

Peace Circle Book



Mothers for Peace

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Introduction and Preliminaries

Mothers for Peace Credo

I am a peaceful soul. Peace is my innate quality as it is of all human beings.

I affirm the uniqueness and goodness of every individual and group and regard diversity as a resource for enriching humanity.

The world is a place of abundance. There is enough for everybody. So life must be a celebration of giving.

Believing that as we sow, so shall we reap, I sow only the best seeds to add quality to human life as God's faithful servant.

I am steadfast in working with others in creating a better world for all.

I reject all forms of violence.

I am a mother for peace.

Kababaihan Makapangyarihan

Music: Bayang Barrios / Lyrics: Geejay Arriola
Arrangement: Gary Granada / Singer: Bayang Barrios
conceived by Irene M. Santiago
composed for the Mindanao Commission on Women

Kababaihan ay makapangyarihan
Baguhin ang lipunan, isang tinig ang kailangan
Sa pagbabago ng ating kasaysayan
Ako'y may kapangyarihan pandayin ang bukas

Sa hilaga at silangan
Kanluran katimugan
Milyong lakas at tinig
Pinagtibay ng kapatiran
Kumilos na ngayon
Ang bukas ay di na maghihintay
Katarungan, kalayaan, pagkakapantay-pantay

Ang pagbabago ay ating sinimulan
Isang hakbang na paninindigan
Harapin ang bukas nang may pagpapasya
Kababaihan makapangyarihan
Harapin ang bukas nang may pagpapasya
Kababaihan makapangyarihan

Mindanao Commission on Women

The Mindanao Commission on Women is a non-stock, non-profit organization established to provide women's leadership in the solution of the political, socio-cultural and economic challenges facing Mindanao.

The mission of MCW is to influence public policy and public opinion. It pursues not a 'women's agenda' but a Mindanao peace and development agenda from a women's perspective. Its goal is "for women to be taken seriously."

In December 2001, the Commission was established with the election of 25 women leaders to the first board. The following were elected officers of MCW: Founding Chair and CEO Irene M. Santiago; Executive Vice-Chair Margie Moran Floirendo; Vice Chairs for Peace and Multiculturalism Diosita T. Andot and Sylvia O. Paraguya; Vice-Chairs for Politics and Governance Melchora J. Ambalong and Maribel V. Gonzales; Vice-Chairs for Poverty Reduction Casimira V. Balandra and Sheila G. Algabe; Vice-Chairs for Special Projects Joji Ilagan-Bian and Baicon Cayongcat-Macaraya; Secretary Arlene A. Lozano; and Treasurer Patricia M. Sarenas.

In 2007, MCW broadened participation in decision-making by forming Area Core Groups (ACGs) where local women provide leadership in addressing local issues and concerns. As of 2010, there are 18 Area Core Groups, each one composed of 15 women leaders from different fields. This structure enables MCW to act both on the local and regional (Mindanao) levels.

From its organization, MCW has aimed to take an active lead role in the articulation and promotion of a new paradigm for peace and development in Mindanao—one that benefits all, especially the poor and victims of conflict. Its comprehensive program, entitled "Another Mindanao is Possible!" is designed to translate the MCW vision into reality of a Mindanao that is peaceful and socially harmonious, and where prosperity is shared by all.

The MCW program areas are peace and multiculturalism, poverty reduction, and politics and governance.

Mothers for Peace, a national movement for peace

Mothers for Peace started as a campaign in 2003 in response to the bombing of Buliok—a major Moro Islamic Liberation Front (MILF) Camp in Maguindanao—by the Armed Forces of the Philippines. The MILF broke off peace talks with the Government and declared that the ceasefire agreement had been breached.

The campaign was successful in its demand for a ceasefire and a return to the negotiating table. The campaign helped to create a new and broader peace constituency. Thus MCW decided to transform the campaign into a movement through the Mothers for Peace and Youth for Peace.

The Mothers for Peace movement rests on three pillars: values, skills, and food security. Values and the 10 guiding principles of the movement are emphasized in sessions on personal peace and self-management. Skills training in conflict prevention, resolution and containment of violence is given using the ThirdSider training modules developed by the Harvard Global Negotiation Project. The food security component is addressed through the Mothers for Peace Fund. It provides micro-credit assistance for entrepreneurial activities under a program for “Health and Wellness.” Gardens for Peace are also promoted to grow vegetables for consumption and income.

In 2006, Mothers for Peace expanded through the creation of peace circles to strengthen and expand the movement’s membership. Peace circles are composed of 7-25 women guided by the movement’s credo and basic principles.

Basic Principles

1. **Respect for all creation** – We were born stewards of creation, not masters of it. It is our task to respect and protect each creature to ensure the survival of all.
2. **Interconnectedness** – We are part of the web of life. Each life supports the others. We reap what we sow. What we do today will determine our future.
3. **Multiculturalism** – Diversity is a source of wealth. Celebrate ethnicity. Recognize and respect cultural identities. Promote equality of rights and opportunities regardless of cultural background.
4. **Solidarity** – Link up with groups with similar goals and support their endeavors. Be part of regional, national and global networks.
5. **Abundance consciousness** – Focus on the blessings, not on the hardships. Focus on the opportunities, not on the disillusionments. Focus on the dreams, not on the scarcities. The universe will give us what we focus our attention on.
6. **Win-win consciousness** – Succeed through our own efforts, not through another’s failure. Strive so that we all may partake of each other’s gains, for life isn’t about putting each other down, but about lifting each other up.
7. **Humility** – Do the best we can even if someone else’s experiences, knowledge, and achievements will always be greater than ours, for the standards of life are measured not by how much we’ve accumulated, but by how much we have shared of ourselves.
8. **Integrity** – Walk the talk. Be consistent with the principles and values we claim to uphold. Conduct all transactions with honesty and truthfulness.
9. **Commitment** – Engage in worthwhile endeavors long enough and deep enough to watch their fruits grow. Enjoy the process as much as the results of our engagement. Genuine involvement guarantees results.
10. **Silence** – Clearing the mind of talk and waste thoughts allows knowledge and wisdom to enter. Rest and rejuvenation come with silence as in sleep; connection with the Divine occurs in silence as in prayer and meditation.

The Secrets of Self-Management

Rediscover real self-esteem and the priceless treasures of spirit and be all that you can be

**Inner Skills
Essential Wisdom
Step by Step Exercises**

*“There are people whose heads are filled with knowledge of worldly matters, who are familiar with all the sciences, and yet do not know their own spirit. They know about everything except themselves. They know the precise value of every object they buy and sell: but they do not know their own value. They look up at the sky, and can distinguish auspicious stars from inauspicious ones: but they do not know whether they will rise to life after death. To know yourself, and thence to know your relationship with God, is to be a matter of the highest science.” —
Rumi*

Developed and written by
Mike George

Introduction

Listen, Reflect and then be Silent.

Our success in managing our roles, responsibilities and relationships in life is dependent on our ability to manage ourselves – our thoughts, emotions, attitudes and behaviors.

To manage ourselves, we need to know how we think, why we think, what we think, and the impact of our thoughts on the people and circumstances around us. This area of self-awareness and self-understanding is the missing ingredient from our formal education. No one teaches us how to understand ourselves. No one shows us how our beliefs generate thoughts, which generate our actions, which result in our personal destiny. In fact the opposite is true – we are taught that we are not responsible for our destiny – that life is 80 percent fate. And then we wonder why we feel stressed and at the mercy of circumstance.

The purpose of this program is to offer you an introduction to understanding and managing your life from inside out. While the beginning of this series of presentations is centered around how to restore and strengthen your self-esteem, the program expands to cover all the other levels of self management from identity through to personality.

It is not the purpose of this program to turn you into a trained psychologist, only to help raise your awareness of what is happening within yourself, within your consciousness, so that you may take back conscious control of your inner world. This takes time and the sustained intention to get to know yourself.

I am now convinced that most people are born, live and die without ever knowing who or what they really are. I nearly did, until one day I received the opportunity to dispel my won ignorance about myself. It completely changed my life and is still doing so. That is why I offer you these ideas and insights which may assist you in cultivating the most important relationship in your life – your relationship with your self.

This is not one of those high excitement, you can do anything, be anything, have anything, rah rah, success programs. It's true, you can do anything and be anything you want, but all that comes naturally once you understand and master the energies and the workings of the human spirit – which is what you are. And that is why this is a quieter, gentler and more spiritual approach to self-development and personal growth. Real inner work requires peace and silence, and lots of time for reflection. My only advice is to listen, reflect and be silent, then listen, reflect and be silent some more. Not because you need to remember every word, but because the more you reflect and listen to your self the more you learn what you already know. The words and the exercises in this workbook serve only as reminders. I would also recommend that you learn and practice meditation every day. It is in the deeper experiences of meditation that you will discover yourself... as you have always been! It is in meditation that you relax, empower and enlighten yourself. It is in meditation that you rediscover the priceless treasures of spirit.

As you do your inner work, struggle not and laugh a lot.

About the Poster

The wall poster which accompanies this series of presentations sets out the complete ‘creative process’ and includes many relevant self management skills. The best way to use the poster is to contemplate and understand each level and its relationship to the next level. This is enhanced by identifying your own personal life experiences which verify what is being described at each level. In other words try to experience or find examples in your experience at each level of the creative process as you read it.

The sequential and linear nature of the way the process is presented is a simplified representation of what in real life has many loops. It is designed to aid initial learning and raise your awareness of the dynamic workings of the inner self which we are not normally taught. In time you will begin to see the loops, inter-connections and circular relationships between the many levels of the Creative Process.

Beginning with Self-Esteem

“Knowing your uniqueness, beauty and value is the heart of self-esteem.”

We all suffer to some extent from low self-esteem. Women tend to acknowledge it more freely than men, whereas men tend to confuse high self-esteem with ego, which leads to a kind of aggressive confidence. Behind the aggression there is often a lack of self-worth, an insecurity which many feel they must not acknowledge, let alone allow to come to the surface, in a hard, competitive world. This tension, which results from hiding and disguising low self-esteem can, over a period of time, destroy mental and physical well being. And if this inner denial is sustained over many years it can be terminal. This first part of our program gives you the opportunity to understand what self-esteem looks like and feels like, where it comes from and how to restore it. Self-esteem is not situational – you cannot have real self-esteem in some situations and not in others, you cannot base your self-esteem on anything outside yourself, and you cannot think you have high self-esteem just because you have certain talents or a certain position. You either have real self-esteem or you don’t. For example:

- People who base their self-respect on their reputation in the eyes of others will not have real self-esteem. They will experience sorrow and possibly depression the moment someone withdraws their respect for them.
- People who base their self-confidence on their skills and abilities will not have real self-esteem. They will experience inadequacy in a situation which calls for abilities which they have not developed.
- People who base their self-worth on their possessions will not have real self-esteem. They will live in fear of loss and always value quantity before quality.

SELF-ESTEEM: A Definition

Self-esteem is the knowledge and awareness of your own intrinsic uniqueness, beauty and value.

Every single one of us loses self-knowledge and self-awareness but it doesn’t go anywhere – it simply slips out of sight, and down into a deeper layer of our consciousness, like rain water draining down into a rock pool in a deep cave. It is not so much a question of building it, but of rediscovering it, evoking it, calling it

back into our awareness. To help this happen it is essential to create the vision of the characteristics of high self-esteem here in the surface of our minds. Let's start by expanding our definition of self-esteem.

UNIQUENESS

Uniqueness means there is no one else like you. Never compare yourself with any other person. You are a "one off". Your role, your contribution and your place in the drama of life is unique and vitally important.

VALUE

Value means valuing our self! What is the most valuable thing in life, but life itself! And what are you, but life itself – you are life. When we lose our appreciation for life we lose appreciation and value for our self. This happens easily when we place too great a value on our possessions and desires.

BEAUTY

Real beauty is inner beauty, and inner beauty is made up of the imperishable qualities and virtues of the human spirit. These are the treasures of peace, love, truth and happiness which we all seek in different ways and in external sources. And this is where we find ourselves short of a good map.

KNOWLEDGE

Knowledge means you have experienced those inner treasures. You know what you are and what you have. Your uniqueness is no longer a belief because you have no doubt. Your capacity to love and be loved is not longer an idea. It is an experience. And your contentment is not dependent on any external source or circumstance.

AND FINALLY – AWARENESS

Awareness means you naturally carry that sense of your own goodness, your own truth, and your own true beautiful self into your life and your interactions with others every day.

KEY INSIGHT: *"There are many signs of low self-esteem and many ways we express our lack of self-worth. While it is useful to be aware of them, and passing mention is made within the presentation, it is not healthy to dwell on them, and even less healthy to try to eliminate them one by one. Much better to focus on high self-esteem, see it, experience it, energize it with our mind and then, in time, those positive characteristics become dominant once again."*

Vision of High Self-Esteem

"Self-esteem is the foundation for the three vital pillars in your life: self-confidence, self-respect and self-worth."

Self-confidence is based on knowing you are able to deal with any situation, tackle any task, and even if you do not have the necessary skills right now, you know you can and will learn and develop those skills.

Self-respect is based on love for your self, appreciation for yourself – you never put yourself down. You know your strengths and accept your present weaknesses.

Self-worth is based on knowing that you are worthy – a worthwhile person who is of value to others, and to the world.

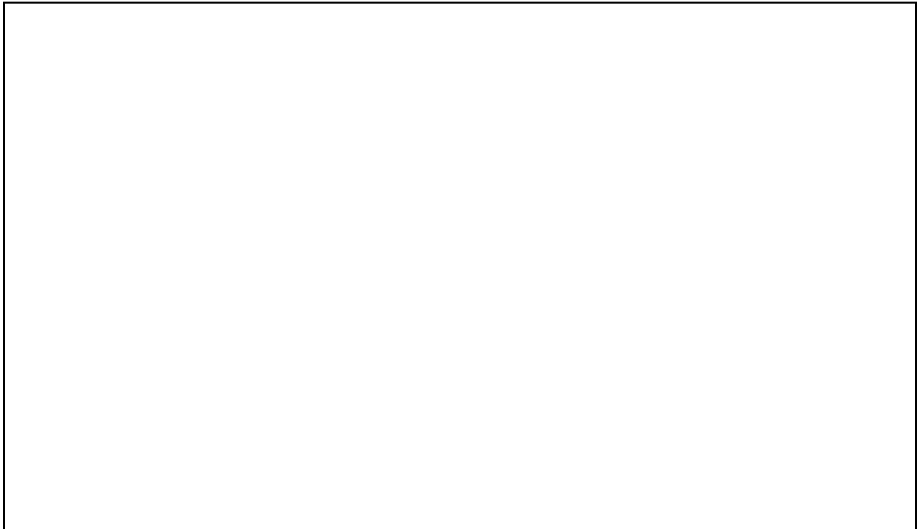
EXERCISE: *Your Vision of High Self-Esteem*

Take a large piece of paper, flip chart size if you can, and write in big letters the main words and phrases from the combined vision of your and my ideas of high self-esteem.

Then at the center of your poster put a picture of you smiling.

Then hang it where you can see it clearly.

VISION OF HIGH SELF-ESTEEM



Priceless Treasures of Spirit

“Deep within, we each have the highest qualities of character – these are the natural qualities of spirit which never leave us.”

The purpose of this visualization is to take you on a journey. A journey to re-awaken your awareness to the “treasures” of your spirit. These treasures are essentially the qualities and virtues which are within you eternally – you have simply lost awareness of them. Bringing them gently back into your awareness through an exercise like this is like bringing them back to life and giving them in your life. Do the exercise two or three times – try to create the mental pictures of the visualization and then be open to what you see, feel and sense.

EXERCISE: *Treasures of the Spirit Visualization*

Imagine you are standing in the garden of your home.

You are wearing a new hat, a new coat and new shoes.

The hat is a symbol of your self-confidence – the coat is a symbol of your self-respect – and the shoes are a symbol of your self-worth. You walk purposefully in the front door of your house and into the lounge.

One of the walls is a full size screen like a giant TV screen.

One of the screens is an empty rowing boat on water.

As if by magic you step into the screen and boldly into the boat, sit down and pick up the oars.

You start rowing towards a sandy beach a short distance away. You row the boat straight on to the beach and it grounds itself smoothly in the sand.

You step out of the boat carrying a ragged old piece of paper.

Holding it in your right hand, you begin to walk inland.

The paper is your map.

You stop to read the map occasionally looking up ahead.
The map shows you that between a large tree, a rock with two jagged edges, and a stream is where you will need to dig to find your treasure.
And sure enough you see the tree, the rock and the stream ahead and you find the center spot.
You start to move the sort, white fine sand away and dig your way down.

After a few moments you are now deep in the sand and sure enough you encounter the top of a large wooden box with rusty metal rivets and hinges.
You pull up the lid of the box and as you begin to pull out its contents you realize the significance of each object in your life.

There is a large silver goblet which you intuitively know represents your inner wisdom.
There is a large diamond which you instantly recognize represents your heart – it's hard but crystal clear and transparent – (representing your honesty and openness).

What else is in the chest of gleaming treasures, and what do they represent to you? Take a few moments to pick out a few items.

And now it is time to stand back and appreciate your discovery. And with the sun setting on the horizon, you take in all the treasures you have pulled out of your treasure chest.
Appreciate the qualities and virtues which you have rediscovered.

Has anything emerged in your visualization which could be added to your vision process?

KEY INSIGHT: *“The more you decide to respond to the world around you in an unconditionally positive way, the more aware you become of your own goodness, your own beauty and you value to others.”*

Discovering other's Treasure

“The secret of building someone else's self-esteem and in the process your own.”

For too long many of us have given life to the habit of seeing the faults, weaknesses and the negative attributes of others. It seems to be a characteristic of communication in our so-called developed cultures. It also means that we tend to see the same in ourselves. It is therefore not surprising that low self-esteem is a prevalent condition in the world today.”

What we see is what we are – at least in the moment of seeing. So now it's time to break the habit and use the power of choice and the power of perception to consciously see the best, the positive qualities in others. This is a transformative exercise when repeated and integrated into our day to day lives. It drives up our self-esteem and is a great relationship healer. It is also incredibly simple.

EXERCISE: *See it and Be it*

Think of three people you know.

Write down their names on the opposite page.

Think about each one in turn and write down the three main positive qualities of their character or personality.

A family member _____
1. _____
2. _____
3. _____

A work colleague _____
1. _____
2. _____
3. _____

A friend _____
1. _____
2. _____
3. _____

Now write your name, and identify the three main positive qualities of your character which you think each of them would see in you. (If you know them well enough why not ask them!)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____

Now add those nine personal positive qualities to your vision poster if they are not already there.

KEY INSIGHT: *“To be happy, to be content, to be at peace, to love, are all one second away when you go inside and stopped searching outside. You need no one’s permission to be happy, just be aware and let go of all that is causing your suffering and sadness and decide to be happy. Happiness is not a dependency, it is a decision.”*

The Creative Process

“Self-esteem is at the heart of all creativity.”

The basic steps in rebuilding our self-esteem are:

- 1. Becoming more aware of what self-esteem is.**
- 2. Becoming aware of how it affects our perceptions, thoughts, feeling and actions.**
- 3. Becoming more aware of the underlying foundations of self-esteem which are self-knowledge and self-image or identity.**

As you will see from the accompanying poster self-esteem has its place within our creative process. Before beginning to study the poster which accompanies the tapes/CDs, spend a few moments contemplating each level of the creative process on the page opposite, and write down your definition of each and how each affects the next level. This invites you to start seeing what is happening within your own consciousness, which is much more effective than simply reading about it. Try to do

this inner awareness work first, and then go to the poster to compare notes and clarify.

EXERCISE: *Insight into Creativity*

The following are levels of the “Creative Process” – what is your experience of each, can you think of an example? Then place them in the correct sequence from inside out and define each level as you do.

Personality; Self-Awareness; Thoughts; Identity; Habits; Self-Esteem; Values; Feelings/Emotions

<i>Correct Sequence</i>	<i>Your Definition</i>
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	

Now go to the poster and begin to study and contemplate the different levels of the Creative Process.

Note how the most important is Self identity and how that affects everything else.

KEY INSIGHT: *“Once we are more aware, we will more easily be able to see what we need to work on and change within our own personal process. Some people may need to concentrate on their values, others their beliefs. It is likely that we will all have to change our self-image or self-identity.”*

Learning Self Observation

“Paradoxically, being a detached observer of your thoughts and emotions gives you back your power.”

Perhaps the simplest and most effective approach to awakening self-awareness is self observation. While this appears obvious, for some of us it is not easy as we have spent most of our lives watching others. Not only do we watch others but we catch, judge, sentence and punish them in our minds in a matter of seconds. This is why we know so little about our self and are not as aware and comfortable with ourselves as we could be. Self observation simply means watching our thoughts, feelings and emotions – it means detaching and standing back to watch ourselves in action – without judgment or assessment. In time you come to know yourself again and see exactly what you are thinking and doing. This “seeing” is essential if we are to make conscious choices and take control of our lives.

This exercise on the tapes/CD is designed to help you see what is happening within you in relation to someone in your life. The aim is to become familiar with how you are responding/reacting to that person, why you are reaching and then see what you want to change.

EXERCISE: *Watching Your Self*

Note down your responses to these questions.

As you do this exercise remember you are the detached, non-judgmental observer of yourself. As you practice this you will gradually come to realize that the event, or the other person, is never the problems.

Think of someone you don't like.

What is the nature of the feelings you have for them?

What is it that comes to influence these feelings?

Is it a previous experience?

Is it your belief about them perhaps?

When and where did the belief begin?

Is it just the way you perceive them acting?

Are they doing something which you desire them not to do?

How do you see yourself acting out your feelings towards them?

Do you ignore them, attack them, and criticize them?

If you do act in this way, what do you see happening to your self esteem?

Does your self esteem become stronger because you were aggressive to them?

Or does it go down because you get carried away by your emotions?

Are there any prejudices which are influencing your emotions?

There is a simple formula to successful living.

E + R = O or Event plus Response equals Outcome.

You cannot change events around you, or other people, but you can always choose your response. So if you want to change any outcomes in any area of your life, try changing your responses. But first be fully aware of how you are responding – from inside out. To be fully aware learn to be a detached observer.

KEY INSIGHT: *“One important dimension of real human freedom is the freedom from our own prejudices and misperceptions of others. This freedom is only possible when we take time to look inside and see. The result is self-awareness and a new choice. Plato once said the unexamined life is not worth living. And this is why, if we do not live a life of awareness and conscious choice it is as if we are asleep and in slavery to the past, or shackled by someone else's beliefs.”*

The Question of Identity

“The foundation of all self management is the awareness of who/what you are.”

As you can see on the poster our whole creative process is based on one thing – how we see/identify/experience ourselves. During this program on the secrets of self management you will begin to see how many things we identify with. When we identify with something which we are not, it is as if we lose ourselves in the object of identification. This has become a deep habit for us all, to the extent that we all do it and think it is OK because everybody is doing it.

We mistakenly identify with what we do, what we possess and where we come from. Realizing our real sense of identity is our deepest challenge. It is not difficult intellectually. It is easy to say and even understand that we are spiritual beings – but actually experiencing ourselves as we truly are requires the practice of meditation on a daily basis.

To realize and experience what we truly are it is also useful to remember what we are not. Keep reminding yourself of the following:

- I have thoughts, but I am not my thoughts.
- I have feelings, but I am not my feelings or emotions.
- I have a body, but I am not my body.
- I have a role and perhaps several roles, but I am not my role.
- I have beliefs, but I am not my beliefs.
- So what am I?

EXERCISE: *Describe Your Self*

Write down all the words which you might use to describe your real, essential self.

KEY INSIGHT: *“Are you a physical being having the occasional spiritual experience, or are you a spiritual being having a physical experience? The answer to this question is the difference between living a life of awareness or sleepwalking through life. While many would say they are a spiritual being in a physical body, in reality most people think and act as if they are physical beings having a very occasional spiritual experience. And this is absolutely disastrous both for our self-esteem and the outcomes in our life.”*

Realizing Your Roles

“Shakespeare was dead right – all the world’s a stage and YOU are on it!”

Perhaps one of the greatest truths was one of Shakespeare’s most famous lines – “All the world’s a stage, and all men and women merely players with many parts to play.”

What we tend to forget is that an actor and his or her roles are separate. As soon as we identify with or get attached to any role and define ourselves by our role, we make our biggest mistake. Our self-esteem is then tied to our role and to our success in that role, and all the trappings of power, possessions and privileges that come with it. This is a recipe for anxiety, and eventually, a great deal of pain.

So the heart of our challenge is as follows: according to our self image so will be our self-awareness and self-esteem. This in turn will affect our awareness and perception of the world around us, our thoughts about the world, our actions in the world and ultimately the outcomes and the results we achieve in the world of our relationships at work and at home. This is the reality of our creative process.

