



COMMUNITY CONFLICT TRANSFORMATION DIALOGUES

Series 4: Taking action

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INTRODUCTION

Purpose of the manual

The purpose of this manual is to equip community peacebuilding champions with the guidance and tools to facilitate the fourth of four series of dialogues. It is assumed that these champions will have completed either the five-day conflict transformation course or the ten-day training of conflict transformation trainers course. The manual should be read in conjunction with the [facilitation guide](#) which provides further detail on the principles and concepts behind the course and advice on organising and facilitating the dialogues.

The community conflict transformation dialogues

The ‘community conflict transformation dialogues’ are a tool for use by community peacebuilders to facilitate a series of community reflections and workshops designed to help the community think about the conflicts that affect them, while equipping them to transform those same conflicts. The tool is based on an experiential education model that draws on participants’ own experience, making use of the knowledge and experience that they possess rather than relying purely on the expertise of external ‘experts’.

The dialogues comprise four series of workshops with each series made up of four individual sessions, each of which takes about two hours to complete. A series could therefore be completed in one eight-hour day; be spread over a two-day workshop; or be completed over the course of four, weekly two-hour sessions.

The first series focused on the idea of conflict as holy ground, and explored our attitudes and responses to conflict before beginning to think about how change happens and the different roles that people can play in bringing about change. The second series looked at questions of identity and the issue of trauma, exploring the way in which we respond to shocks in our lives, and examined issues of justice, mercy and truth and their relationship to peace and the possibility of reconciliation. The third series looked at practical tools to help navigate a way to possible solutions, focusing on issues of power, identity conflicts and problem-solving approaches. This fourth series looks at taking action, concentrating on building skills for advocacy and social action as well as providing space to create a community action plan.

The first of the two-hour sessions explores the idea of power getting participants to complete a power analysis for their context. The next session begins to look at how existing power structures can be challenged, introducing the idea of nonviolent social action. The third session looks at the actions of Jesus and the prophets in using drama and symbolic actions to convey powerful messages to the population and to leaders directly. The final session gets the participants to start planning actions that they can take to address the conflicts that they face within their communities.

Session structure

Each session is based around a common structure:

- an opener that gets people’s attention in a fun way and which sets the scene for the session

- an experiential exercise that gets people to connect with the theme from their own personal experience and which engages them emotionally with the session
- a Bible study that enables people to reflect on their experiences and to seek God's wisdom on the issue
- conceptual input that brings in external knowledge and expertise, helping to generalise the insights gained from the experiential exercise
- application, which asks the participants what this might mean for them in their context and how they might apply the learning
- a closing activity that brings the group back together and leaves them looking forward to the next session.

Each session also has an aim and a key message that summarises the main learning points from the session.

SESSION DETAILS

Session 1: Where's the power?

Aim: To get people to understand the different types of power that exist and to recognise the power that they as a community may have.

Key message: Individually and collectively you have the power to transform your situation. It may not be easy or painless but it is possible.

Session outline:

Time	Tool
5	<ul style="list-style-type: none"> Opening liturgy
10	<ul style="list-style-type: none"> Village group check-in, introductions and group signs
10	<ul style="list-style-type: none"> Series introduction and structure
5	<ul style="list-style-type: none"> Opener: chairs of power
40	<ul style="list-style-type: none"> Conceptual input: types of power
30	<ul style="list-style-type: none"> Experiential exercise: power sculpture
10	<ul style="list-style-type: none"> Conceptual input: <ul style="list-style-type: none"> levels of peacebuilding
10	<ul style="list-style-type: none"> Application: power analysis
5	<ul style="list-style-type: none"> Noticings and building toolbox
10	<ul style="list-style-type: none"> Look forward and closing prayer

Session guidance:

Welcome individuals as they arrive and remind them of the **liturgy** from the first three series, saying the prayers together.

Check that people can remember which village group they were in for the previous series and ask them to meet together in the same groups. If there are new people, introduce them to one of the groups. If people are unable to remember or if there are many new people use the **transportation mixer** to form them into groups. Give the groups time to catch up with each other and to get to know any new members. Ask them to produce a new sign for their village group.

Remind everyone of the topics covered in the first three series and ask people to say one thing that struck them most from Series 3. Once done, you may wish to display the sheets from the end of the first three series that listed the things that they identified as the main learning points. Go on to introduce the participants to Series 4 and the topics covered in each of the four sessions. Stick up the sheets from Series 1 (or copies of them) that list how they can maximise or minimise the effectiveness of their

time together, and remind them of what they said.

Continue the session with the **chairs of power** activity, setting out four empty chairs in the centre of the room. Use the game to introduce the idea of power as the theme for the session and describe the three types of power: power over, power with and power within.

After this, select three volunteers and complete the **power sculpture** activity, interviewing each of the three people in the sculpture in turn. Ensure that people realise that even though the person at the top is the one with what seems like the most power, maintaining this power is hard work, especially if one or more of those below start to resist. Ask them whether they think that the person at the top could remain at the top if those below acted together.

Move on from the sculpture to explain the idea of the **levels of peacebuilding**. Highlight the fact that change is rarely initiated by the top level and that while the bottom level – the grassroots – can be very active, it is again hard for them to generate structural or widespread change. This usually happens when the mid levels become engaged and act as a bridge between the grassroots and the elites in the top level, joining top-down peacebuilding efforts with bottom-up efforts. Remind them of Adam Curle's graph of **asymmetric conflict**, and the need to awaken the people in the mid level to the reality of the situation at the grassroots level.

Equipped with this concept of the three levels and of the three types of power, get the groups to do a **power analysis** from the perspective of their community. In doing this they may wish to build on the work done during the mainstream and margin session, where they began to identify who was in the mainstream and who was in the margin. One group could do a power analysis at the household level, looking at how power is distributed within the household; another might look at the community level, examining the distribution of power within the

community; while a third group could look at the administrative level above the community. Facilitators should feel free to identify levels or subject areas that are relevant to the community and that may relate to the conflict issues that they have identified. Subject areas could, for example, focus on power distribution with the market or within public services such as the education or health system.

Conclude by drawing attention to the power (that they have identified) that the community and themselves as individuals have, and suggest that they may have the power they need to address the issues and conflicts they face. At this point you can refer back to the list of conflicts that they identified during the session on win–win solutions.

Spend a few minutes collecting any **noticings** from the group and continue with the list of tools.

Congratulate them on completing the session and look forward to the next session which will look at how a community can organise itself to bring about change.

Resource requirements:

● Liturgy sheets	<input type="checkbox"/>
● Flipchart paper and marker pens	<input type="checkbox"/>
● Four spare chairs	<input type="checkbox"/>
● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ types of power ○ peacebuilding levels ○ asymmetric conflict (from earlier session) ○ empty three-level pyramid (one per group) 	<input type="checkbox"/>
● Previous flipchart sheets: <ul style="list-style-type: none"> ○ people in the mainstream ○ people in the margins ○ list of conflicts 	<input type="checkbox"/>

Session 2: The village

Aim: To introduce the idea of nonviolent action as a way of challenging power structures and bringing about change.

Key message: You have power and the ability to bring about change in your community if you work together and think creatively about how you use that power.

Session outline:

Time	Tool
5	<ul style="list-style-type: none"> Opening liturgy
5	<ul style="list-style-type: none"> Buddies: check in
30	<ul style="list-style-type: none"> Experiential exercise: village game
5	<ul style="list-style-type: none"> Conceptual input: <ul style="list-style-type: none"> stages in social defence
30	<ul style="list-style-type: none"> Bible study: Holy disobedience (Exodus 1:15–22)
5	<ul style="list-style-type: none"> Noticings and building toolbox
10	<ul style="list-style-type: none"> Look forward, closing circle and closing prayer

Session guidance:

Welcome individuals as they arrive and once everybody has arrived say the **liturgy** together before letting people join their buddies to catch up with each other. You could focus the discussion with buddies by asking them:

- What is the most significant thing you have learnt so far?
- What have you learnt that has challenged you most or that you have found most difficult?

- What excites you most as you look ahead to applying your learning?

You could choose to structure this using the **sentence completion** approach.

Get the participants to return to their village groups and introduce the **village game**. Encourage them to draw their ideal village and then, as the CEO of a corporation or a development NGO, begin to 'improve' their village until they begin to organise to resist you. After debriefing the game, describe the **stages in social defence**, showing how the actions they took in the game map onto these stages. You may also wish to remind them of the types of power from the previous week.

From here you can raise the question of what is acceptable in terms of resisting aggression. Is it okay, for example, to break the law? To trick, deceive or lie? Where is the line? Allow a short discussion and then introduce the **holy disobedience Bible study**. Read out the background to the study; allow them to read (or be read) the Bible passage; and then set the questions for them to discuss in their groups. Either get the groups to feed back individually or, for a more lively activity, set up a debate with different sides speaking in favour of or against the actions of the midwives. Emphasise that the situations we find ourselves in are complex and we may have to make some difficult ethical decisions, and also that we need

to think creatively and outside the box to come up with alternative options.

Spend a few minutes collecting any **noticings** from the group and continue with the list of tools.

Congratulate them on completing the session and look forward to the next session, which will explore how to convince even the strongest of opponents to change. Invite one of the participants to suggest and run a **closing circle** activity, and then end with a prayer.

