how it is in their best interest to be in relationship with you. Sometimes that means that you have to come out with a large number of people or show you know a great deal about the subject, etc. In other words, you need to show that you have the "power" to impact on the plans of the person or persons who think they have the power. In the end, however, you still have to be able to sit down and negotiate, using empathy and listening skills as well as good rhetoric.

How it's done:

1. Explain to participants that this is a role play involving all the participants. They are to complete a task together, but the rules for communication create an artificial power imbalance between the two groups.
2. Divide the group in half without any further discussion. Send one half out of the room. They are the Masks. Give each one a mask to wear. Give them the following instructions:
 - Masks may only speak if they have gotten permission from an Unmasked.
 - Unmasks may speak at will.
 - Masks must address all Unmasks formally, that is, by the title Mr. or Ms. plus their name.
 - Masks may address each other informally.
 - Unmasks may address everyone informally.
 - The masks are a part of the Masks' identity and culture and therefore cannot be removed.
3. With the Masks remaining outside the room, return to the room and give the same instructions to the Unmasks. Post the rules for communication.
4. Bring the Masks into the room and let them sit wherever they wish.
5. Give the group the task they are to complete as a group. One possible task follows, although others may be appropriate (do not select a task the group is working on in reality): Tasks to choose from or make one up:
 - a. As a group, they are to agree on what they will do for the next meal. Will they order in, eat what people have brought, go out for a meal?
 - b. The participants represent two ethnic groups in conflict and they have been selected by their respective groups to come together and develop a list of the ten most important characteristics to be used in the selection of an outside facilitator who will work with the two groups to reduce the violence and increase the peace.
 - c. As a group, they must build a bridge out of masking tape between two chairs. The bridge must be strong enough to hold a roll of masking tape the bridge passes through.
6. Watch all interactions carefully during this exercise. They will be complex and subtle. Make careful notes. They will be useful in the discussion. Watch for things such as the following:
 - Which group speaks more often?
 - Do the Masks become quieter as things progress? Noisier?
 - How about the Unmasks? Are they acting naturally? There is a good chance that some Unmask will take on the role of liberal, saying such things as, "You don't have to call me Mr./Ms." It is important to note that such behavior, however kind or gently in its intent, still keeps the Unmask in control.
 - Do the Masks start to interact with each other exclusively? This is not uncommon because it is easier to talk Mask to Mask [less socially complicated and humiliating] than Mask to Unmask.

Diversity & Intolerance

"You have to actually interact with the kids that seem so different to find out we aren't so different after all and learn to appreciate the differences between people."

– HIPP youth facilitator

In activities on diversity, facilitators strive to reduce prejudice and correct misconceptions about other social groups, as well raise awareness about the positive aspects of diversity. It is not enough to acknowledge the differences among us; we must begin to use those differences as a source of strength. Diversity of views, backgrounds, styles, and talents strengthens a group's ability to envision creative solutions and create positive change.

"Cultural Pursuit" and the "Peanut Game" recognize and honor diversity. "Dots" is a fun way to begin a discussion about personal and group identity. "Concentric Circles," "Planet Game" and "Small Group Discussion on Prejudice" help participants to explore their personal attitudes and experiences of prejudice. "Stereotypes" and "Dinner Party" help to build awareness of what stereotypes are, and what stereotypes people carry in their heads. In "You're Not Who You Are," participants experience the self-censorship which many oppressed people experience. "Speak Out" and "What Is an Ally?" allow participants to represent themselves and educate others about how people from different social and cultural groups can support one another.

Diversity and the problems of prejudice and stereotyping take place within the context of differing power relations. HIPP does not just present prejudice as something people deal with in interpersonal relationships; it also has tremendous societal implications. Historically, prejudice has been used to "justify" oppression and violence. HIPP stresses the historical importance of questioning stereotypes and prejudice in order to counteract violence and oppression and to create justice.

A few definitions may be useful in the discussions of diversity:

- *Stereotypes* are generalizations about all members of a particular group. There are meaningful cultural patterns, but when we think that each individual will fit those patterns, it becomes a stereotype and an obstruction to getting to know the person.
- *Prejudice* is an opinion or feeling, usually unfavorable, formed without knowledge, thought or reason; often the result of stereotyping.
- *Discrimination* is an action based on *prejudice*.
- *Racism* is prejudice plus power.
- *Oppression* is the subjugation of one group by another, which is supported by cultural beliefs and institutional practices.
- *Privilege* is access to power because of one's membership in a dominant social group.

Included in this section are:

- Concentric Circles-Prejudice Topics (p.167)
- Cultural Pursuit (p.168)
- Who Am I? (p.169)
- Dinner Party (p.169)
- Dots Exercise (p.170)
- Peanut Game (p.171)
- Small Group Discussion on Prejudice (p.172)
- Diversity in Motion (p.172)
- Speak Out (p.174)

- What is one stereotype that you have heard about a group to which you belong which you really don't like to hear?
- Can you remember a time when a teacher did something to make you feel badly about yourself?
- Can you remember a time when a teacher did something that made you feel good about yourself?

2. Process these questions in the large group by asking:

- Are you more likely to change someone's attitude by making them feel bad about themselves or feel good about themselves?
- How does it feel to be present when someone is being excluded?
- What are some things you could do to help in a situation where someone is being excluded or bullied?

SPACE

Purpose: To examine what different people think of as their personal space

Time it takes: 10 minutes

How it's done:

1. Introduce the idea that everyone has a sense of personal space that they don't like to have invaded.
2. Demonstrate by having a volunteer approach you. Stop them by holding up your hands in front of you when they have gotten into your space.
3. Ask for other volunteers to demonstrate their personal space. Experiment with people approaching from different directions, people of different genders, people who don't know each other, more than one person approaching at once.

Another approach:

1. Have everyone stand up facing one other person.
2. Ask them to start a conversation with the other person. After a few moments, tell everyone to freeze and look around the room. What do they notice about the distance they are standing apart? (Mostly for pairs which match in gender and height, there will be consistency within a given culture i.e. Americans where both are women will stand closer than Americans where it is a woman and man, etc.)
3. You can next ask them to take one step away from each other. How does that feel? Then ask them to take a step closer than they were originally. How does that feel?
4. Discuss how we know that we are standing at an acceptable distance. What happens if the distance which is acceptable differs from one person to the other?

Note: Stress that there can be no touching in this activity.

What you need: Index cards and masking tape

How it's done:

1. Write the names of stereotyped roles on index cards, one per card. Examples are gang member, Hispanic, lawyer, gay person, jock, hippie, etc.
2. Tape a card onto the back of each participant, without letting the person see it.
3. Have participants mill about, as if they were at a cocktail party, relating to the person's role without revealing to the person what their role is. Try not to give further directions, but if participants need help getting started, tell them to relate to each other as they see others treat people in that social group.
4. Bring the group back together. Debrief by asking:
 - Can you guess what role you were labeled?
 - How were you treated by others?
 - What was it about your treatment that made you think you were the label you guessed?
 - How did it feel to play the role?
 - Where do stereotypes come from?
 - How do stereotypes affect people?
 - How can we begin to change misconceptions and stereotypes?

Variation: Have the group come up with the list of stereotypes. You might generate the list by asking what the different groups are in the school or community.

DOTS

Purpose: To consider issues of "insiders" and "outsiders" and how social groups are formed

Time it takes: 30 minutes

What you need: About 5 sets of round stickers in assorted colors, sizes

How it's done:

1. Have participants close their eyes and place one or more stickers on each person's forehead.
2. Choose 1-2 people to receive a sticker that's a different color or size from anyone else in the group. Give everyone else a dot that matches the dots of at least two others in the group. The size of the color groups can vary.
3. Have participants open their eyes. Tell participants to "arrange yourself as you think best," without talking. Do not use the word "group" or refer to the color of their dots.

- Have you ever heard people say, "Those _____s are all alike," or "_____s all look the same"?

Note: With a little leading, a discussion should follow about how each person, like each peanut, is different. Use this time to talk about stereotypes and how stereotypes lead us to overlook individual differences.

SMALL GROUP DISCUSSION ON PREJUDICE

Purpose: To encourage participants to think from their own experiences about prejudice and how it affects people

Time it takes: 15 minutes

How it's done:

1. Explain that "prejudice" means an opinion or feeling about others, usually negative, that is formed without actual experience.
2. Divide participants into small groups of four or five and have each person in the group answer a series of questions about prejudice, such as:
 - How I first learned that some people were prejudiced against other people.
 - A time I saw prejudice in action.
 - A time someone prejudged me.
 - A time I prejudged someone.
3. Return to the large group, and discuss common themes participants noticed in their discussion. Remind participants not to talk about the specifics of anyone else's stories in the larger group. Contribute to the discussion by raising issues of targets of prejudice, discrimination, and systematic oppression.
4. Close by asking each person to say what steps they can take to reduce prejudice. Record these on newsprint.

DIVERSITY IN MOTION

Purpose: To notice our differences in a positive light
To help people prepare to be facilitators

Time: 30 minutes

How it's done:

1. Explain to the group that this activity is a listening exercise in which everyone has the opportunity to speak and the responsibility to listen. Ask the group to list some reasons why listening skills are important in celebrating differences.
2. Brainstorm some important listening skills. Write these up on a flipchart.

- How did it feel when you moved across the room?
- How did it feel when you didn't move?
- What did you learn about yourself from this activity?
- What did you learn about others?
- Were there any surprises for you?
- How does this activity relate to your role as a leader/facilitator?

SPEAK OUT

Purpose: To encourage members of oppressed groups to speak out about their experiences
To develop empathy towards others
To raise awareness of oppression

Time it takes: 40-60 minutes

How it's done:

1. Brainstorm a list of oppressed groups which are targets of stereotyping, for example, people of color, women on welfare, gays and lesbians, people with mental illness, people who are HIV+, etc.
2. Post the list of questions below in view of all participants.
3. Sit in the front of the room and place a chair next to yours, for the speakers. Ask another facilitator to be the first speaker and demonstrate the Speak Out process. Give total attention to the speaker.
4. Ask the following questions, and do not allow questions from the audience:
 - About which group are you speaking?
 - What do you like about being _____?
 - What is hard about being _____?
 - What do you like about others who are _____?
 - What do you dislike about others who are _____?
 - What are you tired of hearing said about or having done to members of this group?
 - How can people who are not _____ be your allies or help?
5. After the demonstration, ask for a volunteer speaker. Repeat the Speak Out process.
6. Ask how it felt to be a listener and how it felt to be a speaker.
7. Close by stressing the importance of non-cooperation with injustice, whether it is directed at ourselves or others. You may want to end with the quote attributed to Nazi victim Pastor Martin Neimoller:

"In Germany, first they came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then

4. Bring the group back in a circle. Record on newsprint the words that came to their minds during the exercise.
5. Define "stereotype" as a group, or offer a definition: an oversimplified generalization about a particular group which usually conveys a negative image.
6. Review the list of responses and identify which of them are stereotypes.
7. Ask the participants if they can think of a real person who does not fit the stereotype.
8. Ask participants to brainstorm stereotypes of young people, and list them on another sheet of newsprint.
9. Debrief:
 - How do these stereotypes make you feel?
 - Does it matter if we stereotype? Why or why not?
 - Do stereotypes affect people's lives? How?
 - Can stereotypes ever be positive?
 - Can people benefit from some stereotypes?
 - How are stereotypes connected to violence?

Differentiate among stereotypes, prejudice, and discrimination. (See introduction to section.)

Variations: After using "adults" ask for the participants to complete the sentence using a different group. Adults are.... Teens are.... Girls are.... Boys are...., etc.

CAUCUS

Purpose: To hear what it is that offends people of other groups
To notice that what offends us often offends others as well

Time it takes: 30 minutes

What you need: Paper and pencils

How it's done:

1. Ask the group to brainstorm a list of groups from those groups which feel oppressed **and** are represented in the room.
2. Ask people to choose ONE group from this list to which they BELONG and they feel that talking about the hurts related to that would be healing for them. Ask them to raise their hands for the group they will participate in. Any group with no hands gets crossed out. Any group where there is only one person needs to be combined, even if it just to have an ally to support the person in brainstorming.
3. After the groups have been formed, they will answer the questions. Post them where the groups can see them as they work together. Any answer anyone says gets included – it is not a consensus exercise. Give them paper and pencil to record everyone's ideas.

YOU'RE NOT WHO YOU ARE

Purpose: To raise awareness about stereotypes and repression
To develop self-awareness

Time it takes: 5 minutes to set up, and 10-15 minutes to debrief
This activity is sustained throughout a session.

What you need: Newsprint and markers, paper and pens

How it's done:

1. Ask participants to list on paper specific characteristics about themselves that they feel good about, such as smart, thoughtful, generous, funny, good at sports, good at art, able to explain ideas well, etc. Explain that participants won't be sharing the lists with anyone.
2. Ask each participant to choose one thing from their list that most identifies them, the thing that is most important to who they are as a person.
3. Once everyone has done this, explain that, for the rest of the session, they will not be able to be that thing. They cannot express that part of themselves. Give some examples:
Someone who is funny has to be serious. Someone who talks a lot has to be quiet.
Someone who is good at sports or physically coordinated has to be a klutz.
4. Continue with the rest of the session's activities.
5. Later, debrief by asking
 - (Remind people that they should feel free to reveal what they were hiding, but they don't have to.)
 - How did it feel to be limited in expressing who you are?
 - Does this happen in real life?
 - How might it lead to conflict and violence?
 - Are there ways that we can stop it from happening?
 - What might prohibit people from revealing or expressing who they are?
6. Record the ideas on newsprint. The list might include laws, social customs and traditions, certain settings (i.e. school, church, etc...).
7. Ask participants to think of people who may have been prohibited from being themselves in history (homosexuals, radical feminists, people from various religious groups, people of color, children, etc...).

Variation: If it is used in the session before lunch, have participants continue the exercise through lunch. Debrief at the beginning of the session after lunch.

Note: This activity can work well in an Advanced HIPP on diversity or homophobia.

Caution: Think about the impact of “not being yourself” on the activity which you are doing while people are “not being themselves.” This can really backfire in the wrong activity. It might be best over a meal or something informal.

8. When you process this, invite people to discuss how this shows up in their daily lives. Where are the situations where they are unable to get accurate information about others because their judgments and differences get in the way?