If we are serious about building and strengthening our self-esteem and creating positive outcomes in our life, we must begin with our self-image or self-identity. Let's remind ourselves once again of the deepest question at the level of self-identity which goes something like this: "Are you a physical being having a spiritual experience, or are you a spiritual being having a physical experience?"

Our great mistake is we confuse role with identity. We identify with our roles and so lose our real sense of who we are. Then we play many roles through any given day and by the end of the day cannot quite understand why we are so stressed out. This is why many people suffer from an identity crisis. The solution? Play the roles; don't try **to be** the roles. Try this short exercise.

EXERCISE: *Write Your Own Script*

Write down all the roles you currently play – wife, manager, painter, mother, etc. Take one role at a time and profile the kind of characteristics which would be played out in that role, e.g. patient, cooperative, creative, etc. In this way you are starting to write your own script, define your own characters and see yourself as an actor.

Paradoxically, when you do this your actions become more real, relevant and relaxed because you can now differentiate between self and role. **You are able to "play" the roles.** Doing this is not false – it is only false when you start thinking you are a role and get lost in the role – whereas you are the actor. In time you will be able to play your roles naturally, as easily as putting on and taking off your clothes. You will soon get feedback to your "character portrayals" – people will be more attracted to you, appreciate you and want to be with you. And what may appear at first as a difficult role (new job, new activities, etc.) you will begin to see as an opportunity to learn, grow and expand your repertoire.

KEY INSIGHT: *"Relationships are simply opportunities to create and give of your self, which sometime means being open enough to receive the same gifts from others, so that they may also experience the treasures of their own virtues, their own inner beauty."*

Learning to Meditate

"For over two thousand years the sages and the saints have been saying sit down, be quiet and listen in."

The original root meaning of meditation is to do with healing. Meditation is the way to heal our spiritual wounds, created as a result of losing our true sense of who we are. When we forget we are beings of spirit and think we are only physical we generate fear and anger. Every time we create a negative thought or emotion it is as if we hurt and wound ourselves and we leave a "scar" on our consciousness. Meditation is the only way to begin to heal those scars and restore awareness of our self as spirit/soul – the being who inhabits and animates the human form. To begin the practice of meditation requires 10 or 15 minutes each day. All you have to do is give time to yourself.

Make an appointment with your self. Your aim is not to stop your thoughts, but to choose, create and control your thoughts. Your aim is to create the right thoughts about your self – your self as soul – so that you then experience your self as soul. Essentially, meditation is the bridge between the theory of who and what you really are and the experience of who and what you really are!

EXERCISE: Meditation

Here is the commentary from the tape.

Why not record it yourself – slowly, softly, as if you are actually experiencing what you are saying – and then use it to guide yourself in the future.

I consciously relax my body, letting go of any tension, any tightness, anywhere in my body.

And I bring my attention slowly up to a point just above and behind my eyes – in the center of my forehead.

I concentrate on this point for a moment.

And then – I see myself – I become aware of myself as I really am, a tiny point of radiant light – like a star in the night sky.

I become aware of myself as this light – a shimmering radiating point of white light. I am light. I am the light of consciousness. I am the light that is soul.

In this awareness of soul consciousness, I am also aware that the physical body which I inhabit is simply my costume, a temporary vehicle on my journey through life. Staying in this awareness, I become aware of my capacity to use the energy, this light to create any thought I like.

So I create powerful thoughts about myself.

I am a peaceful and loving being.

I am a soul whose true and eternal nature is peace.

The more I think peace from the heart of my being, the more I feel that peace, I am peace, I am at peace with myself, I am at peace with the world and this is the greatest gift I can share with those around me.

And so it is with great love that I radiate this peacefulness, like the sun radiates its light across the universe.

With great love I give the gift of peacefulness to others – as I talk with them – as I world with them, as I walk with them.

And the more I give the gift of this peace – with love, the more I experience peace and love – with myself.

I am a peaceful and loving being. I always have been – and always will be.

KEY INSIGHT: *“During the process of meditation you will experience your true spiritual nature. This transforms your self-awareness. And then, as you walk through the various scenes of your day you are able to maintain your “soul consciousness.” You are also able to remain connected to those positive qualities of spirit within yourself. You will begin to see every interaction is an opportunity to share these attributes with others through the roles which you now consciously choose to play.”*

Overcoming Forgetfulness

“We all need to remember not to forget who and what we are.”

Our primary aim in meditation is to experience “soul consciousness.” This is a peaceful, quiet and calm state of being where you are fully aware of yourself. You remain aware of what’s happening around you, but are unaffected by any external activities, other people, etc. This is our natural and true state of being.

However it has been likened to a bar of soap in the shower. The harder you try to hold on to it the faster it slips out of your hand. So try not to grasp or hold on to this peaceful state of being, otherwise the very tension you create in the process will

chase it away. Instead, see it as a movement, where you are moving into this soul conscious state of peacefulness as easily as your foot slips into your shoe. Start your day with 10-15 minutes meditation and then carry the consciousness of peace and calm into your day, allowing it to stay with you. Then watch yourself forget, watch the old habits of worry, tension and fear return to interfere. The secret here is to be easy with yourself and remind yourself of what you really are (soul) and what your true nature is (peaceful).

EXERCISE: *Traffic Control*

Select 5 two-minute periods during each day and decide you will stop what you are doing at that time if practical and meditate. It need not be a deep meditation – just a brief self-reminder of your true identity and nature, and the conscious effort to slow down the traffic of your thoughts to ensure your thinking is peaceful and positive.

KEY INSIGHT: *“Self remembrance is simply the habit of reminding yourself you are essentially a spiritual being and not your body. Begin with the truth of this idea and eventually you will experience it.”*

Being Proactive

“Sowing and reaping, cause and effect, karmic returns are all terms for how our universe works.”

Karma is the universal law of returns and an important self-management principle. If you want the universe around you to give you good energy, opportunities and positive feedback then it is obviously important to give out those things in your day to day life.

We all know this principle but in our loss of true self-awareness we forget. All too easily our behavior becomes reactive and defensive as we perceive and interpret the world and people around us as threatening. And as our life progresses it seems that we are increasingly surrounded by more and more threats. Both the perception of threat and the responses to perceived threats, become habits.

Now is the time to change this habit – and it’s easy. Before you respond to any situation, give yourself some “space of time” so that you can interrupt your own reactive response pattern and consciously choose a proactive response. There are many ways to do this, e.g. count to 5, ask the person to repeat what they said, pause for thought and say “I’d like to think about that.” In this space you have the chance to use your creative process consciously. Eventually you will create a new set of positive response patterns and in so doing reduce both your internal (self-created) tensions and external frictions. You will also become very attractive to others due to the positive energy which you are now able to radiate, regardless of what is happening around you.

EXERCISE: *Rehearsing New Responses*

Ultimately, to be free of any self-erected barriers, you will realize nothing can hurt you. It is only what you hold on to which can be threatened and damaged – but the essential “you” cannot. When you realize and live this eternal truth your nature will be “for giving” all the time. Try this “rehearsal exercise” and raise your awareness to the possibilities of being proactive.

My current reactive patterns include:

(Identify and describe three recurring situations in which you find yourself reacting negatively.)

1. _____
2. _____
3. _____

My strategy for creating “space of time” is

1. _____
2. _____
3. _____

My ideal response would be

1. _____
2. _____
3. _____

KEY INSIGHT: *“It costs you nothing to give the gifts of peace, of love, of hope, of happiness, of joy to another. In fact, you discover that the more you give, the more you experience these things in your life. We all know this basic principle behind successful living, but we forget it, and we are then easily influenced by others who appear to be happier by breaking it. But remember, happiness is not defined by what we do or what we have; it is defined by what we are and experienced by what we give.”*

The Power of Affirmations

“Your subconscious is totally obedient – whatever you put in must come out.”

Many of us carry a set of beliefs which can be fatal to the fulfillment of our true potential. They are beliefs about ourselves which we have probably absorbed and empowered at an early age. “I am no good”, “I am not capable”, “I am always wrong” or “I can’t”. Hidden deep within our subconscious, these beliefs affect our thoughts and our outcomes without us being aware. Cultivating our self-awareness, and even just listening to our own self-talk, will help us see what these beliefs are. It is equally important that we consciously create and empower a new set of self-beliefs. An affirmation is one way to create such beliefs.

Affirmations always begin with “I am” and not I will be or I want to be. In this way we instruct and program ourselves by repeating and experiencing the affirmation. Now is your opportunity to write down a set of affirmations for yourself, and then select one or two each day to consciously empower your new self-belief.

For example:

I am at peace with myself.
I am relaxed and healthy.
I am a flexible and creative person.
I am becoming more aware day by day.
I am enthusiastic and radiate lightness and energy to others.
I am empowered to take action.
I am committed to achieving my goals.
I am a lovable, capable and worthwhile person.

EXERCISE: *Affirming Your Self*
Now write some for yourself.

KEY INSIGHT: *“We help ourselves to build our self-esteem by affirming specific attributes of our own inner beauty and our value to others. Now we don’t need to be needed, but we know the value of nurturing others and sharing ourselves with others. And of course, the more we do that in our interactions, the stronger we become ourselves internally. We are no longer dependent, and yet we have a healthy awareness of our interdependence.”*

Identifying your Values

“Are your goals and actions aligned to your values or someone else’s values?”

Have you ever considered what your values are? Have you ever taken time out to identify what you “care about the most” in your life? Few of us do. Such is the non-stop rollercoaster of modern life that we seldom step off, sit still and meet ourselves. If we do, we usually escape into some distraction which we call entertainment. As a consequence we do not choose our values consciously, and allow them to inform our goals and activities – instead we will likely allow someone else’s values to define our life choices.

There is a neat paradox in this process of working out what we value. While most people pursue material possessions and physical experiences, and thereby demonstrate their values to be predominantly material, behind the pursuit is the desire for something deeper. We want the movie, the meal, the mate and the music because we think these things will give us a moment of happiness, love or peace. The paradox is that we already have what we seek because those three things are the core qualities or virtues of every human being. As we look at our world in conflict at all levels, these qualities are rarely in evidence, but if we step inside and restore our self-awareness we will find them in abundance.

When that actually happens in someone’s life, it changes their life profoundly. The search is over, the tension disappears, the struggling ends. Your deepest values are also your highest values. They are ever-present within but disconnected from your awareness. When you share these qualities of spirit with those around you, you will realize your own beauty and value to others.

EXERCISE: Values to Goals

- Write down the 10 things you “value” most in your life.

- Identify which ones are innate and which are acquired.

- Prioritize them.

- What goals do you have for each value?

- Decide how you will achieve each goal.

KEY INSIGHT. *“A goal is like a vision. To set a goal you must create a picture of your future achievement or attainment on the screen of your mind. As soon as the picture is focused and as long as you sustain it, then the events, circumstance, people and energies are already on their way to you to make it happen. Sometimes we call this magic.”*

Healing the Past

“The past is dead and gone, finished, solid, concrete.... It’s time to get focused on the future.”

Much has happened in the past which affects us now. Childhood experiences at the hand of parents, caregivers and other “big people” leave their mark. False beliefs and perceptions are fed to us by the world at large. And perhaps, for some of us, there has been a major traumatic event which left a deep impact on our

consciousness and somehow still suppresses the flowering and expression of our spirit.”

Healing the past is necessary but it does not require that we go back to identify and re-experience every original blocking experience. It does not require we go through the experiences again, or even remember them. When we take a damaged car to the body repair shop, they don’t ask us how the accident happened, what happened, who did what, when and where. They simply get on with the job of repairing the damage. It is exactly the same for us on our life journey. The secret is to let go of the past, release yesterday today, every day, and remind yourself who you truly are – spirit, soul, eternal, beautiful, precious, happy. Start your day with these kinds of thoughts and eventually the past which was weighed heavily up to now begins to dissolve.

It doesn’t happen overnight. It is not instant as we need to practice starting every day in this way. What’s gone is gone, what’s done is done, what’s happened has happened – now what am I going to create today, what am I going to do that is fresh, new and creative today? What conscious choices am I going to make, free of any influence of the past?

Gradually the past, even the deepest experiences and memories buried in our subconscious, will lose its power to drag you down and to pull you into the old illusions, false beliefs and ineffective behavior. And then you will be free.

EXERCISE: Learning from the Past

The only past that is worth reflecting on is the day that has just gone. Take three minutes at the end of the day and ask yourself three questions (one minute per question):

What went right today?

What went wrong today?

What would I do differently if I had today again?

Scribble your answers briefly on a piece of paper and then consciously let go of the day and move on.

KEY INSIGHT: *“The past cannot be relived. It cannot be changed, yet most people spend over 80 percent of their lives in the past. The past is like a filing cabinet. When you arrive at work every day do you step into the filing cabinet and spend the day there? Of course not. So what is the past but a great resource for learning and an occasional source of useful information – but it is not a place to live?”*

Control Your Self

“At the heart of all effective leadership is the personal capacity for tremendous self control.”

One of the deepest false beliefs which we inherit is that we can control other people. Becoming upset at another person, whether they are five feet *or* five thousand miles away is a demonstration that we are trying to control what we cannot control. It is a deep illusion which sets up a powerful behavior pattern. And then we use all kinds of rational explanations to justify our being upset and our self-inflicted failure. The truth is, we can influence others but the more we try to control them, the less influence we will have.

The secret of success in all relationships at work and at play is entirely based on self-control. As you walk into any scene or situation, be aware, be proactive and non-invasive of others, even when they want to try to control you. People sense you are trying to control them and automatically raise their barriers of resistance. This immediately reduces our capacity to influence. Watch what you do when someone tries to control you – up goes your barrier, you are not coming out and they cannot get in. Communication breaks down. Leadership is impossible. Whereas, when you concentrate on controlling yourself and all your responses are pro-active, you will be more attractive to others and therefore have greater influence. Try it – experiment and you will find your ability to influence increases.

EXERCISE: *Control and Influence*

Use this exercise to build awareness and your ability to respond positively and influentially in real life situations. It is also a good process to reduce stress.

1. **Brainstorm** all the current situations which are upsetting you.
2. **Identify** the one which seems to be upsetting to you most.
3. **Describe** that situation in full in one or two sentences. The description should contain what is happening and how you are feeling.
4. **Create** two columns. The first column is “What I cannot control” and the second column is “What I can control”. Break the situation down so that you identify all the aspects of what you can control and the aspects which you cannot.
5. **Stop** trying to control what you cannot control, and that is likely to have something to do with other people. Then start controlling your self which is the only thing you have total control over 100 percent of the time.
6. **The greyer aspect** is in the middle, or what you might call “**areas of influence**”. Now think about how you can influence the situation, not control or manipulate but influence. And if the issue involves other people then remember the paradox of control. The more you try to control someone, the less influence you will have. Whereas the less you try to control someone, the more influence you will have. Experiment with this principle – it transforms relationships.

KEY INSIGHT: *“Each one of us is a living radiator; we radiate energy out into the world according to the quality of our thoughts and our feelings. Depending on the quality of that energy will be the openness of the resistance of others.”*

Listening to your Self Talk

“When will you slow down, stop, reflect, listen in and learn from our own life?”

In a world where we have made speed, our God sometimes finds it hard to take the foot off the accelerator of our life. But this outer phenomenon of accelerated living is being driven by an inner process. As you look across the creative process which we have been studying during these presentations, you will find out that it is the thought/feeling/action aspect which is happening so fast inside our consciousness that shows up in our behavior, personal reactivity and interpersonal collisions. So what are we to do to manage both the speed and the content of our ability to respond – our responsibility?

The following exercise is extremely useful to slow down the process of thought/feeling/action and transform a negative outcome in retrospect, so that we may be more aware and more in control in real life, real time situations. I am going

to ask you to find a situation somewhere in the past where you became extremely upset that affected your words and actions towards someone else. Then put that situation through the following descriptive process (columns one and two). Then put the same situation through column three, but making sure the outcome is positive for all concerned.

EXERCISE: *Re-seeding to Recede*

The purpose of this exercise to let you see how the outcome (self esteem is an inner outcome) is entirely due to how you perceive and interpret a situation (explanation). The purpose of the exercise is not to process every interaction that ever went wrong in your life. However, if you do the exercise three or four times in “slow time” you will become more aware of the importance of your perception/interpretation/explanation in all situations in the future.

S – Situation		
E- Explanation This is how you explained the situation to yourself.		
E- Emotion This is how you felt.		
D- Do This is what you did.		
S- Self Esteem What happened to your self esteem as a result?		

KEY INSIGHT: *“When you see the truth of that old saying “Perception is reality”, you automatically become more aware of how you perceive a situation, but more importantly, you realize perception is a choice.”*

Continuous Learning

“If you are not growing,it is likely you are diminishing – there is no standing still.”

We live in a world that seems to change faster by the hour. As individuals we are challenged to change ourselves. We can no longer expect stability at work. We can no longer predict what may happen tomorrow with any degree of certainty. So now is not the time to get stuck on one point of view or be attached to old behavior patterns. And it is certainly a time to stop allowing other people to upset us. If we do, we consign ourselves to a life of tension and frustration, and the feeling that we are perpetual victims. Change is in the air and that means I must be aware and awake to make the changes I need to make for myself. Self-change is driven by continuous learning. Yes, life is a major drama in which we all get the opportunity to play many roles, but it is also a school which offers many precious lessons. Each day is a mastercraft in living, and each moment carries a lesson on life. We only have to be aware.

If we are humble enough to acknowledge that the source of any pain/stress/discomfort is entirely within ourselves, we will also be on the lookout for learning opportunities. We will seek out the wisdom and the knowledge to help us

manage ourselves more effectively in our interactions with others. Continuous learning will be one of our primary values.

As we bring this series of presentations to a close, perhaps I can share one formula for transformation, for waking up, for dispelling our accumulated ignorance which is the basis of all our pain.

A+B+C+D+E+F = TRANSFORMATION. Simple isn't it?

A is for Awareness – I need to become aware of myself as a spirit not a matter, soul not a body, not just as a theory but as an experience. This frees me from attachment to and identification with the possessions, positions and labels which are at the heart of all separation and fear. It is not that we throw out our possessions or give up our position; it is how we relate to these things. Everything which comes to us, or which we acquire, is for “use” not for possessing. This “relationship of detachment” with the objects we hold and the roles we play is the basis of real freedom.

B is for Belief – which means challenging old, false and fatal beliefs, replacing them with new self-empowering beliefs. (The first belief is “I can change”.) This means it's good to spend a little time to see what are the deep subconscious beliefs which lie at the roots of our attitudes and behaviors. If we don't, we are little more than slaves to learn beliefs from our parents and our education – many of which are either false or at best misguided.

C is for Commitment – and the first commitment is to myself. Make one or two promises to yourself and keep them. If you don't, your integrity will disappear, self respect will subside and self-esteem will diminish. Fulfilling our commitments to ourselves builds integrity, confidence and personal power. Begin modestly.

D is for Discipline – not the discipline which means you “have to” do something. The real meaning of discipline comes from the Latin word “disciplina,” which means learning. Only continuous learning can sustain continuous self-change and transformation. Challenge yourself to learn something new every day. Be a student of life. Turn your life into your personal workshop.

E is for Empowerment – and the need to empower your self in the process of transformation. Some of that power comes through learning and waking, some comes through the experience and insights of others, but the greatest resource is from the source of all spiritual power, the supreme source, remembered as God, the spiritual parent whom we all share.

F is for Fun – yes, life is a drama, it is a school and it is a creative workshop. But perhaps most of all, it is a playground, and despite the suffering and the sorrow we may see in the world today, it is essential that we have fun. Not fun at the expense of others, or superficial frivolity, but the kind of joy and happiness which comes from inside when our spirit sings to what is true and right, when our hearts reach out to touch other's hearts, and when our creative process produces successful outcomes which are the result of generosity and caring.

The Third Side



Developed by William L. Ury
Resources made available by the
Global Negotiation Project
at Harvard University
www.thirdside.org

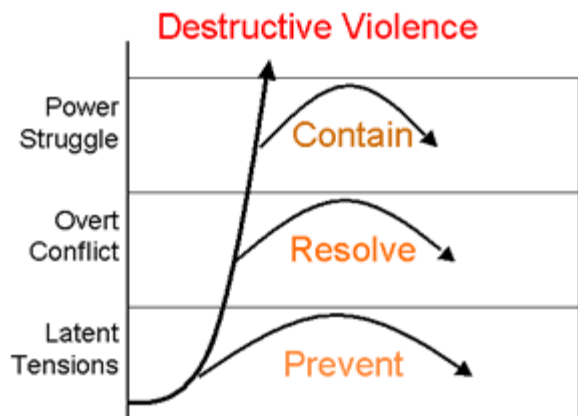
I. Overview

Conflict does not come out of nowhere but proceeds from latent tension, develops into overt conflict, erupts into power struggle, and from there crosses the threshold of destructive conflict and violence. As Thirdsiders, our aim is not to suppress conflict altogether but simply to keep the trajectory of escalation below this threshold.

In an addition to being a perspective, the Third Side is a systemic approach to handling conflict. We have at least three major opportunities to transform conflict from destructive fighting into constructive change.

The first is to **prevent** destructive conflict from emerging in the first place by addressing latent tensions. The second is to **resolve** any overt conflict which do develop. The third is to **contain** any escalating power struggles that temporarily escape resolution. What is not prevented is resolved; and what is not resolved is contained. The motto of the Third Side is thus: "Contain if necessary, resolve if possible, best of all prevent."

In difficult conflicts, it's often not enough to use one mode. Many of these conflicts can best be transformed by using all three modes.



What is the Third Side (3S)?

The Third Side is **a way of looking** at the conflicts around us not just from one side or the other but from the **larger perspective** of the surrounding community.

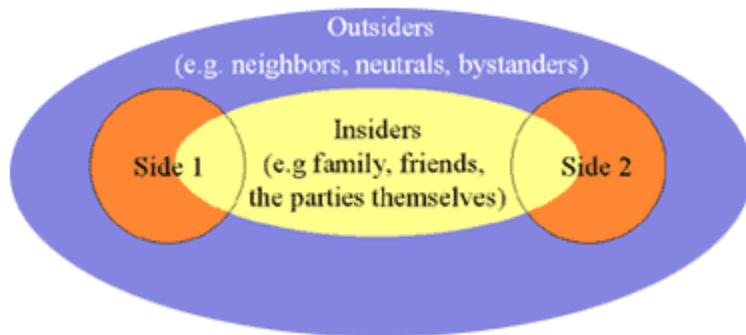
Taking the Third Side means

- **Seeking to understand both sides** of the conflict
- **Encouraging** a process of **cooperative negotiation**
- **Supporting a wise solution** - one that fairly meets the essential needs of both sides and the community

You can have natural sympathies for one side or the other and still choose to take the Third Side.

Who are the Thirdsiders?

**Any of us can take the Third Side anytime
at home, at work, in the community,
and in the world.**



The Third Side is made up of both **insiders**, such as friends, family, and even the parties themselves, who are in turn actively supported by **outsiders**, such as neighbors, neutrals, and bystanders.

Third Side Opportunities

We have at least three major opportunities to transform conflict from destructive fighting into constructive change: Prevention, Resolution, and Containment.

II. 3S Assumptions

The assumptions that are foundational to the Third Side are a work in progress and like any assumption always open to inquiry.

We invite you to consider:

- That **conflict, in itself, is not a bad thing**. Conflict is a natural and healthy process, necessary for making progress and dealing with injustice. The world may actually need more conflict, not less, if the appropriate skills are known and conflict can be managed productively.
- That **the goal is not to end or eliminate conflict but simply to transform the way it is expressed** from destructive forms such as violence, abuse, and intolerance into constructive forms such as debate, dialogue, negotiation, and democracy. Conflict is inevitable; violence is not.
- That the way to transform conflict is to **create a strong container for creative contention**. This container constitutes the Third Side of any conflict. The container can be created by the surrounding community -- friends, neighbors, witnesses, neutrals -- as well as by the parties themselves.
- That **you don't have to take sides in a conflict, nor do you need to be neutral**. No matter where your sympathies lie, you can choose to take the

Third Side, in other words, the side of the whole whether that is the family, the work organization, the community, or the world.

- That you can **choose to take the Third Side anytime** in the conflicts around you. This means seeking to understand all sides to the conflict, encouraging a peaceful nonviolent process for engaging deep differences, and supporting an inclusive outcome that addresses the essential needs of all,
- That responding to conflicts productively **requires courage, preparation, knowledge, skills, creativity and coordination.**
- That **you have an important role to play** in transforming the conflicts around you, whether you are one of the parties or a witness to the conflict. You can make a significant difference.
- That **by working together in a systemic way, we can create a strong Third Side** for even the most intractable conflict. As the old African proverb goes, "When spider webs unite, they can halt even a lion."
- **The Third Side is not a new idea.** In some form, it exists in every culture. Indeed it is the most ancient human processes for dealing with deep differences. It does not belong to any group or organization; it is the common heritage of humanity. **It belongs to you.**

Where is 3S Working?