Resource requirements:

● Liturgy sheets	<input type="checkbox"/>
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● Flipchart paper and marker pens	<input type="checkbox"/>
● Bibles	<input type="checkbox"/>
● 'Corporate' clothes for the facilitators	<input type="checkbox"/>
● A paperclip	<input type="checkbox"/>
● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ stages in social defence ○ Bible study questions 	<input type="checkbox"/>

Session 3: Pillar by pillar

Aim: To provide participants with a tool that will allow them to think through how they might apply their power to influence people for change.

Key message: Change is possible. What can you do individually and collectively to bring about change?

Session outline:

Time	Tool
5	<ul style="list-style-type: none"> • Opening liturgy
5	<ul style="list-style-type: none"> • Buddies: check in
15	<ul style="list-style-type: none"> • Opener: ten-pin bowling
10	<ul style="list-style-type: none"> • Bible study: Dramatised symbolic actions (Luke 19:28–44, Isaiah 20:1–6, Jeremiah 32:1–15)
15	<ul style="list-style-type: none"> • Experiential exercise: mattress game ○ Examples of nonviolent action
5	<ul style="list-style-type: none"> • Conceptual input: <ul style="list-style-type: none"> ○ asymmetric conflict ○ social barometer
20	<ul style="list-style-type: none"> • Application: identify possible symbolic actions for their context
10	<ul style="list-style-type: none"> • Buddies: check in
5	<ul style="list-style-type: none"> • Noticings and building toolbox
10	<ul style="list-style-type: none"> • Closing circle, look forward and closing prayer

Session guidance:

Welcome individuals as they arrive, and once everybody has arrived say the **liturgy** together

before letting people join their buddies to catch up, checking in on how each other is feeling.

While the participants are talking with their buddies, set up the room for the **ten-pin bowling** activity. Get the village groups to compete against each other, seeing how many ‘pins’ they can knock down with three throws. State that the structures and processes of power are usually propped up by a number of different elements. When these are united, overcoming them may seem a daunting task but if we take them one at a time they can often be easier to knock down. If enough are knocked down (as in the game) then even the most daunting of structures can be overcome. This is the theme for this session.

Introduce the **dramatised symbolic actions Bible study** and divide the passages between the groups so that each group is looking at a different passage (if you have more than four groups then some groups can look at the same passage). Debrief the groups, highlighting the power that visual representations – acting out a situation – can have. In all these examples the actions of one person made a difference.

State that they are now going to play a game that helps to visualise this truth that even the most powerful of structures can be successfully challenged. Explain and then play the **mattress game**. After debriefing the game, use the ‘Examples of nonviolent action’ handout to give

examples of successful transforming initiatives. As you do this, take care not to suggest that such actions are always pain free. While you may choose to act in a nonviolent way, those you are standing up to may not.

Remind them of the asymmetric conflict diagram by Adam Curle from Series 1, which shows that one step in the process of challenging unfair power structures is to make people aware of the power imbalance. Remind them also of the **social barometer** from Series 3 and how, by taking a visible stance at the gate to the palace, Mordecai was able to influence Esther to change her position. She was then able to bring others to a new position, so changing the balance of power. Finally, remind them of the principles of **transforming initiatives** from Series 3.

Follow with a discussion in groups of the strengths and risks of symbolic actions, inviting them to think of symbolic actions that could be applied in their context. Ask them to discuss what gives power to these actions and how the risks might be reduced.

End by giving them time to check-in with their buddies before spending a few minutes collecting any **noticings** from the group and continuing with the list of tools.

Congratulate them on completing the session and, bringing them together into a **closing**

circle, invite each person to suggest one way in which they might be able to make a difference in their household, community or country. Look forward to next week, the final week of the course, which will give them a chance to think through how they might apply what they have learnt to bring about change. End with a prayer.

Resource requirements:

● Liturgy sheets	<input type="checkbox"/>
● Bibles	<input type="checkbox"/>
● 'Pins' and a ball for bowling	<input type="checkbox"/>
● Mattress or bedding roll	<input type="checkbox"/>
● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ Bible study questions 	<input type="checkbox"/>
● Previous flipchart sheets of: <ul style="list-style-type: none"> ○ asymmetric conflict diagram ○ social barometer diagram ○ transforming initiatives principles 	<input type="checkbox"/>

Session 4: What's the plan?

Aim: To encourage those that have taken part in the dialogues to organise themselves to address the conflicts that they identified at the beginning; creating a team, setting objectives and developing an action plan.

Key message: Change starts with you. What are you going to do next?

Session outline:

Time	Tool
5	<ul style="list-style-type: none"> Opening liturgy
5	<ul style="list-style-type: none"> Buddies: check in
15	<ul style="list-style-type: none"> Opener: conflict eliminator
10	<ul style="list-style-type: none"> Exercise: paper plate planning
15	<ul style="list-style-type: none"> Experiential exercise: moving your allies
5	<ul style="list-style-type: none"> Conceptual input: <ul style="list-style-type: none"> social Barometer
30	<ul style="list-style-type: none"> Noticings and building toolbox
10	<ul style="list-style-type: none"> Reflection with buddies
5	<ul style="list-style-type: none"> Application: commitments
10	<ul style="list-style-type: none"> Closing circle and closing prayer

Session guidance:

Welcome individuals as they arrive for this their last formal session. Once everybody has arrived, say the **liturgy** together before letting people join their buddies to catch up with each other.

Before the meeting starts, review the list of conflicts identified by the participants in

previous sessions, writing each one out on a separate sheet of paper and sticking them on the wall around the room.

After meeting with their buddies, point out the list of conflicts on the wall and invite participants to group around the one that they would most like to address first. Carry out the **conflict eliminator** activity until you have people gathered in roughly equal numbers around just two conflict issues. Announce that they are going to spend the rest of the session identifying what they as a group can do to transform these two conflicts.

Introduce the **paper plate planning** exercise as a way of planning, and get the groups to identify what success would look like for their chosen conflict. Move from this to identifying the key actors and their positions, interests and needs, and from this their position on the social barometer. (This is the same process as the **social barometer analysis** exercise that they did in the session on Esther in Series 3.)

Invite them to identify actions or arguments that might move each person on the social barometer one step closer to supporting the change that they want to bring about. Encourage them to be specific and to avoid general or ambiguous statements. Write each argument or action out on another paper plate.

Bring the two groups together and get one to role play the key actors, placing them on their positions on the social barometer (which needs to be marked on the floor). This is the **moving your allies** activity. The other group then uses their arguments or actions to try to persuade each individual on the barometer to move. As they do this they may find that they need to adapt their planned activities or arguments in the light of feedback from the other group. Once one group has tried to persuade the other, the two groups should switch roles and the second group should try out their conflict transformation plans.

Spend a few minutes collecting any **noticings** from the group and continue with the list of tools.

Congratulate the group on their work over the duration of the course. They now have all the skills that they need to transform the conflicts that they face within their homes, their communities and even their country. The next step is up to them – to begin to apply their learning and to transform their communities.

At this point you may wish to read the first four verses from Isaiah 61 to the group:

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendour. They will rebuild the ancient ruins and restore the places long devastated; they will renew

the ruined cities that have been devastated for generations.

Point out that the 'oaks of righteousness' referred to are those who have suffered and that it is them who God chooses to rebuild, restore and renew. The people that God chooses to bring about change are not those from outside but those that have lived the experience. Each of the people that have taken part in these sessions are God's 'oaks of righteousness' chosen by him for the display of his splendour.

This is the final formal session. However, the group may want to continue to meet together either as one group or as separate working groups focused on particular issues. Remind them of the lists of names on the conflict issues from the **conflict eliminator** activity and suggest that people may wish to set up groups for some of those other issues.

If appropriate you can also draw attention to other nearby communities that have also been conducting community dialogues, and suggest that it may be worth banding together and working collaboratively on issues where they overlap.

Invite them to meet with their buddies and discuss the main things that they learnt from each session. Collect these thoughts from the buddy pairs, writing them on some paper.

Once complete, review the list that they have come up with and then revise the key messages from each of the four sessions:

- Individually and collectively you have the power to transform your situation. It may not be easy or painless but it is possible.
- You have power and the ability to bring about change in your community if you work together and think creatively about how you use that power.
- Change is possible. What can you do individually and collectively to bring about change?

- Change starts with you. What are you going to do next?

Give the group time to reflect on the course and on how they want to proceed, both as individuals and as a group. Invite them to come up with a set of personal and group commitments. You may wish to use **sentence completion** as a tool with each person answering:

- Within the next four weeks I personally commit to... [insert action] in order to address... [insert the conflict issue].
- Within the next two months I personally commit to... [insert action] in order to address... [insert the conflict issue].
- Within the next six months I personally commit to... [insert action] in order to address... [insert the conflict issue].

And either as a single group or as a set of sub groups:

- Within the next four weeks we as a group commit to... [insert action] in order to address... [insert the conflict issue].
- Within the next two months we as a group commit to... [insert action] in order to address... [insert the conflict issue].
- Within the next six months we as a group commit to... [insert action] in order to address... [insert the conflict issue].

Write these commitments down and hand them to the group as their ongoing manifesto. You

should also hand over the various completed flipcharts from the rest of the course to the group at this stage.

Bring the group together for a final **closing circle**. 'Words of affirmation', 'closing words' or the 'web of peace' would all be appropriate closing activities. End with a song and prayer.

If resources allow you may wish to end with a shared meal or celebration. If possible, a tree-planting ceremony can provide a living reminder of their roles as 'oaks of righteousness'.