Planet A

The beings from your planet like to stay close to one another. They only talk to a person if they are touching that person. If asked a question, they reach out to touch the questioner before responding. They initiate conversation by touching the person they want to talk to. They speak very softly.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

Planet B

The beings from your planet feel most comfortable talking across a long distance. Anyone closer than two arm-lengths is in your personal space. All conversations are carried on in loud tones so that you can be heard.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

Planet C

The beings from your planet may talk only with members of the opposite sex. If they want to say something to someone of the same sex, they must get someone from the opposite sex to relay their message. In the same way, they can listen only to someone of the opposite sex. If someone of the same sex tries to speak to them, they turn away, and ask someone of the opposite sex to relay the message.

- What is the name of your planet?
- What is the weather like on your planet?
- What do your people eat?

Here are some alternate planets and behaviors (from Kathryn Scott):

Planet Artel

Artelians like to stand back-to-back very close, sometimes touching shoulders to communicate. They often kick their right leg out in front, and every so often, they emit a loud “ARR!” sound. If very scared or completely confused, they may stand stock still with their left foot pulled up to their right knee.

Planet Hoptoe

Hoptoes really like to approach folks face forward while on their tippy toes, with their arms extended about chest high, waving around. They typically stay arm’s distance away from others. When someone does something they really like or hate, they hop and then spin in a quick circle and make chirruping noises.

Planet Saggysticks

Saggysticks stand back 4 feet from others for at least 30 seconds before approaching face forward for conversation. They typically have very slouched-looking posture—their shoulders are hunched forward and their head hangs low, and they shuffle their feet. This is their relaxed or happy posture. When confused or upset, they stiffen to a much more straight body and grin, with feet firmly planted in one spot.

Racism, Sexism & Homophobia

"Everyone is crying out for peace; no one is crying out for justice."

– Peter Tosh

"We are everywhere. We are your daughters and your sons, your sisters, brothers, mothers, fathers, aunts, uncles, cousins. We are writers, philosophers, your favorite movie stars, police officers, hair dressers, carpenters, house cleaners, priests, counselors, teachers, accountants. We are embedded in the very fabric of this society. We always have been and we always will be. It's time our culture stopped trying to ignore our presence and our contributions and began to celebrate and honor the richness that we bring."

– Lesbian activist and college student

Our definition of racism and sexism is “prejudice plus power.” In other words it is the opportunity to exercise power over someone combined with the assumptions about who a person is based on his/her race, gender or sexual orientation. It is important to learn to discern when these patterns are running a situation, person or institution and to become skillful allies to people who are being targeted. Racism, sexism and homophobia are all forms of discrimination which need to be resisted.

Participants often identify racism as both an example of violence and a root cause of violence. The activities build on what participants already know by eliciting a group definition of racism and real-world examples, in the activity, "What is Racism?" Through "Racism in History," a handout with a timeline of racism in the United States, facilitators introduce new information about racism, and help participants to build a historical perspective on the issue. In small groups ("Small Group Discussion on Racism"), participants reflect further on their personal experiences of race and racism, and begin to see the patterns in the group's experiences. "Standing Up to Racism," which asks participants what they would do when confronted with different forms of racism, strengthens participants' ability to take action against racism in a nonviolent way.

Intolerance and violence against sexual minorities (those who identify as gay, lesbian, bisexual and transgender) continue to be significant problems for American youth. The suicide rates for gay youth are 2-3 times higher than other youth. Young people who identify as gay often face violence in the home and at school, as well as suffer from low self-esteem, isolation, and depression. Many drop out of school, are kicked out of their house, or run away from home. With an estimated 10% of the population being gay, violence against gay youth is a significant concern, for young people and for society as a whole. Activities in this section help participants to understand the emotional isolation that gay youth feel, as well as the intolerance they suffer from, and encourage participants to think about what they can do to help end homophobia and heterosexism.

In discussions about gender and sexism, it is useful to distinguish between sex and gender. Most individuals are born with a clearly defined biological sex, but the culture determines the gender role that the individual fits into. For example, the idea that boys should wear blue and girls pink is a culturally determined idea about gender roles; it has nothing to do with the biological sex of the child. Recognizing that many aspects of

Included in this section are activities which specifically address racism:

- Racism in History (p.186)
- Small Group Discussion on Racism (p.187)
- Standing Up to Racism (p.187)
- What is Racism? (p.188)

Other activities that build awareness of racism include:

- Topical Big Wind Blows (p.61)
- Scrambled Words (p.75)
- Many of the activities in the Diversity section (p.165)
- What is an Ally? (p.177)

Look in the Appendix for more material and activities on overcoming racism. (p. 251)

There are also exercises to specifically address sexism and homophobia:

- Homosexuality and Homophobia in History (p.189)
- What is Homophobia (p.189)
- Violence Against Gay Youth (p.191)
- Small Group Discussion on Homophobia (p.191)
- Responding to Homophobia (p.192)
- Standing Up to Sexism, Domestic Violence and Homophobia (p.192)

And a section on Internalized Oppression:

- What Embarrasses Me About My Group? (p.194)
- Triads of Trust (p.194)
- Listen to the World (p.195)
- What Gets in the Way of Being Myself? (p.195)
- How do I Measure up? (p.196)

DISCRIMINATION

Purpose: To experience discrimination; recognize the ways it hurts

Time: 30 minutes, depending on processing

How it's done:

1. Have participants' count off "black, white, black, white." "Blacks" are asked to leave the room.
2. "Whites" stay, take off their shoes, and pile them in the center of the floor.

How it's done:

1. Review the Pyramid of Hate (which was developed by the Anti-Defamation League). Discuss how extreme behavior has its roots at the base of the pyramid in subtle bias, etc. This is a pyramid that stresses *prevention*, that if we *stop* the behaviors at the base of the pyramid we prevent them from escalating to the next level.
2. Redirect participants' attention to our *intention*.
 - What do we want to *build*?
 - What is the opposite of the pyramid of hate?
 - What would we name it - Pyramid of ???
 - What would the main levels look like?
 - What would be the qualities we would see at each level that would indicate we were at that level?
 - What would be the "small" things we could do at the base of the pyramid that would help us get to the next level? Etc....
3. Using their blank pyramids and pencils, have each person complete an individual "pyramid of intention."
4. Break into groups of four to five people. Each group should discuss their individual ideas, and forge them into a group idea for a "pyramid of intention." Then draw this on the large chart paper for all to see and to present to the group.
5. As small groups are finishing their posters, circulate and hand each participant two colors of post-its. On one color, each person writes what they personally pledge to do to help build their pyramid. On the other color they write what they think their school (or organization) can do to help build their pyramid. Then stick Post-its around their pyramid poster.
6. When groups are done, rejoin in the larger group. Have each group present its pyramid and Post-Its. Discuss, as interest and time permit.

Variation: For younger students who may have trouble building their own pyramids or for a shorter exercise, you can give them a sample Pyramid of Intention, discuss it, and just do the Post-It part of the exercise.

Developed by Sandy Grotberg

RACISM IN HISTORY

- Purpose:** To look at the history of racism in the United States
- Time it takes:** 20 minutes
- What you need:** Handout, "Racism in History" (see Appendix, p. 278)

How it's done:

1. In small groups of 3-4, have participants consider the following scenarios. Groups should come up with one or more responses to each scenario.
2. Suggest that they think about what they could do as individuals as well as in a group.
3. Debrief: To bring closure to the activity, have the group brainstorm a list of "Guidelines for Standing Up to Racism."

Scenarios

- You are in a community crafts class. You don't know any of your classmates well. Today one of your classmates tells a racist "joke" that she heard from her boyfriend. She laughs and says, "My boyfriend is awful, isn't he?" She wasn't speaking to you specifically, but you want to speak up. How could you respond?
- You are the captain of a sports team. You are playing against a team from across the city, which is racially very different from yours. You lose the game, and your team is upset. You hear one of your teammates swearing and using racist language, under her breath while you are still in the gym. You want to say something to her about it. What can you say, and when would you say it?
- You have been dating someone from a different race. You have noticed that your parents haven't asked you about the relationship, like they normally do, and they haven't invited your friend over to the house. You have the sense that they don't approve. You want to address the situation without escalating the conflict. How can you respond?
- You are spending the summer doing childcare for a five-year-old boy, Lewis. You and Lewis are at the park one day, and Lewis is playing with a little girl of a different race. The two children argue about who can use the swing first. Lewis comes back to you in tears, telling you what happened and using racist words to describe the girl. How could you respond?
- You work in a clothing store in a mall. You have noticed that when people of color come in, your manager asks you to follow them and watch for shoplifting. The manager has made what you feel are racist comments during staff meetings about shoplifting. What are some things you could do?
- A group of young, nonwhite people are hanging out on the street. A police car rolls up, and two police officers tell the kids to leave. Some of the kids leave, but others stay, saying that they aren't doing anything illegal. The police start to push the kids around and use racist language. What do you do?
- A friend of yours has started to get involved in a white supremacist, "hate group." What do you do?

Note: You may want to use "Speak Out" and/or "What is an Ally?" before doing this activity.

WHAT IS HOMOPHOBIA?

Purpose: To broaden participants' understanding of homophobia and the things they can do to end it

Time it takes: 20 minutes

What you need: Newsprint and markers

How it's done:

1. Ask the group to define "homophobia" and "heterosexism." Or offer your own definition for the group to work with. Depending on the level of knowledge in the group, you may also want to introduce words describing sexual orientation, such as lesbian, gay, bisexual, and transgender. See the introduction to this section for definitions.
2. Brainstorm a list of homophobia/heterosexism in action. Ask the group to think of ways that people who are gay, lesbian, bisexual or transgender are stereotyped, discriminated against, ignored, silenced, or oppressed. Be prepared to add to the list or ask questions that help participants come up with examples. Here are some things you may want to include.
 - Jokes about gay people
 - Using words gay, fag, queer, lesbian to put others down.
 - Negative images of gay people in the media.
 - Denied civil rights-gay people generally can't be legally married.
 - Not recognized in many religious traditions.
 - Assuming that people who are gay have AIDS
 - Hate crimes and violence against gay people
 - High rates of suicide and depression among gay youth
 - Thinking of people who are gay only in terms of their sexuality, not as a whole person.
3. Next, brainstorm list of what we can do to change these things. Again, be prepared to add to the list. Here are some suggestions:
 - Don't tell or laugh at homophobic jokes.
 - Don't use labels "gay," "lesbian," "fag," or "queer" to insult someone.
 - Learn more about what it's like to be gay, by reading books and stories, seeing movies, going to events, and talking to people.
 - Educate others as you learn more.
 - Support policies in schools, organizations, religious groups, and in the government to protect the rights of gay people.
 - Join a GLBT Ally group.
 - Break out of you traditional gender role.
 - Don't tease others for not fitting their gender role.
 - Be physically affectionate with friends of the same gender.
 - Don't assume that everyone is heterosexual.
 - Don't assume it's sexual if someone who is gay touches you, hugs you, pats your shoulder, etc.

3. Ask for a volunteer from each group to describe the answers they came up with for the last question. Record on newsprint the things we can do to end homophobia.

RESPONDING TO HOMOPHOBIA

Purpose: To play out possible responses to homophobia

Time: 20 minutes

What you need: Scenarios written out on slips of paper

How it's done:

1. Divide the group into threes. Give one role play to each group. Ask them to act out the scenario they have on their piece of paper.
2. After playing out each scene, discuss how effective it was. Ask if there was anything that could be done differently to be more effective.
3. Here are some scenarios:
 - An elementary school teacher sends a permission slip home with each student. The permission slip reads: "have your mom and dad sign this slip if you want to go to the museum." When one little girl brings the slip back signed by both her moms/dads, the teacher refuses it, accusing the child of playing a joke. How might the two dads/moms handle the conversation with the teacher?
 - A friend of yours is sending out invitations to the annual women's reading club dinner party. The invitation reads: "Please bring your husband or boyfriend." You know that one of the women is a lesbian with a partner. What kind of conversation might you have with your friend who is sending out the invitation?
 - A television executive meets with one of the network's top writers and a representative from the biggest corporate sponsor. The writer has learned that the 2000 census data show 1 in every 9 homes is inhabited by same-sex partners. Based on this data, the writer wants to create a weekly show that features a same-sex couple. The executive and sponsor aren't sure the show is a good idea. What ideas might the writer introduce to support his or her point of view?

STANDING UP TO SEXISM, DOMESTIC VIOLENCE AND HOMOPHOBIA

Purpose: To practice standing up to sexism, domestic violence and homophobia

Time it takes: 20-30 minutes

What you need: Scenarios below, or other scenarios, such as ones from Quick Decisions

WHAT EMBARRASSES ME ABOUT MY GROUP?

Purpose: To better understand the ways they restrict their own behavior because of the stereotypes about their own groups which they have accepted

Time: An hour and a half

What's needed: If you do collages: old magazines to cut up

How it's done:

1. Introduction of facilitators in terms of their own internalized oppression – what group they belong to and how internalized oppression has impacted them.
2. Present the definitions from the dictionary.
3. Participants do collages. The theme of the collage is: "What are people like me expected to look like."

TRIADS OF TRUST

Purpose: To create a safe space for participants to talk about the ways they have been hurt by the stereotypes that are held about them.

Time: 30 minutes

How it's done:

1. Divide group into threes. In each group, each person will take a turn as a speaker, a listener and a coach. The speaker will address three of the questions (the facilitator chooses which 3):
 - How I differ from the stereotype of people like me.
 - How I am like the stereotype of people like me.
 - An instance where I was upset because of something people said about me being the same as or different from the stereotype.
 - The first time I realized I belonged to my group.
 - Things I have been told about my group that I am not proud of
 - Ways I can notice that I am not like that, or reframe the qualities to see the benefits.
2. Each person will answer question 1, then each will answer question 2, then each answers question 3.
3. When all the people have answered all the questions, bring the group back together and have them discuss: "What was difficult about answering these questions?" "What was easy about answering these questions?" "Is there anything else you would like to share about your experience answering these questions?"

5. Then process in the full group. Ask the group: What was hard about this? What was easy? Is there anything you learned about yourself you would like to share with the whole group?

HOW DO I MEASURE UP?