These are just a few examples from different domains of how the Third Side works to head off destructive conflict. While these examples are still exceptions in our modern societies, they suggest what the Third Side could accomplish if one day it became strong and these kinds of interventions became the norm.

In the family

"One night, my mother and her boyfriend got into a silly argument about where they were going to go out," recounts eighteen-year-old Marquise Johnson, who had been trained as a peer mediator at school in one of Cleveland's toughest neighborhoods. "I had to sit them down. That was the hardest thing because they just stared at me when I told them to sit down. But I said, 'I'm going to help you solve this problem - could you sit down, please?'" Afterward, we were all sitting there laughing. I was proud. When I finish college, I want to be a social worker or psychologist."

Our customs for dealing with domestic problems are beginning to shift away from passivity toward the active intervention of the surrounding community. Abused children and battered spouses are no longer treated, as they traditionally were, just as a "family matter." Neighbors sound the alarm and social workers, police, and court officers step in. Shelters for battered women offer refuge and counseling.

At the same time, a "yes" to dialogue is beginning to be voiced. Support groups, marital counseling, and family mediation are becoming much more common and not just among the wealthier classes. Twelve-year-old Jane's parents were so busy arguing that they forgot about how she felt. "After they had been to mediation," she recalls, "they listened to each other more, and to me." "Without family mediation," her father adds, "I feel we would still be battling it out and spreading the damage over a much wider field."

More and more divorces begin with an intense effort to settle the economic and child custody issues in a collaborative fashion through mediation - in order to preserve a working relationship between the parties. This can happen even if the children are already grown. As one divorcing wife explained, "We're going to have to be grandparents together."

In the workplace

Torn by interdepartmental rivalries, corporate lawsuits, strikes, employee grievances, and unexpected violence, there are also signs of the Third Side at work. "When my sales representatives create conflicts, they're often over customers and territories," says Michael Rosenberg, president of a home food delivery service. He asks the quarreling salespeople to exchange customers or to work as a team. "This way," he explains, "they're forced to help each other for the good of the company, rather than worrying about protecting their own turf."

Thousands of businesses and government agencies have appointed 'ombudspersons,' people whose full-time job is to help employees, on a confidential basis, resolve their disputes with management and one another. Once confined to settling union-management contractual disputes, mediation is increasingly being used to resolve employee and customer grievances. Many businesses are also binding themselves in advance to use mediation and arbitration rather than going to court to resolve their disputes with customers, suppliers, and partners. Of the one thousand largest corporations in America, nearly ninety percent report having used mediation to settle a dispute in order to save money, achieve a more satisfactory agreement, and preserve a good relationship.

Inside many organizations, facilitators are working with cross-functional teams to overcome interdepartmental issues. Managers are learning to mediate among their teammates, their employees, and often their multiple bosses. The success of a company is coming to depend on the ability of its people to resolve the innumerable conflicts that crop up between manufacturing and marketing, sales and headquarters, employees and supervisors, and to seek a "triple win" - a solution good for each side and for the company as a whole.

In the community

In the early 1990s, teenage violence in Boston seemed out of control. There was a shooting every day and a half, a tripling of the rate over the course of ten years. A nine-year-old boy out trick-or-treating on Halloween was killed by gang crossfire as was a teenager walking to an anti-drug meeting. Yet after more than twenty youngsters died a year from firearms in 1992, the rate fell to zero in 1996. The key, according to Boston Police Commissioner Paul Evans, was "collaboration." The entire community was mobilized. The police worked closely with teachers and parents to search out kids who had missed school or whose grades had dropped. Local government agencies and businesses provided troubled youths with counseling, educational programs, and after-school jobs. Social workers visited their homes. Ministers and pastors mentored them and offered a substitute family for kids who almost never had two and sometimes not even one parent at home. Community counselors, often ex-gang members, hung out with gang members and taught them to handle their conflicts with talk, not guns.

Boston is not alone in making good use of the Third Side. All across America, community disputes of all kinds - from barking dogs to landlord-tenant problems to conflicts over children's toys left on the sidewalk - are increasingly being mediated by trained community volunteers. "I would recommend the process [of mediated negotiation] to any dispute that looks insoluble," proclaims Judge Clarence Seeliger after mediation resolved an almost-quarter-century-old bitter dispute in Atlanta over the placement of a highway through local neighborhoods. "They [the third parties] probably kept us from pulling out guns and shooting each other across the table," says Hal Rives, leader of one of the disputing sides. "I don't think it [the agreement] would have happened without them."

The young, too, are learning to mediate. "If we don't get mediation, I'd fight her," says Alisha, a sixth-grader at Martin Luther King School. She had asked a fellow pupil, Elizabeth, a simple question, she said, and Elizabeth had responded by calling her names and "getting in my face ugly." Instead of fighting, however, Alisha and Elizabeth stomped down to the Center for Conflict Resolution on the ground floor of the school to ask for help from a fellow student trained in mediation. "They resolved the problem by agreeing they would try to get along and not get smart with each other," explained Patrice Culpepper, the eleventh-grader who mediated the case. "There was follow-up afterward, and they were doing fine."

In more than five thousand schools across America, children are being trained as peer mediators. They do not wait for problems to come to them; they go into the playgrounds and corridors where the problems are. Typically working in pairs, a boy and a girl, the young mediators approach children who are arguing or fighting and ask them if they want to talk it out. Some simple ground rules are stated: Agree not to interrupt, talk about your feelings, and to look for a solution. The success rate is high. At Melrose Elementary School in Oakland, for instance, the mediation program was credited with substantially reducing violence and cutting suspensions fiftyfold.

This trend of consensual dispute resolution is not limited to the United States. It is occurring around the world, often building on the traditions of mediation indigenous to each society and culture. The Hawaiians have a tradition of ho'oponopono; the Palestinians call it sulha; and the peoples of the Caucasus use their elders as mediators. Spreading from one society to another, learning from local traditions, mediation is becoming a worldwide movement.

In a warring world

It started as a conversation involving professors and peace activists. Norwegian sociologist Terje Rod Larsen and his wife, Norwegian diplomat Mona Juul, set up a series of direct unofficial secret peace talks between Israelis and Palestinians in Norway. The first Israeli representatives were two scholarly peaceniks, Yair Hirschfeld and Ron Pundik, with links to the Israeli leadership.

Representing the Palestine Liberation Organization were economist Abu Alaa and two aides, Hassan Asfour and Maher el Kurd. The talks eventually ended up becoming official and produced the 1993 Oslo Accord, captured for the world in a televised handshake on the White House lawn between PLO leader Yasser Arafat and Israeli President Yitzhak Rabin. Although only one step along the tortuous path toward Middle East peace, it was the biggest breakthrough in decades of violent conflict.

The Third Side is increasingly stepping in to help resolve international disputes that once only recourse to warfare would have settled. The Vatican averted a war over the Beagle Channel islands between Argentina and Chile by mediating a mutually-acceptable division of territory. Mediation by the international community has ended wars in Namibia, Mozambique, Cambodia, Nicaragua, and Guatemala. Nor is it just governments that intervene. As in the Oslo talks, more and more nongovernmental organizations and private citizens are working in parallel with official diplomats to bring parties together and facilitate talks. The Community of Sant'Egidio, an assembly of Christian communities, is credited with facilitating an end to the war in Mozambique.

The Third Side sometimes goes further and intervenes forcefully to stop aggression and war. With the world public continually appalled by massacres and rapes of defenseless Muslims in Bosnia, international forces finally intervened, destroyed Serb arsenals and helped Muslim and Croat armies redress the balance of power to

the point where the Serbs were ready to talk. The ensuing peace settlement, forged by international mediators, is being enforced by armed peacekeepers from twenty-four nations.

Related link:

JustWarTheory.Com <http://www.justwartheory.com/>

Third Side efforts in the Venezuelan Crisis

Report: The Carter Center and the Peacebuilding Process in Venezuela, June 2002 -February 2005 (English and Spanish) www.cartercenter.org/
Latest News -- multiple stories <http://www.thirdside.org/worked/venezuela.cfm> (Articles are in Spanish -- go to <http://babelfish.altavista.com/> to translate.)
Overview of the Third Side in Venezuela By Gregory Wilpert
www.venezuelanalysis.com/articles.php?artno=1094 (English and Spanish Versions) February 2003
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Questions to Ask and Statements to Make
from the Third Side Balcony

EMOTIONAL BALCONY		
EMPATHIZE	I can appreciate why you feel like that – If I were you, I might feel like that also.	Nauunawaan ko kung bakit ganyan ang nararamdaman mo — kung ako ikaw, posibleng mararamdaman ko rin ang nararamdaman mo.
SHOW INTEREST IN	I am curious in your statement	Interesado ako sa sinasabi

HOW THEY FEEL	– please go on.	mo — ipagpatuloy mo.
INQUIRE FURTHER	Tell me more about it. Anything else? How do you see it?	Kuwentuhan mo pa ako. Meron pa ba? Ano ang tingin mo sa bagay na yan?
SUMMARIZE, OFFER YOUR BEST GUESS at how they might be feeling, if they are silent, and ask if your guess is right.	Did I understand you? Did you mean...?	Naintindihan ba kita? Ang ibig mo bang sabihin ay...?
AVOID THE VERBAL ERASER, AGREE WHEN YOU CAN	<u>DO NOT SAY:</u> Yes, I get your point, <i>but</i> <u>SAY:</u> Yes, I get your point, <i>and</i> I can see why you're angry.	<u>HUWAG SABIHIN:</u> Oo, nakukuha ko ang punto mo, <i>subalit</i> <u>SABIHIN:</u> Oo, nakukuha ko ang punto mo, <i>at</i> nakikita ko kung bakit ka galit.
THANK THEM	Thanks for expressing your emotions and thoughts.	Salamat sa pagpapahayag ng iyong damdamin at pag-iisip.
RATIONAL BALCONY Uncovering underlying interests		
SUMMARIZE	As I understand your interests, they are ... Am I right? From your perspective we should _____. Is that accurate? Let's see if I can review the key points we have discussed. Did I understand you correctly?	Sa pagkakaunawa ko, ito ang iyong mga interes.... Tama ba ako? Sa iyong pananaw, dapat tayo ay..... Sakto ba ng sinabi ko? Balikan natin ang mga puntong iyong ipinaliwanag. Tama ba ang pagkakaintindi ko sa yo?
ENCOURAGE	Yes, please go on. Then what happened? Is there anything else you would like to add? You say ... Tell me more about that.	Sige, ipagpatuloy mo. Pagkatapos, ano'ng nangyari? May iba ka pa bang gustong idagdag? Ang sabi mo....Paki-paliwanag pa nga.
CLARIFY	How much of a concern is this? How does this compare to other situations? Can you give me an example?	Gaano kahalaga nitong bagay sa iyo? Paano mo ito maikukumpara sa ibang mga sitwasyon? Puwede mo akong bigyan ng halimbawa?

	<p>What will it achieve for you if we...?</p> <p>What are your key concerns?</p> <p>Could you walk me through this step by step?</p> <p>Help me understand why this is really important to you ...</p>	<p>Ano ang magagawa nito para sa iyo kung tayo ay...</p> <p>Anu-ano ang iyong mga pangunahing suliranin?</p> <p>Maari mo ba akong paintindihin tungkol dito, hakbang sa hakbang?</p> <p>Tulungan mo akong maintindihan kung bakit sadyang mahalaga ito para sa iyo.</p>
ACKNOWLEDGE THEIR POINT	<p>If I were in your shoes, that is how I might see it also.</p> <p>I can understand why you believe that.</p> <p>I see what you mean.</p>	<p>Kung ako ay nasa iyong sitwasyon, posibleng ganyan rin ang akong pananaw.</p> <p>Nauunawaan ko kung bakit ganyan ang paniwala mo.</p> <p>Nakikita ko ang ibig mong sabihin.</p>
ACKNOWLEDGE THEIR FEELINGS	<p>I can see why you would feel that way.</p> <p>I respect your right to feel that way.</p>	<p>Naiiintindihan ko kung bakit ganyan ang nararamdaman mo.</p> <p>Nirerespeto ko ang karapatan mong magdamdam ng ganyan.</p>
CREATIVE BALCONY		
LAY DOWN OPTIONS	<p>What are all the possibilities?</p> <p>What else might we try?</p> <p>What are some ways we could deal with this problem?</p> <p>Let's get all of the options on the table.</p>	<p>Anu-ano ang mga posibilidad?</p> <p>Anu-ano pa ang puwede nating subukan?</p> <p>Anu-ano ang mga paraan para harapin itong problema?</p> <p>Ilatag natin sa lamesa ang lahat ng mga posibleng gawin.</p>
EXPOUND IDEAS	<p>Do you have any ideas on that?</p>	<p>May mga ideya ka ba tungkol diyan?</p>
FIND SOLUTIONS WORKABLE FOR EVERYONE	<p>If we work together, how might we make this better for all?</p> <p>What if we...?</p>	<p>Kung sama-sama tayo rito, paano natin ito magagawan ng paraan na makakabuti sa lahat?</p> <p>Ano kaya kung...?</p>

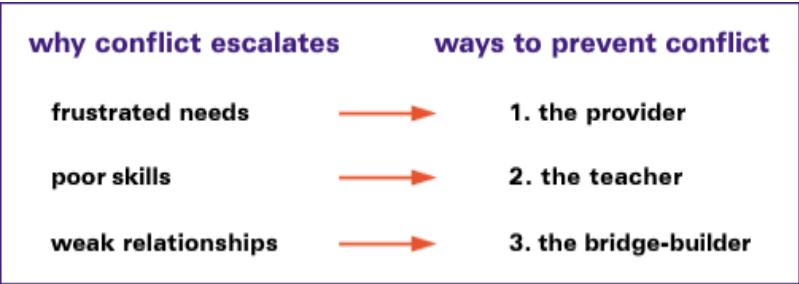
III. 3S Roles Everyone Plays

Prevent

We are learning in our modern societies that prevention is the best cure when it comes to fighting disease. The best way to deal with heart attacks, for example, which is better than the most sophisticated bypass operation, is to take preventive measures through good nutrition, regular exercise, and medication. The priority of prevention holds in the arena of destructive conflict too.

Prevention means addressing the root causes of conflict and laying the foundation for the cooperative management of differences. Conflict usually arises in the first place from frustrated needs. Tensions over conflicting needs can easily escalate when people lack the proper skills or attitudes to defuse them. Good relationships, moreover, are key to preventing conflict.

Our challenge is to learn to embed prevention in the fabric of normal life. We can enable others to meet their basic needs, give them the skills to handle disputes, and help them forge relationships across lines of conflict. These constitute the three main preventive roles of the third side: the Provider, the Teacher, and the Bridge-BUILDER.



"Confront the difficult while it is still easy; accomplish the great task by a series of small acts." Lao-Tzu

Resolve

Prevention is essential but it is not enough. Many conflicts become overt and need to be resolved.

There are at least four different approaches for resolving a dispute. Either one tries to reconcile the conflicting *interests* of each side through talking, or one takes the issue to a third party who determines the *rights* of each side, or one decides on the basis of *power* - by striking, for instance. Even though the interests approach is generally preferable, the rights and power approaches have an important role to play, if only as backups when talking alone does not succeed. A fourth approach exists, parallel to the other three. Since the accumulated distrust and hostility between the parties often proves a huge obstacle to collaborative problem-solving, the fourth approach is to heal the strained *relationship*.

Thidsiders can make a critical contribution to each of the four resolution approaches. As Mediators, we can help reconcile the parties' interests. As Arbiters, we can determine rights. As Equalizers, we can help equalize the power between the parties. And as Healers, we can help repair injured relationships.

why conflict escalates		ways to resolve conflict
conflicting interests	→	4. the mediator
disputed rights	→	5. the arbiter
unequal power	→	6. the equalizer
injured relationships	→	7. the healer

"Jaw jaw is better than war war." Winston Churchill

Contain

Many individuals, groups, and nations still believe that force is the only way to resolve serious conflicts. Sometimes prevention and resolution alone may not stop escalation. The challenge for Thidsiders is to *contain* the power struggle so that the parties may be brought back to the negotiating table.

Unresolved conflict escalates because no one is paying attention to the conflict or, even if someone is, because no one sets limits on the fighting, or, lastly, because no one intervenes to provide protection. As Thidsiders, we can learn to contain conflict by playing three successive, increasingly interventionist roles: as Witness, as Referee, and as Peacekeeper.

why conflict escalates		ways to contain conflict
no attention	→	8. the witness
no limitation	→	9. the referee
no protection	→	10. the peacekeeper

"The best general does not fight." Sun Tzu

IV. 3S Skills

No matter what Third Side role you favor or take within a conflict, there are 3S skills that are useful to any thidsider. There are three key sets of skills: Seeing from the Thirdside, Listening from the Third Side and Speaking from the Third Side.

See from the Thirdside

When we take the 3S we are often trying to influence the situation. The truth is, we can't even hope to influence other people unless we can influence ourselves. The first challenge we face is to gain perspective.

To gain perspective and see from the Third Side you need to Go to the Balcony. The Balcony is a mental place of calm and perspective where you can keep your eyes on what is truly important. Imagine that the conflict is happening on a stage and you are on the balcony overlooking the stage. Going to the balcony means taking a distanced view of close things. What do you see from up there? How does that alter your perspective?

Going to the Balcony allows you to speak and listen with a measure of detachment. It permits you to be open to new ideas and possibilities. Improving your ability to "go to the balcony" can have a positive impact on conflicts around you. Sometimes the simple act of witnessing a conflict, paying respectful attention to the parties and what they are saying, can shift the outcome.

There are three simple steps for **Going to the Balcony** : Stop - Look - Listen.

Stop

- ◆ Take time to prepare
- ◆ Take a time out
- ◆ Count to 10
- ◆ Take a deep breath
- ◆ Remember "Everything starts by stopping"

Look

- ◆ Look inside yourself - look at your natural reaction to take sides, ignore and escape.
- ◆ Name your emotions. Have your emotions (rather than be them)

Listen

- ◆ Hear your feelings out so you don't have to act them out
- ◆ Listen to understand
- ◆ Use a friend or colleague as your 'balcony'.

Listen from the Thirdside

We tend to view ourselves as "in the right" when engaged in a conflict. Our internal judgments and biases can interfere with our ability to understand the differing perspectives in a conflict and therefore can make it difficult to find a solution that everyone can accept. In order to explore for possible agreement, we need to learn to listen to all perspectives and consider the whole picture.

As a Thirdsider, consider the whole situation and listen from the Thirdside. The key is your ability to **Step to Both Sides**. In order to consider the whole, you need to understand each side within itself. We often predispose ourselves to seeing the world one way. Listening allows us an opportunity to see from multiple vantage points and allows us to see the whole. Listening is a simple way to show respect. Watch your intention in your listening. If your intention to listen is to find a way to convince them of "your way", to prove them "wrong" or "convert the right side," you will not create an opportunity for a solution that supports each side and the surrounding

community. Remember to go to the Balcony if you find yourself defending a perspective or listening simply to rebut.

In order to **Step to Both Sides** you need to: Put Yourself in the Other's Shoes, Listen and Acknowledge, Ask Problem-Solving Questions, and Listen for Action.

Put yourself in the Other's shoes

- ◆ Understand how each side sees the situation
- ◆ Understand how each side feels
- ◆ What you see depends on where you sit

Listen and Acknowledge

- ◆ Listen more than you talk
- ◆ Listen from the inside
- ◆ Paraphrase
- ◆ Acknowledge the point and the person

Ask Problem Solving Questions

- ◆ Ask open ended questions
- ◆ Ask questions to which they do not know the answers
- ◆ Ask questions many ways
- ◆ Tap the power of silence

Listen for Action

- ◆ What is waiting to happen?
- ◆ What is needed here?
- ◆ What is mine to do here?
- ◆ What are the opportunities for Third Side action?

Speak from the Thirdside

The words and actions we choose influence the conflicts around us. Speaking from the Third Side has the power to transform potentially violent conflicts into opportunities for collaboration. Once you have gained a view of the whole situation, it is easier to suggest that the parties involved work together to create a solution.

Now that you have seen and listened from the Third Side, it is time to speak from the Third Side. The Third Sider is always present as a silent partner, In speaking from the Third Side, we give it voice and draw attention to it. Speaking as a thirdsider can take many forms, all of which are necessary at different stages of a conflict.

A powerful form of speaking can be simply asking good questions of the parties involved. This alone serves to affirm the interests of the whole. Asking questions also creates an opportunity for the parties to reflect on their situation and choices which alone can sometimes transform the conflict. At times, asking questions isn't enough to spark this process and, as thirdsiders, we can speak up to get people's attention.

Three practical ways to speak from the Third Side are: Interrupt Constructively, Affirm Interests of the Whole, and Support a Triple Win.

Interrupt Constructively

- ◆ "Hey!" Interrupt action-reaction pattern
- ◆ Deliver a positive No
- ◆ Set a few simple ground rules for the conversation

- ◆ Refrain from personal attacks

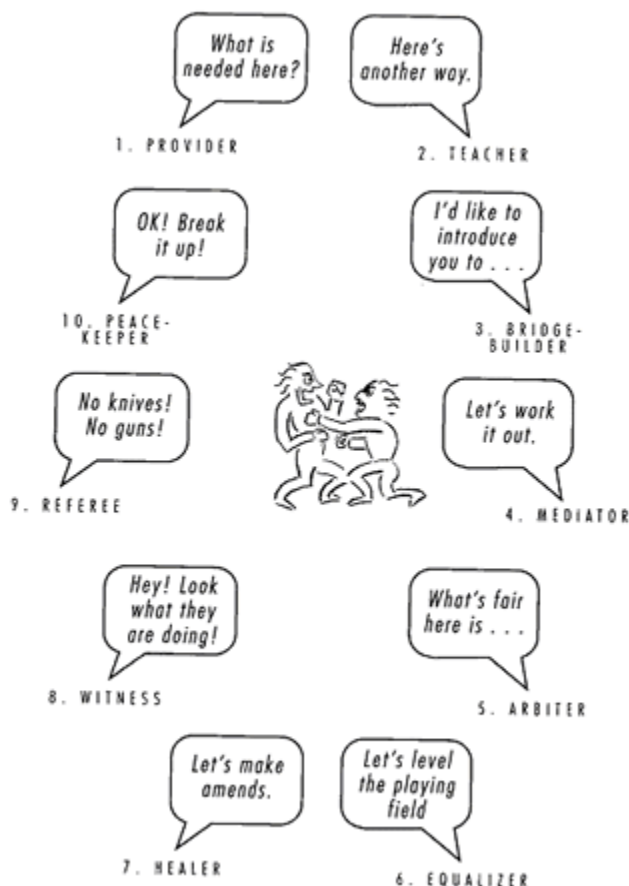
Affirm Interests of the Whole

- ◆ Don't Reject Their Interests, Affirm the Whole
- ◆ Shift from Either-Or to Both-And
- ◆ Deliver a Positive No

Support a Triple Win

- ◆ Triple win: an inclusive outcome that fairly meets the essential needs of both sides and the surrounding community. A way that works for everyone.

Third Side Roles: Some of the Voices of Thidsiders



The Provider - Enabling People to Meet Their Needs

- **Share resources, share knowledge**
- **Give others a sense of security**
- **Offer respect**
- **Empower others**

Conflict usually arises in the first place from frustrated needs, like love and respect. Frustration leads people to bully others, to use violence, and to grab someone else's

things. The most basic human needs include food (and other necessities for living), safety, identity, and freedom. If we as Thirdsiders can help people address one or more of these four needs we can avert destructive conflict. This is the role of the Provider.

Share resources, share knowledge

When people feel that there is not enough to go around for everyone, fear and anxiety rise and fights may break out. Hungry people can scarcely be blamed for coveting the food of their well-fed neighbors. Not coincidentally, those societies that share their resources most equitably, such as the Scandinavian nations, have relatively low rates of crime and violence. "Lagom" is a Swedish expression used when passing food or drink around the table, meaning "Take just enough so that there is enough for everyone."

Enough food exists for everyone and the cost of purchasing and distributing it would be a minuscule portion of what is spent on arms and armies. The same holds true when it comes to addressing any of the elementary material needs of human beings such as clean water, warm clothes, simple medical care, and shelter from the elements.

Just as important as sharing scarce resources is sharing knowledge, educating people so that they can meet their own needs. As the old adage goes, "Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime." Boston's success in reducing teenage violence stemmed in part from the community, business, and government working together to provide over ten thousand after-school jobs for teenagers at risk, along with educational programs and job training. Churches in Rio de Janeiro aim to do the same by educating poor young men for jobs other than selling drugs.

Peace does not require great prosperity. Consider the little country of Costa Rica, not rich despite its name, but with a record of internal and external peace during the last half of the twentieth century that any of the rich nations might envy. The Costa Ricans achieved this record by eliminating their army and using their resources instead for health, education, and development. For many years, Costa Rica spent a larger percentage of its government budget on health than any other country in the world. It had the second highest education budget, proportionally, in the world. While expensive, these social programs were credited with helping head off the immensely more costly social uprisings and revolutions that occurred in almost all of Costa Rica's neighbors in Central America.