Resource requirements:

● Liturgy sheets	<input type="checkbox"/>
● Flipchart paper and marker pens	<input type="checkbox"/>
● Individual sheets of paper with the conflict issues written on them	<input type="checkbox"/>
● Paper plates or blank pieces of paper, pens	<input type="checkbox"/>
● Large social barometer marked out on the floor	<input type="checkbox"/>
● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ conflict issues ○ social barometer diagram x 2 ○ sentence completions sentences 	<input type="checkbox"/>

TOOLS

Session 1

Liturgy

Morning Prayer

All to join in the words in **bold**

**In the name of God,
Father, Son and Holy Spirit
Creator, Redeemer, Sustainer,
Three in one, One God, forever and ever
Amen**

One thing I have asked of the Lord, this is what I seek:

**That I may dwell in the house of the Lord all the days of my life;
To behold the beauty of the Lord
And to seek God in God's Holy Temple**

Who is it you seek?

We seek the Lord our God

Do you seek God with all your heart?

Amen, Lord have mercy

Do you seek God with all your soul?

Amen, Lord have mercy

Do you seek God with all your strength?

Amen, Christ have mercy

To whom shall we go?

You have the words of eternal life.

And we have believed and have come to know that you are the holy one of God

Praise to you Lord Jesus Christ, King of endless glory

Scripture Reading

Reflection – 5 minutes

Prayer

**May the strength of God pilot us.
May the power of God preserve us.
May the wisdom of God instruct us.
May the hand of God protect us.
May the way of God direct us.
May the shield of God defend us.
May the host of God guard us
against snares of evil
And the temptations of the world.**

Christ as a light

Illumine and guide me.

Christ as a shield

Overshadow me.

Christ under me;

Christ over me;

Christ beside me on my left and my right.

This day be within and without me, lowly and meek, yet all powerful.

Be in the heart of every man who thinks of me, in the mouth of everyone who speaks of me, in every eye that sees me and in every ear that hears me.

This day be within and without me, lowly and meek, yet all powerful.

Christ as a light;
Christ as a shield;
Christ beside me on my left and my right.

Evening Prayer

All to join in the words in **bold**

The Lord almighty grant us a quiet night and a perfect end

Confession

Most merciful God, we confess to you before the whole company of heaven and one another, that we have sinned in thought, word and deed and in what we have failed to do.

Forgive us our sins, heal us by your Spirit and raise us to new life in Christ.

Amen

Hymn

We say together:

**Before the ending of the day
Creator of the world we pray
That you with steadfast love would keep
Your watch around us while we sleep**

**From evil dreams defend our sight
From fears and terrors of the night
Tread underfoot our deadly foe
That we no sinful thought may know**

O Father that we ask be done

Blessing

May God bless us
That in us be found love and humility
Obedience and thanksgiving
Discipline, gentleness and peace.

**In the name of the Father,
and of the Son,
and of the Holy Spirit.**

Amen

**Through Jesus Christ your only Son
And Holy Spirit by whose breath
Our souls are raised to life from death**

The Responses

Into your hands O Lord I commend my spirit
For you have redeemed me Lord God of truth
Glory to the Father and to the Son and to the Holy Spirit

Into your hands O Lord I commend my spirit
Keep me as the apple of your eye
Hide me under the shadow of your wings

The Collect

Visit this place O lord we pray
And drive far from it the snares of the enemy
May your holy angels dwell with us
And guard us in peace
And may your blessing be always upon us through
Jesus Christ our Lord

The Conclusion

In peace we will lie down and sleep
For you alone Lord make us dwell in safety

Abide with us Lord Jesus

For the night is at hand and the day is now past

As the night watch looks for the morning

So do we look for you O Christ

Come with the dawning of the day

And make yourself known in the breaking of the bread

The Blessing

May the peace of the Lord Christ go with you

Wherever He may send you

May He guide you through the wilderness

Protect you through the storm

May He bring you home rejoicing

At the wonders you have seen

May He bring you home rejoicing

Once again into our doors

**In the name of the Father,
and of the Son,
and of the Holy Spirit.**

Amen

Transportation mixer

Use this tool either as an energiser or as a way of forming groups.

All participants stand up in a place where there is sufficient space for them to move around. The facilitator will call out different modes of transport, and people have to move around the room pretending to be that mode of transport. The game should be adapted to use local forms/names of transport. However, the basic forms are:

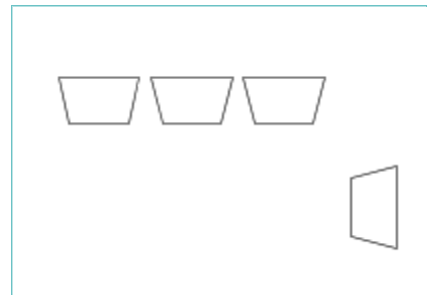
1. 'Foot'. People walk around the room by themselves.
2. 'Bicycle'. People pretend to cycle around the room by themselves.
3. 'Motorbike'. People form pairs and zoom around the room with one person driving and the other 'seated' behind them.
4. 'Taxi'. People form groups of four or five and drive around the room with one person driving, one 'seated' next to them as a passenger and three 'sat' behind as if they are in the back seat of the car.
5. 'Minibus'. People form groups of about eight and drive around the room with one person driving and the rest spread across the passenger seats.

When used as an energiser, the facilitator should move between different modes of transport several times. If used as a way of forming groups, the facilitator should specify 'government safety rules' for who can go on a minibus. These 'rules' can specify the maximum number of people (ie the desired group size) and the gender and/or age-group mix (or any other relevant category such as faith group, denomination, home region, tribe etc). The game ends with the facilitator calling out 'minibus', at which point people form groups of the desired combination.

Chairs of power – three types of power

This tool opens up discussions of the dynamics of power; helping participants see the various ways power is shaped, how it can shift, and even opening up challenges to prevailing understandings of what power is and what we as individuals or groups should strive for in relation to power.

Tell participants they are going to get a chance to think about different types of power. Set up a number of chairs in some configuration (such as the figure opposite). Then simply ask: ‘Which chair is the most powerful?’ Get rapid input from participants on which chair they think is the most powerful.



Some ideas to keep in your mind while facilitating:

- There are no right or wrong answers.
- Encourage diversity: ‘How about this chair? Why is this chair the most powerful?’
- Encourage and note difference: ‘So you think this chair is powerful because of THIS? Any disagreements?’
- Use brief follow-up questions: ‘So why is this one powerful?’
- Get lots of different input from different people.

Try to keep noting themes in the conversation, and disagreements (use the three types of power listed below as a mental hook). For example, ‘Oh, so there are a range of different types of power here.’ ‘So one type of power seems to be what people are calling X and another is Y.’

Next ask participants to move one chair in such a way as to make it the most powerful or exaggerate its power. Let a few people suggest different ways of adjusting the chairs, then invite people to come up and sit in the chairs. How does having specific people in the chair change our awareness of power? Does age matter, gender matter? Then ask participants to sit in a chair in such a way as to make it the most powerful chair. Ask them to freeze once they find their position, and have the outside observers note what they see (‘How did they try to make it powerful?’ ‘What kinds of power do you see here?’)

After getting a wide range of options and conversation, introduce the three types of power:

Power-over

- Often how we traditionally think about power – the ability to get someone to do something against their will.
- Using rewards, punishments and manipulation to force someone to do something they do not choose.
- This can include the power used by a parent with their child, and so like any form of power it can be used both positively and negatively.

Power-with-others

- The ability to influence and take action based on uniting with others.

- The power that comes from community, solidarity and cooperation.

Power-from-within

- The ability to influence and take action based on intention, clarity of vision, or charisma.

Power sculpture

This is one of the most visibly engaging tools in the toolbox. Place a chair in the centre of the room and then ask for three volunteers to participate in the exercise. (It is best to ask them to come up one at a time once you have placed the previous volunteer.) The most dramatic way of doing the sculpture is to invite the first volunteer to lie face down on the floor in front of the chair, and then ask the second volunteer to stand next to the person lying on the floor and place their foot on their back. The third volunteer then stands on the chair behind the second and places their arm around the neck of the second. Setting up the sculpture this way can be a little risky, so as the facilitator you must take care of the participants so nobody gets hurt. The primary concern is the placement of the foot of the second volunteer on the back of the person lying down. DO NOT let them put their foot on the lower back. Instead, tell them to put their foot on the upper back where the back gets additional protection from the ribs.

A less risky (but less dramatic) option is to have the second volunteer sit in the chair and put his/her foot on the upper back of the first one. The third volunteer then stands behind the chair and puts their hands on the shoulders of the seated person, ensuring that some of their weight is pressing down on them.

The facilitator then interviews each participant in the sculpture, starting with the one on the bottom. (Get down on the floor to interview the bottom participant!) Questions can include:

- How do you feel in that position?
- Do you feel powerful or powerless?
- Are you sure you are really powerful/powerless?
- Who do you think has power in this case?
- Who do you identify with in this position? (Ask all three volunteers this question.)

Ask the one on the floor:

- Are you aware of the whole structure above you? Can you see what's above you?
- Who and what do they represent? (This could be persons, systems, structures – let the participants decide.)
- Who controls whom?

At this point change the type of questions:

- Which person do you think has the power to change the structure you are in?
- Why? How?
- Who would you help first?
- How? Show it.

- How would you empower the person who is the most oppressed by this structure?

Ask the whole group:

- What might this exercise tell us about change in societies?

