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History of the Program

This curriculum evolved over the first four years that the Racial Justice Through Human Rights youth group met. The youth have been crucial in its development, conducting and trying the exercises and giving feedback on what they find helpful and what to modify or discard.

The youth in the program are mostly high school students and are racially, culturally and geographically diverse. They include people from small towns, from suburbia, from the northside, the southside, the west and the east of Pittsburgh. They come from suburban schools, inner city schools, schools with a majority of African American students and schools where whites are the majority. A number of participants are home schooled.

The first part of the program is designed to be a learning experience. Using a human rights framework the youth explore impediments to achieving human rights; issues such as violence, racism, economic disparities and gender inequities. This is followed by an exploration of nonviolent social change movements, the importance of building community and understanding consensus and how it works. The final part is the planning and execution of an action plan which in some way impacts the community.

In the first year of the program, the youth worked together with Pittsburgh Young Leaders Academy to have Pittsburgh City Council declare Pittsburgh the 5th Human Rights City in the United States. The second year of the program the youth were particularly concerned about the decline of our education system and the impact of funding cuts to our city schools. With assistance and funding from the Youth Media Advocacy Program they created a video on “Education as a Human Right”, which was shown at a public meeting at Carlow University. For the last three years the youth have taken part in a national American Friends Service Committee video competition, “If I Had a Trillion Dollars.” Youth from around the country create a video to show what they would do with the trillion dollars which is now spent on the wars in Iraq and Afghanistan. Many of the youth come together in Washington, DC to learn from each other and to lobby their legislators on their concerns.

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INTRODUCTION TO CURRICULUM

The curriculum introduces the youth to the Universal Declaration of Human Rights and uses it as an umbrella for looking at issues such as racism, privilege, economic disparities, violence, and gender inequities. It then focuses on understanding how to create positive change through building community and nonviolent social action. Finally, we encourage the youth to work on their own social change actions that impact their communities.
The curriculum requires participation and uses a wide range of techniques for imparting information, recognizing that people learn in different ways. The curriculum is a guideline, the goals can be achieved in many ways. This curriculum assumes that facilitators have a comfort level with being creative and flexible and that they will pick and choose exercises that work in the moment.

The role of the facilitator or leader is to help the youth to learn from each other and from others outside of the group, to understand certain concepts, gain skills in leadership and encourage action that impacts social change. Facilitators encourage individual experience and wisdom, as well as group process. The exercises are designed to empower the youth to be creative and collaborative and to understand issues in planning and processing actions. The youth themselves guide the direction of the discussion and the learning process.

The reason for developing this model of Popular Education is to give the youth a different experience from the more formal education model of schools, and to create a flexible model that empowers youth to create follow their own direction.

"The idea of popular education... as a teaching methodology came from a Brazilian educator and writer named Paulo Freire, who was writing in the context of literacy education for poor and politically disempowered people in his country. It’s different from formal education (in schools, for example) and informal education (learning by living) in that it is a process which aims to empower people who feel marginalized socially and politically to take control of their own learning and to effect social change. Popular education is a collective effort in which a high degree of participation is expected from everybody. Teachers and learners aren’t two distinct groups; rather, everyone teaches and everyone learns!"
—Peace and Environment Resource Center

This curriculum was developed drawing from a number of resources. These resources are referenced in the bibliography at the end.

The curriculum is divided into the following parts:

**Part 1:** Introduction and Getting to Know Each Other

**Part 2:** Respectful Listening and Dialogue

**Part 3:** Human Rights

**Part 4:** Impediments to Human Rights

**Part 5:** Nonviolence and Social Change

**Part 6:** Action Plan

Originally, the curriculum was introduced in three hour sessions, using two or three exercises and always including at least one Light and Lively to engage and re-energize the group. Occasionally, there are alternative exercises (Alternative) in the main text that may be more suited to your group.
LIGHT AND LIVELIES

One of the tools used in the curriculum is referred to as "Light and Livelies." These are fun exercises that can present a concept quickly, while also re-energizing a group and building skill sets. These help to sustain attention and refocus the youth, often by requiring movement of some kind.

Each of the parts of the curriculum includes one Light and Lively that relates to the topic. All of the Light and Livelies are found in the Appendix: Light and Livelies. These can be used at any time to energize the group. Many of the Light and Livelies were taken from the American Friends Service Committee Help Increase the Peace Manual (HIIP).
Introduction and Getting to Know Each Other

This section will introduce exercises to help everyone get to know the group members and in turn, help build the community. In addition, shared agreements will be created by the group. The group will adhere to these during all their time together.

SKILL BUILDING EXERCISES

Names and Adjectives (HiIP p.78)

Goal: To introduce the group in an amusing way.

Ask each youth to say their name and add an adjective with the same letter as their name. E.g. I am Marvelous Mike. The next person introduces themselves and then all the people before. I am Pretty Pamela and this is Marvelous Mike, etc.

Variation: You could add something that you like (I am Marvelous Mike, and I like markers).

Variation: If the group is reluctant to speak in the whole group do this in pairs. In pairs find a sentence to describe your partner. Do it together using the first letter of the person’s name then an adjective that describes them followed by what they like to do (Stupendous Scilla sings silly songs). Then introduce your partner to the group.

What Makes You Comfortable?

Goal: To give participants the opportunity to self-identify

Ask each person to share their name, again, and ask the question "What would you like us to know about you that would make you comfortable in the group and that we might not guess?"

Examples might include a nickname, a gender pronoun, a physical need, etc...

Examples of pronoun choices include:

- he, him, his
- she, her, hers
- they, them, their
Commonalities

**Goal:** To get the group to know each other better and to highlight individuals’ similarities.

Begin with paper and pencils for each person. Everyone circulates around the room, stopping in front of a person they don’t know and introducing themselves. Together they identify a list of four things that they have in common. They write them down next to the person’s name and then go onto the next person. Do this with about six people. Come back to the circle and encourage a couple of people to share the most unusual things they identified.

Shared Agreements

**Goal:** To get the youth to identify their own shared agreements they will use within the group.

As a whole group, have them brainstorm guidelines to help create a safe environment. If necessary have the youth define unclear guidelines. Write each agreement on a flip chart that will be a part of every session.

Below are some suggestions to use if necessary:

- Listen respectfully, no side conversations
- Speak only for yourself
- Honor confidentiality. (It would be helpful to identify what you mean by confidentiality. It might be that nothing in the group of a personal nature is talked about outside the group. However usually it means that while the circumstance can be talked about names are never used.)
- Be open and only share what is comfortable and feels safe.
- Step up step back (If you are a person who doesn’t usually speak out we encourage you to step up. If you tend to speak frequently we encourage you to step back)
- Look for good in others
- You have the right to pass, but the group will come back to you
- Spelling doesn’t count
- Ouch! (Use this as a way of informing a person in a nonjudgmental way that their actions or what they said hurt you or someone else.)

Who am I *(Hiip p.169)*

**Goal:** To get to know each other better by sharing personal information about yourself.

Each person draws a circle in the middle of a piece of paper then identifies themselves in some way. (It could be a name, a picture, or a symbol.) Like the spokes of a wheel draw lines from the center of the curve and draw or write something special about yourself. (It could be what you like, where you live, who your family is, your school, etc.) Continue to draw lines and use things that are important about you until you have run out of ideas. Turn to the person next to you or someone you don’t know well and explain your drawing. After sharing with partners, those that feel comfortable can share with the whole group.
Common Ground

**Goal:** To identify commonalities with people in the room.

Stand in a circle and the facilitator starts by asking people to take a big step forward if they have “common ground” with their statement. Ask the youth to look around and see who is with them in the circle. After each statement, return to the original circle.

**Hint:** Start with something humorous and then go to issues which are more challenging.

Start each time with “Common ground if…”

… you sucked your thumb
… you snore
… you don’t like pickles
… you have mediated a conflict
… you prevented a fight from happening
… you have been teased
… you have experienced conflict
… you have been stopped by the police

**DEBRIEF**
- What did you notice?
- Were you ever surprised about who was in the circle?

Alternative Light and Livelies

- Pattern Ball
- The Big Wind Blows
- Things we have in common
Respectful listening and dialogue in everyday communications is essential. This next part will help as a guide to using listening and dialogue skills when undertaking difficult and challenging conversations.

“To effectively communicate, we must realize that we are all different in the way we perceive the world.”
—Tony Robbins

This part includes:
- **2a**: Respectful Listening
- **2b**: Body Language
- **2c**: Respectful Dialogue
- **2d**: Team Building
PART 2A

Respectful Listening

Goal: To teach the skills of being a good effective listener.

"To truly listen is to risk being changed forever." —Sakej Henderson

Background: Remind the group that to show respectful listening, it is important to face the speaker, maintain eye contact, show interest, and give the speaker space and time to communicate.

LIGHT AND LIVELY

Lego Listening (HiIP p.95)

Goal: To demonstrate the need for listening and how important it is to articulate clearly.

Prepare two sets of identical Legos between 5–10 pieces. One set will be made into a design, one just a set of loose Legos. Put together enough bags for half the group and put both the made up design and the loose Legos into each plastic bag.

Divide group into pairs and have them sit back to back, either on the floor or in chairs.

Give one partner the finished Lego structure and the other the loose Legos. The person with the loose Legos should not see the finished product.

The one who has the finished Legos is the speaker. The one with the loose Legos is the listener. The speaker will direct the listener to put the pieces together step by step, so that they finish with two structures that are exactly the same. The listener may not speak. If the pairs want, they can arrange non-verbal signs in advance.

Alternative Light and Livelies

· Who am I?
Listening in Pairs

**Goal:** To help people be more comfortable with silence and understand others often go deeper into a subject when someone just listens without other input.

Divide people into pairs. Ask one person to speak for three minutes while the other person just listens and doesn’t speak at all, not even to ask questions.

Choose a topic which could relate to the nature of the group. If it is a peace group it could have a peace theme—“Talk about something you have done towards peace that you are proud of.” If participants are going into a conflict situation—“Talk about a time when you were in a contentious situation where you worked things out.”

**DEBRIEF**
- How was that? (Start with the person being listened to.)
- How was it being listened to for so long?
- How was it to talk for three minutes?
- What made it clear that your partner was listening?

Go back into the pairs and reverse roles. The speaker still speaks for three minutes, but this time the listener can ask a couple of open ended and clarifying questions. (The questions are for further clarity only.)

**DEBRIEF**
- How was that for the person being listened to?
- How was it being asked questions?
- Did they help to draw out more information?
- Ask the listeners how that was for them?
- Did they learn more from asking questions?

Alternative Exercise: Listening in Concentric Circles *(HIIP p.90)*

**Goal:** To encourage good listening skills.

Count off by 2s. “1s” move themselves and their chairs into a circle. The “2s” move their chairs to face them, so that there are two circles.

“1s” will be asked a question first; “2s” will listen, after a minute switch places.

Allow two minutes for each person to answer the question and then switch.

**Possible question:**
- What is your family like?
- What was your favorite game as a child?
- What is one special thing about your neighborhood or city?
DEBRIEF IN PAIRS
- How did you know the partner was listening?
- How did it feel having to talk?
- What was it like being the listener? What was difficult or easy about it?

DEBRIEF IN GROUP
- What was difficult about this exercise?
- What did you like about it?
- Was being the listener or the speaker most enjoyable? Why?

Alternative: Instead of sitting in concentric circles, this can also be done as a mingle. People walk around and mingle with each other and then find a partner to do the listening with. After each has been listened to they continue to mingle and find another partner. It gets people up and moving which is especially helpful if you are working with youth.

DEBRIEF IN GROUP
- What was difficult about this exercise?
- What did you like about it?
- Which part was most enjoyable, the listener or the speaker? Why?
  Talk a little about the importance of clear communications.

Serial News (HIIP p.100)

Goal: To see how rumors start and what changes can happen to a story.

Ask for four participants to be listeners. Have three of them leave the room. Tell this story to the first listener so that the whole group can hear it.

Bring the next listener back into the room and have the first listener retell the story to that person. Continue with each listener. (The second listener tells the third; the third tells the fourth, etc…)

Then, retell the original story.

Story: Yesterday I was driving down Highland Ave in my VW and stopped behind a PAT bus. Two children and a parent were getting off the bus when a blue SUV came speeding down East Liberty Blvd. and ran the red light. The children were almost hit and the car swerved at the last moment and almost ran into me. I was late for work because the police officer made me stay and give a statement.

DEBRIEF
- Ask the group how the story changed as each person listens to it? Note especially if the police became a male or anyone else changed gender.
- How is this played out in daily life?
- Talk about assumptions and distortions.
Body Language

**Goal:** To understand how important body language is in listening.

**Background:** When engaging in listening, it is important to exhibit positive body language. This includes maintaining eye contact, showing facial feedback, and displaying an interested posture that engages the speaker.

**LIGHT AND LIVELY**

**Leader** *(HiIP p. 70)*

**Goal:** To practice nonverbal communication and cooperation.

Everyone stands in a circle. One person is sent out of the room while the others pick a leader. The person who was sent out is “it.” Everyone must follow the changing body movements or expressions of the leader. When the leader is identified by ‘it,’ the leader leaves the room and becomes the new ‘it.’ The game continues.

**Alternative Light and Livelies**

- Birthday Line-Up

**SKILL BUILDING EXERCISES**

**Body Language** *(AFSC PA Respectful Listening and Dialogue Catalog)*

**Goal:** To show how important attentive body language is in being able to both speak and listen.

In pairs, one person talks about what they ate today and the other person shows the worst body language possible.
Redo this exercise reversing the roles. The speakers will now listen and the listeners will be the speakers. This time ask the listeners to use their very best body language.

**DEBRIEF**
- How was it this time?
- How did the listeners show that they were listening?
- Speakers, did you feel heard?

**PART 2C**

**Respectful Dialogue**

**Goal:** To explore ways of opening up dialogue and conducting positive conversation.

**Background:** When having a conversation it is important to conduct a respectful dialogue. This includes entering conversations with an open mind, with the idea of achieving new understandings, and addressing people in a positive way.