Purpose: To notice cultural stereotypes and the effect they have on us

Time: 30 minutes

What you need: Cut out pictures from magazines of “beautiful people”
Stars cut out big enough to have 5 points

How it's done:

1. Give each person a star and ask him/her to answer each question on one point of the star:
 - What is your hair color?
 - What is your body build?
 - What is your race?
 - What is your sexual orientation?
 - What is your age?
2. In the center of the star, have each person write 3 things she/he likes about him/herself. Compare the points of the star to the “standard” of beauty: blue eyes, blond hair, tall and thin, white and between 18-35. Any place where someone doesn’t match those qualities, they should tear off the point of their star. (This is uncomfortable.) Discuss:
 - What did you notice as you did this exercise?
 - How did it feel to cut off the points?
 - What does it remind you of?
3. Have them put down their stars and show them the ads you have cut out of magazines. Have each person look at her/his star. What is left? (The part in the middle.) This is who we really are. Ask people to go around and share one thing from the middle of his/her star. Remind people not to laugh at each other. They need to show respect.
 - Ask them what they see in the ads and how it compares to what they look like.
 - How does this feel?
 - Is it important to fit the society’s ideal standards for beauty?
 - What happens when you don’t?

needs to know that the one being bullied is not giving in, only not willing to fight. This can be done by turning the situation into something funny or deflecting threats with non-engagement. One set of suggestions for the victim comes from the website www.bullies2buddies.com. Izzy Kalman talks about changing the victim's behavior and response to teasing.

In terms of altering the behavior of the bully, it can be useful to ask what NEEDS the bully is meeting. Most people act out of their own needs, and some people do it without regard to the needs of others. What are the needs a bully is meeting and are there other ways these needs can be met?

John Darnell: It is possible to change the nature of the "game" by making an unexpected initiative. What is required is to see ourselves in the other – to be prepared to recognize that our perceived adversary may, in fact, be our ally in getting what we both need.

An example: Stephen Spielberg was tormented by a bully at school who constantly did mean things to him, forcing him to eat dirt, pushing his face into the drinking fountain, tossing a cherry bomb into the toilet he was using... Spielberg desperately tried to avoid him, racing home from school and hiding under his bed. One day, Spielberg made an inspiring and unexpected initiative which transformed their relationship: Spielberg, who was an aspiring 8 mm cinematographer, offered him a starring role in a movie he was making about WWII.

From the perspective of the position of apparent disadvantage: from the day we were born we have all experienced being faced with dealing with those who have the advantage of greater size, strength, knowledge and experience, with the apparent power to make us do what they wanted. Those we regard as bullies have had that experience as well, concluding that you can get what you want if you are bigger and tougher than anyone else, i.e. by seeking maximum advantage. It is important to notice that the respect, trust and security of friendship are universal human needs which a bully cannot get by coercion. Even if one is threatened, it is important to maintain a friendly attitude and avoid any response which a bully's action might be expected to elicit. Fear communicates hostility, the very opposite of friendship.

Activities included in this section:

- Framing the Discussion of Bullying (p.198)
- Another Opening: Up/Downs (p.199)
- What Does a Bully Need? (p.199)
- What Is Bullying (p.201)

FRAMING THE DISCUSSION OF BULLYING

Purpose: To create an environment in which participants can discuss their ideas about bullying

Time: 20 minutes

What you need: Pencil and paper to write answers

How it's done:

1. Open a discussion in small groups or pairs (i.e. concentric circles) using the following questions:
 - Is it moral to beat up a bully?
 - What different ideas do people have about the morality of using violence to stop violence?

How it's done:

1. When we see violence but are not part of what is happening, we are witnesses to violence. Ask participants to think of an occasion when they were witnesses to violence. (Not something they saw on TV or heard about, but something they were personally present for.) The leader should be prepared to tell his/her own story of witnessing violence. After a couple of minutes, have them turn to a partner and share that incident. Each person should take about 2 minutes to tell his/her story and then the leader should say "switch." Process by asking someone who found a story to share it with the group.
2. Ask participants to retell the story to the same partner, showing their understanding of both party's point of view. Try to illuminate the motivations of both people. Demonstrate with your own story. Again have them take turns and tell them when to switch. Ask them for whom it was difficult and for whom it was easy. Ask if anyone would like to share any insights they had by telling the story from both points of view. Ask if they can see how the conflict escalated, one person's action leading to that of the other.
3. Ask participants to individually think of an occasion when they felt they were victimized. Share your own example. Show how the conflict escalated one step at a time. After a few moments of silence, ask them to turn to a new partner and share that incident. Remember to tell them when to switch from listener to speaker. After a couple of minutes of sharing, bring the group back together and ask people (speaking for themselves) to share the incident that came up for them. Ask what they needed when they were experiencing this victimization. Record the information on a flipchart.
4. Ask participants individually to think of an occasion when they felt they were hurting someone else. This may be harder, so give them plenty of individual thinking time. Ask them to share the incident with a new partner. Again remind them to switch in the middle of the time. Bring them back into the whole group and ask them what made them violent, what unmet need they were experiencing when they were acting as a bully. Record this information.
5. Compare the two lists. They should both indicate that the person was feeling misunderstood or provoked. They are often acting out of revenge. In other words, they felt like a victim first. This is how most perpetrators feel. Perhaps the person who provoked them is not the person with whom they are being hurtful. If they feel less powerful than the person who has hurt them, they may turn on someone less powerful than themselves. Ask people how many have ever acted with violence when they felt like a victim. (Raise hands.)

This is a place to work from in teaching people to listen to both parties in the conflict and work toward becoming the peacemaker. Also, they should know that the peacemaker also needs an ally, so she/he doesn't feel overly vulnerable.

Thanks to Larry Bell of the National Coalition Building Institute for his thinking that frames this exercise.

6. Here is a scenario you can read to the group:

The Montgomery bus boycott lasted about a year. On Dec. 2, 1956, a Black woman celebrated “boarding day” by riding the bus. When she got off, a young white man followed her. As the bus pulled away, he went over and struck her as hard as he could in the mouth, knocking her down. He stood over her with his fists doubled. A carload of white men pulled up, apparently looking for trouble. Black men and women were in the area.

- If you were that woman, what would you do?
- What would happen next, if you did that (e.g. what would the young white man do? What would the other African-Americans do? What would the other European-Americans do?)
- If you were one of the other African-Americans in the area, what would you have done when you saw the Black woman knocked down? What would the carload of “white men” have done then? What would happen next?

So, what happened?

All of the African-Americans had been taught in non-violence training: If an incident occurs, do not go to the aid of the person being attacked. If you do, this will only encourage white people to rush to the rescue of the attacker: then there will be a more serious situation.

In spite of her burning, anger, the woman who had been struck followed her training, too: If you are struck, do not strike back. On the other hand, do not show cowardice or fear if you can help it.

She rolled over, sat up a few seconds, got to her feet and dusted herself off, wiped the blood from her mouth, and walked off 3 or 4 steps, looking away from the young man. No one came to either’s aid. The attacker did not expect this result. Embarrassed, looking around quickly, he jumped into the waiting car, and they all fled. What do you think about this outcome?

- Do you agree with what the woman chose to do? Why?
- Do you agree with how the other African-Americans chose to act? Why?
- What does this tell us about the role of training in our responses?
- What does this tell us about the role of community in our responses?

From the Teaching Tolerance website, written by Allison LaBree-Whittlef (Forest lake Area Learning Center in Forest Lake, MN)

How it's done:

1. This exercise is similar to What Love Is. As a connection, ask participants to name one person they trust, and explain why they trust that person.
2. Record the basic points on newsprint as participants are talking.
3. When everyone has spoken, write "A Friend Is" on the top of one piece of newsprint, and "A Friend Isn't" on top of another.
4. Have participants brainstorm a list for both categories, using some of the ideas generated in the connection to help them get started. Explain that the two lists cannot sum up everything about friends, but they can help participants decide how they want to be treated. Point out that the lists apply to things everyone should expect or watch out for in a friendship.

Note: This activity works well as part of a series of exercises that deal with trust, cooperation and relationships, such as "Trust Circle," "Trust Walk," "Gossip Line Up," and "What Love Is."

CONCENTRIC CIRCLES—GENDER AND RELATIONSHIP TOPICS

Purpose: To explore issues of gender and relationships
To build communication skills

Time it takes: 20 minutes

How it's done:

1. See the directions on p. 92.
2. Use the following questions:
 - The kind of man or woman I wanted to be as a child.
 - The thing about growing up that I most dreaded or feared as a child.
 - Ways I am treated because of my gender that I like and don't like.
 - How I like/dislike being treated by people of the opposite sex.
 - How were you praised for being a girl/boy as a child? Who said those things and how did they make you feel?
 - How were you criticized for not being like your gender? Who said those things and how did they make you feel?
 - Were boys preferred in your family or community? How could you tell? How do you feel about that? If not, how do you know?
 - How men and women should treat each other.
 - A relationship I admire and why.
 - How I want to be in a relationship.
 - How I want to be treated in a relationship.
 - What I fear about being in a relationship.

- How do the media examples you've chosen present females?
 - Do you know anyone who looks or acts like this in real life?
 - What messages does it send to girls and how might it affect their behavior in a relationship?
2. Have each team present their findings to the group, addressing the above questions.
 3. Ask the following questions:
 - How do the girls you know differ from the messages that are put out in the media?
 - How does the media information impact the choices you and those whom you know make about dating relationships?
 - What did you learn about your own values and how you want to be treated in a relationship?

ACT LIKE A MAN, ACT LIKE A LADY!

Purpose: To identify how girls/women and boys/men are socialized to act in mainstream culture

Time: 45 minutes

What you need: Newsprint (2 sheets entitled "act like a man" and 2 for "act like a woman").
Markers, tape

How it's done:

1. Facilitators divide the participants into 4 (mixed gender) groups. Give each group one sheet of newsprint with "Act Like a Man," or "Act Like a Lady" written across the top and a large box drawn underneath. Leave room on each side of the box for groups to write additional lists.
2. Tell the groups to think about what it means to "act like a man" or "act like a lady" (depending on the gender at the top of their newsprint). In the box under the heading on your sheet, list the messages society gives us about this. What do we have to act like, look like, and dress like? What are we told not to do, to act like a man, or a lady? Think about what is said to you by adults, like parents or teachers: what do you see on tv, in advertisements, and in magazines?
3. Give the groups three minutes to generate their lists (most people come up with a lot of items in this short amount of time).
4. Go around and glance at groups' lists as they write. Be alert for common responses such as the following:

LADY: Be polite, be nice, don't hurt others' feelings, don't get angry, be quiet and soft-spoken, don't be athletic, be thin and graceful, always be available to listen, let the boy be in charge, don't have sex early in a relationships: wear high heels, skirts and dresses, wear makeup; appreciate flowers, turn down sweets, be on a chronic diet

WHAT IS A MAN? OR A WOMAN?

Purpose: To develop awareness of masculine and feminine stereotypes

Time: 30 minutes

How it is done:

1. Use newsprint to set up room for six brainstorm. Do not reveal the specifics of each brainstorm until you come to it. Divide the group into men and women and have them work separately.
2. On the first sheet in each group, have participants brainstorm what they see as society's view of "What is a man (or a woman)?"
3. After completing first brainstorm, post topic of second brainstorm: What kind of a (wo)man would you like your daughter/son to be?
4. After completing second brainstorm, post topic of third brainstorm: What kind of a (wo)man would you like to marry your daughter, sister, mother or other woman (son, brother, father, or other man) you care about.
5. Discuss similarities and differences of the three lists within the groups. Then bring the two groups together and have them compare their lists and discuss them:
 - What similarities do you see in the men's list and the women's?
 - What differences do you see in the men's list and the women's?
 - How do you feel seeing those differences?
 - What does this mean about the roles which are defined by society for men and for women?
 - Are these the roles you feel comfortable in?
 - Is there anything you would like to differently from the stereotypes?

Developed by AVP facilitators

STEP FORWARD/STEP BACK

Purpose: To notice the effect of gender roles

Time: 15 minutes

How it's done:

1. With a group of girls: form a line where one end is "tomboys" and the other is "girly-girls." Ask the following questions, telling people to step forward one step if it is true for her:
 - Do you hate anything about your body?
 - Have you ever felt competitive with another woman?
 - Have you ever stayed silent when a man was speaking?

MALE AND FEMALE STEREOTYPES

Purpose: To explore the stereotypes associated with each gender and how they affect people

Time it takes: 20 minutes

What you need: Newsprint and markers

How it's done:

1. Post two pieces of newsprint, one labeled "male stereotypes" and the other labeled "female stereotypes."
2. Have participants brainstorm examples of stereotypes about men and women which exist in the larger society and record these on the flipchart. Stress that articulating the stereotypes doesn't mean we think they are true. Remind people to show respect.
3. Typically, people laugh a lot during this part.
4. When both pieces of newsprint have been filled, post a third one labeled "Your child." Ask the group to brainstorm qualities they would like for their child, or a child they cared about, to have.
5. To conclude, discuss as a group the differences between the stereotypes and the way they want their child to be. If it doesn't come up in the discussion, ask the group whether the qualities listed were things they would want regardless of whether the child was a boy or girl. Often the brainstorm list reflects human qualities we value for all people. Point out the difference between this and the list of stereotypes. Where did the values expressed in stereotypes come from as opposed to those expressed in the "child" list?

Notes: If the distinction between our physical traits and our culturally determined gender roles does not emerge in the discussion, introduce the ideas. Here is one way you can introduce the concept.

"There is a difference between "sex" and "gender." Sex is something we're born with, and gender is the socially conditioned ideas of what it means to be that sex. What we often think of as biological differences, or sex differences, are really culturally determined. Since people create society, we can change it. We can change the ideas about gender that don't work for us, are restrictive or oppressive."

WHY DO PEOPLE DATE?

Purpose: To evaluate their motivations for dating
To assess whether they are in healthy relationships

Time: 30 minutes

How it's done:

1. Set up the room so that there are 5 different possible areas. You will ask people to choose which of the 5 ways of feeling loved makes them feel **most** loved. They should go to that poster.
2. As a group, they should brainstorm specific acts which might fall into the "type of loving" on their poster.
3. Have each group share their statements with the rest of the group.
4. Ask what happens when someone who experiences love one way gets together with someone else who experiences love another way. How do they work out their differences? What if doing what pleases the other person feels awkward to oneself?