Give others a sense of security

Medieval England had an estimated homicide rate of fifty per hundred thousand inhabitants. Today, England's rate is less than one twenty-fifth of that. One major reason is that people feel safe. Police are present. No one feels compelled, indeed no one is allowed, to carry a weapon. The community provides protection for everyone.

The same lesson is being learned at the international level. During the first half of the twentieth century, the nations of Europe engaged in arms buildups that inflamed fears, triggered arms races, and led to catastrophic wars. Nations sought to make themselves feel more secure by making others feel less secure - and it did not work. In the 1970s and 1980s, European nations began to learn to respect the security needs of others. To reduce fear and distrust, they agreed to exchange military observers and to notify neighbors before carrying out military exercises. No nation, they came to

recognize, can feel truly secure unless its neighbors do too. True security lies in common security.

Offer respect

Human beings have a host of emotional needs - for love and recognition, for belonging and identity, for purpose and meaning to their lives. If all these needs had to be subsumed in one word, it might be "respect." People want to be recognized and respected for who they are.

The frustration of these needs creates conflict everywhere. In families, children competing for parental attention fight frequently. In the neighborhood, teenagers join gangs in order to feel a sense of belonging; they regularly kill each other because of a perceived lack of respect. In the workplace, the struggle for recognition and meaning can escalate, sometimes even into violence. Most of the wars in the world today revolve around identity and respect. Disrespect for a group's identity - and other basic needs - leads naturally enough to demands for a separate state that will address those needs, demands which in turn can trigger civil war.

By addressing young people's needs for meaning and respect, we as parents, teachers, and community members can help avert violence. In Milwaukee, a midnight basketball program was credited with a thirty percent drop in teenage violence; young men preferred to shoot baskets rather than to shoot each other. Similarly, noting that the hours just after school are peak hours for youth crime, dozens of communities around the United States have organized "homework clubs" that offer young people the chance to engage in stimulating activities after school. In one Florida town, for example, violent crime committed with guns dropped seventy percent in neighborhoods where homework programs operate.

Providing respect also proves critical in reducing ethnic violence. In a world of more than six thousand intermixed ethnic groups, the solution cannot be a state for every ethnic group. Strong national cultures can survive without their own state - but only if the larger community respects their identity and their right to express it - as Catalans in Spain, Tamils in India, and Welsh in Great Britain can attest. When asked why his Bosnian city has enjoyed more ethnic tolerance than so many of its neighbors, Mayor Selim Beslagic explains, "In Tuzla, we have always given priority to respect for human dignity over belonging to a nation or an ethnic community."

Empower others

The need for autonomy, for exercising a measure of control over one's life, runs deep. Even small children want to be able to do things themselves without help from adults. Teenagers struggle to define their identity as separate from their parents. Indeed, many of the wars of the last two centuries have been fought to secure freedom - freedom from feudalism and absolute monarchy, freedom from the grip of colonial powers, freedom from right-wing or left-wing dictatorships, and freedom from the domination of other ethnic or religious groups.

Providing freedom can begin in the family when parents invite young children to make their own decisions whenever possible: "Would you like to wear this outfit or that one?" It can continue at work where companies are learning that getting the most out of their employees requires freeing them to make as many of their own decisions as possible.

The Teacher - Giving People Skills to Handle Conflict

- **Delegitimize violence**
- **Teach tolerance**
- **Teach joint problem-solving**

Sometimes people fight simply because they know no other way to react when a need is frustrated and a serious difference arises. By helping people learn new values, perspectives and skills, we, as Teachers, can show them a better way to deal with differences.

Delegitimize Violence

A first step is to teach that violence solves nothing:

Before he began his talk to a room full of teen-age boys, Michael Harrington asked three of them to hop about on one leg. He wanted the boys to know what the last 25 years have been like for him. Harrington lost his right leg in the Vietnam War. When he returned home, Harrington told the hushed teen-agers, he would sometimes take his anger out on others. The only other sound in the room came from the clicking of Harrington's aluminum crutches. "Physical force has gotten me nowhere," he said. "Talking is the way. Negotiating is the way. Violence isn't."

The Veterans Education Project in Massachusetts deploys veterans of America's wars such as Harrington to schools around the state. By telling their stories about how violence has affected them personally, the veterans get teenagers to talk about the violence in their own lives. "We explain that once you learn to respond violently on the street, it's hard to go home and be a caring son, boyfriend, or father," explains one veteran. "That really gets to them because these guys want to be good fathers. Most of them never had one."

The vital importance of such messages from the older to the younger is underscored by Tom Winstone, an Irish Protestant convicted of murdering two Catholics in 1974. After his release from prison, Winstone turned to helping Protestant youths stay away from violence: "When I was 15, 16, 17, I had no one to say, 'I went up a certain path; it didn't work; and it was wrong.'"

Teach tolerance

The alternative to violence is tolerance. Tolerance does not mean agreeing with the other or remaining indifferent in the face of injustice but rather showing respect for the essential humanity in every person. Every day, each of us has the opportunity to teach children to respect others and their beliefs and practices, if only by trying to model the behavior ourselves.

Today, tolerance is beginning to be taught in schools around the world; age-old prejudices and stereotypes are being challenged. In Northern Ireland, most schoolchildren are exposed to a program called "Education for Mutual Understanding" to ensure that they learn about the traditions, history, and culture of both the Protestant and Catholic communities. The School for Peace at Neve Shalom/Wahat al-Salaam, a Jewish-Arab community in Israel, has organized "encounter" workshops and summer camps for over sixteen thousand Arab and Jewish children. In the United States, more than fifty thousand schools use a program on "Teaching Tolerance." Children in Boston public schools learn perspective-taking

and empathy by writing their personal stories and reading them aloud in class. If peace proves elusive for this generation of adults, these programs inspire hope for the next one.

On an even larger scale, television and radio have enormous potential as tools for teaching tolerance and respect. The children's television program "Sesame Street", now shown in a hundred countries around the world, illustrates friendships across groups. The Canadian version shows English-speaking children playing with French-speakers; in the Dutch version, Dutch, Moroccan, Turkish, and Surinamese children interact. The young viewers, research suggests, are more likely to reach out on their own and form friendships across differences. In Burundi, torn by ethnic violence, radio soap operas feature Hutu and Tutsi people living alongside each other, carrying on friendships, and intermarrying.

Teach joint problem-solving

Tolerance is not enough. People need practical ways to deal with the everyday tensions so that they do not escalate into harmful conflicts and violence.

In thousands of elementary and high schools all across the United States, programs have been established to teach children the vital skills of problem-solving, communication, empathy, anger management and conflict resolution. To the three R's of Reading, 'Riting, and 'Rithmetic, a fourth R has been added: Resolution. "Why don't we try it this way?" children learn to ask. Through role-playing and discussion, they practice how to react in potentially volatile situations and to think twice about little things that could turn into nasty fights.

Children can also teach their peers. Four hundred youths from Detroit, including gang members and affluent teenagers, went through intensive training in conflict resolution at the Martin Luther King Center in Atlanta, then returned to their schools and proceeded to teach twenty-eight thousand high-schoolers.

One day there may be universal education for children in joint problem-solving, anger management, and conflict resolution. Just as physical education has become a standard part of the curriculum, so too may social-emotional education.

Adults can learn problem-solving too. In the midst of a major reorganization of a hospital in St. Paul, Minnesota, conflicts among co-workers soared. Employees, labor leaders, and managers got together and organized a skills program called "Communication and Conflict in the Workplace" to teach employees how to handle conflict, stress, and interpersonal relationships with co-workers. Taught by fellow employees who volunteered their time, the program measurably improved productivity and patient quality of care as well as the workplace environment. Courses such as this on collaborative negotiation skills are multiplying in universities, in the workplace, and in community centers.

Everyone, everywhere is a potential learner and Teacher of ways to deal with differences. The goal of teaching is to help create a culture of collaboration and constructive conflict, a genuine "co-culture."

The Bridge-BUILDER - Forging Relationships Across Lines of Conflict

- **Create cross-cutting ties**
- **Develop joint projects**

- **Foster genuine dialogue**

Good relationships are key to preventing conflict. Anyone can help build bridging relationships across natural divides. A relationship operates like savings in the bank; whenever an issue arises, the parties can dip into their account of goodwill to help deal with it. Often not a discrete activity, bridge-building takes place all around us, sometimes without us even perceiving it - at family meals, on school projects, in business transactions, and at neighborhood meetings.

Creating cross-cutting ties

Nothing can escalate conflicts faster than the absence of communication, trust, and relationship. Ignorance creates and exacerbates fears. Misunderstandings accumulate and stereotypes build up. People attribute the worst intentions to others' behavior. Cross-cutting ties, relationships that cut across a line of potential or actual conflict, can serve as a safety net to catch escalating tensions. Cross-cutting ties can build trust and establish natural avenues for communication.

Anyone, no matter what their occupation, can help build bridging relationships across natural divides. The Bridge-Builder is the one who invites two estranged family members who have not talked in years to the same celebration or who invites two business rivals for a golf game. The Knowledge Revolution facilitates the process of building bridges on a global scale. As more and more young people spend time living as exchange students in other countries, as more and more businesspeople make deals across borders and visit partners in their homes, as more and more tourists travel to foreign lands, stereotypes are replaced by genuine understanding. The more bridges we build across the chasms of culture and distance, the harder it becomes to demonize others.

Develop joint projects

One intentional way to forge cross-cutting ties is to create joint projects. As parents know, telling two children to get to know each other can be an awkward proposition; but assign them a common task like washing the dishes, and soon they will be grumbling together about adults and carrying on a lively conversation. Similarly, a manager faced with two rivalrous sales representatives can put them to work as a team on the same important account. In a classic 1950s experiment with two groups of boys at a summer camp, psychologist Muzafer Sherif demonstrated that a common task, such as jointly pushing a truck to get its engine started, helps reduce negative stereotypes and build friendships - far more effectively, in fact, than simply bringing the boys together to socialize.

In communities around the United States, a growing number of people are getting together across ethnic, class, and ideological divides to tackle concrete problems of mutual interest. In Sonoma, California, Hispanic farm workers and middle-class whites have learned to work together by supporting each other's favorite causes - from education to affordable housing. In southern Oregon and northern California, environmentalists and loggers, long-time foes, have forged partnerships to plant trees, protect streams, and start new forest-product businesses. "This is not about preservation vs. exploitation," declares a member of a third-generation logging family. "This is about communities - forest communities and people communities."

Perhaps the most substantial exercise in bridge-building in the world is the joint project of European integration spearheaded by Jean Monnet after the two bloodiest wars in world history. After World War II, he managed to persuade two bitter and ancient enemies, France and Germany, and a half dozen of their smaller neighbors,

to pool their coal and steel resources. Monnet reasoned that joint control of the resources most essential to industrial development and modern war would make it difficult for the participating nations to go to war once again. And history has proven him right. From this first step has evolved the European Economic Community, the European Parliament, the European Court of Justice, the European Central Bank - the institutions of a confederated Europe. Disputes within the European Community continue to spring up but it has become unthinkable to use force to resolve them. Europe, the epicenter of war in the twentieth century, has become an experiment in coexistence and cooperation.

Foster genuine dialogue

Dialogue aims not to convert others or to reach agreement on the issues, but rather to promote mutual understanding and build relationships that can prevent escalation into violence. They provide a safe atmosphere in which people can talk openly and deeply about their differences, and perhaps discover their underlying commonalities.

Dialogue is demanding. It is much easier to remain at a distance casting stones at the other. It takes courage to face the pain of human differences and to talk in a vulnerable fashion about what really matters. Yet, in conflicts large and small, dialogue has the power to change attitudes. While it may seem obvious to outsiders, the parties often are amazed to discover that their enemies are human like themselves, and sometimes end up concluding that, placed in the same position, they might feel and act the same way.

In Los Angeles, the city sponsored a series of interracial discussions in all parts of the city to try to ease tensions after the O. J. Simpson murder trial. Churches, unions, and businesses became involved. "It's amazing how little we really know about each other," commented one participant. "I've seen two riots in my life," declared another. "This is riot prevention work. It has more potential than anything I've seen."

Bridge-builders can foster dialogue on the streets. In Omaha, Nebraska, a small group of African-American fathers came together under the name "Mad Dads" to walk the streets and reconnect with young people involved in drugs and violence. "We just started talking with them," explains the co-founder. "What would you like to see change around here? We listen to them. We get them engaged expressing themselves. Then we get into feelings. 'How do you feel about so and so? What about your father?' "Mad Dads" has spread to twelve states across America - with tangible results. As one government official explains, "In 1990, there were sixteen people killed in one single neighborhood. This year there has been only one killing. . . . Mad Dads taught us that ours was not a black or white problem but a community problem. The only way to help a community is for the community to help itself - one house, one block at a time."

Genuine dialogue can take place every day between potential adversaries - husbands and wives, workplace rivals, or neighbors at odds. Acting as third parties, even if we say very little, we can foster dialogue by bringing the parties together in a comfortable and neutral place - a couples counselor's office, a conference room, or a friend's living room. If emotions threaten to explode, we can intervene to cool things down and keep the conversation going. We can serve, in short, as a container for contention.

The Mediator - Reconciling Conflicting Interests

- **Everyone's a mediator**
- **Bring the parties to the table**

- **Facilitate communication**
- **Help people search for a solution**

At the core of conflict are often conflicting interests. As Mediators, we can help reconcile the parties' interests. The Mediator does not seek to determine who is right and who is wrong, but rather tries to get to the core of the dispute and help the parties resolve it. We may not think of it as mediation, but that is what we are doing whenever we listen attentively to people in dispute, when we ask them about what they really want, when we suggest possible approaches, and when we urge them to think hard about the costs of not reaching agreement.

Everyone's a mediator

Jonah, four-and-a-half-years-old, occasionally mediates between his two older brothers, ages eight and twelve. When an argument breaks out, he holds up his hands and says, "Okay, stop fighting!" He shuttles back and forth between them, explaining to each brother how the other one feels, and often brings about a reconciliation.

Like Jonah, each of us has a chance to mediate every day, at least in an informal sense. Parents can mediate among their children and children between their parents. Supervisors can mediate among their employees and employees between their bosses. Colleagues can mediate among their peers, managers among their team-mates, and friends among their friends.

Splitting the difference between two opposed positions is often not satisfactory. A Mediator can help the parties meet the interests - the concerns, desires, and aspirations - underlying those positions. One family dispute among the Bushmen, for example, concerned a certain betrothal gift from the bride's mother that the groom's mother had expected would go to her present husband but was given to someone else instead. Through a process of community mediation, the parties agreed a few days later that the stepfather would receive a gift, not the one in question, but one which satisfied everyone so that, as one Bushman put it, "they could all start again in peace." Even if the position, the particular item in question, was not obtained, the underlying interest in recognizing the stepfather and the community's interest in harmony were fulfilled.

Bring the parties to the table

The first step is to get people to sit down together.

Sometimes, the community can require the parties to go through the mediation process. Some American schools, for example, demand that students who have been suspended for violence - or other reasons - resolve any outstanding disputes with other students, teachers, or administrators before they can return. The mediation sessions include parents and other significant people in their lives who constitute the Third Side. "We are strict about not letting unresolved conflicts fester," explains one assistant principal. "The school has a different atmosphere than before we instituted the program."

If the parties are not ready to meet, a Mediator can still help by using shuttle diplomacy. In one union-management conflict, personal relationships were so strained and distrust so high that it was better to make some progress first in separate meetings with each side. Only when agreement seemed near, to the surprise of both sides, was there success in bringing them together for constructive talks.

Facilitate communication

One of the Mediator's key functions is to help each side understand what the other is really saying or asking for.

One union-management negotiation became stuck on the issue of "attendance." Management complained that many employees were regularly absent; they wanted the union's help in improving attendance. The union officials refused even to discuss the subject. Upon questioning them closely, it was discovered that much of their resistance came from the word "attendance." "People feel treated like schoolchildren, being reprimanded by the teacher for not showing up for class!" exclaimed one union leader. Interestingly, once the issue was reframed as "increasing worker participation," the union leaders became much more responsive. Participation was a positive issue they could support.

Simple ground rules can help. One rule that has helped prevent angry escalating exchanges is: Only one person can get angry at a time. The other person listens, knowing he or she will get a turn later. Another rule dates back at least as far as the Middle Ages, when theologians at the University of Paris used it to facilitate mutual understanding: One can speak only after one has repeated what the other side has said to that person's satisfaction.

Help people search for a solution

The next step is to help the parties generate creative options for agreement. "The students, not the mediators, make suggestions on how to solve the conflict," explains one twelve-year-old peer mediator. "The mediator sums up the plan or the agreement that was reached." Ideally, the solution does come from the parties themselves. Sometimes, however, the Mediator can advance the process by proposing solutions for the parties to consider. Because many people tend to distrust ideas offered by the other side, an option suggested by the Mediator may prove easier for both sides to accept.

The goal is a mutually satisfactory agreement. One dispute between a big department store in Johannesburg and the street vendors camped on the sidewalk outside had escalated into a bitter fight. The store wanted the vendors to move, but the vendors refused. The store then enlisted the help of the police who, encountering fierce resistance, were reluctant to risk a violent confrontation. The deadlock was broken with the help of a community mediator, who began by probing for each side's interests. The store's managers, it turned out, feared that the vendors would scare away customers and damage its public image; the vendors just wanted a busy place to sell their wares. A creative brainstorming session resulted in a decision by the store to help the vendors set up proper booths, which enhanced the vendors' business as well as the street's appearance. In return, the vendors promised to keep the street clean and to look out for thieves, who had become a major problem for the store. Having begun as adversaries, the parties ended up as partners - thanks to mediation.

The Arbiter - Determining Disputed Rights

- **Replace destructive conflict**
- **Promote justice**
- **Encourage negotiation**

Sometimes mediation is not enough to resolve a dispute or is not appropriate because basic rights are being violated. Whereas a Mediator can only suggest a solution, an Arbiter can decide what is right. The Arbiter is a familiar role, embodied in the judge

in the courtroom or the arbitrator in a work setting. More informally, the Arbiter is the teacher deciding a dispute among two quarreling students, the parent ruling on a matter involving two children, or the manager determining an issue among two employees. In this sense, we are all potential arbiters.

Replace destructive conflict

Adjudication stands as one of humanity's great social inventions if only because it provides an alternative to the violent resolution of conflicts.

Adjudication does not always require the intervention of the state, however, but can be arranged simply through the consent of the parties. They can agree in advance to accept the binding decision of a trusted third party, jointly selected, to whom they then present their case. This private form of adjudication - called arbitration - is widely used to resolve commercial disputes, both domestic and international, as well as employee grievances. Indeed, ninety-five percent of all collective bargaining contracts in the United States provide for arbitration of employee grievances.

Arbitration can also be employed to end wars. After Peru and Ecuador fought a brief but intense war in 1995 over their border, international mediators worked hard but proved unable to procure a complete agreement. Finally, in 1998, under international prodding, the presidents of both countries agreed to seek arbitration by the four guarantors of a prior 1942 treaty: Brazil, Argentina, Chile, and the United States. To everyone's surprise, the legislatures of Peru and Ecuador consented in advance to accept the decision of the four guarantors. With nationalist passions still running strong, political leaders felt it easier to accept a ruling by others than to make direct concessions to the enemy.

To play the role of Arbiter, we need not necessarily be superior in status or power to the parties but may simply be the parties' peers. "Peer pressure seems to be the most important factor in whether a kid commits a crime," explained volunteer judge David Silverstein to the defendant, a thirteen-year-old boy who had stolen two packs of cigarettes from a Wal-Mart store. "Here you have a whole room of peer pressure, trying to turn you around." Silverstein was referring to the six jurors in the case, all between the ages of ten and seventeen. After hearing from the boy, the six collectively decided on his "punishment": to perform twenty-eight hours of community service, make an apology to the store, and write two reports, one on the effect of stealing on the community's economy, and the other on the health hazards of smoking. They also directed him to serve as a juror himself on eight cases so that he could help the system that had helped him. Far from ostracizing him, then, they included him. "It's a second chance," the boy declared afterwards.

"Since the inception of our youth court in 1983," reports police sergeant Gordon Ferguson, "our numbers [of juvenile crimes] have gone down drastically."

The Arbiters' goal, in such cases, is not just to determine who is right and who is wrong but to repair the harm to victims and to the community, and to reintegrate the offender as a constructive member of society. What works with teens works with adults as well. Hundreds of community courts have recently been established, part of a growing trend toward the restorative and compensatory justice long practiced in simpler societies. In Vermont, for example, citizen volunteers on Community Reparative Boards sentence nonviolent adult offenders to make amends to their victims and perform community service work. "They're trying to help, and not screw you over," explains one offender. "They have you think about what you did. I've learned a lot from it."

Promote justice

Peace is not the only aim of the Arbiter; so is justice. A ruling offers the community a chance to send a message about right and wrong.

Parents have an opportunity to reaffirm the principles of fairness when adjudicating among their children. Seven-year-old Chip, who shared a bedroom with his five-year-old brother Tony, announced one day that he would move to a separate bedroom. Terrified at the prospect of being left alone in the dark, Tony agreed to pay Chip his entire weekly allowance if Chip stayed. When their parents discovered the arrangement, however, they immediately stopped the transaction and used the occasion to teach both boys how wrong it was to use money in such a situation. They asked Chip to decide where he wanted to sleep without financial inducements. Chip chose to continue sharing the bedroom with Tony out of brotherly concern alone.

By promoting justice, courts might also one day deter political violence. Domestic courts have already begun to extend their jurisdictions to hear cases involving crimes against humanity committed elsewhere in the world. One instance made worldwide headlines in the fall of 1998: Chilean ex-dictator Augusto Pinochet was arrested in Britain at the request of a Spanish magistrate for his involvement in the torture and murder of thousands of political opponents during the 1970s. Spurred by the massacres in Bosnia and Rwanda, and building on the precedent of the Nuremburg Tribunal, a hundred and twenty nations agreed in July 1998 to establish a permanent international criminal court in order to deter those who would commit genocide, aggression, and other crimes against humanity, such as mass rape and the forced recruitment of children as soldiers. Eighteen judges from eighteen different countries will serve terms of nine years each. While the court's effectiveness remains to be seen, its establishment is a critical first step.

Encourage negotiation

By deciding who is right and who is wrong, however, an Arbiter runs the risk of further straining the relationship among the parties. Paradoxically then, the role of Arbiter is to encourage a negotiated settlement whenever possible and appropriate. Bosses can urge disputing employees who come to them for a decision to try first to resolve the matter by themselves, or a judge can take the parties into her chambers and instruct them to attempt mediation before returning. To assist the parties, the Arbiter can even suggest a standard or procedure of fairness to be employed in their settlement talks. A manager can specify the cost and quality criteria he wants met by two departments arguing about a product design. Or a parent can tell two children quarreling about a piece of cake: "Okay, Johnny, you cut the cake, and Mary, you get first pick."

The Equalizer - Democratizing Power

- **Help bring the powerful to the table**
- **Build collaborative democracy**
- **Support nonviolent action**

Every conflict takes place within the larger context of power. Imbalance of power often leads to abuse and injustice. The strong refuses to negotiate with the weak or to submit their dispute to mediation or arbitration -- why should they, they think, when they can win? This is where the Equalizer has a contribution to make. Each of us holds a packet of power, a measure of influence over the parties around us. Individually, our influence may be small, but collectively, it can be considerable. We

are capable of empowering the weak and the unrepresented so that they can negotiate a fair and mutually satisfactory resolution.

Help bring the powerful to the table

Each of us has opportunities to use our influence to bring about productive negotiations. A parent can equalize the power between a younger and an older child, insisting that they reach an agreement fair to both. A boss can direct a more powerful department head to negotiate an even-handed resolution with a weaker rival. A chorus of newspaper editorials can promote talks between an unwilling company and its union, or vice versa. The neighbors of a country torn by civil war can exercise diplomatic peer pressure on that country's reluctant government to sit down with the rebels.

Ensuring that the weak and the unrepresented sit as equals at the table is just the first step, of course. As Thirdsiders, we often need to remain involved so that the parties reach an equitable agreement - and carry it out. The job, for instance, of an organizational ombudsperson, who typically reports directly to the CEO, is to balance the power between a weaker employee (or customer) and someone more powerful inside the organization, such as a supervisor, so that the issue - racial discrimination, sexual harassment, or less serious matters - can be fairly addressed and a resolution fully implemented.

Build collaborative democracy

Stepping in to bring about a negotiation only temporarily equalizes the power balance. More sustainably, we, as Thirdsiders, can build democracy and promote the fair sharing of power.