**LIGHT AND LIVELY**

**Jibberish** *(Theater for Peace Toolkit: A Multi-Media Catalog)*

**Goal:** To practice body/sound communication without words.

Have participants divide up into pairs. Have participants have a conversation about something without using words, but with using nonsensical sounds.
Open-Ended and Clarifying Questions

**Goal:** To learn how to get more information, achieve new understandings, and make connections.

An open ended question is a question that elicits a descriptive response, not a yes or no answer. A good, open ended and clarifying question can help a person speak more fully on an issue or concern and can be useful in moving the speaker from a dogmatic position to more thoughtful responses. Well thought out open questions can help identify areas of commonality with someone who has opposing views from our own. (See Appendix Part 2c for examples of open ended and clarifying questions) Then, summarize the points to the group and give the summary as a handout.

Open-Ended And Clarifying Questions Role Play

**Goal:** To be able to identify and use questions that open up conversations or conflicts to include new understandings.

The use of dogmatic statements can polarize discussions between people whose views differ. Someone can respond with a similarly dogmatic statement or they can find ways to open up the conversation by asking open ended questions.

**Example:** “I am sick of having to do all the work around this place.” One response would be: “What do you mean; I do lots of work to help out. In fact, I do as much as you.” A defensive response like this is more likely to escalate the conflict than to help resolve it.

**An open-ended question might be:** “Can you tell me what the problem is?” An open ended and clarifying question which, also shows a commonality with the other person might be: “No one likes to feel as if they do all the work. Can you tell me what the problem is?”

**Role Play Exercise:** One person makes one of the statements below and then people take turns responding. The person making the statements will react according to the responses people give.

Possible dogmatic statements with examples of possible open ended questions and commonalities in parentheses:

- People in prison must be guilty or they wouldn’t be there. (There is no doubt there are guilty people in our prisons. I am interested in hearing more about your thoughts on prisons and prisoners.)
- Why should I pay for people on Medicaid. They are all too lazy to get a job. (I don’t think any of us like paying for people who abuse the system. Can you tell me more about your concern?)

**DEBRIEF**

Begin with the person who made statements:

- Were you comfortable with the response?
- How did it make you feel?

Open the discussion to the whole group:

- What about the response worked?
- What could be improved?
- Find commonalities with the people making the statement.
**Nonviolent Communication (NVC)** *(From NVC website which was adapted from: Nonviolent Communication: A Language of Life by Marshall B. Rosenberg, Ph.D.)*

**Goal:** To learn how to compassionately communicate feelings and needs in a way that opens up dialogue and does not alienate or further anger a person.

**Background:** NVC is a model for compassionate communication. While “I” messages are a popular tool, they can seem formulaic and overly structured in tone. NVC is a more conceptual alternative that centers around two main parts, *Honest Expression* and *Empathetic Listening*.

Both *Honest Expression* and *Empathetic Listening* have four components:

**Observation, Feelings, Needs, and Request:**
- **Observation:** Differentiating observation from evaluation, being able to carefully observe what is happening free of evaluation, and to specify behaviors and conditions that are affecting us;
- **Feelings:** Differentiating feeling from thinking, being able to identify and express internal feeling states in a way that does not imply judgment, criticism, or blame/punishment;
- **Needs:** Connecting with the universal human needs/values (e.g. sustenance, trust, understanding) in us that are being met or not met in relation to what is happening and how we are feeling;
- **Requests:** Requesting what we would like in a way that clearly and specifically states what we do want (rather than what we don’t want), and that is truly a request and not a demand (i.e. attempting to motivate, however subtly, out of fear, guilt, shame, obligation, etc. rather than out of willingness and compassionate giving).

Pose a scenario to the group. Have the participants break into small groups and apply each of the four components to how they might respond in the scenario of their choice.

**Scenarios:**
1. You forget to put your bike away properly and an elderly neighbor trips over it.
2. You noticed that a close friend was cheating off of you during an exam you studied particularly hard for.
3. A friend keeps leaving their cellphone at home and borrowing yours when you need to use it.

**DEBRIEF**
- How did you choose to respond?
- Was that response helpful?
- How could NVC be used in your everyday life?

**Giraffe and Jackal Ears** *(The Center for Nonviolent Communication)*

**Goal:** To clarify and realize that we have choices when we hear a message and how we respond.

Have four volunteers sit in four chairs at the front of the group. Give each one a pair of ears (these can be made out of poster board, or just drawn on paper).

- **Jackal Ears Facing Outwards:** One hears the message in terms of judging and blaming the other person.
· **Jackal Ears Facing Inwards:** One hears the message in terms of judging and blaming oneself.

· **Giraffe Ears Facing Inwards:** One hears the message in terms of what is alive in oneself. *What feelings and needs are touched on when I hear this message?*

· **Giraffe Ears Facing Outwards:** One hears the message in terms of what is alive in the other person. *What feelings and needs are touched on for them?*

Ask the four volunteers to go through the scenario below hearing the message “You’re late again” through each pair of ears, beginning with Jackal Ears Outwards and moving down the list.

**Scenario:** I arrive for a regularly scheduled meeting with a friend. My friend says, ”You’re late again.” Sometimes they don’t actually say the words, they just look at me in a certain way and I interpret the look as, ”You’re late again.” Through Nonviolent Communication I’ve come to understand that I have a choice about how I hear this message.

Then, reflecting on the Giraffe Ears, ask the participants (refer to the Appendix for Feelings and Needs Lists):

· What do you think the friend is feeling?
· What basic human need isn’t being met in the situation for your friend?
· How might you respond to the friend in the form of a question? (Example: Are you mad because you’d like respect for your time?)

(Explain that this guess might be inaccurate—and that’s okay. For example, the response might be: No, it’s not that. We just don’t see each other as often as I’d like. When you’re late, we spend less time together. If a guess turns out to be inaccurate, usually the other person corrects the guess and explains what’s really going on.)

As a whole group, brainstorm solutions for how to respond to the underlying need knowing that the underlying need is valuing time together and not respect. *(Example: For the next month, would you like me to ring you, if I think I’m going to be more than 15 minutes late, and discuss arranging another time to meet?)* Explain that when we connect on the level of feelings and basic human needs, it is easier to find a solution that satisfies all of the parties.

**“I” Messages** *(AFSC PA Respectful Listening and Dialogue Curriculum)*

**Goal:** To learn how to communicate concerns and wants in a way that opens up dialogue and does not alienate or further anger a person.

**Background:** The purpose of “I” messages is to find a way for a person to communicate his or her own wants, needs or concerns. The receiver of an I-message learns that s/he has done something the speaker didn’t like. Although s/he may still react defensively at first (nobody likes to feel in the wrong), the door is left open for dialogue. There is less likelihood of damage to the relationship or of cutting off the dialogue. It is not important that the formula be used exactly, as long as the speaker speaks in a way that the listener can hear.

A constructive “I” message has the following elements in it:

1. **When:** state the behavior
2. **I feel/get:** state your feeling
3. **Because:** state the effect it has on you
Things to consider: Each part of this should be as neutral as possible and non-blaming. Do not use statements such as: “When you lie to me.”

- Avoid statements like “you make me feel”—no one can make you feel. It should be “I feel” followed by a true feeling, sad, scared, happy…
- It is also important that whatever you are addressing impacts you. For instance a statement “because it is good for you” is not an “I” statement.
- An “I” message will probably need to be followed up with respectful listening and quite possibly with some open ended and clarifying questions.

An example of a constructive "I" message: "When you didn't turn up I was scared something had happened. I couldn't go to sleep till I knew you were safe.” This approach to a problem prevents the recipient of the message from getting defensive and enables both parties to engage in solving the issue.

In a larger group read out the following examples and ask people to decide which of the three replies they like the best and why.

1. A close friend has gossiped about something you told him/her in confidence.
   a. How could you, I can't believe you did that. I will never tell you anything again.
   b. I told you that in confidence. I am very upset that you broke that confidence.
   c. You know what we talked about the other day when I shared with you in confidence. Other people have been talking about it. It has really upset me that it got out. Do you know anything about it?

2. You are with your friend in your backyard and your neighbors called the police because they feel you are being too loud.
   a. I can't believe you called the police on what was just a friendly party.
   b. You could have asked us to make less noise before calling the police.
   c. When you called the police, I felt embarrassed and confused that you did not approach me first.

3. A friend borrowed your favorite umbrella and left it at home.
   a. You said you would return my umbrella yesterday. You always borrow things and don't return them.
   b. You said you would get my umbrella back to me two days ago. Yesterday it poured and I got soaked because I didn't have it.
   c. I get frustrated when you borrow things and don't return them. Yesterday I got soaked in the rain because I didn't have my umbrella.

DEBRIEF

- What is your response to “I” messages?
- Can you imagine using them?
- “I” messages can be challenging to use at first. With practice they are an effective tool for good communications.
Team Building

**Goal:** To build collaborative skills within the group. To understand consensus as a community building tool.

**Background:** Building trusting relationships lays the framework for healthy group communication and dynamics. Team building encourages a shift in perspective toward creating alternative possibilities and outcomes. Additional information can be found in part 5c.

*(See appendix Part 2d for a description of a consensus model.)*

**LIGHT AND LIVELY**

**The M&M Arm Wrestle** *(HLP p.126)*

**Goal:** To understand the idea of win-win solutions to problems.

Divide the group into pairs. Sitting across from each other at a table, each pair will arm wrestle (hands clasped, elbows to the table), for every time a person’s arm hits the table they get an M&M. Those that cooperate with one another will gain the most M&Ms.

**SKILL BUILDING EXERCISES**

**Consensus** *(See appendix Part 2d for a description of a consensus model.)*

**Goal:** To understand the importance of consensus in problem solving.
Bean Jar Consensus  *(HIIP p.102)*

**Goal**: To better understand of how consensus works.

Fill a jar with M&Ms. Have each person guess how many M&Ms there are in the jar. Keep a list of each person’s name and the number that they chose.

Now in pairs, have participants discuss and decide together how many M&Ms are in the jar. They should give their reasons for the decision.

Next meet in groups of four and pick the number of M&Ms.

Finally the whole group, using consensus decide how many M&Ms are in the jar.
Human Rights

Human Rights are the rights we hold as people living in this world. These rights are proclaimed in the United Nations Universal Declaration of Human Rights (UDHR) (see Appendix Part 3).

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on December 10th, 1948, was the result of the experience of the Second World War. With the end of that war, and the creation of the United Nations, the international community vowed never again to allow atrocities like those to happen again. World leaders decided to complement the UN Charter with a road map to guarantee the rights of every individual everywhere.

The first draft of the Declaration was proposed in September 1948 with over 50 Member States participating in the final drafting. By its resolution 217 A (III) of 10 December 1948, the General Assembly, meeting in Paris, adopted the Universal Declaration of Human Rights with eight nations abstaining from the vote but none dissenting. Hernán Santa Cruz of Chile, member of the drafting sub-Committee, wrote:

"I perceived clearly that I was participating in a truly significant historic event in which a consensus had been reached as to the supreme value of the human person, a value that did not originate in the decision of a worldly power, but rather in the fact of existing—which gave rise to the inalienable right to live free from want and oppression and to fully develop one’s personality. In the Great Hall…there was an atmosphere of genuine solidarity and brotherhood among men and women from all latitudes, the like of which I have not seen again in any international setting."

LIGHT AND LIVELY

Scrambled Words (HIIP p.74)

**Goal:** To work together using nonverbal skills to create a sentence about human rights.

Choose a sentence that has roughly the same number of words as there are participants. The sentence should follow the theme of human rights or highlight an important idea. Write each word of
the sentence on a separate piece of paper, including punctuation. Give each person a card and have
to each person construct the sentence. When it is done have each person read their word in the sentence.

Example: “To deny people their human rights is to challenge their very humanity.” —Nelson Mandela

SKILL BUILDING EXERCISES

What Is Human? (Educating for Dignity: Learning From Rights and Responsibilities)

Goal: To highlight different qualities that can be found in all people.

Using construction paper, have each youth draw a person. Within that person, have each participant
write qualities about themselves that they think are best: being generous, a loving person, hardwork-
ing, sharing with those who have less, etc.

DEBRIEF

- Are the qualities you have identified for yourselves ones you respect in others?
- What does it mean to say you respect yourself and you respect others?
- If others have qualities that are different from yours, do you think those other qualities
deserve respect?
- Does every human being deserve respect? Why?

Rights for a Dignified Life

Goal: To get the youth thinking about how human rights can benefit their lives.

Divide the youth into small groups and have each group imagine the rights that, if respected, would
enable them to live a dignified life. Have the groups list their rights on a big piece of paper and hang
them on the wall for comparison and discussion.

Rights I Should Have (AFSC DC An Introductory Curriculum to the Universal Declaration of Human Rights)

Goal: To get the youth thinking about their rights and which ones are part of the Declaration of
Human Rights.

Hand out and have youth explore the UDHR.

Working in pairs, have students prepare a list of the rights they feel they should have. Each right
should be listed on a post-it note. While they are working, post human rights up on the wall. (See
Appendix Part 3.) Have youth discover which of their post-it notes are human rights by placing them
next to the corresponding articles from the UDHR.

Alternative Exercise: My Human Right

Goal: To create a personal connection and understanding of The Declaration of Human Rights.

Post all the human rights on the wall and have youth read each one and stand by the one that most
resonates with them. Have them then explain why and how it influences their lives.
Determining Citizens’ Rights *(AFSC DC An Introductory Curriculum to the Universal Declaration of Human Rights)*

**Goal:** To understand what rights are part of the UDHR and which ones relate to citizenship in the United States.

One side of the room represents citizens and the other represents both citizens and non-citizens. Read the rights one at a time and have the youth walk to one side or the other depending on who they think should have the right.

