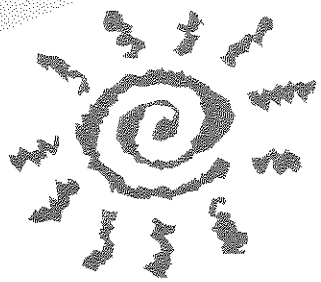
HELP INCREASE THE PEACE

PROGRAM MANUAL



SECOND EDITION

1999

MARGARET ANDERSON, EDITOR, 2ND EDITION

LISA MUNDY AND ERIK WISSA, EDITORS, 1ST EDITION

PUBLISHED BY

THE AMERICAN FRIENDS SERVICE COMMITTEE

MIDDLE ATLANTIC REGION

4806 YORK ROAD • BALTIMORE, MD 21212

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PART I:

INTRODUCTION TO HIPP

INTRODUCTION

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

—HIPP youth facilitator

WHAT IS HIPP?

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

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

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

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

THE EPIDEMIC OF VIOLENCE

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

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

Eric Wissa, one of the initiators of HIP, noted that violence is a growing concern for young people everywhere: "Violence is now an epidemic. No longer just an 'inner city' crisis, it has become a major concern for all communities. Young people are more commonly using violence as a solution to their problems and think very little of the consequences." The statistics support what Wissa and others have seen and heard. Teenagers are increasingly both the victims and the perpetrators of violent crime. In 1994, a Justice Department study found that youth ages 12-17 are more likely to be victims of violence than any other age group. And from 1980-1991, the number of juveniles arrested for homicide increased by 60%, compared with a 5.2% increase among adults.

In response, society is creating more severe consequences to deter violent crime. Politicians are elected based on promises to "crack down on violent felons." The policy of "three strikes and you're out" for life is gaining popularity, as the country struggles with the question of how to respond to violence. Prisons are filled to overflowing with a disproportionate number of people of color, and more prisons are built every year.

Still, the violence continues. The harsh penalties don't address the deeper needs of youth and the root causes of violence. Politicians and the media would have us believe that youth who are caught up in the culture of violence are the 'cold-blooded killers.' Wissa sees another reality: "Last year, I attended several funerals of young people who I was fortunate to meet through my work. All of these teenagers were intelligent, capable, strong future leaders of our community who unfortunately got on the wrong path and paid the highest price for their

mistakes - their lives." As teacher Phillip Kay notes in his Introduction to *Things Get Hectic: Teens Write About the Violence that Surrounds Them*, "As a society, we seem to be primarily concerned about the damage teenagers . . . have the potential to inflict on us. If we ever want to do something about violence in America, we should begin by trying to understand what it is like to be 13 years old with bombs [and guns] going off all around you." We need to engage young people in a dialogue about the problems and together create the solutions.

THE SOCIAL CONTEXT OF VIOLENCE

"There is an aspect of suicide in young people whose options have been cut off. They stand on street corners, flashing hand signs, inviting the bullets. It 's either la torcida [prison] or death: A warrior 's path, when even self-preservation is not at stake. And if they murder, the victims are usually the ones who look like them, the ones closest to who they are - the mirror reflections. They murder and they're killing themselves, over and over. " —Luis Rodriguez

Before we can take action, we need to take a closer look at the problem. Geoffrey Canada, violence prevention activist and author of *Fist Stick Knife Gun*, sees the rise of violence among youth within the context of a declining sense of community: "There was violence [when I was growing up in the South Bronx in the late fifties], but not the casual homicidal violence of today that has claimed tens of thousands of our teens. There was pain and teenage angst, but there was also a community of family and neighbors to help heal young hearts and spirits." The loss of community is not just an urban problem. In "Listening Project" interviews in rural West Virginia and Massachusetts, residents noted that neighbors are increasingly isolated from one another and have called for increased community involvement as an important step in confronting violence and prejudice.

The culture of violence has taken shape within an atmosphere in which options have been cut off for a great number of people. The economic picture for many people in the country is devastating, and the situation is getting worse. The gap between the rich and the poor is widening. Corporations are closing factories and moving jobs overseas, leaving workers unemployed, with skills that are no longer valued. In poor areas, severely underfunded schools produce high school graduates who find that their diploma means next to nothing in the job market. The jobs that are available are often minimum wage service jobs, which don't provide enough money to allow workers to meet their basic financial obligations, and hold little promise for advancement. It's not hard to see the result of this bleak picture: with no other options, many people are selling sex, drugs, and guns, joining an underground economy which is often self-regulated with violence. This dangerous life on the street is not one that people choose freely, Luis Rodriguez, author of *Always Running: Gang Life in L.A.*, believes: "I've talked to enough gang members and low-level dope dealers to know they would quit today if they had a productive, liveable-wage job. You'll find people who don't care about who they hurt, but nobody I know wants to sell death to their children, their neighbors and friends. If there was a viable alternative, they would stop. If we all had a choice, I'm convinced nobody would choose la vida loca, the "insane nation" - to "gang bang." But it's going to take collective action and a plan."

As the country begins to realize the depth of the economic devastation of global capitalism, people are looking for someone to blame. In the public discourse, welfare recipients, immigrants, communities of color, gays and lesbians, and young people have been scapegoated and blamed for a litany of problems. Recent welfare reforms and anti-immigrant legislation have codified into law this distrust of those who have been most harmed by economic conditions. Rodriquez reflects on this process of blaming the victim: "What to do with those whom society cannot accommodate? Criminalize them. Outlaw their actions and creations. Declare them the enemy, then wage war. Emphasize the differences - the shade of skin, the accent in the speech or manner of clothes. Like the scapegoat of the Bible, place society's ill on them, then 'stone them' in absolution. It's convenient. It's logical. It doesn't work." In this atmosphere of scapegoating, it isn't surprising that membership in organized hate groups and white supremacist groups are on the rise. Even in communities where hate groups have not organized, the atmosphere of intolerance can easily feed violence along racial, ethnic and cultural lines. In 1995, the FBI counted 7,947 hate crimes in the United States, up from 5,852 in 1994. Many more of these crimes go unreported. If the world

that young people grow up in seems hopeless, the youth themselves are calling for change and finding reasons for hope. Despite the cry that young people today are apathetic, many young people care about their communities and are getting involved in finding solutions. In Wissa's words, "Just like adults want changes, young people are also tired of living in fear and confusion and want to know what they can do." Youth and adults are looking for alternatives to violence, seeking out positive role models, identifying the root causes of the problems, and finding ways to make changes in their own communities. Juan Azize, a young writer who has lost three friends to "senseless violence," encourages his peers to change their personal responses to violence. He writes: "We should all try to calm down. Violence won't solve anything in the long run. We have to grow up and realize there are other ways to solve a problem- talking it out and mediating and sometimes even ignoring it. We've got to try to remember a lot of kids are getting killed over little problems that could have been easily solved." But personal violence takes place in a social context. In addition to "calming down," we must try to change the conditions that lead to economic devastation, isolation, and hopelessness. We must work together to create new options.

WHY IS HIPP SUCCESSFUL?

"HIP is fun, but it isn 't something you go to just for fun. " - HIPP youth participant

HIPP combines serious, focused reflection with energetic, fun activities, creating a balance that engages people. It starts with participants' own experiences, and teaches skills in the context of real world situations. It builds a heightened awareness among participants of the need to reduce hatred and build understanding among different social groups. It builds a community based on dialogue and encourages participants to see each other as valuable resources for creating change. It supports participants in becoming leaders and addressing problems in their own communities.

HIP is an adaptable program. It is constantly evolving, as facilitators respond to the needs of the participants and the community in which they are working.

The best way to understand the HIP Program is through the voices of facilitators. Here is what they say:

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

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

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

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

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

HIP is "about group and community change, not individual change."

HISTORY OF THE HIP PROJECT

"It 's kind of becoming a movement."
—HIPP facilitator

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

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

HIPP'S PHILOSOPHY OF NONVIOLENCE

"Conflict is natural. It's what you do with it that makes the difference."
—a common expression of HIPP facilitators

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

Most children grow up surrounded by violence, and learn to see violence and abuse of power as normal and effective responses to conflict. Violence appears to be the only viable option for responding to conflict. The main job of HIPP facilitators is to raise awareness of the many options people actually have in a conflict. HIPP teaches that conflict does not need to be avoided, and it doesn't need to be met with violence. It can instead be dealt with directly and constructively. In the ideal, conflicts can be resolved with "win/win" solutions, ones in which everyone leaves with their needs met.

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

Finding "win/win" solutions to conflict and working as community to end injustice—these are not easy things to do. They require skills which must be learned and practiced. Following the lead of Children's Creative Response to Conflict (CCRC), an organization which pioneered the teaching of conflict resolution as a process for change, HIPP separates the skills of conflict resolution into four "building blocks:" Affirmation and Self-Esteem; Cooperation and Group Decision-Making; Communication; and Conflict Resolution. HIPP also adds to the building blocks Recognizing and Challenging Injustice. Skill-building activities are interspersed with community-building games and training techniques, to build trust within the group and reinforce the idea that other people are often our greatest resource for addressing the root causes of violence.

HIPP'S APPROACH TO TEACHING AND LEARNING

"HIPP has a great mixture of learning, laughter and listening." — HIPP youth participant

A number of theories of education and social change have influenced HIPP. Following the ideas of educator John Holt, HIPP is structured so that each participant feels significant and recognized, and

their interests become the basis of the learning. Growing out of the Alternatives to Violence Program, HIPP facilitators recognize that building self-esteem, compassion and trust are important aspects of personal and social change. Another significant influence is the theory of popular education, as it has been articulated by Brazilian educator Paulo Freire, Appalachian educator Myles Horton, and others at The Highlander Research and Education Center in Tennessee. Popular education, also called participatory, emancipatory, or democratic education, has been used around the world to promote adult education, literacy, progressive community development and social change. See "Making HIPP Hop: Notes for Facilitators, From Facilitators" for a short summary of the basic tenets of Freire's theory of education. Together, these philosophies lead to a process of education that is respectful of and responsive to the needs of participants, and overtly committed to the goal of progressive social change.

THE HIPP NETWORK

"The greatest resource we have for social change work is each other." ***—HIPP facilitator***

The HIPP Network is an affiliation of HIPP facilitators, staffed by the AFSC. The Network organizes periodic "gatherings," during which facilitators get together to share new activities, sharpen skills, and explore future directions for HIP. The Network also provides resources and assistance to groups and individuals who wish to start a HIP Program. Call 410-323-7200 for more information about the Network.

AFSC AND THE QUAKER COMMITMENT TO NONVIOLENT SOCIAL CHANGE

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

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

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

PART II:

SETTING UP

AND

IMPLEMENTING A HIPP PROGRAM

SETTING UP A HIP PROGRAM

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

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

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

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

CHOOSING A SITE

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

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

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

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

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

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

PROMOTING HIPP

"I hope you consider this program for your schools because the future will come no matter what you do, but with this program in your schools, the future will start to become a lot more peaceful."
—HIPP youth participant, in a letter of support for HIPP

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

Introduce HIPP through a packet of promotional materials

The HIPP Network has a press packet, including articles in the press, letters of support from students, school principals, and other HIPP participants. The Network also has a video which highlights HIPP. Here are some ideas of where to distribute the promotional packet.

In the community:
Community centers, youth organizations, tenant associations, cultural groups, university clubs and organizations, relevant academic departments in colleges and universities, labor organizations, religious groups, activist groups, community police, civic leaders, and the YMCA. Fliers in public spaces such as libraries, post offices, bus stops, Laundromats, and stores may attract other community members.

In schools:
Social studies department, guidance department, student support services, student activities office, and programs such as diversity awareness, cooperative learning, violence prevention, peer mediation, health education, service learning and community service.

Meet with interested groups to describe HIPP

Short, simple presentations work well for presenting HIPP to individuals or groups. Most people will want an overview of HIPP, and each audience will have their own set of questions. Below are some ideas about specific information to include with different audiences.

For School District Administrators:
- How does HIPP support the educational goals of the district?
- What are the expected outcomes? How will the outcomes be measured?
- How is HIPP different from other programs, especially ones tried in the past or currently offered?
- What kind of support will the district be asked to provide?

For Principals and local School Administrators:
- How will HIPP address the problems facing the school?
- How is HIPP different from other programs, especially ones tried in the past or currently offered?
- What kind of support will the school and the teachers be asked to provide?
- How many class hours will students and staff miss?

For Teachers and School Staff:
- What is the specific content to be covered? What is the educational philosophy behind HIPP?
- Will the HIP program provide ready-to-use materials that teachers can integrate into their regular classrooms?
- What kind of support will HIPP provide for follow-up?
- What time commitment must teachers make?
- Can they get substitutes to cover their time in HIPP?
- How often will students miss class for the program?

For Students:
- How is HIPP different from other programs? How is it different from a class? Will it be graded?
- What will be asked of them if they participate?
- Will they get a certificate for participating? Are there other benefits to participating?

- What kinds of people will be participating in HIPP?
- Who will be leading HIPP?

Offer a mini-HIPP workshop

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

Below is a sample agenda for a 1½ hour mini-HIPP.

- Introduction to HIPP (brief opening talk)
- Connection—Give your name and one thing you want to learn about HIPP.
- Agenda Review
- HIPP Lift—Big Wind Blows
- What is Violence, What is Nonviolence
- Root Causes of Violence

Break

- Small Group Discussion: What is one root cause of violence that you are trying to address in your life?
- Questions and Answers about HIPP

SEEKING FUNDS

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

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

School districts may have funds for specific types of programs, and the school principal may have discretionary funds. Some programs and departments may have small amounts of money to contribute.

NEGOTIATING AGREEMENTS

An army of principles will penetrate where an army of soldiers cannot."—Thomas Paine, 1795

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

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

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

Time Frame

HIPP workshops are scheduled for 12-18 hours, over three school days, five mornings or afternoons, or over the weekend. It may also be a weekend, overnight retreat.

Workshop Space Requirements

The room should be available for the entire workshop, and it should be large enough to fit 22 people comfortably. It should be private, with no through traffic, have wall space for posting newsprint, and have chairs and tables that can be moved to create open space. It should be clearly understood who will reserve the space, and any special details of using the space.

Nominating Participants

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

Overview of the Participants

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

Parental Permission

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

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

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

Food and Refreshments
There should be some money available for food and refreshments.

Missed Class Work
If the workshops take place during the school day, it should be clear how participants will get permission to miss classes, and how quickly they will make up the missed work. In some cases, student participants are asked to sign an agreement to make up all missed class work.

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

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

There are a few other concerns to keep in mind for overnight HIPP retreats.

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

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

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

DEVELOPING AND MAINTAINING A TRAINING TEAM

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

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

Standards for Facilitators

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

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

- Student facilitators don't need to be "good" students, but they should be aware of not using their power over their peers. They should be able to

stand up to any peer pressure they may get for taking the stand of nonviolence.
- Adult facilitators, particularly parents and teachers, should be clear that their role in the workshop is not to be a disciplinary figure.
- All facilitators should believe in and be committed to the work. While facilitators have much to gain through their participation in HIPP, they should not be focused on personal gains, such as making money or promoting their own ideology.

Mentoring New Facilitators

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

- **Apply the same educational philosophy to the apprentice as to the participants:** Just like with participants, start where people are within your training team and try to move to the next level. Rather than applying an objective standard of performance, let new facilitators work at their own pace to increase their skill level. Help them to set their own learning priorities and goals for the training;
- **Work with two to three apprentice trainers:** Working with two apprentice trainers at a time works well. With a four person team, do lots of check-ins.
- **Build a respectful relationship with the new trainers:** Encourage new facilitators to take risks, but respect their learning style, pace, and comfort level. Avoid lecturing to the new trainers. Lecturing can solidify the hierarchical relationship and discourage new trainers from finding their own voice and leadership style.
- **Allow plenty of time to prepare:** Take time before the workshop to allow new trainers to rehearse. This process may seem unnecessary or even tedious for veteran facilitators who have learned to "just go with the flow," but it can make a big difference for new trainers. Pay special attention to debriefing. Debriefing exercises gracefully is hard for anyone, but it may be especially hard for new trainers. Lead trainers can help brainstorm some debriefing questions before each activity.
- **Divide up the tasks:** Don't delegate tasks; allow the group to divide up the tasks together. Exercises which seem to work well for new facilitators to lead include: Concentric Circles, HIPP Connections, and HIPP Lifts.
- **Check in often:** Keep checking in, even if things seem to be going well. As the lead trainer, make sure that everyone feels good about their involvement. Take responsibility for communicating any serious concerns you or others have about apprentice trainers' behavior.
- **When things go wrong:** Try not to get nervous about a new trainer leaving pieces out, introducing an exercise in a different or unclear way, or jumping from one exercise to another without leaving participants time for "processing." The important thing is to make the workshop a place where people can talk to one another and practice the basic skills. Don't jump in too quickly, but take responsibility if newer trainers seem at a loss or ask for help, or if there is an impending disaster. If you work together and model your teamwork, sometimes the "disasters" can be the most powerful parts of the workshop.

Retaining Facilitators

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

Maintaining an active group of trainers can be difficult. Here are some points to think about in terms of retaining facilitators.
- Trainers should be paid. The standard rate is $8-$10 per hour.
- While it's important to pay facilitators, money alone isn't enough to keep most people involved, because it isn't a steady source of income. It's more likely that people will stay involved if they know that they are needed, feel valued and connected, and can see that the work is important and successful. Gatherings for skill development, fun and recognition of the facilitators' contributions help to maintain this sense of connection.

- Facilitators may be more likely to stay involved if they have opportunities to grow, either through working with more experienced trainers, taking on increasing levels of responsibility, or trying out new skills and activities.
- New facilitators who are eager to try out their leadership skills may not have as many opportunities as they would like through HIPP. For those facilitators, it may help to locate additional opportunities for leadership development in other programs.
- For those facilitators who are already leaders in the community, you may be able to maintain their commitment by not calling on them too often.
- It can be very useful to have facilitators who can train as part of their paid work. For example, a staff person at a community center who is trained in HIPP can co-facilitate the workshops at that site. When this person becomes skilled, he or she can offer HIPP independent of the HIPP Coordinator. When one site becomes self-sustaining, the HIPP Coordinator is free to establish more programs.

MAKING HIP HOP: NOTES FOR FACILITATORS

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

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

Included in this section are the following topics:
- Facilitating Activities
- Working As A Team
- Creating New Activities
- Notes to New Facilitators
- Popular Education
- Discipline
- Crisis Intervention and Referrals
- Documenting and Celebrating Success

FACILITATING ACTIVITIES

"Walk a line between control and anarchy."—suggestion from a HIPP facilitator

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

Preparing an activity

1. Read the directions carefully. Be aware of how the activity fits into the agenda and meets the needs of the session.
2. Modify the activity if necessary to better accomplish your goals.
3. Try to envision how the activity will work. Will the group work as one? Will you divide into smaller groups? What space in the room will you need?
4. Practice the directions. Break the directions down into steps. If the directions are complicated, decide whether the group should divide into groups or begin the activity before hearing the next steps.
5. Plan how you will debrief the activity. Write down any specific questions you want to ask.
6. Make a list of the steps, and any notes you think will help you remember the activity. Some people like to make notes to themselves on index cards to refer to during the activity.
7. Make a list of any materials you will need for the activity, and add them to your comprehensive list of workshop materials.
8. If you are unfamiliar with the exercise or new as a facilitator, you may want to practice explaining the activity to someone. If you can't find a good listener, close the door and explain the activity to yourself- it may feel odd at first, but you'll be glad you did when you have a roomful of people listening to you.

Leading an activity

1. Be sure that you have the attention of the group when you begin an activity. Watch the body language for any signs of mental wandering or confusion.
2. In keeping with the methods of popular education, many HIP facilitators do not explain the purpose of an activity, but let it emerge through the experience and discussion afterwards. For those who do choose to explain the purpose beforehand, now is the time to do it.
3. Explain the directions for the activity, speaking clearly and relatively slowly. Make sure that everyone in the room can hear you. Don't hesitate to refer to the manual or read from your notes when you first start; you can gradually move into presenting it more informally.
4. If appropriate, divide participants into groups before continuing the directions.

5. Demonstrate the exercise, if necessary, and repeat the directions.
6. Ask the other facilitators if they have anything to add.
7. Repeat the directions.
8. Ask the participants if they have any questions.
9. Repeat the directions if necessary and start the activity.
10. Be assertive and confident if you need to enforce the rules of the activity.
11. Keep track of time, or ask another facilitator to watch the clock.
12. Look for ways to provide leadership opportunities for participants. For example, ask for a volunteer to record ideas during a brainstorm.
13. Watch the participants for signs that the activity isn't working. Have faith, but don't be afraid to end the activity early or change it in order to respond to the group. You may need to explain the directions more clearly or correct yourself. Don't be afraid to admit to the group if you've made a mistake.

Debriefing an activity

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

- "Our main job in debriefing is to get most participants talking with each other, not to us, about the issues at hand. To do this, we need to ask good questions and avoid lecturing at all costs."
- "It doesn't take even very young people long to figure out the main points of an activity if we ask good questions and briefly discuss the ideas in an engaging way. Ask open-ended questions, such as "If that activity had a point, what would it be?" "Does this ever happen in real life? When and how? What can we do about it?" Or, if it's something positive, "How can we make it happen more often?" Avoid questions that give people the idea that you're looking for a specific answer, as these often come across as patronizing."
- "We're asking for people to tell us what they think, and sometimes we don't like or don't agree with what they come up with. Remember that we are not here to tell people what to think, but to challenge people to move in their thinking one step further. We don't have to respond to everything everyone says. It doesn't help to lecture or debate. When you challenge someone, try to do it through a question. For example, if a participant says, "The only way to survive on the street is not to trust anyone," a facilitator could respond, "Can anyone think of an example from the street where you survive because you trust others?" Be prepared to offer your own example!"
- "We aren't trying to make people feel uncomfortable with probing questions. Our goal is to get people talking to each other, within their comfort zone. We are always trying to expand that comfort zone, but we need to do this in a way that respects the privacy of each individual."
- "While everyone should be actively involved in the debriefing, not everyone will respond verbally. Some may respond with nods, facial expressions and laughter, and still be engaged."
- "Rarely is it wise to let a debriefing session run on, especially if it means cutting out another activity. It's better for people to think about the ideas in their own space and time than to let a debriefing session continue with most people not engaged. If the conversation is charged and *everyone* is engaged, let it continue. More often, however, a few people talk, others zone out, and the entire group misses out on another activity. Even if you like what people are saying, find a friendly way to cut off these discussions. One way to gauge when to move on is to try to see the discussion from the perspective of a first-time participant with a fairly short attention span. Would that person be interested in the discussion? If you feel that the ideas people raise need to be explored further, look for an active, experiential way to address them, and schedule it for one of the next sessions."

WORKING AS A TEAM

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

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

Before a session

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

During a session

- Be there for all activities, participating in ones you don't lead. Participating gives an important message to the group that you are interested and engaged, and that you value the process. This point is simple but extremely important. A facilitator who does not participate or leaves the room during activities they are not leading may drain energy from the group.
- Ask for help from your co-trainers when you are stumbling or searching for the right words.
- Respectfully offer suggestions or clarifications if you see your co-trainers stumbling.
- Sit across from your co-trainers so that you can keep eye contact. This scattered seating reinforces the idea that facilitators are also participants, not speakers or teachers who sit "up front."
- Use the moments when you need to consult with each other about changes in the agenda as opportunities to model team work.
- Use humor, especially if you make a mistake. If you have misjudged the group and chosen an activity that completely bombs, admit to your mistake. Your honesty and openness will further model the HIP philosophy.
- Do not criticize co-trainers in front of participants. If you have serious reservations about the direction they are taking, gently try to redirect the group, or save your comments for after the session.
- Make sure you know how much time you have, and keep to that time.

After a session

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

After the training

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

CREATING NEW ACTIVITIES

"Some people learn more by hearing, some by seeing, some by doing and still others through movement and feeling it. We try to cover it all."—HIPP facilitator

Once you are familiar with the basic building blocks of HIP activities, you can begin to build your own new activities. The techniques, such as concentric circles, large group brainstorms, and small group discussions, can be used for a wide range of topics. Here are some guidelines to keep in mind as you experiment:

- HIPP activities should be open-ended, meaning that they should not have one point that everyone

must grasp in order to be successful. Instead, they should provide a framework within which participants can come to their own insights about the topics at hand.

- Activities should build on what people already know, and take them a step further, through experience and reflection or the introduction of new information.
- Activities should increase dialogue. As much as possible, participants should be talking to each other, not to the facilitators.
- Activities should encourage participants to look to each other as resources, rather than reinforcing the idea that there are "experts" who can give us the answers.
- In asking small groups to report back to the large group, participants may get bored if they feel like they are just recapping the discussion in the small group. You may want to ask them to report back in such a way that it builds up the knowledge of the group. For example, if people are sharing experiences of prejudice in the small group, they may reflect on the patterns in their experiences, or note what they had in common, when they return to the large group.

NOTES TO NEW FACILITATORS

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

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

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

POPULAR EDUCATION

"Get up, stand up. Stand up for your rights."—Bob Marley

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

The Basics of Popular Education

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

Education is not neutral. In societies in which there are huge disproportions of power, resources and opportunities, education either supports or works against the status quo; it can never be neutral. Education that works to change these disproportions can be called education for liberation, or democratic education. It helps people to become active, critical and creative forces in shaping their own lives.

The methods of education must be consistent with the goals of education. Authoritarian, top-

down methods of teaching treat learners as objects, empty vessels who are passively waiting to be filled with knowledge. Freire calls the top-down approach the "banking" method of education, because teachers make "deposits" of knowledge into their students' minds. By contrast, democratic education treats students as subjects who are actively engaged in thinking and learning. The teacher has knowledge to share, but so does the student. Democratic education is based on dialogue and mutual interaction between teacher and student.

The curriculum must emerge from the lives of the participants. What students study should be relevant to their lives and make sense to them. Freire describes the teacher's role as listening for the "generative themes" of people's lives—the issues that get to the heart of their hopes, fears, frustrations, anger and anxiety. These themes become the basis for discussion and learning. By working with these "burning issues," teachers tap into participants' motivation to take action for change.

Learners must be active participants in seeking answers to problems in their lives. Instead of imparting knowledge and giving answers, democratic teachers ask questions that encourage participants to create their own answers. The educators and learners act in partnership to seek solutions. Teachers may ask questions or "pose problems" by representing the issues and themes in songs, skits, or pictures, as well as by leading the group in brainstorming, small group discussions, and open dialogue.

Action must always accompany reflection. Education for liberation combines action and reflection in a regenerative cycle. The teacher leads participants in reflecting on the "generative themes," which leads to an awareness of the need to take action for change. After participants take action, they then reflect on the process and gain a new awareness of the issue. This cycle of action and reflection is sometimes called "praxis."

Transformation is the goal. The goal of democratic education is for the community to become more humane, democratic, and equitable at all levels. It is a goal that can only be achieved through the active participation of all members.

What does popular education mean for HIPP?

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

Building Political Thinking

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

- "The key is to start wherever people are and try to move to the next level. Honestly, in many HIPs [where I work], kids have no politics, hate each other, have never been around people who are different, haven't cooperated much, have never considered things like the root causes of violence, etc. I try to get them to have fun, talk to each other, not listen to me except very briefly and at critical points, cooperate, practice some of the building blocks, begin to think about root causes, and deal with stereotypes and prejudice. That is a victory. The rest comes later."

- "I have come to think that even though popular education is about listening to the concerns of the group and following their lead, the facilitator's role is not at all a passive one. We aren't just providing a meeting space and getting out of the way of the group. We have to provide a framework within which they can grow and develop. It's a fluid structure: just enough guidance to help the group advance in their thinking, but not so much that we are determining the path they follow."

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

Resistance to Popular Education

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

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

DISCIPLINE

"I always prefer to believe the best of everybody—it saves so much trouble."—Rudyard Kipling

Dealing with Discipline

Discipline within a HIPP workshop is an awkward issue. Most HIPP facilitators are very reluctant to be disciplinary figures. It seems to go against the tone of the workshop to have to exercise "top-down" authority. In fact, through the ground rules, facilitators are trying to foster an environment in which participants create and enforce their own rules of

behavior. And yet, if facilitators fail to exercise their authority, the workshop can be a frustrating, scattered, or unproductive experience for everyone. They have a responsibility to use their authority as facilitators to protect the integrity of the workshop. The question is how to do so in a manner that is consistent with the philosophy of HIP. Here are some reflections on discipline.

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

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

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

Interpersonal Conflict

Deeply rooted and persistent interpersonal conflict can be very disruptive to HIPP. When participants already know each other, they may bring prior conflicts into the workshop. There may be people who

can't stand each other, people who are always picked on, people who always feel left out, etc. Here are some ways facilitators have dealt with these interpersonal problems:

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

CRISIS INTERVENTION AND REFERRALS

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

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

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

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

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

Despite the best preparations and tone setting,

emotional crises may still occur. Just the process of being in a group and feeling accepted may bring up powerful emotions for some participants. One of the ways that facilitators can be prepared for emotional crises is to be familiar with local resources for emotional and social services. With such a list of professional services on hand, dealing with an unpredicted need may feel less daunting.
Not all of the resources listed below may be available in each community, and it is unlikely that any one facilitator would need to be familiar with more than a few of them. It may be helpful, however, to think about the range of issues and needs that can arise, and to consider what kind of referral could be made in each case. In some communities, the task is much simpler as there is a service that provides information and referrals for human services. This service is often operated by the United Way, and it may be called "First Call" or "First Call for Help." It may be listed in the phone book under social and human services.