Creating collaborative democracy helps handle difficult disputes, starting at home. Democratic family meetings can air contentious issues and allow creative agreements to be worked out. "We sit down maybe once a month, tears are shed, and we talk and air it out," explains one father of a family of six. Parents and children participate as equals in such meetings, helping make decisions such as how to distribute chores fairly or where to go for a family vacation. It is not easy to share power, but it can work - if people learn to take the Third Side.

Collaborative democracy can be used in schools as well. The most effective strategy for preventing violence in American schools turns out not to be installing metal detectors but rather involving students in a problem-solving process. Adults frequently do not understand the depth of adolescent passions or what sets them off - the insults, the pressure to conform, the teasing in the school shower. Fellow students can understand and often have better ideas for what will work to resolve the problem. At one school cafeteria where fights were breaking out regularly on the lunch line, for example, students suggested creating two separate lines, one for pizza and the other for salad. The fighting stopped.

Building democracy can also help end wars. The violence ceased in Italy when the German-speaking minority was accorded autonomy in the 1970s. Malaysia, once torn by ethnic strife between ethnic Malays and Chinese in the 1950s and 1960s, learned to share power between the two communities and came to enjoy civil peace and prosperity in the 1970s and 1980s. At the current time, a great experiment is under way to end the thirty-year civil war in Northern Ireland. In May 1998, the people of the entire island, North and South, voted together for the first time. Acting as Thirdsiders, the great majority of them voiced their support for a peaceful solution through political power-sharing among Protestants and Catholics in the North. "The

conflict isn't over," reflected one hopeful citizen on a radio talk show, "but the war is."

Support nonviolent action

Sometimes people resort to violence out of desperation, believing there is no other way to address their needs. Even in a democracy, the formal mechanisms of government may be insufficient to correct injustices. It is up to us as Thirdsiders to show that nonviolent action can work instead. Indeed, community support is the key mechanism through which nonviolent action ultimately achieves its goals.

No one has done more to develop and popularize the tool of nonviolent action than Mahatma Gandhi. At the beginning of the twentieth century, Gandhi was determined to free India from centuries of British rule; he was equally determined to do so without using violence. At the time, most people thought his enterprise laughable. How could one man take on the British empire, the largest empire on the face of the earth? How many battalions did Gandhi command? His opponents asked contemptuously. But over time Britain weakened and grew weary with the costs of empire, whereas Gandhi only grew stronger.

Gandhi carefully crafted a strategy for measuring power in terms of the willingness of people to suffer for their cause - without inflicting violent harm on their adversaries. Through such nonviolent actions as breaking unjust laws and flooding the jails of colonial India, boycotting English textiles, provoking the wrath of the occupiers, and accepting whatever violent punishment they meted out, he persuaded a nation infinitely more powerful in conventional military terms to withdraw peacefully from a country it had occupied for four hundred years.

Gandhi succeeded by mobilizing the community itself, millions of Indians from all walks of life. He also aroused widespread sympathy and support for his cause around the world, including in Great Britain itself. The Third Side, both outside and inside India, served to hold in check those British officials who counseled using massive force to put an end on Gandhi and his followers.

Gandhi's efforts have inspired the use of nonviolent action around the world. During the 1960s, Martin Luther King, Jr., led the American civil rights movement in an effective nonviolent campaign to obtain equal rights for black Americans. During the 1980s, nonviolent protests in Poland, East Germany, and Czechoslovakia, orchestrated by labor unions, churches, and other civil institutions, helped bring an end to communist dictatorship. In all these cases, the wider public became engaged as Thirdsiders and helped equalize the power between the weak and the strong.

Nonviolent action extends well beyond the political arena. It begins with babies; crying, after all, represents a nonviolent attempt to induce big, powerful adults to meet the baby's needs. In the workplace, employees use strikes and management resorts to lockouts when an impasse develops in contract negotiations. In schools too, students use nonviolent action. In one instance during the late 1960s, two hundred girls wore pants to a Massachusetts high school in violation of the dress code, confronting the principal with an unpleasant choice. He either had to suspend two hundred students or change the dress code; wisely, he chose to do the latter.

Whether the powerful negotiate with the weak usually depends on the rest of us. Whether or not we agree with the specific cause behind a nonviolent protest, an industrial strike or lockout, or a consumer boycott, we may choose as Equalizers to support nonviolence and assist the weaker party in bringing their stronger opponents to the table.

The Healer - Repairing Injured Relationships

- **Create the right climate**
- **Listen and acknowledge**
- **Encourage apology**

At the core of many conflicts lie emotions -- anger, fear, humiliation, hatred, insecurity, and grief. The wounds may run deep. Even if a conflict appears resolved after a process of mediation, adjudication, or voting, the wounds may remain and, with them, the danger that the conflict could recur. A conflict cannot be considered fully resolved until the injured relationships have begun to heal. The role of the Healer is to assist in this process.

Create the right climate

Healing ideally takes place not just at the conclusion of the process of dispute resolution, but at the very start. A psychological wall of suspicion and hostility may separate the parties more definitively than any stone wall. Our task as Healers is to break through this psychological wall. "People would call me up angry," explains Timothy Dayonot, a community relations officer for the University of California at San Francisco. "There'd always be some tough issue - student noise, or traffic, or construction, or radiation from the labs. My approach was to listen to them calmly and then, when they paused for a second, I'd say, 'Do you have a pen and piece of paper handy?' 'Why?' they'd ask irritably. 'Because I want you to have my home telephone number. Any time you have a problem, day or night feel free to give me a call.' They'd be so surprised - they were expecting some kind of bureaucratic runaround - that their tone would change. They'd begin to trust me, and we could then talk through their problem." In the five years Dayonot held the job, he reported that only once did he receive a call at home - and that was from a complainant who had been so impressed by Dayonot's open approach that he wanted to offer him a job!

Trust-building can take place not just between individuals but between nations. In May 1977, Egyptian President Anwar Sadat shocked the world and offered to fly to Jerusalem, the capital of his enemies, to talk peace. For the first time, he pierced the psychological wall dividing Arabs and Israelis. Up to that point, no Arab leader had publicly acknowledged the existence of the state of Israel, let alone even pronounced its name - it had always been the "Zionist entity." Overnight, Sadat's surprise trip to Jerusalem, undertaken within a week of his offer, seized the imagination of millions, both Israelis and Arabs, and created the atmosphere that led to the Camp David peace settlement between Egypt and Israel.

Listen and acknowledge

One of the most powerful methods for healing a relationship is also the simplest. It is to listen, to give one's complete attention to the aggrieved person for as long as he or she has something to say. Acknowledgement reinforces the effect of listening. "You validate their feelings of frustration," explains a customer service representative who deals daily with angry customers. "You recognize their concerns are legitimate and show that you understand their concerns. Then they calm down." In couples therapy and marriage workshops, husbands and wives learn to listen to and acknowledge each other's feelings. Indeed, often what people really want most is a chance to have their grievance heard and acknowledged by others.

Healing comes from acknowledging not just feelings, but also the truth. In South Africa after apartheid, President Nelson Mandela established a Truth and Reconciliation Commission with a mandate to collect and investigate the accounts of the victims of apartheid, to offer amnesty for those who confessed their part in atrocities, and to make recommendations on reparations for the victims. The purpose was to use the healing power of the truth to help put the brutal past to rest. Limited by time and resources, the investigation could not possibly satisfy everyone's need for justice but it did help many victims and their families. After testifying before the commission, one victim, Lucas Baba Sikwepare, who had been cruelly blinded by a police officer known as "Rambo," declared, "I feel what has been making me sick all the time is the fact that I couldn't tell my story. But now I - it feels like I got my sight back by coming here and telling you the story."

Encourage apology

Apologies, sincerely offered, play a vital role in helping emotional wounds heal and restoring injured relationships. As third parties, we often don't need to do much except offer encouragement. "Our last meeting changed how we view our marriage," announced one husband to the therapist he and his wife had been seeing for some time. "For all that's been accomplished this past year with you, your question to us about whether we'd ever forgive each other might be the most important thing you've ever said." The therapist was surprised, scarcely remembering having asked the question. Yet it proved to be a turning point. While up to then, the couple had made slow progress backing away from the brink of divorce, after that, the therapist reports, they were a "transformed couple." "Forgiveness was their goal, and they worked hard on it. Resentments really did wither, hope emerged healthy and vigorous, and they were in love again. Six months after we terminated, they were still going strong."

The surrounding community's reaction to violence can often make the difference between vengeance and reconciliation. When, in December 1997, the first teenager in more than two years was killed in Boston, the neighbors did not respond the way they had always done before by simply adding another lock and bolt to their doors. Instead, they came in great numbers to offer their condolences to the family and to express their concern about future violence. It was a genuine showing of the Third Side. The slain youth's friends talked of revenge but at the funeral, the victim's cousin, Carl Jefferson announced, "His blood is crying out to all of us. What will you do in regards to his life and legacy? Let's end this violence." No vengeance killing took place.

Forgiveness is not easy. "I've heard people say that forgiveness is for wimps," writes Marietta Jaeger. "Well, I say then that they must never have tried it. Forgiveness is hard work. It demands diligent self-discipline, constant corralling of our basest instincts, custody of the tongue, and a steadfast refusal not to get caught up in the mean-spiritedness of our times. It doesn't mean we forget, we condone, or we absolve responsibility. It does mean we let go of the hate, that we try to separate the loss and the cost from the recompense or punishment we deem is due. This is what happened to me," she explains as she recounts how she came to talk with and forgive the sick young man who murdered her seven-year-old daughter.

The Witness - Paying Attention to Escalation

- **Watch out for early warning signals**
- **Go on patrol**
- **Speak out**
- **Get help fast**

Destructive conflict does not just break out but escalates through different stages, from tension to overt conflict to violence. By watching carefully, the Witness can detect warning signals, which, if acted on, can prevent escalation of conflict and even save lives. A Witness can also speak up to persuade the parties to cease fighting and sound the alarm to call the attention of other Thirdsiders who can intervene as Mediators, Peacekeepers, or other Witnesses.

Watch out for early warning signs

Early warning signals appear most clearly to those of us immediately around the disputants. In the days leading up to the fatal shooting of five students at a Jonesboro, Arkansas school in March 1998, thirteen-year-old Mitchell Johnson and eleven-year-old Andrew Golden made their intentions clear to those around them. "I have a lot of killing to do," one of them remarked to a schoolmate. If that was not enough, one of them threatened a fellow student with a knife the day before the killing. Tragically, their friends and schoolmates did not pass on the information to those who might have headed off the impending massacre.

On the largest scale as well, destructive conflict is often predictable. The war in Yugoslavia, for instance, was widely foreseen by analysts. And Saddam Hussein's 1991 surprise invasion of Kuwait should have come as no surprise. Here was a leader who had ruthlessly killed anyone who stood in his way, who had dropped chemical bombs on Kurdish villages in his own country, and who had previously attacked another neighbor, Iran, ten years earlier. If any more warning were necessary, Hussein ominously advanced his troops to the Kuwaiti border and left them there for a full week before invading. Unfortunately, the world ignored all these warning signals. Instead, during the decade before the invasion, it showered Hussein with advanced weaponry, and during the weeks before, it gave him mixed signals as to how it would react.

As a professional field, early warning remains in its infancy but it is progressing. Police forces, which have traditionally aimed at arresting violent offenders after the fact, now develop "threat assessment" techniques to identify potential perpetrators the damage is done. They have discovered that offenders typically have a traceable history of problems, disputes, and failures. Once they identify a person at risk of using violence, they can usually manage him or her by working with family, friends, neighbors, social service staff, and courts - in other words, by mobilizing the Third Side.

On the scale of nations, researchers are developing sets of indices which can help spot emerging ethnic conflict before it breaks out into violence. When human rights violations intensify, refugee flows increase, and governments turn more oppressive and unstable, ethnic war grows more likely. Humanitarian agencies, national governments, the United Nations, and conflict resolution groups are beginning to pool their knowledge, thus creating an effective early warning network.

Go on patrol

As Witnesses, we need not limit ourselves to watching; more actively, we can go on patrol. When two days of racial fighting in 1997 set off rumors of violent revenge at one middle school in Florida, United Colors, a student group formed earlier to counter racism and violence, started patrolling the halls and urged the principal to ban book bags and backpacks until fears about weapons died down. It worked. In thousands of violence-plagued schools across America, teachers and parents have come to rely on student groups like United Colors to help keep the peace by patrolling campuses and reporting incidents. "The heart of the philosophy is

watching out for each other and helping each other, reporting crime because it's the right thing to do," says the founder of Miami-based Youth Crime Watch of America.

At a neighborhood level, the Guardian Angels perform much the same role. Unarmed young people, they patrol the streets of many American cities in order to prevent robberies and violence. In Bloomington, Indiana, a group called "Moms on Patrol" walks the streets with cellular phones, looking out for dangerous gang activity, and reporting it to the police. On the global level, UN peacekeeping forces, armed only for self-defense, patrol hotspots around the world.

The act of witnessing alone can often help prevent violence. During the Central American wars of the 1980s, church groups from North America and Europe went to "bear witness," spending time in villages threatened by paramilitary groups or the army. Similarly, during the violent transition to majority rule in South Africa, citizens from local peace committees, both white and black, would stay with people whose lives had been threatened.

Speak out

"When there is gang warfare," explains Boston Police Commissioner Paul Evans, "we call [gang] members in for an open session with representatives from the District Attorney's office, the probation officers, social-service workers and neighborhood ministers and say, 'Look, the community is telling you that the violence has got to stop. If it doesn't, the whole system here is going to indict you, sentence you and send you to prison.'" Witnesses, in other words, need not limit themselves to watching; they can speak up to persuade the parties to cease fighting.

In the former Yugoslavia, a group of UN peacekeepers were asked to describe their job. "It is ninety percent negotiation," they chorused. They explained how they spent most of their time trying to induce warring parties to withdraw to the agreed-upon lines, to respect the cease-fire, and not to shoot when provoked by a hothead on the other side or when someone's cow wandered over the line. The same opportunity to speak up against destructive conflict is available to each of us in the daily conflicts around us. "One of the kids from my class and a kid I didn't know were fighting," says six-year-old Jimmy Ellison, newly trained in conflict resolution, "until I told them, 'Maybe you guys should quit fighting, work the problem out together, and then play.'" It worked.

Get help fast

The Witness sounds the alarm to call the attention of other Thirdsiders, who can then intervene as Peacekeepers, Mediators, or other Witnesses. In contrast to what happened at the Arkansas school, a student who brought a knife to a New York school using a violence prevention program was quickly reported by another student. School officials immediately confiscated the knife and suspended the student; only through a mediated agreement involving the community was he allowed to re-enter the school.

One major reason why the incidence of street violence is so low in Japan is the widespread participation of citizens as Witnesses who report problems to the policeman stationed in the neighborhood. The lesson is catching on in the United States, where police forces are learning that, in order to reduce violence, they too must draw on local communities for information, early warning, and support. Called community policing, this approach is credited with decreasing violent crime all the way from New York City to Hawaii. In Spokane, Washington, for example, an armed robber, called the "Bad Tooth Bandit" after his poor dental work, was nabbed

nine blocks from the crime scene because the neighborhood immediately called in reports to the police substation. "The police are moving away from a 'we do it for you' approach to where 'we're working with you,' explains Boston police captain Robert Dunford." This requires citizens' taking responsibility."

The media play a key role in sounding the alarm. Their reporting alerts Thirdsiders around the world. When an artillery shell landed in a Sarajevo marketplace in February 1994, the world community saw the televised images of innocents slain, public revulsion was voiced, and governments hitherto reluctant to act were spurred into action. NATO bombers threatened to destroy Serb artillery in the hills overlooking Sarajevo and the artillery attacks ceased for months. Just in the course of doing their jobs, media professionals serve as the eyes and ears of the Third Side.

The Referee - Setting Limits to Fighting

- **Establish rules for fair fighting**
- **Remove offensive arms**
- **Strengthen defenses - nonoffensively**

Some fighting can be salutary. Fighting can serve the function of clearing the air and bringing suppressed problems into sharp focus. If and when people do fight, it is important to reduce the harm. That is the role of the Referee, who sets limits on fighting. Parents know this role well: "Pillows are okay, but fists are not." "No blows above the neck or below the belt." As Referees, we can change the way people fight, replacing destructive weapons and methods with substantially less destructive ones.

Establish rules for fair fighting

During the Cold War, the United States and the Soviet Union evolved a code of conduct to contain their periodic conflicts around the globe. Rule number one was: Never use nuclear weapons, even against other parties. This rule turned into a taboo as strong as any tribal taboo. Rule number two was: Never put American and Soviet soldiers into situations where they would be firing directly at one another. Leaders feared that breaching either rule could all too easily escalate into a thermonuclear war. The rules may seem simple but they helped avert World War Three.

The same kind of rules apply on the streets. "If I can get them to have a fist fight, that's great," declares Ron Sinkler, a former gang member and prison inmate who now works for the city of Boston. His main priority, he says, is to persuade gang members to settle their disputes without guns. "I try to explain that if you use a gun, then you're going to prison. Kids aren't stupid. They listen, some of them anyhow."

Referees have even arrived on the Internet. America Online, the world's largest Internet provider, has recruited nearly fourteen thousand volunteers to patrol over a hundred and eighty thousand continuing conversation groups to ensure that people do not harass, threaten, or deliberately embarrass others, a code of conduct accepted by subscribers when they sign up for the service. A further group of about a hundred, known as the Community Action Team help determine when a comment crosses the line. While America Online was criticized, with good reason, when it suspended for three weeks a conversation about Northern Ireland that was getting belligerent, its initiative is an interesting large-scale experiment in the use of a code of conduct and Referees in a public forum.

Codes of conduct have a place in political campaigns as well. "We were frustrated by the personal attacks, one candidate calling the other one a liar," explained one civic

activist. "People were getting angry and cynical." So a group of citizens - civic activists, campaign workers, former public officials, members of the media - devised a strategy called "Project Positive Campaign" that, through fliers and public service announcements in the media, urged voters to let their candidates know that they would support only those who ran positive, informative campaigns. As a start, candidates withdrew several negative "attack ads" after voters complained.

Remove offensive arms

One way to stop people from using dangerous weapons against each other is to take them away. In Great Britain, the annual murder rate stands at one per hundred thousand people, while in the United States the rate is at least eight times higher. One powerful reason is that firearms, tightly controlled in Britain, are plentiful and easily available in America. The death rate among American children from firearms is nearly sixteen times higher than among children in twenty-five other industrialized countries combined.

To combat teen homicide in Boston in the 1990s, the Boston Gun Project sought to keep guns out of the hands of youth. Researchers at Harvard University provided information about the kinds of guns used by teenagers, and government officials then developed strategies for tracking down and arresting suppliers of these types of guns. The project also established a program to buy back guns from teenagers. Backed by the community, the police rigorously enforced firearms restrictions and the courts imposed heavy sentences on offenders. The collaboration among researchers, government agencies, and the community worked. In 1996, no youths under seventeen died from handgun violence; and homicide rates for people under twenty-four had dropped by three quarters from the 1990 numbers. The successful initiative has now spread to at least seventeen other cities.

Strengthen defenses – non-offensively

It is not easy to persuade people to lay down their arms. Many efforts at disarmament in the twentieth century have failed in good part because the weapons themselves were treated as the primary problem instead of as an unfortunate response to a condition of insecurity. Once people feel safer through strengthened defenses, they become more willing to discard their offensive weapons.

One promising approach advocated by British military strategist Sir Basil Liddell-Hart is simultaneously to strengthen defenses as one gets rid of weapons that could be used to attack. Building stronger castle walls works better if accompanied by efforts to eliminate the siege artillery that could destroy those walls. The aim is simultaneously to reduce the power of offensive weapons and strengthen defenses to the point where the advantage in any fight goes to the defender. Any would-be aggressor would then think hard before attacking.

Switzerland illustrates the approach at work. Centuries ago, it adopted a policy of armed neutrality, actively signaling its intention of threatening no one. Today, its armed forces have no nuclear weapons, no long-range aircraft, no heavy bombers, and no tanks capable of advancing deep into enemy territory. Its weapons consist instead of antiaircraft systems, antitank weapons, antitank traps, short-range aircraft, helicopters, and light vehicles suitable for mountain defense. Switzerland relies heavily on its own people. Eighty percent of the active male population, a force of some six hundred and fifty thousand, can be mustered within forty-eight hours. Other citizens are trained to maintain essential economic activities, provide medical services to the wounded, and offer nonviolent resistance to the invaders. The entire community is thus mobilized to provide defense without offense.

Non-offensive defense stretches into the schoolyard. "Your mother is nutty!" the ten-year-old bully shouts in a school skit. "So that's why she hangs out in trees so much," responds the hero. "Hey, Spike!" calls out another bully. "I know," comes the response, "I worked really hard on my hair this morning. I even used extra hair spray." This skit was written by ten-year-olds and used to teach other children in school how to defend themselves against insult and provocation with humor, not counterattacks. The children learn that being a leader means going out of their way to befriend children who have no friends, thus putting would-be bullies on notice that these children will not prove easy targets. On a physical level, many children learn the defensive martial arts of judo, jujitsu, and aikido, all ways of protecting themselves without hurting others.

Non-offensive defense can be used in the workplace as well. When a man was stalking his former girlfriend at the Los Angeles law firm where she worked, "We went out and got a restraining order, hired a guard and locked the doors," recalls her boss. Thanks to the protective intervention of the employee's work community, the harassing calls and visits stopped and the crisis subsided.

The Peacekeeper - Providing Protection

- **Interpose between parties**
- **Enforce the peace**
- **Preempt violence before it starts**

When the rules are broken and the limits on fighting exceeded, the community needs to employ the minimally forceful measures necessary to stop harmful conflict in its tracks. The role of Peacekeeping need not be limited to specialists like the police and UN Peacekeepers; it is a community function that anyone may be called upon to play. When two children fight, adults can step in the middle and, if necessary, physically pull the two apart. The best Peacekeepers never fight. They never fight because they don't need to. They accomplish their ends by intervening early and using persuasion.

Interpose between parties

Interposing is perhaps the most obvious step a Peacekeeper can take to halt an escalating conflict. When two men brawl in a public place, their peers can drag them off each other. When rival gangs in Los Angeles started to eye one another, a group of mothers would regularly interpose themselves; after a gang member was killed, they shepherded his "brothers" from the funeral ceremony safely through the enemy gang's territory.

Neighbors can intervene as well. The owner of a small moving company in Lincoln, Nebraska, routinely fields emergency calls from the local Rape-Spouse Abuse Crisis Center. He promptly shows up with his truck and helps the victims of domestic violence escape with their possessions. It can be dangerous work. In one instance, he recalls, "We knew the husband carried guns and might be back soon. We were trying to hurry, but the rain delayed us. Finally, we told her son, 'Look, if you see your dad returning, you need to call the sheriff.'" Fortunately, they all got out before the husband came back.

Thankfully, there is the sheriff. When a fight breaks out, people can summon the police. "Okay, that's enough! Let's break it up!" is a familiar cry. To avert violence, police in New York and other cities patrol gang-troubled neighborhoods at night, working together with the community to ensure that teenagers on probation are off the streets. In hot spots around the world, interposing is perhaps the chief role for international Peacekeepers, who establish and occupy buffer zones between hostile

forces. From Africa to Central America, and from Europe to Asia, men and women from dozens of nations, many of whom are former enemies, work together as Peacekeepers, risking their lives so that others might survive.

Enforce the peace

Sometimes the community needs to go further and use actual force to protect the innocent and stop the aggressor. No matter how strong any single aggressor, the Third Side is potentially stronger.

Consider how a group of young women freed another young woman being forcibly abducted by six youths in a working-class neighborhood in Mexico. "She was screaming and kicking," reports anthropologist Laura Cummings. "Then some of these young cholos, four or five girls, came along and were yelling at the fellows to let her go. All but one did. So the girls picked up stones and sticks and started pelting the guy who was dragging the girl. He let go of the girl. . . . The fellows who were with him stood in a circle and did not intervene." The power of numbers helped liberate the victim while the legitimacy of the young womens' intervention helped neutralize the attacker's allies.

Experiments with peace enforcement are occurring on an international scale. When Saddam Hussein invaded Kuwait in August 1991 and refused to withdraw his troops, the forces of thirty-eight countries from around the world, operating under a mandate from the United Nations, expelled the Iraqi forces and liberated Kuwait. Not only did the world community establish a precedent for repelling aggression against another nation; it also set a bold and remarkable precedent for intervening to defend an endangered minority within a nation. For when Saddam Hussein dispatched his surviving army units to crush the Kurds who had risen up against him, the world community intervened a second time in order to create a protected zone for the Kurds in the north of Iraq. While both instances were exceptional and their success was mixed, together they point toward a possible day when genocide and clear aggression will be stopped by the armed will of a united world community.