1. Right to healthcare
2. Right to a higher education
3. Right to belong to whatever religion you want/or not belong to any religion
4. Right to express your opinions
5. Right to not serve in the military
6. Right to marry someone of the same sex
7. Right to a lawyer when you are accused of a crime
8. Right to Social Security (government money for retirement)
9. Right to welfare, food stamps, and homeless shelters
10. Right to vote
11. Right to protest peacefully
12. Right to have the laws protect you like everyone else
13. Right to be free from arrest and detention unless there is a good reason
14. Right to get a driver's license
15. Right to privacy
16. Right to work

**DEBRIEF**
- After each right has been read have the youth say why they chose the side they did.
- What rights are involved?
- Is it fair?
Impediments to Human Rights

What are some of the issues we face that prevent us from getting our human rights?

This 4-part section will address issues that impact people's human rights, such as violence, privilege, racism, gender inequity, and economic disparity.

This part includes:
- **4a**: Defining Impediments to Human Rights
- **4b**: Violence
- **4c**: Prejudice, Racism, and Privilege
- **4d**: Gender Inequity
- **4e**: Economic Disparity
PART 4A

Defining Impediments to Human Rights

**Goal:** Exploring what in our society prevents us from getting our human rights.

**LIGHT AND LIVELY**

Chalk Talk

**Goal:** Brainstorming impediments to human rights.

Write “Impediments to Human Rights” on the chalkboard. Have participants expand on the main ideas or add their own new thoughts by writing and drawing directly on the board. This is a silent exercise. Participants can step up to the chalkboard, draw or write and then step back to look for common themes and connections. When there are a variety of ideas on the board they can be connected or linked up so that themes begin to appear.

**SKILL BUILDING EXERCISES**

Identifying Human Rights Violations

**Goal:** To explore human rights violations and cultural inequities.

To begin, divide the youth into groups of three or four. Each scenario provides a glimpse into the life of child A and child B. Each group must examine the scenario and create a story for both children, remembering to stay focused on the Declaration of Human Rights. In each scenario, the children must be given a name and a story of how they got to where they are and then a look into the outcomes for both child A and child B. Once the stories are developed, all the groups will share and discuss the impediments to human rights.
Scenario 1:

Child A is…
- The oldest of five children of single mother
- The mother after several terms of unemployment now has one job working below minimum wage

Child B is…
- The older of two children whose mother and father both have college degrees
- Child B has a stay at home mom with a dad in a high paying job
- Parents easily go to all the kid’s events and are highly involved in school

Scenario 2:

Child A is …
- Failing school in 9th grade
- Attends the local public school
- Experiences violence at home
- Doesn’t feel safe spending the night at home

Child B is …
- Failing school 9th grade
- Attends the local public school
- Has access to computers and technology at home

Scenario 3:

Child A…
- Lives in a crime-ridden area
- Is stopped and searched by the police
- Was found with a marijuana stub in his backpack and was arrested

Child B is…
- Stopped for speeding in his wealthy neighborhood
- The police suspect he has been drinking and smoking marijuana

DEBRIEF

- Were these true scenarios?
- What does this mean in our society?
- What does this tell you about your thinking about our society?
- Is this your experience?

Alternative Exercise: Exploring Violations of Human Rights

Goal: To explore violations to human rights.
Divide the students into small groups and have them “spot” the human rights violations in the examples below or using other examples of your own creation. Possible responses may relate to community, education, culture, racism, sexism, ageism, etc. Have students determine what needs to be done in order for human rights to be respected.

**Example Scenarios:**

1. My friend Nashala was recently ordered to remove her head scarf, or hijab, because it violated the dress code of our school. When she refused, she was given detention.

2. A student in an inner city neighborhood is walking home from the bus after school and is harassed by the police that patrol his neighborhood; they are then stopped and searched.

3. City Council has decided to declare the center of Pittsburgh a “no busing zone.” Buses will let people off on the outskirts of the city.

4. A group of 20 people stand in a public area to peacefully protest fracking, and the police arrest all who are present.

**DEBRIEF**

- What violations of human rights are identified in this exercise?
- Is race an issue in any of these scenarios?
PART 4B

Violence

Goal: To understand the nature of violence in our culture. In this section we will explore the different types of violence including emotional, verbal, physical, institutional, social structure/cultural, spiritual, environmental and economic. To dispel the cultural myth that violence is only physical.

LIGHT AND LIVELY

How Could This Be Violent?

Goal: To identify different types of violence in objects encountered on a daily basis.

Collect everyday items such as a tea bag, dollar bill, pen, bible, cell phone, plastic bag, flag, etc. Show the group one item at a time. Ask them to identify how each object can be used violently and explore the violence that is inherent in each object.

For example: The tea bag can reflect economic violence if the tea is grown or processed where workers are exploited. Environmental violence comes if chemicals are used in growing and processing, and if packaging is redundant. Other types of violence may also be identified.

SKILL BUILDING EXERCISES

Exploring Types of Violence

Goal: To understand different types of violence and how they play out in daily life.

Ask, "What is violence?" Get ideas from the group.

List the following up on a flip chart and ask youth to identify examples of violence under each category:

- Emotional
- Verbal
- Physical
- Institutional
- Social Structure/Cultural
• Spiritual and Religious
• Environmental
• Economic

**Alternative Exercise: Tree of Violence** *(HIIP p. 141)*

**Goal:** To explore the roots of violence and its causes.

Begin with a large sheet of paper, label the top: Roots of Violence. Ask people to brainstorm acts of violence (fighting, stealing, etc.). Write these words in a scattered form all over the top half of the sheet, preferably in green. These will form the leaves of violence.

When this seems to have run its course, ask people to brainstorm the “roots of violence.” (It is okay for items to be in both areas). Use brown to write the “roots” on the lower half of the paper.

Next, ask everyone to come up and draw a connection line between root causes and acts of violence. Have them briefly explain the connection. Soon, there will be a tangled web all over the sheet.

Explain that while interconnected problems may seem overwhelming, we are here to learn to break the connections, one at a time.

**Violence Barometer**

**Goals:** To identify what is violent and what is not violent.

Create a line down the center of the room using rope, chalk, or tape. One side is violent the other not violent. The center is neutral or undecided.

Read a scenario and ask participants if it is violent or not violent. They choose where to stand on the spectrum of violence and not violence. The further away from neutral that they stand on either side, the more extreme their sense that a scenario is violent or not violent.

Ask a couple of people on each side why they chose to stand where they did. Especially ask those who reflect the strongest views by standing furthest from the middle line. Anyone may then choose to change sides if convinced by an argument.

**Scenarios:**

• *Mr. and Mrs. White are selling their house, which is in an all white neighborhood. They choose an estate agent who they know is prejudiced and will not show their house to anyone who is not white. They know the neighbors want to keep the neighborhood all white. Is their action violent or not violent?*

• *Sasha writes “bigots” on a roadside sign that says, “If you aren't American go back to where you came from!” Is Sasha’s action violent or not violent?*

• *The Board of Elections located a site for a voting place in a building where people have to go up steps to vote. Is the action by the Board of Elections violent or not violent?*

• *Two young men go into a store one is white and one is African American. The storekeeper follows the African American as he makes his purchases. Is the action of the storekeeper violent or not violent?*

• *A girl sends a message to her friend about another girl in their class saying that she has heard she is a lesbian. The friend then posts this message on her public Facebook page for everyone to see. Is the action of the friend violent or not violent?*
Recently a museum was excavating an archaeological site in which they found artifacts of a Native People’s tribe which they took back to their museum for display. The tribe recognized these as important religious icons and asked for them back, the museum refused. Is the action of the museum violent or not violent?

**DEBRIEF:**
- How did it feel to see where people placed themselves on the barometer?
- How did you respond to explanations that differed from yours?
- Did other peoples’ placements and opinions sway your thoughts?
- Which was the most difficult scenario to decide placement?
- Did this exercise impact your idea of what violence is?

**Experiences of Violence**

**Goal:** To explore personal experiences with violence and how they fit into different categories.

Break into small groups of three and have participants discuss experiences with violence and what type of violence it was.

**DEBRIEF:**
- How did experiencing the violence or seeing the violence make you feel?
- Were you able to do anything about it?
- If so, what?

**PART 4C**

**Prejudice, Racism and Privilege**

**Goal:** To explore how prejudice, racism, and privilege impact our lives.
The Big Step Forward

**Goal:** To begin to explore issues of prejudice, racism, and privilege and share individual stories and experiences.

The group stands in a circle, the leader reads the possible situations below. People take a step forward if they agree or, if they do not agree, they stay where they are. Have people look around and see who has stepped forward and who has remained in place. After each statement, return to the original circle.

Possible questions:

Take a step forward if…
- you have been bullied or teased at school.
- you have been treated differently at school or elsewhere because of your race.
- you have experienced prejudice in the classroom or in your neighborhood.
- you have not felt safe walking home.
- you have chosen not to sit next to a person because of how they looked.
- you have chosen not to defend a remark or action that was racist or prejudice.
- you have stood up for someone who was being discriminated against.
- friends of your race criticized you for having friends of another race.
- your parents went to college.
- your family never used a food pantry.
- your gender was mistaken.
- you were denied the opportunity to participate in the sport of your choice.

**DEBRIEF**
- Go through the questions asked, and give the youth time to share their stories.

**SKILL BUILDING EXERCISES**

What’s Your Definition?

**Goal:** To begin to define stereotypes, discrimination, oppression, diversity, prejudice, racism, and privilege.

Break into small groups and have each group come up with definitions. Return to the main group and share the definitions listing main themes on a flip chart.

Definitions of stereotypes, prejudice, discrimination, racism, oppression, privilege, diversity.

- **Stereotypes:** 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:** racial prejudice plus power.

· **Oppression:** the subjugation of one group by another, which is supported by cultural beliefs and institutional practices.

· **Privilege:** access to power because of one’s membership in a dominant social group.

· **Diversity:** the concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences.

**Small Group Discussion on Prejudice**

**Goal:** To encourage participants to think of their own experience about prejudice and how it affects others.

Check that everyone understands what prejudice means—feelings about others usually negative that are formed without actual knowledge. Begin in small groups of about four people.

**Questions:**

- How did you first learn that some people were prejudiced against others?
- When have you seen prejudice in action?
- When have you been prejudged?
- When have you prejudged someone?

Return to the large group and discuss common themes noticed in the discussion. Remind youth not to talk about specifics of anyone’s stories except their own.

Share ideas for what to do when confronted by prejudice.

**Privilege Walk** *(Adapted by AFSC Pittsburgh from several versions available online)*

**Goal:** To understand that prejudice and discrimination are not just related to racism and people of color.

**(Note:** This exercise is hard to do if you have not built rapport with the class. If they are not comfortable with each other, it can be threatening.)

Ask students to line up in the middle of the room facing the same direction. Have them respond, as indicated, to the following statements:

1. If you have never been told that your religion/spirituality is strange or wrong, take one step forward. If you have been told that your religion/spirituality is strange or wrong, take one step back.
2. If your home has at least one computer, move one step forward. If your home does not have a computer, move one step back.
3. If you do not have to consider whether a school, public facility or private home is physically accessible to you, take one step forward. If you do have to consider whether a school, public facility, or private home is physically accessible to you, take one step back.
4. If people of your gender can easily be found in the vocation to which you aspire, take one step forward. If people of your gender cannot easily be found in the vocation to which you aspire, take one step back.
5. If you’ve never had to worry about your family’s ability to provide you with consistent food and housing, take a step forward. If you have had to worry about your family’s ability to provide you with consistent food and housing, take a step back.

6. If your elementary, middle and high school education included extensive history of your racial group, take one step forward. If your elementary, middle and high school education did not include extensive history of your racial group, take one step forward.

7. If your actions have never been considered as representative of your whole race, take one step forward. If your actions have been considered as representative of your whole race, take one step back.

8. If your family has never received food stamps, take one step forward. If your family has received food stamps, take one step back.

9. If you’ve never had to hide the identity of someone you’ve dated or made friends with from your parents, take one step forward. If you have had to hide the identity of someone you’ve dated or made friends with from your parents, take one step back.

10. If you are rarely or never followed by the security guards in stores, take one step forward. If you have been, or are frequently, followed by the security guards in stores, take one step back.

11. If you have not been told that your religion believes that the sexual orientation of yourself, a friend, or a family member is wrong, take one step forward. If you have been told that your religion believes that the sexual orientation of yourself, a friend, or a family member is wrong, take one step back.

12. If neither you nor anyone in your family has been a victim of violent crime, take a step forward. If you or someone in your family has been a victim of violent crime, take one step back.

13. If you generally feel confident that the police will respond to you with helpfulness and fairness, take a step forward. If you do not generally feel confident that the police will respond to you will helpfulness and fairness, take a step back.

14. If the neighborhood in which you live is generally represented favorably in the news, take one step forward. If the neighborhood in which you live is generally represented unfavorably in the news, take one step back.

15. If you have never experienced violence in your school, take one step forward. If you have experienced violence in your school, take one step back.

DEBRIEF

- How did that feel?
- Are you surprised at where you are?
- How does it feel to be where you are?

Alternative Exercise: Cross the Room If.../Privilege Walk

**Goal:** Similar to the goal of the Privilege Walk (above), this alternative is helpful if the group has not had the opportunity to get to know each other well or if there is a need to create safety for the participants, particularly those who would be at either extreme of the Privilege Walk exercise.

Youth divide in half, standing in two lines facing each other with several feet in between the lines. Youth move across the empty space from one line to another if they agree with the statements above (from Privilege Walk) (“Cross the line if…). After the youth return to the circle.
Standing Up to Racism (HIIP p.166)

**Goal:** To practice challenging racism.

In small groups of three to four, have participants consider the following scenarios. Groups should come up with one or more responses to each scenario. Suggest that they think about what they could do as individuals as well as in a group.

**Scenarios:**

- You are in a community craft 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 do 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. What can you say to them, and when can 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 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. During staff meetings, the manager has made what you feel are racist comments. What are some things you could do?