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

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

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

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

DOCUMENTING AND CELEBRATING SUCCESS

"I used to hit my little sister. Now I just push her."—Middle school HIPP participant

An important step in any organizing and educating project is documenting and celebrating success. For the most part, HIP facilitators measure success through anecdotal evidence. Anecdotal evidence is collected in a variety of ways.
- Comments heard during HIP, especially in connections and closings
- Brainstorm lists and evaluations produced during the workshop
- Written and verbal evaluations after HIP
- Feedback from parents and school or agency staff
- Changes in the school climate
- Observable changes in behavior after HIP

There are also some objective measures of success that facilitators have found useful, such as:
- The number of participants who stay through the whole workshop
- The number of participants who continue to the next workshop level
- The number of participants who get involved in community projects and follow-up activities
- The number of suspensions, fights, and other disciplinary procedures, before and after HIPP

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

Success Stories
- "Everyone gains something different. Some people come out with a new understanding of nonviolence, and whether they practice what they have learned or not is up to them, but at least they are aware of it. Other participants come out with better skills and know what they might do to help

prevent violence. There are other participants who come out with their lives changed completely."—*HIPP youth facilitator*

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

DESIGNING WORKSHOP AGENDAS

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

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

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

Structure of a HIPP Session

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

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

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

Basic HIPP Workshop

Basic workshops range from 12-18 hours. They are usually held over two or three days, and divided into six sessions. Basic HIPPs introduce a range of skills and ideas related to nonviolence, and always incorporate certain activities, including:

- Opening Talk and Ground Rules *(p. 39)*
- Good and Poor Listening Skills *(p. 71)*
- What is Violence/Nonviolence? *(p. 103)*
- Root Causes of Violence *(p. 97)*
- Think HIPP *(p. 98)*
- Steps to Win/Win *(p. 98)*
- Hassle Lines *(p. 91)*
- Quick Decisions *(p. 95)*
- Activities addressing prejudice and stereotypes (often Dots) *(p. 107)*

Basic HIPP Sample Agenda 1

Session 1: Overview and Introductions
- Opening talk *(p. 39)*
- Ground rules *(p. 39)*
- Agenda review
- HIPP Connection: Something I'm good at is...*(p. 40)*
- Adjective Name Game *(p. 60)*
- HIPP Lift: Big Wind Blows *(p. 48)*
- What is Violence/Nonviolence? *(p. 103)*
- Root Causes of Violence *(p. 97)*
- Good and Poor Listening *(p. 71)*
- Introductions in Pairs *(p. 63)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIP Closing: Monster Mash *(p. 45)*

Session 2: Cooperation and Affirmation
- HIPP Connection: What my name means to me *(p. 40)*
- Concentric Circles: Self-esteem topics *(p. 62)*
- HIPP Lift: Jail Break *(p. 53)*
- Broken Squares *(p. 80)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Monster Mash *(p. 45)*

Session 3: Conflict Resolution
- HIPP Connection: My favorite food is... *(p. 40)*
- Think HIP *(p. 98)*
- HIPP Lift: Crocs and Frogs *(p. 50)*
- Positions and Needs *(p. 93)*
- Steps to Win/Win *(p. 98)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Monster Mash *(p. 45)*

Session 4: Trust and Communication
- HIP Connection: Someone I trust and why *(p. 40)*
- What a Friend Is *(p. 121)*
- Trust Walk *(p. 84)*
- HIPP Lift: Pattern ball *(p. 55)*
- Perception Picture *(p. 75)*
- Changes 1-2-3-4 *(p. 68)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIP Closing: Monster Mash *(p. 45)*

Session 5: Conflict Resolution and Group Building
- HIPP Connection: A conflict I resolved non-violently *(p. 40)*
- Hassle Lines *(p. 91)*
- HIPP Lift: Human pretzel *(p. 51)*
- Role Play: Introduction and planning *(p. 96)*
- Present 1-2 role plays *(p. 96)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIP Closing: Monster Mash *(p. 45)*

Session 6: Affirmation and Group Building
- HIPP Connection: A goal I have set for myself and what I am doing or can do now to get there *(p. 40)*
- Finish role plays *(p. 96)*
- Graduation/Further opportunities
- Evaluation: Little Guy Evaluation *(p. 44)*
- HIPP Closing: Affirmation Yarn Toss *(p. 46)*

Basic HIPP Sample Agenda 2

Session 1: Overview and Communication
- Opening Talk *(p. 39)*
- Ground Rules *(p. 39)*
- HIPP Connection: One thing I like to do is... *(p. 40)*
- Adjective Name Game *(p. 60)*
- HIP Lift: Big Wind Blows *(p. 48)*
- What is Violence/Nonviolence *(p. 103)*
- Root Causes of Violence *(p. 97)*
- Good and Poor Listening Skills *(p. 71)*
- Introductions in Pairs *(p. 63)*
- HIPP Evaluation/Closing: Closing Wheel *(p. 45)*

Session 2: Cooperation and Affirmation
- HIPP Connection: My favorite food is... *(p. 40)*
- Agenda Review
- Concentric Circles *(p. 69)*
- HIPP Lift: Jail Break *(p. 53)*
- Shelter from the Storm *(p. 82)*
- HIPP Lift: Pattern Ball *(p. 55)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Monster Mash *(p. 45)*

Session 3: Conflict Resolution
- HIPP Connection: A conflict I resolved non-violently *(p. 40)*
- Agenda Review
- "Twinkie Mine" *(p. 100)*
- Steps to Win/Win *(p. 98)*
- Think HIP *(p. 98)*
- HIPP Lift: Zen Jail Break *(p. 53)*
- Hassle Lines *(p. 91)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One thing I learned today *(p. 45)*

Session 4: Prejudice Reduction and Communication
- HIPP Connection: What I ate for breakfast *(p. 40)*
- Perception Picture *(p. 75)*
- Perceptions Based on Partial Knowledge *(p. 75)*
- Dots *(p. 107)*
- HIPP Lift: Topical Big Wind Blows *(p. 48)*
- Quick Decisions *(p. 95)*
- Introduce Affirmation Posters *(p. 60)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Monster Mash *(p. 45)*

Session 5: Cooperation and Trust
- HIPP Connection: Someone I trust and why *(p. 40)*
- Broken Squares *(p. 80)*
- HIPP Lift: Crocs and Frogs *(p. 50)*
- Things in Common *(p. 65)*
- Trust Walk *(p. 84)*
- Evaluation: Evaluation Line Up *(p. 43)*
- HIPP Closing: Lap Sit *(p. 81)*

Session 6: Economic Justice and Social Change
- HIPP Connection: My favorite scar is... *(p. 40)*
- Chair Game: Distribution of Wealth *(p. 126)*
- HIPP Lift: Human Pretzel *(p. 51)*
- Build a Just Community *(p. 125)*

Graduation and discussion of future work with HIPP
Evaluation: Little Guy Evaluation *(p. 44)*
HIPP Closing: Share one thing from Affirmation Posters *(p. 60)*

Advanced HIPP Workshop

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

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

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

Quotes: give various perspectives, historical and contemporary, on the topic, usually to open the session and set the tone

Fact sheet: introduces information about the issue, sometimes historical information

Defining the terms: brings out participants' own definitions and the formal definitions of concepts

Issues in action: elicits from the group examples of the way issues play out in real life

Brainstorm actions to make the situation better

Small group discussion or concentric circles: one on one or small group discussion of personal experiences and perspectives on the issue

Scenarios: allow participants to practice standing up to injustice in nonviolent ways

Closing: helps to connect the discussion with actions to take in the real world

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

ANGER
HIPP Connection: When I get angry, I usually... *(p. 40)*
Agenda Review
HIPP Lift: Body Imaging *(p. 48)*
Dealing With Anger *(p. 89)*
HIPP Lift: It's a What? *(p. 52)*
Concentric Circles—Anger Topics *(p. 88)*
Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
HIPP Closing: One word describing how I feel right now is... *(p. 45)*

COMMUNICATION
HIPP Connection: One way that I can tell that someone is really listening is... *(p. 40)*
Agenda Review
HIPP Lift: Nonverbal Birthday Line-Up *(p. 55)*
Lego Listening *(p. 74)*
HIPP Lift: Changes 1-2-3-4 *(p. 68)*
Practicing I-Messages *(p. 76)*
Evaluation: I'm Wondering How To... *(p. 43)*
HIPP Closing: One thing that I learned in this session is... *(p. 45)*

COOPERATION
HIPP Connection: One thing I was able to do because I worked cooperatively with other people is... *(p. 40)*
Agenda Review
HIPP Lift: Human Pretzel *(p. 51)*
River Crossing *(p. 81)*
HIPP Lift: Yurt Circle *(p. 85)*
Broken Squares *(p. 80)*
Evaluation *(p. 42)*
HIPP Closing: Lap Sit *(p. 81)*

ECONOMIC JUSTICE
HIPP Connection: A time someone reacted more to my class than to who I am *(p. 40)*
Agenda Review
Children of the Corn *(p. 127)*
HIPP Lift: Running In Place *(p. 56)*
Chair Game *(p. 126)*
What Workers Earn *(p. 129)*
HIPP Lift: Musical Tag *(p. 54)*
Build a Just Community *(p. 125)*
Evaluation Line-Up *(p. 43)*
HIPP Closing: One thing I can do now that will move us towards a just society *(p. 45)*

FRIENDSHIP AND TRUST
- HIPP Connection: A person I trust and why *(p. 40)*
- Agenda Review
- What A Friend Is *(p. 121)*
- HIPP Lift: Trust Circle *(p. 84)*
- Gossip Line-Up *(p. 72)*
- HIPP Lift: Circle the Circle *(p. 49)*
- My Best Day *(p. 64)*
- Evaluation *(p. 42)*
- HIPP Closing: Closing Wheel (One person I'm a good friend to is...) *(p. 45)*

HOMOPHOBIA
- You're Not Who You Are (introduce it at the end of the previous session) *(p. 111)*
- HIPP Connection: Violence Against Gay Youth *(p. 44)*
- Agenda Review
- HIPP Lift: Elbow Tag *(p. 50)*
- What Is Homophobia? *(p. 122)*
- Homosexuality and Homophobia in History *(p. 118)*
- HIPP Lift: Pattern Ball *(p. 55)*
- Small Group Discussion on Homophobia *(p. 120)*
- HIPP Lift: Leader *(p. 53)*
- Standing Up to Sexism, Domestic Violence, and Homophobia (questions 3,4,7,8) *(p. 120)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One new thing that I thought about during this session *(p. 45)*

POWER: ABUSE OF POWER AND NONVIOLENT PROTEST
- HIPP Connection: I feel powerful when...*(p. 40)*
- Agenda Review
- HIPP Lift: Leader *(p. 53)*
- Concentric Circles—Power Topics *(p. 88)*
- HIPP Lift: Topical Big Wind Blows (People or ideas that you respect) *(p. 48)*
- Methods of Nonviolent Action *(p. 92)*
- Power of One *(p. 95)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One thought I've had about power is... *(p. 45)*

PREJUDICE AND STEREOTYPES
- HIPP Connection: A stereotype that really bothers me *(p. 40)*
- Agenda Review
- HIPP Lift: Dinner Party *(p. 106)*
- Small Group Prejudice Discussion *(p. 108)*
- HIPP Lift: Topical Big Wind Blows *(p. 48)*
- What is an Ally? *(p. 110)*
- HIPP Lift: Scrambled Words ("Help build community based on honesty, respect and caring.") *(p. 56)*
- Speak Out *(p. 108)*
- Evaluation *(p. 42)*
- HIPP Closing: Monster Mash *(p. 45)*

RACISM
- HIPP Connection: Perspectives on Nonviolence and Social Change *(p. 40)*
- Agenda Review
- HIPP Lift: Jailbreak *(p. 53)*
- What is Racism? *(p. 115)*
- Racism in History *(p. 113)*
- HIPP Lift: Elbow Tag *(p. 50)*
- Standing Up to Racism *(p. 114)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One thing that I can do to help end racism *(p. 45)*

SELF-ESTEEM
- HIPP Connection: One thing that I am good at is... *(p. 40)*
- Agenda Review
- HIPP Lift: Pattern Ball *(p. 55)*
- Concentric Circles: Self-esteem Topics *(p. 62)*
- HIPP Lift: Clapping Game *(p. 49)*
- Empathy *(p. 62)*
- Evaluation *(p. 42)*
- HIPP Closing: Monster Mash *(p. 45)*

SEXISM, GENDER ROLES, AND RELATIONSHIP VIOLENCE
- HIPP Connection: What Love Is *(p. 123)*
- Male and Female Stereotypes *(p. 119)*
- HIPP Lift: Everybody's It *(p. 51)*
- Concentric Circles—Gender and Relationship Topics *(p. 118)*
- Problems Faced by Girls and Women *(p. 119)*
- HIPP Lift: Count to 10 *(p. 49)*
- Standing Up to Sexism, Domestic Violence, and Homophobia (questions 1,2,5,6) *(p. 120)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One thing I can do to end sexism and relationship violence *(p. 45)*

Advanced Workshop, Sample Agenda Themes: Relationships, Power, and Economic Injustice

Session 1: Opening Talk *(p. 39)*
- HIPP Connection: What brought me back
- Ground Rules *(p. 39)*
- Introductions in Pairs *(p. 63)*
- HIPP Lift: Big Wind Blows *(p. 48)*
- Quotes on Nonviolence and Social Change *(p. 150)*
- Bean Jar *(p. 80)*
- Snowball Decision Making *(p. 83)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: One "Think HIPP" idea I used or need to work on *(p. 45)*

Session 2: HIPP Connection: A person I trust and why *(p. 40)*
- Agenda Review
- What A Friend Is *(p. 121)*
- HIPP Lift: Everybody's It *(p. 51)*
- Concentric Circles: Gender and Relationship Topics *(p. 118)*
- HIPP Lift: Honey, I Love You *(p. 51)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Monster Mash *(p. 45)*

Session 3: HIPP Connection: My favorite breakfast food *(p. 40)*
- Agenda Review
- HIPP Lift: Big Wind Blows—People or ideas you respect *(p. 48)*
- Tinker Toys—Build a Bridge *(p. 83)*
- Group Discussion: Power and Cooperation (not written up)
- HIPP Lift: Leader *(p. 53)*
- Small Group Discussion on Power (Concentric Circles questions on Power) *(p. 88)*
- Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
- HIPP Closing: Closing Wheel *(p. 45)*

Session 4: HIPP Connection: Something people wouldn't guess about me *(p. 40)*
- Agenda Review
- HIPP Lift: Who Am I? *(p. 57)*
- Empathy *(p. 62)*
- HIPP Lift: Count to 10 *(p. 49)*
- Trust Circle *(p. 84)*
- Evaluation/Closing: One thing I thought about during this session *(p. 45)*

Session 5: HIPP Connection: A time I was treated differently because of my class *(p. 40)*
- What is Class? *(p. 129)*
- Children of the Corn *(p. 127)*
- Imagine a Just Community *(p. 125)*
- Next Steps: Training for Trainers, Follow-Up Activities
- Evaluation: Little Guy Evaluation *(p. 44)*
- HIPP Closing: Lap Sit *(p. 81)*

TRAINING FOR FACILITATORS WORKSHOP

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

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

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

Parking Lot: Facilitators post a sheet of newsprint labeled "Parking Lot," and record any questions or issues that can't be discussed when they arise without taking the group off track. Facilitators often address a number of these questions during the normal course of the agenda, and answer any remaining questions during the final session.

Standards for Facilitators: Facilitators introduce HIPP's expectations for facilitators, through the "Workshop Facilitator Agreement" and the "New Facilitator Evaluation Form"[see Appendix], or other forms.

Brainstorm and discussions: Participants explore a number of aspects of facilitating HIPP through brainstorms and discussions, including, what makes a good facilitator, what HIPP is and isn't, and how to close workshops. The HIPP

Is/Isn't brainstorm, when it's used in the final session, also serves to pull together the ideas from the training.

Concentric Circles: Training for Facilitators Topics: Concentric Circle questions help participants focus on their own process of becoming a facilitator. Questions that can be used include:

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

"Open" HIPP lifts, evaluations and closings: Participants have additional opportunities to practice facilitation during the HIPP Lifts, evaluations and closings. These activities are left open on the agenda, and participants sign up to select and facilitate them.

Practice sessions: Facilitators divide participants into teams of 3-5 people. Each team plans and facilitates one 1-2 hour session on a chosen theme. Have participants follow the Basic HIPP Sample Agenda, or another predetermined agenda, to ease the planning process. Facilitators give teams time to plan how they will facilitate the activities.

Tips for facilitators: Facilitators introduce the process of planning agendas, facilitating activities, and working as a team, referring participants to the relevant sections in the manual.

Fishbowl critique: After each practice session, the apprentice facilitators evaluate their own work while the rest of the group listens, as in the Fishbowl activity. Afterwards, the workshop facilitators and other participants offer their own feedback, and the whole group discusses the ideas and issues raised.

Practice opening talk: Facilitators review what should be covered in the opening talk, and how to set the right tone. Participants can practice then, or facilitating teams can begin their practice sessions with the opening talk.

Think HIPP stories: Each facilitator should have a personal "Think HIPP story," which demonstrates how Think HIPP can be used in the real world. Facilitators ask participants to begin to think of a story at the end of the first session. Participants share their stories at the beginning of the next session. If participants want more ideas for making Think HIPP relevant to participants' lives, facilitators can refer them to the notes after the Think HIPP activity write-up.

Practice role plays: Role plays are one of the more difficult activities to facilitate. Participants have the opportunity to practice facilitating role plays and reflect on the process. Facilitators divide the group into teams. Two or three people on a team take on the role of facilitators, and set up the rest of the team in the role play activity. Each team presents their role play, while the facilitators-in-training practice "freezing" and debriefing the acting.

Facilitating trust activities: Facilitators use this time in the agenda to emphasize the safety issues that are relevant in trust activities. Participants practice facilitating one of the trust activities, such as the Trust Circle.

Next steps: As in all HIPP workshops, facilitators explain the process for staying involved in HIPP after the workshop. In this case, facilitators explain the process of apprenticing as a new facilitator, opportunities for on-going skill development, and opportunities for facilitating workshops.

Workshop evaluation: Participants should complete a written evaluation of the workshop, for the facilitators to take into account for future planning. This is also a good time for participants to complete a self-evaluation, using the "New Facilitators Evaluation Form." [See Appendix.]

Graduation certificates: Facilitators award a graduation certificate to each participant who completes the Training for Facilitators workshop. Templates for certificates are included in most computer word processing programs, or they can be purchased from office supply stores.

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

Training for Facilitators, Sample agenda

Session 1: Opening Talk *(p. 39)*
Agenda Review
Ground Rules (introduce Parking Lot) *(p. 39)*

HIPP Connection: I want to be a HIPP facilitator because... *(p. 40)*
Standards for Facilitators *(p. 140-1)*
Distribute manual
HIPP Lift: Big Wind Blows *(p. 48)*
Brainstorm and discussion: What makes a good facilitator?
Concentric Circles: Facilitator Training Topics *(p. 69)*
Assignment during break: Think of a personal Think HIPP story
Evaluation: Positive/Negative/Ideas for Change *(p. 44)*
HIPP Closing: Monster Mash *(p. 45)*

Session 2: HIPP Connection: A quality I feel I can contribute to a HIPP workshop *(p. 40)*
Agenda review
Think HIPP stories *(p. 98)*
HIPP Lift: open *(p. 47)*
Tips for Facilitators *(p. 20)*
Practice Sessions: planning
Evaluation/Closing: open *(p. 45)*

Session 3: HIPP Connection: Something I want to learn during this practice session is... *(p. 39)*
Agenda review
Practice session I
Fishbowl critique
Practice session II
Fishbowl critique
Practice session III
Fishbowl critique
Evaluation/Closing: open

Session 4: HIPP Connection: Something I've learned about being a facilitator is ... *(p. 40)*
Agenda review
Practice role plays: planning *(p. 96)*
HIPP Lift: open *(p. 47)*
Practice role plays: presentation *(p. 96)*
Affirmation Posters: set-up *(p. 60)*
Evaluation/Closing: open *(p. 45)*

Session 5: HIPP Connection: A facilitation skill I want to develop *(p. 40)*
Agenda review
Facilitating Trust Activities
HIPP Lift: open *(p. 47)*
Parking Lot: unanswered questions
Brainstorm: HIPP Is/HIPP Isn't
Next steps
Discussion and tips: closing workshops
Workshop evaluation
Graduation certificates
HIPP Closing: One thing I really like from Affirmation Poster is ... *(p. 60)*

PART III:

THE ACTIVITIES

THE BASICS

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

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

This section includes the following topics:

OPENING TALK

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

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

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

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

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

1. **Overview of HIPP**
   - Where it started, where it's happening now
   - What will be covered
   - What is AFSC
2. **Introductions to facilitators, focusing on their personal connection to HIPP**
3. **Principles of HIPP**
   - Everyone is equal, despite their role outside of HIPP
   - Attendance is voluntary, but those who attend should participate fully
   - It's not a class
   - It's fun as well as serious
   - The facilitators are learning, too
4. **On-going opportunities**
   - Follow-up activities, Advanced HIPP, Facilitator training
5. **Housekeeping details**
   - Lunch time, breaks, bathrooms, etc.

GROUND RULES

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

Each HIPP group establishes "Ground Rules" at the beginning of the workshop. It's important that participants feel engaged in setting their own rules. Some facilitators ask the group to generate a list, and add important ones that aren't mentioned. Others present a basic list to the group, and ask participants to add to it. Either way, the group should have a common understanding of all the rules and agree to hold each other accountable to them. The list should be posted visibly for the entire workshop.

The following are the basic ground rules which HIPP facilitators have found useful.

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

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

- Use the buzzword.
- Say "Cancel that" when you hear someone use a put-down.
- Call "hurricane" when you need to move around, as long as it doesn't interrupt an activity.

Some notes on ground rules:

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

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

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

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

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

HIPP Connections

"Though I am different from you, we were born involved in one another."—T'ao Chien

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

The question should be personal, and it should be easy to answer without too much thought. The best Connections come from listening to the group

for relevant or humorous themes. Asking participants to suggest the theme can provide another way for them to take ownership of the workshop, but facilitators shouldn't hesitate to use veto power for inappropriate topics.

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

There is an art to creating a good HIPP Connection. A Connection that works well in one group may not be so successful in another setting. For example, the Connection "My favorite scar and how I got it" has been a favorite of many facilitators. However, in one group, where there was strong hostility among participants along racial lines, the responses turned into displays of violence suffered at the hands of another racial group. Luckily, the facilitator's humorous comment afterwards broke the building tension, but needless to say, it was not the best choice at the time. This theme may also be difficult for people who have survived domestic violence or physical abuse. On a less traumatic level, asking participants to name their favorite music, for example, can reinforce social divisions rather than build new connections, because musical preferences often correspond to different social groups.

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

Here are some examples of HIPP Connections:

Introducing Ourselves

One reason I came today is... (Basic HIPP)
One thing I've used from HIPP since last time is... (Advanced HIPP)
One reason I want to be a HIPP facilitator is... (Training for Facilitators)

Something I like to do is ...

Something people wouldn't guess about me is...
I feel good about myself when ...
One thing I'm good at is...

Cooperation and Trust

A person I trust is... because ...
A person I respect is... because ...
A friend is/isn't, does/doesn't... (participants finish any one of these four statements)
One thing I accomplished by working cooperatively with others is...

Random Silliness

My favorite pet story is...
The weirdest or worst food I ever ate is ...
The best vacation I've ever had is...
Today I ate for breakfast...
If I weren't here, I'd be ...
Someone on TV I've had a crush on is...
One thing I used to be scared of when I was young is...
One thing I used to think when I was a kid is ...

Favorites

My favorite tree, or kind of tree, is ...
My favorite food is...
My favorite kind of music/musician/CD is...
My favorite book or movie is...
My favorite scar is... and I got it when ...

Diversity

Who I am named for, or What my name means to me...
Something I like about my family background is...

Conflict Resolution

When someone disagrees with me, I usually...
When I get angry , I usually...

Social Justice

The worst social problem is...
If I could change the world, I'd...
An idea or social struggle I admire is...

Connecting HIPP to our Lives

Something from this workshop that I'm going to try to do after we leave is...
One thing that I can do to end racism (sexism, domestic violence, homophobia, stereotyping, etc.) is...
One thing that I or we could do to make the world more just is ...

HIPP EVALUATIONS

"Overall, it was just an incredibly awesome experience that I fully recommend everyone to be a part of."—HIPP youth participant

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

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

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

The following evaluations have been used successfully by HIPP facilitators.

EVALUATION AND CLOSING QUESTIONS

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

Time it takes: 5-10 minutes

What you need: Just yourselves

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

Evaluating what we have learned

- One thing I learned in this session (today, in the workshop) is...
- One thing I have learned about myself is...
- One thing I have learned about conflict (anger, self-esteem, communication, trust, racism, economic inequality, violence, nonviolence) is...
- One thing I have thought about during this workshop is...
- One thing I am looking forward to learning more about is...
- One thing that surprised me today (in the workshop) is...
- Something that we've talked about during these three days that I am going to use or remember is...

Committing to Action

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

Bringing out the positive

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

EVALUATION CARDS

Purpose: To do individual evaluations of the workshop

Time it takes: 5-10 minutes

What you need: Index cards and pens

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

EVALUATION LINE-UP

Purpose: To evaluate a session

Time it takes: 5 minutes or less

What you need: Just yourselves

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

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

I'M WONDERING HOW TO...

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

Time it takes: 10 minutes

What you need: Newsprint and marker

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

Notes: The benefit of this activity is that it requires participants to not simply name or complain about what they don't like, but to be active problem-solvers. The draw-

back is that it is more time-consuming than the Positive/Negative/ Ideas activity. Also, for people who are not used to being asked their opinion, it may be too big a jump to ask them to frame their thoughts in this way.

"LITTLE GUY" EVALUATION or, HEAD, HEART, HANDS

Purpose: To evaluate what participants have gained from the HIPP workshop
To recognize different modes of learning

Time it takes: 20 minutes

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

How it's done: Draw a picture of a person, a "little guy," holding a toolbox. Don't worry about your artistic abilities - a stick figure is perfect. Draw a light bulb on or next to the head, and a heart on the torso. Next, distribute three "sticky" notes to each participant. On the first sheet, ask everyone to write down one thought they have had during the workshop. On the second, write one feeling they have had during the workshop. On the third, write one skill or "tool" they have learned or enjoyed practicing during the workshop. All of the facilitators and participants should participate, and no one should write their name on their papers.

It's helpful if you have notepads of three different colors. Assign one color to each question. Help people remember which color goes with each question by posting the color for "thoughts" next to the head, the "feelings" by the heart, and the "tools" next to the toolbox.

Invite participants to attach their sticky notes to the Little Guy. When all of the answers have been posted, read them aloud, one category at a time.

Variations: If you don't have three different colors of note pads, ask people to label their notes, "Thought," "Feeling," or "Tool."

If you don't have self-adhesive note pads, use index cards and masking tape instead.

Notes: This evaluation takes longer than others listed here, and works best as a final evaluation of the HIP workshop.

POSITIVE/NEGATIVE/IDEAS FOR CHANGE

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

Time it takes: 5 minutes

What you need: Newsprint and marker

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

Notes: This activity may be slow at first, but if you repeat it at the end of each session, participants begin to freely express their thoughts about the session.

This should be a fast-paced review of the session, so someone who can write quickly but legibly should be the note taker.

HIPP CLOSINGS

HIPP Closings are a way to mark the end of each session and bring the group together. They are generally quick, fun and simple.

HIPP Closings can serve a number of purposes:

- Closings can bring out the positive aspects of the session, as with the Yarn Toss, Closing Wheel, sharing from the Affirmation Posters, or a question about what people liked. Some groups don't want to feel forced to say something positive. In such a case, the evaluation "Positive/Negative/Ideas for Change" works better.
- Closings can help make the connection between the material covered in the session and the "outside world." For example, to close a session on racism, participants can say one thing they can each do to help stop racism.
- Closings can highlight the talent in the group. If someone sings, raps, knows a cheer, plays an instrument, or has another way to bring the group together, facilitators can invite them to lead the group in a Closing.
- Closings can be a physical expression of unity and cooperation, such as the Lap Sit or Monster Mash. HIPP Closings that require participants to touch each other may not be comfortable for all participants. Give permission to sit out, after encouraging everyone to participate.

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

In addition to the activities below, see the Evaluation and Closing Questions.

CLOSING WHEEL

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

Time it takes: 2 minutes

What you need: Just yourselves

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

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

MONSTER MASH (a.k.a. Cambridge Crush, Massachusetts Mush, etc.)

Purpose: To end the session in an upbeat way

Time it takes: 2 minutes

What you need: Just yourselves

How it's done: Ask participants to stand in a circle with their arms linked or placed over each other's shoulders. Give the instructions: "The way we do a Monster Mash is to take one step back," (everyone takes a step back) "and two steps forward." As the group comes together, the circle dissolves into a blob, usually with lots of laughter.

Notes: Some facilitators end each session, except the last one, with this closing. It works well, even after people know what will happen. Others use it to end the final session.

YARN TOSS

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

Time it takes: 15-20 minutes

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

How it's done: Gather the group in a circle and explain the directions: In this game, each person will toss the ball of yarn to someone else in the circle, while holding on to the end of the string, until the whole circle is connected through a web of yarn. Who ever is holding the ball of yarn will say one thing that they liked about the workshop before they throw it. The last person to hold the yarn will throw it back to you. Ask a volunteer to begin the circle. When the web is complete ask the participants to pull it a little and feel their connection to the whole.