Preempt violence before it starts

However necessary at the time, a peace enforcement effort such as the Gulf War is always accompanied by tragedy. Much better than stopping an ongoing fight is preempting it before it breaks out. Adequate early warning makes this more than a hypothetical possibility. Had international Peacekeepers, for instance, been dispatched to the Kuwait-Iraq border during the week Iraqi troops stood poised for invasion, they might not have been able to physically stop the Iraqi troops from crossing the border, but they would have sent an unmistakable signal to Saddam Hussein of what he could expect if he proceeded with the invasion. Hussein, a ruthless but calculating man, might well have decided to call off his troops.

An even more dramatic failure to preempt came three years later in Rwanda. As Lieutenant-General Romeo Dallaire, the commander of the local United Nations assistance mission, has attested, and an international panel of senior military leaders has confirmed, an intervention within two weeks of the initial outbreak of violence could have stopped the bloodshed and provided a secure environment in which Hutu and Tutsi leaders might have reduced ethnic tensions. A mere fire thousand properly trained and armed UN peacekeepers, General Dallaire insists, could have saved the lives of five hundred thousand innocent children, women, and men.

As a successful example of preempting violence, consider the case of the former Yugoslav republic of Macedonia in the six years immediately following its

independence. Threatened from the start with annexation by its neighbors, and divided by internal ethnic strife, Macedonia did not collapse thanks in good part to the proactive deployment of an international peacekeeping contingent in 1993. Their presence served to calm tensions and foster a sense of security. While Macedonia's future remains uncertain as of this writing, the success of the peacekeeping deployment during these years cannot be denied.

The lesson here comes straight out of Sun-Tzu: the best Peacekeepers never fight. They never fight because they don't need to. They accomplish their ends by intervening early and using persuasion. American police forces have learned this lesson, sometimes painfully, over the past two decades. Their old approach when confronted by hostage-takers, for example, was the "John Wayne" method: Surround the place, pull out a bullhorn, give the hostage-taker an ultimatum, "You've got three minutes to come out with your hands up!" then lob in the tear gas canisters and charge. The result, more often than not, was dead hostages, dead police, and dead hostage-takers. The 1993 tragedy at Waco, Texas, in which FBI forces stormed the retreat of a religious group, the Branch Davidians, was all too predictable; twenty-one children and seventy-four adults died needlessly in the ensuing fire.

The alternative and more effective approach is to surround the place, toss in a phone, and talk with the hostage-taker. Talking may take hours, days, or even longer, but with patience, listening, and negotiation skills, the police are able to bring the overwhelming majority of hostage-taking situations to a peaceful end without casualties and with the surrender of the hostage-taker.

Resources

Internet Links:

ADR Resources www.adrr.com
Agape Foundation (Fund for Nonviolent Social Change) www.agapefn.org
Albert Einstein Institution www.aeinstein.org
American Arbitration Association www.adr.org
Amnesty International www.amnesty.org
Ask ERIC www.askeric.org
Association for Conflict Resolution www.acresolution.org
Carnegie Commission on Preventing Deadly Conflict www.ccpdc.org
Center for Democracy and Human rights www.international.lawandorder.com
Center for the Study of Mind and Human Interaction at the University of Virginia
www.healthsystem.virginia.edu/csmhi
Center for War, Peace and the News Media at New York University www.nyu.edu/cwpm/Programs
Community Courts www.communitycourts.org
Conciliation Resources www.C-R.org
CRInfo Third Side Gateway -- www.crinfor.org/thirdside/
Conflict Resolution Resource Center www.conflict-resolution.org
Directory of Arbitration Websites www.arbitration-icca.org/directory_of_arbitration_website.htm
Draft Rules for Fair Fighting www.ku.edu/~grobe/rules-of-fair-fighting.html
Early Warning, Timely Response: A Guide to Safe Schools
www.ed.gov/offices/OSERS/OSEP/Products/earlywrn.html
Educators For Social Responsibilities www.esrnational.org
Environmental Monitoring Systems www.emss.net
European Platform for Conflict Prevention and Transformation www.euconflict.org
Federal Mediation and Conciliation Services www.fmcs.gov
Fewer: Forum on Early Warning and Early Response www.fewer.org
Global Arbitration Mediation Association, Inc. www.mediation.com
Global Arbitration Mediation Association, Inc. www.gama.com/
Grameen Bank (Mohammed Yunus) www.grameen.org
Group of 77 (Developing Nations Organization) www.g77.org
Growing Communities for Peace www.peacemaker.org
Human Rights Internet www.hri.ca
Human Rights Watch www.hrw.org
Institute for Conflict Analysis and Resolution at George Mason University www.gmu.edu/departments/ICAR
Institute for International Mediation and Conflict Resolution www.iimcr.org
International Arbitration Database www.interarb.com/vl/pages/index.html
International Checkpoint Watch www.canadazone.com/icw/report_protest_deir_ibzia_020602.htm
International Human Rights Law Group www.hrlawgroup.org
International Peace Academy www.ipacademy.org
International Reconciliation Coalition www.reconcile.org
Just War Principles www.mtholyoke.edu/acad/intrel/pol116/justwar.htm

Lester B. Pearson Canadian International Peacekeeping Training Centre www.peaceoperations.org
 Martin Luther King Jr. Center for Nonviolent Social Change www.thekingcenter.com
 Mauritius www.mauritius-info.com
 Mediation Information and Resource Center www.mediate.com
 Mennonite Conciliation Service www.mcc.org
 M.K. Gandhi Institute for Nonviolence www.gandhiinstitute.org
 National Academy of Arbiters www.igc.org/naarb
 National Arbitration Forum www.arbitration-forum.com
 National Coalition Building Institute www.ncbi.org
 National Multicultural Institute www.nmci.org
 Neighborhood Watch www.neighborhoodwatch.com/neighborhoodwatch
 Oneworld.net www.oneworld.net
 Peace Brigades International www.igc.apc.org/pbi
 PeaceBuilders www.peacebuilders.com
 PeaceNet www.igc.org/peacenet/
 Professional Mediation Association www.promediation.com
 Program on Negotiation at Harvard Law School www.pon.harvard.edu
 Project Hope www.projhope.org
 Resolving Marital Conflict (Rules for Fair Fighting) www.manhattanavenue.org/marital%20conflict.htm
 School Mediation Associates www.schoolmediation.com
 Search for Common Ground www.sfcg.org
 South Africa's Truth and Reconciliation Commission www.doj.gov.za/trc/index.html
 Sustainable Development Information Nexus www.sustainabledevelopment.org
 The Albert Einstein Institution (for Nonviolent Struggle) www.aeinstein.org
 The Center for the Common Good www.commongood.org
 The Giraffe Project www.giraffe.org
 The Guardian Angels www.guardianangels.org
 The National Democratic Institute www.ndi.org
 The Online Healthy Relationships Project www.m4c.ns.ca/new14.html
 The Self Family Foundation www.selffoundation.org
 Trauma Research Net www.traumaresearch.net/
 UN Watch www.unwatch.org
 United States Institute of Peace www.usip.org
 University of Colorado Conflict Research Consortium www.colorado.edu/conflict
 US Equality Opportunity Commission (Dispute Resolution Services) www.eeoc.gov
 Victim Offender Reconciliation Program Information and Resource Center www.vorp.com
 Witness for Peace <http://www.witnessforpeace.org/>
 Witnesses www.remember.org/witness

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Table of Third Side Roles

PREVENT	
<p><u>The Provider:</u> Enabling people to meet their needs What is needed here? Ano ang kailangan dito?</p> <ul style="list-style-type: none">• Shares resources, shares knowledge• Gives others a sense of security• Offers respect• Empowers others	
	<p><u>The Teacher:</u> Giving people skills to handle conflict Here's another way. Eto ang ibang paraan.</p> <ul style="list-style-type: none">• Delegitimizes violence• Teaches tolerance• Teaches joint problem-solving
<p><u>The Bridge Builder:</u> Forging relationships across lines of conflict I'd like to introduce you to.... Gusto kitang ipakilala kay / kina ...</p> <ul style="list-style-type: none">• Creates cross-cutting ties• Develops joint projects• Fosters genuine dialogue	
RESOLVE	
	<p><u>The Mediator:</u> Reconciling conflicting interests Let's work it out... Gawan natin ito ng paraan...</p> <ul style="list-style-type: none">• Everybody is a mediator• Brings the parties to the table• Facilitates communication• Helps people search for a solution
<p><u>The Arbiter:</u> Determining disputed rights What's fair here is.... Ang patas para sa lahat dito ay ...</p> <ul style="list-style-type: none">• Replaces destructive conflict	

<ul style="list-style-type: none"> • Promotes justice • Encourages negotiation
<p style="text-align: right;"><u>The Equalizer:</u> Democratizing power Let's level the playing field. <i>Bigyan natin ng pagkakataon ang lahat...</i> <ul style="list-style-type: none"> • Helps bring the powerful to the table • Builds collaborative democracy • Supports nonviolent action </p>
CONTAIN
<p><u>The Healer:</u> Repairing injured relationships Let's make amends.... <i>Pagbigyan nating bawiin ang nakaraang pagkakasala...</i> <ul style="list-style-type: none"> • Creates the right climate • Listens and acknowledges • Encourages apology </p>
<p style="text-align: right;"><u>The Witness:</u> Paying attention to escalation Hey! Look what they're doing! <i>Tingnan nyo kung anong ginagawa nila!</i> <ul style="list-style-type: none"> • Watches out for early warning signals • Goes on patrol • Speaks out • Gets help fast </p>
<p><u>The Referee:</u> Setting limits to fighting No knives! No guns! <i>Walang mga kutsilyo! Walang mga armas!</i> <ul style="list-style-type: none"> • Establishes rules for fair fighting • Removes offensive arms • Strengthens defenses – nonoffensively </p>
<p style="text-align: right;"><u>The Peacekeeper:</u> Providing protection Okay, break it up! <i>Time out muna! Teka muna!</i> <ul style="list-style-type: none"> • Interposes themselves between parties • Enforces the peace • Preempts violence before it starts </p>

V. Apply 3S

How Can I Apply the Third Side to my Situation?

This brief questionnaire can help identify the points at which the Third Side might help resolve a conflict that you are concerned about. It identifies specific roles you could play in the situation including what actions you could take.



A. Measure the Cost of Conflict

Take a moment to evaluate a conflictual situation you're in at the moment. What is conflict costing the parties involved? What are the costs for the community surrounding the conflict - people such as family, friends, neighbors? Many of these costs we may not have thought of before or may not have totaled up.

What is it costing?	For the parties	For the communities
1. How much suffering? (e.g. stress, anger, sadness, injuries, or deaths)		
2. How much money? (e.g. legal expenses, military costs)		
3. How much time does it take?		
4. How much damage to relationships? (personal, work, community)		
5. How much lost potential? (productivity, morale, opportunities)		
6. Other costs?		

How high a priority is it then for us to find a way to reduce those costs?

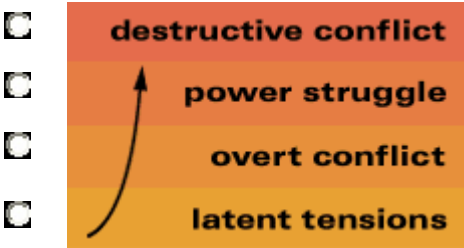
Once we realize just how great the costs of conflict actually are, we can appreciate the benefits of transforming our conflicts by mobilizing the Third Side, however difficult that may be.

B. Map your Conflict or Diagram the Third Side Roles

CONFLICT MAP / THIRD SIDE ROLES DIAGRAM
1. Conflict Name:
2. Select the system in which this conflict taking place (international, organizational, community, etc...)
3. Describe the conflict briefly:
4. Who are the parties in tension or in active conflict with one another?
5. THE PROVIDER. Who enables the parties to meet their needs for safety, respect, identity and autonomy?
6. THE TEACHER. Who helps the parties learn skills, knowledge and attitudes to deal with their differences?
7. THE BRIDGE BUILDER. Who helps build strong working relationships between the parties?

8. THE MEDIATOR. Who helps reconcile the conflicting interests of the opposing positions?
9. THE ARBITER. Who helps determine disputed rights?
10. THE EQUALIZER. Who helps equalize power so a fair negotiation takes place?
11. THE HEALER. Who helps repair injured relationships?
12. THE WITNESS. Who is paying attention to the situation and its possible escalation but is not an active party?
13. THE REFEREE. Who is setting limits to the fighting?
14. THE PEACEKEEPER. Who provides protection against aggression?
15. OTHER ROLE. Is there another role to this conflict? What is the name of the role? Who plays this role in the conflict?

C. Scale your situation.



D. Answer each statement for your current situation and discover which Thirdsider roles could help transform your conflict.

1. People's basic needs are satisfied- for life's necessities, for safety, for respect and identity, and for control over their own fate.

Yes: ☐ No: ☐

2. People have the knowledge, skills, and attitudes necessary to deal with their differences through dialogue, joint problem-solving, and tolerance.

Yes: ☐ No: ☐

3. There are strong working relationships between those who are in tension or in active conflict with one another.

Yes: ☐ No: ☐

4. People assume opposed positions (i.e. one side wants it one way, the other wants it the opposite way).

Yes: ☐ No: ☐

5. There is an argument about who is right. One side - or both - believes that the other is violating their rights.

Yes: ☐ No: ☐

6. Among the parties power is unequal. The playing field is not level.

Yes: ☐ No: ☐

7. The relationships between people are injured.

Yes: ☐ No: ☐

8. Bystanders and third parties who could intervene if necessary are paying close

attention to the situation.

Yes: ☐ No: ☐

9. There are well developed and accepted rules for limiting destructive conflict.

Yes: ☐ No: ☐

10. There is sufficient protection available if necessary to stop destructive conflict from escalating.

Yes: ☐ No: ☐

Sample Result of Answered Questions:

Steps 3 & 4 Identify Roles and Take Action

You diagnose your conflict to be:



It is most probable that you should be focusing on ways to Prevent your conflict.

Here are the Third Side roles that may need to be played in your situation:

Your Diagnosis		Thridsider Roles		Action to Take
Poor Skills	=	<u>The Teacher</u>		<ul style="list-style-type: none">• <u>Delegitimize violence</u>• <u>Teach tolerance</u>• <u>Teach joint problem-solving</u>
Weak relationships	=	<u>The Bridge-BUILDER</u>		<ul style="list-style-type: none">• <u>Creating cross-cutting ties</u>• <u>Develop joint projects</u>• <u>Foster genuine dialogue</u>
Conflicting interests	=	<u>The Mediator</u>		<ul style="list-style-type: none">• <u>Everyone's a mediator</u>• <u>Bring the parties to the table</u>• <u>Facilitate communication</u>• <u>Help people search for a solution</u>
Disputed rights	=	<u>The Arbiter</u>		<ul style="list-style-type: none">• <u>Replace destructive conflict</u>• <u>Promote justice</u>• <u>Encourage negotiation</u>
Injured relationships	=	<u>The Healer</u>		<ul style="list-style-type: none">• <u>Create the right climate</u>• <u>Listen and acknowledge</u>• <u>Encourage apology</u>
No attention	=	<u>The Witness</u>		<ul style="list-style-type: none">• <u>Watch out for early warning signals</u>• <u>Go on patrol</u>

				<ul style="list-style-type: none">• <u>Speak out</u>• <u>Get help fast</u>
No limitation	=	<u>The Referee</u>		<ul style="list-style-type: none">• <u>Establish rules for fair fighting</u>• <u>Remove offensive arms</u>• <u>Strengthen defenses - nonoffensively</u>
No protection	=	<u>The Peacekeeper</u>		<ul style="list-style-type: none">• <u>Interpose between parties</u>• <u>Enforce the peace</u>• <u>Preempt violence before it starts</u>

Remember that each of the roles can help greatly but often it takes the systematic use of all the roles to create a sustainable peace at home, at work, and in the world.

Your specific answers are below.

1. People's basic needs are satisfied- for life's necessities, for safety, for respect and identity, and for control over their own fate.
You have answered "Yes." It appears that your Provider role is being filled.

2. People have the knowledge, skills, and attitudes necessary to deal with their differences through dialogue, joint problem-solving, and tolerance.
You have answered "No." This suggests that playing or strengthening the Teacher role could help.

3. There are strong working relationships between those who are in tension or in active conflict with one another.
You have answered "No." This suggests that playing or strengthening the Bridge-Builder role could help.

4. People assume opposed positions (i.e. one side wants it one way, the other wants it the opposite way).
You have answered "Yes." This suggests that playing or strengthening the Mediator role could help.

5. There is an argument about who is right. One side - or both - believes that the other is violating their rights.
You have answered "Yes." This suggests that playing or strengthening the Arbiter role could help.

6. Among the parties power is unequal. The playing field is not level.
You have answered "No." It appears that your Equalizer role is being filled.

7. The relationships between people are injured.
Your answer was "True". This suggests that playing or strengthening the Healer role could help.

8. Bystanders and third parties who could intervene if necessary are paying close attention to the situation.

You have answered "No." This suggests that playing or strengthening the Witness role could help.

9. There are well developed and accepted rules for limiting destructive conflict.

You have answered "No." This suggests that playing or strengthening the Referee role could help.

10. There is sufficient protection available if necessary to stop destructive conflict from escalating.

You have answered "No." This suggests that playing or strengthening the Peacekeeper role could help.

VI. 3S Exercises

A. Perspective Taking Exercises

Part of the challenge of being a Third Side is being able to see different perspectives of a situation. Not only that, but often one has to hold multiple perspectives at the same time! Much of the time we are clear about how we see the world but not so clear on how the other does, let alone the perspective of the surrounding community. The following are a number of exercises that push the participants to see different perspectives.

Exercise 1: What do you see here?





Exercise 2: What do you see on the left?

Exercise 3: What do you see below?



Exercise 4: How many faces do you see?



Exercise 5

What do you see here?



Possible Answers:

Exercise 1: 1) Ocean scene 2) Baby in fetal position

Exercise 2: 1) A face 2) The word Liar

Exercise 3: 1) A duck 2) A rabbit

Exercise 4: at least 14 faces

Exercise 5: 1) Old lady 2) Young lady

B. Constructive Conflict Exercise

Resources Needed:

Two to three people

Exercise Overview:

This exercise is designed to give people an opportunity to tell others about their experiences resolving conflict constructively. By sharing a personal story about how they helped deal with a conflict constructively, they are also explaining how they have acted as Thirdsiders without even knowing it.

Purpose of the Exercise:

The purpose of this exercise is to instill confidence in people that they can be Thirdsiders. In fact, they are already Thirdsiders and just don't know it. The exercise is done for consciousness-raising purposes and to give people a chance to interact with fellow participants. Note: This exercise should be done early in any training, workshop, or course.

Exercise Time required:

7 minutes per person to tell their story

Total time:

15 minutes for two people, 20-25 minutes for three people

Detailed instructions for running the exercise:

- Ask participants to get in dyads or triads (the latter being preferable so they can hear a few different stories)
- Tell them they each have 7 minutes to briefly explain a conflict that they helped deal with constructively – whether their own, a friend, a family member, a coworker, etc...
- They should present the scenario, describing the context and parties involved, and then shift to how things ultimately got constructively managed.

General Debrief:

A thorough debriefing is not necessary. The sharing of the stories and the interaction between participants is what is important. However, what is useful to do is highlight that the purpose of the exercise is to exhibit that they have already resolved conflict constructively in their lives. As such, they are already Thirdsiders!

C. Listening Exercise

Resources Needed:

Three chairs

Three people (There does not appear to be an ideal number to do this exercise with. It is preferable if there are at least 10 people, but that is not necessary.)

Exercise Overview:

This exercise is designed to make people aware of how hard it really is to listen effectively as a Thirdsider. One significant impediment to listening well is our internal voice – the voice inside our head that talks to us as others are talking to us. This internal voice talks to us on a number of occasions, but mostly when we are in debating mode trying to find the holes in another person's argument. As a Thirdsider we need to be able to listen very well to all sides no matter what our perceptions are of the situation.

Purpose of the Exercise:

- The purpose of this exercise is to exhibit how hard it is to really listen and the impossibility of listening to two conversations simultaneously.
- While most don't think they ever have to listen to two stories at the same time, they fail to realize that this happens all the time. The first conversation is the external conversation with another and the second is the concurrent internal conversation within us.

Exercise Time required:

- 2 minutes to explain the exercise
- 30 second to run it
- 5 minutes to debrief it

Total time: 7. 5 minutes

Detailed instructions for running the exercise:

- Begin by asking for three volunteers to do a quick exercise
- Set up the three chairs so one chair is facing forward and the other two (on either side of the chair facing forward) are facing toward the chair facing forward. It would look like the following:
- Put one person in the middle – the listener; put the other two – the talkers -- on either side of the listener.
- Tell the listener that they are to try to listen to the two conversations and remember as much as they can.

- Tell the two talkers to talk for thirty seconds about any topic of their choosing – just tell them to keep talking the entire time.
- After thirty seconds tell them to stop

General Debrief:

- Quote on listening to begin the debrief: *“Listening is a rare happening among human beings. You cannot listen to the word another is speaking if you are preoccupied with your appearance, or with impressing the other, or are trying to decide what you are going to say when the other stops talking, or are debating about whether what is being said is true or relevant or agreeable. Such matters have their place, but only after listening to the word as the word is being uttered.”*— William Stringfellow
- In the debriefing you want to highlight the purpose of the exercise and really point to the fact that this problem with listening is something we do all the time. Most of the time however we are unaware we do this.
- You should also note that the people on either side of the listener represented the internal and external voices we have.
- The point of the exercise is that if we have these two conversations happening we really can’t be listening effectively as a Thirdsider.
- You might also explain the difference between debate mode – where our internal voice is very active trying to find the holes in the others argument – and dialogue mode – where our internal voice is silent and our energy is focused on really learning what the other person wants/needs.

Questions:

The following questions may be used to elicit responses to this exercise:

- To the audience – any ideas what this exercise was all about?
- (Before answering the previous question) To the listener and talkers -- any ideas what this exercise was all about?
- After having done this exercise are you more aware of your internal voice or was this something that you never really thought of as something you could control?
- As Thirdsiders, you need to be in dialogue mode and help the parties themselves into that realm. Any thoughts on what you might say to them to get them to really listen?

D. The Third Side Conflict Resolution Activity- Ending the Conflict Between the Moro Islamic Liberation Front (MILF) and Government of the Republic of the Philippines (GRP)

Adapted from Craig Angus’ Third Side Exercise “Ending the Conflict Between Palestine and Israel.”

Introduction

The Third Side Conflict Resolution Activity is a an opportunity to learn and practice a wide variety of skills and abilities including public speaking, debate, listening, thinking on your feet, note taking, working in groups, questioning and reflecting. In addition it is one last opportunity to think about the things you learned from your study of the conflict between the MILF and the GRP.

Procedure:

1. **Prepare Your Argument** - Most of the work for this step was done when you read up on the subject. There are plenty of reading materials available in the internet. You will be meeting as a group and preparing an opening statement and your whole argument.

One group will be advocating the position of the MILF, one will argue the position of the GRP and one group will speak on behalf of the Third Side, or the community itself, in the form of neighboring municipalities, regions, civilians, relatives, and friends—innocents who will no doubt be adversely affected by your decision to fight a war—acting as third parties to facilitate the prevention and resolution of conflict. For this step you will be working in your big group with only people who are like-minded.

2. **Opening Statements** – Members of each team will devise an opening statement that strongly expresses their position. The groups will split up into smaller teams with three members each consisting of an MILF, a GRP and a Third Sider. Each person will make an opening statement similar to a lawyer's opening statement given during a trial. Each side will have two minutes to make this statement. Other members of these new teams should take notes during the presentation of the opening statements. Third Siders must specifically state who they are in their statements. Each person should have a written opening statement.
3. **Whole Argument** - Each person has three to five minutes to present his or her whole argument. This should be similar to the body of an essay. You should be making all the main points of your argument and giving evidence to support your claims. This step is similar to the Opening Statement but should be fleshed out in detail. You should also consider your opponents opening statements in formulating your whole argument. Other members of these new teams should take notes during whole arguments. Each person should have a written whole argument.
4. **Rebuttal and Challenges** - There will be a five-minute period to prepare questions to ask the opposition. You should reconvene with your original groups to formulate your rebuttals and arguments. The intent of these questions is to put holes in their argument and to refute what they have claimed. Following the five-minute break each member will have three to five minutes to question the other sides. Write up your rebuttal and challenge questions.
5. **Clarification From Third Siders** - Third Siders will have three to five minutes to question each side for the purpose of clarification. These questions should also be written.
6. **Compromise and Resolve** - Your write-up on compromise and resolve will be in four parts.