Racism Barometer (This is racist/this is not racist)

**Goal:** Get people thinking about what racism is.

**Exercise:** Begin by standing along a line in the center of the room. One side of the line represents “racist,” the other “not racist.” We will read a question twice and each of you should decide if you feel it is racist or not racist. When you have decided place yourself where you think you stand on the issue—if you feel strongly that this represents a racist point of view stand away from the middle line on the racist side; if you feel strongly it is not racist stand away from the middle on the not racist; if you don’t feel strongly one way or the other stand on the line in the middle.

Ask a few of you why you are standing where you are. In the course of the whole exercise we will ask all of you your opinions but we ask that you only speak when we call on you. There will be time to discuss the answers in the debrief afterwards.

**Questions:** (Read each twice)
· You voted for Obama because he is black. Is that racist?

· A white family has adopted an African American child. They had been on vacation in Canada and were coming across the border. The border guard questioned if the family had authorization to bring the child into the country. Is the action of the guard racist or not racist?

· For many years the public schools had worked hard at keeping the schools desegregated by installing magnet programs. The school board has now moved to neighborhood school systems, which because of our segregated neighborhoods, means that white youth go to majority white schools and African Americans to mainly black schools. Is this move by the school board racist or not racist?

· American school textbooks tell the story of Columbus discovering America. Are the textbooks propagating a racist or not racist point of view?

· Two students, one white and one African American, with similar SAT scores and grades apply to Harvard. Based on its affirmative action policy, Harvard decided to admit the African American student. Is the action of Harvard racist or not racist?

· Your school sports coach consistently selects white team captains, one of the students challenges your coach’s decision. The coach responds by saying, “I choose captains by merit I don’t see color.” Is the coach racist or not racist?

DEBRIEF

· How was the exercise for you?
· How were the questions for you?
· Did you see anything applicable to your lives?
· Did you change your mind at all because of what someone else said?

PART 4D

Gender Inequity

Goal: To identify gender roles and inequities in our society.

Background: Everyone has a gender. Everyone works to express their gender. The choices they make create their gender whatever it is, how they wear their hair or makeup, whether they go to the gym, dance classes, their food choices, activities, etc. They’re all choices.
Light and Lively

Big Step Forward

**Goal:** To begin to unpack gender stereotypes.

The group stands in a circle, the leader reads the possible situations below. People take a step forward if they agree or, if not, they stay where they are. Have people look around and see who has stepped forward and who has remained in place. After each statement, participants return to the original circle.

Take a step forward if…
- you were ever told you throw like a person of your gender.
- you feel safe walking home alone.
- your chores at home involved cooking and cleaning.
- your chores at home involved yard work.
- you have had the opportunity to be a cheerleader.
- you have had the opportunity to play football.
- you can easily find a restroom that fits your gender.
- people usually assume you are the gender you identify with.

**DEBRIEF:**
- Were you surprised by any of the responses?

Skill Building Exercises

**Definitions**

**Goal:** To establish a framework for talking about gender.

Using a flip chart, ask the group to define the following terms. *(Note: These definitions are guidelines.)*

**Biological Sex:** the physical anatomy one is born with, generally described as male, female, or intersex, and often confused with gender. These can be broken down into internal genitalia, external genitalia, hormonal sex, chromosomal sex, which can each align in expected or unexpected ways.

**Cisgender:** the biological sex and perceived gender line up.

**Gender Expression:** the public display of gender, through a combination of dress, demeanor, social behavior, and other factors, generally a spectrum of masculinity, femininity, and androgyny.

**Gender Identity:** the internal perception of an individual’s gender, and how they identify themselves: man, woman, transgender, genderqueer.

**Gender Roles:** the social and behavioral norms that are generally considered appropriate in a social or interpersonal relationship, based on gender.
**Genderqueer:** This gender identity goes beyond the social construction of gender and challenges the gender binary system (neither male nor female).

**Heterosexism:** behavior that grants preferential treatment to heterosexual people, reinforces the idea that heterosexuality is somehow better or more “right” than alternative sexualities, or ignores or doesn’t address other sexualities as existing.

**Transgender/Trans***: the biological sex and perceived gender do not line up.

### Gender Stereotypes

**Goal:** To explore the stereotypes associated with men and women.

Post two pieces of newsprint, one labeled “stereotypes about men” and the other labeled “stereotypes about women.” Have participants brainstorm examples of stereotypes about men and women which exist in the larger society. Record these on the flip chart. Remind people to show respect.

Break into small groups of two or three and discuss how the stereotypes listed fit with their own gender identity and experience with gender. How would they more accurately describe their gender identity?

Come back to the group and make a list of what the group would like to see changed.

### Gender Roles in the Media

**Goal:** To see how stereotypes are perpetuated in the media.

Divide into small groups. Have each group look through newspapers, magazines, catalogs, and advertisements to find images and text of gender stereotypes. Have each group make a collage of the most extreme gender stereotypes that they find.

Come back to the group and use the collages to talk about the role of media in perpetuating gender stereotypes.

**DEBRIEF:**
- Do you see yourself expressed in these images? Why or why not?
- How does the media influence your gender expression?
- Which of these expressions are already being challenged?

### Gender Checkpoints

**Goal:** To show that gender identity and expression are complex. To make visible and further understand how society monitors and restricts gender identity and expression.

**Background:** There are many ways, both formal and informal, that societies and communities acknowledge, affirm, and monitor expectations around gender identity, gender expression, and gender roles. This monitoring occurs daily in commonplace situations. Navigating these expectations can be especially difficult for those who don’t conform to expected gender identity, expression, and roles. On the other hand, for those who can easily conform, these gender checkpoints are often invisible as such.
Exercise: Give each participant a gender passport to wear around their necks. The inside of the gender passport contains their specific gender identity which is only known by them. The outside of the passport contains information about their gender expression, which everyone else is able to read.

(Note: There are as many gender identities and expressions as there are people in this world. Feel free to add and create your own.)

Possible Gender Passports:

Passport #1
- Gender Identity: Cisgender female. IDs say female.
- Gender Expression: Wears dresses and skirts, heels, make-up, jewelry. Preferred pronoun, she.

Passport #2
- Gender Identity: Cisgender female. IDs say female.
- Gender Expression: Very short hair cut. Wears pants, t-shirts, sneakers, and baseball caps. Preferred pronoun, she.

Passport #3
- Gender Identity: Gender non-conforming female. IDs say female.
- Gender Expression: Very short hair cut. Wears skirts, dresses, pants, t-shirts, jewelry, baseball caps. Preferred pronoun, they.

Passport #4
- Gender Identity: Transgender female. IDs say female.
- Gender Expression: Wears dresses and skirts, heels, make-up, jewelry. Preferred pronoun, she.

Passport #5
- Gender Identity: Transgender male. IDs say female.
- Gender Expression: Very short hair cut. Wears pants, t-shirts, sneakers, and baseball caps. Preferred pronoun, he.

Passport #6
- Gender Identity: Cisgender male. IDs say male.
- Gender Expression: Very short hair cut. Wears pants and shirts. Preferred pronoun, he.

Give the group a gender checkpoint scenario (below). After each scenario, ask them to dialogue in pairs about how they might navigate the checkpoint based on their gender identity and gender expression. If they are easily gender conforming, stamp their passport by giving them a sticker or by marking their passport. (Recommendations for gender conforming stamps are listed after each scenario.) Then move on to another scenario.

Scenarios:
- You are out to eat at a restaurant and have to use the bathroom. The bathrooms are multi-stalled and there is one labeled Men and one labeled Women. What do you do? What might you encounter once inside? What are your obstacles? (2 Stamps: #1, #2, #6; 1 Stamp: #3; 0 Stamps: #4, #5)
- You are going through security at an airport. After you go through the security scan, the security agent pulls you aside for a pat down. Who pats you down? What are your obstacles? (2 Stamps: #1, #2, #6; 1 Stamp: #3; 0 Stamps: #4, #5)
- You are filling out forms and an application for a summer job. The application says Sex: F  M. What do you do? What are your obstacles? (2 Stamps: #1, #2, #6; 1 Stamp: #4; 0 Stamps: #3, #5)

- You are soon to begin studying at college and will be living in a first year dormitory. The college only offers men's dorms and women's dorms. What dorm do you request? What are your obstacles? (2 Stamps: #1, #2, #6; 1 Stamp: #3; 0 Stamps: #4, #5)

- You have been asked to be in your older sibling's wedding as part of the bridal party. The bridesmaids are supposed to be wearing pink dresses and heels and standing on the bride's side. The groomsmen will be wearing tuxedos and standing with the groom. What do you do? What are your obstacles? (2 Stamps: #1, #6; 1 Stamp: #2, #4, #5; 0 Stamps: #3)

- You are pulled over by a police officer for running a red light. The officer asks you for your driver’s license. What do you do? What are your obstacles? (2 Stamps: #1, #2, #6; 1 Stamp: #3; 0 Stamps: #4, #5)

Have the participants line up side by side. Have each participant read their passport aloud, sharing both their gender identity and expression. Have them take a step forward for each stamp that their passport received.

**DEBRIEF:**
- How was this exercise for you?
- How challenging was the role that you were playing?
- Were there new things that you learned?
- Have you or your friends had personal experiences with these scenarios?
- How might you interact differently with gender diversity in the future?

*(Note: This exercise could also be adapted for issues of race, class, ability, etc...)*

**Standing Up to Gender Stereotypes and Heterosexism**

**Goal:** To identify ways in which people can counter gender stereotypes.

In groups of three talk about a time when you experienced or witnessed gender discrimination or heterosexism (in your school, at home, in a religious setting, in your community). What did you do? Looking back, what would you have liked to do?

Come back and share stories with the whole group. As a group compile a list of ways to stand up to gender stereotypes and heterosexism.
Economic Disparity

**Goal:** To introduce the youth to the economic disparities in our society and how the federal budget plays into that.

**Light and Lively**

**Web Weaving (HiIP p.75)**

**Goal:** To illustrate commonalities and differences.

Begin by sitting or standing in a circle with one person in the middle. The first person begins with their hands out saying two things they think about economics. For example they could say, “I think something needs to be done about our under funded schools in Pittsburgh” and hold out their left hand and another example for the right hand. Those who agree with the statement come up one at a time and connect to the hand they agree with and give an example for the other hand (more than one person can connect to a hand). Continue until the whole group in connected in a web.

**Skill Building Exercises**

**Chair Game (HiIP p.190)**

**Goal:** To demonstrate the widening economic gap in our society.

Have 10 youth each sit in a chair. Each chair represents one tenth of the US population. Ask how they would feel if the wealth was distributed evenly with each of them.

Explain that the that is not how the wealth is actually distributed. To demonstrate wealth distribution in 1976, ask one person to occupy five chairs and the remaining nine to share the other five chairs.

Then, demonstrate distribution for wealth today: one person has seven chairs, one person has two chairs, two people share one chair, and the remaining six people sit on the floor.
Alternative Exercise: Star Power *(HIIP p.203)*

**Goal:** To illustrate the connections between economic power, class, privileges and opportunities.

Begin by giving each participant five coins. The first round lasts five minutes, explain that to gain coins you challenge others to a coin toss. To begin the challenge participants must walk up to another and shake their hand—no one can refuse a challenge. The person who is challenged calls “heads” or “tails” and the winner takes the coin.

At the end of five minutes have each participant count their coins. Find the person with the most and also those with only three less are the “economically elite” (if the person with the most has 13 then the elite are those with 10 or more).

In the next round the “economically elite” group gets to make three rules that last only that round. After the rules are decided and explained begin challenging again for five minutes. If there are participants with no coins, offer them two or three coins as welfare or relief.

After this round determine the “economically elite” again and ask them to create a set of rules again. Ask the “economically underprivileged” what they are going to do to take care of themselves? How can they get ahead? Play another round and debrief.

**DEBRIEF**

- What was it like to be “economically elite”?
- What was it like to be “economically underprivileged”?
- Who were you looking out for?
- Can you see this happening in our society? In what ways?
- Does this game seem fair? Why or why not?
Penny Poll

**Goal:** To provide an opportunity to decide how to spend the Federal Budget.

Have labeled jars for each of the main budget categories: education, transportation, health, social services, jobs, state, agriculture, energy, labor, military.

Have the group work in pairs. Give each of the pairs 100 pennies and ask them to decide how they will spend the Federal Budget and why. Each pair will put the relevant number of pennies in the jars. Have the pairs tell the group why they chose the way they did.

Show how the budget is presently divided.

**DEBRIEF**

- How was it trying to distribute the money?
- Did you have disagreements among the group?
- Which was the easiest to decide?
- Which was the most difficult?

**Alternative Exercise: Penny Poll**

**Goal:** To provide an opportunity to say how to spend the federal budget.

Divide into groups of two or three. Have one labeled sheet of paper per group with each of the main budget categories: education, military, science, Veteran’s benefits, housing and community, transportation, international affairs, labor, food and agriculture, government, energy, environment, and health.

Give each group 100 pennies and ask them to decide how they will spend the Federal Budget and why. Each group will put the relevant number of pennies in the category on the paper. Have each group then record their numbers on a large piece of paper. Have the groups explain why they chose the way they did.

Show how the budget is presently divided.

**DEBRIEF**

- Which spending category did you give the most pennies to? Why?
- Which spending category did you give the least pennies to? Why?
- Did your priorities match the current priorities? Why do you think that is?
- What do you think of the current priorities? How do they make you feel?
- Was it difficult to decide how to spend your pennies? Why or why not?
- If you worked in a small group, how did you decide how to spend your pennies?
Budget Mania Game (AFSC Kansas City)

**Goal:** Reinforce or introduce “Budget 101” facts about federal spending and revenues and unmet needs in our communities.