To undo the web, reverse the direction of the yarn toss, and have the person who catches the ball roll up the yarn. This time, ask participants to say one thing they will try to do as a result of the workshop.

Variations: If time is short, lay the web on the floor and rewind the ball of yarn.

Rather than reversing the direction of the toss, introduce a second ball of yarn. Ask participants to follow the same process with the second ball of yarn, answering the second question.

The Yarn Toss can be an affirmation activity. Ask participants to say something positive about the person they choose to toss to, or to state the connection they feel is between them. You can also introduce a second ball of yarn. Start the first one going, and then introduce the second, alternately tossing one color and then the next. Have participants answer the first evaluation question when they receive the first ball of yarn, and the second question when they receive the second ball. With the affirmation variation, have people state the connection or affirm two people. To rewind this web, lay it on the floor and pull it apart.

Notes: If the group has not yet bonded, the affirmation version of this activity can turn into a "popularity contest," with obvious winners and losers. Some facilitators reserve it for strongly connected Advanced groups, or for Training for Facilitators groups.

HIPP LIFTS

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

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

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

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

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

The following HIPP Lifts are included in this section.

• Big Wind Blows *(p. 48)*	High Energy
• Body Imaging *(p. 48)*	Low Energy
• Circle the Circle *(p. 49)*	Medium Energy
• Clapping Game *(p. 49)*	Low Energy
• Count to 10 *(p. 49)*	Low Energy
• Crocs and Frogs *(p. 50)*	Medium Energy
• Elbow Tag *(p. 50)*	High Energy
• Everybody's It *(p. 51)*	High Energy
• Human Pretzel *(p. 51)*	Medium Energy
• I Love You, Honey *(p. 51)*	Medium Energy
• It's a What? *(p. 52)*	Medium Energy
• Jack-In-The-Box Name Game *(p. 52)*	Medium Energy
• Jailbreak *(p. 53)*	High Energy
• Leader *(p. 53)*	Medium Energy
• Machine *(p. 54)*	Medium Energy
• Make It and Pass It *(p. 54)*	Low Energy
• Musical Tag *(p. 54)*	High Energy
• Non-Verbal Birthday Line-Up *(p. 55)*	Low Energy
• Pattern Ball *(p. 55)*	Medium Energy
• Running In Place *(p. 56)*	High Energy
• Scrambled Word *(p. 56)*	Medium Energy
• Speedy Ideas *(p. 56)*	Low Energy
• Who Am I? *(p. 57)*	Medium Energy

Also, the following activities can work as HIPP Lifts:

• Lap Sit *(p. 81)*	Medium Energy	(in Cooperation)
• Trust Circle *(p. 84)*	Medium Energy	(in Cooperation)
• Yurt Circle *(p. 85)*	Medium Energy	(in Cooperation)

BIG WIND BLOWS

Purpose To get everyone moving
To see what the group has in common

Time it takes: 5-10 minutes

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

How it's done: Gather the group in a circle, seated in chairs. Stand in the middle of the circle as you give directions, and remove your chair from the circle. Explain that as the person without a chair, you are the "Big Wind." Explain the directions: The Big Wind calls out, "The big wind blows for everyone who...," and finishes the sentence by naming some characteristic which he or she shares with others. For example, the Big Wind could say, "The big wind blows for everyone who is wearing jeans." Everyone who shares that characteristic must move to a new seat. No one can move to the seat to either side of their current seat. The Big Wind also tries to get a seat. Whoever is left standing becomes the next Big Wind. If the Big Wind cannot think of a characteristic, he or she can call "hurricane," and everyone must find a new seat.

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

Notes: This game can get quite animated. Take care to keep it moving at a friendly pace.

You may want to build up to Big Wind Blows with "Circle Game."

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

BODY IMAGING

Purpose: To calm folks down
To raise participants' awareness of physical responses to anger

Time it takes: 5-10 minutes

What you need: Just yourselves

How it's done: Have the participants sit in a circle, relax, and become comfortable. Give a few relaxing instructions: "Tense your shoulders for several seconds, then relax and feel the tension leave your shoulders. Now tense you hands." Continue to have participants tense and relax their bodies until the group has relaxed. Next, have the group close their eyes and imagine being angry. "How does your body feel? Open your eyes, and look at how you are holding your body now. Now relax. Be aware of what muscles relax." Ask for one volunteer to demonstrate what anger looks like. Call for people to say what muscles should be tense and how the body should be positioned, and gently move the volunteer into position. Then, using the same volunteer, ask for suggestions of how someone looks who is empowered and ready to deal calmly with that anger. Move the volunteer into the new position.

To debrief, ask the volunteer how it felt to be put into a physical state of anger.

How did the empowerment position feel? Then open up the discussion to the whole group.

Variations: You can also use fear as the emotion to be visualized.

Notes: This Lift is slow. Some facilitators prefer to use it as an activity on anger.

CIRCLE THE CIRCLE

Purpose: Cooperative fun

Time it takes: 5-10 minutes

What you need: 2 large hula hoops

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

CLAPPING GAME

Purpose: To build cooperation and nonverbal communication skills

Time it takes: 5-10 minutes

What you need: Just yourselves

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

COUNT TO 10

Purpose: To focus the group and build cooperation

Time it takes: 5-10 minutes

What you need: Just yourselves

How it's done: Tell the group that in this game they have to count to ten as a group, and they have to follow certain rules. They cannot go around in a circle, counting in order. They cannot speak other than to call out a number. Only one person can speak at a time. It two or more people speak at once, the group has to start over. They cannot communicate with each other, even nonverbally.

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

CROCS AND FROGS

Purpose: To understand cooperation and competition

Time it takes: 10 minutes

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

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

The rules of the game are:

1. When the crocodile is "snoring," indicated by the crocodile making noise with his/her noisemaker, the frogs must swim around the pond. They cannot land on the lily pads.
2. The crocodile, while snoring, also moves around the room, removing a few of the lily pads.
3. When the crocodile wakes up and the noise stops, the frogs must hop onto a lily pad before the crocodile "eats" them, signified by tagging them on the shoulder.
4. More than one frog can stand on a single lily pad. Frogs may have one foot on the lily pad and the other foot in the air, but no part of them can be touching the "water."

Slowly remove the pieces of paper, so that the group has to cooperate to survive on the few pieces of paper that remain.

Debrief by asking the group what made it possible to not be "eaten." Ask for examples of solidarity in real life. Point out the civil rights movement, labor unions, the Underground Railroad, women's movement, etc.

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

ELBOW TAG

Purpose: To have fun

Time it takes: 5-10 minutes

What you need: An even number of participants

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

EVERYBODY'S IT (HOBBESIAN TAG)

Pulse: To move around and have fun

Time it takes: 5-10 minutes

What you need: An open space

How it's done: Gather participants in an open space, and explain the directions. Every participant is "It" in this form of tag, so everyone is trying to tag and escape from everyone else. Participants who are tagged kneel down, and wait for someone to free them, by tagging their hand. The result is that all participants are running around tagging and freeing other participants.

HUMAN PRETZEL

Purpose: To have cooperative fun
To understand leadership

Time it takes: 10 minutes

What you need: Just yourselves

How it's done: Ask each person to put their right hand into the circle and grasp someone else's hand. Do the same with left hands. No one should grasp the hand of the person next to him or her, or hold both hands of the same person. Ask the group to untangle this human knot, without breaking their grasp.

To debrief, ask: Was there a leader? If there were two groups, how did each group feel about the other group? Were you distracted by the other groups' progress? How did it feel to finish first or second? Through these questions, you can often bring up issues of cooperation and competition, and how the two relate.

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

Notes: 8 participants in a group is about the limit. More than that, and the knot becomes very difficult.

I LOVE YOU, HONEY

Purpose: To laugh together

Time it takes: 5-10 minutes

What you need: A chair

How it's done: Gather the group in a circle, standing or seated, and explain the directions: The purpose of the activity is to make whoever is "it" smile. Participants cannot touch "it," and they can only say, "If you love me, if you really, really love me, smile." "It" must respond, without smiling, "I love you honey, but I just can't smile." If "it" smiles, (s)he sits back in the circle and whoever made him/her smile is now "it.

Notes: Have the group judge whether "it" smiles. Decide ahead of time whether a smile means simply turning up the mouth, or fully showing a smile.

"IT'S A WHAT?"

Purpose: To have fun and get participants talking to one another

Time it takes: 5 -10 minutes

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

How it's done: Gather the group in a circle and introduce two objects that can be passed around the circle. Give these objects a name, using a madeup word or a word that has nothing to do with the object. Pass the first object to the person on your left, and say, "This is a _____." The person receiving the object has to ask, "A what?" Repeat the name. The recipient then turns to the person on his or her left, and says, "This is a_____ ." The new recipient again asks, "A what?" This time, instead of directly answering, the giver has to ask the person before him or her. Only the original person (the facilitator) can answer the question. Then the answer gets "passed" along to the new recipient. The pattern is repeated until the object is passed all the way around the circle, as in the example below.

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

Example of the dialogue:

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

JACK-IN-THE-BOX NAME GAME

Purpose: To learn each others' names

Time it takes: 5-10 minutes

What you need: Just yourselves

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

JAILBREAK

Purpose: To work cooperatively and have fun

Time it takes: 5-10 minutes

What you need: Chairs without arms

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

Seat the group in the chairs and remove any empty chairs from the room. Ask each pair of participants to link arms, and to keep them linked throughout the game. Number each pair of participants including the pair that is standing. The pairs keep these numbers throughout the game, no matter what seats they end up in.

The pair that is standing calls out two or more numbers. The pairs with those numbers, as well as those who were standing, must find new seats. If the standing pair wants everyone to find new seats, they call "jailbreak." The new pair that ends up without a seat repeats the process.

Before you begin, tell the group two important rules: One, no one can get hurt. And two, in case of a dispute, the chairs go to the pair who are most fully sitting on the chair. This rule is also known as the "Most Butt on the Chair" rule.

Variations: Assign each group a letter rather than a number. Call out words, and each group that has it's letter used in the word must find new seats. Pay attention to the language background of the group if you choose this variation.

Have a facilitator sit out and call the numbers, rather than the pair in the middle calling the numbers. This arrangement tends to make the game move faster. The facilitator can also write down sets of numbers in advance.

Have 3 or more people link together. The largest group we know of is 8 people linked!

Zen Jailbreak. Place the pairs of chairs in unusual or impossible arrangements. This variation works best after a group has played Jailbreak several times.

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

LEADER

Purpose: To practice nonverbal communication and cooperation

Time it takes: 5-10 minutes

What you need: Just yourselves

How it's done: Players stand in a circle. "It" stands in the middle with closed eyes. Ask someone to silently volunteer as the leader, and ask "It" to open his or her eyes. Everyone must follow the body movements or expressions of the leader, without giving away

who the leader is. The leader should keep changing the movements. The leader, when caught, becomes the new "it."

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

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

MACHINE

Purpose: To have fun and work together

Time it takes: 5 minutes

What you need: Just yourselves

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

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

MAKE IT AND PASS IT

Purpose: Nonverbal communication

Time it takes: 5-10 minutes

What you need: Just yourselves

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

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

MUSICAL TAG

Purpose: To have fun and get out energy

Time it takes: 5-10 minutes

What you need: Just yourselves

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

NON-VERBAL BIRTHDAY LINE-UP

Purpose: To develop nonverbal communication
To build community

Time it takes: 5-10 minutes

What you need: Just yourselves

How it's done: Ask the group to line themselves up according to the month and day they were born, without talking. The participants must figure out how they can communicate without words and where they should start and end the line.

Variations: Line-up according to color of eyes, from lightest to darkest, or height.

Notes: If facilitators have played this game before, they may participate but should not initiate the style of communicating with the others.

PATTERN BALL

Purpose: To practice cooperation
To learn names

Time it takes: 10 minutes

What you need: 2-3 "koosh" or "nerf" balls

How it's done: Ask the group to stand in a circle with about a foot of space between people. The object of the game is to quickly pass a ball from one person to another, according to a fixed pattern, while we practice each others names. Once the group learns the pattern, add more balls, one at a time.

Give the following instructions.

1. Raise one hand.
2. I will throw the ball to someone, who will then throw it to someone else.
3. When you get it, thank the person you got it from by name. Then, throw it to someone (not someone next to you) who still has a hand raised, calling out their name first.
4. Once you have caught and thrown the ball, lower your hand.
5. Remember who threw it to you, and who you threw it to.

When the last person has caught the ball, the pattern has been established. Practice the pattern a few times, until it goes smoothly, continuing to use each others names. Remind people to keep an eye on the person who threw the ball to them. Add in additional balls, until the group has three or four balls in the air.

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

One facilitator uses rolled up socks, and calls it the "Dirty Sock Game."

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

Time yourselves to see how long it takes you to go through the pattern once. Work together to speed up the time.

RUNNING IN PLACE

Purpose: To act silly and get out excess energy

Time it takes: 1-3 minutes

What you need: A room full of VERY active participants

How it's done: Like the title says, just have participants to run in place for a couple of minutes. You may want to bring everyone back to the group by having them take a few deep breaths once they are back in the circle.

SCRAMBLED WORDS

Purpose: To encourage cooperative work
To emphasize an important idea
To develop nonverbal communication skills (variation)

Time it takes: 10-15 minutes

What you need: Paper, with words to a sentence written on them

To prepare the cards: Choose a sentence which has roughly the same number of words as there are participants. The sentence should relate to the theme of the workshop or session. A good source is the "Guides to Thinking HIP" and the quotes on various topics. Write each word of the sentence on a separate piece of paper, including punctuation if you need more cards.

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

Variations: Do this game without speaking.

Use two or three sentences, and divide the participants into several groups.

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

SPEEDY IDEAS

Purpose: To affirm a variety of perspectives

Time it takes: 5 minutes or less

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

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

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

WHO AM I?

Purpose: To begin a discussion on prejudice and stereotypes

Time it takes: 15-20 minutes

What you need: Index cards and masking tape

How it's done: Write the names of well known people on index cards, without letting the group see the names. Tape one card on the back of each participant. Explain that participants must discover who they are by walking around and asking other participants yes or no questions about their identity (for example, "Am I a woman?" "Am I a nonviolent activist?" "Am I African American?"). Some examples of names: Martin Luther King, Jr. Gandhi, Henry David Thoreau, Rosa Parks, Malcolm X, Yourself, Harvey Milk. Debrief by asking people what it was like to rely on others to discover their identity, and ask whether this happens in real life.

Variations: You can also include cartoon characters, objects, books and movies.

See "Dinner Party" in Diversity section.

Notes: This activity can be used to prepare for brainstorms or small group discussions on prejudice and stereotypes.

AFFIRMATION: SELF-AWARENESS AND SELF-ESTEEM

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

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

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

For these reasons, HIPP facilitators tend to use affirmations lightheartedly. If it's likely that a group will have trouble with affirmations, facilitators start with very "safe" activities or Connections which set a positive tone and aren't too revealing. For example, rather than using the Connection "Something I'm good at is...," facilitators can use one of the "favorites" Connections, such as favorite food, music, or movie. For some participants, this subtle form of building self-esteem is more effective than "deeper" questions.

While the following activities specifically address affirmation, ideas about affirmation are incorporated throughout the workshop, through the Connections, Ground Rules, and other activities.

Included in this section are the following activities:

Other activities that build self-esteem include:

Other activities that build self-awareness include:
- Body Imaging
- Dealing with Anger
- Space
- What Color is Conflict?

ADJECTIVE NAME GAME

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

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

What you need: Just yourselves

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

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

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

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

AFFIRMATION POSTERS

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

Time it takes: 30 minutes, plus free time and breaks
This activity takes 10 minutes to introduce, and 20 minutes to bring to a close. It should be introduced at the beginning of one of the last sessions, so that participants have time to do it during breaks and free time.

What you need: White poster sheets and markers

How it's done: Give each participant a sheet of paper and a magic marker. Ask them to write their adjective name at the top and tape their posters up on the wall around the room. Instruct the participants to write affirmative statements on each person's poster. Emphasize the rules of the statements: They can be signed or anonymous; they can only be positive; they should reflect something positive you have seen in the other person. Close this exercise by asking each person to share something on their poster that is especially meaningful to them, and explain why it is so.

Variations: This activity works well as a final closing activity. Have participants read aloud one affirmation from the poster that is especially meaningful to them.

Notes: This activity works best for very mature Advanced HIP or Training for Trainers

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

APPRECIATION ACTIVITY

Purpose: To practice voicing our appreciation

Time it takes: 5 minutes

What you need: Just yourselves

How it's done: Divide the group into pairs. Each person will talk for 1-2 minutes about a person, place or thing which they appreciate. The listener should practice active listening skills. The pairs do not report back to the group.

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

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

CIRCLE GAME

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

Time it takes: 15-30 minutes

What you need: A list of characteristics

How it's done: Create a list of characteristics that are likely to be held by people in the group. Try to include characteristics that are common to the whole group, as well as qualities unique to a subgroup. Include physical characteristics, family backgrounds, things we like to do, things that have happened to us, things we are good at. The goal of the game is to see what people have in common, so not every statement has to be positive. For example, you might want to include, "Anyone who has ever been sent to the Principal's office," "Anyone who has ever been asked to get into a police car," and "Anyone who has ever witnessed racism."

Gather the group in a standing circle. Call out a description and ask those who fit the description to step into the circle. Those who responded then acknowledge each other and take a different place in the circle. Call out another quality, and repeat the process until you've read the whole list or the group seems ready for a change of pace.

Variations: Use this activity to introduce the Scavenger Hunt. For this, ask people to stand up if they know the meaning of the words called and explain the meaning to the others.

Rather than drawing up your own list, use the list from the Scavenger Hunt or Cultural Pursuit.

Begin with your own list of qualities, but then invite participants to call things out.

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

CONCENTRIC CIRCLES–SELF-ESTEEM

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

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

What you need: Selected questions or topics

How it's done: *See the directions in Communication Section on p. 69.*

Concentric Circle Questions for Self-Esteem

1. Who is one person you really respect, living or dead? Why do you respect them?
2. What are some ways you show respect for yourself?
3. Describe a time you "did the right thing," even though it was hard to do.
4. What is something you've learned in your life that has been important to you? Why was it important?
5. What is something you've done that you're proud of? Why?
6. What are some things you do to take care of yourself?
7. Describe a time you took care of someone else.
8. What are some things you want to do before you die? Why?

EMPATHY EXERCISE

Purpose: To develop empathy towards others

Time it takes: 60 minutes

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

How it's done: Divide the participants into small groups of no more than 5 people each. Give each person an index card and a pen or pencil. Instruct participants to write on their card, " A problem I'm working on is..." and finish the sentence. They should describe a problem they are currently dealing with, which they don't mind having the group discuss. The cards should not be signed. Explain that because the groups are small, it will be hard to be totally anonymous, so the problems should not be extremely private.

Collect, shuffle, and redistribute the cards within the small group. If anyone gets their own card back, redistribute them until no one has their own card. Have each person then tell the group about the problem described on the card they have, as if it were their own problem. Have them describe how they feel, what fears or concerns they have, and what kind of support or help they would like from others. Ask others in the group to share their own experiences solving similar problems, and offer their insights and suggestions.

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

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

INTRODUCTIONS IN PAIRS

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

Time it takes: 20 to 30 minutes

What you need: Just yourselves

How it's done: Divide the group into pairs. Ask one person in each pair to be the speaker, and the other the listener. The speaker will speak for 1 minute about who they are. Suggest that they talk about things they like to do, how many people are in their family, and other things that aren't too private. No one should say anything they don't want the whole group to know. The listener will practice active listening skills and will remember three things about the speaker to report back to the group.

After one minute, have the pairs switch roles. After both people have taken a turn speaking, bring the group back in a circle and have each person introduce three things about his/her partner.

Variations: The question that participants respond to can also be: "What brought you to this workshop, and what do you hope to get out of it?"

For older or more mature groups, give participants a longer time to respond to the question, up to three minutes.

Have participants make one of the three things they say about their partner be something that they have in common.

If the group is large, have one pair introduce each other to another pair. This set-up saves time, but it defeats the purpose of building community within the whole group.

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

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

M&M GAME

Purpose: To introduce ourselves in positive ways

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

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

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

Variations: To make this a more challenging affirmation activity, ask participants to say one thing they like about themselves for each piece of candy they have.

Create a question or sentence starter for each color. For example, for blue candy, finish the sentence, "One thing I like to do is...." For green candy, finish the sentence, "One thing my friends like about me is...." Let participants choose which question they want to answer, and have them answer the question for each piece of candy they have of that color.

Notes: Make sure that you have lots of candy!

MOMENT OF SILENCE

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

Time it takes: 1 minute

What you need: Just yourselves

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

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

MY BEST DAY

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

Time it takes: 30-40 minutes

What you need: "My Best Day" handouts [see Appendix, p. 145]
Pens or pencils and tape or stapler

How it's done: Explain that participants will be working alone to imagine their ideal day. Stress that no one will see their paper. Pass out paper or handouts. Ask participants to record their ideal day. They should include what they would do, at what time, and with whom. There are no financial restrictions; they can use as much money as they want during this one day. When each person has completed their day, ask them to fold the paper several times, staple it securely, and write their name and address or homeroom on the outside.

Next, have participants form several small groups. Without sharing what they wrote individually, ask each group to come up with the ideal way they'd spend a day together, as a group. Stress that they do not need to talk about their individual days to create a group day. Again, there are no financial restrictions.

To debrief, ask people to silently consider the following questions: how close was your personal ideal day to your group day? What did you give up? Why did you give it up? What did you gain? Is this similar to real life in any way?

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

SCAVENGER HUNT

Purpose: To see what we have in common

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

What you need: Copies of the Scavenger Hunt hand-out [see Appendix, p. 144]
Pencils or pens

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

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

THINGS IN COMMON

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

Time it takes: 20 minutes, 10 for the variation

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

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

How it's done: Ask participants to pair off with someone they don't know well, and draw up a list of things they have in common. Suggest that they think about as many categories as possible, such as food, social activities, sports, movies, books, cars and work experience. Give the partners two minutes to draw up their list. Now, ask each group to merge with another group, and find out what the two groups have in common. Their respective lists can be a starting point, but they are free to expand beyond this. Again, give the groups two minutes to find common ground.

Allow the small groups to keep merging with each other until you finally end up with the entire group discussing things they have in common. The larger the groups get, the more time you may want to allow for discussion.

To debrief, ask: "Was it harder to find things in common as a large group or earlier in the process? Were you surprised? How can we strengthen our bonds as a group? How can we form new bonds?"

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

COMMUNICATION: LISTENING, SPEAKING AND OBSERVING

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

Communication skills are the cornerstone of nonviolent conflict resolution. Strengthening participant's ability to be clear and effective communicators is one of the primary goals of HIPP. Communication skills include active listening, clearly expressing emotions and ideas, and recognizing barriers to communication. In addition, HIPP includes observation and perception under communication skills. Observation skills are important because paying close attention to surroundings and nonverbal messages can help people to avoid danger and potential violence. Perception activities strengthen participants' ability to see how many different perspectives are possible and logical in the same situation.

"Good and Poor Listening" introduces basic skills of listening in a humorous way, while "Active Listening" deals with listening skills, especially summarizing, in more depth. "Concentric Circles" gives participants further opportunity to practice listening skills. "I-Messages" introduces ideas about how to speak up without escalating conflict, and "Practicing I-Messages" gives participants the opportunity to try out these techniques. "Lego Listening" demonstrates the need for active listening and clear speech. Two activities, "Gossip Line-Up" and "Serial News," help participants to examine their attitudes about gossip and rumors, and the roles they play in relationships. "Changes 1-2-3-4" strengthens observation skills, and "Perception Picture" and "Perceptions Based on Partial Knowledge" encourage participants to explore the limitations of their own perceptions.

The following activities are included in this section:

Other activities that build communication skills include:

ACTIVE LISTENING

Purpose: To practice active listening skills, specifically summarizing

Time it takes: 20 minutes

What you need: Just yourselves

How it's done: Begin by asking the group what they think the term "active listening" means. If it doesn't come up in the discussion, bring out the point that active listening means more than just looking interested in the speaker's story. It means listening to what is said, and listening for what is not said. It means listening for the emotion as well as the facts.

Introduce the idea of summarizing what the speaker has said. Explain that one of the ways to be sure that you are listening accurately is to summarize what the speaker has said and to reflect it back to them. The listener should not simply repeat back all of the information they have heard, but should instead try to find the most important points, as well as to identify the underlying emotion.

Demonstrate the process of listening, summarizing the main points, and naming the emotions. Ask for a volunteer to speak for 1-2 minutes about a conflict they are having or have had. Remind them to choose a conflict that they don't mind the whole group hearing. Summarize their main points, and reflect back to them the emotion you hear. Ask if your impression is accurate. One way to phrase this is, "It sounds like you are feeling _____. Is that right?"

Have the group divide into pairs. Ask them to each speak for one to two minutes about a conflict they are in or have dealt with recently. The speakers should include as many details as they wish. The listeners should listen carefully and then summarize what they have heard. They should then name the emotion they sense, and ask the speaker if they are right.

Bring the group back together. Debrief by asking how it felt to be both the speaker and the listener. Ask how the process of summarizing can be useful. If the following points don't come out in the discussion, add that summarizing can help 1) to make sure that you've heard the speaker accurately, 2) to show the speaker that you have understood them, 3) to help the speaker hear themselves, and 4) to bring out into the open the emotions underlying the conflict. Taking the time in the middle of a conflict to make sure that you really understand what the other person is saying, and showing them that you understand, can change the tone and de-escalate the conflict. Be sure to talk about when this skill is not advisable, such as when you are being immediately threatened with violence.

CHANGES 1-2-3-4

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

Time it takes: 10-15 minutes

What you need: Just yourselves

How it's done: Ask the participants to line up in two rows, Lines A and B, with each person facing a partner. Ask the people in Line A to carefully examine the appearance of their partner for a few seconds. Then ask Line A to turn and face the opposite direction.

Ask Line B to change 4 observable things about their appearance. Ask them to not

make the changes too subtle. For example, they can roll up their sleeves, take off their watch, or button up their shirt, but they shouldn't switch identical earrings.

Ask Line A to turn around and look for the changes their partners have made. After Line A guesses, ask Line B to reveal their changes. Repeat the process with Line B observing and Line A making changes. Repeat the process with new partners, if time permits and there is still interest.

Debrief the activity by asking what made it easy or hard, whether it got easier with practice, and whether it has any relevance to conflict and real life. Ask participants what they need to be aware of on the street, to stay safe. Bring up the following points, if they don't emerge naturally from the conversation: Paying attention to your surroundings is an important part of avoiding violence. You should pay attention to the signals you are giving (showing money in public, walking in a confident, determined way vs. strolling in a casual way); the signals others are giving you (a car passing you repeatedly, body language showing that someone is losing control); and the limitations or assets of your environment (a street without street lamps, ways you can quickly get to safety if needed).

Variations: Limit the number of changed details to 3, to make the game a little easier.

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

CONCENTRIC CIRCLES

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

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

What you need: Selected questions or topics

How it's done: Ask the group to count off by twos. Ask the "ones" to move their chair into the circle and sit facing the person who was on their right. There should now be two circles, one inside the other. The inside circle faces out, and the outside circle faces in.

Explain that you will ask a question, and that the "ones" should answer, speaking for about one minute. Ask the "twos" to listen attentively, using all of their listening skills. When one minute has passed, call time. If the topic has been an emotionally charged one, ask the listeners to change the focus with a silly question, such as "What did you have for breakfast?" The listeners ("twos") then answer the same question.

When both partners have discussed the question, ask the outer circle to move one chair, clockwise. Repeat the process with the next question. This time, ask the inner circle to move one chair, counter clockwise. Repeat until all questions have been discussed.

Concentric Circle Questions for Communication

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

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

Variations:

Ask the partners to switch after one person has answered the question, rather than after both people have answered. This variation allows more people to interact with each other. The drawback is that it may feel unbalanced: each speaker does not hear their listener respond to the same question. In this variation, prepare questions to equal 1/4 the number of participants.

This exercise can also be done in two parallel facing lines–the last person in one of the lines moves to the head of the line each time you switch partners.

To have fun and create another way for the pairs to get to know each other, create fun ways for the partners to determine who will speak first. Here are some examples:

The person who is shorter answers first.
The person who has the longer pinkie on the left hand answers first.
The person whose birthday falls later in the year answers first.
The person with the longer hair answers first.
The person who lives farther from here answers first.
The person with the larger right foot answers first.
The person whose full name has fewer letters answers first.
The person who ate a donut more recently answers first.

Notes:

Once you put together all of the components of this activity, it can be rather complicated. You may want to write it all out, as in the sample that follows.

This activity is used with many other topics. See Conflict Resolution and Affirmation for more questions, and start making up your own!

Self-Esteem Questions for a Basic HIP

Question One
The person who is shorter answers first.
What is the best book you've read, or movie you have seen, and why is it your favorite?
Thank your partner, and the outside circle moves one seat clockwise.

Question Two
The person who has the longer pinkie on the left hand answers first.
Who is the person, living or dead, who is most important to our times? Why?
Thank your partner, and the inside circle moves one seat counter clockwise.

Question Three
The person whose birthday falls later in the year answers first.
If you had to change everything about yourself except one thing, what is the one thing you would keep? Why?
Thank your partner, and the outside circle moves one seat clockwise.

Question Four
The person with the longer hair answers first.
What is one goal you would like to accomplish by this time next year, and why is it important to you?
Thank your partner, and the inside circle moves one seat counter clockwise.