This concept is developed at length in Gary Chapman's book *The Five Love Languages*. Some examples he gives:

- Words: compliments, makes me feel good about myself, expresses his/her feelings toward me, says nice things about me in front of others.
- Quality time: focuses full attention on me, does things I want to do, do things together (even chores), sits and listens to me, maintains eye contact with me, shares meaningful events in his/her life with me.
- Receiving gifts: gives me flowers, makes me things, sends me a card or letter, surprises me with tokens of affection, remembers or creates special occasions with gifts.
- Acts of service: does things for me, helps me with projects, cooks for me, does things cheerfully; I don't have to ask for help.
- Physical touch: holds my hand, hugs me for no reason, gives me a back-rub, sits close to me, holds me when I cry, touches my face.

DATE ABUSE

Purpose: To be able to distinguish between healthy relationships and abusive ones.

Time: 30 minutes

What you need: Dating bill of rights; warning signs

How it's done:

1. Ask the group to brainstorm what they think are the rights and responsibilities each person has in a dating relationship, some suggestions below.
2. Ask them what gets in the way of exercising these rights?
3. Have them read the "dating bill of rights."
4. Ask them what happens in a relationship where some of these rights aren't respected?
5. Show them the "warning signs" list and ask them to privately check off any of the items which apply to a relationship in which they have been a party.

- Pressures you for sex?
- Makes you feel guilty about not having sex?
- Is overly forceful about sex?
- Doesn't listen to what you want from sex?
- Says you owe them sex because you led them on?
- Abuses drugs or alcohol?
- Pressures you to use drugs or alcohol?
- Is scary or violent when they've been drinking or drugging?
- Doesn't know when to stop drinking?
- Has a history of bad relationships?
- Blames others for problems?
- Blames you for problems in the relationship?
- Won't accept responsibility for problems?
- Won't listen to your point of view?

Adapted From: "Preventing Teen Violence" by the Dating Violence Intervention Project.

WHAT MAKES A GOOD RELATIONSHIP?

Purpose: To help young people identify what makes a good relationship

Time: 20 minutes

How it's done:

1. Ask participants to brainstorm what they would like to have in a relationship. First they should come up with a list individually, then they should meet in same gender groups and discuss it.
2. Ask each gender group to come up with 5 questions they would like to have answered by the other group and write each question on a 3x5 card. Turn these in to the facilitator.
3. Have each gender group form a line with their back to the other gender group. The facilitator reads the questions out and then the group that didn't ask the question gets to answer it.
4. Finally, the groups can turn their chairs around and face one another and share any thoughts they might have.

Some points you might want to see included:

- You make decisions together.
- You disagree and you know it's OK to talk about your differences.
- You really listen to each other's viewpoints and feelings.
- You negotiate when you have conflict - finding a way to compromise so you both get what you need.

- A girl pulling a boy towards her by his belt.
 - A girl rubbing up against a boy.
4. Try to come up with a consensual definition of sexual harassment and of flirting. Notice how this is similar to bullying and “playing.” The crucial factor is whether one or both parties are enjoying the experience.

WHAT LOVE IS AND ISN'T

Purpose: To raise awareness of healthy relationships and the signs of dating violence

Time it takes: 15-20 minutes

What you need: Handout, appendix, p. 282

How it's done:

1. This exercise is similar to "What a Friend Is" (this section). As a connection, ask participants to say what they think love is.
2. On newsprint labeled, "Love Is," write down the basic points as participants are talking.
3. When everyone has spoken, write Love Isn't on another piece of newsprint and ask the group to call out the things that love is not. Explain that the two lists cannot sum up everything about love, but they are useful in helping participants decide how they want to be treated. Point out that the lists apply to things everyone should expect or watch out for in a relationship, no matter who they are in a relationship with.

Variation: Or you can have participants answer the following questions:

1. Does your partner's **JEALOUSY** stop you from seeing friends or doing things that you enjoy?
2. Does your partner make fun of you, insult you and put your family or friends down in a way that **HURTS YOUR FEELINGS**?
3. Do you make **DECISIONS TOGETHER** about how to spend your time with each other and about the extent of your sexual activity?
4. Do you feel comfortable saying "NO" to your partner? Do you say "**YES**" **BECAUSE YOU REALLY WANT TO**?
5. Has your date or partner **EVER THREATENED YOU** or someone or something you care about in order to get what he/she wants?
6. Has he/she ever **PUSHED, SLAPPED OR HIT YOU**? Has he/she ever held onto you when you asked to be let go?

Economic Justice and Democracy

"One thing we ask is for each person to begin to make a conscious effort each day not to cooperate with anything degrading to themselves or anyone else."

– HIPP facilitator

Economic justice issues lie at the heart of many issues of oppression and violence. Most participants are quick to note "poverty," "unemployment" and "lack of economic opportunities" as root causes of violence. Facilitators build on this awareness of the connection between poverty and violence, and help participants develop an analysis of economic factors. A block on economic justice may begin by eliciting participants' own definitions of "class," and bringing out the distinction between "class" and "income," written up here as "What Is Class?" Facilitators build awareness of the cultural and historical context of economic structures through the activity, "Children of the Corn." New information about current economic trends, such as the widening gap between what workers and CEOs earn, is presented through "Chair Games" and "What Workers Earn." "Build a Just Community" helps move participants into thinking about just economic structures, and the steps they can take to create a just society. "Economic Analysis of Breakfast," a fast and fun activity, reinforces the idea that we are all economically interconnected, and we can use our influence as consumers to push for better working conditions for others.

Included in this section are:

- Build a Just Community (p.218)
- Chair Game (p.219)
- Economic Justice: Choices and Decisions (p.221)
- Rights or Privileges Line Up (p.222)
- Starpower (p.223)
- Children of the Corn (p.224)
- Multiple Futures (p.225)
- Economic Analysis of Breakfast (p.227)
- What is Class? (p.228)
- Institutional Violence (p.228)
- What Workers Earn (p.229)
- Where would you have your Tax Dollars Spent? (p.230)
- Homeland Defense (p.230)
- Defining Personal Security (p.231)
- Authentic Democracy (p.233)
- Your Rights in Blue (p.234)
- How do you Know What you Know? (p.239)

Other activities that can be used to build awareness of economic justice include:

- Topical Big Wind Blows (p.61)
- Crocs and Frogs (p.63)

BUILD A JUST COMMUNITY

Purpose:

To envision how a just society could be structured
To think about the concrete steps that would bring about a just society
To consider the ways changes are interconnected

5. To demonstrate the distribution of wealth in 1976, ask 1 person to occupy five chairs, and the remaining nine to share the other 5 chairs.
6. Ask people how they feel.
7. Then demonstrate the distribution of wealth in 1995: one person has seven chairs, one person has one chair, and eight people share two chairs.
8. Ask everyone how they feel, now that they are crowded onto two chairs or have more than enough chairs. Ask if anyone sees parallels to the emotions people feel in real life as they experience economic inequity.

Variations:

Family Income Distribution

1. Line up 10 chairs in a row. Ask for *five* volunteers.
2. Explain that the chairs represent the income earned in the United States, and each chair represents one tenth of the total income earned. The volunteers represent the population of the United States, and each person represents one fifth of the population.
3. Ask the first volunteer to represent the richest quintile, or fifth, of American households. Give this person six chairs to use in any way they wish to.
4. Continue to allot the chairs to each person, as follows:

Top 20% -	6 chairs
Second 20%-	2 chairs
Middle 20%-	1 chair
Fourth 20%-	3/4 of a chair
Bottom 20%-	1/4 of a chair
5. Ask each person to describe how he or she feels. As above, ask if there are parallels to how people feel in real life.

Changes in Family Income, 1979-1993

1. Ask ten volunteers to form a line perpendicular, if possible, to the audience.
2. Explain that each person represents one-tenth of the families in the United States. The person furthest from the audience represents the richest 10%. The person next to them represents the next tenth, and so on.
3. Explain that each person will move forward or backward depending on whether their income group gained or lost net worth from 1983 to 1998. Each step forward represents a 10% increase, and each step backward a 10% decrease in real income.

Top 1% takes 4 steps forward
Next 4% takes 2 steps forward
Next 5% takes 2 steps forward

5. Now have the groups create a scene that illustrates that person with all the forces around him or her and all the response/choice to all of the forces. Each group will act out its scene according to which time period they represent. It is best if each group has at least five people in it. (For groups of more than five, several people can illustrate the family, friends, etc.)
6. After each group presents its scene, ask the other participants for feedback as to things they noticed that they wouldn't have expected, or if there was a different choice that could have led to a different/more favorable outcome.

Thanks to Jeff Matascik

RIGHTS OR PRIVILEGES LINE-UP

- Purpose:** To consider the differences between what is considered a right and what is considered a privilege and how members of the group attribute different values to each.
- Time it takes:** 10-15 minutes, depending on the number of statements used and the level of group participation in processing
- What you need:** One piece of paper labeled "RIGHT" and one labeled "PRIVILEGE" and a rope or tape to make a line between

How it's done:

1. Have the group stand up. Place the signs on opposite sides of the room or line that you are using. Tell the participants that they are to line up according to how much they feel the statement you will make is a right or a privilege. For example, if you say "Own an assault weapon" and they believe very strongly that that is a right, they should line up very closely to the sign that says "right." If you make a statement and they aren't sure about it, they should line up near the middle. If they feel like it's neither a right nor a privilege, they can choose not to stand in the line.
2. After you read each statement, take a few moments to check with the participants on what their thinking was. Ask first the people who say it is a "right" and those who think it is a "privilege" and those in the middle to share their thinking. They may change their position if they hear something persuasive from someone else.
3. Read several of the items and look for strong similarities and extreme differences. Have the participants share their reasoning or position, especially where there are significant differences. Invite them to listen well to one another when they disagree. Assure them that it is OK to have different values than others, and we don't all have to agree. Some possible items are shown below:

• High priced legal representation	• Health care
• To drive a car	• Fair trial
• Owning an automatic weapon	• Safety and security
• Color TV with cable and DVD	• Affordable housing
• To leave your home and come back later	• To practice a religion that sacrifices animals

4. After the rules are decided and shared with the group, allow them to begin challenging again for 5 minutes. If there are some who have no coins, offer them 2 or 3 coins as welfare or relief.
5. After this round, find out again who has the most coins and determine the elite group the same way as before. While the elite group is deciding on the rules for the next round, ask the "underprivileged" what they are going to do to take care of themselves. How can they get ahead? Play the game for another round, and then debrief as follows.

Debrief:

- Review what happened as far as the rules that were made, how people went from being poor to elite and back again, etc.
- What was it like to be "rich"? How did you know that you were rich? Were you really?
- What was it like to be "poor"? How did you know that you were poor? Were you really?
- Were you looking out for yourself or the group? Why?
- Do we see this happening in the real world? In what ways?
- What does/can this lead to?
- Is it unfair? Why or why not?
- What, if anything, needs to be done about this?

Thanks to Jeff Matascik

CHILDREN OF THE CORN

Purpose: To explore the connection of economic and political structures

Time it takes: 20-30 minutes

What you need: Newsprint and markers

How it's done:

1. Ask participants to imagine themselves to be part of a classless society based entirely on corn. They eat, drink, wear, smoke, and make shelter out of corn. In this scenario, there are no people living nearby.
2. Explain that a certain amount of corn is needed each year just for consumption. Draw this pile of corn on newsprint and label it "Consumption."
3. Another pile of corn is needed for seed, to plant next year's crop. Draw a smaller pile next to the first one and label it "Seed." If that is all of the corn that is produced, the society would be stable, neither shrinking nor growing.
4. However, imagine that there is a third pile of corn, called the surplus, which is above and beyond what the society needs to survive from year to year. Draw this pile on the chart and label it.

How it's done:

1. Explain to the participants that they are going to create possible futures for someone's life. They will work in groups and identify what choices they would have to make, or what choices they wouldn't be able to make, that would cause them to have the life that their group is assigned.
2. Divide participants into three or four groups, depending on the size of the whole group.
3. Assign each group a particular future ("Successful" businessperson, single parent, repeat offender, dead from crack overdose). This is what the person will be when in full adulthood.
4. Give each group worksheets on which to write the choices that their character made and what possible choices the character didn't make that created this future.
5. When done, the groups will present their lists of choices for each individual portrayed. One group presents at a time, giving the rest of the participants the opportunity to be an audience for them, ask questions, and give feedback.

Variation: Have the entire group work on one specific outcome, like the Drug Dealer/Addict. Have them chart the different stages in the person's life to get to that outcome. Then ask them what choices they could have made along the way to have a more positive outcome.

Scenarios:

The "Successful" Businessperson: This person has become very successful in his business. He owns a large home in an upscale neighborhood, has very nice cars, expensive clothes--basically all the material possessions he wants. He is married and has three young children. This person is a violent alcoholic, often physically abusing both his spouse and their children.

The Single Parent: This person has had a difficult past. He was responsible for a child at a very young age. His spouse abandoned him with the child while they were still in high school. He was on welfare for a period and was unemployed. Today he has a decent job, a diploma and a very positive relationship with his child. He has met another single parent and the two are planning to get married.

The Repeat Offender: This person spent most of her teen years in juvenile detention. Her parents were not involved in her life. Her father was in prison. She went to prison many times, which was common among her family and friends. Today, this person is in college, looking for a full-time job and giving back to the community she used to steal from.

Dead From a Crack Overdose: This person has just died after a week-long binge on crack. He or she had gone to a treatment center many times, and relapsed many times. The person was found in a motel room with numerous bottles of alcohol, a notebook with phone numbers of people in recovery, the curtains closed, and an empty wallet. The cause of death was a heart attack.

Thanks to Jeff Matascik

WHAT IS CLASS?

Purpose: To examine the definition of class

Time it takes: 10 minutes

What you need: Newsprint and markers

How it's done:

1. Going around the circle, ask people to describe a time someone reacted more to their class than to who they are personally.
2. As people are speaking, write down what they say. When speaking about class, typically people will bring up examples that associate income, clothing, and how much money you have with class. Explain that this is part of a definition of class, and that there are other ways of looking at it that have more to do with power and control.
3. Ask if there are any examples of societies that didn't have a class system. Typically, people will point to hunter/gatherer societies or to traditional or tribal societies.
4. Use the discussion to point out that not all societies have rigid class structures and that class formations take many different forms in history.