**Materials:**
- Budget Mania spinner (make your own or print from the Appendix) easel or stand,
- Question cards
- Power Point graphic and sound effects (game theme song, winning sound, losing sound, applause—either computer generated or physical e.g. bell, horn, etc.)
- “Fabulous prizes” (buttons, stickers, candy…)

**Directions:**
1. Introduce the game with lots of fanfare and drama “And now (play theme song music) it's time to play Budget Mania, the game which is sweeping the nation and remember it's not just a game, it's your federal budget.”
2. Explain: “This is an opportunity to demonstrate your knowledge of the federal budget and of our community and to win fabulous prizes!” Ask for three volunteers to play the game and ask them to join you by the spinner in front of the game graphic Power Point. Explain: In Budget Mania each contestant will get a chance to spin the spinner and answer questions from one of four categories: Government Spending; Revenue; Your Community; or Take a Chance (from different budget topics).
3. Explain: if a contestant would like help with a question they can ask for a lifeline from one member of the audience or from the audience as a whole.
4. Ask first contestant to spin the spinner and ask them a question from the category on which it lands. If the contestant gives the wrong answer provide clues by your response suggesting that they might choose a different answer (e.g. "The answer might be higher than you think; Some might think that that is a little low; are you sure?…")
5. Have co-leader play winning sound or applause when the contestant chooses the correct answer or the losing sound if the wrong answer. (Try and help contestants choose the correct answer)
6. Go on to the second and third contestants and repeat the process until each contestant has answered two or three questions. If you have run out of questions from a category selected, ask the contestant to spin again.
7. If a contestant asks for a lifeline have them choose a person from the audience and repeat the question for that person or if the contestant asks for the whole audience's response ask the audience to state what they think the answer is altogether. Then have the contestant give the answer they choose.
8. After all contestants have answered their questions congratulate them and have them pick out their prizes and then provide prizes for the entire group, if possible.
“Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars.” —Dr. Martin Luther King, Jr.

In order to move from a violent society to a society where human rights are respected and observed there is a need for mechanisms to bring about that change nonviolently. We will look at nonviolence, building community and how nonviolent social change can be accomplished.

This section includes:

· **5a:** Nonviolence
· **5b:** Nonviolent Social Change
· **5c:** The Role of the Community
PART 5A

Nonviolence

Goal: Understanding the importance of nonviolence as a way to bring social change as well as providing tools that support nonviolent behavior.

LIGHT AND LIVELY

Converting Objects from Violent to Nonviolent

Goal: To have people understand how everyday things can be used for violence and nonviolence.

Have a pile of everyday objects in the middle of the floor. Have each youth pick one thing and explain to the group how it can be used violently and how it can be used nonviolently.

Objects may be things like pencils, money, household utensils, paper goods, books, etc.

For example a pencil can be used to write a hurtful letter or it can be used to tell a story.

SKILL BUILDING EXERCISES

Brainstorm Stereotypes and Qualities of Nonviolence

Goal: To examine the stereotypes that surround nonviolence.

On the flip chart, make a list of all the negative stereotypes of nonviolence and people who practice nonviolence. Then, list all the qualities of nonviolence and qualities of people who practice nonviolence.
Storytelling

**Goal:** To explore the impact of nonviolence through storytelling.

Tell a story in your own words which illustrates a bold nonviolent action.

(See appendix 5a for stories that illustrate positive nonviolent actions.)

- Diaz
- Leona
- A Holocaust Story

**DEBRIEF**

- What struck you about the story?
- What prepared or motivated the group or the person to take action?
- Why do you think they were successful?

Personal Nonviolence Stories

**Goal:** For youth to express their own examples of nonviolence.

Using good listening skills break into pairs and talk about instances where you have seen nonviolence used. Either you have solved a problem nonviolently or you have seen someone else find a solution to a problem that did not involve violence.

**DEBRIEF**

- What were situations where nonviolence worked?
- What kinds of skills were used to keep the situation nonviolent?

Tension Triangle *(By Paul Wahrhaftig)*

**Goal:** To understand the impact of tension on our interaction with others and how it can lead to a violent or nonviolent response. To explore ways to reduce tension.

**Background:** It is helpful to understand the importance of tension levels in decision making and conflict situations. Reducing tension is an important step towards communicating respectfully.

A simple triangle can become an invaluable tool for people resolving conflicts. Here’s how the ‘tension triangle’ works. (See diagram below.) The vertical scale indicates tension levels. Up is higher, down is lower. Options are represented by the horizontal line at the bottom of the triangle. The normal level of tension is in-between the parallel lines across the center of the triangle.
The higher an individual's level of tension, the less options they perceive that they have. At the peak of the triangle, thought processes turn to slogans, stereotyping, misrepresentation, marginalization, blaming and despair. The tension can be felt; breathing gets shallower, chests constrict. The fight or flight response is engaged. (It is important to read the ‘fight or flight’ piece (in appendix) to understand the role of tension in our lives.) Conversely, the more relaxed an individual is, the more options they perceive that they have. When calm, breathing is deep and comfortable.

In conflict situations, most people will be at least at the high-normal tension level or above.

![Tension Levels Diagram]

**Exercise:** Use the scenario below to illustrate the impact of tension.

Split into small groups. Each group brainstorms one tension producing scenario (in the classroom, on the bus, with your parents, on the street, in your community) and ways to diffuse it.

**Scenario:** A child in school is called on by the teacher. In that moment their tension level is elevated and even though they know the answer they are likely to forget it. As soon as the teacher calls on someone else, their tension level drops and they know the answer.

Come back to the whole group. Each group describes their scenario (alternatively act them out) and list the suggestions for reducing tension on a flip chart.

Some suggestions for reducing tension are provided below.

- **Breathe, breathe, breathe:** Breathing deeply will help to reduce the tightness in your chest and you will start to relax.
- **Relax your body:** The more your body is relaxed, the more your breathing is relaxed. Be aware of your arms, legs and neck. Relax as you breathe.
- **Speak:** You can ask a question or even just say how tense you are feeling. This helps break the tension.
- **Listen:** Just listen to the other person until they calm down and can hear what you have to say.
- **Change the scenario:** You could ask the person to share a cup of tea or just sit down with you. Or if you your tension is high, do something else that is calming, like taking a walk.
- **Get help:** To reduce the tension you can talk to someone else about your concerns. Or ask a neutral third party to mediate if the issue is with someone else.
- **Do the unexpected:** This might involve humor, or remembering a time when you could laugh or smile.

**Hassle Lines** *(HIIP p.122)*

**Goal:** To explore ways of diffusing anger.

Divide group into two lines facing each other. The two lines need to be even so each person has someone facing them. Decide which group will be the aggressor (group 1) and which group will respond (group 2).
Explain that the aggressive group will get to address their concerns with the responding group. The responding group will use their skills to try to resolve the issue nonviolently.

There is to be no physical contact.

Give group one the scenario and ask them to turn their backs and think through their approach. Give them a minute to think about it then turn them around and tell them to address their concern to the person across from them. Group two will respond. After about three minutes ask the group to stop and check in on how things are going.

Start with the respondents and ask them how they feel and if anything is working. Then ask the aggressors if the respondents were making an impact.

**Scenarios:**

- Someone borrowed your new headphones and has not returned them to you. You have asked several times for them back but they continue to ignore your request.
- Your friend told your whole class you cheated on your exam

Reverse the process with a new scenario.

**DEBRIEF**

- How did it feel to be the aggressor and how did it feel to be the respondent?
- What worked?
- What didn’t work?
- What techniques did you use?

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**Two Hands of Nonviolence** *(Creating a Culture of Peace: Nonviolence Training for Personal and Social Change)*

**Goal:** To understand Gandhi's two hand approach to nonviolence.

Gandhi described nonviolence as both resistance and constructive work. Demonstrate this with both hands.

Thrust one hand and arm out forcefully holding the hand out in a stop position:

*This is the hand that says NO!*
*No to destruction, domination, dehumanizing.*
*No to injustice and violence.*
*I will protest.*

Keeping the arm of resistance in place, gently and slowly extend your other arm straight in front of you palm up.

*With this hand I reach out to you.*
*I will not reject you.*
*I am willing to be vulnerable to you and ask that you be vulnerable to change.*
*This is the hand of constructive nonviolence.*
PART 5B

Nonviolent Social Change

**Goal:** To understand the process for active engagement in nonviolent social change.

**LIGHT AND LIVELY**

**Youth Empowerment Machine**

**Goal:** To work together and have fun.

One by one everyone comes together to create a youth empowerment machine. One person begins in the middle and makes a repetitive movement and sound or chant (for example someone can begin bending their elbow and saying “stop fracking”). Another person joins making their own movement and sound that works in conjunction. Continue until the whole group is a part of the youth powered machine.

**SKILL BUILDING EXERCISES**

**Brainstorm and Identify Nonviolent Social Change Movements**

**Goal:** To highlight the groups knowledge of nonviolent movements. To identify the need for symbols in nonviolent movement.

Begin in small groups and have youth identify movements they know. Add what they know about the movement. Come back into the full group and list them on a flip chart.

**Examples:**
- Civil Rights Movement
- Women’s Suffrage
Symbols of Nonviolence

**Goal:** To identify need for symbols in nonviolent movements.

As a whole group explore the importance of symbols and identify ones you are familiar with. Some examples are:
- Salt
- Grapes
- Homespun clothing
- Songs like *We Shall Overcome*
- Peace Signs
- One Billion Women Rising symbol

Film: Force More Powerful

**Goal:** To understand the challenges of being part of a nonviolent action.

A Force More Powerful is an excellent film on nonviolent movements especially desegregating the lunch counters in Nashville and Gandhi’s work in India. Show segment on desegregation of lunch counters in Nashville.

(To purchase the film, visit http://www.aforcemorepowerful.org/films/index.php)

**DEBRIEF**

- What was the most powerful scene in the film?
- How did some of the footage make you feel?
- Did you see anything that surprised you?
- What, if anything do you have questions about?
- What tools did you notice being applied?
- What worked, what didn’t?

Amoeba of Social Change (*How To Start a Movement*)

**Goal:** To gain nonviolent tools that drive social change. To understand the different roles people can play in bringing about social change.

Introduce the concept of beginning a nonviolent social change movement by watching this excellent, short TED video: http://www.youtube.com/watch?v=V74AxCqOTvg
Then introduce the amoeba of social change below. Ask the youth to apply the amoeba to the video clip. What social change roles were key to starting the movement?

![Amoeba of Culture Diagram](image)

(Role of Citizen in Social Transformation description in appendix)

**Role Play Using The Amoeba**

**Goal:** To better understand the interactions between people in a social change movement.

Assign each person in the group a role:

- Innovator (one)
- Change agents (a few)
- Transformers (a few)
- Middle-of-the-roaders (as many as you need)
- Curmudgeon (optional)
- Reactionaries (a few)
- Laggards (a few)

Have each youth act in their role to work out one of the scenarios below. (See Appendix Part 5b for a description of the roles).

**Scenarios:**

- *It is your high school and you have been having lessons on nutrition, and yet your own school lunches are boring and not at all nutritious. The whole school has been complaining about them.*

  OR

- *Your school has an environmental club but does not recycle simple things like paper and plastic.*
DEBRIEF

- How did you relate to your role?
- Was it difficult to “navigate” your way in the group?
- Who do you think had the most challenging role, why?
- What is something you learned from this exercise?
- How can you see this playing out in your life?
- In what ways are we all innovators or laggards?

Movement Action Plan (MAP) *(Doing Democracy)*

**Goal:** Explore the stages of a social change movement using Bill Moyer’s 8 Stages.

(See Appendix 5b for background information on MAP principles and the 8 Stage Diagram)

Begin by splitting into small groups and give each group eight pieces of paper with Bill Moyer’s MAP stages written on them. Using one of the nonviolent stories, (such as Leona’s story or the lunch counter scene from *A Force More Powerful*), identify the details of the 8 stages.

DEBRIEF

- Could you identify all the stages?
- What was the most difficult?
- What does this say about the process of a social change movement?

Alternative Exercise: Stepping Stones to Creating a Nonviolent Social Change Movement

**Goal:** Understanding the steps to a nonviolent social change movement.

Divide youth into groups and have each group decide on a scenario. Give each group eight sheets of paper and using the MAP Principles (Appendix 5b), develop a social change movement around the scenario.

Possible Stepping Stone scenarios:

- One of your friends has been harassed and beaten by the police.
- Food in the cafeteria is all junk food.
- There is nowhere for kids to hang out in your neighborhood. There was a playground but it was trashed.

Each group will present the stages of their movement to the whole group.

DEBRIEF

- How did the exercise go?
- Did you come up with a clear plan?
- What was the most difficult step?
- Did everyone in the group agree on the steps?
- What nonviolent tools have you used?
- What push back from dissenters did you anticipate and what was your built in response?
PART 5C

Community and Its Impact on Creating Change

**Goal:** To build community in the group and to understand the role of community in creating social change.

**LIGHT AND LIVELY**

**Crossing the Line** *(HIIP p. 120)*

**Goal:** To explore win/win problem solving and see what stands in the way.

Ask participants to stand facing another person in pairs with an imaginary line in between them. Demonstrate with a partner: “Your task is to get me to join you on that side of the line and my task is to get them to join me on my side of the line.”

The idea is to have them change sides and if they do it cooperatively, they just switch. They may talk to each other but not touch each other. Give them 30 seconds.

**DEBRIEF**

- Who did not succeed?
- What did you try?
- What does this demonstrate?
- By changing sides did anyone give up anything?

**Alternative Light and Livelies**

- Poison River
- Blanket Game
Ideal Community

**Goal:** To work together using consensus to explore a vision for the kind of community they could all share.

Divide into groups of five or six. Give each group a couple of large sheets of paper (flip chart size) taped together and felt pens. (You might want to give them to a small sheet and a pen to list ideas.) Ask them to vision and create their ideal community, using consensus to make decisions. Suggest they jot down ideas before they apply them to the big sheet.

**Questions:**
- What would you like to see in your community?
- What do you not want in your community?

Give them 15 minutes to brainstorm ideas. Have them apply the ideas to the larger sheet of paper in any way they all agree on.

After about 15 minutes come back and ask them questions. "Are you all in agreement on each decision?" Suggest things that might be missing—a source of water, a place where conflicts resolved, etc.—anything else that comes to mind. Have them work on the design for another 15 minutes.

Bring the group or groups back together and have them talk about their project.