Question Five
The person who lives farther from here answers first.
If you could invite any three people, living or dead, to dinner at your house, which three would you invite and why? (The people would come back to life for the dinner!)
Thank your partner, and the outside circle moves one seat clockwise.

Question Six
The person with the larger right foot answers first.
What is the thing most needed in the community where you live, and why is it lacking?
Thank your partner, and the inside circle moves one seat counter clockwise.

Question Seven
The person whose full name has fewer letters answers first.
If you could rule the world, what is the first issue you would change, and why?
Thank your partner, and the outside circle moves one seat clockwise.

Question Eight
The person who ate a donut more recently answers first.
What do you hope to be doing with your life five years from now?
Thank your partner.

GOOD AND POOR LISTENING

Purpose: To demonstrate good and poor listening behavior

Time it takes: 30 minutes

What you need: Newsprint and markers

How it's done: Introduce the idea that some behaviors encourage people to talk and others discourage people from talking. Present a skit which you have arranged with a participant, in which the participant tells you something they know well, such as how to brush your teeth. The participant should take care not to speak about something very personal or important. Demonstrate poor listening by distancing yourself in your chair, looking bored, spacing out, cleaning your fingernails, looking at your watch, asking someone else a question, interrupting, changing the subject, tapping your feet, etc.

Stop the skit and ask the group to respond to what happened. Was it good or poor listening? One of the facilitators should post a piece of newsprint to record the list of poor listening behaviors as the group names them. Ask them to describe how they can tell when someone is really listening and when someone isn't listening. What do they do when someone isn't listening? How do they feel?

Continue with the skit, or invite a participant to continue the skit, this time demonstrating good listening skills: Keep eye contact, face the person, look attentive, use appropriate facial expressions, don't interrupt, ask clarifying questions.

Stop the skit and elicit from the class the characteristics of good listening. Make a list on newsprint. Ask them how they knew that this was good listening, what was the response of the speaker, and whether the questions asked encouraged the person to speak. List good listening behavior.

Wrap-up the activity by asking what role good or poor communication plays in conflict and violence.

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

Notes: This role play can be followed by a listening exercise in which pairs take turns practicing good listening, such as concentric circles or introductions in pairs.

One of the challenges of presenting listening skills is making them real and usable to the participants. Participants may feel that if they apply the skills literally, such as keeping eye contact, the interchange feels awkward and forced and may make the speaker feel uncomfortable. A group that is advanced or has practiced listening skills before can move quickly into a discussion of how to make people feel listened to while also seeming relaxed and natural.

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

GOSSIP LINE-UP

Purpose: To explore our ideas and assumptions about gossip

Time: 15 minutes

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

How it's done: Post the three sheets of paper in different places in the room. Ask the participants to listen to the first statement about gossip, listed below, and move to the appropriate area of the room, depending on whether they agree or disagree with the statement. When everyone has moved, ask one or two people from each group to explain their response. If participants change their minds while listening to the reasoning of others, they are free to move to another spot in the room. Let the conversation continue as long as everyone seems engaged, then move on to the next statement.

1. Gossip is never true.
2. Gossip always hurts someone.
3. Everyone gossips to some extent.
4. Males gossip as much as females.
5. Gossip can be addictive: the more you hear, the more you want to hear.
6. People gossip because it makes them feel better about themselves.
7. People gossip in order to make sense of what is going on around them.

Variations: Adjust the statements about gossip to make them more relevant to your group.

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

"I" MESSAGES

Purpose: To distinguish between expressing a personal feeling or view point (I-Messages) and blaming or accusing (You-Messages)
To understand how "I" and "You" messages affect conflict

Time it takes: 30 minutes

What you need: I-Messages Handouts [see Appendix, p. 146]

How it's done: Ask for two volunteers to read aloud the parts of Tanya and Shauna in Skit #1 of the "Skits" handout. After Skit #1 has been read, ask students to discuss these questions: How do you think Tanya felt about Shauna in this skit? How do you think Shauna felt about Tanya? Do you think that Shauna is going to stop spreading her things around the room? Why or why not? List the feelings named by the group on the board or paper under the heading Skit #1.

Have the same volunteers or two other participants read skit #2. Then discuss: How do you think Tanya felt about Shauna this time? How do you think Shauna felt about Tanya this time? Do you think Shauna will make an effort to keep the room in order? Why or why not?

Ask the group to compare the two skits. What were some of the comments and non-verbal behaviors used in the first skit? What were some of the comments and non-verbal behaviors used in the second skit? What was different about the way Tanya communicated in the two skits? Which was more effective?

Explain that the first skit contained you-messages and the second I-messages.

You-messages blame another person. Since the receiver of the message often feels attacked and judged, usually s/he thinks primarily about defending himself or herself. The likely reaction will be to retaliate with a counterattack or withdraw from the relationship. The result is anger, resentment, and perhaps long-term damage to the relationship.

With an I-Message, the speaker communicates his or her own wants, needs, or concerns. The receiver of an I-Message learns that he or she has done something the speaker didn't like. Although he or she may still react defensively at first (nobody likes to feel in the wrong), the door has been left open for dialogue. There is less likelihood of damage to the relationship between the two.

Constructing I-Messages

1. I feel _____ (state the feeling)

2. when you _____(state the behavior)

3. because_____(state the effect it has on you)

Discuss the formula by asking the participants when it would be useful. When would it not be useful? what are some other ways you can say what you need without attacking or blaming others? How can you get yourself out of a potentially violent situation without escalating the conflict? Bring out the following points, if they don't come out in the discussion:

The formula shows the elements of an I-message. At times it may be helpful to use it directly, and at other times, the formula will sound awkward. In potentially violent or very hostile situations, you may make yourself too vulnerable by telling people how you feel, setting yourself up to be hurt more. In such a case, using a varia-

tion on "I-messages" may be more useful in getting you out of the situation safely. In all cases, the main idea is to express yourself without attacking the other person. Here are some non-formulaic examples of how to do this:

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

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

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

Notes: "I" messages are re-introduced in the "Win/Win Steps" and practiced in "Hassle Lines" and "Practicing I-Messages."

If participants don't respond to the "I-messages" formula, emphasize that the point is to find ways to speak up without attacking others.

LEGO LISTENING

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

Time it takes: 20 minutes

What you need: Colorful plastic blocks with interlocking pieces, such as Legos
Plastic bags
Newsprint and markers

To set up materials: Select 8-10 plastic pieces, and fit them together into a structure. Put the structure into a bag. Gather an identical set of pieces and put these into a second plastic bag, unassembled. Label both bags "A." This is now one complete set. You'll need half as many sets as there are participants.

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

Debrief by asking how it went, what made it easier or harder to duplicate the structure, what would have made it easier to understand. Explore whether our assumptions, on either side, got in the way of clear communication. Try to bring out the point that an active listener must ask questions to clarify the information they hear, and an effective speaker must continually check to be sure that the information is being heard accurately. Both the listener and the speaker have an active role in clear communication.

Notes: The less regular you make the structure, the more difficult the task will be.

PERCEPTION PICTURE

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

Time it takes: 15 minutes

What you need: Picture of old woman/young woman [see Appendix, p. 159]

How it's done: Ask participants to look at the picture, without talking. Ask for a volunteer to share what he/she saw. Ask whether anyone saw the same thing. Then ask whether anyone saw something else. Ask people to try to see both images. Debrief by asking what this has to do with real life and conflict.

Variations: There are a number of similar images circulating. Try another one, or practice with a few different images.

Notes: This exercise works well just before a break. When you come back, you can do the more in-depth activity, "Perceptions Based on Partial Knowledge."

PERCEPTIONS BASED ON PARTIAL KNOWLEDGE

Purpose: To examine how stereotypes affect how people are judged

Time it takes: 30 minutes

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

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

Example A
Person 1: has been in and out of prison, uses drugs, dropped out of school
Person 2: hangs in alleys, deals in drugs, works with young people
Person 3: goes to church twice a week, member of a gang, cares about community
Person 4: drinks a lot, goes to school occasionally, loves children

Example B
Person 1: attended an Ivy League College, is a business owner, has traveled overseas
Person 2: attended a public university, has a steady job, is close to their family
Person 3: doesn't exercise regularly, stays up late, plays guitar
Person 4: dropped out of school, moves from job to job, never goes to church

On newsprint, draw a bar or line graph to chart the ratings of the group: Label one axis "Trustworthiness," and write the scale of one to ten. Label the other axis "Profiles," and list Persons 1-4.

How it's done: Divide participants into small groups of 3-4. Place the trustworthiness graph on the wall and explain the rating system of 1 to 10, from least trustworthy to most trustworthy. Give each group one fact sheet. Ask participants to rate the person individually, and then use consensus decision-making to agree on a group rating of

trustworthiness. Ask each group to write down their rating.

Redistribute the fact sheets so that each group has a different one. Repeat the process until each group has considered each fact sheet and you have a rating for each Profile from each small group. Then ask each small group for their ratings, and record the information on the graph.

Debrief by looking at the patterns revealed by the graph. Discuss both the group decision-making process and what makes someone trustworthy.

Gradually reveal the identity of the person described. First reveal that the profiles are all the same person, and that this is a living person. Ask who the participants think it might be. Next, reveal that it is someone they all know. Again, ask who they think it might be. Tell them that it is someone in this room, and reveal who it is. Clarify the meaning of some of the "facts," and continue debriefing, if needed.

Notes: Be careful about how you create the profiles. In Example A, common phrases such as "drinks a lot" or "uses drugs," are meant literally, not idiomatically. Some people may feel frustrated or "tricked" by this play on words.

PRACTICING "I"-MESSAGES

Purpose: To practice standing up for ourselves without attacking others

Time it takes: 20 minutes

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

How it's done: Review the "I" statement formula and the non-formulaic alternatives. Explain the directions: In pairs or small groups, participants should come up with two or more ways that they could stand up for themselves in the following scenarios, without attacking the other person or escalating the conflict. Divide the group into pairs. Read the first scenario. Give the pairs or small groups 1-2 minutes to come up with ways to respond. Have the small groups report back to the large group about the options they came up with. Read the next scenario, and repeat the process.

Scenarios:

1. A week ago, you spent $200 at the mechanic getting your car fixed. Now the problem seems to be coming back, and you are very angry. You don't believe that this mechanic does a good job, and you are determined to get your money back and go to a new garage. How can you tell the mechanic what you need without attacking or blaming him?

2. You live in an apartment with very loud neighbors. They often have parties late at night, which is difficult for you because you get up early. Tonight the music is especially loud. How can you tell your neighbors what you need, without attacking or blaming them? When will you choose to talk to them?

3. Your good friend borrowed a jacket from you. When you got it back, there was a rip. You are upset that she didn't mention it to you, and you would like her to pay for a new one. How can you tell your friend what you want, without blaming or attacking her?

4. You and your housemate share the household chores. For a few weeks, she was very busy with school finals, and you took over some of her share of the chores. Now school is over, and she still hasn't started doing her share. How can you tell her what you need without attacking or blaming her?

5. Your neighbor's dog is always outside on a chain and is constantly barking. You have gotten really sick of the barking, and you want to say something to the neighbor about it. What can you say that will express your needs without attacking or blaming him?
6. Your sister is constantly on the phone. Tonight, you told her that you are expecting a call to make arrangements to go out, and you asked her to stay off the phone. You have just realized that she is on the phone anyway. Tell her what you need without escalating the conflict attacking or blaming her.

To debrief, talk about when it helps to use the formula. In what situations is it helpful to tell the other person how you are feeling? Is it ever detrimental to tell someone how you are feeling? Did it get easier with practice?

Variations: Come up with additional scenarios that are appropriate for your group.

SERIAL NEWS

Purpose: To demonstrate how rumors develop

Time it takes: 15-20 minutes

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

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

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

Bring the next listener back into the room. Have the first listener tell the story to the second listener. Continue to bring the listeners back into the room one at a time, and have each one tell the story to the next. Each person should tell the story only once, and should not repeat any information. It may be helpful for someone to make notes on how the story changes. Finally, read or recite the original story, and note the changes.

To debrief, ask, "Does this have any similarities to what happens in real life? What does it have to do with conflict and violence?"

Variations: Change the story to fit your setting.

COOPERATION AND TRUST

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

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

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

Debriefing questions can bring out awareness of various aspects of cooperative leadership. Some of the questions facilitators ask include:
- Was there a leader in that activity? How could you tell?
- Are there different ways to be a leader? When are the different kinds of leadership useful or appropriate?
- What makes you respect a leader?
- If everyone follows the leader and something goes wrong, who is responsible?

Cooperative games can also bring up issues of competition. Again, focused debriefing questions can bring to light how competition affects cooperation. Here are some suggestions for debriefing questions:
- Did you find yourself comparing your group to the other group(s)? Why do you think that happened?
- If another group worked faster than yours, did that change how you felt about working with your group? What if another group worked slower than yours?
- When does competition bring people together in a positive way? When does competition push people apart?

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

A word about safety: Trust activities should be led by people with previous experience. The facilitators are responsible for safety precautions, and for judging whether a group has reached a level of trust in one another that makes these exercises emotionally safe for them. (A group that has not yet bonded should not be asked to take part in these exercises.)

The cooperation and trust exercises included in the following pages are:
- Bean Jar *(p. 80)*
- Broken Squares *(p. 80)*
- Lap Sit *(p. 81)*
- River Crossing *(p. 81)*
- Shelter From the Storm *(p. 82)*
- Snowball Decision Making *(p. 83)*
- Tinker Toy Construction *(p. 83)*
- Trust Circle *(p. 84)*
- Trust Walk *(p. 84)*
- Yurt Circle *(p. 85)*

Other activities that build cooperation and trust include:
- Circle the Circle *(p. 49)*
- Clapping Game *(p. 49)*
- Count to 10 *(p. 49)*
- Crocs and Frogs *(p. 50)*
- Human Pretzel *(p. 51)*
- It's a What? *(p. 52)*
- Jail Break *(p. 53)*
- Leader *(p. 53)*
- Machine *(p. 54)*
- Pattern Ball *(p. 55)*
- Scrambled Words *(p. 56)*
- Things in Common *(p. 65)*
- What a Friend Is *(p. 121)*

BEAN JAR

Purpose: To introduce consensus decision-making

Time it takes: 45 minutes

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

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

Tell the group the actual number of beans in the jar and compare it with the estimates. Debrief the activity. You may ask, How did group decision making help the process: What are the advantages and disadvantages to this type of decision making?

Notes: This activity works well as a lead in to the group decision of what topics to cover in the Advanced HIP workshop [see "Snowball Decision Making"].

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

BROKEN SQUARES

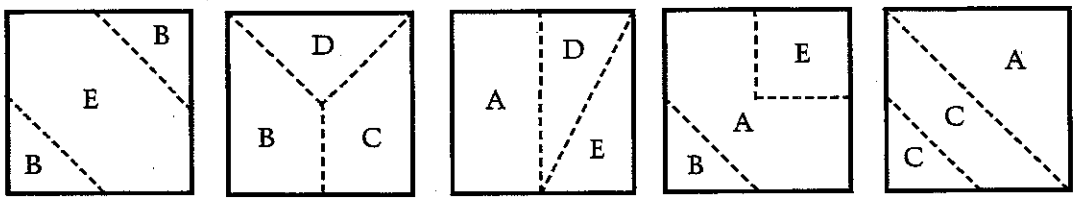
Purpose: To work together to solve a problem

Time it takes: 20-40 minutes

What you need: Handout, "Instructions for Observers" [see Appendix, p. 147]
Sets of broken squares

Making the Squares: Cut five 6-inch squares out of cardboard. Mark the squares as below, drawing the lines and labeling the pieces with letters. Draw the lines carefully, so that pieces with the same shape are the same size. Cut the squares along the lines you have drawn. Label five envelopes with the letters A through E, and place the pieces into the corresponding envelopes. Repeat this process until you have five or six sets. Using different colors of cardboard for each set of squares makes it easier to keep the sets separate.

Mark the squares as shown and cut along dotted lines:



How it's done: Ask anyone who has done this activity before to be an observer.

Divide participants into groups of six, and have each group find their own space in

the room. Identify an observer for each group. Give a set of squares to each group, and ask them to distribute one envelope to each person, except for the observer. Ask the group not to open the envelopes until you give the word. Explain the rules to the group:

Each envelope contains pieces of cardboard for forming squares.

The task of the group is to make five squares of equal size, so that each participant will have one square, equal in size to all the others. Only when each person has a complete square will the task be complete. There is only one way to make five squares of equal size.

Here are the rules:
- You may give away your pieces (even all of your pieces) to other participants.
- You may receive pieces given to you.
- You may not speak.
- You may not ask for a card, take a card, signal that you want a card, or show another person where to put a card.

To debrief, use the questions posed to the observers to draw out the thoughts of both group members and observers.

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

Notes: If groups are struggling after 20 minutes, give them the hint that all squares are made up of three pieces.

LAP SIT

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

Time it takes: 5-10 minutes

What you need: Just yourselves

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

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

This activity works well as a closing activity, towards the middle or end of the workshop.

RIVER CROSSING

Purpose: To work together

Time it takes: 20 minutes

What you need: Two pieces of rope
Pieces of paper, 8 1/2" by 11" or larger

How it's done: Lay down the two pieces of rope on opposite sides of the room, to represent the shores of a river. Ask all of the participants to stand on one "shore," and give them the "flotation devices" (pieces of paper.) Explain that their challenge is to cross the river and get the whole group to the other shore. This river is very cold and very fast. You can't swim through it. Here are the rules for crossing:

- The only way to cross the river is to step on floatation devices.
- Once a float is laid down, a participant must be touching the float at all times.
- If you lose contact with the float, it will be "carried away with the current." In other words, it will be removed by the facilitator.
- You can't slide the floats forward; you can only place them in the water. You may lift them and place them in a new spot.
- More than one person can be on a float at once.
- If anyone falls into the water, that person has to return to the shore and begin again.

If participants lose contact with a float, remove the paper.

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

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

SHELTER FROM THE STORM

Purpose: To work cooperatively towards a common goal

Time it takes: 40-60 minutes

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

How it's done: Divide the participants into small groups. Give each group a pile of newspaper, approximately one foot high, and a roll of masking tape. Explain that they must build a free-standing structure that the whole group can fit under. They have a few minutes to plan how they will do it, but once they start to build, they cannot talk.

Debrief by asking what it was like for each person, what they think the point was, and what it has to do with real life. Ask what gets in the way of working together. This is a good opportunity to explore leadership. For example, you might ask, "If everyone follows the ideas of one person and it doesn't work out, whose fault is it?" Try to bring out in the discussion the point that good leadership is collective.

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

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

SNOWBALL DECISION-MAKING

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

Time it takes: 45 minutes

What you need: Just yourselves

How it's done: Explain to the group that in the Advanced HIPP, the group uses consensus to decide what the workshop will focus on. Explain the guidelines of consensus:

- In consensus decision-making, we share our ideas, learn from one another, and find a solution that everyone is satisfied with, not a win/lose solution.
- Share your ideas, but avoid arguing for your side.
- Explore the differences within the group.
- Be creative.
- Be open to changing your mind, but don't do so to avoid conflict.
- If there is an impasse, individuals can "stand aside." This means that they do not agree with the decision being made, but they won't "block" it. "Blocking," or preventing the group from making a decision, is usually reserved for decisions which are morally offensive to an individual.

Let the group know what topics you are prepared to build an agenda around.

This activity follows the basic procedure outlined in the Bean Jar activity. In this case, the steps are:

1. Ask participants to individually select a theme.
2. Divide participants into groups of four or five to share their selections and come to consensus on one topic.
3. Have the groups report their chosen topic to the whole group.
4. Choose 1-3 topics as a a whole group.

Debriefing:

- Was it hard to come to consensus?
- What helped the groups come to a decision?
- Were you comfortable with the outcome?

TINKER TOY CONSTRUCTION

Purpose: To work cooperatively towards a common goal
To develop nonverbal communication skills

Time it takes: 25 minutes

What you need: One Tinkertoy set for each small group

How it's done: Divide the participants into small groups of 4 to 6 and let each group find a working area. Give each group a set of Tinkertoys.

Explain the procedure: "This is a cooperative building project. The Tinkertoys are the building materials. Each group will have five minutes to discuss the project, decide what to build, and plan how to coordinate the building. During this period, you may talk to each other, but you may not open the Tinkertoy boxes. You may look at the models suggested for building, or you may build something of your own design. At the end of five minutes, I will call "time." You may then open the boxes and begin to build, but from then on, you may no longer talk. You may communicate in other ways."

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

Ask the whole group:
- How did it feel to do this exercise?
- Did you learn anything?

Variations: Build a Bridge: Have participants use the Tinkertoys to build a bridge.

TRUST CIRCLE

Purpose: To build trust within the group

Time it takes: 10 minutes

What you need: Just yourselves

How it's done: Stand close together in a circle and ask for a volunteer to stand in the center. The other participants stand in a circle, with their hands held out in front of them. The person in the center, with eyes closed and arms crossed over his/her chest, leans back and is supported by several people. The group gently passes the center person around the circle several times. Give several (or all) people a chance to be in the center.

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

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

TRUST WALK

Purpose: To build trust

Time it takes: 10 minutes

What you need: Just yourselves

How it's done: Get into pairs. One person closes their eyes. The other person gently guides them around the room, trying to give them varied experiences (different textures, spaces etc.), being very aware of safety. Have the pairs leave the room, go up stairs, outside, etc. Halfway through the "tour," have the pairs switch roles. Encourage the pairs to talk through the tour. Have the person with closed eyes hold on to the arm of their guide, just about the elbow.

Variations: Use blindfolds.

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

YURT CIRCLE

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

Time it takes: 10 minutes

What you need: An even number of participants

How it's done: Form a circle, standing shoulder to shoulder and holding hands. Count off by twos, ones calling out "Forward" and twos calling out "Back." Explain that when you count to three, the "forwards" will lean in towards the center of the circle, and the "backs" will lead backwards, with everyone keeping their feet in place and supporting themselves with their grasped hands. See how far you can lean. Count to three, and switch directions. Now the "Backs" will be leaning in, and "Forwards" leaning out.

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

Notes: The name is derived from the Mongolian nomad's tent which stands because the roof is pushing against the walls in equilibrium.

Source: Adapted from *New Games Book*

CONFLICT RESOLUTION

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

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

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

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

In order to avoid falling into an apolitical approach to conflict resolution, facilitators engage participants in discussing how differences in power shape conflicts and the potential for solutions. Few conflicts take place between equals; there are almost always differences in power that play out in the conflict. Not only does acknowledging power relations make conflict resolution more "real" to participants, it is also an important skill in its own right. Understanding how power works in society helps participants to analyze conflict and assess the risks involved in various courses of action. Facilitators try to include in discussion an analysis of who has power in society, what types of power they have, how people with less power can build power, and how power changes from one situation to another.

Included in this section are the following activities:

- Concentric Circles—Anger and Power *(p. 88)*
- Conflict Escalator *(p. 88)*
- Cornering *(p. 89)*
- Dealing with Anger *(p. 89)*
- Fishbowl *(p. 90)*
- Hassle Line *(p. 91)*
- Methods of Nonviolent Action *(p. 92)*
- Perspectives on Nonviolence and Social Change *(p. 92)*
- Positions and Needs *(p. 93)*
- Power of One *(p. 95)*
- Quick Decisions *(p. 95)*
- Role Plays *(p. 96)*
- Root Causes of Violence *(p. 97)*
- Small Group Discussion on Nonviolence *(p. 97)*
- Space *(p. 98)*
- Steps to Win/Win Problem-Solving *(p. 98)*
- Think HIP *(p. 98)*
- Tool Box *(p. 100)*
- "Twinkie Mine" *(p. 100)*
- Two Sides to a Conflict *(p. 101)*
- What Color is Conflict? *(p. 102)*
- What is Violence/Nonviolence? *(p. 103)*

Other activities that build conflict resolution skills include:

- Body Imaging *(p. 48)*
- Scrambled Words *(p. 56)*
- Speedy Ideas *(p. 56)*

CONCENTRIC CIRCLES—ANGER AND POWER TOPICS

Purpose: To reflect on personal experiences of anger and power
To practice communication skills

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

What you need: Selected questions

How it's done: Follow the directions for Concentric Circles on page 69.

Power

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

Anger

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

CONFLICT ESCALATOR

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

Time it takes: 30 minutes

What you need: Newsprint and markers

How it's done:

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

Escalating Behavior

A—Attacking behavior: hitting, name-calling, you-messages

E—Evading behavior: avoiding, escaping, ignoring, running away. Note that in some cases, such as when you are immediately faced with a violent situation, evading can be a de-escalating strategy.

De-escalating Behavior

I—Informing behavior: telling the other person how you are feeling without attacking; I-messages are examples of this informing behavior.

O—Opening behavior: asking a question that encourages the other person to open up, to explain where he or she is coming from, to give his/her point of view, etc.

U—Uniting behavior: statements that encourage working together to get all needs met.

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

Escalator Story
The characters:
Dave and Jim, two high school students

The setting:
Lunch time, in the cafeteria

The scene:
Jim accidentally bumps into Dave while they are standing in line. Dave says, "Watch where you're going, asshole." Jim ignores Dave. As Jim is walking back to his seat, Dave trips him, and says, "I told you to watch where you are going, bitch." Jim gets in Dave's face, and says, "You got a problem?" "Yeah, you're the fucking problem," Dave responds, and shoves him. They start to fight.

Source: Adapted with permission from William J. Kreidler, *Conflict Resolution in the Middle School*. Cambridge, MA: Educators for Social Responsibility, 1997.

CORNERING

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

Time it takes: 5-10 minutes

What you need: Newsprint and markers

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

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

DEALING WITH ANGER

Purpose: To identify anger warning signs, and look at ways of handling anger

Time it takes: 10-15 minutes

What you need: Newsprint and markers

How it's done: Ask the group to brainstorm the warning signs that we are going to lose control of our anger. What do we say, feel, think or do when we are getting really angry? How can we tell when we are about to lose control of our anger? Record the responses.

Ask the group to brainstorm how they act when they are angry, and how they have seen others act. Record the responses. Have the group evaluate the list: which of

the responses help you to avoid hurting yourself or others, physically or emotionally? Circle the responses the group comes up with.

If the point doesn't emerge in conversation, make the point that dealing with anger in a nonviolent, healthy way doesn't mean ignoring it, trying not to feel angry, or never expressing anger. It means expressing anger in a way that doesn't cause more harm to yourself or others. Everyone can get to a point where they feel like they are going to lose control. If we recognize our own warning signs that we are going to "lose it," we can avoid trouble.

FISHBOWL

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

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

What you need: Chairs, newsprint and markers

How it's done: Identify a topic that needs to be addressed by the entire group. Invite two volunteers to be the initial "fish." You can either ask for volunteers at the start of the activity, or invite people with strong opinions about the subject to be the initial speakers. If you invite particular people, let them know in advance so that they can decide what they want to say.

Set three chairs in the middle of the room, and arrange the remaining chairs in a circle or half circle around them. Invite the volunteers to sit in the middle chairs.

Explain the directions:

1. The volunteers are "fish" and the rest of the group are observers.
2. The first two "fish" will each address the topic at hand, based on their personal experience with it, and then discuss their ideas with each other.
3. The rest of the group are observers and cannot join the discussion.
4. Observers may become "fish" by taking an empty chair in the Fishbowl, or by replacing one of the "fish" by touching them on the shoulder. Either way, the new fish enters the conversation, already in progress.
5. Fish may leave their seat at any time and become an observer.

Announce the time limit, if any, and begin the conversation. Let the Fishbowl discussion run its course, or stop at the time limit. With people still in place, invite the observers to direct questions or comments to any present or former "fish." Then regroup for general debriefing and discussion.

Some debriefing questions are:

What have we learned about the subject?
What do we still need to explore and think about?
What have we noticed about the ways in which people communicate their feelings and ideas? Which ways were more effective? Which were less effective?
(It may be helpful to write comments on newsprint in debriefing this exercise.)

Notes: Since the Fishbowl activity takes a substantial block of time, it should be reserved for topics of interest and importance to the majority of the group.

HASSLE LINES

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

Time it takes: 30 minutes

What you need: Just yourselves

How it's done: Count off by twos and form two lines, with each person facing a partner in the other line. Explain that each line will have a different role to play in a conflict scenario, which you will describe.

Explain the rules: They can gesture and wave their arms as much as they want to, but there can be absolutely no touching. Stress that there must be no physical contact. Some facilitators walk down the aisle between the two lines, to stress that there should be space between them. If you call "freeze," they should freeze in their position so that you can all observe their body language.

Describe the scenario twice, and begin. Give participants 2-3 minutes to enact the scene. Watch for any striking body language that might make a good "freeze frame." Also, watch the action for any signs that the acting has turned real, and a potentially violent situation is arising. If a dangerous situation arises, end the scene immediately.

End the scene, and give the participants a moment to debrief with each other. Ask participants how the scenario felt. Let them diffuse their emotions. Ask each group to report on the outcome of the scene, or ask whether there were any especially good solutions. If energy and interest levels warrant it, repeat each scenario, switching roles.