INSTITUTIONAL VIOLENCE

Purpose: To understand that violence can be institutionalized and that to end violence we may have to make institutional changes

Time: 15 minutes

How it's done:

1. Ask the group to define institutional violence. How is it different from personal violence?
2. List as many institutions you can and the ways they can be violent.

INSTITUTION

HOW IT CAN BE VIOLENT

_____	_____
_____	_____
_____	_____

3. Debrief by asking what we can do to influence these institutions to change.

Thanks to Jeff Matascik

WHERE WOULD YOU HAVE YOUR TAX DOLLARS SPENT?

Purpose: To investigate the ways in which we spend our tax dollars

Time it takes: 20 minutes

What's needed:

- Two fake bills for each participant.
- Look at these websites for contemporary data. This is a simulation that allows people to make different choices:
 - <http://www.budgetsim.org/nbs/>
 - <http://www.budgetsim.org/cgi-bin/NBS/report.budget04.plp://www.budgetsim.org/cgi-bin/NBS/report.budget04.pl>
- This site has information about the present budget <http://natprior.org/>
- This site has a lesson plan for teaching about the federal budget <http://www.pbs.org/democracy/kids/educators/budget.html>

How it's done:

1. Hand out two bills to each participant. Explain that this is the money they earn from a job. Everyone who earns money, also pays taxes to the government. So they are going to have to give one of the bills back. However, they can have some say in how that money is going to be used, by voting and by communicating with their elected representatives.
2. Take one of the bills back from each person. Brainstorm a list of ways in which that money could be used. Let them know if some of their choices are not within the purview of government, and perhaps also point out how the recent past some things have become privatized like some prisons and some schools which are being run by private companies, but the government is still paying the bill in the end.
3. Look at the present budget breakdown on a website. Or play the budget simulation game at the website noted.
4. Ask people to brainstorm ways in which they could affect the choices being made by the present government about how their tax dollars are being spent.

HOMELAND DEFENSE 9-11.....911! A LOOK AT THE PIECES OF PEACE

Purpose: To assist participants to think about what homeland defense means to them

How long it takes: 30 – 45 minutes depending on time discussing

What do you need: 10 chairs, big paper and markers. You can download some additional information on economics, peace and justice from the resources listed below. Paper with the words: agree, disagree, undecided for wall.

What you need: Big paper, writing paper, markers and pens

How it's done:

1. Have each person answer this question: When do you feel, or have you felt, most secure/safe?
2. Have pairs come up with the top five words that describe SECURITY, that make them feel most secure.
3. Have the pairs join another pair, to make groups of four, and come to consensus on the top five once again. Have the groups of four join with another group of four to make groups of eight. (If the group is small, stay in groups of four.)
4. At this point, have one person in each group volunteer to create a freeze frame/tableau that represents "Security" to them by placing other people in positions (sculpting) *without talking*. Allow time for several people to set up their freeze frames. Then have the small group talk about and decide on one to present to the whole group.
5. Back in the big group, have each small group present their chosen sculpture (with the original sculptor directing in silence as before).
6. Discuss with the viewers after each sculpture:
 - How does the sculpture feel to the viewers?
 - What do the viewers think is happening?
 - Do you relate to it?
 - How does the group think the people in the scene feel?
 - Have the big group give a name to the sculpture.
7. After all the small groups have presented, develop a list of five things that create the most INSECURITY for young people today.
8. Have someone volunteer to direct a sculpture for the whole group, involving as many people as needed, to show "insecurity." At this point, ask if anyone has an idea of how to change the tableau from one that represents insecurity to one represents security, and invite him or her to sculpt the change, and/or enter the scene they have created. Offer several opportunities for change.
9. (Optional, time allowing) Have each person write a few sentences or a paragraph on his or her personal reflections on security/insecurity. Questions to address:
 - Do you define security the same way the people who live with you do?
 - The same way people in other cultures, other parts of the world would?
 - Why or why not?
10. Do a go-round with each person addressing what a child needs most to feel secure. List these things on one side. On the other side of the page, list answers to "What is something we can do to address these things?" Ideas: Provide food, clothing, shelter, and

- Why did this come about?
 - Is participation in your government a human right?
 - Are there other situations in the world /country where people don't have a voice in this way?
 - On what principles was our country formed?
5. Brainstorm in the big group: What does a real, authentic, participatory democracy look like? Write it on newsprint.
 6. Do a go-round, having each person throw out one idea of what they could do to more fully participate, or to increase the democracy in their lives, their "ability to have a voice."
 7. Suggestions: speak out; organize activities, support DC Statehood campaign, and work on changing non-democratic systems in other institutions, (like the World Bank, International Monetary Fund, and World Trade Organization). Support people who practice democracy. Register to vote, and VOTE! Participate in their school government.

Resources:

Stand Up for Democracy: www.standupfordemocracy.org
 DC Watch: <http://www.dccwatch.com/issues/voting.htm>
 Washington Inner City Self Help, WISH (202) 332-8800

Thanks to Nadine Bloch

YOUR RIGHTS IN THE BLUE: YOUTH AND POLICE HARASSMENT

Purpose: To better understand how to behave when interacting with the police so as not to escalate the conflict
 To stand up for themselves

Time it takes: 45 – 60 minutes

What you need: Paper for brainstorming
 Prepared flip chart with information on police incident report

Download the following fact sheet on Juvenile Justice and Knowing Your Rights, and (re)familiarize yourself with the law and its nuances:

http://www.nlg.org/resources/kyr/kyr_English2004.pdf
www.law.freeadvice.com

Also look for the Baltimore Police information on how to deal with police:

<http://www.co.ba.md.us/Agencies/police/community/stop2.html>

Preparation: Badges for the fishbowl role play.
 Newspaper to roll up as Billy clubs.
 Questions on flip chart to post as part of the role play.

14. Have the witnesses write a **police misconduct report**, noting the following (which should be on the flip chart page you have prepared in advance):
 - Date /exact location of incident; time it began, time it ended.
 - Information about other witnesses (media? Description, name, contact info?)
 - Information about the victim(s): name, address, phone, gender, race, height, hair color, age, complexion, weight, facial hair, voice, disabilities, clothing, etc)
 - Information about the officer(s), all the above and: badge #, organization, rank, vehicle?
 - What led up to the incident? Were there any orders?
 - What happened during the incident? What did the victim/ officer do and say?
 - Did the officer ask permission to search? What was the response?
 - Did you see violence? What kind, who was involved, in what position?
 - Was there any property involved or damaged? How?
15. As people notice there are a lot of questions they cannot answer, have the 4 actors perform the skit again, as close to identically as possible!
16. This time, have groups of two or three try to write the report again. To debrief, talk about how you could use the report to get the victim justice. Notice how different people see the same thing and have different memories of what happened.
17. Reform the Hassle lines; this time, have the youth practice using the “magic” words: “I will remain silent. I want to see a lawyer.” and “I do not consent to a search.” As well invite them to use assertive, not aggressive or passive body language.
18. Debrief:
 - What might the police officers have been thinking to behave the way they did?
 - What might the youths have been thinking so that they behaved as they did?
 - What could either group have done differently to get a different outcome?
 - What would need to be different in the relationship between police and youth for everyone to feel safer?
 - Remind young people that we do not want to stereotype any group of people, neither police officers nor youth.

Rights that we all have:

- You never have to speak to police officer. You ALWAYS have the right to remain silent. You have the right to a lawyer. Minors and immigrants too!
- You can always ask if you are free to go, IF police are NOT detaining you – you can always leave.
- You should always tell police you do NOT consent to a search. Interfering physically with a police search many result in very serious charges.
- If you are detained or arrested, you have a right to speak with a lawyer.
- If they have an arrest warrant, step outside and lock the door. They can search any room you go into, so stay outside.
- If they have a search warrant, read it to know what they are authorized to look at, and check for flaws in address/dates, etc.

If you are pulled over by the police while driving:

1. If ordered by the police to do so, the driver of a vehicle is required to stop, show identification, and answer routine questions. All information needed at this time is available on your driver's license and registration card.
2. In certain cases, your car can be searched without a warrant as long as the police have probable cause. Regardless, tell the police, "I don't consent to the search of my car or my person."
3. Police officers may order the driver and passengers out of the vehicle and in some cases it is lawful for them to search you and your passengers. In any event tell the police, "I don't consent to the search of my car or my person."

Searches and seizures:

1. You do not have to let any police or any law enforcement agent into your house or office without a search warrant. The police cannot search you, your passengers or your car without probable cause.
2. They are allowed to frisk you, which is a pat down on the outside of your clothing. To protect yourself say, "I do not consent to this search of my person or belongings."
3. You cannot be arrested for not consenting to a search. You cannot be arrested for refusing an officer or agent access to your house, office or personal belongings unless they have a signed warrant.
4. Remember that interfering with a police search *beyond* refusing to consent can result in very serious charges.

Detainment and Arrests:

If you are not free to go, you are being detained. Police do not have to read you your rights or give you access to a lawyer if you are merely detained. While you are being detained police are free to ask you questions without reading you your rights. It is best to remain silent. Anything you say while being detained can be distorted to give them a reason to arrest you.

If you are being taken, ask if you are under arrest. If you are under arrest you have the right to know why. You also have the right to see a lawyer as soon as possible. If you cannot afford a lawyer you have the right to a free one. You also have the right not to answer questions without your lawyer present.

If you are NON-CITIZEN and you are stopped and/or detained:
Do not speak to any police officers or members of law enforcement agencies (FBI, CIA, DEA). If any of those persons asks about your immigrant status, tell them, "I am going to remain silent. I want to speak to a lawyer." If Homeland Security picks you up after being released from police custody, or on the streets, demand to talk to a lawyer. Do not answer any questions.

Remember, Immigration officials have no obligation to provide a lawyer for you. If you do not already have a lawyer, ask to call a friend and have them retain a lawyer for you. Keep your conversation brief, as you are not guaranteed the right to privacy except with your lawyer.

complete with salt and pepper, for spices; they also had a lot of painting going on and so had some paint thinner for clean up purposes, but no other intentions.)

- Identify some of the most popular commercials that you watch on TV or see on billboards. Answer the following questions:
 - What messages are they trying to give you?
 - What effect do they have on you?
 - Who benefits?
 - According to whom are they beneficial?
- (Needs web access or appropriate reference material) List the top Media outlets (CBS, FOX, NBC, ABC, CNN, etc.) Get on line and find out who owns them. What impact does the ownership have in how the news is reported? Why?

Visit: <http://www.zmag.org/content/MainstreamMedia/sandersmonop.cfm>
<http://www.cjr.org/owners/index.asp>

5. After doing the research, ask the small groups to consider the following questions:
 - Is your community in the news?
 - Is the reporting accurate?
 - Whose story is being told? Is it your story?
 - Give some examples.
 - What is the message here--- what is the media saying about your community? Or not? (In low-income, communities of color, if news is reported it is often about crime rather than accomplishments or community support, etc.)
6. After each group has a chance to present their work to the whole class, lead a discussion using the following questions:
 - Why do people say 'knowledge is power'?
 - How is information used to control people?
 - What is propaganda? How can you identify it?
 - What is freedom of the press?
 - How does freedom of the press relate to 'democracy'? Here, or abroad?
7. Instruct teams of three people to come up with at least three things they have learned today and/or what they can/will do to get more accurate news and information. Have them write them down and post them in the room. Have each group share one thing from their list that has not been mentioned yet.

Resources:

Center for Public Integrity, <http://www.publicintegrity.org/reports/OffTheRecord/index.html>
Media Reform Information Center, <http://www.corporations.org/media/>
Educators for Social Responsibility, <http://www.esrnational.org/wtclessons.htm#propaganda>

Thanks to Nadine Bloch

PART IV

**Follow-Up, Resources &
Appendix**

FOLLOW-UP

"Long-term real change requires continual reinforcement and support."-HIPP facilitator

HIPP is not intended to be a one-time experience. Rather, it aims to set the stage for further action and reflection. To this end, HIPP Coordinators offer follow-up programs and activities. Each Coordinator creates his or her own method of follow-up, combining a number of activities to meet various objectives. For the sake of clarity, we will describe below four models of follow-up programming, each with distinct goals and activities. In reality, very few programs follow one model exclusively, and the goals of the models overlap.

1. Extending the HIPP Community

In this model, follow-up activities provide positive ways that HIPP graduates can stay connected to each other and stay out of trouble. These activities allow participants from all HIPP workshops to get to know one another, thereby extending the HIPP community.

Examples:

- Alcohol- and drug-free social events, held over weekends and the summer, such as city-wide HIPP dances, holiday parties and summer barbecues, offer a great opportunity for young people to interact in a safe environment. If HIPP graduates help organize the event, they also develop organizational and leadership skills.
- Newsletters and WEB pages help HIPP graduates stay in touch, learn about new opportunities, share their thoughts on implementing HIPP ideas in their own lives, exchange tips on facilitation, and more. Again, if participants help to produce the newsletter or design and maintain the WEB page, they learn another set of valuable skills.
- Fun HIPP stuff, such as hats, sweatshirts and tee-shirts, Frisbees and mugs, decorated with the HIPP logo, help to give participants a sense of belonging in the HIPP community.

2. Skill Development and Leadership Training

In this model, follow-up opportunities allow HIPP graduates and new HIPP facilitators to practice facilitating activities, try out new activities, and practice other leadership skills such as public speaking and facilitating meetings.

Examples:

- The model of HIPP, with the opportunity to participate in Advanced HIPP and become a facilitator, is itself a method of follow-up. It provides a built-in opportunity for leadership development.

chapter of the United Way. In college or university towns, the career and job placement office often has volunteer positions listed. In some communities, the local newspapers carry listings.

- To encourage community service, HIPP Coordinators may offer award or recognition ceremonies to celebrate the accomplishments of HIPP graduates.
- Another way to encourage community service is to create an "Apprentice Leadership Program." HIPP graduates keep a running list of the hours they have donated to service or to political organizing. When they reach 100 hours, or another significant number, they receive a HIPP Leadership Card, a tee-shirt, an award, or another appropriate form of recognition.