The role of mediator and arbiter will be played by the third side. At this point, each side should understand the position of the other side, whether MILF or GRP, with encouragement and coaching from the Third Side which will compromise and resolve their differences. Knowing that compromise can be arrived at through the use of a **Mediator** who will bring the two sides together for the purpose of facilitating communication and searching for a solution, you must develop a plan for utilizing a **mediator**. Remember that **mediators** do not take sides; they only keep the dialogue going and give advice to the parties that it is to their best interests that the dispute be settled without going any further into the process. You must also develop a plan for using an **arbiter**, in case

mediation does not work. An **Arbiter** will determine the disputed rights and develop a plan for replacing destructive conflict and for encouraging justice and negotiation. In this case, **arbitration** is binding and each side agrees to accept the decision of the arbitrator. If this doesn't work, you must have a plan for inviting an **equalizer** into the mix. The **equalizer** will help bring the powerful to the table because he (or she) has some influence over the competing parties. You must choose someone who is agreeable to all three sides. It is important that the **Equalizer** also supports non-violent action. Finally a **Healer** must be included in the process. Choose someone in today's world who is renowned for his or her work as a healer of world problems, i.e. Jimmy Carter, Nelson Mandela, Desmond Tutu.

Please write on this step. You must include your description of what you think these things are and how the process went in your group.

- 7. Containment** - Each small group will write up a plan for containment. Containment must follow the lines of chapter seven in The Third Side and must include a plan to include **witnesses, referees, and peacemakers**. **Witnesses** must have a plan for detecting escalation, for identifying and reporting early warning signals and must provide a referee for seeking limits to fighting, establishing fair rules for the fighting which will be permitted and for limiting the threat each side present to the other. **Peacemakers** must devise a plan for providing protection by stepping in when conflict starts and enforcing the peace.

Your write-up on this step should include your description of what you think these things are and how the process went in your group.

- 8. Point Counterpoint Debate** - The final step will be the whole class conducting a point counter-point debate with each side sitting together and speaking in an organized rotation with a time limit on each speaker.

- 9. Final Write-Up:** This should include the following pieces:
- A Title Page
 - Part One - Three opening statements
 - Part Two - Three Whole Arguments
 - Part Three - Questions for Rebuttal and Challenge
 - Part Four - Clarification Questions From the Third Side
 - Part Six - Compromise and Resolve
 - Part Seven - Containment Plan

- Ground Rules** - Throughout this activity you must follow these simple ground rules:
- you must agree not to interrupt anyone who is speaking
 - you should talk about your feelings
 - you should look for a mutually agreed upon solution.
 - team members should equally share the work.

VII. Third Side Stories

General Third Side

1. Prevent, Resolve, Contain

A Story of Three Brothers

There was a Chinese doctor, some 2,000-3,000 years ago, renowned as a physician and for his skill and knowledge of medicines and his ability to heal even the most deadly disease. One day he was asked why he was so much better than his two brothers, who were also doctors. His answer:

My first brother heals sickness before it even develops, so his methods appear hidden, his science is an art form and he is known only within our village. My second brother deals with illnesses while they are minor, preventing sickness from getting worse and returning the body to health. I deal with sicknesses when they have reached the level of disease and threaten to destroy the organism of which they are a part. This requires numerous medicines, and skill and knowledge in their use. For this reason my name has become famous throughout the kingdom and I have been asked to be physician to the king. Yet my first brother has the knowledge to deal with sicknesses before they arise and my second brother is able to treat them at an early stage and prevent them getting worse. Though my fame has spread throughout the land, their knowledge is greater.

In *Searching for Peace, the Road to TRANSCEND*, Johann Galtung and co-authors cite chapter and verse showing mediation's failures in international conflicts - sometimes because of not having the right people at the table; sometimes because of power plays by the strong. **They told this story of 3 doctors, in order to draw the analogy to conflict (gender and phraseology tweaked):**

The first brother and the first sister are able to deal with conflicts before they arise. Their knowledge is of the harmony of the world and relationships, and the art of the work is in keeping that harmony in balance, recognizing patterns and structures that may lead to conflict, and transforming them, using the energy in conflict to create constructive and enriching relationships which benefit the parties involved and in this way, humanity. Their knowledge is knowledge of peace and of health, and their skill is in recognizing early, what might disturb the balance and harmony on which health is based.

The second brother and the second sister are able to deal with conflicts while they are still small: to recognize them at an early stage, before they escalate, and to work to transform the conflict and return the parties and in this way, the body of humankind, to health. They have knowledge of peace and conflict, and their energy is directed towards the sickness, not the health, of the system; towards alleviating pain, suffering, conflict, and strengthening the harmony and peace that has been disturbed.

The third brother and the third sister's knowledge are not of health of the body of human kind, nor the harmony of social relations. Their knowledge is of disease. Their skill lies in overcoming the disease and in this way, ending the affliction of the body of human-kind, in dealing with large-scale conflicts, removing the causes and symptoms.

The book continues: "Each of these has far more knowledge and wisdom than is generally applied by most modern mediators and each heals with both the body of humanity and the sickness, though to varying degrees. . . Modern mediators and negotiators often have knowledge of neither the body nor the disease that afflicts it. Their task . . . is to 'bring the parties to the table' and to make sure that they come to an agreement. Often this does not deal with the underlying cause of the conflict, or the traumas and suffering it has given rise to. The focus here is not on healing, on restoring the body of human-kind to harmony, but on bringing about a cease-fire (ending the symptoms without addressing the causes of the disease). They open the space for healing, but do not do the healing themselves. And as they fail to cooperate with or even recognize the capacity of traditional and cultural approaches to conflict transformation, they treat the 'patient' as a victim rather than as an actor. The relationship is a hierarchical one - the doctor (expert)/patient (victim)."

Galtung, Jacobsen and Brand-Jacobsen propose a new relationship: "doctor/patient / patient/doctor, where both are doctor and both are patient, both with the capacity to heal and something that needs healing. The myth of neutrality, of 'scientific objectivity', is overcome. Both are recognized as part of the relationship. . . . Beyond doctor/patient, opening up the door to the community, to local practices, wisdom and knowledge, . . . approaching [the conflict] from many different perspectives and recognizing the many different roles and levels of activity necessary for transforming a relationship from conflict the destroyer to conflict the creator.

Gang Warfare: Mothers as Thirdsiders

In the early 1990s in East Los Angeles, a group of women who are members of Dolores Mission Catholic Church, were searching for a solution to the heavy toll that gang violence was taking in their neighborhood. Eight gangs were active in the parish, and gang killings and injuries were an almost daily occurrence. During a particularly violent night, the women were gathered in their prayer group, praying for a solution to this carnage.

That day, the meeting's scripture reading was about Jesus walking on water. As the mothers prayed, one of their members -- electrified with a sudden sense of discovery and consternation -- shared with others what she saw as the parallels to their own predicament. The storm on the Sea of Galilee was the gang-warfare in the streets of Boyle Heights. Fearing for their own personal safety, they had retreated behind the locked doors of their homes like the disciples huddled together in their fragile boat. They believed that the only way they would be saved was to get securely out of the line of fire. But, like those in the boat, their paralysis ultimately did not ensure them that they would be secure; they could be killed by misdirected gunfire blasting their homes or they could be shot in broad daylight walking to the market. They were as likely to become victims as much as Jesus' first century followers were. Both groups could capsize and lose everything in the maddening storm.

"Then," the woman told the others, "Jesus appears. We, like the disciples, want him magically to solve the crisis. We cry out to him, implore him to save us. But instead, he says to us, "Get out of the boat. Come on: get out of the boat. Leave the illusion of security behind. Get out of the boat and walk on the water. Walk on the water -- enter the violence-saturated streets -- and we will calm the storm together."

"What are you saying?" the others asked, a little edgy.

She explained that she felt they were being called to walk together in the midst of the war zone of the gangs.

The others looked at her as if she had suddenly gone mad.

Yet, after a long discussion, that night seventy women (and a few men), began a *peregrinacion* -- a pilgrimage or procession -- from one gang turf to the next throughout the *barrio*. When they encountered startled gang members who were preparing for battle, the mothers invited them to pray with them. They offered them chips, salsa, and soda. A guitar was produced -- they were asked to join in singing the ancient songs that had come with them from the Michoacan and Jalisco and Chiapas. Throughout the night, in eight war zones, the conflict was bafflingly, disorientingly interrupted. People were baffled; the gang members were disoriented.

Each night, the mothers walked and within a week there was a dramatic drop in gang-related violence. The members of the newlyformed *Comite Pro Paz En El Barrio* -- Committee for Peace in the Neighborhood -- had responded to the emergency of the violence being waged in their locality by "breaking the rules of war." By nonviolently intervening and intruding, they had challenged the old script of escalating violence and retaliation and created, for a time, a new and more creative script. Theirs had been more than a physical journey through their neighborhood. Most significantly, it had been the fundamental spiritual journey from the *war zone* to the *house of love*.

By entering this zone of danger, they had created a momentary space for peace. In that space, all the parties were able to glimpse their humanness. The gang-members were able to see, many for the first time, other human beings caring about them. At the same time, the women were able to let go of their paralyzing fear and anger long enough to see the human face of members of the gang. It is no accident that the women christened their night-time journeys "Love Walks."

But this project did more than briefly interrupt the escalating cycles of violence. By provoking a confrontation with their humanness, they unleashed a process of communication and transformation. Their activity changed the gang-members and themselves. The women listened to the deep anguish of the gang-members about the lack of jobs and about police brutality. This led them, in turn, to develop a tortilla factory, bakery, and child-care center, creating some jobs and giving the gang members an opportunity to acquire job skills. It was also a space where conflict resolution techniques were learned, because people from different gangs worked together in these projects. The women then opened a school. And they shifted from a "Neighborhood Watch" mode -- where they were the eyes and ears of the police -- to a group trained to monitor and report abusive police behavior, a development that has redefined the relationship between the Los Angeles Police Department and the *barrio*.

The people in the neighborhood are the first to say that they have not achieved a utopia. There is still poverty, racism, and violence. Nevertheless, they have taken an enormous step toward creating a much more human environment. They did this by risking being human together. Or, in terms of their founding vision, "getting out of the boat" and "walking on water."

The Third Side United: The Not in Our Town Movement

NOT IN OUR TOWN is a movement inspired by the residents of Billings, Montana who responded to an upsurge in hate violence by standing together for a hate-free community. In 1993, hate activities in Billings reached a crescendo. KKK fliers were distributed, the Jewish cemetery was desecrated, the home of a Native American family was painted with swastikas, and a brick was thrown through the window of a six-year-old boy who displayed a Menorah for Hanukkah.

Rather than resigning itself to the growing climate of hate, the community took a stand. The police chief urged citizens to respond before the violence escalated any further. Religious groups from every denomination sponsored marches and candlelight vigils. The local labor council passed a resolution against racism, anti-Semitism and homophobia. Members of the local Painters Union pitched in to paint over racist graffiti. The local newspaper printed full-page Menorahs that were subsequently displayed in nearly 10,000 homes and businesses. The community made an unmistakable declaration: "Not in Our Town." Since then, no serious acts of hate violence have been reported in Billings.

The Epitome of the Third Side: The Village of Le Chambon

In the heart of Nazi-dominated Europe, when millions of Jews were being torn from their communities and dispatched to the death camps, one community of three thousand farmers took it upon themselves to offer sanctuary to Jewish refugees until they could be spirited to safety. For four years, the villagers of Le Chambon risked their lives defending innocent people against the Nazis and their hirelings. The number of refugees protected was not small. Twenty-five hundred Jews, mostly children, were estimated to have been rescued.

Le Chambon's efforts did not escape the notice of the authorities. The village was not far from the French capital of Vichy, whose officials made a number of determined efforts to get the villagers to surrender their guests. They sent policemen and buses but the people of Le Chambon refused to cooperate with the police and hid the refugees. When the Nazis took direct control of the region, the Gestapo conducted a raid and caught a few children, whom they deported, along with their local host, to the death camps. The Gestapo also sentenced Dr. Roger Le Forestier, a local leader, to death as an example to the villagers. But even with their lives and their families' lives under direct threat, the villagers refused to turn in their guests.

Indeed, the villagers' courage helped change the minds and move the hearts of several of their opponents. The Vichy government's efforts to carry out the Nazi directives eventually turned perfunctory. Later, the German military commander of the region, Major Schmehling, moved by Dr. Le Forestier's testimony at his trial, attempted to explain to the Gestapo chief, Colonel Metzger, why it was useless to fight the villagers: "I told Metzger that this kind of resistance had nothing to do with violence, nothing to do with anything we could destroy with violence." Metzger was not persuaded and insisted Schmehling use massive force but Schmehling kept delaying the plans, and eventually France was liberated and the lives of the Jewish refugees were saved.

Why should the villagers have cared about a group of strangers? When asked this question decades later, Roger Darcissac, a local pastor, explained, "It all happened

very simply. We didn't ask ourselves why. Because it's the human thing to do. . . . something like that. That's all I can tell you." An elderly peasant echoed his explanation: "Because we were human, that's all."

What They Didn't Tell You In School: An Inner Resistance to Violence

In World War II, the U.S. Army was astonished to learn that at least three out of every four riflemen, trained to kill and commanded to do so, could not bring themselves to pull the trigger when they could actually see the person they were about to shoot. Amazingly, this held true even when the individual rifleman himself was in danger of being shot. The riflemen refrained from shooting as long as they thought they were not being observed by their commanding officer.

Psychiatrists found that the chief cause of combat fatigue was not fear of being killed, but fear of killing. Colonel S. L. A. Marshall, who interviewed the infantrymen, concluded:

"It is therefore reasonable to believe that the average and normally healthy individual—the man who can endure the mental and physical stresses of combat—still has such an inner and usually unrealized resistance towards killing a fellow man that he will not of his own volition take life if it is possible to turn away from that responsibility. Though it is impossible that he may ever analyze his own feelings so searchingly as to know what is stopping his own hand, his hand is nonetheless stopped. At the vital point he became a conscientious objector, unknowing."

The inner resistance to violence is a well-kept secret, for interestingly, when interviewed, each rifleman believed that he was the only one disobeying the orders to shoot.

Persuasion: The Third Way

In the midst of a firefight in the rice paddies between American soldiers and the Viet Cong early in the Vietnam War, six monks walked toward the line of fire.

"They didn't look right, they didn't look left. They walked straight through," remembers David Busch, one of the American soldiers.

"It was really strange, because nobody shot at 'em. And after they walked over the berm, suddenly all the fight was out of me. It just didn't feel like I wanted to do this anymore, at least not that day. It must have been that way for everybody, because everybody quit. We just stopped fighting."

2. The Provider

Helping People Lift Themselves Up

Muhammad Yunus may not think of himself as engaged in conflict prevention, but he is a champion Provider. In 1976, as a young economics professor in the famine-stricken nation of Bangladesh, he met a village woman making a bamboo chair. He asked her how much profit she earned and was astonished to learn that it was only two pennies a day. "Why?" he asked. She explained that she had no bamboo of her own and had to buy it from a trader, who required in return that she sell him the

finished chair at the low price he set. Yunus asked how much she needed to be able to buy her own bamboo. "Thirty cents," she said. He loaned her the money and, several weeks later, returned to discover that she had become an entrepreneur with co-workers producing an entire line of chairs.

This experience led Yunus to found the Grameen Bank, which, since its founding in 1983, has provided credit, not aid, to more than two million poor people, mostly women, in tens of thousands of villages. The poor were not "credit-worthy," skeptics argued; the loans would never be paid back. The borrowers of the Grameen Bank have proved the skeptics wrong; they have turned out to be far better credit risks than the rich, paying back on average ninety-seven percent of their loans.

Now there are Grameen-like banks in over sixty countries, including the United States, enabling the poor to meet their needs with small loans.

Meeting Needs to Save a Child **Boston, MA**

"I've got to check in on America's worst nightmare," announced the Reverend Eugene Rivers. "Ten-year-old kid. His daddy was shot through the head. His mama's got 'chemical' issues. He's a ringleader. You can just see it. He's been getting into trouble - they already caught him with a knife. He'll be packing a Glock [a gun] before long, unless someone gets to him."

"Hey, money," Rivers told the boy in a meeting arranged in the school library. "You know what I'm doing here? I'm gonna keep you outta jail." The boy stared at him without expression. "What do you like to do?" Rivers asked. "You like movies?" Kareem nodded. "What do you want to see?" Kareem finally spoke. "Anaconda," he mumbled.

"Tell you what," Rivers said. "I'll take you to see Anaconda if you can stay out of trouble between now and Friday. You know what I'm saying? No more knives. I'm gonna wring your monkey butt, I catch you with a knife."

"I didn't have no knife," he said.

"Oh, yes, you did," Rivers said. "Now I'm gonna be checking up on you. I'm gonna come round your house, talk to your mother after school. Where are you gonna be?"

"Home."

"Home, what?"

"Home, sir."

"Give me five," Rivers said, and Kareem dutifully held out his palm for a slap. "All right! You're the man!" Rivers said, standing. Kareem also stood, and the Reverend hugged him close. "You know that I love you, right?" Kareem smiled nervously. "We're gonna keep you out of jail. Go on back to school now. All right? Oh-kay."

Afterwards, Rivers said, "You see that smile? You see the way he lit up? See, he's doable. We can get him. But you got to do an intensive thing with him. He'll go for the love thing, 'cause he's never seen it from a black male before."

3. The Teacher

Teaching Through Actions...Walking in Peace

February 08, 2004

By Barry Davis

The Middle Way

Mahatma Gandhi and Martin Luther King would, no doubt, have approved.

While politicians on both sides of the seemingly interminable bloody Middle East conflict remained entrenched, a small but growing group of Israeli Jews and Arabs have decided to take matters into their own hands. Actually, "into their own feet" would be a more accurate description of their peaceful protest.

Over the past couple of years hundreds of Jewish and Arab Israelis have taken part in silent peace walks in various regions of the country. One trek last year saw several hundred walkers traverse the Galilee region in the north of the country, from Haifa to Amirei Hagalil in the Upper Galilee near Safed. Discussion groups were held at nightly stopovers, and a sulha - a public act of forgiveness or pardon - which included often fiery discussion sessions involving Jews, Muslims and Christians, took place at the end of the walk.

There have also been walks through Tel Aviv, from Jaffa to Jerusalem and, more recently, a walk to the security fence that divides the Israeli Arab city of Umm El-Fahm from the Palestinian Authority where Israelis passed flowers across the fence to some of the 700 Palestinians gathered there. Dr. Stephen Fulder, British-born head of Middle Way that acts as a sort of umbrella organization for such peace walks and associated activities, terms the action a "peace pilgrimage".

In a country in which practically any public gesture is construed, or misconstrued, as a political act, Fulder believes he and his co-walkers have managed to stay as close as they can to the apolitical twilight zone. "The peace walk is a new way of getting people out of their houses, and trying to do something which is not left wing or right wing, or violent or angry. It's not entirely apolitical. I think it's on the boundary between politics, psychology and social action. Silence does, actually, do something."

Rather than hoist banners with angry slogans aimed at maximizing media impact, Fulder and his colleagues prefer the softly softly approach. Surprisingly, despite their unorthodox tactics, the walkers are achieving media coverage, both in Israel and abroad.

"Initially, people are not sure who we are or what we're doing," Fulder continues. "But, very often, there's something that catches the imagination. There is a certain power in the silence which even Israeli Arabs now appreciate. At first, they sometimes say: 'We've been silent for 50 years. Now we need to shout about discrimination and the life we live here.' But then many realize the power of our sort of thunderous silence. We feel that just talking about things that have been discussed so many times before simply will not do the trick."

But, Fulder is far from naive. He knows that any public activity that involves Jews and Arabs is going to have some political connotation, intended or otherwise.

"It is inevitable that the peace walks will be construed as a political act. In a sense they are. I think you have to differentiate between obvious, overt politics and subtle politics which is almost everything you do in the realm of social action - especially here in Israel."

Unlike many Israelis - Jews and Arabs alike - Fulder believes the Palestinians are just as keen to work towards a peaceful settlement of the regional conflict as the Israelis. "There were about 150 Israelis who took part in the walk we did recently to the security fence in Umm El-Fahm. There were about 700 Palestinians on the other side of the fence who came to meet us, under the slogan 'Build Bridges', and we exchanged flowers across the fence. It was very moving. The groundswell in Palestinian communities to do anything to create a movement towards peace is enormous."

That view is fully endorsed by fellow peace walker, Umm El-Fahm resident Jihad Hamdi. As a native of Palestinian refugee camp Jenin, Hamdi is familiar with the grass roots of the Israeli-Palestinian conflict, from both sides of the security fence. He is also trying to initiate peace walks in the Palestinian Autonomy.

"We are teaching people from the villages around Jenin how to walk in silence," says Hamdi. "Unfortunately, it still isn't possible to have Jews and Palestinians taking part in the same peace walk on the Palestinian side, but that day will come."

In fact, the recent peace walk came about as close as possible to achieving that goal.

"I walked up to the fence with Jews on the Israeli side of the fence, and then I crossed over to be with the Palestinians," Hamdi explains.

While Hamdi confesses to being an eternal optimist, even he didn't expect the size of the Palestinian response to the peace walk call. "There were about 40 Jews in my house in Umm El-Fahm before the walk. After a while I told them I was leaving for the fence and that I would meet them there. On the way I bought about 100 flowers to throw over the fence - I thought there'd be about 40-50 Palestinians. I was amazed when I saw 700 of them gathered there. I know a lot of Israelis feel they have no partner for peace on the Palestinian side. But, I can tell you from my experience, 99.9 percent of the Palestinians want peace. Our peace walks are more powerful than anything the politicians can say or do.

Fishing in Sierra Leone

By Phil Bob Hellmich

A trail of dust settled ahead of our rickety Toyota taxi as we chased a pickup truck along a dirt road through the bush of central Sierra Leone. The elephant grass gave way to rice paddies, and we drove slowly through a village as the taxi driver navigated between the chickens. I waved to a mother feeding her baby by one of the huts. She waved back with an enthusiastic smile that helped to assuage my apprehension about what we might find in Masongbo. We were on an assessment trip for Search for Common Ground, hoping to set up a reconciliation program in Sierra Leone. This Sunday morning trip was my opportunity to fulfill every former Peace Corps volunteer's dream: I was returning to one of the two villages where I had lived between 1985 and 1989. The Catholic bishop of the area had assured us it was safe and volunteered to take us to the Sunday mass in Masongbo, but even he could not dispel my nervousness.

I made many close friends in Sierra Leone, especially the Conteh family in Masongbo village. In 1991, the country erupted into a bloody and chaotic civil war, and I had no way of communicating with the Contehs. During the war, the rebels and the government army both turned against the civilian population, leaving villagers to fend for themselves while they waited for international intervention. The war was marked by horrific atrocities committed against women, children, and elderly alike, including the amputation of limbs and other mutilations. For years, I trembled at each news story about the war. Filled with anger and concern, I worried about the Contehs and my friends in Masongbo.

I first fished on the Rokel River during my second year as a volunteer. That was also the first time I met Pa Conteh and his sons. The Contehs are Limbas, a tribe known for their palm wine, farming, and humility. Even though they were subsistence farmers, the Contehs were gracious hosts, very accommodating of my enthusiasm for fishing. Having come from a family of ten children in rural Indiana, I developed a love for fishing at a young age and spent many days with my brothers at farm ponds, catching bluegills, catfish, and an occasional large-mouth bass. The idea of fishing in Africa was exotic, and the first day out changed my life.

After several hours of getting tangled in nets and on rocks, elderly, soft-spoken Pa Conteh encouraged me to try casting one last time as the African sun sank behind the palm trees. Wham! A huge fish struck the lure and after a 20-minute battle, I realized with joy and amazement that I had landed a 25-pound Nile Perch!

That fish - believe it or not - convinced me to sign up for a third and then a fourth year of Peace Corps service. I moved to Masongbo to live with the Contehs and started fishing nearly every evening during the dry season. The Conteh brothers - Moses, Sanpha and Bokarie - quickly became my close friends. We spent hours telling stories, laughing, and eating together. We got a kick out of sending home fishing photos, knowing how my family in Indiana would gawk at the huge bass-like fish.

But fishing had taken on new meaning as I was helping to supplement the diet of more than thirty people, including the Contehs and their friends, with much needed protein. Fishing also became an ethical quandary when I started losing lures to large fish and jagged stones. I could not afford to buy expensive imported lures with my Peace Corps stipend. Nor could the Contehs. Each lure cost as much as a teacher was paid in a month.

For months I pondered the problem: how could I justify sharing my passion for fishing while introducing a technology that was not sustainable by my friends? The answer was to make them myself. I tried to carve wooden, fish-like lures, but the Contehs quickly took the sticks from me, afraid that I would hurt myself. They carved all their own hand tools and knew the qualities of every tree in the bush. They were willing to help me, but were strangely unenthusiastic. It took me a long time to figure out their uncharacteristic reticence: they were embarrassed by trying to make a "white man's gadget," at which they felt they would surely fail.

I made sure that whatever materials we used were locally available. The only place I yielded was letting Sanpha use some of my shoulder-length hair to make paintbrushes. After all, I was easier to catch than a goat. With a lot of back and forth, we eventually made lures that dove and danced in the water, just like the expensive "English baits" or Rapala lures. And, we caught fish. Before long, the Contehs had a small business making and selling lures and giving workshops to other Peace Corps Volunteers and Sierra Leoneans. One day Sanpha caught four Nile Perch, weighing

over a hundred pounds in total, all with lures and a makeshift reel he had made himself.