Use the exercise to introduce Lederach's pyramid model of society (see **Levels of peacebuilding** tool), drawing it out on a flipchart. Highlight the fact that change is rarely initiated by the top level and that while the bottom level – the grassroots – can be very active it is hard for them to generate structural or widespread change. This usually happens when the mid levels become engaged and act as a bridge between the grassroots and the elites in the top level, joining top-down peacebuilding efforts with bottom-up efforts. Developing and exploiting relationships across these boundaries then becomes a vital part of any peacebuilding work. Getting the mid level engaged may well involve making them aware of the reality of the experiences at the grassroots (see the tools **Adam Curle: asymmetric conflict** and also the **Social barometer**). Developing links across these levels is therefore vital in extending the impact of grassroots work and for ensuring that change occurs at all levels of society.

Levels of peacebuilding

Facilitator's notes

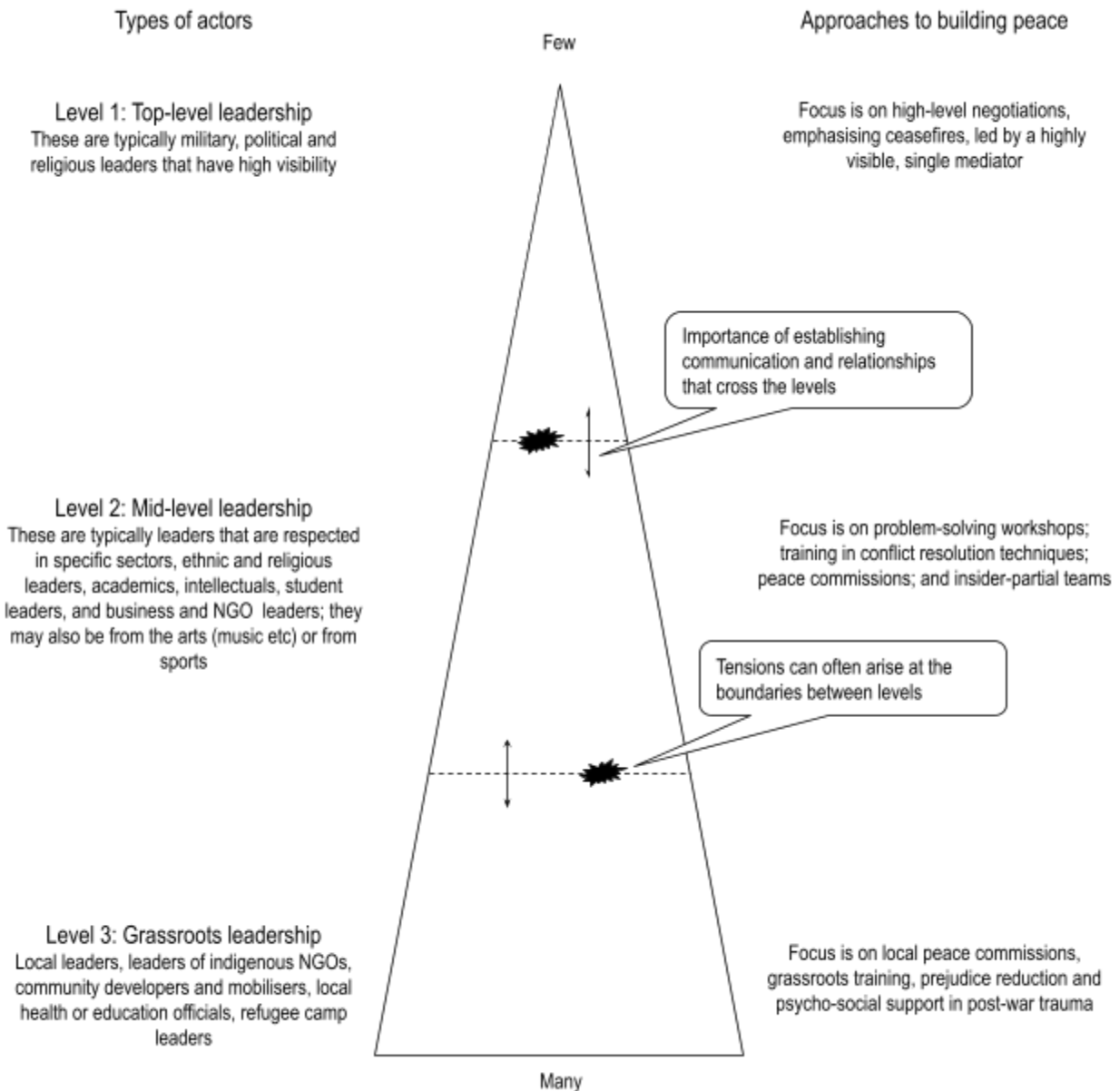
Look at the pyramid diagram below. Use this tool to describe the three levels of actors, pointing out that conflict is often experienced in very different ways by each of them. Conflict is usually felt most keenly at the grassroots level. Grassroots actors may be the ones that are caught up in the violence, that may be compelled to take up arms or to move from their homes for safety. Although they are often the ones that are most affected, they are also usually the ones that feel they have the least influence on the decisions that affect them.

Those at the mid level may also be caught up in the violence, but often have connections and influence that mean they can avoid some of the harshest effects of the conflict and remain somewhat distant from what is going on. Unlike the grassroots leaders, they may well be able to use their connections to gain influence at the higher levels but, relatively safe and isolated from the worst effects, they may need to be motivated to do so.

Those at the top level tend to be the individuals that have benefited most from the current status quo and so are most reluctant to change. For them change may be threatening and may mean they lose power or influence. Change at this level may simply be about maintaining their own power, and so have little impact on the lived experience of those at the grassroots.

In peacebuilding you may find that although grassroots peacebuilding can achieve some local-level improvements, these rarely lead to sustainable or structural change and any improvements can rapidly be swept away by conflicts coming from the higher levels. Enduring change tends to come when the mid level and the grassroots begin to work together, combining the numbers and awareness of the lived experience of people at the grassroots with the capacity and influence of those at the mid level. Connecting these two levels can therefore be a vital step in effective peacebuilding.

This tool can be used effectively with the **Power sculpture** tool.



Peacebuilding pyramid derived from Lederach J P (1997) *Building Peace*

Power analysis

Use this tool to follow on from discussion on the types of power and levels of peacebuilding. The activity should be done in groups, and looks at power within the community and external to the community. The tool can be fine-tuned to the context, so that the external analysis can look at whichever external group is most relevant. In many cases this might be the next administrative level or levels; in some situations the groups could look at the national or even regional levels.

Remind the participants of the types of power and the levels of peacebuilding and then agree what administrative levels (eg community, parish, district, province etc) would be useful to analyse. Depending on time and numbers you could either get each group to analyse all the administrative levels of interest, or divide them between the groups. Try to get at least two groups looking at a level, as groups can approach the task in different ways and come up with different ideas.

Once levels and groups have been agreed, you can set the task. Invite the groups to look at the three peacebuilding levels (top-level elites, mid-level leaders and grassroots leaders) and, for the administrative level that they are looking at, to identify who sits in each level. These could be named individuals, particular jobs or appointments, or categories of people such as judges or magistrates. However, encourage them to be as precise as possible; while they might identify a category of people first, encourage them to think of specific people within that category. Once they have brainstormed the people in each category, get them to identify the type of power that each holds; as they begin to think of the softer forms of power they might identify new people or groups of people. A final activity, if time allows, is to look at what connections or relationships they as a community might have with people in the different levels. Who in each level might they be able to contact and build a relationship with? How might they as a community be able to access and draw on the power that person might have?

Finally, get the different groups to share their analysis with the others, allowing time for challenge and discussion. End with the groups looking at the community's own power and highlight both the amount of power that the community has and the potential linkages to those in different levels.

Noticings

'Noticing' is a way of examining something in an open and non-judgemental way. It can be an elicitive and democratic way of exposing issues, insights, questions or confusions, all of which enhances learning. It is different from commenting as there is no assessment, assumption or value judgement associated with it and so it leaves room for discussion without any sense of bias or constraint. While we are all fairly good at offering our thoughts and comments on something, we are less skilled at simply noticing and so it is a skill that requires practice.

Examples

- Evaluation: 'I really liked it when you asked Joe to speak up because the rest of us could then hear him more clearly.'
- Noticing: 'I noticed that you asked Joe to speak up – what was your intention in doing that?'
- Evaluation: 'Getting us all involved in the opening activity was a great way to start the session – it was great to have a laugh.'
- Noticing: 'I noticed that you started the session with a lighthearted opening activity. This caused a lot of interaction and noise but you then stopped it quite abruptly. Why did you choose that particular activity and why did you stop it the way that you did?'

Comments or evaluative statements usually tend to close off discussion as they can appear to be a final statement or summing up. Noticings are more open and by contrast tend to invite thinking and discussion.

When using noticings, facilitators should frame the question so that the noticings are focused: 'What did you notice about X?' where 'X' might be group dynamics, the behaviour of the facilitator or of participants, the process or impact of an activity, the design of a session etc.

Closing circles

'Closing circles' are used to bring the sessions to an end, bringing everyone together for a final short closing activity. Some ideas are shown below. However, do use your own experience and imagination to create other exercises.

Affirmation circle

Stand in a circle. Each person gets a chance to share something they have appreciated about the person to their right. Then the person to their left affirms. (In this way, people give an affirmation and then get an affirmation, so they're not thinking of something to say while they're getting an affirmation.) Give people a minute to think of something and then, starting with the facilitator, go completely around the circle.