**DEBRIEF**
- How were decisions made?
- Did everyone agree?
- Were there things that were left out because not everyone agreed?

Alternative Exercises

To create more of a challenge, after the youth have been working on their ideal community for a while and it is in a semi-finished form, one or both of the facilitators come in and announce they represent Homeland Security and they are taking part of their ideal community for a prison. They can even threaten to tear off some of the community. The facilitators tell the group they will be back in a little while to finalize the acquisition of the land for the prison.

When they return they can attempt to remove the piece of paper where the prison will be and see what the response of the group is to this aggressive act. (The responses can be varied - Some groups have attempted to bargain with Homeland Security, some have put up a picket line, some have called in the media and some have handed over their land.)

Do this with all the groups and then come back together to debrief.

**DEBRIEF**
- How was that for you?
- How did you come up with your response to Homeland Security?
Circle of Truths *(Creating a Culture of Peace: Nonviolent Training for Personal and Social Change)*

**Goal:** To use empathy and understanding as a way to see a problem from another person’s perspective.

Background: Using a controversial issue such as the scenario below, identify five roles of individuals who might be key to the issue. Divide the participants into groups of five. Write the roles on separate pieces of paper. Have a package of the five roles for each group.

**Scenario:** There is a fight on the bus, with some derogatory language used. It is a physical fight in which a number of students are involved. The principal has called a meeting with the parents, the children, the school security guard, and the bus driver. You’re coming to the meeting, unscripted but in your role.

**Possible roles:**
- security guard
- student
- teacher
- parent
- principal

Lay the roles out in a circle and have each participant stand behind a role. Give the youth time to consider how they will play the role. (For example, the principal might suggest the youth be suspended. The parent might take the side of their child, feeling they were justified in challenging the derogatory language.)

Have each participant speak from the role that they are standing behind. When they have all spoken from their role ask everyone in the group to move to the right and to take the next role. Each participant will get to play each role, which allows for different positions and ideas.

**DEBRIEF**
- How did that feel?
- Did that make you think about people and their reactions differently?
- How could you apply this idea in your life?
Action Plan

**Goal:** To explore the different aspects of creating and developing an action plan. Using all of the information we have learned, we will produce nonviolent social change, step-by-step.

**SKILL BUILDING EXERCISES**

**Creating an Action Plan**

**Goal:** To explore and come to consensus on a nonviolent action plan.

Ask participants to take a few minutes to journal about a priority for them personally and how it could be developed into a nonviolent action plan.

Get into groups of two or three and look for commonalities in the action plan choices. Then, bring the main ideas into the full group.

Then have them discuss with the group why this is important to them and what they see as positive actions they can take.

**Chalk Talk**

**Goal:** Brainstorming to come to consensus on one or two action plans.

Put the main ideas from the Creating an Action Plan exercise up on the chalkboard. Have people expand on the main ideas or add their own new thoughts. When there are a variety of ideas on the board they can be connected or linked up so that themes begin to appear.

**Mapping Action Impact**

**Goal:** To analyze the action plan in the historical and contemporary context and better understand the action’s potential for impact.
Begin to discover the historical and contemporary contexts of the issue by researching the issue in small groups. Identify how other individuals, groups and organizations are working on the issue today.

Come together as a whole group to draw a time line that reflects the historical and contemporary contexts. Add the group's action to the time line including its future potential for impact.

Use the following questions as a guideline:
- How far back in time does this issue/conflict go?
- How are other individuals, groups, and organizations working on this issue/conflict?
- Who are your allies?
- Where is the opposition?
- What do you see as the impact of your action?

Stepping Stones to Action

**Goal:** To create the a plan for implementation of the action.

In small groups give each group a number of pieces of blank paper. Have them use the paper to explore the steps in creating their action plan.

Use the following questions as a guide:
- What do you want to achieve?
- Who has information on the topic that might be important to talk to?
- Who is your audience?
- What will your project consist of? Art, video, listening, rally, etc.
- Who are your allies?
- What is the time frame?

Bring the group together, compare notes, and come up with a master plan.

Alternative Exercise: Exploring Action Plans

**Goal:** To explore specific issues in communities in the context of the action plan.

Using the action plan sheet (Appendix Part 6), go through each point for clarification.

Break them into small groups of four or 5 and have participants choose a concern and, then, use the action plan sheet to plan a strategy for addressing the issue.

Using the action plan have each group brainstorm and prioritize the action step and then share their idea with the whole group.
PART 2C: OPEN ENDED AND CLARIFYING QUESTIONS

Listening for connections and commonalities

The purpose of open ended and clarifying questions is to encourage both the speaker and listener to achieve new understandings. Open ended and clarifying questions can help people to open up and hear themselves and are useful in moving the speaker from dogmatic statements to more thoughtful responses. Use open ended and clarifying questions to find areas of common concern which can be used to expand the conversation.

**Dogmatic Statement:** “People should pay for their own medical coverage like I do—no handouts!”

Open ended questions such as, “Can you explain more?” and “Can you tell me more?” help to open up constructive dialogue.

Using phrases like, “You’re wrong,” “You don’t understand,” “That makes no sense,” and “How can you believe that?” close a conversation.

What are open ended and clarifying questions? Almost any question that genuinely asks for more information will work.

“Can you spell out for me how that would work?”

**Avoid premature linking:** Use open ended and clarifying questions to surface the common link. Jumping to conclusions too early may shut down the conversation.

Premature commonality, “You are afraid that changes in the health care system will reduce the services now available to you under the current system.”

**Avoid communication closers:** Questions that can be answered simply “Yes” or “No” often close communications.

Judgmental questions or statements can make people defensive; “How can you believe that…?” “That makes no sense…” “You are absolutely right, but ….”

Avoid questions that corner a person. “What do you mean people should pay for their own medical coverage? Do you think everyone is as well off as you are?”

**Commonalities:** A combination of a question and a connection can sometimes make links between your experience and the speaker’s, while at the same time keeping the focus on the person you are listening to.

“I can understand your concern. I have been in similar situations…. Tell me a bit more?”

Unlike an “active listening “response (What I hear you saying is…) this linking statement contains a gift of self-revelation from the listener. Sharing builds trust. Now the real conversation begins in which both listener and speaker are open to considering new directions.
Spirals: Listening, questioning, connecting are not in a straight line sequence in conversation. In a good listening session you are likely to go through cycles of listening, questioning, and connecting as topics change and trust grows.

Do not compromise your own position: While it is important to be open to new thinking and understandings it is also important not to compromise your own position. Open ended and clarifying questions and connections can be done in a way that respects both participants’ points of view.

Feelings and Needs List

FEELINGS WHEN YOUR NEEDS ARE SATISFIED

**affectionate**
- stimulated
- enthusiastic
- happy

**compassionate**
- hopeful
- giddy
- jubilant

**friendly**
- expectant
- invigorated
- pleased

**loving**
- encouraged
- lively
- tickled

**open hearted**
- optimistic
- passionate
- exhilarated

**sympathetic**
- confident
- surprised
- blissful

**tender**
- empowered
- vibrant
- ecstatic

**warm**
- open
- grateful
- refreshed

**engaged**
- proud
- moved
- enlivened

**absorbed**
- safe
- touched
- agitated

**alert**
- secure
- thankful
- alarmed

**curious**
- excited
- appreciated
- aversion

**engrossed**
- amazed
- amired

**enchanted**
- animated
- entral

**entranced**
- ardent
- awed
- enought

**fascinated**
- looked
- wondered
- refreshed

**interested**
- astonished
- amazed
- amed

**intrigued**
- dazzled
- touched
- triggered

**involved**
- eager
- tched
- agitated

**spellbound**
- energetic
- glad
- alerned

FEELINGS WHEN YOUR NEEDS ARE NOT SATISFIED

**afraid**
- aggravated
- irate
- confused
- apathetic

**apprehensive**
- dismayed
- livid
- bored

**dread**
- disgruntled
- outraged
- baffled

**foreboding**
- displeased
- resentful
- bewildered

**frightened**
- exasperated
- aversion
- dazed

**mistrustful**
- frustrated
- animosity
- hesitant

**panicked**
- impatient
- appalled
- lost

**petrified**
- irritated
- contempt
- mystified

**scared**
- irked
- disgusted
- perplexed

**suspicious**
- angry
- dislike
- puzzled

**terrified**
- enraged
- hate
- torn

**wary**
- furious
- horrified
- disconnected

**worried**
- incensed
- hostile
- alienated

**annoyed**
- indignant
- repulsed
- aloof
- agitated

**alarmed**
-แน่นอน
Description of Consensus model

Role of the Facilitator: The role of the facilitator is to guide the meeting, make sure there is clarity in the proposal, and ensure everyone has a chance to speak and to be listened to, and to guide the final consensus agreement. If they are invested in the decision, they should stand down as facilitator and ask someone else to lead the meeting.

The steps of the consensus process include:

1. Someone puts forward a proposal
2. Facilitator asks if there are any qualifying questions
3. Facilitator asks if there are any reservations
4. Facilitator asks for any amendments if there are strong reservations
5. Facilitator asks for consensus after the proposal is amended
6. If no one blocks, then consensus is reached
7. Facilitator restates the proposal so everyone is clear on its content

**Disagreement:** If you cannot reach consensus the first time, the facilitator has a number of options:

· First summarize what has been said, and what if anything, has been decided.
· Ask the group to find common grounds of agreement.
· Ask for a clear counter proposal and continue the process with that proposal.
· Request person to go back and do more research and come back to a later meeting.
· Decide on degree of importance of the decision. (Buying a wrench would have less importance to the whole group than laying down a project)
· Ask if person in opposition is willing to stand aside.
· Brainstorm possible solutions.
· Hold the decision over to another day and ask that everyone consider a creative alternative to the impasse.
· Mapping the problem. (Using a central line on the floor ask people to place themselves where they feel they are in degree of acceptance or disagreement of the proposal. Discuss why they are standing where they are)

**PART 3**

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**Universal Declaration of Human Rights**

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

**PREAMBLE**

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,
Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge, Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSEL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3.
Everyone has the right to life, liberty and security of person.

ARTICLE 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6.
Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.
ARTICLE 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9.
No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11.
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12.
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13.
(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14.
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15.
(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16.
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17.
(1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

ARTICLE 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19.
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20.
(1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.

ARTICLE 21.
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22.
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23.
(1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.
ARTICLE 24.
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25.
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26.
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27.
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29.
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.
ARTICLE 30.
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

PART 5A

Budget Mania Spinner
DIAZ STORY:

Julio Diaz has a daily routine. Every night, the 31-year-old social worker ends his hour-long subway commute to the Bronx one stop early, just so he can eat at his favorite diner. But one night last month, as Diaz stepped off the No. 6 train and onto a nearly empty platform, his evening took an unexpected turn.

He was walking toward the stairs when a teenage boy approached and pulled out a knife. “He wants my money, so I just gave him my wallet and told him, ‘Here you go,’” Diaz says.

As the teen began to walk away, Diaz told him, “Hey, wait a minute. You forgot something. If you’re going to be robbing people for the rest of the night, you might as well take my coat to keep you warm.”

The would-be robber looked at his would-be victim, “like what’s going on here?” Diaz says. “He asked me, ‘Why are you doing this?’”

Diaz replied: “If you’re willing to risk your freedom for a few dollars, then I guess you must really need the money. I mean, all I wanted to do was get dinner and if you really want to join me ... hey, you’re more than welcome.

“You know, I just felt maybe he really needs help,” Diaz says.

Diaz says he and the teen went into the diner and sat in a booth.

“The manager comes by, the dishwashers come by, the waiters come by to say hi,” Diaz says. “The kid was like, ‘You know everybody here. Do you own this place?’”

“No, I just eat here a lot,” Diaz says he told the teen. “He says, ‘But you’re even nice to the dishwasher.’”

Diaz replied, “Well, haven’t you been taught you should be nice to everybody?”

“Yea, but I didn’t think people actually behaved that way,” the teen said.

Diaz asked him what he wanted out of life. “He just had almost a sad face,” Diaz says.

The teen couldn’t answer Diaz — or he didn’t want to.

When the bill arrived, Diaz told the teen, “Look, I guess you’re going to have to pay for this bill ‘cause you have my money and I can’t pay for this. So if you give me my wallet back, I’ll gladly treat you.”

The teen “didn’t even think about it” and returned the wallet, Diaz says. “I gave him $20 ... I figure maybe it’ll help him. I don’t know.”

Diaz says he asked for something in return — the teen’s knife — “and he gave it to me.”

Afterward, when Diaz told his mother what happened, she said, “You’re the type of kid that if someone asked you for the time, you gave them your watch.”
“I figure, you know, if you treat people right, you can only hope that they treat you right. It’s as simple as it gets in this complicated world.”


LEONA’S STORY:

Once again Martin Luther King Day had come around and there was no mention of it at school, not even in history class, in fact there had never been any civil rights education in this particular school district, period. Leona was really fed up. Leona’s family and church emphasized the importance of action on issues of social justice and human rights and her voice and participation had always been acknowledged. To her this was a very important holiday and she felt that the least the school could do was have a discussion on the Civil Rights Movement and Dr Martin Luther King. Ideally she would have liked the school district to recognize it as an official holiday as many other districts did.

The previous year, her Junior year of High School, she felt the need to express her concern in a letter to the administration. After talking it over at home and with her friends she decided to send a letter to the school paper, and to her joy it was printed. The answer that came from the Superintendent of Schools was simple: “We are a white community so we feel this is not necessary.” Another year went by, she was a senior and the school was still not recognizing this important day. She talked with her friends and family about her frustration, they sympathized with her but that was as far as it went.

In early January Leona went to church in another town and listened to sermon about Rosa Parks. What a courageous women. Having acted in the way she did at the time she did made a real difference to the civil rights movement. Leona was inspired to act. If this woman was willing to accept arrest to bring attention to the conditions of blacks in the South, could she not do something to have that action and many others like it recognized? This was the year for her to make a stand before she graduated from her particular school system.