Hassle Line Scenarios:

1. Your dog, who you love, is in the habit of digging up plants in your neighbor's garden. Your neighbor, who hates your dog, decides to teach the dog a lesson and hits him with a stick. You rush over, angry and worried that that your dog has been hurt. Try to de-escalate the situation, and resolve it without violence. Those in Line 1 are dog owners. Those in Line 2 are neighbors.
2. You are watching your favorite program on TV. Your sister comes up, without asking you, and switches the TV to another station. Try to find a compromise that you are both satisfied with. Those in Line 1 are watching the program; those in Line 2 have switched it off.
3. A bully is standing in the doorway which you have to pass through. He refuses to move out of your way and let you through, challenging you to fight for the privilege. Try to deal with the situation non-violently. Those in Line 1 are the bully; those in Line 2 are the person needing to pass.
4. You are accused of cheating on a test. You didn't cheat, and you will fail the course if you fail this test. You must convince your teacher that you didn't cheat. Line 1 is the student accused of cheating; Line 2 is the teacher.
5. You come across someone going through your locker (purse, backpack, car). Try to deal with the situation without violence. Line 1 is the person going through the locker; Line 2 is the person whose locker it is.
6. You are having a big party at your house. During the party, a car drives up with

people who you know are trouble. How can you get them to leave without violence? Line 1 is the person hosting the party. Line 2 is one of the people in the car.

7. You have been to a party where your friend, who drove you, has been drinking a lot. You know from the past that he gets angry very easily when he's drunk. It's time to leave, and he is getting ready to drive. You think he's too drunk to drive. How can you get him not to drive, without getting into an argument with him and risking violence?

Variations: See "Two Sides to a Conflict."

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

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

Notes: Some facilitators don't find that Scene 4 is successful, but others find it a good opportunity to look at differences in power and how power affects conflict. The team can add others as appropriate. Sometimes participants will want to suggest a scenario.

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

Before using this activity, develop the group tool box.

METHODS OF NONVIOLENT ACTION

Purpose: To give concrete examples of how people have used nonviolent action to address societal injustice

Time it takes: 10-15 minutes

What you need: Handout, "Methods of Nonviolent Action" [see Appendix, p. 149]

How it's done: These can be used like connections and would be appropriate for an Advanced HIP on nonviolent social change. Go around the circle with participants reading 10-15 things from the methods sheet. Then ask if anyone has seen actions like this used? When? What was the outcome? What are the strengths of nonviolent action? What are the weaknesses? It's helpful for facilitators to have several examples of successful nonviolent protest to bring up.

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

PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

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

Time it takes: 10-15 minutes

What you need: Handout, "Perspectives on Nonviolence and Social Change" [see Appendix, p. 150]

How it's done: Go around the circle and have participants each read a quote aloud. Ask if there are any that really appeal to anyone and why. Explain that these are the words of people who have successfully used nonviolence to change unfair, unjust, and oppres-

sive conditions in their lives, and their words help remind us of the power of nonviolence.

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

POSITIONS AND NEEDS

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

Time it takes: 15 minutes

What you need: Scenarios below, or other scenarios

How it's done: Discuss with the group the difference between "positions" and "needs." If it does not emerge in conversation, explain that in conflict resolution terms, a position means a statement of what someone wants, demands or will accept in order to resolve a situation. Positions are often firm pronouncements, made in opposition to the other side. Underlying the position are the needs, often unexpressed. Separating the stated position from the underlying need is an important skill in conflict resolution, because it can help people see new and creative possibilities for meeting the real needs of everyone.

Explain one or more of the following conflict scenarios, without reading the possible positions and needs. Ask the group to draw out the difference between what each person says they want (their position), and what their real needs are. Ask for the group to suggest how the characters could work together to meet both of their underlying needs. The positions and needs identified below are some ways of looking at the situations; the group may come up with others. Note that it is not always obvious what the underlying need is. The best way to find out is to ask the person, and to listen carefully.

Scenario 1
Two little girls were arguing over an orange. "It's mine," said one girl. "No it isn't. I had it first," said the second girl. Their argument got louder, and their mother came to see what was wrong. She listened to each girl's position, and then she took a knife and cut the orange in half. She gave each girl half of the orange.

The first girl peeled her half of the orange, threw away the peel and ate the inside. The second girl grated her half of the orange and threw away the inside–she was making orange cookies.

Position
Each girl wanted the entire orange.

Needs
One needed the rind, while the other needed the fruit.

Scenario 2
A teenage son asks his mother if he can borrow the car. His mother responds that he can't, because last time he didn't replace the gas he used. The son insists that he should be able to use the car anyway, because he has an important game to go to. His mother refuses, saying that he should have thought of that earlier, when he failed to take care of the car. The two continue to argue.

Positions
The son's position is that he should be able to borrow the car. The mother's, that he cannot borrow the car.

Needs
The son needs transportation. The mother needs to know that her son will take care of the car, and that the car will have gas in it when she uses it next.

Scenario 3
A teacher turns his back to the class to write on the chalk board. While his back is turned, someone throws an eraser full of chalk. It hits him on the shoulder, leaving a big chalk mark. The teacher is furious and says, "No one is going home until someone tells me who threw that." The students sit in silence. The teacher gets angrier, threatening them all with suspension. None of the students say anything.

Positions
The teacher's position is that the students must tell who threw the eraser. The students' position is that they won't tell.

Needs
The teacher's need may be to be shown respect by the students and have a disciplined classroom. The students' need may be to not get in trouble with the others by telling on someone, to protect one another, or to not be held responsible for other students' behavior.

Scenario 4
There has been some vandalism on Main Street lately, and the police have no suspects. The police announce that as a result of the vandalism, there will be a mandatory curfew for all youth under 18, from 10 PM to 6 AM. Many young people say that they will defy the curfew, because it unfairly punishes them for the actions of a few people, and assumes that the vandals were youth.

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

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

Notes:

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

For a more complete understanding of the concept of positions and needs, see Getting to Yes, cited below.

Source:

The concept of positions and needs (or interests) was articulated by Roger Fisher and William Ury in *Getting to Yes*, Boston: Houghton Mifflin, 1981.

POWER OF ONE

Purpose: To reinforce the idea that one person can make a difference in challenging the root causes of violence

Time it takes: 5-10 minutes

What you need: Paper or index cards, pens or pencils, tape or stapler

How it's done: Hand out paper and pens. Ask each person to work independently. Remind the group of the Think HIP ideas and any other activities in which people named things that they could do to make change. Ask the group to each write one thing that they can really do, after the workshop, to make a difference. Ask the group to be serious and realistic. When written, ask each person to fold their card, seal it with tape or staples, and write their name and address on the outside. Explain that you will send these "pledges" to them in a few days, to remind them of their commitment to take action. Send the pledges back in 2-4 days.

Notes: If you are working in a school, ask people to write their homeroom, rather than their home address.

QUICK DECISIONS

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

Time it takes: 30-45 minutes

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

How it's done: Form teams of three. Explain that you will describe several real-life problems. Working together, each group needs to come to a quick decision on how they, as a group, would respond. They will have 15 seconds to consider the problem individually, and one minute to reach an agreement together. Explain that the time limit may seem difficult, but they are real. On the street, there is no time to pull out the newsprint and brainstorm.

After one minute, have each group report. If there are dissenting individuals, they may give their "minority reports." After each of the small groups has reported, discuss the problem as a whole group.

Quick Decision Scenarios

1. You are at the mall. A mother and her toddler are standing nearby. The toddler is having a temper tantrum. He is lying on the floor crying. The mother slaps him and screams, "Stop crying." She looks like she is getting angrier. What do you do?
2. Walking down the street at night, you notice that across the street a man and a woman are struggling. They don't appear to have weapons. What do you do?
3. You have attended a meeting in a tough part of town and are the last people out of the building. The door closes behind you and locks. It is a city block, with no alleys or side streets visible. You look to the left and see a group of youth, armed, coming toward you and occupying the whole width of the street. You look to the right and see another group advancing. They will meet at about where you are standing. What do you do?

4. The three of you live in a large apartment building, on the same floor. For the past few nights, you've each heard your neighbors, a man and a woman, fighting loudly with each other. Tonight, they are screaming at each other, and you hear furniture being thrown around. The man is threatening the woman, and she is screaming for him to stop. You have each come to the doors of your apartments, and see each other in the hallway. What do you do?

In debriefing, stress that often a little distraction can defuse a situation. Letting people know that other people are watching can be enough to change the situation. (This is the principle that Amnesty International operates on.) Debriefing scenarios #2 and 4 can lead into a discussion of domestic violence. It can be a good time to introduce the domestic violence handouts.

Variations: Give participants more time to think on their own and to reach a group agreement. More time may not mirror real life as well, but it may allow for more creative solutions to emerge.

During discussion, ask participants to describe other dilemmas they have faced. Ask for the group to come up with solutions to the new problem.

Notes: Don't answer any questions about the problem, except to repeat the information you have given. Doubt and ambiguity is often inherent in conflict situations, and must be coped with by those who seek solutions.

Some facilitators feel strongly that if the group gets seriously involved in the topic, you should not cut off the discussion. Such discussions may be a very meaningful part of the workshop.

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

ROLE PLAYS

Purpose: To practice reaching win/win solutions in real-life situations

Time it takes: 90 minutes

What you need: Handout, "How to Set Up A Role Play" [see Appendix, p. 142]

How it's done: Ask the group to review what they have learned so far about resolving conflicts with a win/win resolution. Post the WIN/WIN steps, if they aren't already up. Distribute and review the handout, "How to Set Up A Role Play." Divide participants into small groups of 4-5, and allow 15-20 minutes for planning the role plays.

Watch the role play for an appropriate moment to end the action. End the role play when:

1. The actors have reached a successful solution;
2. The actors have reached an impasse or have closed off the opportunity for a successful solution; or
3. The actors seem to have forgotten that they are playing a role, and real anger has taken over.

After each group presents their role play, ask the participants to stay in character for debriefing. Addressing each person by their character's name, ask questions about the scenario, such as the following.

- How are you feeling right now?
- What was running through your mind when...?

- Was there a turning point for you?
- Are you satisfied with what happened? Do you see ways there could have been a better outcome?

Tell the participants to leave their role and return to themselves again. Addressing them by their own names, ask debriefing questions such as:

- Is there anything that you'd like to say to your character?
- Did you see any opportunities for Thinking HIP that you missed during the role play?
- Does this have anything to do with real life?

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

ROOT CAUSES OF VIOLENCE

Purpose: To examine the root causes of violence

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

What you need: Newsprint and markers

How it's done: On another sheet, write the heading: Roots of Violence. Ask people to brainstorm causes of violence (greed, racism, etc.). Write these words in a scattered form all over the sheet. When this seems to have run it's course, ask for everyone to come up and draw a line between root causes they see as connected, and briefly explain what they see as the connection. Very shortly you will have a tangled web all over the sheet. Explain that while the interconnected problems may seem overwhelming, we are here to learn to break these connections, one at a time. With a marker, draw slashes in some of the lines, to show that the connections are being broken. Stress that HIP is about finding ways to "break the cycle" of violence.

Variations: Follow the brainstorm and "root causes" activity by dividing into small groups and sharing items on the lists which are most important to each person. Give them 5-10 minutes to share. Invite participants to share with the whole group what types of violence or root causes are most important to them.

SMALL GROUP DISCUSSION OF NONVIOLENCE

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

Time it takes: 15-25 minutes

What you need: Just yourselves

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

SPACE

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

Time it takes: 10 minutes

What you need: Just yourselves

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

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

STEPS TO WIN/WIN PROBLEM-SOLVING

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

Time it takes: 20 minutes

What you need: Newsprint and markers (paper and pens, for the variation)
Handout, "Steps for Win/Win Problem-Solving" [see Appendix, p. 148]

How it's done: Ask the group to think back to a time they resolved a conflict nonviolently. Explain that if both people left the situation feeling good about the outcome, we describe it as a Win/Win resolution. Draw a grid on newsprint (four squares) and ask what some of the other possible outcomes of conflict are. As the group comes up with ideas, fill in the squares with the four possibilities:

Win/Win	Win/Lose
Lose/Win	Lose/Lose

Using the "Twinkie Mine" Skit, or a scenario like the one described below, ask the group to come up with solutions that fit into each of the four categories. Record each solution in the appropriate square. Try to find several win/win solutions.

Problem: Aisha is watching t.v. There's only one t.v. in the house, and her brother Jose has been waiting to play nintendo for the last hour. The two of them begin to argue. How can this conflict be resolved?

Give each participant a copy of the Win/Win Steps, or write the steps out on newsprint. Introduce the steps by explaining that there are several ways to think about the steps of nonviolent problem-solving, and that you'll be introducing one. Go over each step.

Variations: Divide the participants into small groups to come up with possible resolutions to the problem. Let them brainstorm solutions for 5 minutes, and then ask each group to report their solutions to the large group. Record the solutions on the newsprint chart.

THINK HIP

Purpose: To introduce the principles of nonviolence

Time it takes: 15 minutes

What you need: Handout, "Think HIP" [see Appendix, p. 143]

How it's done:

Begin by explaining how you personally understand the concepts of Think HIP, and tell a true story of how these ideas transformed a situation. Each facilitator then adds their own views and, if there is enough time, tells a Think HIP story. At least one facilitator should connect the ideas of Think HIP to non-violent social change movements.

Distribute the Think HIP handout. Go around the circle, asking each person to read one "Guide" aloud, and pausing between speakers. Be clear that anyone can pass, as some people are not comfortable reading aloud. Let the group reflect for a moment, and then go around the circle a second time, this time asking participants which Guide they particularly like or would like to work on. Again, be conscious of extending the ideas beyond the personal to the political realm.

Variations:

In the advanced workshop, ask participants to share what they remember about Think HIP. In small groups, participants also share what aspect of Think HIP they need to personally improve.

In the training for facilitators workshop, ask participants to prepare and share a 3-4 minute personal Think HIP story.

Notes:

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

- Introduce Think HIP on the second session of the second day, or after participants have had a chance to think about the root causes of violence and have begun to build a community among themselves.
- Before reviewing the guidelines, lead a brainstorm of the ways to keep the peace. The group will often come up with many or most of the items on the list.
- Emphasize that these are tried and true ways people have resolved conflicts non-violently for hundreds of years.
- Explain that in order for these principles to be successful, we have to do and believe the following:

—We need to be open to the options we have when faced with a conflict.
—We must put aside our assumptions that violent or destructive solutions are the only ones possible, and be willing to try something different.
—We must believe that a win/win solution is possible.
—We must believe that there is something in our opponent, however hidden it may be, that is willing to join us in seeking a non-violent solution.
—We must be willing to commit ourselves to a non-violent solution.

- Keep the explanation short. Let the other activities reinforce the principles stated in the Think HIP guidelines.
- Tell the participants how you have made it real for yourself. Give examples of how you have used the principles. Acknowledge how hard it is to act on the ideas, and that everyone is at a different point in figuring out how to implement them in their own life.
- Use drama to demonstrate the guidelines. Invite participants to act out one of the principles and have the group guess which one they are demonstrating.
- Explain that nonviolence is about using power to resolve a conflict nonviolently. It is about transforming a situation with nonviolence. Use aikido, if possible, to

demonstrate the power of nonviolence. This kind of demonstration works especially well with kids who see themselves as fighters, because it helps them to see that they can "fight back" with nonviolence.

- If participants find the guidelines too contrived, ask others in the group who find it useful to explain why they like it. Ask those who don't like it what they think are the ways to avoid violence and promote peace. Let the group resolve their differences with each other.
- Suggest that each person use one of the principles between now and the next meeting time. Report back to the group how it went.
- Suggest that participants post the Think HIP list somewhere they'll see it daily, such as in the bathroom, in their locker, or in their car. Ask them to read it over everyday for the next week or month.
- Distribute index cards at the end of the activity. Ask participants to pick one principle that they want to work on, and write it on the card. Ask them to seal the card, write their names and addresses or homerooms on it. Collect the cards, and send them back 1-2 weeks after HIP, when the ideas start to fade.

TOOL BOX

Purpose: To develop and review the skills that help to increase the peace

Time it takes: 10 minutes

What you need: Newsprint and markers

How it's done: Lead the group in a brainstorm of skills that they know or have learned in HIP that help to resolve conflicts non-violently.

Notes: This activity is best when used after Think HIP, the Steps to Win/Win, and Positions and Needs have been presented, as a prelude to Hassle Lines or Conflict Lines. Some facilitators find that this is a critical activity; because "by drawing out or skills, we focus on our power to change situations for the better."

"TWINKIE MINE"

Purpose: To introduce the concept of Win/Win problem-solving, with humor

Time it takes: 5 minutes

What you need: Two people willing to pantomime and act foolishly

How it's done: Act out the "Twinkie Mine" skit. The sillier, the better. The actors can be facilitators or participants.

Twinkie Mine

Act I. Lose/Lose

Two cave people, entering from different sides of the "stage," discover a twinkie at the same time. They argue over the twinkie, and each says, "Twinkie mine!" or, "Me hungry!" They begin to struggle, each pushing the other (gently) a few times. The twinkie gets smashed or stepped on, and neither wants it. They each exit separately, disappointed.

Act II. Win/Lose

The two cave people again come upon a twinkie at the same time. This time, one points to the sky and warns, "Terradactyl," and grabs the twinkie when the other

looks at the sky. The other hits the trickster, and both threaten each other with relatives.

Act III Win/Win
The two cave people come upon the twinkie, look at each other suspiciously, knowing that they both want it. Hesitantly, they acknowledge that they both want it, asking, "You hungry too?" They begin to try to solve the problem together. They come up with ideas like planting the twinkie to grow more twinkie trees, sacrificing the twinkie and asking the gods for more, sharing the twinkie and hunting for more together. Eventually they decide to split the twinkie.

To debrief, discuss what happened in each act and how it happened. Follow-up with the "Steps to Win/Win" Activity.

Variations: Use pizza or another popular food instead of a twinkie.

TWO SIDES TO A CONFLICT

Purpose: To see what behaviors escalate conflict and practice using conflict resolution skills

Time it takes: 30-40 minutes

What you need: Scenarios below, or other scenarios

How it's done: This activity is an adaptation of Hassle Lines. Have the participants divide into two equal groups, and line up in two parallel lines, with each person facing a partner. Explain that each line will have a different role to play in a conflict scenario, which will be described.

Explain the rules: Each line will be told their "side" of the conflict, but they won't hear the other side's perspective. When the facilitator says to begin, each pair will use conflict resolution skills to try to understand the other side's perspective and resolve the conflict peacefully. There can be no touching. The facilitator may say "freeze" at some points to point out notable body language.

When you are sure that the participants understand the activity, take each group to a corner to explain their side of the conflict. Have the participants return to the lines, and begin the scenes. Watch for any telling body language, and call freeze to point it out to participants. Also watch for signs that emotions are getting heated or that a potentially dangerous situation if forming. In such a case, end the scene immediately and debrief.

Debrief each scene by asking how each side felt during the conflict. Ask whether any pairs came to nonviolent solutions to the conflict.

Scenario 1
Line A Teenager: You've heard that your friend has been telling people that you cheated on your boyfriend/girlfriend. You are angry, because he/she doesn't know the whole story and is making you look bad. You aren't sure that you can trust your friend anymore. The scene begins when you demand an explanation.

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

Scenario 2

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

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

Scenario 3

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

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

WHAT COLOR IS CONFLICT?

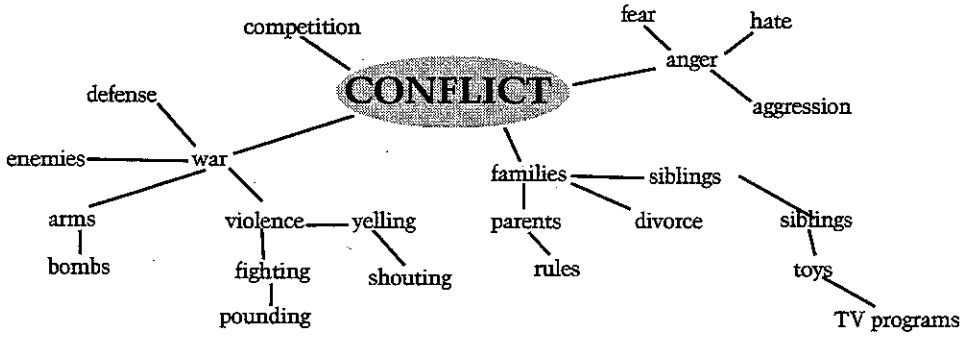
Purpose: To examine our ideas about conflict, and distinguish between conflict and violence

Time it takes: 30 minutes

What you need: Large variety of colored paper

How it's done: Ask participants to form a circle. Lay the colored paper on the floor in the middle of the circle. Ask the group, "If conflict were a color, what color would it be?" Have each participant pick out a piece of paper that represents conflict to them. Then ask them to explain why they chose the color. From this interchange develop a definition of conflict.

Continue with a web chart of the participants' ideas about conflict, radiating out from the word "CONFLICT" and connecting related ideas as in the example below.



Ask participants the following questions: What do you notice about the web? Are our ideas about conflict negative or positive? What are some examples of conflict? Now refer back to their earlier definition of violence and the "Root Causes" web. Compare conflict and violence, and draw out the differences between the two.

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

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

Source: Adapted from Educators for Social Responsibility

WHAT IS VIOLENCE?

Purpose: To examine our ideas about what violence and nonviolence mean

Time it takes: 20-30 minutes

What you need: Newsprint and markers (index cards and pens, for the variation)

How it's done: Ask each participant to think about their own definition of violence, and write it on an index card. Then, form small groups and create a shared definition of violence. Share the group definitions in the large group.

Divide the newsprint into two columns, labeled "Violence" and "Nonviolence." Ask the group to brainstorm what violence and nonviolence are all about, and list the ideas on the newsprint. (You may need to explain the guidelines of a brainstorm here.) The facilitators should make sure that issues of injustice go on the violence list, and that working for justice gets listed under "non-violence." If "passivity" has appeared on the non-violence list, offer examples of active nonviolence.

Variations: End with a quote from Dr. Martin Luther King, Jr.: "Violence is anything that denies human integrity, and leads to hopelessness and helplessness."

Notes: Some disagreement may arise during the brainstorms. Here are some ways that facilitators have handled the conflict.

- Remind people that respect is one of the ground rules. They set the ground rules, and they need to keep them.
- Remind participants that in a brainstorm, there are no right or wrong answers. We are exploring and listing possible options. If you disagree with something, offer your own point of view. We'll record both views so that everyone can evaluate the different ideas and clarify what we each think.
- Set up the brainstorm activity so that you don't have to put every idea on the list. Explain that the idea of a brainstorm is to get our thoughts flowing. You may not want to say, "There are no right or wrong answers." If someone offers an idea that is clearly offensive, such as "Homosexuality is violent," ask the group before writing it down. "What do you think? Does it make sense to put homosexuality under violence?" Let the group debate the question, using directive questions to help them explore their assumptions and definitions.
- Explain that the brainstorm is a chance to set aside our critical minds and get the

ideas flowing. Since we are doing it as group, there may be things others say that you disagree with or even find offensive. Ask that people add those issues to a third sheet of posted newsprint labeled, "Things I'd like to talk about more." When a participant questions or takes offense at something said during a brainstorm, add it to the "diffusion" list. This list can be discussed after the brainstorm, and/or used later as the basis for a fishbowl discussion.

- Interrupt the activity and spend some time on the issue. For example, if a participant wants to add "homosexuality" to the list of violence, this may be a good time to do education about sexual orientation. Try a brainstorm of the new issue, exploring definitions, stereotypes, what people know about the topic, etc. Offer education about the issue: explain where the term "faggot" came from, the history of violence against gays and lesbians, etc. Some facilitators feel that interrupting the brainstorm takes away from the purpose of the activity, that of hearing a variety of responses to one question or theme. Rather than address the comment at the time, these facilitators would find another opportunity to deal with the issue during the workshop.
- Redirect the comment by "hearing" the comment in a positive way. For example, in the above example of adding "homosexuality" to the list of violence, you might ask the participant, "Do you mean discriminating against people who are gay and lesbian may cause violence?" Often, directly questioning the person will either reveal the prejudice, which can then be dealt with directly with education, or challenge them to not be disruptive. This technique is especially useful if the comment was meant to be disruptive.

DIVERSITY

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

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

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

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

A few definitions may be useful in the discussions of diversity:
Discrimination is an action based on prejudice.
Oppression is the subjugation of one group by another, which is supported by cultural beliefs and institutional practices.
Prejudice is an opinion or feeling, usually unfavorable, formed without knowledge, thought or reason.
Privilege is access to power because of one's membership in a dominant social group.
Stereotypes are generalizations about all members of a particular group.

Included in this section are:

Other activities that build awareness of diversity include:

CONCENTRIC CIRCLES—PREJUDICE TOPICS

Purpose: To explore issues of prejudice and build communication skills

Time it takes: 20 minutes

What you need: Just yourselves

How it's done: Follow the directions on page 69 for Concentric Circles. The following questions address prejudice.

1. A time prejudice was directed at me or others.
2. A time I acted in a prejudicial way.
3. A time I stood up to prejudice in a positive way.
4. A time I was stereotyped.
5. The treatment I most dislike from people of another group.
6. What can we say to each other to help us stop prejudice and discrimination?

Variations: Make up additional or alternative questions.

CULTURAL PURSUIT

Purpose: To see what people have in common, and the ways in which they are different

Time it takes: 15 to 30 minutes

What you need: Handout, "Cultural Pursuit" [see Appendix, p. 152]

How it's done: Hand out one copy of the Cultural Pursuit questions to each member of the group. Ask participants to find as many people as possible who fit the categories.

DINNER PARTY

Purpose: To explore stereotypes and how they affect people

Time it takes: 20 minutes

What you need: Index cards and masking tape

How it's done: Write the names of stereotyped roles on index cards, one per card. Examples are gang member, Puerto Rican, lawyer, gay person, jock, hippie, etc. Tape a card onto the back of each participant, without letting the person see it. Have participants mill about, as if they were at a cocktail party, relating to their role without revealing to the person what their role is. Try not to give further directions, but if participants need help getting started, tell them to relate to each other as they see others treat people in that social group.

Allow participants to mill around for ten minutes. Bring the group back together, and ask each person to guess what role they were playing, and how they were treated by others. To debrief, ask the group how it felt to play the role, where stereotypes come from, and how stereotypes affect people. Ask them how we can begin to change misconceptions and stereotypes of different groups.

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

See "Who Am I?" in HIPP Lifts.

DOTS

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

Time it takes: 30 minutes

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

How it's done: Have participants close their eyes. Place a sticker on each person's forehead. Choose 1-2 people to receive a sticker that's a different color from anyone else in the group. Give everyone else a dot that matches the dots of at least two others in the group. The size of the color groups can vary.

Have participants open their eyes. Tell participants to find their group, without talking. Be careful not to tell them to group themselves according to the color of their dots. When the groups have formed, debrief with questions like:

- How did you find your group?
- How did you feel when you found your group?
- For the ones who were unique, how did you feel when you could not find a group? How did you resolve the issue of where to belong?
- Did it occur to anyone to invite the "different' ones into their group? Why or why not?
- Does this have anything to do with real life?
- How can the existence of different groups or cliques lead to violence?
- When are groups good, and when are they harmful? What is good about belonging to a group?

Notes: You can make your own colored dots with markers and masking tape.

PEANUT GAME

Purpose: To have fun while starting a serious conversation about prejudice and stereotypes

Time it takes: 15 minutes

What you need: Peanuts, in the shell, at least one for each participant

How it's done: Pass around a bag of peanuts and ask each participant to choose one. Tell them not to mark it (or eat it!). Ask participants to look at their peanut carefully and try to get to know it. Have participants give their peanut a name and a life story. For example, "This is Fiona. She drives a truck and wants to be a pirate." Have each person introduce their peanut to the people on either side of them. If there is enough time, have them introduce their peanut to the whole group. (This part should go fairly quickly; the important part of this activity is the debriefing.) Ask participants to take one last look at their peanut, and place it in the middle of the circle. Mix them up, and have a few people at a time come up and pick out their peanut.

To debrief, ask participants:

1. Were you able to find your peanut?
2. How do you know that you got the right one?
3. What did you assume about the peanuts before the exercise?
4. What does this activity have to do with people?
5. Have you ever heard people say, "Those _____s are all alike," or "_____s all look the same"?

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

Variations: Use oranges instead of peanuts.

Notes: Appropriate for the Basic HIP workshop.

SMALL GROUP DISCUSSION ON PREJUDICE

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

Time it takes: 15 minutes

What you need: Just yourselves

How it's done: Explain that "prejudice" means an opinion or feeling about others, usually negative, that is formed without actual experience. Divide participants into small groups of four or five and have each person in the group answer a series of questions about prejudice, such as:

1. How I first learned that some people were prejudiced against other people.
2. A time I saw prejudice in action.
3. A time someone prejudged me.
4. A time I prejudged someone.

Return to the large group, and discuss common themes participants noticed in their discussion. Remind participants not to talk about the specifics of anyone else's stories in the larger group. Contribute to the discussion by raising issues of targets of prejudice, discrimination, and systematic oppression.

Close by asking each person to say what steps they can take to reduce prejudice. Record these on newsprint.

Notes: Appropriate for the Basic HIP workshop. This can be used as an alternative to concentric circles.

SPEAK OUT

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

Time it takes: 40-60 minutes

What you need: Newsprint and markers

How it's done: Brainstorm a list of oppressed groups which are targets of stereotyping, for example, people of color, women on welfare, gays and lesbians, people with mental illness, people who are HIV+, etc.

Post the list of questions, below, in view of all participants. Sit in the front of the room and place a chair next to yours, for the speakers. Ask another facilitator to be the first speaker and demonstrate the Speak Out process. Give total attention to the speaker. Ask the following questions, and do not allow questions from the audience:

1. About which group are you speaking?
2. What do you like about being _____?

3. What is hard about being _____?
4. What do you like about others who are _____?
5. What do you dislike about others who are _____?
6. What are you tired of hearing said about or having done to members of this group?
7. How can people who are not _____ be your allies or help?