Closing word

Go around the circle with each person saying one word (or phrase) representing something they learned today; or the attitude they hope to bring tomorrow; or something they appreciated about themselves that day; or some way that they shined today; or something they hope to learn tomorrow.

Group stretch

Stand in a circle and get everyone to do the biggest stretch that they can, raising their arms in the air and ending by shaking all over in the same way that a dog shakes when it comes out of the water. You could get them to shout 'yes' loudly as they shake.

Lifting the world together

Stand in a circle. Announce: 'I have terrible news. The sky has fallen down! It lies before us: there is the sun, and the moon, and there are the clouds. We need to carefully lift the sky back into place. To do that, we need to lift it up from the ground all together – we cannot have pieces sliding off because we're uneven.' Demonstrate raising the sky from your knees, to up above your head, to tossing it into the air. Explain that the sky sticks better when you yell, so as you toss it into the air you all need to yell really loudly. (Note physical abilities and height, and be sensitive to those.)

Massage backs

Stand in a circle facing left. Everyone rubs the back of the person in front, then turns around and rubs the back of the person on the other side.

Pass the egg

Hold a raw egg in your hand, and comment on how fragile it is and yet how valuable with the life inside it. Comment how this can represent us/our community/our families/our health and well-being/peace etc as appropriate and then pass it carefully to the person next to you. Pass the egg all the way around the circle.

Pass the electrical pulse

Stand in a circle holding hands. The leader squeezes a hand on one side in a simple pattern. The person receiving the squeeze then squeezes the hand of the next person in the same pattern. The pattern (pulse) gets passed around the circle. Once it is well on its way, the first person sends a different pattern in the other direction. Try to make them cross, whenever they meet.

Passing the peace

Stand in a circle. The leader cups their hands as if they are holding something very valuable but fragile and elusive; something that might easily be lost or damaged if not handled with extreme care. The leader carefully passes this to the person next to them saying, 'I give you the peace of the world'(or something similar). The peace is passed around the whole group and at the end can be released by being thrown into the air as if it were a dove.

Peace forever chant

Get the group chanting 'amani milele' (which means 'peace forever') and then get them to chant the phrase in as many other languages as are known to people in the room.

Postcard

Stand in a circle. Give one minute for everyone to come up with a picture that might appear on a postcard that they would send someone to describe their learning for that day. Go around and share the picture that would be on each person's postcard.

Snowball fight

Get each person to write a word or words on a piece of scrap paper that summarises either what they have learnt or how they are feeling (alternatively it can be a word of affirmation for someone in the group). Scrunch the paper up into a ball and then encourage the group to have a snowball fight, throwing the scrunched-up paper at each other. After a minute or two ensure everyone has a piece of paper and then encourage them to unfold it and read out the word or words on it.

Song

Close with a song you know and can easily teach. Call and response songs are great (where the facilitator calls out a line and the participants respond with the same line), since they take less time to learn and people tend not to get into the 'performance' of the song as much.

Web of peace

Stand in a circle with a large ball of coloured wool or string (preferably multicoloured). The leader throws the ball to a person roughly opposite them but holds on to the end of the wool or string. The person who catches the ball holds the string so that it is fairly taut between the leader and them and then throws the ball to another person approximately opposite them. This is repeated until everyone is holding a 'peace' of the string or wool and a criss-crossing web has been formed that joins all the participants together. Once complete, get people to lower the web gently to the floor and step away.

Session 2

The village game

Use this tool to introduce the idea of nonviolent action. It can also be used to explore ideas about development and power, looking at who makes decisions about development processes and who benefits.

Overview

There are three parts to this game. First, each group draws their ‘ideal village’. This could be a stand-alone tool to help people think about the kinds of communities they want. But in this case, the drawings are a set-up for the real challenge in stage two. The groups draw, then show their villages (proudly!) to each other, and then refine their drawings for another minute or so. Encourage everyone in the group to participate, to get down on the floor and draw – make it everyone’s village!

Second, the facilitators change roles into representatives of a multinational corporation that begins offering benign ‘improvements’, but gradually increases the threat to the village. The hidden task is to see how the villagers’ awareness changes and how resistance develops and grows.

Once the groups are resisting the developers, stop the game and move to the third stage – the debrief and discussion – after which you can introduce the ‘five stages of social defence’.

Instructions

Tell the groups that this is their chance to create an ideal community. Give each group a piece of flipchart paper and some crayons or pens and ask: ‘What would you like to see in an ideal community or village?’ When people begin to give examples, invite them as a group to draw their ideal village. Announce they have ten minutes to draw their village, and give updates on the time.

After ten minutes, ask the groups to ‘take a tour’: to look at the other communities and explain their community to others. Then invite people to continue drawing for one more minute, to add anything more to their community. For this exercise to work well, it is important that each group feels attached to their created community. At the end of one minute, take away the pens.

Then slide smoothly into a trainer role-change, informing participants that you are the CEO of a multinational corporation or development NGO. It is helpful if you/the facilitators can wear some corporate clothing such as caps, t-shirts or hi-visibility vests. As you are telling them information about your corporation, walk around the groups looking at their villages. Finally, step in and snatch some of the paper – for your factory, plant, mall or whatever your corporation may be. (You can also use a marker to mark up their community – to add a McDonald’s, for example. Black markers usually work best as they contrast with colourful pictures.) Continue taking away paper in small amounts while continuing to talk about the advantages of development, etc. It is imperative to time your paper snatching: it needs to be relatively slow, so that groups aren’t devastated and are motivated to organise themselves. In doing this

you do NOT want to create despair, nor do you want to 'win'. Continue taking away paper until each group has organised themselves sufficiently against you and had an experience of nonviolent action. Stop the game when it gets too rowdy, when the villagers 'win', or when the villagers are stuck in some sort of paralysis (this does happen sometimes) and move to the third stage – the debrief and discussion – after which you can introduce the theory piece.

Possible debrief questions:

- How are you feeling? How did your feelings change during the campaign?
- What did you do that was effective in stopping the takeover of your community?
- What stages did your community go through in preventing its demolition?

In a normal debrief, after exploring how people feel and hearing their stories, make a list of the specific actions that people took in the exercise (eg 'sat on village', 'pushed away hands', 'tried to negotiate'). Then you can introduce the five stages of social defence:

1. Shock
2. Negotiation
3. Individual action
4. Collective action
5. Moving from defence to offence

Note which actions on each group's list correlate to the various stages.

If the workshop participants had become stuck and you had suspended the game, include in the debrief a brainstorm on what else could have been done. Then either invite them to act out some of their ideas in a short role-play, or use another tool to give them an experience of success to end the session.

Bible study: Holy disobedience

(Exodus 1:15–22)

Background

The descendants of Jacob had settled in Egypt to avoid a famine in Canaan at a time when Jacob's son, Joseph, was Pharaoh's most powerful administrator. Over the decades and centuries, the memory of Joseph's leadership in Egypt faded. A new dynasty was established in Egypt with no connection to Joseph or his legacy. Eventually the pharaohs of the new Egyptian dynasty enslaved all the Hebrews. Fears about the increasing Hebrew population prompted the Egyptian pharaoh to introduce increasingly harsh measures against them.

Study process and questions

Break into small groups and invite everyone to read and discuss the passage with the questions listed below to guide their study. Allow 30 minutes for the group to work together. Then invite one group to report on what they learned. Ask other groups not to retell the entire story but to share insights from

the passage. When all groups have finished, the leader may raise any further points that might have been missed and provide a concluding summary.

Questions for use in the small groups:

1. What was the situation of the Hebrew people?
2. What were Shiphrah and Puah instructed to do? What dilemma did they face?
3. What actions did Shiphrah and Puah take? How did their actions relate to the mandates of the governing authorities?
4. What forms of power were evident in this story? What type of power did the authorities have? What sort of power did the midwives have and use?
5. How did Shiphrah and Puah utilise the prejudices of the Egyptians to support their actions? Are there ways in which the blindness of those who dominate can be useful in transforming situations and in overcoming power differences?
6. What do you think of the ethics of Shiphrah and Puah lying to Pharaoh? Why then would God 'deal well' with them (see verses 20 and 21)?

Instead of just getting the groups to report back, a livelier alternative would be to hold a debate. Invite one side to argue in support of the position that the midwives were moral to lie to Pharaoh to prevent a crime of genocide, and invite the other side to argue in support of the position that the midwives should not have lied as lying itself is an immoral action. You could conclude the debate with a vote on both positions.

Key points

Shiphrah and Puah were put into a personally and morally dangerous situation. They would either become killers of the babies of their own people or they would disobey the explicit commands of the mightiest ruler known at that time. In what seemed to be an impossible dilemma, they found a creative way to avoid participating in murder or incurring the wrath of Pharaoh. They saved the lives of many Hebrew children.

Lesson insight: When there seem to be no options, think again, and look for the creative solution beyond the assumptions of the dilemma.

Was lying to Pharaoh ethically wrong? On the one hand that may be a judgement that could be made on the midwives. On the other hand, telling the truth would have likely resulted in their deaths and perhaps their replacement as midwives by women willing to kill the boy babies. The Bible clearly says that through their actions the midwives 'feared God', and they were blessed with families themselves – a sign of divine favour. So what are the values affirmed in this passage?

Lesson insight: Doing what is right in the middle of oppressive situations may be more complex and less pure than someone not caught up in the situation might think. We may well have to operate in the grey zones rather than the clear black and white.