Leona called a few friends who were pretty sure she was nuts and then some began to listen. If they did not speak up for a student’s right to learn the truth, who would? Eventually, five of them gathered to decide on a plan of action based on their shared beliefs. This led them in their determination that non-cooperation was the only thing that could be done. They agreed that they would write a letter to the Superintendent of Schools and their principal and deliver it the next day, Martin Luther King’s birthday, stating that “Racism comes from ignorance. Ignorance comes from a lack of education”, and further explaining to them that they would be sitting in the lobby of the school to study nonviolence and heroes of the Civil Rights era. As they sat there students came by and asked what they were doing, slowly others got inspired and joined them until there was quite a crowd. Leona then decided to recite the “I have a dream” speech as well as other letters and the writings of Archbishop Desmond Tutu in the hallway. It would be a way to take charge of their own education. And so they sat in the hallway peacefully, but loudly reading to one another and whoever would listen. Soon they had drawn about forty five students and the principal threatened them all with suspension. The threat of suspension sufficiently intimidated the new arrivals and they returned to their classrooms. The original five remained.

The students were ordered into the auditorium and locked inside and the parents were called and told their children were to be suspended for two weeks. Leona stood on stage and recited the “I have a dream” speech as loud as she could.
Leona’s mom soon visited the school and learned that the students were to receive in-school suspension meaning they were to spend all day in a classroom in study cubicles, and eat lunch in the same room. The principal’s plan was an enforced ban and solitary confinement in the hope that the rest of the student body would receive the message that these actions would “not to be tolerated.”

Sizing up the situation, Leona’s mom knew that the students clearly would not be heard and it was pretty clear that the administration would try to see that they never would be. She called the press and by the time school ended, local television crews and news reporters were waiting outside. The study and action the students did that day would not soon be forgotten. The resulting news stories and publicity were not the sort any school district would want, and it made them sit back and think.

The local Jeannette Greensburg NAACP visited the school board, offering their services and resources to the school district. They promised that they would watch and help the school district offering them curriculum information so that they could offer a day of education through the grade levels expressly for Civil Rights. They also testified that in their opinion, the students had been treated unfairly as they had been practicing their freedom of speech and right to protest. The school reduced the punishment to four days.

Leona was awarded a special civil rights award at the Greensburg-Jeannette NAACP honors dinner and a number of changes came about as a result of their actions.

From then on teachers and the librarian were very careful to address the civil rights era, in January, at the approach to Martin Luther King’s birthday. The school district, not feeling they could totally accede to the student’s demands and recognize Dr King’s birthday, decided to have an in-service day on the day most people celebrated the event.

At graduation the valedictorian spoke of Leona and the other student’s courageous action and the importance of recognizing that one person can make a difference.

Eighteen years later Leona and her Mom were at an amazing celebration of Martin Luther King’s birthday planned by her old high school. The school had invited African American choirs from Pittsburgh to join their choir in music and spoken word, and to celebrate King’s life and work.

THE HOLOCAUST STORY:

A woman had lost all her family during the holocaust and to honor her family had bumper stickers on her car calling for people not to forget the 6 million Jews who died. One day she was looking out of her window and a couple of skinheads were out there kicking her car. They were dressed in black with chains, covered in tattoos and were pretty scary looking.

With much trepidation she went out and asked them what they thought they were doing. They turned on her and said they didn’t believe that the holocaust ever happened and that is was just a tale made up by the Jews. She wasn’t sure what to do, they didn’t look like they had any weapons on them but she wasn’t sure and they really frightened her. Then she thought of her family and for their sake knew she needed to have the courage to respond.

With some trepidation she invited them to come and eat with her and hear her story. Surprisingly one of them agreed to join her. The two of them had a meal together and afterwards she shared her story and those of her family who were killed. By the end he was moved to tears and went away with new insights.
She stayed in touch with this young man over the years and he has completely changed. He had the tattoos removed, went back to school and is presently enrolled in college training to be a doctor.

**Tension Triangle**

**FIGHT OR FLIGHT RESPONSE**

What is the “fight or flight” response? The “fight or flight” response is our body’s primitive, automatic, inborn response that prepares the body to “fight” or “flee” from perceived attack, harm or threat to our survival.

What happens to us when we are under excessive stress? When we experience excessive stress—whether from internal worry or external circumstance—a bodily reaction is triggered, called the “fight or flight” response. Originally discovered by Harvard physiologist Walter Cannon, this response is hard-wired into our brains and represents a genetic wisdom which is designed to protect us from bodily harm. This response actually corresponds to an area of our brain called the hypothalamus, which—when stimulated—initiates a sequence of nerve cell firing and chemical release that prepares our bodies for running or fighting.

What are the signs that our “fight or flight” response has been stimulated (activated)?

When our fight or flight response is activated, sequences of nerve cell firing occur and chemicals like adrenaline, noradrenaline and cortisol are released into our bloodstream. These cause our bodies to undergo a series of very dramatic changes. Our respiratory rate increases. Blood is shunted away from our digestive tract and directed into our muscles and limbs, which require extra energy and fuel for running and fighting. Our pupils dilate. Our awareness intensifies. Our sight sharpens. Our impulses quicken. Our perception of pain diminishes. Our immune system mobilizes with increased activation. We become prepared—physically and psychologically—for “fight or flight.” We scan and search our environment, “looking for the enemy.”

When our “fight or flight” system is activated, we tend to perceive everything in our environment as a possible threat to our survival. By its very nature, the “fight or flight” system bypasses our rational mind—where our more well thought out beliefs exist—and moves us into “survival” mode. This state of alert causes us to perceive almost everything in our world as a possible threat to our survival. It is almost impossible to cultivate positive attitudes and beliefs when we are stuck in survival mode. Our heart is not open. Our rational mind is disengaged. Our consciousness is focused on fear, not love. Making clear choices and recognizing the consequences of those choices is unfeasible. We are focused on short-term survival, not the long-term consequences of our beliefs and choices. When we are overwhelmed with excessive stress, our life becomes a series of short-term emergencies. We lose the ability to relax and enjoy the moment. We live from crisis to crisis, with no relief in sight. Burnout is inevitable. This burnout is what usually provides the motivation to change our lives for the better. We are propelled to step back and look at the big picture of our lives—forcing us to examine our beliefs, our values and our goals.

*(Neil F. Neimark, M.D., TheBodySoulConnection.com)*
Role of Citizens in Social Transformation

All of us, whether we know it or not, play roles in social change movements, some roles are just not as obvious as others. Social activist Alan AtKisson has developed a model that illustrates our various roles. He uses a giant amoeba (the single-celled animal that creeps along engulfing its food) as a symbol for human culture. The molecules that make up AtKisson's amoeba represent people in society.

The amoeba moves by sticking out a pseudo pod (foot) into new territory. Its pseudo pod is out on the edge testing new environments, never happy with the status quo. In human society, the pseudo pod is the domain of “innovators”, people who are always seeking to improve things—the ones offering creative solutions to societal problems. But an innovative idea or creative response by itself won't change things. The bulk of the amoeba will not slosh forward in the direction of the pseudo pod unless forces come to bear on it (social pressures).

The bulk of the amoeba (culture) consists of “mainstreamers,” and these mainstreamers come in three forms. “Middle-of-the-roaders occupy the space in the middle of the mainstream. These are the rank-and-file members of society; things seem “okay” to them just as they are. Thus, they lack motivation to seek change. “Laggards,” located at the tail end of the mainstream, are particularly complacent. Beyond the laggards are the “reactionaries”; they lie outside the mainstream and actively resist change because it threatens their vested interests. Perhaps they are land developers and don't want agricultural land to be protected from development, or maybe they manufacture chemicals and are wary about having too many safety restrictions or warnings on their products.

Given these formidable forces, how might new ideas (innovations) or creative responses to problems gain support? The situation is not entirely hopeless. Among the “mainstreamers” resides a third subgroup that AtKisson refers to as “transformers.” Think of them as the molecules located close to the base of the pseudo pod. These are regular folks who happen, by disposition, to be particularly curious and open to new ideas. Things don't seem as “okay” to them; they are willing to risk change in the hope of improvement. Perhaps they would like to reserve farmland, or perhaps they would like to preserve farmland, or perhaps they believe that strict restrictions should be put on the manufacture of chemicals. In short, they are concerned and awake. If they are given a well-reasoned argument and concrete suggestions, they are ready to act.

The catalysts in this amoeba model are called “change agents”; these are the people who act as organizers and networkers. They might not have the innovative ideas, but they know what to do with a good idea. The change agents form the bridge between the innovators and the transformers (at the forward end of the mainstream). The transformers, in turn, form a bridge to the mass of the mainstream (i.e., to the middle-of-the-roaders). By virtue of these bridges, the mass of the amoeba can begin to move in the direction of the pseudo pod, the mass of the amoeba can begin to move in the direction of the pseudo pod—the innovation.

AtKisson’s “amoeba of culture” provides a sort of cartoon of the social transformation process. It is best not to take his labels literally (or personally!). For example, I may be a laggard” on a certain issue, but this doesn’t mean that I am a laggard. The role that we assume on any given social change issue is usually the result of our level of awareness. If we are behaving as “laggards” or “reactionaries,” it may be that we simply have not had the opportunity to openly and deeply explore more expansive ways of thinking about certain issues.
A MAP for Social Change

DEVELOPING ECOLOGICAL CONSCIOUSNESS: PATH TO A SUSTAINABLE WORLD BY
CHRISTOPHER UHL (GLEN ANDERSON, OLYMPIA, WASHINGTON FOR)

Social Change movements proceed through certain stages. The Successful movements accomplish
the goals at each stage and move on to the next, until they achieve their ultimate goals.

Other movements flounder. Some movements merely react to crisis after crisis without making
much progress toward their goals. We need thoughtful analyses and smarter strategies.

The Movement Action Plan (MAP) was developed by Bill Moyer, an activist with the Movement for
a New Society. Moyer spent nearly thirty years organizing for civil rights, peace in Vietnam, an end
to nuclear power and nuclear weapons, and many other movements. The MAP distills the expe-
rience of these and other movements in eight stages. By understanding the stages that successful
movements pass through, we can analyze our own social change movements and plan more effective
strategies for achieving our goals.

Following in the footsteps of Thomas Jefferson, Moyer’s Movement Action Plan asserts that ultim-
ately the people hold the power. The MAP’s people-power model recognizes that although we may
grant some power to established power-holders, we may also withdraw our consent. While tradi-
tional political action tries to influence elite power-holders at the top, social change social change
movements using the MAP model generate enough grassroots power to produce the change. This
idea finds expression in the slogan: “If the people lead, eventually the leaders will follow.”

Our strategy should be to educate, win over, and mobilize a large majority of the public. To do this,
we first need to place our issues squarely on the public political agenda and keep them there. The
power-holders will try to prevent us from getting our message across, or they will try to discount or
discredit us. We also need to ground our movement’s message in deeply held societal values, beliefs,
traditions and symbols. We need to show that our movement upholds them, and at the same time
make it clear that the power-holders are violating them.

Power-holders rely heavily on a similar strategy. Power-holders who create U.S. foreign policy create
and manipulate images and symbols in order to maintain public support for their policies.

Our strategy should be to expose the power-holders as violating, rather than defending, deeply held
societal values. We need to debunk power-holders’ myths and show that our position better rep-
resents society’s deeply held values: The contras are not “freedom fighters,” but terrorists.

These principles are the foundation upon which the rest of the Movement Action Plan is built. How-
ever, the MAP’s core is the analysis of the eight stages that social change movements pass through.
In Stage One, hardly anyone recognizes that the problem even exists. At Stage Eight, the goals have
been achieved.

MAP PRINCIPLES (Bill Moyer)

The Movement Action Plan (MAP) is an evolving set of strategic models and methods for analyzing
and conducting social movements. It reflects underlying assumptions about social movement that
have strong implications for evaluating and conducting social movements. Bill Moyer was a sociolo-
gist and peace activist who studied effective, nonviolent social movements over forty years.

1. Social Movements are Proven to be Powerful: Social movements around the world have yielded
dramatic political social economic transformation. What are some movements that come to your mind
2. **Movements are at the Center of Society**: These uprisings are not anti-American but deeply patriotic. The people who build these movements are not rebels at the fringes of society but principled citizens who are working, in the words of Dr. King, “to fulfill the American dream, not to destroy it.

3. **The Real Issue is Social Justice versus Vested Interest**: When an elite minority wields disproportionate influence at the expense of the majority, social movements can and must challenge this imbalance.

4. **The Grand Strategy is to Promote Participatory Democracy**: The absence of democracy is behind war, poverty, and environmental devastation. Power-holders do not intrinsically have power; the people give it to them. So when they abuse their power, the people must intervene.

5. **Our Constituency is the Ordinary Citizen**: Since social movements rely on broad public support, they must win over the public before they can affect policymakers.

6. **Success is a Long-Term Process, Not an Event**: By gauging success as a process and not only pursuing the ultimate goal directly, social movements can set and achieve sub-goals along the way to avoid feelings of failure.

7. **Social Movements Must be Nonviolent**: Nonviolent social movements can succeed because they are participatory, built on timeless and universal principles, less threatening, inviting to others, and deeply transformative.

**MAP Diagram**

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**Amoeba of Social Change Role Play**

**Innovator**: Everyone is complaining and yet no-one is doing anything about it. We have been getting these lessons on nutrition and yet everything we eat seems to be fried. What vegetables there are are cooked to death and it is the same thing everyday. Instead of complaining I think we should do something about.
**Change Agent:** We need to get some more folk on our side and make a plan. I think we need to organize and then go to the administration with a letter or something.

**Change Agent:** I know a lot of folk who would want to work on this. Do you want me to contact them to set up a meeting?

**Transformer:** I guess I would want to know more of what you have in mind. Maybe we could get together and do some planning. This would need to be well thought out so the school administration didn’t just reject it.

**Transformer:** How could this work. This has frustrated me also and I would like to help, but I need all the facts and I need help knowing what to say to others.