After the demonstration, ask for a volunteer speaker. Repeat the Speak Out process.

Debrief the activity by asking how it felt to be a listener, and how it felt to be a speaker.

Close by stressing the importance of non-cooperation with injustice, whether it is directed at ourselves or others. You may want to end with the quote attributed to Nazi victim Pastor Martin Neimoller:

"In Germany, first they came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak up."

Notes:

It is important that you only do this activity when a group is ready for it, usually in an Advanced HIP or at the end of a Basic.

It may be helpful to have a support person, in addition to the facilitator, stand with the speaker. This support person should be someone who is not a member of the speaker's group, to visibly demonstrate that members of different groups can be allies for one another.

You may find that participants suggest categories which are not generally considered oppressed or are very controversial, such as neo-Nazis, pedophiles, or political terrorists. If you spend a lot of time before this activity defining oppression, and if the group has participated in other diversity activities already, you may be able to avoid most situations where the meaning of oppression seems to be fundamentally misunderstood. However, there may still be people in the group who wish to test the limits or be disruptive. Here are some suggestions for how to deal with those moments.

- Set up the brainstorm activity so that you don't have to put every idea on the list. Explain that the idea of brainstorming is to get our thoughts flowing, but don't say that "there are no right or wrong answers." You might say, "There may be some wrong or right answers, but we don't know what they are yet." Or, you could say, "There may be some right and wrong answers, but this isn't the time to evaluate them." If someone offers an idea that is clearly offensive, ask the group to evaluate the idea. Let the group debate the idea, using directive questions to help them explore the definition of who can be considered "oppressed." Some facilitators are uncomfortable with this approach because it seems to contradict one of the purposes of a brainstorm, that of hearing a variety of perspectives.
- Don't reject the suggestion completely, but don't let them speak out. Explain to the group that, "There are some issues we aren't prepared to deal with in the context of this training. I'm not sure whether or not we could consider that group oppressed, but this exercise is not designed to deal with such a controversial issue."

- If you let them speak out, allow plenty of time for the group to respond, as there will probably be strong feelings about it.
- Distinguish groups who are systematically oppressed from those who may be misunderstood or are in fact harmful to others. Explain that, "This is a forum for people or groups to speak out who are oppressed by others in a systemic way. While that group may face some violence or be misunderstood as a result of their actions, this is not a time for those who oppress or harm others to speak."

STEREOTYPES

Purpose: To examine the stereotypes participants have of others and identify the effects of stereotypes on themselves and others

Time it takes: 30 minutes

What you need: Newsprint and markers

How it's done: Ask participants to find a partner. Explain that this activity is like a word association exercise. Ask one person in each pair to say, "Adults are . . .. " Ask the other to quickly finish the sentence, saying whatever comes into his/her head. Repeat this process 10 times, with one sentence quickly following the last. Reverse roles, and allow the other person to complete the sentence. Bring the group back in a circle. Record on newsprint the words that came to their minds during the exercise.

Define "stereotype" as a group, or offer a definition: an oversimplified generalization about a particular group which usually conveys a negative image. Review the list of responses and identify which of them are stereotypes. Ask the participants if they can think of a real person who does not fit the stereotype. Ask participants to brainstorm stereotypes of young people, and list them on another sheet of newsprint.

To debrief, ask the group:
- How do these stereotypes make you feel?
- Does it matter if we stereotype? Why or why not?
- Do stereotypes affect people's lives? How?
- Can stereotypes ever be positive?
- Can people benefit from some stereotypes?
- How are stereotypes connected to violence?

Differentiate among stereotypes, prejudice, and discrimination.

Variations: Each time you ask for the participants to complete a sentence, use a different group. Adults are.... Teens are.... Girls are.... Boys are...., etc.

WHAT IS AN ALLY?

Purpose: To explore what it means to be an ally to a different social group

Time it takes: 15-20 minutes.

What you need: Newsprint and markers

How it's done: Make a list of oppressed groups, or use the list generated in the Speak Out

Ask the group to brainstorm, "What does it mean to be an ally of groups or individuals who are oppressed? What can you do to support others?"

If the following points don't come up, you may want to add to the list:
- Learn from the people you are trying to stand up for.
- Ask people how they would like your help
- Don't make assumptions
- Be willing to keep learning and growing and becoming more self-aware
- Expect that you won't always do the right thing
- Don't speak for others. Speak about how stereotypes, discrimination and oppression hurt you.
- Educate yourself
- Change your own behavior.
- Support others in changing
- Support policies and legislation that protect everyone's rights.

Notes: This activity can be used in conjunction with, or instead of, Speak Out. It works well for an Advanced HIP.

YOU'RE NOT WHO YOU ARE

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

Time it takes: 5 minutes to set up, and 10-15 minutes to debrief

This activity is sustained throughout a session.

What you need: Newsprint and markers, paper and pens

How it's done: Ask participants to list on paper specific characteristics about themselves that they feel good about, such as smart, thoughtful, generous, funny, good at sports, good at art, able to explain ideas well, etc. Explain that participants won't be sharing the lists with anyone. Next, ask each participant to choose one thing from their list that most identifies them, the thing that is most important to who they are as a person. Once everyone has done this, explain that, for the rest of the session, they will not be able to be that thing. They cannot express that part of themselves. Give some examples: Someone who is funny has to be serious. Someone who talks a lot has to be quiet. Someone who is good at sports or physically coordinated has to be a klutz. Continue with the rest of the session's activities.

At the end of the session, debrief the activity. Remind people that they should feel free to reveal what they were hiding, but they don't have to. Debrief by asking how it felt to be limited in expressing who they were. Does this happen in real life? How might it lead to conflict and violence? Are there ways that we can stop it from happening?

Ask participants what might prohibit people from revealing or expressing who they are. Record the ideas on newsprint. The list might include laws, social customs and traditions, certain settings (i.e. school, church, etc...). Ask participants to think of people who may have been prohibited from being themselves in history (homosexuals, radical feminists, people from various religious groups, people of color, children, etc...).

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

Notes: This activity can work well in an Advanced HIP on diversity or homophobia.

RACISM

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

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

Included in this section are:

- Racism in History *(p. 113)*
- Small Group Discussion on Racism *(p. 113)*
- Standing Up to Racism *(p. 114)*
- What is Racism? *(p. 115)*

Other activities that build awareness of racism include:

- Topical Big Wind Blows *(p. 48)*
- Scrambled Words *(p. 56)*
- Many of the activities in Diversity *(p. 60)*

RACISM IN HISTORY

Purpose: To look at the history of racism in the U.S.

Time it takes: 20 minutes

What you need: Handout, "Racism in History" [see Appendix, p. 157]

How it's done: Distribute the handout, "Racism in History." Read the timeline aloud, taking turns around the circle. Ask for comments.

Variations: The timeline is lengthy, so you may prefer to pick out a few significant dates and focus on them. Or, have the group divide into small groups to read and discuss the timeline.

SMALL GROUP DISCUSSION ON RACISM

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

Time it takes: 15 minutes

What you need: Just yourselves

How it's done: Divide participants into small groups of four or five and have each group discuss the following questions:

1. When did you first become aware of your own race?
2. How did you learn what racism is?
3. How do you think your race affects you today?
4. What are some things that you think could help to reduce or end racism?

Return to the large group, and discuss common themes participants noticed in their discussion. Remind participants not to talk about the specifics of anyone

else's stories in the larger group. Contribute to the discussion by raising issues of targets of prejudice, discrimination, and systematic oppression.

Close by asking each person to say what steps they can take to reduce prejudice. Record these on newsprint.

Notes: Appropriate for the Basic HIP workshop. This can be used as an alternative to concentric circles.

STANDING UP TO RACISM

Purpose: To practice challenging racism

Time it takes: 20-30 minutes

What you need: Scenarios below, or other scenarios

How it's done: In small groups of 3-4, have participants consider the following scenarios. Group 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

1. You are in a community crafts class. You don't know any of your classmates well. Today one of your classmates tells a racist "joke" that she heard from her husband. She laughs and says, "My husband is awful, isn't he?" She wasn't speaking to you specifically, but you want to speak up. How could you respond?
2. You are the captain of a sports team. You are playing against a team from across the city, which is racially very different from yours. You lose the game, and your team is upset. You hear one of your teammates swearing and using racist language, under her breath while you are still in the gym. You want to say something to her about it. What can you say, and when would you say it?
3. 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?
4. You are spending the summer doing childcare for a five-year-old boy, Lewis. You and Lewis are at the park one day, and Lewis is playing with a little girl of a different race. The two children argue about who can use the swing first. Lewis comes back to you in tears, telling you what happened and using racist words to describe the girl. How could you respond?
5. You work in a clothing store in a mall. You have noticed that when non-white customers come in, your manager asks you to follow them and watch for shoplifting. The manager has made what you feel are racist comments during staff meetings about shoplifting. What are some things you could do?
6. A group of young, nonwhite people are hanging out on the street. A police car rolls up, and two police officers tell the kids to leave. Some of the kids leave, but others stay, saying that they aren't doing anything illegal. The police start to push the kids around and use racist language. What do you do?
7. A friend of yours has started to get involved in a white supremacist, "hate group." What do you do?

To bring closure to the activity, have the group brainstorm a list of "Guidelines for Standing Up to Racism."

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

WHAT IS RACISM?

Purpose: To explore what racism is

Time it takes: 15-20 minutes

What you need: Index cards and pens
Newsprint and markers

How it's done: Give each participant an index card and a pencil and ask them to come up with a definition of racism. When they have done this, divide them into small groups of four or five. Ask the small groups to share their definitions and come up with one definition they can all agree on. Gather again in the large group, and ask someone from each small group to report back. Discuss the issue for as long as people are engaged. This is a good time to bring out some of the points referred to in the introduction to this section, about the lack of a scientific basis for distinguishing races.

Post a piece of newsprint labeled "Examples of racism." Ask participants to brainstorm specific examples of racism, and record them. Be ready to contribute examples and ask questions if examples are not immediately forthcoming. This is a good opportunity to refer back to the "What is Violence" brainstorm and the different types of violence that relate to institutional racism and oppression.

Ask the group what we can do, individually or collectively, to challenge racism. Record the ideas on newsprint.

Notes: This activity works well in advanced workshops on racism.

GENDER AND RELATIONSHIPS

"...Some day, men and women will rise, they will reach the mountain peak, they will meet big and strong and free, ready to receive, to partake, and to bask in the golden rays of love. What fancy, what imagination, what poetic genius can foresee even approximately the potentialities of such a force in the life of men and women."—Emma Goldman

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

Much of the violence Americans face happens at the hands of people they know. Violence within relationships, often termed "domestic violence," is most often an incident of men abusing their partners. It does happen, however, in all configurations. According to the FBI, in this country a woman is beaten every 15 seconds by her husband or partner. According to the Attorney General's office, domestic violence is the leading cause of injury to women between the ages of 15-44, in the U.S., more than car accidents, muggings, and rapes (outside the home) combined. One of the ways to prevent domestic violence is to help everyone become aware of the warning signs of unhealthy or potentially dangerous relationships. Therefore, a number of activities in this section help participants think about what healthy relationships are.

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

The activities "Male and Female Stereotypes," "Problems Faced By Girls and Women," and "Concentric Circles—Gender and Relationship Topics" open the discussion about the nature of sexism. "What Love Is" and "What a Friend Is" help participants explore how they want to be treated in intimate relationships. "What is Homophobia?" helps participants to define homophobia, while "Violence Against Gay Youth" gives a personal account of the effects of homophobia. "Homosexuality in History" introduces a historical perspective, and the "Small Group Discussion on Homophobia" allows participants to explore their personal perspectives on the issue. "Standing Up to Sexism, Domestic Violence, and Homophobia" is a problem-posing activity which asks participants to respond to situations of prejudice and violence related to gender and sexuality.

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

Some definitions may be useful for the discussion.
Biological sex—the physical characteristics that determine whether an individual is male or female
Bisexual—a man or woman who may desire sexual intimacy with individuals of either biological sex

Gay—a man who desires sexual intimacy with other men
Gender roles—socially constructed expectations of behavior for men and women
Homophobia—fear, hatred or intolerance of lesbian, gay, bisexual or transgendered people
Heterosexism—a system of beliefs and practices that promotes heterosexuality as "normal" and represses all other sexual expression
Lesbian—a woman who desires sexual intimacy with other women
Sexism—a system of beliefs and practices that privilege men and subordinate women
Sexual harassment—intimidation, threats or abuse of power expressed through sexual terms
Transgender—a person whose identity does not conform to standard expectations of gender and sexuality

This section includes the following activities:

Other activities that build awareness of gender and relationships include:

CONCENTRIC CIRCLES—GENDER AND RELATIONSHIP TOPICS

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

Time it takes: 20 minutes

What you need: Just yourselves

How it's done: See the directions on page 69.

1. The kind of man or woman I wanted to be as a child.
2. The thing about growing up that I most dreaded or feared as a child.
3. Ways I am treated because of my gender that I like and don't like.
4. *or,* How I like/dislike being treated by people of the opposite sex.
5. How men and women should treat each other.
6. A relationship I admire and why.
7. How I want to be in a relationship.
8. How I want to be treated in a relationship.
9. What I fear about being in a relationship.

HOMOSEXUALITY AND HOMOPHOBIA IN HISTORY

Purpose: To see homosexuality and homophobia in historical perspective

Time it takes: 20 minutes

What you need: Handout, "Homosexuality and Homophobia in History" [see Appendix, p. 154]

How it's done: Distribute the handout. Ask participants to read the handout silently. Ask for volunteers (or go around the circle) to tell the group one fact that they found surprising or interesting, and why.

Notes: Use this activity in an Advanced HIP workshop that is addressing homophobia.

MALE AND FEMALE STEREOTYPES

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

Time it takes: 20 minutes

What you need: Newsprint and markers

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

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

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

PROBLEMS FACED BY GIRLS AND WOMEN

Purpose: To explore institutional sexism

Time it takes: 15-20 minutes

What you need: Newsprint and markers

How it's done: Explain that issues such as racism and sexism are about more than individual prejudice, and that they include systematic unfair and unequal treatment in institutions in the larger society. Explain that this brainstorm will look at problems which many women and girls face which aren't faced by boys and men. This will include the ways girls and women are expected to look and behave, how they are treated in school and in the workplace, how well they are paid, dangers of physical and or sexual assault from people they know and strangers, etc. Then have the group brainstorm examples.

If the group isn't very aware of these issues, trainers will have to provide examples. Here are some examples of topics to cover:

- double standards about sexuality
- body image and other controlling images of women
- pay inequities
- domestic violence

- sexual harassment and assault
- often sole responsibility of child care
- unpaid labor in the home and community
- expectations that women must put their interests last and take care of others
- unequal treatment in education and athletics

SMALL GROUP DISCUSSION ON HOMOPHOBIA

Purpose: To encourage participants to think about homophobia and steps they can take to end it

Time it takes: 20 minutes

What you need: Just yourselves

How it's done: Divide participants into small groups (3-5 participants) and ask them to discuss the following questions:

1. Where did you first learn about what it means to be gay?
2. What are the images you see in the media about gay people?
3. What do you think it's like to be gay in your school or community?
4. What are some things you could do, as a gay person or as a straight Ally, to create a better climate for gay people in your school or community?

Ask the small groups to come back together. Ask for a volunteer from each group to describe the answers they came up with for Question 4. Record on newsprint the things we can do to end homophobia.

Notes: This activity is good for an Advanced HIP on homophobia.

STANDING UP TO SEXISM, DOMESTIC VIOLENCE AND HOMOPHOBIA

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

Time it takes: 20-30 minutes

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

How it's done: In small groups of 3-4, have participants consider the following scenarios. Each group should come up with one or more responses to each scenario. Encourage both individual and group responses to the situation.

Scenarios

1. Your friend is in what you consider to be a very bad relationship with her boyfriend. Ever since she started dating him, she has become quiet, and she doesn't go out with her friends anymore. You have noticed bruises on her arms lately, and yesterday you saw that she has a black eye, which she says she got from walking into a door. What are some things that you could do?

2. Your friend writes a story in English class about a girl who is sexually abused by her stepfather. You have a feeling that she is writing about herself. What are some things that you could do?

3. Coming out of school late one afternoon, you see a group of kids surrounding a kid who is open about being gay. They are calling him "fag" and trying to provoke him to a fight. What are some things that you could do?

4. You are out with a group of friends. People are making jokes, and they start to tell gay jokes. You know that one of the people with you is gay, but she isn't

open about it. What are some things that you could do?

5. You are waiting at a bus stop with a young woman who often rides the bus with you. A group of men pulls up in a car and calls out to her, whistling and catcalling. She doesn't respond, and their comments get more explicit and offensive. What are some things that you could do?
6. Your friend comes to you and tells you that she was raped by a guy she started dating recently. How do you respond?
7. A friend tells you that he thinks he is gay, but he is afraid of what his parents will do if they find out. How do you respond?
8. You are out with a group of people. The party you were at has just ended, and people are bored, not sure what to do next. Some people in the group say, "Let's go find some fags and beat them up." How do you respond?

Notes: This activity works well with Advanced groups and older teens.

VIOLENCE AGAINST GAY YOUTH

Purpose: To raise awareness about the effects of the harassment that gay youth experience

Time it takes: 10-15 minutes

What you need: Handout, "Violence Against Gay Youth" [see Appendix, p. 155]

How it's done: Distribute the handout. Explain that these are real quotes from gay and lesbian youth, their parents and their teachers, who testified before the Massachusetts Governor's Commission on Gay and Lesbian Youth. Ask a volunteer to read aloud the first quote. Go around the circle, with each participant reading one quote aloud. Ask participants what their reactions are.

Notes: This activity is useful for setting the tone in an Advanced HIP on homophobia. It can lead into the activity, "What is Homophobia?"

WHAT A FRIEND IS

Purpose: To open discussion on trust, cooperation, and healthy relationships
To recognize signs of relationship violence and peer pressure

Time it takes: 15-20 minutes

What you need: Newsprint and markers

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

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

WHAT IS HOMOPHOBIA?

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

Time it takes: 20 minutes

What you need: Newsprint and markers

How it's done: Ask the group to define "homophobia" and "heterosexism." Or, offer your own definition for the group to work with. Depending on the level of knowledge in the group, you may also want to introduce words describing sexual orientation, such as lesbian, gay, bisexual, and transgender. See the introduction to this section for definitions.

Create a brainstorm list of homophobia/heterosexism in action. Ask the group to think of ways that people who are gay, lesbian, bisexual or transgender are stereotyped, discriminated against, ignored, silenced, or oppressed. Be prepared to add to the list or ask questions that help participants come up with examples. Here are some things you may want to include.

- Jokes about gay people
- Using words 'gay,' 'fag,' 'queer,' 'lesbian' to put others down.
- Negative images of gay people in the media.
- Denied civil rights—gay people can't be legally married.
- Not recognized in many religious traditions.
- Assuming that people who are gay have AIDS
- Hate crimes and violence against gay people
- High rates of suicide and depression among gay youth
- Thinking of people who are gay only in terms of their sexuality, not as a whole person.

Next, create a brainstorm list of what we can do to change these things. Again, be prepared to add to the list. Here are some suggestions:

- Don't tell or laugh at homophobic jokes.
- Don't use labels "gay," "lesbian," "fag," or "queer" to insult someone.
- Learn more about what it's like to be gay, by reading books and stories, seeing movies, going to events, and talking to people.
- Educate others as you learn more.
- Support policies in schools, organizations, religious groups, and in the government to protect the rights of gay people.
- Join a GLBT Ally group.
- Break out of you traditional gender role.
- Don't tease others for not fitting their gender role.
- Be physically affectionate with friends of the same gender.
- Don't assume that everyone is heterosexual.
- Don't assume it's sexual if someone who is gay touches you, hugs you, pats your shoulder, etc.
- Don't assume that people who are gay have AIDS, and don't assume that people with AIDS are gay.
- Show that you are comfortable with gay couples being affectionate in front of you.
- Support your gay and lesbian friends in their relationships, in the same way you support your heterosexual friends.

Notes: This activity is useful for a Basic HIP if participants bring up the issue of homophobia. It's also appropriate for an Advanced HIP on homophobia.

WHAT LOVE IS

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

Time it takes: 15-20 minutes

What you need: Newsprint and markers
Handouts, "Early Warning Signs of Teen Dating Violence," and "Equality" and "Power and Control" wheels [see Appendix, p. 153; 160-2]

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

Variations: Distribute the handouts, and discuss as a group the signs of violent or abusive sexual or romantic relationships.

Notes: This exercise works well in an Advanced session on relationship violence or homophobia.

ECONOMIC JUSTICE

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

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

Included in this section are:

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

BUILD A JUST COMMUNITY

Purpose: To envision how a just society would be structured
To think about the concrete steps that would bring about a just society

Time it takes: 30 minutes

What you need: Newsprint, markers and other art supplies

How it's done: Divide the participants into small groups. Ask the groups to discuss what a just society would look like. How would it handle work, food, crime, children, education, art, transportation, etc.? Ask them to talk for a few minutes, and then to draw the community they envision. Have each group share with the large group what's in their community.

Ask them to visualize themselves living in their community. Ask participants what steps would be needed to get from the lives and communities they now have to the more just community. They should be as concrete as possible about a few of these steps. Ask each person to pick out one or two steps that they feel that they could really take, and share them with the group.

Notes: The closing go-round for this activity can be used as the closing for a block on economic justice.

CHAIR GAME

Purpose: To demonstrate the widening gap in the distribution of wealth and income

Time it takes: 10-15 minutes

What you need: 10 chairs and 5-10 volunteers

How it's done:

DISTRIBUTION OF WEALTH, 1976 AND 1995

Line the chairs up in a row. Ask for 10 volunteers to each sit in a chair. Explain that each person represents one tenth of the U.S. population, and that each chair represents one tenth of the wealth. If the wealth were distributed evenly across the population, this is how it would look. Ask how everyone feels.

Then, explain that the wealth is not actually distributed this way. To demonstrate the distribution of wealth in 1976, ask 1 person to occupy five chairs, and the remaining nine to share the other 5 chairs. Ask people how they feel. Then, demonstrate the distribution of wealth in 1995: 1 person has seven chairs, 1 person has one chair, and 8 people share 2 chairs. Ask everyone how they feel, now that they are crowded onto two chairs or have more than enough chairs. Participants will often get edgy with each other as they crowd onto the chairs, while the person with many chairs gloats, feels guilty or even nervous. If you see this behavior, ask if anyone sees parallels to the emotions people feel in real life.

FAMILY INCOME DISTRIBUTION

Line up 10 chairs in a row. Ask for 5 volunteers. Explain that the chairs represent the income earned in the U.S., and each chair represents one tenth of the total income earned. The volunteers represent the population of the U.S., and each person represents one fifth of the population. Ask the first volunteer to represent the richest quintile, or fifth, of American households. Give this person 6 chairs to use in any way they wish to. Continue to allot the chairs to each person, as follows.

Top 20% — 6 chairs
Second 20%— 2 chairs
Middle 20%— 1 chair
Fourth 20%— 3/4 of a chair
Bottom 20%— 1/4 of a chair

Ask each person to describe how they feel. As above, ask if there are parallels to how people feel in real life.

CHANGES IN FAMILY INCOME, 1979-93

Ask five volunteers to form a line perpendicular, if possible, to the audience. Explain that each person represents one-fifth of the families in the United States. The person furthest from the audience represents the richest 20%. The person next to them represents the next fifth, and so on.

Explain that each person will move forward or backward depending on whether their income group gained or lost family income from 1979 to 1993. Each step forward represents a 1% increase, and each step backward a 1% decrease in real income.

Top 20% takes 18 steps forward
Next 20% takes 5 steps forward
Middle 20% takes 3 steps backward
Fourth 20% takes 8 steps backward
Bottom 20% takes 17 steps backward

People usually want to know which fifth they fit into. Below is the income range for each group.

1st quintile	0 - $16,960
2nd quintile	$16,960 - 30,000
3rd quintile	$30,000 - 44,200
4th quintile	$44,200 - 64,300
5th quintile	over $64,300

Total national income: approximately $1 trillion per year. Source: *Statistical Abstract of the U.S., 1994*

Debrief by asking what this growing inequality does to society. What can be done to create greater equality? It may also be helpful to note how people feel when they are all crowded on a few chairs. Does this situation remind you of how people react in real life? Generally participants push one another or fight over the limited space while ignoring the empty chairs "occupied" by the top 1%.

Notes: People may feel that their own experience does not reflect such gains and losses in family income. This exercise illustrates a generalization, and everybody's experiences will be different.

Source: United for a Fair Economy (formerly Share the Wealth)

CHILDREN OF THE CORN

Purpose: To explore the connection of economic and political structures

Time it takes: 20-30 minutes

What you need: Newsprint and markers

How it's done: Ask participants to imagine themselves to be part of a classless society based entirely on corn. They eat, drink, wear, smoke, and make shelter out of corn. In this scenario, there are no people living nearby.

Explain that a certain amount of corn is needed each year just for consumption. Draw this pile of corn on newsprint and label it "Consumption." Another pile of corn is needed for seed, to plant next year's crop. Draw a smaller pile next to the first one and label it "Seed". If that is all of the corn that is produced, the society would be stable, neither shrinking nor growing. However, imagine that there is a third pile of corn, called the surplus, which is above and beyond what the society needs to survive from year to year. Draw this pile on the chart and label it.

Ask the group to brainstorm what could be done with the surplus corn. Often people will suggest increasing consumption, increasing the seed crop, having a big party, etc. Draw or record these ideas on the newsprint.

Remind the group that this is a society with no social classes. Ask the group, who grows the corn? Who does the work? Who decides what will be done with the surplus? How will it be decided? Generally, given a non-class society, the group will suggest that everyone will grow it and will decide together what to do with the surplus. Ask for examples in real life where this happens- people may suggest some Native American tribes, some societies in Africa and Latin America and Kibbutzes in Israel.

Change the scenario. They are still a corn society, but now they have a king or a queen, a military chief, and a priest. Ask for volunteers for these roles. Everyone else is a peasant.

Again ask, Who grows the corn? Who does the work? Who doesn't work? Who decides what will be done with the surplus? Who is excluded from the discussion? What are the different roles of the different people in society? How do dominant groups justify their power? What can they do if people rebel?

Ask the king or queen, military chief and priest what they each think should be done with the surplus corn. Ask the peasants what they think should be done.

Out of the discussion, several themes usually emerge. In class societies, one group produces the wealth while another, usually smaller, group owns or controls it. Elites use a combination of ideology and force to maintain their position. Most people are excluded from key decision making.

Lead into a discussion of different class formations in history, including slave societies, feudalism, and capitalism. Briefly describe each kind of society and ask the same questions as before. End the discussion by pointing out that under capitalism, the surplus is called "profit" and is controlled by the people (capitalists) who own the property that produces wealth, such as factories, stores, mines, etc.

Source: Adapted from the Center for Popular Economics

ECONOMIC ANALYSIS OF BREAKFAST

Purpose: To illustrate that people are economically interconnected

Time it takes: 10-15 minutes

What you need: Newsprint and markers

How it's done: Ask the group to call out what they had for breakfast today. If participants are staying at a retreat center, ask what they normally have for breakfast. Draw a place setting in the middle of the newsprint, leaving a wide border. Fill in the items participants call out, such as orange juice, coffee, cereal, tortillas, eggs, etc. Ask for details, such as milk or cream in the coffee, salsa or ketchup on the eggs, salt or pepper?

Choose one item and ask where it came from. You may want to start with something that was produced locally. Follow the chain of production, drawing each stage of production and drawing a line between the stages. For example:

Facilitator: Where did the eggs come from?

Participants: From the grocery store. (Draw a store and people working at the store. Draw a line from the eggs to the store.)

Facilitator: How did they get to the grocery store?

Participants: In a truck. (Draw a truck and driver. Draw a line from the store to the truck.)

Facilitator: Where did the truck get the eggs?

Participants: From the poultry farm. (Draw chickens and farm workers. Draw a line from the truck to the chickens.)

Follow a few items from beginning to end, taking side tracks to explore the gas needed for the truck, the electricity needed to cook the eggs or keep them cool in the refrigerator, etc. Ask for people to track the history of one or two other items, but don't write them down, or the activity will take too long.

To debrief, ask participants what they think the point was.

Notes: You may want to point out that our economic interdependence gives us some power as consumers. We can choose to purchase products that were produced in just ways. Discuss boycotts of products to support fair working conditions, environmental preservation, etc.

WHAT IS CLASS?

Purpose: To examine the definition of class

Time it takes: 10 minutes

What you need: Newsprint and markers

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

WHAT WORKERS EARN

Purpose: To raise awareness of the difference in pay between workers and CEOs.

Time it takes: 15 to 30 minutes

What you need: Six pieces of paper, labeled U.S. worker, U.S. CEO, German worker, German CEO, Japanese worker, and Japanese CEO

How it's done: Ask for six volunteers and give each volunteer a separate placard. Explain that they represent workers and company executives in each of the three countries represented. Ask the CEO's to partner up with the worker from their country.

Next have the Japanese CEO take sixteen steps forward. This is the difference between what a CEO is paid in Japan, and what each worker earns. In other words, CEO's are paid sixteen times what the average worker in Japan earns in wages.

The German CEO takes twenty-one steps forward. Again explain that this represents what the average German CEO makes as compared to the average German worker. German CEO's make 21 times what the average worker earns.

Ask participants to guess what the situation in the U.S. looks like. Is the ratio greater or less than that of the other two countries? Then ask the U.S. CEO to walk forty-four steps forward. This is a picture of the wage gap in the United States in 1965.