Session 3

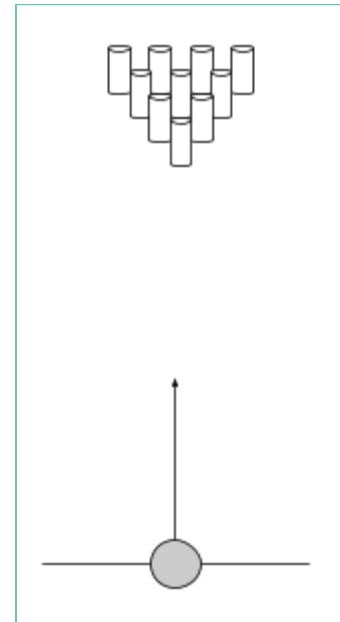
Ten-pin bowling

Use this game either as an energiser or an opener to the session on taking action (Session 4). The game works well with the **Mattress game** tool.

Organise the group into teams. Set up ten 'pins' in a triangle shape with each 'pin' about ten centimetres apart. Plastic water bottles are ideal as pins, although mugs or cups or even tubes of rolled up paper can all be used. Draw a line about five metres from the pins and then get the team members to throw a soft ball (or similar) from behind the line at the pins to see how many they can knock over in three throws. Let each team member have a go and add up the score for each team.

For large groups you can have more than one set of pins (bowling alleys) and let the teams play against each other.

Practise before the session and adjust the distance so that the task is challenging but not impossible.



Bible study: Dramatised symbolic actions

(Isaiah 20:1–6; Jeremiah 32:1–15; Luke 19:28–44)

Background

Prophets were best known for speaking God's word to their contemporary settings. Sometimes prophets used symbolic actions or public dramas to convey their messages. Their actions would speak to the particular circumstances, bringing a message of judgement or hope or calling people to alternative ways of living. Sometimes their actions spoke about what people should do, and at other times their actions spoke about God's action towards the nation.

Isaiah prophesied during a time when Judah was threatened by the superpower Assyria to the north. Judah was tempted to seek a protective alliance with the other superpower, Egypt, to the south. Isaiah and other prophets often discussed the issue of whether Judah or Israel should look to the Lord or to the military umbrella of a great power for their protection.

Jeremiah was facing impending national disaster. The Babylonians were besieging Jerusalem, and the city was about to fall. The situation looked completely hopeless. Babylonians would usually carry off into exile most of the captured population, as the Assyrians had before them. Because of these common practices, the people under siege expected either death or to be carried off to a distant land to live.

Jesus lived during a time when the Jews were under Roman rule and military occupation. There had been a number of armed revolts against Rome, all of them brutally crushed. Social ferment against Roman authority was strong, fueled by expectations that a Messiah would come to fulfill the prophecies that one of David's descendants would again sit on the throne and bring in an age of peace, freedom, security and justice. Zechariah had prophesied about a king coming in peace to Jerusalem, humbly riding on a young donkey (see Zechariah 9:9–10). Opposition to Jesus had been growing, and Jesus had predicted his own death to take place in Jerusalem.

Study process and questions

Divide the class into three groups, giving each group one of the three Bible passages. If necessary, more than one group can address a passage.

Ask each group to discuss and answer the following questions related to the passage they have:

1. What is the context or conflict setting in which the passage takes place?
2. What action does the prophet or Jesus take?
3. What is the symbolic meaning of the action?
4. What responses, if any, are noted?
5. What responses do you imagine people might have had?

Following the group sessions, the spokesperson for each group should report to the whole class. After the reports, ask class participants to identify some of the things they heard in common in these three stories. List the common characteristics on a board or large sheet of paper. Invite participants to tell any stories of something they may have seen, heard about, read about or participated in that involved a public symbolic action that spoke to a conflict situation.

Discuss together:

1. What can symbolic actions accomplish?
2. What risks must be faced in taking such an action?
3. What gives power to symbolic actions?

Key points

Sometimes a symbolic action can be spontaneous, as a person responds creatively to a situation. However, in these three stories planning and ongoing activity was required. Jesus had set up the arrangement to get the donkey before he entered Jerusalem, even to the point of establishing a code phrase so the owner of the donkey would know the disciples taking the donkey were coming from Jesus. Jeremiah had to arrange the details for the purchase of the land, including the legal documentation. Isaiah kept up his action of public nudity for three years.

Lesson insight: Planning and perseverance can give symbolic actions powerful focus and heightened attention.

Each of these actions, though involving other people, were initiated and carried out by one person.

Lesson insight: One person can make a difference!

Each prophet (including thinking of Jesus in his prophetic role) spoke verbally or wrote as part of delivering the message. These were actions with multiple forms of communication. However, the action itself was the dramatic message that people most clearly remembered.

Lesson insight: Actions speak louder than words, so find ways to act that will speak your message with clarity and force. However, accompanying words, whether written or spoken, can help interpret the meaning of the action for those who witness it.

The mattress game

The aim of this tool is to highlight that any government or ruling authority depends on the cooperation of the people, and non-cooperation is therefore powerful and can even, under some circumstances, overthrow dictatorships.

Begin by asking the group what forms of support governments need to exist, listing these on some paper. If some are forgotten (especially the army, police, international finance, citizen obedience), add them. Then invite the participants to form pairs or threes around each of the forms of support that have been identified.

Give the pairs five minutes to discuss what nonviolent actions could be taken that would cause that form of support to stop supporting the government. What, for example, might civil servants do to prevent the government from functioning?

Once the time is up, bring a mattress to the centre and explain that it symbolises the government. Ask for one representative from each of the pairs/threes to come forward, and get them to raise the mattress together, each using one hand.

Ask the partners remaining on the sidelines to come to the centre (one team at a time), loudly announce their actions, and take away their representative. Do not allow dialogue, challenging etc; a simple declaration and making off with their representative is sufficient. Gradually the mattress becomes shakier and shakier, until it finally falls to the ground.

Enjoy the moment. Debrief the activity by asking questions such as:

- How did it feel to see the government getting shakier?
- Do governments really depend on the cooperation/compliance of these forces? Do dictatorships?
- Was the order in which groups acted realistic?
- Which groups might hang on until the end?
- Are there ways of intervening that reduce the level of support, even of groups still loyal to the regime?

Encourage participants to give examples from past struggles, and supply examples yourself.

Examples of nonviolent action

India: the Salt March

In 1930, during the transition from the wet to the dry season, Mahatma (Mohandas) Gandhi led a peaceful protest against Britain's imposed law dictating that no Indian could collect or sell salt in the country. Followed by dozens of people, Gandhi walked over 240 miles leading protesters to the Arabian Sea to pick up a small handful of salt out of the muddy waters. Gandhi was jailed for his leadership and resistance, but the protest drew national attention to his cause and he was eventually released. Although the protest was not immediately successful, it changed attitudes towards the British Empire, which up until then had seemed too powerful to challenge. The protest is, however, considered a watershed moment for India's struggle for independence, which was finally obtained two decades later.

USA: the Delano grape strike

The Delano grape strike was a labour strike by the Agricultural Workers Organising Committee and the United Farm Workers against grape growers in California. The strike began on 8 September 1965, and lasted more than five years. Largely due to a consumer boycott of non-union grapes, the strike ended with a significant victory for the United Farm Workers as well as its first contract with the growers. The strike began when the Agricultural Workers Organising Committee, mostly Filipino farm workers in Delano, California, walked off the farms of table-grape growers, demanding wages equal to the federal minimum wage. One week after the strike began, the predominantly Mexican-American National Farmworkers Association joined the strike, and eventually the two groups merged, forming the United Farm Workers of America (UFW) in August. The strike rapidly spread to more than 2,000 workers. Through its grassroots efforts – using consumer boycotts, marches, community organising and nonviolent resistance – the movement gained national attention for the plight of some of the nation's lowest-paid workers. By July 1970, the UFW had succeeded in reaching a collective bargaining agreement with the table-grape growers, ensuring fairer wages for more than 10,000 farm workers.

USA: the Montgomery bus boycott

There are times when one person's peaceful actions can bring about more change than anyone can imagine. Due to racial segregation in the south of the USA, black people had to give up their seat if a white person wanted to sit in it. Rosa Parks was a middle-aged black lady who, in 1955, refused to give up her seat to a white person. Her defiant act sparked a wider boycott of the public transport system by the black population of Montgomery, Alabama, and became a rallying point for the civil rights movement in the USA. It symbolised greater civil rights, spreading the message that all people deserve equal seats. As a result of her protest, an Alabama district court ruled that the racial segregation was unlawful. The decision was appealed but upheld by the US Supreme Court a year later in 1956.

Estonia, Latvia and Lithuania: the Singing Revolution

Music and social activism have long been 'partners in [nonviolent] crime'. During the Singing Revolution, Estonia literally sang its way out Soviet Union rule. In 1988, more than 100,000 Estonians gathered for five nights to protest Soviet rule. The protesters gathered in the streets singing songs of national pride, which had been outlawed by the Soviet occupiers. For Estonians, music and singing acted as a way to preserve culture while the small but fierce country held its own during invasion from Germany, Sweden, Denmark and others. In 1991, after four years of demonstrations (many involving song), and the deaths of 14 protesters in Lithuania, all three countries gained sovereignty.