**Middle-of-the-roader:** Well I know I have complained but now I come to think about it I am not sure I want to do anything, after all I have all this work to do and I just can’t have time for anything else.

**Middle-of-the-roader:** Well it’s probably the same in other schools and there really isn’t much we can do after all.

**Middle-of-the-roader:** If you want to do something that’s fine with me but I really don’t mind the food and anyway nothing can ever gets changed around here.

**Curmudgeon:** You start something like this in the school and we will all get labeled as trouble makers. Leave things alone or else I will have to stop being friends with you.

**Curmudgeon:** What are you trying to do is wrong and I think I should inform the school that you are causing trouble. The administration has decided that the food should be this way and who do you think you are to complain about it. You folk are just wanting to bring attention to yourselves.

**Reactionaries:** This is a dumb idea. You think you are some sort of liberals seeking glory. It’s people like you that make trouble for the rest of us.

**Laggards:** Well I couldn’t care less what you do. I just want to get through school and get out. This school stinks anyway.

**PART 6**

Action Plan Sheet

Project topic and name

What would you like to achieve?

Who has information on the topic that might be important to talk to?

Who are your allies and supporters?
Who are your opponents?

What will your project look like? (Will it be an art project, a video, a listening project to collect information, letter writing, talking to people such as school board, etc.?)
Appendix: Light and Livelies

**Background:** These Light and Livelies can be used at any time to re-engage the youth or as a break.

**Back to Back, Hip to Hip (HIP p.61)**

*Goal:* To add energy and build community in the group.

Begin with an odd number of participants. 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. Start off with “back to back” and go from there.

**Balance (HIP p.61)**

*Goal:* To experience interdependence.

Begin in pairs with two people facing each other holding hands, standing with feet together, and making eye contact. Ask them to slowly both lower their bodies to sit on the ground, then rise up together, slowly. This will work for anyone!

*Variation:* Try the same exercise with groups of three or four. Also, try with pairs beginning on the floor back to back.

**The Big Step Forward**

*Goal:* To begin to explore issues of prejudice, racism, and privilege and share individual stories and experiences.

The group stands in a circle, the leader reads the possible situations below. People take a step forward if they agree or, if they do not agree, they stay where they are. Have people look around and see who has stepped forward and who has remained in place. After each statement, return to the original circle.

Possible questions:

Take a step forward if…

· you have been bullied or teased at school.
· you have been treated differently at school or elsewhere because of your race.
· you have experienced prejudice in the classroom or in your neighborhood.
· you have not felt safe walking home.
· you have chosen not to sit next to a person because of how they looked.
· you have chosen not to defend a remark or action that was racist or prejudice.
· you have stood up for someone who was being discriminated against.
· friends of your race criticized you for having friends of another race.
· your parents went to college.
· your family never used a food pantry.
· your gender was mistaken.
· you were denied the opportunity to participate in the sport of your choice.

DEBRIEF
· Go through the questions asked, and give the youth time to share their stories.

The Big Wind Blows  *(HIP p.62)*

**Goal:** To discover what people have in common and to get the group moving.

Have everyone sit in chairs in a circle, while you stand in the middle with no chair. Explain that you are the “Big Wind.”

The “Big Wind” calls out something he or she shares with the people in the group, e.g. The big wind blows for everyone wearing jeans. The ones wearing jeans have to move to a new seat. People can’t just move to the seat next to them. The “Big Wind” also goes for a seat.

The one left out is the new “Big Wind.” If the person can’t think of anything they can call “hurricane” and everyone has to find a new seat.

Birthday Line-Up

**Goal:** To practice nonverbal skills.

Have the group line up by birthdays without talking or using numbers by hand.

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

Blanket Game

**Goals:** To help build community.

Lay a small blanket on the floor and ask the youth to all crowd onto the blanket. The blanket needs to be small enough so they are crowded together. It is also helpful if it is different on each side. If it is a mixed group, you might want to separate them into male and female and do it twice. Some of the youth may be uncomfortable being crowded together.

The people on the blanket have to turn the blanket over without anyone stepping off. They may talk and use their hands but if someone steps off the rug they have to start again.

DEBRIEF
· How did it go?
· What worked?
· What did not?
Chalk Talk

**Goal:** Brainstorming impediments to human rights.

Write “Impediments to Human Rights” on the chalkboard. Have participants expand on the main ideas or add their own new thoughts by writing and drawing directly on the board. This is a silent exercise. Participants can step up to the chalkboard, draw or write and then step back to look for common themes and connections. When there are a variety of ideas on the board they can be connected or linked up so that themes begin to appear.

Circle The Circle *(HIP p.3)*

**Goal:** To build cooperation and have fun.

Being with two large hula hoops. Ask the group to form a circle holding hands. Break the circle between two people and give them the hula hoops asking them to rejoin hands inside the hula hoops. Ask everyone to work together to pass the hoops all the way around the circle, one in each direction, without letting go of each other’s hands.

Common Ground

**Goal:** To identify commonalities with people in the room.

Stand in a circle and the facilitator starts by asking people to take a big step forward if they have “common ground” with their statement. Ask the youth to look around and see who is with them in the circle. After each statement, return to the original circle.

**Hint:** Start with something humorous and then go to issues which are more challenging.

Start each time with “Common ground if…”

… you sucked your thumb

… you snore

… you don’t like pickles

… you have mediated a conflict

… you prevented a fight from happening

… you have been teased

… you have experienced conflict

… you have been stopped by the police

DEBRIEF

- What did you notice?
- Were you ever surprised about who was in the circle?
Converting Objects from Violent to Nonviolent

**Goal:** To have people understand how everyday things can be used for violence and nonviolence.

Have a pile of everyday objects in the middle of the floor. Have each youth pick one thing and explain to the group how it can be used violently and how it can be used nonviolently.

Objects may be things like pencils, money, household utensils, paper goods, books, etc.

For example a pencil can be used to write a hurtful letter or it can be used to tell a story.

Count to Ten *(HIP p.63)*

**Goal:** To build cooperation and communication.

The goal is to count to ten in the group. However, they must follow certain rules. They cannot go around in the circle counting in order. They cannot speak other than to call out a number. Only one person can speak at a time. If two or more people speak at once, the group has to start again at one.

Crossing the Line *(HIP p. 120)*

**Goal:** To explore win/win problem solving and see what stands in the way.

Ask participants to stand facing another person in pairs with an imaginary line in between them. Demonstrate with a partner: “Your task is to get me to join you on that side of the line and my task is to get them to join me on my side of the line.”

The idea is to have them change sides and if they do it cooperatively, they just switch. They may talk to each other but not touch each other. Give them 30 seconds.

**DEBRIEF**

- Who did not succeed?
- What did you try?
- What does this demonstrate?
- By changing sides did anyone give up anything?

How Could This Be Violent?

**Goal:** To identify different types of violence in objects encountered on a daily basis.

Collect everyday items such as a tea bag, dollar bill, pen, bible, cell phone, plastic bag, flag, etc. Show the group one item at a time. Ask them to identify how each object can be used violently and explore the violence that is inherent in each object.

For example: The tea bag can reflect economic violence if the tea is grown or processed where workers are exploited. Environmental violence comes if chemicals are used in growing and processing, and if packaging is redundant. Other types of violence may also be identified.
(Imaginary) Hot Potato or Pass the Imaginary Object
(http://theaterforpeace.wordpress.com)

Goal: To have fun, get moving, and practice team work.

In a circle the group passes an imaginary object around the circle. Some possible objects include a goldfish, match, ladybug, bird, hot potato… Best if the object has an engaging, animate quality and thus the passing takes on a sense of urgency.

Take some time to introduce the object by showing/modeling how you interact with it and over-emphasize how you pass it to the next person.

It’s A What? (HIP p.68)

Goal: To have fun and get people talking

Begin in a circle with two objects that can be passed around the circle. Give these objects a name, using a made up word.

Pass the first object to the person on your left, and say “This is a ______.” The person receiving the object responds with, “A what?” The original person repeats the name.

The recipient then turns to the person to their left, and says “This is a _____.” The new recipient again asks, “A what?”

This time, instead of directly answering, the giver has to ask the person before them.

Only the original person can answer the question.

Then the answer gets “passed” along to the new recipient. The pattern is repeated until the object is passed all the way around the circle.

Once the groups seems to understand the pattern, pass another object around the circle in the other direction.

Jibberish (Theater for Peace Toolkit: A Multi-Media Catalog)

Goal: To practice body/sound communication without words.

Have participants divide up into pairs. Have participants have a conversation about something without using words, but with using nonsensical sounds.

Leader (HIP p.70)

Goal: To practice nonverbal communication and cooperation.

Everyone stands in a circle. One person is sent out of the room while the others pick a leader. The person who was sent out is “it.” Everyone must follow the body movements or expressions of the leader as they change movements.

When the leader is caught they become “it.”
Lego Listening *(HIP p.95)*

**Goal:** Demonstrate need for listening and how important it is to articulate clearly ideas.

Two sets of identical Legos between 5–10 pieces. One set will be made into a design one just a set of loose Legos. Put together enough for half the group and put both the made up design and the loose ones into one plastic bag.

Divide group into pairs and have the sit back to back either on the floor or on chairs. Give one partner the finished Lego and the other the loose Lego. The one with the loose Lego should not see the finished product.

The one who has the finished Lego is the speaker the one with the loose Lego's the listener. The speaker will direct the listener how to put the pieces together step by step. The listener may not speak. If the pairs want they can arrange non-verbal signs in advance.

The M&M Arm Wrestle

**Goal:** To understand the idea of win/win problem solving

Divide group into pairs. Each pair will arm wrestle, for every time a person’s arm hits the table they get an M&M.

Those that cooperate with one another will gain the most M&Ms.

Pattern Ball *(HIP p.72)*

**Goal:** To get to know names and build the group.

Have group stand in a circle and everyone raise a hand. The facilitator will identify someone by name and throw the ball to them. Once you have received the ball lower your hand. The person with the ball will throw it to someone else till everyone has their hands down. Don’t throw it to the person next to you. You will need to remember who you threw it to and who you received it from.

When the last person has caught the ball the pattern has been established. Do the pattern a couple of times and then add a second ball to the mix.

**Variations:** Have the group move around and still continue the same pattern. Have some of the balls go in the reverse direction.

Poison River *(HIP p.105)*

**Goal:** To help build community and communication in the group.

Using tape mark out two parallel lines on the floor about 11 feet apart.

Divide the group into two teams. Each team will have four pieces of paper—stepping-stones.

The task of the group is to cross this river using the stepping-stones in order for the whole team to get to the other side.

**Rules:** A person’s foot must be on the stone at all times or the crocodile will take away the stone. The group must be in physically contact while getting over the river. If a person steps off the stone into the river the whole team has to go back and start over again.
DEBRIEF

- What did you do to get across?
- What worked?
- What was the biggest challenge?
- Was it easier or harder than you expected?

Scrambled Words (HIIP p.74)

Goal: To work together using nonverbal skills to create a sentence about human rights.

Choose a sentence that has roughly the same number of words as there are participants. The sentence should follow the theme of human rights or highlight an important idea. Write each word of the sentence on a separate piece of paper, including punctuation. Give each person a card and have them construct the sentence. When it is done have each person read their word in the sentence.

Example: “To deny people their human rights is to challenge their very humanity.” — Nelson Mandela

Serial News (HIIP p.100)

Goal: To see how rumors start and what changes can happen to a story.

Ask for four people to be listeners. Have three of them leave the room. Tell this story to the first listener so that the whole group can hear:

Yesterday I was driving down Highland Ave in my VW and stopped behind a PAT bus. Two children and a parent were getting off the bus when a blue SUV came speeding down East Liberty Blvd and ran the red light. The children were almost hit and the car swerved at the last moment and almost ran into me. I landed up being late for work because the police officer made me stay and give a statement.

Bring the next listener back into the room and have the first listener retell the story to that person. Continue with each listener.

Retell the story.

DEBRIEF:

- Ask the group how the story has changed as each person listens to it? Note especially if the police has become a male or anyone else changed gender.
- How is this played out in everyday life?
- Talk about assumptions and distortions.
Things We Have in Common

**Goal:** Identify things we share in common. As the groups get bigger so the commonalities get more general, such as we all go to school. This is particularly helpful as you begin to understand human rights and we look at commonalities between people.

Pair people up and give each pair paper and pencil. Have them list 10 things they have in common. Have each pair join another pair and find three things they share in common. They are free to expand their list. Keep merging groups till there is only one group and they have identified three things that they share in common.

Two Truths and a Lie

**Goal:** To get to know each other.

One person shares three statements with the group. However, only two of the statements are true and one is a lie the group then has to guess which was the lie.

Web Weaving *(HIP p.75)*

**Goal:** To illustrate commonalities and differences.

Begin by sitting or standing in a circle with one person in the middle. The first person begins with their hands out saying two things they think about economics. For example they could say, “I think something needs to be done about our under funded schools in Pittsburgh” and hold out their left hand and another example for the right hand. Those who agree with the statement come up one at a time and connect to the hand they agree with and give an example for the other hand (more than one person can connect to a hand). Continue until the whole group is connected in a web.

Who am I

**Goal:** To get to know each other better by sharing information about yourself.

On a piece of paper draw a circle in the middle and identify yourself in some way. (It could be your name or a picture of you or a symbol.) Like the spokes of a wheel draw a line from the center and draw or write something special about yourself. (It could be what you like, where you live, who your family is, your school, etc.) Continue to draw lines and things that are important about you till you have run out of ideas. Turn to the person next to you or a new partner and explain your drawing. Those that feel comfortable can share with the whole group.

Use this as a listening exercise.

Youth Empowerment Machine

**Goal:** To work together and have fun.

One by one everyone comes together to create a youth empowerment machine. One person begins in the middle and makes a repetitive movement and sound or chant (for example someone can begin bending their elbow and saying “stop fracking”). Another person joins making their own movement and sound that works in conjunction. Continue until the whole group is a part of the youth powered machine.