Ask participants whether they think wages have become more equal or more divided in the past 30 years? After hearing a few guesses, have the U.S. CEO walk forward another one hundred and sixty-eight steps. This is a picture of the wage gap in 1995 between U.S. CEOs and workers. Explain that U.S. CEO's make 212 times what the average U.S. worker earns.

After returning to the circle, ask participants what factors contribute to this unequal situation. You may want to bring out these points in the discussion:

- Germany has strong labor laws, which have helped maintain a more equal distribution of wealth there.
- Cultural values in Japan reinforce workers' rights to a large extent in that country.
- The way work is valued in the U.S. has been influenced heavily by corporations and the wealthiest citizens. Anti-union points of view and a cultural tendency to value aggressive competition are often the dominant ideals.
- Ask the group to think about how racism might influence the way workers are paid in the U.S. How might differences in gender affect pay? What are things that we can do to change the extreme disproportion in the distribution of wealth?

Notes: This is a good exercise for an Advanced workshop dealing with money and power issues.

PART IV:

FOLLOW-UP, RESOURCES & APPENDIX

FOLLOW-UP

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

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

1. Extending the HIP Community

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

Examples:

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

2. Skill Development and Leadership Training

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

Examples:

- The model of HIP, with the opportunity to participate in Advanced HIP and become a facilitator, is itself a method of follow-up. It provides a built-in opportunity for leadership development.
- After school clubs, sometimes called "Club HIP," meet weekly or monthly to practice facilitating activities and create new ones, share ideas and support, and have fun.
- Many opportunities arise for facilitators, youth and adult, to present HIP to new audiences, with a testimonial speech or a mini-HIP session. Youth participants and facilitators have spoken and led HIP sessions at youth group meetings, at community events, and in front of school staff who are interested in offering HIP. Some HIP facilitators have offered short introductions to HIP (45 minutes-2 hours) at youth conferences on violence prevention and leadership. All of these events are great opportunities for youth to practice public speaking and facilitation, with the guidance and support of an experienced facilitator.
- HIP Gatherings or Clinics are one- or two-day regional gatherings of HIP graduates, for additional training, sharing of ideas and resources, and planning for the future of HIP in the region. In these settings, many decisions are made by consensus, allowing HIP facilitators further opportunity for skill development.

3. Community Service

In this model, participants are encouraged to become more engaged in the community through voluntary service. In this way, participants move from observing problems in their community to taking some action about those problems. By emphasizing school- or community-based service, HIP Coordinators further demonstrate that violence cannot be solved solely through changes in our interpersonal relationships, but that we need changes in our whole society.

Examples:

- Some HIP Coordinators have organized one-day group events, such as sorting donations at a food pantry, cooking and serving dinner at a homeless shelter, and participating in a community clean-

up day. The group may also commit to providing the service on a regular basis, such as once a month. These kinds of events are relatively easy for HIP graduates to participate in, because they don't require a lengthy commitment from an individual. One-time community service is a great way to introduce young people to service opportunities.

- There are countless opportunities for individuals to get involved in community service. HIP Coordinators can support the work of individual HIP graduates by developing a list of volunteer opportunities that are especially appropriate for young people. Becoming a volunteer mediator, in school or community programs, is an excellent way for youth to develop HIP skills while providing service to the community. To locate volunteer opportunities, you may want to contact the local chapter of the United Way. In college or university towns, the career and job placement office often has volunteer positions listed. In some communities, the local newspapers carry listings.
- To encourage community service, HIP Coordinators may offer award or recognition ceremonies to celebrate the accomplishments of HIP graduates.
- Another way to encourage community service is to create an "Apprentice Leadership Program." HIP graduates keep a running list of the hours they have donated to service or to political organizing. When they reach 100 hours, or another significant number, they receive a HIP Leadership Card, a tee-shirt, an award, or another appropriate form of recognition.

4. Political Organizing

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

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

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

Examples:

- Through petitioning, advocating, and demonstrating, students may organize campaigns to change a school or community issue that directly affects them, such as the creation of a Youth Center, racism in the school, or tension between youth and store owners in town.
- A number of HIP graduates have organized positive recognition events, such as a Parent Appreciation Day and an annual "Diversity Day," during which groups with various cultural, social or political identities can represent themselves.
- Demonstrations against violence flow naturally from HIP. Some HIP graduates have participated in rallies or marches, 24-hour Speak-Outs, or a "Week Without Violence." By participating in these events, HIP graduates develop organizing and public speaking skills.
- A Listening Project is a method of surveying the community about a controversial social or political issue, such as violence among youth, establishing a living wage law, or racism in the schools. The in-depth survey promotes dialogue and thoughtful reflection about the issue itself and about the role each person plays in confronting the problem. The listeners approach those on each side of the issue in a spirit of respect, understanding and reconciliation. By participating in a Listening Project, HIP graduates can strengthen their skills of empathy and communication while taking action for change.
- The Penny Poll is an interactive way to educate the public, often on or around Tax Day, about the budgetary priorities of the federal government. Used in conjunction with an educational table,

the Penny Poll is a concrete illustration of the skewed federal priorities. Participating in tabling activities and in the Penny Poll educates the HIP graduates about political issues and develops skills of public speaking and communication.

- United for a Fair Economy, formerly Share the Wealth, the organization which developed the Chair Games, offers educational workshops and political theater to demonstrate the economic conditions in this country. Workshop participants can become volunteer facilitators. HIP graduates gain knowledge and skills by becoming facilitators for United for a Fair Economy.
- HIP graduates have joined many political campaigns, especially those related to the material presented in HIP, including Living Wage and Job Retention Campaigns, campaigns opposing the use of the death penalty, anti-militarism work, campaigns to limit the availability of handguns, etc. Some of these are organized by AFSC; many are sponsored by coalitions of organizations.

  For information about how to organize any other the above activities or campaigns, contact the HIP Network.

5. **Sustaining Interest**

   Providing appropriate follow-up activities and sustaining youth involvement in the activities has been a challenge for many HIP Coordinators. Another challenge for HIP Coordinators is finding enough time to make it happen. Here are some ideas facilitators have had about how to make the follow-up successful:

   - Make it fun.
   - Provide food.
   - Make the activities accessible: Locate events in a central location. Provide transportation. Provide childcare or create an arrangement to share childcare, if there is a need.
   - Let the group decide what they want to do.
   - Find a way to combine community building and skill development.
   - Encourage participants to organize themselves, to reduce the staff time needed. The HIP Coordinator can then act as an advisor, rather than coordinator, of a group.
   - Work in coalition with like-minded organizations and campaigns, to share the workload, model cooperative decision-making, and provide additional opportunities for participants to practice leadership.
   - Take advantage of activities that have been organized by another group. For example, you might encourage HIP graduates to submit entries to an essay contest on a peace or violence-prevention theme, nominate participants for a city-wide youth leadership award, and participate, as a group, in youth conferences and leadership retreats.

RESOURCES

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

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

Conflict Resolution

- Alternatives to Violence Project (AVP). *Basic Course Manual and Second Level Course*. New York, NY: Alternatives to Violence Project, 1986. (AVP, 15 Rutherford Place, New York, NY 10003) AVP is a conflict resolution program started by Quakers, for use in prisons. It is one of the main roots of the HIPP youth trainings. These loose-leaf workbooks are for volunteer trainers.
- Beekman, Susan and Jeanne Holmes. *Battles, Hassles, Tantrums and Tears: Strategies for Coping with Conflict and Making Peace at Home*. Hearst Books, 1993.
- Canfield, Jack and Harold C. Wells. *100 Ways to Build Self-Concept in the Classroom: A Handbook for Teachers and Parents*. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1976. Creative activities for affirming the positive self-concept of children and adults.
- Crary, Elizabeth. *Kids Can Cooperate: A Practical Guide to Teaching Problem Solving*. Seattle, WA: Parenting Press, Inc., 1979. In this book, Crary outlines exercises to encourage problem solving. The book includes the basic steps of problem solving, chapters about preschoolers and school-aged children, and a discussion about solving problems between children and parents.
- Fisher, Roger and William Ury. *Getting to Yes Without Giving In*. New York, NY: Penguin Books, 1981. A straightforward method for negotiating agreements and resolving conflicts, from domestic disagreements to workplace disputes.
- Glasser, William. *Schools Without Failure*. New York, NY: Harper and Row Publishers, 1969. A classic book about the reasons why children fail in schools. Glasser shows that problemsolving, peer counseling, and peer management of conflict, tolerant attitudes about others, among other concepts, help to build successful schools.
- George, Nelson (ed.) for the National Urban League. *Stop the Violence: Overcoming Self Destruction*. New York: Pantheon Books, 1990. This book tells about the Stop the Violence Movement - an effort by young rap stars and music industry colleagues to stop the violence at rap concerts and in their communities. Excellent resource for young people.
- Gilligan, James. *Violence: Our Deadly Epidemic and Its Causes*. New York: G.P. Putnam's Sons, 1996. James Gilligan, a psychiatrist who works with criminals, explores the mentality of violent crime.
- Johnson, David W., Roger T. Johnson, and Edythe Johnson Holubec. *Circles of Learning*. Revised Second Edition. Edina, MN: Interaction Book Co., 1986. An overview of cooperative learning strategies and their application in the classroom. An excellent introduction to the cooperative learning model.
- Judson, Stephanie, Ed. *A Manual on Non-Violence and Children*. Philadelphia, PA: New Society Publishers, 1984. The manual focuses on elements of affirmation, sharing feelings, information and experience, supportive community, problem solving, and enjoying life. Activities can easily be geared to all age levels.
- Kendall, Frances E. *Diversity in the Classroom: A Multicultural Approach to the Education of Young Children*. New York, NY: Teachers College Press, 1983. Provides theoretical background and practical suggestions for setting up multicultural classroom environment.
- Kreidler, William J. *Conflict Resolution in the Middle Grades: A Curriculum and Teaching Guide*. Cambridge, MA: Educators for Social Responsibility, 1994. (ESR, 23 Garden Street, Cambridge, MA 02138, 1994)
- Kreidler, William J. *Creative Conflict Resolution:* More Than 200 Activities for Keeping Peace in the Classroom K-6. Glenview, IL: Scott, Foresman and Co., 1984. Each of the 200 exercises includes suggested grade level, a list of needed materials, step-by-step procedures, and discussion starters.

This is a book which respects both teacher and student and is committed to making their life together as lively and peaceful as possible.

- Kreidler, William J. *Elementary Perspectives: Teaching Concepts of Peace and Conflict.* Cambridge, MA: Educators for Social Responsibility, 1990. (ESR, 23 Garden Street, Cambridge, MA 02138, Tel: (800) 370-2515) Contains activities that help students explore the many facets of peace and conflict, including the nature of conflict and its resolution, social justice issues, and the benefits of appreciating diversity.
- Perlstein, Ruth, and Gloria Thrall. *Conflict Resolution Activities for Secondary Students: Strategies for Dealing with Conflict in Real-Life Situations and Guidelines for Creating a Peer Mediation Program.* Englewood Cliffs, NJ: Simon and Schuster, 1996.
- Prothrow-Stith, Deborah. *Violence Prevention Curriculum for Adolescents*. Newton, MA: Education Development Center, 1987. (Education Development Center Inc., 55 Chapel Street, Newton MA 02160) Designed to help adolescents deal with anger in productive, nonviolent ways.
- Prutzman, Pricilla, M. Leonard Burger, Gretchen Bodenhamer, and Lee Stern. *The Friendly Classroom for a Small Planet: A Handbook on Creative Approaches to Living and Problem Solving for Children*. Avery Publishing Group, Inc., 1988. Manual presents exercises to achieve developing community; helping children gain insights into their own and others' feelings; self-confidence; and problem solving.
- Sadalla, Gail, Manti Henriquez, and Meg Holmberg. *Conflict Resolution: A Secondary School Curriculum*. San Francisco, CA: The Community School Board Program, Inc., 1987. (Community School Board Program, Inc., 1540 Market Street, San Francisco, CA 94102, Tel: 415-552-1250) A well-organized collection of activities dealing with conflict resolution and related skills such as communication, emotions, and problem solving.
- Schniedewind, Nancy and Ellen Davidson. *Cooperative Learning, Cooperative Lives: A Sourcebook of Activities for Building a Peaceful World.* Dubuque, Iowa: William C. Brown, Co., 1987. Dozens of reproducible worksheets, lively graphics, and several hundred activities. While written for upper elementary and junior high school students, many activities are appropriate for high school students.
- Schniedewind, Nancy and Ellen Davidson. *Open Minds to Equality: A Sourcebook of Learning Activities to Promote Race, Sex, Class, and Age Equity*. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1983. The goal is to establish interpersonal and academic equity in the classroom with a systematic and thoughtful exploration of feelings and attitudes about difference. Skills activities are sequential, building trust, communication, and cooperation; learning to recognize stereotypes, discrimination, and the "isms." Also examines institutional discrimination.

Popular Education

- Adams, F. *Unearthing the Seeds of Fire: The Idea of Highlander*. WinstonSalem, NC: John Blair Press, 1975.
- Arnold, Rick, and Bev Burke. *Educating for a Change: A Handbook for Community Educators.* Toronto: Doris Marshall Institute. (Doris Marshall Institute, 64 Charles Street East, Toronto, Ont. M4Y1T1) This handbook offers very practical suggestions and reflections on the practice of training and educating for social change, using the popular education methods.
- Freire, Paulo and Ira Shor. *A Pedagogy for Liberation.* South Hadley, MA: Bergin and Garvey Publishers, Inc., 1987.
- Freire, Paulo. *Pedagogy of the Oppressed.* Continuum Publishing Company, 1970. This is Freire's classic statement of his approach to education. The text is challenging but well worth the effort.
- Freire, Paulo. *The Politics of Education.* Continuum Publishing, 1968.
- GATT Fly. *Ah-hah! A New Approach to Popular Education*. Between the Lines, 1983. The 'Ah-hah' seminar is a method for popular education which helps participants to clarify their understanding of political and economic systems. Rather than a "how-to" manual, it is a sharing of methodology developed over many years.
- Hope, Anne and Sally Timmel. *Training for*

Transformation: A Handbook for Community Workers. Mambo Press, 1984. This three-volume series is a complete introduction to the theory and practice of popular education and lots more. The methods described have been used effectively by community groups throughout Africa. The Third World emphasis can easily be adapted to domestic situations. Available in English and Spanish.

- Horton, Myles and Paulo Freire. *We Make the Road by Walking: Conversations on Education and Social Change*. Temple University Press. Probably the easiest to read, this is a collection of dialogues between Horton and Freire on life, education and social change
- Kohl, Herb and Judy Kohl, eds. *The Long Haul—An Autobiography of Myles Horton*. Doubleday Publisher, 1990.
- Shor, Ira. Empowering Education, Critical Teachingfor Social Change. Chicago: University of Chicago Press, 1992.
- Vella, Jane. *Learning to Teach: Training of Trainers for Community Development*. Save the Children/OEF International. As the title implies, this is a manual full of exercises aimed at training trainers in participatory education. Emphasis is on how adults learn.

Economic Justice

- Albelda, Randy, Nancy Folbre, and the Center for Popular Economics. *The War on the Poor: A Defense Manual*. New York: The New Press. The first part of the book confronts and explores the myths and realities of each issue, such as the welfare state. Each topic is presented as it's own unit, for easy reading and easy excerpting. The second part provides more narrative background, combining factual presentations with relevant articles.
- *A Very Popular Economic Education Sampler*, New Market, TN: Highlander Research and Education Center. (Highlander, 1959 Highlander Way, New Market, TN 37820) This manual is a collection of economic education materials which Highlander collected from throughout the world, including materials from AFSC.
- Bigelow, William and Norman Diamond. *The Power in Our Hands: A Curriculum on the History of Work and Workers in the United States*. New York, NY: Monthly Review Press, 1988. Excellent high school curriculum with interactive activities on labor history. Each activity is fairly long, so it would probably work best during follow-up.
- Folbre, Nancy and the Center for Popular Economics. *The New Field Guide to the U.S. Economy*. New York: The New Press, 1995. This compact "field guide" offers charts and graphs to illustrate a variety of economic issues. It's easy to read, and doesn't have to be read cover to cover.
- Sklar, Holly. *Jobs, Income and Work*. Philadelphia: AFSC. This report for the Community Relations Division at AFSC analyzes current trends and offers alternatives for jobs, income and work.

Diversity

- Parents and Friends of Lesbians and Gays (P-FLAG). *An Unexpected Journey*. Denver: PFLAG, 1992. (PFLAG, P.O. Box 18901, Denver, CO 303/333-0286) Presentation of families dealing with the coming out of their children and other relatives. Describes the pain and risk to both parents and children, and celebrates the final acceptance possible.
- *Sexual Orientation: Reading Between the Labels* (video). Green Bay, WI: NEWIST, 1991. (NEWIST, IS110, Univ. of Wisconsin at Green Bay, Green Bay, WI 54311, tel. 414/465-2599) Features a balance of students' and parents' personal accounts of teens' coming out and dealing with homophobia, as well as professionals' advice and description of statistics.
- *Sticks, Stones, and Stereotypes* (video). Emeryville, CA: Equity Institute, 1988. (Equity Institute, 6400 Hollis Street, Suite 15, Emeryville, CA 94608, tel. 510/658-4577) Video focusing on verbal harassment and homophobia, and the relation of homophobia to other bigotry. Accompanied by Spanish/English curriculum guide of same name.
- Thompson, Cooper. *A Guide to Leading Introductory Workshops on Homophobia*. Cambridge, MA: Campaign to End Homophobia, 1990. (P.O. Box 819, Cambridge MA 02139, 617/8688280) Excellent guide for leading workshops on homophobia for adults or teens. Goals include: giving participants information about homophobia, sexual- orientation and lesbian, gay and bisexual people; stimulating participants to think about their own homophobic conditioning, providing the opportunity to talk with others about these topics and to give options for respond-

ing to common situations involving homophobia.

- United Way of the Bay Area, Task Force on Lesbian and Gay Issues. *Building Bridges: Exploring the Needs of the Lesbian and Gay Community*. San Francisco: United Way of the Bay Area, 1990. (50 California Street, San Francisco, CA 94111 -4696, tel. 415/772-4300) Excellent manual for training educators (adult or peer educators) to work with gay and lesbian teens. Addresses both gayAesbian and training issues very thoroughly and includes a bibliography and resource guide.

Cooperative Games

- Boal, Augusto. *Games for Actors and Non-Actors*. New York: Routledge Press, 1992.
- Fluegleman, Andrews, Ed. *More New Games Book*. Garden City, NY: Dolphin/Doubleday, 1981.
- Fluegleman, Andrews, Ed. *The New Games Book*. Garden City, NY: Dolphin/Doubleday, 1976.
- Luvmour, Josette and Sambhova Luvmour. *Everyone Wins! Cooperative Games and Activities*. Philadelphia, PA: New Society Publishers, 1990.
- Orlick, Terry. *The Cooperative Sports and Game Book*. New York, NY: Pantheon Books, 1978.
- Weinstein, Matt, and Joel Goodman. *Play fair: Everybody's Guide to Noncompetitive Play*. San Luis Obispo, CA: Impact Publishers, 1980. (Impact Publishers, PO Box 1094, San Luis Obispo, CA 93406)

Videos

- AFSC has a Video and Film Library in its Cambridge, Massachusetts office, which has a number of excellent videos on relevant topics. The videos and their catalogue, "The Big Catalogue," is available from AFSC, Video and Film Library, 2161 Massachusetts Avenue, North Cambridge, MA 02140, 617-497-5273, http://wwweafsc.org/nero/nevlib.htm.
- Other recommended films which can may be found in video rental stores include: *A Class Divided, Animal Farm, Eyes On The Prize, Gandhi, Glory, Grapes of Wrath, Harlan County Malcolm X, Matewan, Roger and Me, Roots, The Times of Harvey Milk, The Power of One.*
- Barton, Peter.. *An Eye for an Eye, Makes the Whole World Blind*. New York, NY: Educators for Social Responsibility. (Educators for Social Responsibility, 23 Garden Street, Cambridge, MA 02138, Tel: 1 -800-370-2515) Students and teachers share dramatic changes they experience in attitudes, behavior, and dealing with conflict. Grades 7-12, 12 minutes.
- Educators for Social Responsibility. *Beginning with the Children*. New York, NY: ESR. (Educators for Social Responsibility, 23 Garden Street, Cambridge, MA 02138, Tel: 1-800-3702515) All ages, 27 minutes.
- Lantieri, Linda. *Making a Difference*. New York, NY: ESR. (Educators for Social Responsibility, 23 Garden Street, Cambridge, MA 02138, Tel: 1-800-370-2515) Grades 5-adult, 26 minutes.

Organizations

- *Association for Community Based Education (ACBE)*, 1805 Florida Avenue, N.W., Washington, DC 20009, 202-462-6333. ACBE is a national membership organization composed of institutions involved in community building and leadership development through education. Member organizations share a common commitment to help empower communities to construct an economically productive future. Programs and service include: informational services; a clearinghouse; technical and fundraising assistance; networking; mini-grant program; community fellowship program; publications; advocacy; and special projects.
- *Brecht Forum*, Institute for Popular Education, 122 West 27th Street, 10th Floor, New York, NY 10001-6281, 212-242-4201. The Institute for Popular Education, a project of the Brecht Forum, was founded in 1992 to promote a better understanding of the politics of education, in the context or power and culture. Its purpose is to study and practice education as transformative social action, designed to empower and liberate individuals and communities in their struggle to democratize culture. The Forum offers classes, forums, presentations and workshops.
- *Center for Economic Conversion*, 222 View Street, Suite C, Mountain View, CA 94041, 4159688798. The Center aims to build a sustainable peace-ori-

ented economy. They educate the public about positive alternatives to military dependency, and serve as a resource for government, organizations, individuals, and businesses interested in creating an economy which meets social and environmental needs. Resources include a "Sustainable Economic Curriculum," containing seven high-schpol level lesson plans and fifteen activities designed to challenge students to look critically at the present economic system.

- *Center for Popular Economics*, Box 785, Amherst, MA 01004, 413-545-0743, email *cpe@acad.umass.edu* CPE is a nonprofit collective of political economists who put useful tools in the hands of people fighting for social change on local, national, and international levels. CPE projects focus on demystifying economics and giving social change advocates a framework for understanding the economy. They provide an alternative to the mainstream and conservative analyses and help activists and educators understand and counteract economic myths. The Center offers two weeklong intensive institutes (one focused on the US economy, one on the international economy) and workshops.
- *Conflict Resolution Education Network (CREnet)* (formerly National Association for Mediation in Education), at NIDR (National Institute for Dispute Resolution), 1726 M Street, NW, Suite 500, Washington, DC 20036-4502, tel. 202-466-4764, email *nidr@nidr.org*, web site *www.nidr.org*. Conflict Resolution Education Network, a program of NIDR, is a membership organization which serves as a clearinghouse for information, resources, technical assistance, and training in the field of conflict resolution education. CREnet publishes a newsletter, "The Fourth R," five times a year, holds a yearly conference, and distributes publications.
- *Doris Marshall Institute for Education and Action*, 25 Cecil Street, 2nd Floor, Toronto, Ontario MST INS, 416-593-8863. The Doris Marshall Institute is an organization of educators who see the development of knowledge and skills as integral to organizing and acting against social injustice. They offer a variety of workshop manuals and handbooks.
- *Highlander Research and Education Center*, 1959 Highlander Way, New Market, TN 37820, 615-933-3442. The Highlander Center works with people struggling against oppression, supporting their effort to take collective action to shape their own destiny. Its central principle is that for institutional change to be effective, solutions must come from the people experiencing the problem. Highlander offers residential workshops and educational training that bring together social activists, educators, grassroots leaders working together for social justice primarily from the South and Appalachia, but also nationally and internationally. The Center also publishes books, working papers, tapes and videos.
- *United for A Fair Economy* (formerly Share the Wealth), 37 Temple Place, Third Floor, Boston, MA 02111, 617-423-2148. United for a Fair Economy is part of a broad social movement of people concerned that the concentration of wealth is hurting the nation. Its goal is to revitalize America through a more fair distribution of wealth. United for a Fair Economy meets its goals through popular education, advocacy and political action, local action, and educational training. They conduct workshops which expose the increasing gap between the rich and poor and provide training for those who want to become workshop facilitators.

Newsletters and Magazines

- *Dollars and Sense*. Economic Affairs Bureau, Somerville, MA. This magazine provides an activist perspective on current economic affairs.
- *Forum—Empowering Children*. Educators for Social Responsibility, Cambridge, MA. (ESR, 23 Garden Street, Cambridge, MA 02138) Published bi-annually.
- *Peace Reporter*, National Peace Foundation, Washington, DC. (National Peace Foundation, 1835 K Street NW, Suite 610, Washington, DC 20006)
- *Sharing Space*, Children's Creative Response to Conflict, Nyack, NY. (CCRC, PO Box 271, Nyack, NY 10960) This newsletter is published three times a year.
- *Teaching Tolerance*. Southern Poverty Law Center, Montgomery, AL. (Southern Poverty Law Center, 400 Washington Ave., Montgomery, AL 36104) Mailed to educators at no charge twice a year.

HELP INCREASE THE PEACE PROGRAM WORKSHOP FACILITATOR AGREEMENT

AS A HIPP FACILITATOR, I AGREE TO:

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

I WILL HELP TO ENSURE THAT HIPP WORKSHOPS:

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

_____ _____

Signature of HIP Facilitator Date

HELP INCREASE THE PEACE PROGRAM NEW TRAINER EVALUATION FORM

Name: _____

Training date: _____ Training location: _____

Evaluator: _____ Date: _____

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

Other comments:

Is participant ready to co-facilitate? Yes No

HOW TO SET UP A ROLE PLAY

1. Brainstorm conflicts that the members of your group have dealt with which did not end in a win/win solution. Select one conflict that the whole group can relate to. Choose only one scene to present, in which the characters have a confrontation.

2. Decide on the number of characters and cast specific people in each part. Select fictitious names for the characters. Never use real names of anyone in a role play.

3. No person should play his/her own role in a conflict which s/he experienced in real life. It is often good, however, to play the person who has been one's opponent in a real-life conflict.

4. The outcome must not be decided in advance, but it is good to think about how the characters might practice the Think HIPP ideas. Remember that an outcome that is unjust, violent or harmful is not a Think HIPP solution. There are some guidelines for the action:
    - No physical violence (No one can get shot, killed, etc.)
    - No drug deals
    - The outcome must be win/win

5. Select a group member to introduce the role play to the audience. This person can also be a character if desired. The spokesperson should explain:
    - the names of the characters;
    - what has led up to this confrontation;
    - where the scene takes place; and
    - how each character is feeling at the beginning of the role play.

6. The facilitator will end the role play by saying "Cut," when you have resolved the problem, reached an impasse, or run out of time.

7. Stay in character until the facilitator has debriefed each character. The facilitator will then ask you to return to yourself and will ask debriefing questions about what the role play was like to act in.

THINK HIP

1. Try to resolve conflicts by looking for what we have in common.
2. Reach for that something in others that tries to be positive.
3. Listen and try to understand where the other person is coming from before making up my mind.
4. Be truthful. Try to find the truth; no position based on lies can last.
5. Be ready to change my position if I discover it is not fair.
6. Being clear about what I want gives me the power to act in a courageous & positive way.
7. I will not always be able to ward off danger. If I cannot avoid risk, I'll try to risk being creative rather than violent.
8. Surprise & humor may help change the situation & the attitude & behavior of the people in the conflict.
9. Learn to trust my inner sense of when to act & when to withdraw.
10. Find ways to overcome injustice.
11. Be patient & persistent in solutions to injustice.
12. Help build community based on honesty, respect and caring.

HELP ALONG THE WAY

1. Build my own self-respect.
2. Respect and care about others.
3. Ask myself for a non-violent way.
4. Pause—give myself time—before reacting. It may make me open to transforming power.
5. Trust my inner sense of what's needed.
6. Don't threaten or put down (even in a joking way).
7. When I have done wrong, admit it, make amends if I can, forgive myself, and let it go.
8. Don't rely on weapons, drugs or alcohol. They weaken me.
9. Make friends who will support me. Support the best in them.
10. Risk changing myself.

SCAVENGER HUNT

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

MY BEST DAY

Time	With Whom?	Where?	Doing What?
1 AM			
2 AM			
3 AM			
4 AM			
5 AM			
6 AM			
7 AM			
8 AM			
9 AM			
10 AM			
11 AM			
12 NOON			
1 PM			
2 PM			
3 PM			
4 PM			
5 PM			
6 PM			
7 PM			
8 PM			
9 PM			
10 PM			
11 PM			
12 MIDNIGHT			

"I" MESSAGES

Skit #1

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

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

Skit #2

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

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

BROKEN SQUARES

Instructions to the Observer

Your job is to act as observer and to remind the group of the rules and instructions.

1. No talking, pointing, or any other kind of communication in the group.

2. Participants may not take a piece unless it is offered.

3. Participants may offer their pieces to others, by placing the pieces directly into the hands of the other person. They may not place it on the floor near another person, nor may they show the other person where to put it.

4. A participant may give away all the pieces to his/her puzzle, even if he or she has already formed a square.

As the observer, watch for the following:

1. Are people willing to give away pieces of their puzzle? Does this change over time? Does it depend on whether they are able to come up with a complete square themselves?

2. Is everyone actively engaged in putting the pieces together? Does this change over time?

3. What happens when someone finishes their square? Do they seem engaged or disengaged in the group task?

4. Are people frustrated? Do they seem to enjoy the challenge? Does this change over time?

5. Was there a turning point for the group, in terms of attitude or their level of cooperation?

6. Are there moments when participants try to communicate? What led up to those moments? How do others react to them "breaking the rules?"