4. Political Organizing

In this model, participants are encouraged to identify a social issue they care about, and take some action for long-term, non-violent social change. HIPP graduates participate in and organize actions that address the root causes of violence, and other ideas related to HIPP and non-violent social action. Political organizing activities allow HIPP graduates to review and practice HIPP principles in the context of real world social change.

To encourage and support political organizing, HIPP Coordinators listen to the concerns raised by the group, reflect those concerns back to them, and help the group structure any action they wish to take. Participants may take action in many ways, including organizing petitions, staging demonstrations, joining political campaigns, providing political education, and surveying the community on a controversial social issue.

There are many existing political campaigns and activities that HIPP graduates can get involved with. The most successful ones have opportunities for leadership and skill development built in to their structure. Below are examples of political organizing that flow out of HIPP workshops.

Examples:

- Through petitioning, advocating, and demonstrating, students may organize campaigns to change a school or community issue that directly affects them, such as the creation of a Youth Center, racism in the school, or tension between youth and store owners in town or between youth and police.
- A number of HIPP graduates have organized positive recognition events, such as a Parent Appreciation Day and an annual "Diversity Day," during which groups with various cultural, social or political identities can represent themselves.
- Demonstrations against violence flow naturally from HIPP. Some HIPP graduates have participated in rallies or marches, 24-hour Speak-Outs, or a "Week Without Violence." By participating in these events, HIPP graduates develop organizing and public speaking skills.

- Work in coalition with like-minded organizations and campaigns, to share the workload, model cooperative decision-making, and provide additional opportunities for participants to practice leadership.
- Take advantage of activities that have been organized by another group. For example, you might encourage HIPP graduates to submit entries to an essay contest on a peace or violence-prevention theme, nominate participants for a city-wide youth leadership award, and participate, as a group, in youth conferences and leadership retreats.

RESOURCES

"We are not trying to reinvent the wheel. There are so many people who have come before us that we can learn from."-HIPP facilitator

The following is by no means a comprehensive bibliography of materials relevant to HIPP. Rather, it is a compilation of books, training manuals, videos, magazines and organizations which HIPP facilitators have recommended.

Conflict Resolution

- Alternatives to Violence Project (AVP). Basic Course Manual and Second Level Course. Also, Manual for Youth Workshops New York, NY: Alternatives to Violence Project, 2000. (AVP, c/o Alan Taplow ataplow@lifename.com 802-454-4675) AVP is a conflict resolution program started by Quakers, for use in prisons. It is one of the main roots of the HIPP youth trainings. These workbooks are for volunteer trainers.
- Beekman, Susan and Jeanne Holmes. Battles, Hassles, Tantrums and Tears: Strategies for Coping with Conflict and Making Peace at Home. Hearst Books, 1993.
- Canfield, Jack and Harold C. Wells. 100 Ways to Build Self-Concept in the Classroom: A Handbook for Teachers and Parents. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1976. Creative activities for affirming the positive self-concept of children and adults.
- Crary, Elizabeth. Kids Can Cooperate: A Practical Guide to Teaching Problem Solving. Seattle, WA: Parenting Press, Inc., 1979. In this book, Crary outlines exercises to encourage problem solving. The book includes the basic steps of problem solving, chapters about preschoolers and school-aged children, and a discussion about solving problems between children and parents.
- Crum, Thomas The Magic of Conflict: Turning a Life of Work into a Work of Art Simon and Schuster, 1987 Based on Crum's work in Aikido and with John Denver this book helps us to see how conflict can be an opportunity.
- Dobson, Terry Aikido in Everyday Life: Giving in to Get your Way North Atlantic Books, 1993 Good examples of how one can face a violent situation and respond non-violently.

help students explore the many facets of peace and conflict, including the nature of conflict and its resolution, social justice issues, and the benefits of appreciating diversity.

- Parry, Danaan Warriors of the Heart Earthstewards Network, Bainbridge Island 1997 Shows many ways of handling conflict without violence. An opportunity to look inward at one's own assumptions which get in the way of solving conflicts without violence.
- Perlstein, Ruth, and Gloria Thrall. Conflict Resolution Activities for Secondary Students: Strategies for Dealing with Conflict in Real-Life Situations and Guidelines for Creating a Peer Mediation Program. Englewood Cliffs, NJ: Simon and Schuster, 1996.
- Prothrow-Stith, Deborah. Violence Prevention Curriculum for Adolescents. Newton, MA: Education Development Center, 1987. (Education Development Center Inc., 55 Chapel Street, Newton MA 02160) Designed to help adolescents deal with anger in productive, nonviolent ways.
- Prutzman, Pricilla, M. Leonard Burger, Gretchen Bodenhamer, and Lee Stern. The Friendly Classroom for a Small Planet: A Handbook on Creative Approaches to Living and Problem Solving for Children. Avery Publishing Group, Inc., 1988. Manual presents exercises to achieve developing community; helping children gain insights into their own and others' feelings; self confidence; and problem solving.
- Rosenberg, Marshall Nonviolent Communication: A Language of Life Puddle Dance Press, Encinitas, CA More information about the process delineated in this book is available at <http://www.cnvc.org> Fascinating work that takes us beyond I messages into truly caring communication.
- Sadalla, Gail, Manti Henriquez, and Meg Holmberg. Conflict Resolution: A Secondary School Curriculum. San Francisco, CA: The Community School Board Program, Inc., 1987. (Community School Board Program, Inc., 1540 Market Street, San Francisco, CA 94102, Tel: 415-552-1250) A well-organized collection of activities dealing with conflict resolution and related skills such as communication, emotions, and problem solving.
- Schniedewind, Nancy and Ellen Davidson. Cooperative Learning, Cooperative Lives: A Sourcebook of Activities for Building a Peaceful World. Dubuque, Iowa: William C. Brown, Co., 1987. Dozens of reproducible worksheets, lively graphics, and several hundred activities. While written for upper elementary and junior high school students, many activities are appropriate for high school students.
- Schniedewind, Nancy and Ellen Davidson. Open Minds to Equality: A Sourcebook of Learning Activities to Promote Race, Sex, Class, and Age Equity. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1983. The goal is to establish interpersonal and academic equity in the classroom with a systematic and thoughtful exploration of

- Horton, Myles and Paulo Freire. We Make the Road by Walking: Conversations on Education and Social Change. Temple University Press. Probably the easiest to read, this is a collection of dialogues between Horton and Freire on life, education and social change
- Shor, Ira. Empowering Education, Critical Teaching for Social Change. Chicago: University of Chicago Press, 1992.
- Vella, Jane. Learning to Teach: Training of Trainers for Community Development. Save the Children/OEF International. As the title implies, this is a manual full of exercises aimed at training trainers in participatory education. Emphasis is on how adults learn.

Economic Justice

- Albelda, Randy, Nancy Folbre, and the Center for Popular Economics. The War on the Poor: A Defense Manual. New York: The New Press. The first part of the book confronts and explores the myths and realities of each issue, such as the welfare state. Each topic is presented as its own unit, for easy reading and easy excerpting. The second part provides more narrative background, combining factual presentations with relevant articles.
- A Very Popular Economic Education Sampler, New Market, TN: Highlander Research and Education Center. (Highlander, 1959 Highlander Way, New Market, TN 37820) This manual is a collection of economic education materials which Highlander collected from throughout the world, including materials from AFSC.
- Bigelow, William and Norman Diamond. The Power in Our Hands: A Curriculum on the History of Work and Workers in the United States. New York, NY: Monthly Review Press, 1988. Excellent high school curriculum with interactive activities on labor history. Each activity is fairly long, so it would probably work best during follow-up.
- Folbre, Nancy and the Center for Popular Economics. The New Field Guide to the U.S. Economy. New York: The New Press, 1995. This compact "field guide" offers charts and graphs to illustrate a variety of economic issues. It's easy to read, and doesn't have to be read cover to cover.
- Lappe, Francis Moore and Paul DuBois. The Quickening of America Jossey Bass 1994 Gives good examples of grassroots movements for social change and ways of using power that might not otherwise be obvious.

Intolerance

Looking at Homophobia

- Parents and Friends of Lesbians and Gays

- Discover if all white Americans have a racial identity
- Katz, Judith White Awareness: Handbook for Anti-racism Training University of Oklahoma Press, Norman OK 1978 Although this book is older, it has wonderful activities for making people more aware of the effects of racism and how to overcome them.
- Kivel, Paul Uprooting Racism: How White People can Work for Racial Justice New Society Publishers Philadelphia PA and Gabriola Island, BC: 1995. A thoughtful book looking at the dynamics of racism, especially how White people can be more effective in overcoming it. There are a number of assessment instruments and exercises.
- MacIntosh, Peggy Unpacking the Invisible Knapsack (<http://www.utoronto.ca/acc/events/peggy1.htm>) this classic article looks at White Privilege with a series of questions which point out things we might not otherwise notice.
- Tatum, Beverly Daniel Why are all the Black Kids Sitting Together in the Cafeteria and other Conversations About Race Basic Books, 1997 Race identity is a positive developmental factor for young people of color, according to psychologist Beverly Daniel Tatum, Ph.D. A renowned authority on the psychology of racism, she asserts it is all right, even necessary, for black adolescents to have a strong sense of belonging, even if it requires a period of segregation.
- Thandeka Learning to be White: Money, Race and God in America Continuum, NY 2000 This book tells us how White people get hurt into accepting racism and feel pushed to continue the patterns throughout their lives.

Organizations which address racism and other forms of discrimination

- The People's Institute for Survival and Beyond (<http://www.thepeoplesinstitute.org>)
- National Coalition Building Institute (www.ncbi.org)
- Training for Change (<http://www.trainingforchange.org>)

Cooperative Games

- Boal, Augusto. Games for Actors and Non-Actors. New York: Routledge Press, 1992.
- Fluegleman, Andrews, Ed. More New Games Book. Garden City, NY: Dolphin/Doubleday, 1981.
- Fluegleman, Andrews, Ed. The New Games Book. Garden City, NY: Dolphin/Doubleday, 1976.
- Luvmour, Josette and Sambhova Luvmour. Everyone Wins! Cooperative Games and Activities. Philadelphia, PA: New Society Publishers, 1990.
- Orlick, Terry. The Cooperative Sports and Game Book. New York, NY: Pantheon Books, 1978.

of the politics of education, in the context of power and culture. Its purpose is to study and practice education as transformative social action, designed to empower and liberate individuals and communities in their struggle to democratize culture. The Forum offers classes, forums, presentations and workshops.

- Center for Economic Conversion, 222 View Street, Suite C, Mountain View, CA 94041, 4159688798. The Center aims to build a sustainable peace-oriented economy. They educate the public about positive alternatives to military dependency, and serve as a resource for government, organizations, individuals, and businesses interested in creating an economy which meets social and environmental needs. Resources include a "Sustainable Economic Curriculum," containing seven high-school level lesson plans and fifteen activities designed to challenge students to look critically at the present economic system.
- Center for Popular Economics, Box 785, Amherst, MA 01004, 413-545-0743, email cpe@acad.umass.edu CPE is a nonprofit collective of political economists who put useful tools in the hands of people fighting for social change on local, national, and international levels. CPE projects focus on demystifying economics and giving social change advocates a framework for understanding the economy. They provide an alternative to the mainstream and conservative analyses and help activists and educators understand and counteract economic myths. The Center offers two weeklong intensive institutes (one focused on the US economy, one on the international economy) and workshops.
- Association for Conflict Resolution. 1015 18th St., NW Ste 1150, Washington, DC 20036 Phone: 202-464-9700 <http://www.mediate.com/acreducation> The Education Section provides resources and support for practitioners, educators, students, young people, trainers, community activists, and administrators in the fields of peace and conflict resolution in pre-K-12 to higher learning settings. This group serves as a clearinghouse for information, resources, technical assistance, and training in the field of conflict resolution education. They publish a newsletter, "The Fourth R," five times a year, hold a yearly conference, and distribute publications.
- Doris Marshall Institute for Education and Action, 25 Cecil Street, 2nd Floor, Toronto, Ontario M5T 1N5, 416-593-8863. The Doris Marshall Institute is an organization of educators who see the development of knowledge and skills as integral to organizing and acting against social injustice. They offer a variety of workshop manuals and handbooks.
- Highlander Research and Education Center, 1959 Highlander Way, New Market, TN 37820, 615-933-3442. The Highlander Center works with people struggling against oppression, supporting their effort to take collective action to shape their own destiny. Its central principle is that for institutional change to be effective, solutions must come from the people experiencing the problem. Highlander offers residential workshops and educational training that bring together social activists, educators, grassroots leaders working together for social justice primarily from the South and

<http://databank.ncss.org/links.php> has many links to organizations which provide curriculum and information useful to social studies teachers about a variety of subjects.

www.teachingforchange.org is an organization of trainers for social change. Many interesting workshops.

www.du.edu/ctir/index.html (The Center for Teaching International Relations) particularly the Simulations and Games by Steven Lamy and Global Issues materials

Newsletters and Magazines

- Dollars and Sense. Economic Affairs Bureau, Somerville, MA.
<http://www.dollarsandsense.org/> This magazine provides an activist perspective on current economic affairs.
- Educators for Social Responsibility, Cambridge, MA. (ESR, 23 Garden Street, Cambridge, MA 02138) E newsletter. Sign up at
<http://www.esrnational.org/home.htm>
- Peace Reporter, National Peace Foundation, Washington, DC. (National Peace Foundation, 1835 K Street NW, Suite 610, Washington, DC 20006)
- Sharing Space, Creative Response to Conflict, Nyack, NY. (CCRC, PO Box 271, Nyack, NY 10960) This newsletter is published three times a year.
- Teaching Tolerance. Southern Poverty Law Center, Montgomery, AL. (Southern Poverty Law Center, 400 Washington Ave., Montgomery, AL 36104) Mailed to educators at no charge twice a year.