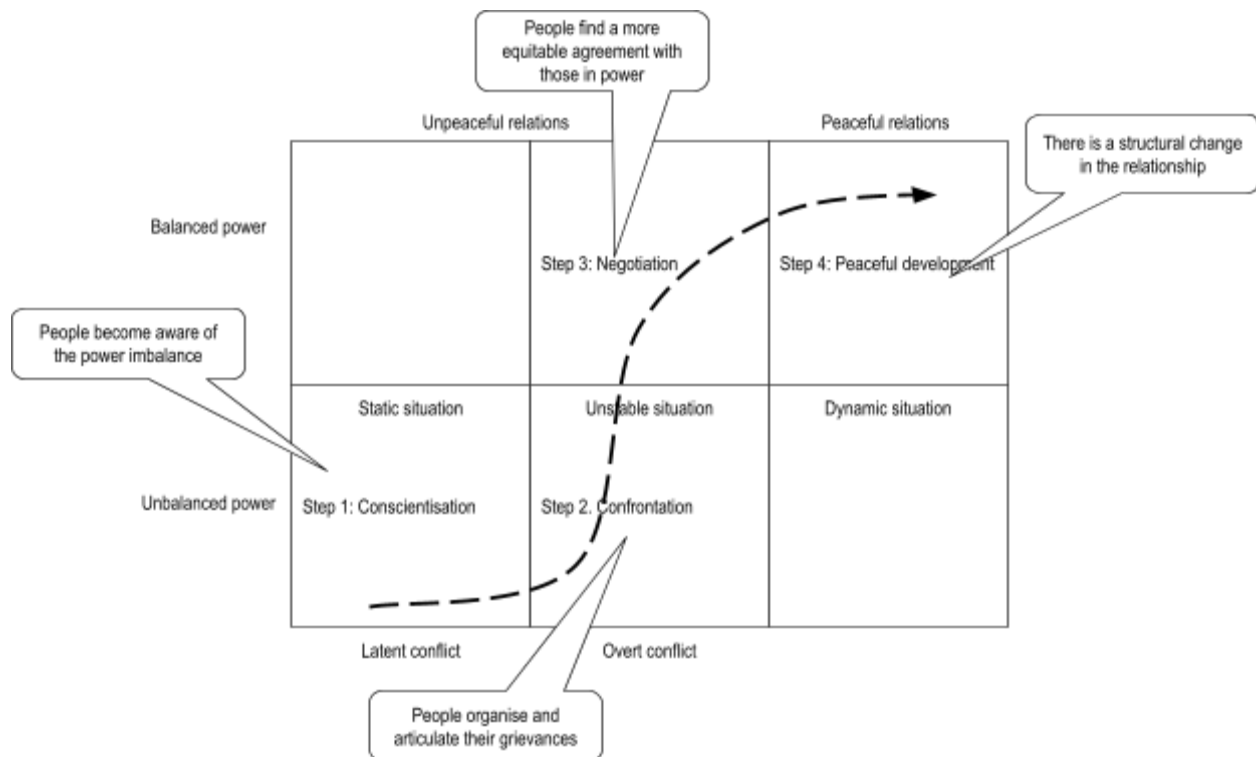
New Zealand: The Tree Sitters of Pureora

In 1978, logging companies planned to destroy a rainforest in New Zealand. Conservation activists built platforms in the treetops and stayed there to prevent the trees from being cut down. In response to the protests, the government was forced to stop the logging and officially protect the area. The act has also inspired many other tree-sitting protests, with varying levels of success.

USA: The 'lactivists' at Applebee's

Applebee's is a restaurant chain in the USA. In 2007, a woman was prevented from nursing her infant child in one of the restaurants when an Applebee's employee requested that she cover herself with a blanket due to indecent exposure. When the mother protested, claiming that her son wouldn't nurse under a blanket because it was too hot and uncomfortable, she was asked to leave the restaurant. Consequently, hundreds of other nursing mothers held a 'nurse-in' at Applebee's restaurants across the country, insisting on breastfeeding their babies in public and uncovered. As a result, the restaurant chain changed its policy, and allowed mothers to nurse their babies in its restaurants.

Adam Curle: asymmetric conflict

*Facilitator's notes*

Adam Curle was a British academic and Quaker peace activist. Over a period of almost forty years he undertook international mediation of conflicts in India/Pakistan, Nigeria/Biafra, South Africa, Zimbabwe, Northern Ireland, Sri Lanka, Bosnia and Croatia. In 2000, he was the recipient of the Gandhi Foundation International Peace Award.

In 1973 he became the first professor of Peace Studies at the University of Bradford, retiring in 1978. As part of his work and experiences he developed the graph above based on his observations of how conflict between two parties with very different levels of power tended to play out.

Draw out and then explain the diagram, making the following key points:

- In Step 1 people begin to become aware of the inequalities in their society and of the discrimination that exists. This can be through becoming aware of their rights, of government promises and commitments and the way in which these may not have been met or are being abused.
- This leads to Step 2 where people begin to confront those in power and to demand change. This is a very unstable phase where the previously hidden or latent conflict comes into the open. Confrontation need not be violent (although it often is) and more constructive results can be achieved if those confronting the power-holders adopt an approach of nonviolent action and

build a movement of supporters. This can be particularly effective if people who may have been oblivious to the sufferings of the discriminated can be persuaded to support change.

- This confrontation then begins to change the power dynamics and brings a more equal level of power between the different sides. This leads to Step 3 where both sides begin a process of negotiation leading a more equitable arrangement with those in power.
- This then leads to the position shown in Step 4 where both sides share power equally, the structural drivers of discrimination begin to change and society moves into a phase of long-term development.

Two things are key to success:

1. Preventing a move in Step 2 to violent confrontation, keeping the conflict constructive.
2. Persuading those who may be neutral or who may, through ignorance of the true situation, provide tacit support to those in power to actively support change.

This tool can be used very effectively with the **Levels of peacebuilding** and **Social barometer** tools.

In Curle's view, settlements made by people at the top didn't work: what was needed was a small number of ordinary people with potential to be change agents. As he saw it, his 'very humble' role was simply to help them shake off mental shackles and realise their own potential. The people who are taking part in this training and who are facilitating the 'community conflict transformation dialogues' are just these change agents that Curle was thinking of!

The social barometer

Facilitator's notes

Introduce the tool as a way of mapping the current attitudes of key people or organisations towards the change that you are trying to bring about. Mapping can help you identify actions that you can take to move them towards a more supportive position, and it also helps monitor the progress of your campaign.

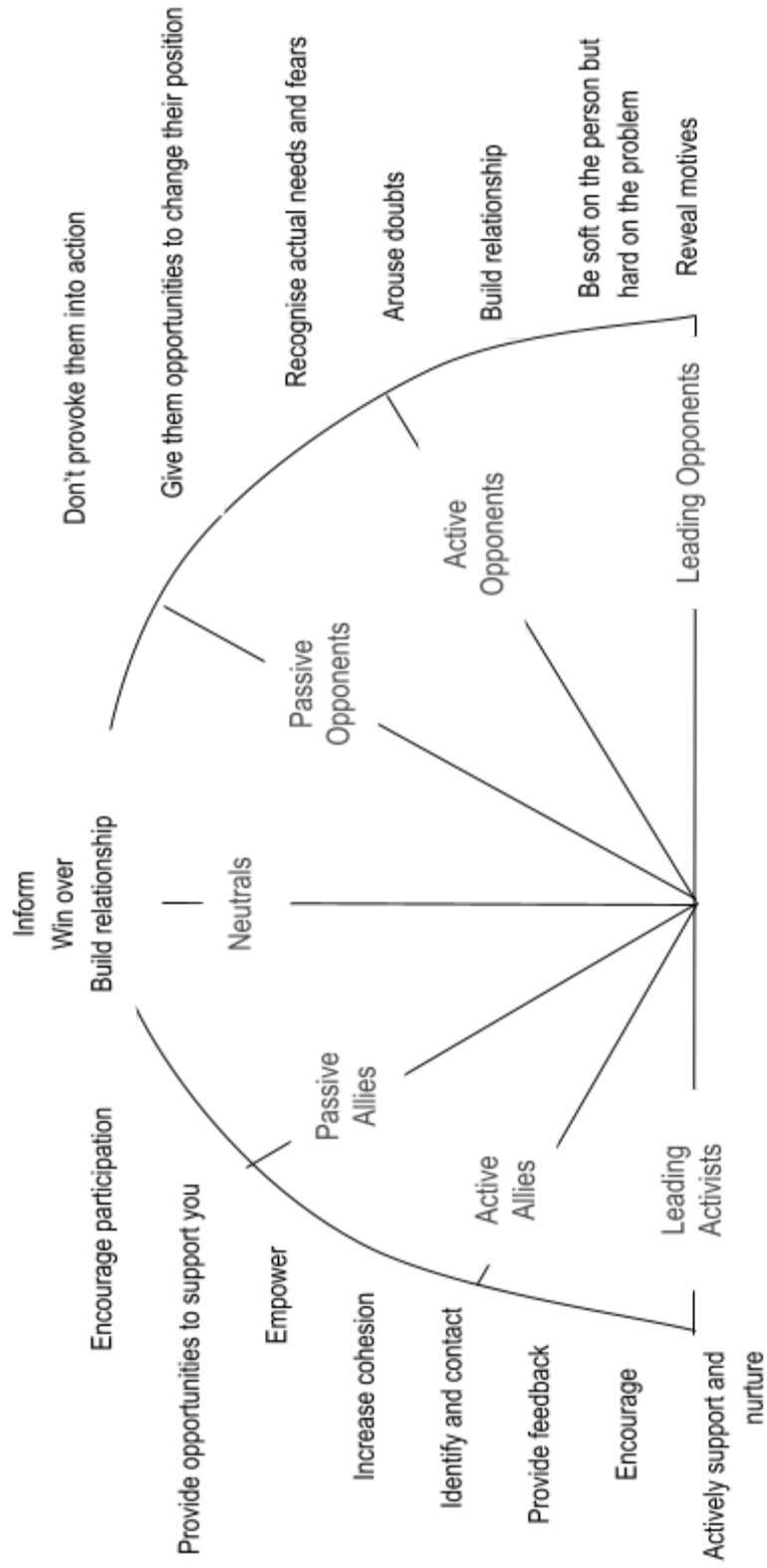
The social barometer

Where do others stand on your issue?