STEPS FOR WIN/WIN PROBLEM-SOLVING

1. IDENTIFY THE PROBLEM

Listen with an open mind, and figure out:
who is involved,
what the facts are, and
what each party wants.

2. IDENTIFY THE FEELINGS

Explain your perspective without name-calling or blaming others.
Don't dwell on negative past situations.
Speak for yourself and use "I" messages.

3. BRAINSTORM SOLUTIONS

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

4. CHOOSE A SOLUTION

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

5. AGREE TO ACT

Agree to carry out the solution.
Select a time to evaluate your progress in carrying out the solution.
End with something positive, like a handshake, smile or hug.

METHODS OF NONVIOLENT ACTION

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

Nonviolent Protest, Persuasion, Noncooperation and Intervention

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

Group representations

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

Symbolic public acts

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

Drama and Music

Performances of skits, plays, and music
Guerilla theater
Singing

Withdrawal and Renunciation

Walk-outs
Silence
Renouncing honors

Social Noncooperation

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

Economic boycotts

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

Worker Strikes

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

Political Noncooperation with the Government

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

Physical Intervention

Sit-in
Stand-in
Ride-in
Wade-in
Pray-in
Speak-in
Hunger strike
Nonviolent obstruction
Nonviolent occupation
Nonviolent land seizure

Creation of Alternatives

Dual sovereignty and parallel government
Alternative markets and economic institutions
Alternative transportation systems
Alternative social institutions
Alternative communication system

PERSPECTIVES ON NONVIOLENCE AND SOCIAL CHANGE

Poverty and Violence

"Poverty is the worst form of violence."—MAHATMA GANDHI

"The white man knows how to make everything but he does not know how to distribute it."—TATANK YOTANKA (SITTING BULL OF THE SIOUX)

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

"The present state of civilization is as odious as it is unjust. It is absolutely the opposite of what it should be, and it is necessary that a revolution be made in it. The contrast of affluence and wretchedness continually meeting and offending the eye is like dead and living bodies chained together."—THOMAS PAINE, AGRARIAN JUSTICE, 1795

"Steal a little and they throw you in jail, steal a lot and they'll make you a king."—BOB DYLAN

"Poverty on today's scale prevents a billion people from having even minimally acceptable standards of living. To allow every fifth human being on our planet to suffer such an existence is a moral outrage."—BARBER CONABLE, FORMER PRESIDENT OF THE WORLD BANK

"The truly democratic statesman must study how the multitude may be saved from extreme poverty; for this is what causes democracy to be corrupt."—ARISTOTLE, POLITICS

The Need to Speak Up

"A silent majority and government by the people are incompatible."—TOM HAYDEN

"First they came for the Communists, and I didn't speak up, because I wasn't a Communist. Then they came for the Jews, and I didn't speak up, because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for Catholics, and I didn't speak up, because I was a Protestant. Then they came for me, and by that time, there was no one left to speak up."—ATTRIBUTED TO PASTOR MARTIN NEIMOLLER, NAZI COLLABORATOR AND VICTIM

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

Escaping from the Mindset of Oppression

"No one can make you feel inferior without your consent."—ELEANOR ROOSEVELT

"Domination is perpetuated by the dominated."—THEODOR ADORNO

"Slavery consists in submitting to an unjust order, not in suffering ourselves to be kicked." —GANDHI

"Once accustomed to masters, people become incapable of doing without them."—ROUSSEAU

"Every relationship of domination, of exploitation, of oppression is by definition violent, whether or not the violence is expressed by drastic means. In such a relationship, dominator and dominated alike are reduced to things--the former dehumanized by an excess of power, the latter by a lack of it. And things cannot love."—PAULO FREIRE

Revolutionary Methods

"He who lives by the sword shall die by the sword."—JESUS

"The first principle of nonviolent action is noncooperation with anything humiliating."—GANDHI

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

"Seek peace, and pursue it."—PSALM 34

"Let me say, at the risk of seeming ridiculous, that the true revolutionary is guided by great feelings of love."—CHE GUEVARRA

"...the most violent element in society is ignorance."—EMMA GOLDMAN

"In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity..., become in turn oppressors of the oppressors, but rather restorers of the humanity if

both."—PAULO FREIRE, BRAZILIAN EDUCATOR

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

"Hatred is never ended by hatred; hatred is ended only by non-hatred. This is the law, ancient and inexhaustible."—THE BUDDHA

"Victory breeds hatred, for the loser suffers. But the wise live in happiness, disregarding both victory and defeat."—THE BUDDHA

"He who wishes to revenge injuries by reciprocal hatred will live in misery. But he who endeavors to drive away hatred by means of love, fights cheerfully and with confidence; he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield cheerfully, not from want of strength but increase therefrom. All these things follow so clearly from the definitions about of love and intellect that there is no need for me to prove them in detail."—BENEDICTUS DE SPINOZA

"Pray for the dead and fight like hell for the living."—MOTHER JONES (MARY HARRIS JONES)

DR. MARTIN LUTHER KING, JR.'S FIVE CHARACTERISTICS OF NONVIOLENT STRUGGLE:

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

Sustaining the Struggle

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

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

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

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

CULTURAL PURSUIT

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

EARLY WARNING SIGNS OF TEEN DATING VIOLENCE

Are you going out with someone who...

- Is jealous and possessive of you?
- Won't let you have friends?
- Checks up on you?
- Doesn't trust you?
- Won't accept breaking up?
- Is getting serious about you too quickly?

- Tries to control you?
- Is very bossy?
- Gives you orders?
- Makes decisions for you?
- Doesn't take your opinion seriously?

- Has a violent temper?
- Threatens you?
- Uses weapons?
- Gets into fights often?
- Brags about mistreating others?
- Makes other people worry about your safety?
- Blames you for violent outbursts, saying you provoked them?

- Pressures you for sex?
- Makes you feel guilty about not having sex?
- Is overly forceful about sex?
- Doesn't listen to what you want from sex?
- Says you owe them sex because you led them on?

- Abuses drugs or alcohol?
- Pressures you to use drugs or alcohol?
- Is scary or violent when they've been drinking or drugging?
- Doesn't know when to stop drinking?

- Has a history of bad relationships?
- Blames others for problems?
- Blames you for problems in the relationship?
- Won't accept responsibility for problems?
- Won't listen to your point of view?

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

HOMOSEXUALITY AND HOMOPHOBIA IN HISTORY

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

- In the Greek and Roman Era, (1400 BC to 1 AD), there was no concept of sexual identity. Sexual relationships between men were an accepted part of the culture. As Christianity spread, all forms of sexuality except procreation in marriage were considered sinful.
- In 1431, Joan of Arc was burned at the stake for wearing men's clothes and violating accepted gender roles. She asserted that her mission, motivation and mode of dress were directed by God. Her followers considered her to be sacred.
- Between 1600 AD-1750 AD, in China and Japan, Emperors and Samurai had young male lovers, and sex between men was tolerated. At the same time in much of Europe, the penalty for cross-dressing was death.
- Before Europeans colonized the Americas, over 135 North American Indian nations accepted cross-dressing men and women. In some tribes they were revered as healers, and called "Two Spirited" people. They performed the duties of the other sex, had intimate sexual relations with members of their own sex, and were held in high esteem.
- Over 400 Civil War soldiers were women who passed as men.
- In 1869, Hungarian doctor Karoly Benkert coined the term "homosexuality" to describe sexual acts between members of the same sex.
- In the early 1890s, the term "heterosexual" was first used in medical texts to refer to people inclined toward sex with both men and women (what we now call "bisexual"). By the mid 1890s, however, the term shifted in meaning, and was used exclusively to refer to people inclined toward sex with the other gender.
- In Nazi Germany, thousands of gay men were killed in concentration camps. Homosexuals in concentration camps were forced to wear pink triangles to signify their identity.
- In the 1950s, laws in many U.S. cities required that people wear at least three articles of clothing that were appropriate to their sex. These laws were used to legally justify harassment of people at gay bars during police raids.
- In 1972, George Weinberg coined the term "homophobia" to describe an irrational fear of homosexuality. This was the first time anti-homosexual feelings were labeled pathological.
- Between 1972 and 1976, 36 cities and towns adopted gay rights laws, 25 states repealed anti-sodomy laws, and several mainstream religious groups endorsed gay rights laws.
- In 1989, Denmark became the first country to legalize gay marriage.
- In 1989, the Department of Health and Human Services found that lesbian and gay teens are 2-3 times more likely than other teens to commit suicide.
- In the early 1990s, Massachusetts became the first state with a Governor's Commission on Lesbian and Gay Youth. The Commission recommended that all schools address the needs of LGB youth.
- It is estimated that 10% of the U.S. population is gay.

Source: Adapted from "Transitions in Western Perspectives on Same-Sex Sexuality and Gender Expression" compiled by Pat Griffin, Social Justice Education, University of Massachusetts, Amherst.

VIOLENCE AGAINST GAY YOUTH

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

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

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

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

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

"Today in school it's okay to hate gays and lesbians; it's actually encouraged by the behaviors and attitudes of faculty and staff."—HIGH SCHOOL TEACHER

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

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

"I was spit on, pushed, and ridiculed. My school life was hell. I decided to leave school because I couldn't handle it."—18-YEAR-OLD GAY YOUTH

"I got kicked out of my house in July, and at that point there was violence involved. My mother went nuts and came at me with an iron and I ran downstairs and I locked the door and she called the police. The police came and they asked what was going on. And I told them, and my mother started saying that I'm always in Boston with the fags and that I'm doing this and I'm doing that. And [the police officer] started cracking all kinds of gay jokes and telling me what he would do to his kids if they were gay and he told me that I should leave [home]."—18-YEAR-OLD GAY YOUTH

"I think if I was made more aware of support groups for young gay and lesbian people, I really had no idea at all of any support groups, and if people were a lot more compassionate, then I think that things may have been different, and perhaps I could have led a more normal life."—18-YEAR-OLD GAY YOUTH

"I felt as though I was the only gay person my age in the world. I felt as though I had nowhere to go to talk to anybody. Throughout eighth grade, I went to bed every night praying that I would not be able to wake up in the morning, and every morning waking up and being disappointed. And so finally I decided that if I was going to die, it would have to be at my own hands."—18-YEAR-OLD GAY YOUTH

"We never thought of a gay person as an equal, lovable, and valuable part of God's creation. What a travesty of God's unconditional love. ...Had I viewed my son's life with a pure heart, I would have recognized him as a tender spirit in god's eyes."—MOTHER WHOSE GAY SON COMMITTED SUICIDE

"A wonderful child, with an incredible mind, is gone because our society can't accept people who are 'different' from the norm. What an awful waste. I will miss my daughter for the rest of my life. I'll never see her beautiful smile or hear her glorious laugh. I'll never see her play with her sister again. All because of hatred and ignorance. I strongly believe that the seeds of hate are sown early in life. Let's replace them with love, understanding and compassion. We have no choice: this terrible tragedy will continue to repeat itself and someday it may be your wonderful child who is gone forever."—MOTHER WHOSE LESBIAN DAUGHTER COMMITTED SUICIDE

"If not for the support I found in openly gay teachers at my high school, I would be dead today. I hope to God that future teachers have the courage to come out for their students."—18-YEAR-OLD LESBIAN

RACISM IN HISTORY

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

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

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

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

1820s-1840s Eastern tribes of Native Americans were forced to leave their land and relocate west of the Mississippi River. Many native people died from war, malnutrition, and disease, especially ones that were introduced by the Europeans. Tribes were forced to sign treaties with the US government, giving up their rights to their land in return for small amounts of money or land in the West. In many cases, the US did not uphold their agreements.

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

1865-1868 13th, 14th, and 16th Amendments to the U.S. Constitution ended slavery and granted citizenship and voting rights to African Americans. (At the time, however, no women, regardless of their race, could vote.) Despite the legal protections, racial segregation in the South, and to a lesser degree in the North, left few protections or economic opportunities to African Americans. Segregation continued until the Civil Rights Movement of the 1950s and 60s.

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

1887 At this time, the U.S. Indian Policy put new energy into "civilizing" native people by eradicating their culture and assimilating them into the European American population. The government pursued this goal by 1) privatizing all tribal land to encourage private property; 2) removing their children to boarding schools where they learned English, wore western clothing, and learned western customs; and 3) suppressing native religions and teaching Christianity. Although there was constant resistance, these policies, as well as the decades of war, broken treaties, and removal from their land, caused a great deal of suffering among the tribes.

1890 Battle at Wounded Knee. The new Indian policy did not end violent suppression of native people. In this battle, 200 Sioux were killed because a rebellion was rumored.

1940s In response to a war-time labor shortage, Mexicans were admitted to the US on short term permits. In Los Angeles, white racists responded to the influx of Mexicans with

violence, going on "raids" of Mexican neighborhoods. L.A. passed a city ordinance which made it a crime to wear a "zoot suit," the style of clothing popular among Mexican youth at the time.

1942 Over 110,000 Japanese Americans (70,000 were American born) were removed from their homes, forced to sell their property and held in internment camps during World War II. $500 million of property was lost. While the US was at war with Japan, all people of Japanese descent were thought to be enemies of the people. In 1988, Congress offered $20,000 and a public apology to the survivors of the camps.

1954 *Brown v. Board of Education.* This Supreme Court case ordered public schools to become racially integrated. This landmark case was one of many important victories of the 1950s and 60s (the Civil Rights Movement) which brought civil rights and increased economic opportunity to African Americans.

1965 Malcolm X assassinated

1968 Martin Luther King, Jr. assassinated

1973 Wounded Knee. Members of the American Indian Movement (AIM) seized 11 hostages on the Pine Ridge Reservation at Wounded Knee, South Dakota. The confrontation lasted for 71 days, and ended when the government agreed to re-examine the treaty between the Sioux and the US, which AIM claimed had not been observed. This incident was one of a number of attempts by Native Americans to reclaim their tribal land.

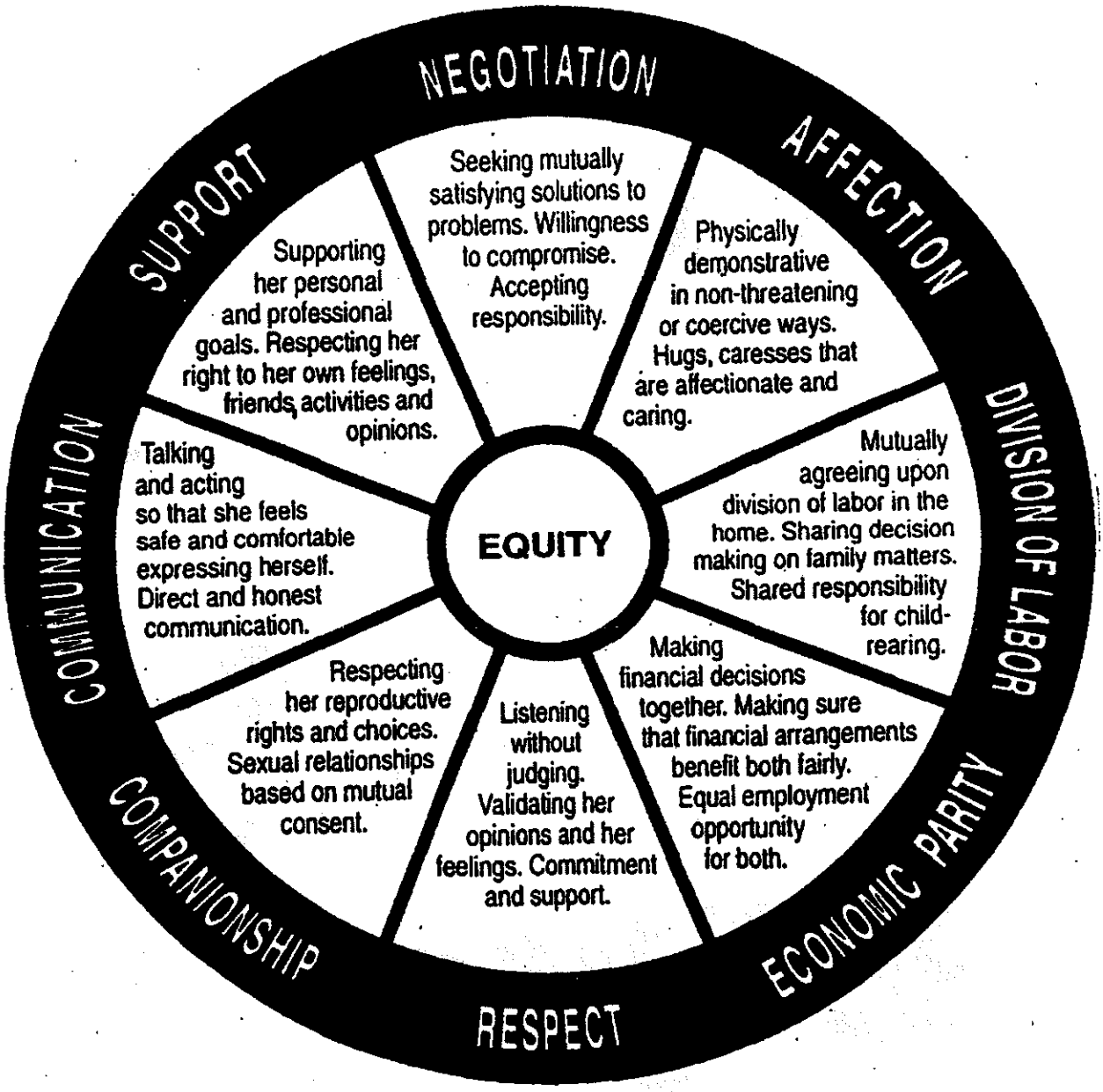
1990 Black men comprised only 6% of the US population but made up almost 50% of the prisoners in local, state, and federal jails.

WHAT ARE YOU LOOKING AT?

There's more than one way to look at things, as this picture shows.

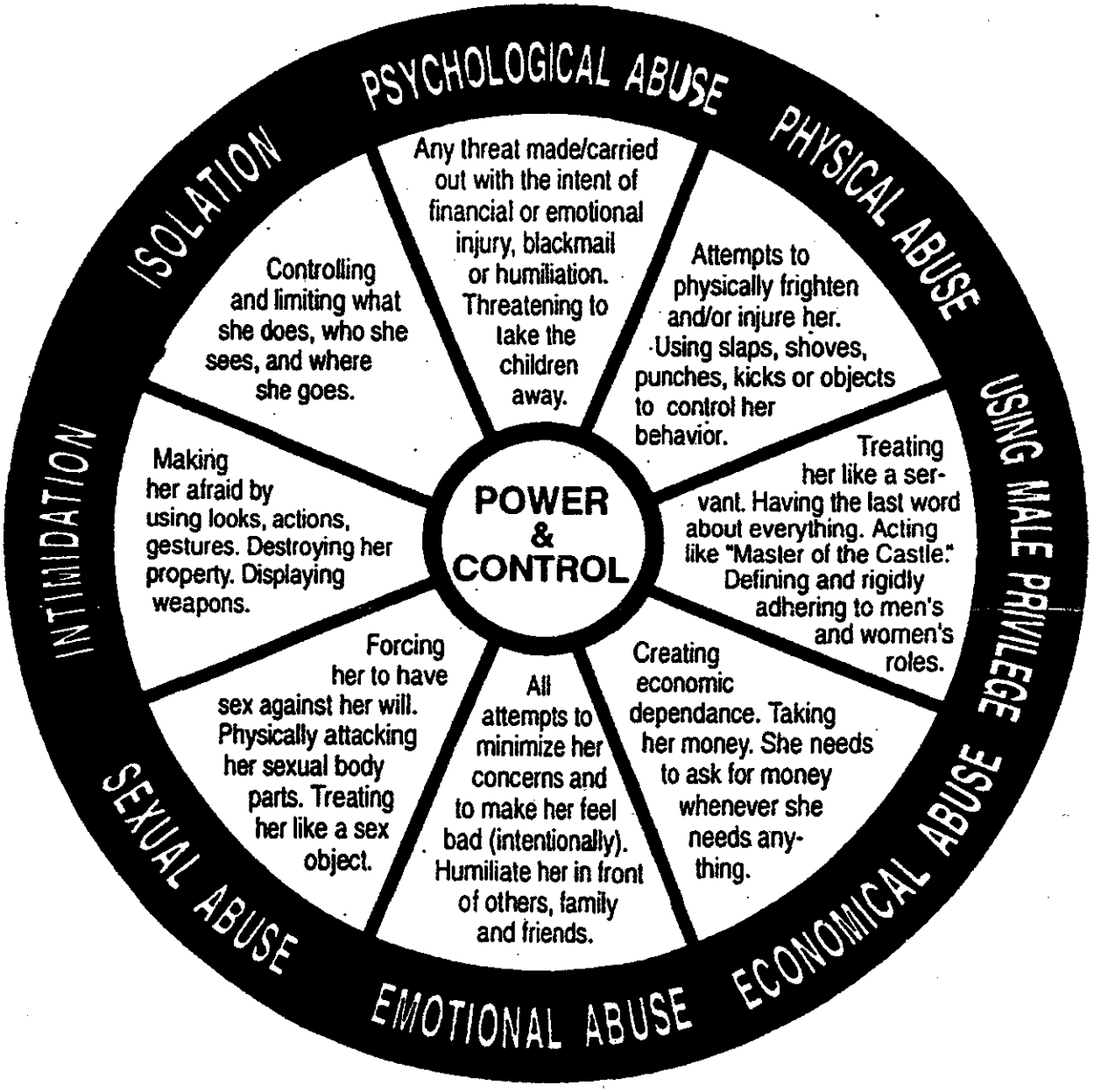
Picture designed by the U.S. psychologist E. G. Boring.

BUILDING HEALTHY RELATIONSHIPS...



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

UNDERSTANDING DOMESTIC VIOLENCE...



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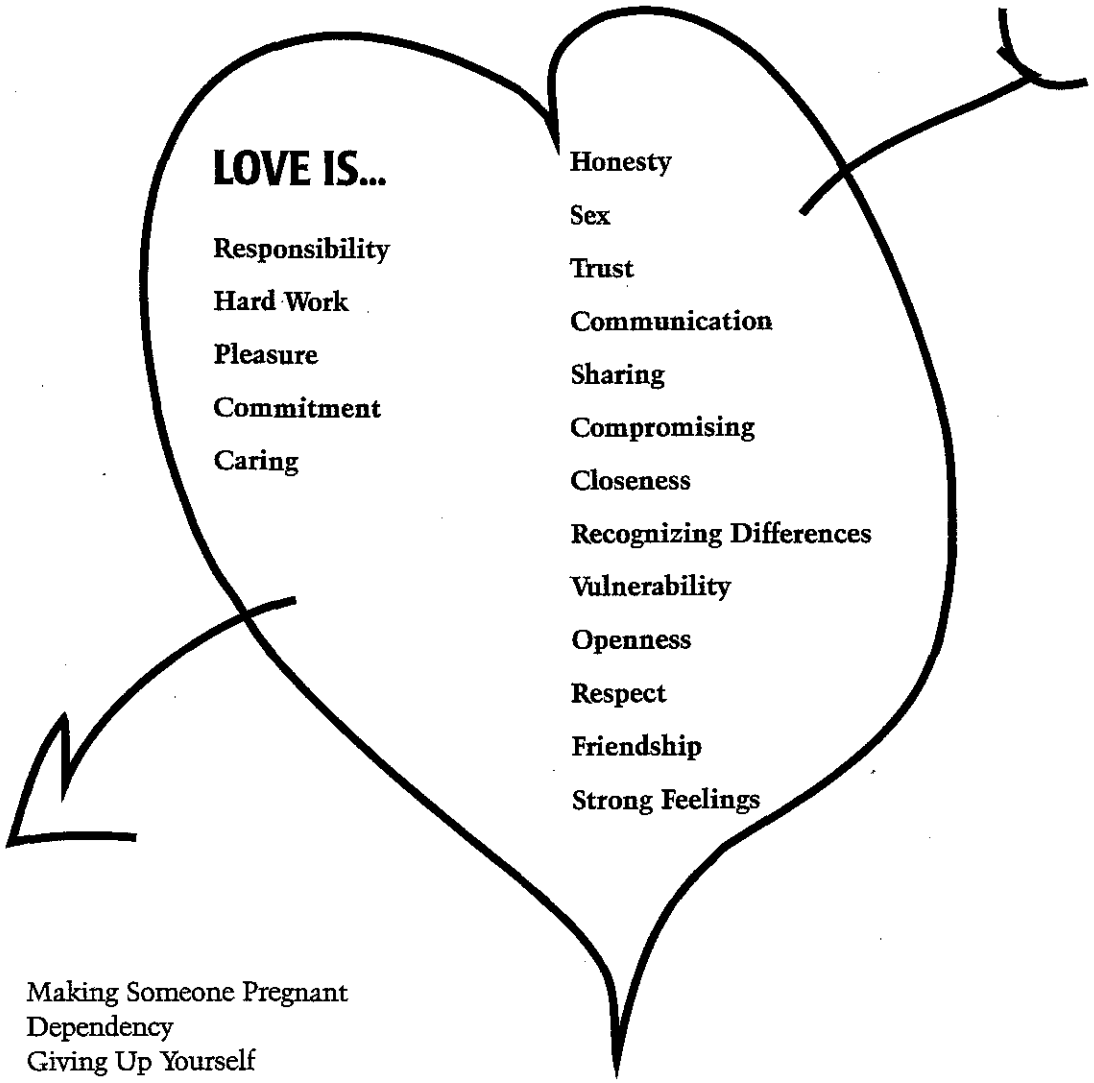
WHAT LOVE IS—AND ISN'T

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



LOVE ISN'T...

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

HIP NETWORKING IN COOPERATION WITH RELATED PROGRAMS

The HIP Network is growing, and leaders are needed to start the program in new communities. To support expansion, the reader should know about the community of experienced trainers (over two thousand in the US) who work in two related programs with a strong resemblance to the HIP program. As noted on page 9, the HIP program was modeled after the AVP and CCRC programs (that is, the Alternatives to Violence Project and Children's Creative Response to Conflict).

A close look at the three programs, HIP, AVP and CCRC, shows they have so much in common that it is not difficult for facilitators trained in one program to work in the others as well. In 1998, one AVP Youth program joined AFSC and the HIP Network and now offers HIP workshops. AVP facilitators from various cities also offer CCRC workshops to help school teachers incorporate the experiential methods into their classrooms, which is particularly effective for the elementary grades.

A COMMON HISTORY:

CCRC was developed in 1972 for a part of the New York City school system, by Quakers who drew upon their experience in providing training in nonviolent methods to civil rights demonstrators and activists in the 1960s.

In 1974, the CCRC workshop was adapted for adults, specifically for use with prison inmates, and the new program was called Alternatives to Violence Project, or AVP.

In 1990, when AVP facilitators Erik Wissa and Lisa Mundy adapted the AVP workshops for the Syracuse schools and called it the Help Increase the Peace Program, similar AVP programs were starting in high schools in Buffalo, Walton, Albany, and Rochester, NY. During the 1990s, the HIP, AVP and CCRC programs expanded in high schools throughout the US, Canada, and Central America.

THINGS IN COMMON:

The three programs all offer experiential workshops designed around the themes of Affirmation, Self Esteem, Cooperation, Group Decision-Making, Communication, Active Listening, Community Building, Conflict Resolution, Bias Awareness, and Trust. Each program offers a series of three workshops of similar duration, which lead to a qualification as an apprentice facilitator. Workshop agendas are similar and draw upon a long list of games and creative exercises found in quality manuals. Facilitator techniques are the same—calling for consensus decision making, role-modeling, empowering of participants, processing of exercises by group discussion like a Socratic dialogue, and periodic evaluation by participants. The HIP program has made the important contribution of a new component on Recognizing and Challenging Injustice.

These few equivalencies in terminology will help CCRC and AVP facilitators understand HIP agendas:

HIP Connection . . . . . is the same as a ***Gathering exercise***
HIP Lift . . . . . is the same as a ***Light & Lively exercise***
Think HIP . . . . . is the same as a ***Transforming Power discussion***

REFERENCES

Today, CCRC workshops are offered through thirty regional centers in the U.S. and Central America, under the guidance of Creative Response to Conflict, Inc. (CRC,Inc.). See *The Friendly Classroom for a Small Planet*, New Society Publishers (code #046), 1988. See also *http://www.wcasd.k12.pa.us/PW/CCRC.html* for an example where CCRC trained teachers transformed the culture of an entire system of elementary schools.

There are over one hundred local AVP councils in the U.S. and Canada, which offer over seven hundred workshops per year. See :

- *http://ourworld.compuserve.com/homepages/avpusa*
- *http://www.ndirect.co.uk/~halbright*
- *http://avpcanada.b3.nu*
- *http://www.golden.net/~respection/avp/main*

The valuable work of the early CCRC program has been emulated by many others. Research has been undertaken at various universities to evaluate the non-cognitive, or affective, learning style which are so powerful in CCRC, AVP and HIP workshops. Some educators have adopted the acronym SEL (Social and Emotional Learning). For a bibliography of this work, see *Promoting Social and Emotional Learning: Guidelines for Educators*, 1997, Association for Supervision and Curriculum Development (ASCD) (available from *http://www.ascd.org*).

One of the experiential programs cited is RCCP (Resolving Conflict Creatively Program), which grew out of the CCRC program. The book was written by a group called the Collaborative for the Advancement of Social and Emotional Learning, or CASEL. See *http://www.cfapress.org/casel/* and contact mcasel@cfapress.org about an email listserve for interested educators.

ACTIVITIES INDEX