HELP INCREASE THE PEACE PROGRAM WORKSHOP FACILITATOR AGREEMENT

As a HIPP Facilitator, I agree to:

1. Attend meetings as needed.
2. Arrange for my own transportation to and from meetings and workshops.
3. Pick up and return supplies for the workshop, as needed.
4. Spend sufficient time (at least one hour) planning with my co-trainers before each workshop.
5. Complete a HIP evaluation form for each workshop. Attach a copy of the planned agenda and note any changes to the agenda. Forward participant evaluations, if any, to the HIP Coordinator.
6. If working with young people, consult the AFSC Guidelines for Working With Youth. Inform AFSC of any relationship with HIP youth outside of the workshop.
7. Provide referral information to participants if they raise issues beyond the scope of the workshop, such as sexual abuse, drug abuse, etc.

I will help to ensure that HIPP workshops:

1. have a diverse team of facilitators, in terms of race, gender, and age;
2. have as diverse a group of participants as possible;
3. provide an opportunity for experiential learning for all participants;
4. acknowledge and accept the perspective of participants, and not demand that they change;
5. assist participants in thinking through consequences and identifying options that they may not have known were open to them;
6. are not intended to be "group therapy," even though HIP activities can be therapeutic;
7. are not an opportunity to promote my religious or political beliefs;
8. are not an opportunity to debate with participants;
9. are not the single answer to violence but rather present some tools which participants can use if they choose to.

Signature of HIPP Facilitator

Date

HELP INCREASE THE PEACE PROGRAM NEW TRAINER EVALUATION FORM

Name: _____

Training date: _____ Training location: _____

Evaluator: _____ Date: _____

	Strong	Needs to develop
Self-awareness		
Is aware of strengths and weaknesses	_____	_____
Is aware of own biases, and seeks to change them	_____	_____
Evaluates and acts on constructive criticism	_____	_____
Communication		
Speaks clearly and effectively with training groups	_____	_____
Listens respectfully and effectively	_____	_____
Understands nonverbal communication	_____	_____
Cooperation and team work		
Takes initiative	_____	_____
Encourages leadership in others	_____	_____
Follows through with responsibilities	_____	_____
Provides and accepts feedback gracefully	_____	_____
Conflict resolution		
Sees conflict as an opportunity for growth	_____	_____
Understands win/win problem-solving	_____	_____
Relates Think HIPP to own life	_____	_____
Community development		
Understands the role of the facilitator as a listener	_____	_____
Doesn't impose political agenda or provide solutions for the group	_____	_____
Sees the connection between HIPP and social change	_____	_____
Facilitation		
Keeps group on task	_____	_____
Sees agenda as flexible	_____	_____
Addresses conflict within the group	_____	_____
Encourages dialogue and doesn't lecture	_____	_____
Is comfortable giving referrals to social services	_____	_____

HOW TO SET UP A ROLE PLAY

1. Brainstorm conflicts that the members of your group have dealt with which did not end in a win/win solution.
2. Break into groups of 3 – 4 participants and have them choose ONE of the brainstormed situations to role play. It should involve a confrontation which could be resolved. The goal of the activity is to show how the problem could be resolved WITHOUT violence.
3. Decide on the number of characters and cast specific people in each part. Select fictitious names for the characters. Never use real names of anyone in a role play.
4. No person should play his/her own role in a conflict which s/he experienced in real life. It is often good, however, to play the person who has been one's opponent in a real-life conflict.
5. The outcome must not be decided in advance, but it is good to think about how the characters might practice the Think HIPP ideas. Remember that an outcome that is unjust, violent or harmful is not a Think HIPP solution. There are some guidelines for the action:
 - No physical violence (No one can get shot, killed, etc.)
 - No drug deals
 - The outcome must be win/win
6. Select a group member to introduce the role play to the audience. This person can also be a character if desired. The spokesperson should explain:
 - the names of the characters;
 - what has led up to this confrontation;
 - where the scene takes place; and
 - how each character is feeling at the beginning of the role play.
7. The facilitator will end the role play by saying "Cut," when you have resolved the problem, reached an impasse, or run out of time.
8. Stay in character until the facilitator has debriefed each character. The facilitator will then ask you to return to yourself and will ask debriefing questions about what the role play was like to act in.

"I" MESSAGES

Skit #1

Lydia: I can't stand sharing a room with you. You are such a slob. Every time I try to clean up in here so I can find my things when I want them, you mess it up again. Why do you have so much stuff anyway? There's no room for me in here. I just can't live with you, and I hope you plan on living alone because nobody in the world is going to put up with this stuff.

Donna: What is your problem? Just because I don't spend all of my time in my room cleaning, you think I'm a slob? You think you're so perfect? Well, let me tell you, not everybody thinks you're so great. You should hear some of the things people say about you. You can spend all your time cleaning if you want to, but I have a life. I clean up when I need to. And don't worry, I plan on moving out as soon as I can.

Skit #2

Lydia: I'm really having trouble living in this room. It makes me really upset when I come home and there's stuff all over the place. I can't think when there's a mess all around me. Plus my things get lost, and I can't find them when I need them. I guess I just need to have more things more organized in here. Do you think that we can work on that?

Donna: Yeah, I'm sorry, Lydia. I'll try to be neater. My mind's just on other things, and I don't even notice the mess. It just doesn't bother me. Is there some way we can divide the room so my stuff doesn't get in your way? Maybe we can make clear space that is just yours.

STEPS FOR WIN/WIN PROBLEM-SOLVING

1. IDENTIFY THE PROBLEM

Listen with an open mind, and figure out:

- who is involved,
- what the facts are, and
- what each party wants.

2. IDENTIFY THE FEELINGS

Explain your perspective without name-calling or blaming others.

Don't dwell on negative past situations.

Speak for yourself and use "I" messages.

3. BRAINSTORM SOLUTIONS

Think of as many ideas as possible, without evaluating them.

Encourage creative ideas.

4. CHOOSE A SOLUTION

Evaluate the options and choose a solution that everyone feels good about.

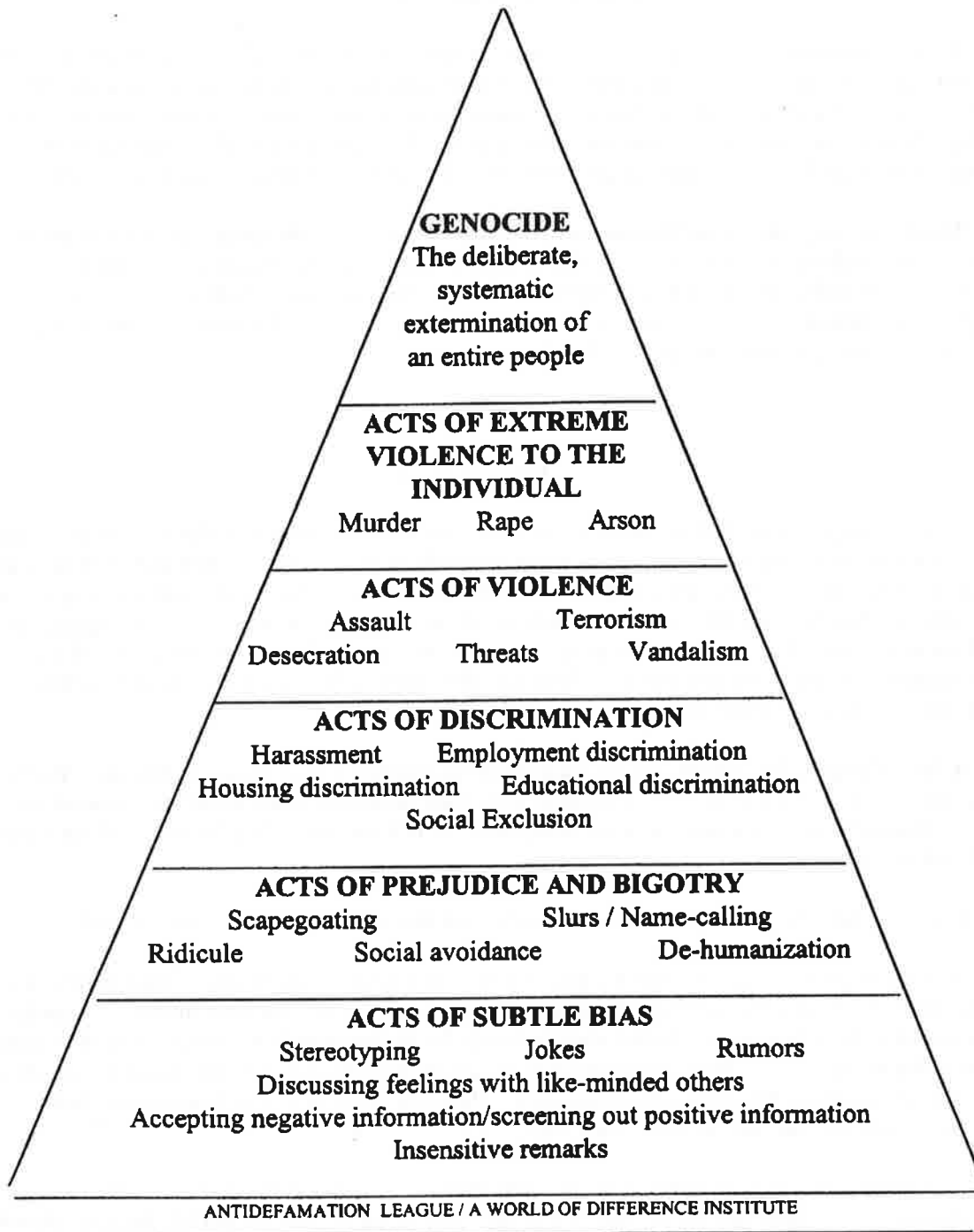
5. AGREE TO ACT

Agree to carry out the solution.

Select a time to evaluate your progress in carrying out the solution.

End with something positive, like a handshake, smile or hug.

PYRAMID OF HATE



METHODS OF NONVIOLENT ACTION

Adapted from Gene Sharp, The Methods of Nonviolent Action, Boston 1973

Non-violent Protest, Persuasion, Non-cooperation and Intervention

Statements and communications
Public speeches
Letters of opposition or support
Petitions
Banners, posters, and displayed communications
Leaflets, pamphlets and books
Newspapers and journals

Group Representations

Group lobbying
Picketing
Public assemblies of protest or support
Teach-ins
Vigils
Public mourning
Marches
Parades
Pilgrimages

Symbolic Public acts

Mock awards
Mock elections
Mock funerals
Homage at burial places
Prayer and worship
Wearing of symbols
Delivering symbolic objects
Protest disrobings
Fast of moral pressure

Withdrawal and Renunciation

Walk-outs
Silence
Renouncing honors

Social Non-cooperation

Suspension of social and sport events
Boycott of social affairs
Student strike
Withdrawal from social institutions

Economic Boycotts

Consumer boycott
Selective patronage
Stay-in strike
Policy of austerity
Rent withholding
Withdrawal of bank deposits
Refusal to pay fees, dues and assessments
Refusal to pay debts or interest

Worker Strikes

Protest strike
Quickie walkout (lightning strike)
Work slowdown
Work-to-rule
Sick-in strike (mass group calling in sick)
General strike (multi-industry strike)

Political Non-cooperation with the Government

Boycott of elections
Refusal of an assemblage or meeting to disperse
Non-cooperation with conscription and deportation
Civil disobedience of "illegitimate" laws
Overloading of administrative systems

Drama and music

Performances of skits, plays and music
Guerilla theater
Singing

PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

Poverty and Violence

"Poverty is the worst form of violence."-Mahatma Gandhi

"The white man knows how to make everything but he does not know how to distribute it."-Tatank Yotanka (Sitting Bull of the Sioux)

"The Nation's statesmen proclaim that they seek only to abolish war, hunger, and ignorance in the world and then follow policies which make the rich richer, the poor poorer, and incite the globe to violence."-Michael Harrington

"The present state of civilization is as odious as it is unjust. It is absolutely the opposite of what it should be, and it is necessary that a revolution be made in it. The contrast of affluence and wretchedness continually meeting and offending the eye is like dead and living bodies chained together."-Thomas Paine, *Agrarian Justice*, 1795

"Steal a little and they throw you in jail, steal a lot and they'll make you a king."-Bob Dylan

"Poverty on today's scale prevents a billion people from having even minimally acceptable standards of living. To allow every fifth human being on our planet to suffer such an existence is a moral outrage."-Barber Conable, former president of the World Bank

"The truly democratic statesman must study how the multitude may be saved from extreme poverty; for this is what causes democracy to be corrupt."-Aristotle, *Politics*

The Need to Speak Up

"A silent majority and government by the people are incompatible."-Tom Hayden

"First they came for the Communists, and I didn't speak up, because I wasn't a Communist. Then they came for the Jews, and I didn't speak up, because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for Catholics, and I didn't speak up, because I was a Protestant. Then they came for me, and by that time, there was no one left to speak up."-Attributed to Pastor Martin Neimoller, Nazi collaborator and victim

"Everyone is crying out for peace; no one is crying out for justice."-Peter Tosh

Escaping from the Mindset of Oppression

"No one can make you feel inferior without your consent."-Eleanor Roosevelt

"Domination is perpetuated by the dominated."-Theodor Adorno

"Pray for the dead and fight like hell for the living."-Mother Jones (Mary Harris Jones)

Dr. Martin Luther King, Jr.'s Five Characteristics of nonviolent struggle:

- First, this is not a method for cowards; it does resist...
- A second point is that nonviolent resistance does not seek to defeat or humiliate the opponent, but to win his friendship and understanding...
- A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who are caught in these forces. It is evil we are seeking to defeat, not the persons victimized by evil...
- A fourth point that must be brought out concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit...
- Finally, the method of nonviolence is based on the conviction that the universe is on the side of justice."

Sustaining the Struggle

"Never doubt that a small group of committed citizens can change the world. Indeed, it's the only thing that ever has."-Margaret Mead

"Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly."-Paulo Freire

"If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without ploughing up the ground; they want rain without thunder and lightning; they want the ocean without the awful roar of its many waters. The struggle may be a moral one, or it may be a physical one, or it may be both. But it must be a struggle. Power concedes nothing without a demand; it never has and it never will."-Frederick Douglass

"I know you are asking today 'how long will it take?' I come to say to you this afternoon however difficult the moment, however frustrating the hour, it will not be long because truth pressed to earth will rise again. How long? Not long, because no lie can live forever. How long? Not long, because you will reap what you sow. How long? Not long, because the arc of the moral universe is long, but it bends towards justice."-Dr. Martin Luther King, Jr.