Identify groups and individuals

What are your aims with each of these individuals and groups?

Are your tactics consistent with these aims?



The barometer is divided into three categories of activists or allies and three categories of opponents: leading activists or opponents, activists or opponents who are actively engaged in either bringing about or resisting change (active allies/opponents) and those who, while they may support or resist you in principle, are not actually taking any action to either support or resist you (passive allies/opponents). These are separated by those who are neutral, having no considered position in either direction. This includes people who are unaware of the issue.

The group can identify key individuals or organisations – perhaps using brainstorming as a technique – and then map these onto the barometer. The aim is then to identify actions that would move these people at least one step towards the activist side: passive allies becoming active allies; neutrals becoming allies; and opponents becoming less active, neutral or even changing sides. Types of activities that might encourage the desired movement are suggested along the sides of the barometer.

This tool works very well with the story of Esther in the Bible (see **Esther and the social barometer** tool from Series 3).

Session 4

Conflict eliminator

This tool can be used to help a group prioritise actions. It can be used as part of an action planning session to identify the two priority conflict issues that the group wants to work on. It can, however, be readily adapted to prioritise any issue.

Brainstorm to capture a list of conflict issues that the group is concerned about and would wish to address. This may be done separately as part of earlier sessions. Write each of the suggested issues on a separate piece of paper and arrange these around the room. Invite people to gather around the issue that they would most like addressed and get them to write their name on the piece of paper. Depending on the number of issues, eliminate the one or two with the smallest number of supporters and get the supporters to join one of the remaining issues that would represent their second highest priority. Add their names to these pieces of paper. Repeat the process until everyone is grouped around just two conflict issues. These then become the priority issues for the two groups to work on.

By writing names on the eliminated conflicts you will also have collected lists of people that would potentially be willing to address these and who might, subsequently, form action groups around these issues.

Paper plate planning / moving your allies

(with the social barometer)

Paper plate planning is a way of helping a group identify, prioritise and sequence the steps needed to realise a vision or objective.

Two lines should be drawn on the floor (or on a wall) about two metres apart. Divide the participants into two groups and give each group six or seven paper plates (pieces of paper work equally well). The groups begin by describing the current situation relevant to the conflict issue that they wish to change, summarising their discussion in a short sentence which is written on one of the paper plates. This becomes the starting position and is placed on the first line. They then discuss what success would like. They imagine that their actions have been successful and describe in a short sentence what the new situation would look like. This becomes the goal that they are aiming for. The goal is written on another paper plate and placed on the second line.

At this point, the groups can either work on developing the intermediate steps that would get them from the present situation to the goal (see 'Standard version'), or they can complete a more detailed analysis using the **Social barometer** tool.

Social barometer version (moving your allies)

Having identified the current situation and the goal, the groups should quickly brainstorm the key people or organisations that have the ability to either block or bring about the change that is required. Groups should be limited to no more than eight key actors, which should include at least three supporters (we often tend to overlook the people on our side and focus on those opposing us instead). For each of

these eight actors, the group should identify the position that they currently fill on the social barometer. If possible the group should also identify the interests and needs of each actor.

Once the actors have been analysed and placed on the social barometer, the group should brainstorm actions or arguments that could be used to change the actors' perspective and move them at least one step closer to being an active supporter. These should be written down on a paper plate and placed on the floor or wall between the two lines, forming a set of stepping stones from the current situation to the desired goal. This becomes the group's draft plan, which they can then role play with the other group using the social barometer.

With the social barometer drawn out on the floor, place members of the second group on the barometer in the positions that have been identified for the key actors. Taking each actor in turn, the group should explain their proposed actions and arguments and discuss whether they would or would not influence the actor to move in the desired direction. Use the members of the second group to test, challenge and refine the proposed actions. How could they be improved? What else could be done? Does it make a difference in which order the actions are addressed? Should you focus on some actors before others? The group should amend their draft plan based on what they learn from their role-play. They have now tested and refined their plan. The next step is to decide who will carry out each activity and when. The group is now ready to start transforming this conflict priority.

When the exercise is complete, swap roles and let the other group lead, developing their own refined plan for their conflict priority.

Standard version

If time is short, you can omit the stakeholder analysis and the social barometer role-play (although the plan will be stronger if these are included). Instead, having identified the starting point and the goal, get each group to identify the things that would need to change to bring about the ultimate goal. They should identify five or six things and write them on the plates, arranging them in order between the two lines. For each stepping stone, they should discuss what activities would need to take place to bring about the change described on the plate. When they have finished, the group should explain their draft plan to the other group and invite them to critique it, amending the plan in the light of any new insights that emerge during the discussion. They now have a tested and refined plan and are ready to transform the conflict.

Bible passages

Holy disobedience Bible study (Exodus 1:15–22)

¹⁵ The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, ¹⁶ “When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.” ¹⁷ The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. ¹⁸ Then the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?”

¹⁹ The midwives answered Pharaoh, “Hebrew women are not like Egyptian women; they are

vigorous and give birth before the midwives arrive.”

²⁰ So God was kind to the midwives and the people increased and became even more numerous. ²¹ And because the midwives feared God, he gave them families of their own.

²² Then Pharaoh gave this order to all his people: “Every Hebrew boy that is born you must throw into the Nile, but let every girl live.”

Dramatic symbolic actions Bible study

Luke 19:28–44

Jesus Comes to Jerusalem as King

²⁸ After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹ As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰ “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

³² Those who were sent ahead went and found it just as he had told them. ³³ As they were untying the colt, its owners asked them, “Why are you untying the colt?”

³⁴ They replied, “The Lord needs it.”

³⁵ They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶ As he went along, people spread their cloaks on the road.

³⁷ When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

³⁸ “Blessed is the king who comes in the name of the Lord!”

“Peace in heaven and glory in the highest!”

³⁹ Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

⁴⁰ “I tell you,” he replied, “if they keep quiet, the stones will cry out.”

⁴¹ As he approached Jerusalem and saw the city, he wept over it ⁴² and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side.

⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave

one stone on another, because you did not recognize the time of God's coming to you."

Isaiah 20:1–6

A Prophecy Against Egypt and Cush

In the year that the supreme commander, sent by Sargon king of Assyria, came to Ashdod and attacked and captured it—² at that time the Lord spoke through Isaiah son of Amoz. He said to him, "Take off the sackcloth from your body and the sandals from your feet." And he did so, going around stripped and barefoot.

³ Then the Lord said, "Just as my servant Isaiah has gone stripped and barefoot for three years, as a sign and portent against Egypt and Cush,⁴ so the king of Assyria will lead away stripped and barefoot the Egyptian captives and Cushite exiles, young and old, with buttocks bared—to Egypt's shame.⁵ Those who trusted in Cush and boasted in Egypt will be dismayed and put to shame.⁶ In that day the people who live on this coast will say, 'See what has happened to those we relied on, those we fled to for help and deliverance from the king of Assyria! How then can we escape?'"

Jeremiah 32:1–15

Jeremiah Buys a Field

This is the word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.² The army of the king of Babylon was then besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the guard in the royal palace of Judah.

³ Now Zedekiah king of Judah had imprisoned him there, saying, "Why do you prophesy as you do? You say, 'This is what the Lord says: I am about to give this city into the hands of the king of Babylon, and he will capture it.⁴ Zedekiah king of Judah will not escape the Babylonians

but will certainly be given into the hands of the king of Babylon, and will speak with him face to face and see him with his own eyes.⁵ He will take Zedekiah to Babylon, where he will remain until I deal with him, declares the Lord. If you fight against the Babylonians, you will not succeed.'"

⁶ Jeremiah said, "The word of the Lord came to me: ⁷ Hanamel son of Shallum your uncle is going to come to you and say, 'Buy my field at Anathoth, because as nearest relative it is your right and duty to buy it.'

⁸ "Then, just as the Lord had said, my cousin Hanamel came to me in the courtyard of the guard and said, 'Buy my field at Anathoth in the territory of Benjamin. Since it is your right to redeem it and possess it, buy it for yourself.'

"I knew that this was the word of the Lord;⁹ so I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver.¹⁰ I signed and sealed the deed, had it witnessed, and weighed out the silver on the scales.¹¹ I took the deed of purchase—the sealed copy containing the terms and conditions, as well as the unsealed copy—¹² and I gave this deed to Baruch son of Neriah, the son of Mahseiah, in the presence of my cousin Hanamel and of the witnesses who had signed the deed and of all the Jews sitting in the courtyard of the guard.

¹³ "In their presence I gave Baruch these instructions:¹⁴ 'This is what the Lord Almighty, the God of Israel, says: Take these documents, both the sealed and unsealed copies of the deed of purchase, and put them in a clay jar so they will last a long time.¹⁵ For this is what the Lord Almighty, the God of Israel, says: Houses, fields and vineyards will again be bought in this land.'