SCAVENGER HUNT

1. Who plays a musical instrument? _____
2. Who has felt proud recently? Why? _____
3. Who had a scary dream this month? _____
4. Who has recently read a book about people of a different race? _____
5. Who was born in another state? _____
6. Who has cooked a meal for his/her family recently? _____
7. Who can whistle? Show us! _____
8. Who felt left out recently? What happened? _____
9. Who helped someone this month? _____
10. Who spends time with an older person/grandparent? _____
11. Who is good at something that isn't typical for his/her gender? _____
12. Who knows a game from another country? _____
13. Who has felt angry recently? What happened? _____
14. Who laces her/his shoes in an odd pattern? _____
15. Who repaired something that was broken? _____
16. Who has a regular job in his/her family? _____
17. Who can say a sentence in a language that isn't English? _____
18. Who felt happy recently? (share what happened) _____
19. Who has defended a person being "put down"? _____
20. Who has learned a new skill in the last month? _____

CULTURAL PURSUIT

1. Who has had her/his name mispronounced? _____
2. Who knows what "Nisei" means? _____
3. Who speaks more than one language? _____
4. Who is from a mixed heritage? _____
5. Who has been misunderstood by a person from a different culture? _____
6. Who can explain the significance of Roe v. Wade? _____
7. Who has had to overcome physical barriers in life? _____
8. Who has experienced being stereotyped? _____
9. Who knows what Rosa Parks did? _____
10. Who has an "Abuela"? _____
11. Who knows who Stephen Biko was? _____
12. Who knows what "Lumpia" is? _____
13. Who has traced their family lineage or heritage? _____
14. Who knows who Harvey Milk was? _____
15. Who knows what "Juneteenth" means? _____
16. Who knows the significance of eagle feathers? _____
17. Who knows why the Irish immigrated to the U.S. in the 1880's? _____
18. Who knows why the Supreme Court case, Brown v. Board of Education, was important? _____
19. Who knows the meaning of "Goy"? _____
20. Who knows what "Comparable worth" means? _____
21. Who has seen a step show? _____
22. Who knows what a pink triangle symbolizes? _____

Homosexuality and Homophobia in History

Homosexuality and homophobia are nothing new. Throughout European and American history, there has been a subculture of men and women who prefer the company of their own sex, wear the clothes of the other sex, and have their primary emotional and sexual relationships with members of their own sex. In some cases, this subculture has been accepted and even revered. But in many other cases, these men and women have been harassed, ostracized, put into mental hospitals, imprisoned, and killed. Here is a brief historical perspective on homosexuality and its role in society.

- In the Greek and Roman Era, (1400 BC to 1 AD), there was no concept of sexual identity. Sexual relationships between men were an accepted part of the culture. As Christianity spread, all forms of sexuality except procreation in marriage were considered sinful.
- In 1431, Joan of Arc was burned at the stake for wearing men's clothes and violating accepted gender roles. She asserted that her mission, motivation and mode of dress were directed by God. Her followers considered her to be sacred.
- Between 1600 AD-1750 AD, in China and Japan, Emperors and Samurai had young male lovers, and sex between men was tolerated. At the same time in much of Europe, the penalty for cross-dressing was death.
- Before Europeans colonized the Americas, over 135 North American Indian nations accepted cross-dressing men and women. In some tribes they were revered as healers, and called "Two Spirited" people. They performed the duties of the other sex, had intimate sexual relations with members of their own sex, and were held in high esteem.
- Over 400 Civil War soldiers were women who passed as men.
- In 1869, Hungarian doctor Karoly Benkert coined the term "homosexuality" to describe sexual acts between members of the same sex.
- In the early 1890s, the term "heterosexual" was first used in medical texts to refer to people inclined toward sex with both men and women (what we now call "bisexual"). By the mid 1890s, however, the term shifted in meaning, and was used exclusively to refer to people inclined toward sex with the other gender.
- In Nazi Germany, thousands of gay men were killed in concentration camps. Homosexuals in concentration camps were forced to wear pink triangles to signify their identity.
- In the 1950s, laws in many U.S. cities required that people wear at least three articles of clothing that were appropriate to their sex. These laws were used to legally justify harassment of people at gay bars during police raids.

VIOLENCE AGAINST GAY YOUTH

The following quotes are taken from testimony given before the Massachusetts Governor's Commission on Gay and Lesbian Youth.

"I was very different from the other students and everyone picked up on it. Immediately the words 'faggot' and 'queer' were used to describe me. In [my school], being anything but a cool jock is socially unacceptable."-high school senior

"I felt completely isolated from my family and friends. It appeared that I was the only one who ever had these queer feelings. I couldn't come out to anyone. After all, who would associate with anyone who was sick and deranged as I thought myself to be if they knew the truth. Not only does society shout at me that I am evil, but an inner voice whispers it as well."-18-year-old student

"My attendance at school has fallen steadily and school has become a place I no longer want to be, mostly, I feel, because of the lack of education and acceptance of diversity, but more so, the homophobia among faculty and students."-high school junior

"Most teachers, gay or straight, are afraid to speak up when they hear homophobic remarks. They feel it might put them at risk, that people might say, What are you ---gay? Which remains a frightening question for most teachers to answer in the current climate."-high school teacher

"Today in school it's okay to hate gays and lesbians; it's actually encouraged by the behaviors and attitudes of faculty and staff."-high school teacher

"At [my school], homophobia and hazing were rampant. I had to be adamantly heterosexual and had to make dehumanizing comments about girls or else be labeled a faggot. I had to prove my masculinity by hazing the underclassmen. Others found pushing wasn't enough and so turned to wiffle-ball bats. Once someone was rolled down cement steps in a laundry bag just for the fun of it."-high school senior

"I just began hating myself more and more, as each year the hatred towards me grew and escalated from just simple name calling in elementary school to having persons in high school threaten to beat me up, being pushed and dragged around on the ground, having hands slammed in lockers, and a number of other daily tortures."-18-year-old gay youth

"I was spit on, pushed, and ridiculed. My school life was hell. I decided to leave school because I couldn't handle it."-18-year-old gay youth

"I got kicked out of my house in July, and at that point there was violence involved. My mother went nuts and came at me with an iron and I ran downstairs and I locked the door

RACISM IN HISTORY

People often talk about race as if it were a fact of nature. Actually, the idea of "race" is a social idea, not a biological fact. Scientists now believe that there are not significant biological differences from one race to another. There is more similarity between races than within a race. While some physical traits tend to be found among distinct groups of people, these have no affect on intelligence or moral worth.

Although the idea of race is only a few hundred years old, racism-the belief in the inherent, biological superiority of one race over the others - has been linked to countless atrocities. Europeans asserted racist ideas about European superiority to "justify" the kidnapping and enslaving of Africans, the slaughter of Native Americans, the exploitation and exclusion of Mexicans, the internment of Japanese Americans during World War II, among other things. Below is a brief timeline to put the issue of racism into historical perspective.

1492 Christopher Columbus, Spanish explorer, arrived in the Americas. When he arrived, 4-6 million people lived in North America, and over 1,000 different languages were spoken.

1619 First Africans were sold into slavery in North America (Jamestown, Virginia). Slavery in what became the United States continued until the Civil War. Throughout the history of slavery, slaves found ways to resist oppression through escapes, destruction of property, feigned illness, work slow downs, and planned rebellions.

1820s- Eastern tribes of Native Americans were

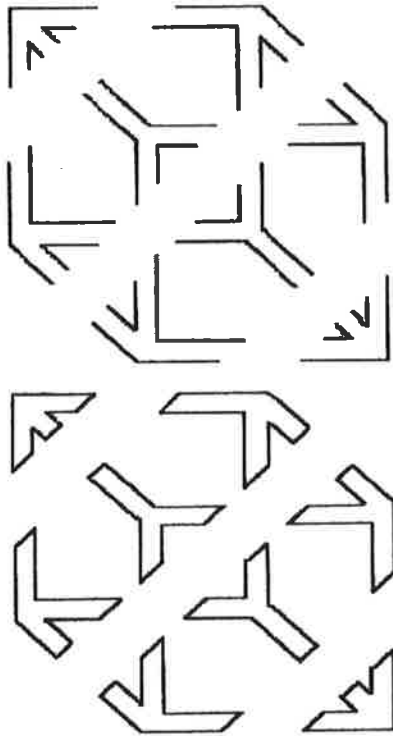
1840s forced to leave their land and relocate west of the Mississippi River. Many native people died from war, malnutrition, and disease, especially ones that were introduced by the Europeans. Tribes were forced to sign treaties with the US government, giving up their rights to their land in return for small amounts of money or land in the West. In many cases, the US did not uphold their agreements.

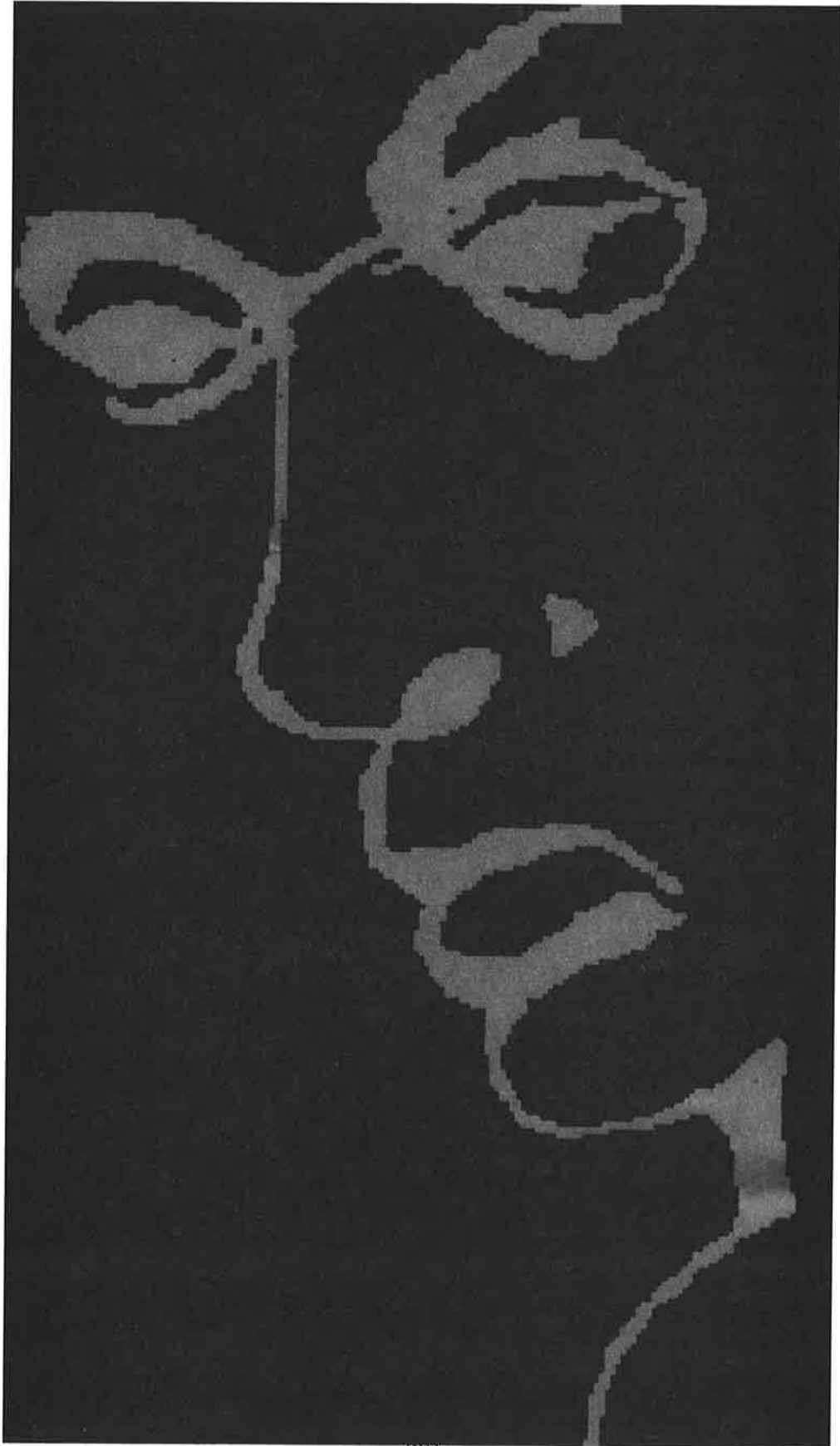
1839 Africans on the slave ship Amistad rebelled in an attempt to escape from slavery.

1865- 13th, 14th, and 16th Amendments to the

1868 U.S. Constitution ended slavery and granted citizenship and voting rights to African Americans. (At the time, however, no women, regardless of their race, could vote.) Despite the legal protections, racial segregation in the South, and to a lesser degree in the North, left few protections or economic opportunities to African Americans. Segregation continued until the Civil Rights Movement of the 1950s and 60s.

1869 Transcontinental Railroad completed. 90% of the laborers who worked on the railroad were Chinese. One year later, Congress passed a law that prevented Chinese from becoming U.S. citizens.





BUILDING HEALTHY RELATIONSHIPS...

Adapted from The Domestic Abuse Intervention Project by Elba Crespo-Gonzalez
Developed for Casa Myrna Vazquez, Inc. and sponsored by The Boston Healthy Start Initiative

What Love Is-and Isn't

There are many ways we can talk about love. But there are certain images and words describing what love is that lead to confusion and sometimes to bad situations if acted on. In fact, some of these messages are actually what love isn't. There are many things about love that can't be summed up in a word. Here are two lists to help you sort out what love is or isn't. These lists are to help you decide how you want to be treated.

LOVE IS...

Responsibility
Hard Work
Pleasure
Commitment
Caring
Honesty
Sex
Trust
Communication
Sharing
Compromising
Closeness
Recognizing Differences
Vulnerability
Openness
Respect
Friendship
Strong Feelings

LOVE ISN'T...

Jealousy
Possessiveness
Pain
Violence
Sex
Obsession
Being Selfish
Cruelty
Getting Pregnant
Making Someone Pregnant
Dependency
Giving Up Yourself
Intimidation
Scoring
Fear
Proving Yourself
Manipulation
Expecting All Your Needs
To Be Met

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