Now, as our taxi pulled into the village of thirty houses, we could hear the small church rocking with drums, singing, and clapping. I remembered the night I danced under a full moon with the entire village, celebrating Pa Conteh's funeral. The music and dance reflected the rhythms, the movements of daily life - farming, cooking, and lovemaking - and its joys and sorrows.

After so many years away, my heart pounded. I began to sweat in the heat of the crowded church. Then I spotted Sanpha, clapping and singing. We looked at each other in amazement. His face turned into an ecstatic smile as he threw his arm around me. He pinched me to see if I was real. Then someone tapped me from behind. It was Moses! And Bokarie! All the Conteh brothers were there! We sang and sang together, the same hymns I had sung in church as a kid in Indiana, but now in an African dialect.

After the service, men, women, and children crowded around to greet me: "Mr. Bob, Mr. Bob, you done come back." Children in tattered clothes handed me mangos, coconuts, or whatever they could offer. The village chief, who had lost weight from lack of food, handed me kola nuts, the symbolic offering of respect: "He who gives kola, gives life."

The Contehs then took me to the water well, to show me that it was still in use a decade after we'd built it. They also showed me their oil-palm plantation, which they had doubled, from 250 to over 500 trees! I was thrilled to see that the work we had done together continued, a true testament to their work ethic and self-confidence.

The tone shifted, though, as the Conteh brothers showed me around, talking about the Revolutionary United Front (RUF) rebels' occupation of the village. A 16-year-old boy who called himself "Lt. Colonel Rambo" had held the village captive. They took whatever food they wanted and left little for anyone else to eat. Sanpha said the family nearly starved, surviving only by hiding in the bush for months on end. The Contehs were greatly relieved to have the RUF out of their village and were ready to get back to their lives as subsistence farmers, a life that was hard enough in itself.

Sanpha then pulled me to the side to show me something. With a big smile, he pulled out a stick painted red and white and that had shiny hooks hanging from it. Looking closer, I saw it was a fishing lure. "I made it last week," he said.

I was stunned. Looking into Sanpha's eyes, I listened as he said, "The RUF made me fish for them, but I always went to where there were no fish. They got bored and quit. When they were not looking, I went fishing on my own. With the fish I caught, I fed my family in the bush."

There were no words to be said. You can go home again.

Phil Bob Hellmich is the director of development for Sub-Saharan Africa for Search for Common Ground, an international conflict-resolution organization.

4. The Bridge Builder

Sisterhood Under Fire

By Carole Frampton

Ida lives in Bujumbura, the capital of Burundi. She is the president of a women's neighborhood association on the outskirts of the city. Until a series of intercommunal massacres in 1993, the association included and supported women from both the Hutu and Tutsi ethnic groups. The women owned some communal land and shared its harvest among themselves. When it became dangerous to live in mixed neighborhoods, the Hutu women fled the Musaga district to settle on the other side of the road, in Busoro. For six years, the association was split. Half the members lived across the road, so close and yet completely cut off from their former community. When Ida heard that the houses of many of the former members of the women's association had been burnt down, she came to the Search for Common Ground Women's Peace Center to ask for our help. Ida wanted to organize what we call a "positive solidarity" event.

Her gesture was a very courageous one. Because her own neighborhood had recently been attacked by Hutu rebels, her neighbors saw her solidarity-building efforts as the work of a traitor. By reaching out to the women of Busoro, she was helping the people who were now seen as the "enemy." But Ida believed that women of both sides were sisters and that bridges had to be built between them.

On the day of the event, Ida, a Tutsi, gathered about 250 Tutsi and Hutu women together at the district administrator's office in Musaga. Many of those crammed into the small building must have felt what one expressed: "I never believed I would sit in the same room with the mothers, wives, and sisters of those who killed my sons." A tall, defiant woman and a regular visitor at our Center, Ida stood up to speak but was soon interrupted by the sound of a burst of gunfire, probably from one of the all-too-regular clashes between government troop and armed rebels, who lurked perpetually on the outskirts of the capital city. She went on with her speech, but when the sound of fighting became too loud for her to continue, she started a chant. Soon the whole room was chanting, drowning out the gunfire. "What are they saying?" I asked one of my colleagues, who was staring at the women in disbelief. "They are saying, 'We want peace now!'"

Then came the exchange of gifts. Ida and her colleagues had pooled their meager resources and collected aid from humanitarian agencies to give to the women whose homes had been destroyed. In the driving rain, they had carried the 100-lb. sacks on their heads to the Women's Peace Center. That day, the ones who were giving were just as poor and needy as those receiving the bountiful gifts. Speeches and singing followed the gift giving, and soon the women began dancing. This was not the formal dancing common in Burundi. The women danced wildly, without reserve, and embraced one another. As we joined the dancers, a friend turned to me and said, "I've never seen anything like this!"

As the celebration reached a fever pitch, the gunfire began anew. The local administrator suddenly looked very worried, warning, "The killers will come - this is too much, this is too loud - they can't ignore this." As if everyone had heard him, the dancing stopped. In only a few minutes, the room was empty. But every one of the women left smiling - their message had been sent!

When I think back on my time in Burundi, I'm often worried for the friends I've left there. Then I remember Ida and her friends. I know that in the end peace will come

because of courageous women like the ones who gathered in the shelter of the Women's Peace Center that day. Their voices will be heard. These women will open the eyes of their sons, husbands, and politicians to the shared humanity of the people of Burundi.

Carole Frampton is the director of the Common Ground Partnership and a member of Search For Common Ground, an international conflict resolution organization.

Fish Hooks and Trust

It is not easy to build bridging relationships, particularly in conditions of actual conflict. That did not deter Sidney Frankel, a Johannesburg businessman who, in August 1991, invited Cyril Ramaphosa, a prominent young black leader in the African National Congress, and Roelf Meyer, a young white leader in the ruling Nationalist Party government, to his country cottage for the weekend. As Meyer and his family arrived by helicopter, they discovered that Frankel's ten-year-old daughter had fallen and broken her arm; so Frankel, his wife, and daughter took the helicopter to the hospital, leaving the Meyers and Ramaphosas awkwardly alone together. Meyer's two young sons insisted on going fishing, as their father had promised, and Ramaphosa offered to show them how. Meyer, a novice, promptly got a fishhook painfully caught in his finger. Ramaphosa's wife, a nurse, tried to get it out but in vain. After an hour, with Meyer growing faint with pain, Ramaphosa intervened with a pair of pliers.

"Roelf, I've always wanted to hurt you Nats [Nationalist Party members]," he told Meyer as he yanked, "but never as much as this."

"Well, Cyril," muttered Meyer afterward, "don't say I didn't trust you."

That weekend began a personal relationship of trust and respect that eventually played an essential role in the subsequent negotiations between the white government and the African National Congress. When official negotiations were broken off in the middle of 1992, the relationship between the two men helped prevent a total breakdown that might have escalated back into civil war. Both men continued to meet secretly and frequently, developing a confidence, as Meyer once explained to me, that no matter how intractable the issue, the two of them could find a way to work it out. Ultimately, they fashioned a formula that produced the breakthrough to a negotiated agreement.

5. The Mediator

A Family Feud Settled

By William Ury

It was a family feud. Dan and Sally were in the middle of an acrimonious divorce. Sally's father Jim, who had employed Dan in his business, refused to pay him for work he had done. Furious, Dan sued his father-in-law to recover his lost wages. The judge, however, suggested that they try talking with a volunteer mediator first. I was the volunteer; it was one of my first mediation cases twenty years ago.

Dan, Jim, and I sat in a little room in the courthouse. Clearly a little uncomfortable, they would not at first even look one another in the eye. I began by explaining the process. "Mediation is very different from arbitration," I said. "As a mediator, I don't decide the case. You do. My job is to help you reach an agreement if possible. If we

can't reach agreement, the case goes back to the judge." I made it clear that anything they told me I would hold confidential and then set out some ground rules for our discussion - no interruptions, no name-calling, keep to the point. "Any objections or additions?" I asked. They said no and we began.

"Why don't we start with you, Dan?" I asked. "Why don't you tell us what the problem is from your perspective?"

"Well, it all started when Jim -"

"That's not true!" Jim protested heatedly.

"Jim," I responded, "remember you agreed not to interrupt. You'll get your turn to speak in a moment. Okay?"

"Okay," Jim sighed.

After Dan finished telling his side of the story, I had a question.

"Dan, let me make sure I understand what you're saying. Your primary interest, as I hear it, is getting paid fairly for the work you did, is that right?"

"That's right."

"Okay, then, it's Jim's turn," I said.

Jim gave his account, which revolved around his dissatisfaction with Dan's frequent absences from work. It turned out that Dan, with Jim's consent, was working toward a business degree at the time.

"Okay, we're making progress here, at least in understanding each other's interests," I said. "Now, what are some ways to meet both your interests? Let's try to compile a list. I'm going to ask you to suspend your criticism for a while while we try to come up with ideas. All right? And remember that these are just options, no one's committed to them. Now, anybody got an idea?"

"What if Jim pays me for my hours and I, in return, help train my replacement?" offered Dan.

"Good, that's one approach," I said. "What's another? Jim, you got an idea?"

The discussion was going well until somehow the subject of Sally came up.

"We were doing fine until her family started interfering," said Dan.

"What do you mean, you son of a gun? You were the one who left her in the dirt!" Jim fired back.

"Now, listen!" I interjected, "Remember, Dan, that Jim is the grandfather of your children. Jim, Dan is the father of your grandchildren. How do you want them to think of you - as bitter enemies or as men who dealt with their differences in a dignified fashion?"

In the end, after two and a half hours of discussion, Dan and Jim did reach agreement. They were pleasantly surprised, and I admit so was I. Jim agreed to pay Dan for the work he had done after deducting the health insurance payments Dan owed. Dan, in turn, agreed to drop the lawsuit and help train his replacement. We wrote up the agreement on the court form, specifying what the payment would be and when it would be paid.

"I'm sorry about what I said," Jim said to Dan as we were preparing to leave. "I'm sorry too," replied Dan, "I was rough with you. It wasn't necessary." They shook hands and left the room—together.

Crushing Grapes and Narrowing Rifts

Simona watched as a dark shadow crossed her grandpa's face. The conversation had briefly touched on Daniel, and the whole table grew silent. Then conversation picked up again with the nervous focus of people trying to change the subject. "Isn't this lamb wonderful?" and the conversation continued. Grandpa just glanced at the door. He was not one for many words so Simona and the others might never know what he was thinking.

Daniel, her father Augustin's brother and Grandpa's first son, had not been at the family table in 15 years. When communism was a reality in Romania, there was no ownership of property. Now since 1989, attempts to restore such things land ownership were undertaken. And reverberating conflicts were visible in families through out rural Romania.

Simona's dad had lived on the land and helped his grandpa with the vineyard all his life. Living on the land, with wife and children, all had a hand in the growing the grapes. Daniel had pursued a degree in engineering and had built dams and been involved in Ceausescu cement and building focus.

As land ownership was being re instated, chaos and conflict occurred in rural families. Does the land title follow to the first born? Does it go to the son who worked the land? What about the daughters? Over 300 sibling murders clearly showed that the conflict had escalated to violence and cleavages between families were widening.

Simona decided at that moment, over lamb at Easter Sunday dinner to be a third sider. She began as a go between- shuttling back and forth with stories between brother and brother and grandpa. "Remember the time you and your brother went fishing with your dad?" she began with good memories, then gently carried words of healing, possibility between the men.

Over a course of months, possibilities came into focus. Perhaps both brothers could work on the land and live there? Maybe some engineering and water skills could assist with irrigation and the grapes? Could the families have a meal together and reconnect? Being a third side takes time, and patience. Simona wanted things to go faster, concerned about Grandpa's health. Today, a year later, Grandpa looks younger. The brothers work together on the land. Daniel and his family live near by as they begin summer construction on the family property. And if you watch your wine store, you might see a wine named for Simona.

Simona's family will not worry about the court's decisions around land ownership. They have their own family understanding through Simona's efforts as a shuttle

mediator. The third side is there for all of us. And it is especially powerful with those we love.

6. The Equalizer

Stopping Domestic Abuse

Sally was faced with an alcoholic husband, John, who turned violent when drunk. John had repeatedly broken his promises to stop drinking and he absolutely refused to undergo treatment.

In desperation, Sally resorted to an approach sometimes called an "intervention." She turned to others for help: his children, siblings, closest friends, and work colleagues.

They called a meeting with John. One by one they told him how much he meant to them and recounted specific incidents of violent behavior, dangerous driving, and personal embarrassment. Collectively they insisted he seek help. To make his decision easier, they had already prepared a list of three treatment centers and made reservations at each. They left the choice of treatment center up to him.

Faced with an outpouring of concern and peer pressure from the people he most cared about, John decided to accept the help being offered and underwent treatment.

7. The Healer

The Power of an Apology

"I was part of a surgical team which made a mistake," the physician recounted, "and we lost a child. Everyone froze and said nothing, fearful of the legal liability. I was in shock and didn't know what to say. I just went up to the child's mother and told her how very sorry I was."

Three years later, the malpractice lawsuit finally came to court. Our lawyer just couldn't understand why I wasn't named when everyone else on the surgical team was. He asked me and I didn't know. Finally he couldn't contain his curiosity anymore so, during a deposition, he asked the child's mother why she wasn't suing me too. She replied, "Because he was the only one who cared."

Holding People Accountable In Order to Move Forward

The "Movement of Mothers from the Enclaves of Srebrenica and Zepa" was established in 1998. In this government-independent Bosnian organization, headquartered in Sarajevo, more than 10,000 women are united together. They survived, severely traumatized, the collapse of the former UN Protection Zone in Srebrenica in Eastern Bosnia on July 11, 1995. Most of the mothers lost their male relatives: 10,701 Bosnians disappeared according to the movement since the entry of Serbian troops. Among those missing were 570 women and more than 1,000 infants and children. The majority of those that disappeared were, in all probability, killed in mass-executions immediately after Srebrenica's capture from Serbian General Ratko Miladic's task forces and are buried in mass graves. So far, the remains of about 5,300 men have been exhumed. A forensic team could identify just 53 of the dead.

The primary goal of the mothers' movement under Chairwoman Munira Subasic and her Representative Kada Hotic, is the clarification of the fate of their relatives. They are collecting information about the missing and are passing it along to their relatives. They advocate that the survivors get sufficient aid because many of the women are completely on their own and many must care for their grandchildren, who are often still quite young. With their re-integration, the women have energetically provided the Movement with help. Many are now approaching their fourth relocation within the country: In 1992, they fled from neighboring villages in the city of Srebrenica. After the entry of Serbian troops, they were separated from their male relatives, deported and placed in a group shelter in a Bosnian-controlled part of the country. In 1996, many moved into abandoned houses of Serbian families on the border from Sarajevo, in which their owners now want to return home.

Against the resistance of the international community, as well as the Bosnian government, the Mothers persistently organized new human rights actions time and again, to speed up the exhumation and identification of the missing process, to enforce the punishment of war criminals and to hasten the return of survivors to Srebrenica. They collectively remembered the collapse of Srebrenica with the Bosnian section of the Society for Threatened Peoples (Die Gesellschaft fuer bedrohte Voelker/GfbV) with silent protests on the 11th of every month in Sarajevo and other Bosnian cities under the eyes of the "Blue Helmets". With the exception of an 87-year-old Muslim Bosnian, no one expelled has been allowed to return (against the peace treaty from Dayton) to Srebrenica.

No Sting of Bitterness

By Ron Borges, Boston Globe, 8/12/2003

Darryl Stingley didn't say the human thing when he heard the news about Jack Tatum. Instead, he said the right thing, which is what has separated him from a lot of people for a long, long time.

Not as long as he's sat in the wheelchair that has been so much a part of his life all these years. Not for 25 years this very day. But for a long time the paralyzed former New England Patriot wide receiver has said the right thing but not for the reasons so many athletes say it today. Not for the wrong reasons.

Not just to mouth words that sound good or to con the public or to sell sneakers to kids. He's said the right thing because that's how he lives his life.

He believes, in fact, that it's probably why he still has a life so many years after his body was left broken on the floor of the Oakland Coliseum by the kind of hit everyone in pro football knows can happen but no one ever talks about. It's like the elephant in the corner. Everybody sees it's there. Nobody mentions it.

That's why when he got the news, Stingley knew what some people would think. More importantly, he knew what he thought. They weren't the same thing. Not even remotely.

"My mother handed me a newspaper that was folded over," Stingley recalled of the day he learned that the man who paralyzed him 25 years ago was now losing his own legs. "It was folded so I'd see the bottom of the story first. It said something about how in 1978 Jack Tatum paralyzed me with a hit during an exhibition game. When I flipped the paper over, I saw the headline. 'Fund raiser for fallen Buckeye.' That's when I first learned what happened."

What happened was that Tatum, the former Oakland Raiders safety who in the late 1970s was one of the most feared men in football, had lost his left leg below the knee in April as a result of complications from diabetes and now was suffering from an arterial blockage that might cost him the lower part of his right leg. At the moment, the latter problem seems to have cleared up after his fifth surgery in six months, but for the man Tatum put in a wheelchair but never spoke to since, there was only one human thing to say.

Typical of Darryl Stingley, he didn't say it.

The human thing was to say what some of Stingley's friends and former teammates said: "What goes around comes around." The human thing was to say, "He finally got what he deserved."

What Stingley said was different because he's different. Or at least he chooses to be different.

"You can't, as a human being, feel happy about something like that happening to another human being," Stingley said from his condominium overlooking Lake Michigan in Chicago. "Maybe the natural reaction is to think he got what was coming to him but I don't accept human nature as our real nature. Human nature teaches us to hate. God teaches us to love.

"I feel for him in that situation. I lived it with my father. I know what he and his family are going through. When I first read it, I was shocked momentarily. Then I began to think about my own father. He was also diabetic and I remember how first he lost a few toes. Then a leg. Eventually we lost him. My thoughts quickly left me and Tatum and went to my father and how I missed him. I wondered if he was proud of me. I wondered if he thought I'd handled the things I had to handle well. Was I right in his eyes? That's where my thoughts went to.

"The irony of Tatum losing his leg hit me. It was like the situation between us coming full circle. I know how that will change his life forever. I'd never wish that on anyone after I saw it with my own father. What happened to us happened 25 years ago. Now he has a cross to bear. I just hope maybe it will open his heart."

Open the heart of The Assassin? Open the heart of a man who never once visited Stingley in all these years? Never once picked up the phone? Never once made a move toward reconciliation for the life-altering event they shared that night when Steve Grogan threw a football a little too high and Tatum came up the way he always did from his safety position and slammed his right shoulder, forearm, and head into Stingley, who was outstretched and reaching back for a pass that had already bounced off his fingertips and down the field?

Unforgettable moment

Aug. 12, 1978. The day your body turned to stone. You don't forget that. You don't forget how someone broke your neck with one perfectly legal but God-awful hit on a meaningless play in a meaningless game that has ever since carried with it so much meaning for Stingley and for Tatum too, as well as for a lot of other people who met a far different Stingley over the years than the one who wore No. 84 so proudly that night and have taken strength from him.

"I know exactly where I was that night," recalled Jack Sands, Stingley's longtime Boston-based agent. "Aug. 12 is my wedding anniversary. We were up in New

Hampshire and I was listening to the game on a transistor radio that was fading in and out when I got the call someone was trying to reach me from the Raiders.

"When I got back home to Lexington the next day, Sports Illustrated was in my mailbox. The cover had a drawing of a player in a wheelchair. They had a story about people being hit and permanently paralyzed. It freaked me out.

"It comes back every year. When I'm with Darryl and anything comes up about that day, you can see his body shake. It twitches. He just gets a muscular reaction. But he's a developed Christian today. The only thing that gets him upset is if what happened to him is being used for publicity. Like all former athletes, Darryl doesn't want to be forgotten. The problem is why they haven't forgotten him."

No one who saw what happened that night or remembers it could forget. The rules changed after that. They changed too late to save Stingley from the life he was handed at the age of 26 but what he suffered has probably saved a lot of wide receivers over the years because that same hit today would not be seen the way it was described by Stingley's then-coach, Chuck Fairbanks.

"There was nothing illegal or flagrant to be critical of in any way," Fairbanks told the Globe two days after the game. "I resent that line of questioning. I resent anybody trying to read anything dirty into this. I don't feel there is any cause for action."

No flag was thrown that night. No action was ever taken against Tatum by the league or by Stingley. All that happened was that a young man's body was broken and, in the end, his spirit was lifted.

"I want everyone who reads your column to know, I still very much love the game of football," said Stingley. "I love everything about it except what's sometimes inevitable. Football never did anything to me in a negative way. It just happened to be an individual within the game who did something to me.

"One person deliberately hurt another person. That's the way the story was written by some. I respect anybody's point of view on it. I'm not in denial about it. There was an incident between us and he did write a book ['They Call Me Assassin'] and in it he said he went out there to hurt and maim people. He said that and it hurt to read it.

"But for me to go on and adapt to a new way of life, I had to forgive him. I couldn't be productive if my mind was clouded by revenge or animosity. Early on there were a lot of questions in my mind. Questions about life in general. Questions if I would even live. But I have such a strong faith in God.

"It's hard to articulate. It was a test of my faith. The entire story. In who, and how much, do you believe, Darryl? In my heart and in my mind I forgave Jack Tatum a long time ago. I take no pleasure in what has happened to him now. How could anyone feel pleasure in another man's pain?"

That is a question many people asked of Tatum over the years.

A different game

On the night of the hit, Tatum said he was just doing his job. Some disagreed, but in those days pro football was a more violent place. Receivers like Stingley ran 6-yard slants into the teeth of defenses that could put helmets and every other part of the

body right in their faces. It was a place where more than helmets got knocked loose. Sense got knocked loose and the game gloried in the violence.

Perhaps no one was ever better at such destruction than Tatum. A three-time Pro Bowl selection, he was one of the most feared hitters in the game. He and his teammates in the secondary -- especially cornerback George Atkinson and safety Skip Thomas, who went by the nickname "Dr. Death" -- ran a weekly pool. The first member of the secondary to knock a receiver cold won the money. Tatum collected the pot more than a few times.

So it was accepted around the NFL that the hit on Stingley was an "accident." Tatum said that night, "I thought it was just a good football play. I hit him with my head and shoulder. I was just trying to do my job. It's unfortunate but it happens."

What happened doesn't happen often, thank goodness, although one time would have been too many. Stingley had the fourth and fifth vertebrae in his neck broken. His spinal cord was so severely damaged that he was paralyzed from the chest down, although he did get back enough feeling in one arm that he says today, "I can't throw my grandchildren up in the air like I want to but I can touch them. That's a blessing."

It takes a special man to go through such a change and still find blessings in little things. Darryl Stingley is such a man.

Awaiting the call

When Stingley and the Patriots embarked on that fateful road trip to the West Coast, he thought he knew what awaited him upon his return: a press conference. He was right about that but nothing else.

"I remember it as clear as if it was yesterday," Sands recalled. "We had just negotiated a new contract extension for Darryl that would have made him one of the highest-paid receivers in the league but it hadn't been announced. They were planning to announce it when the team got back from the West Coast. Just before they left, I remember telling him, 'Now, Darryl, don't go sprain your ankle.'"

They never held that press conference. They never signed that new contract. And Tatum never said a word to Stingley. Not then. Not later. Not even now, with his own legs disappearing. (He declined to be interviewed for this article.)

A few years ago, representatives of Tatum proposed a reconciliation with Stingley to be televised on Fox. Stingley was all for it until late Globe sportswriter Will McDonough called and told him Tatum was coming out with a new book and wanted to use the interview to boost sales.

If ever bitterness was going to overtake Stingley, that would have been the day. That incident changed his point of view, but it didn't change him. It didn't harden his heart. All it did was change the meaning of reconciliation for him.

"Each time we've been contacted by people representing Jack, there always turned out to be another agenda," Sands said. "If Tatum contacted Darryl or me to talk, Darryl would be more than willing to do it. But not for the media. Not for money. Darryl is rightfully cynical about that now."

Not long ago, Stingley was approached by Deion Sanders about sitting down with Tatum for such a meeting to be shown as part of CBS's football pregame package.

Sanders told Stingley he was a Christian man, too, and perhaps it would do a lot of people filled with bitterness some good to see how he had handled an incident that changed his life without filling him with hate.

"I told him if they showed up at my door without a camera then we could have some real healing," Stingley said. "This is a world built on hype. Selling newspapers. TV ratings. Those are real. But in my world what's important is to have a forgiving nature. I was always ready for reconciliation with Jack Tatum. I was willing to do it once before until we learned at the final hour that it was about selling a new book. That changed my mind. I could not allow anybody to capitalize on my situation any more.

"I could not understand why a person would still take that approach so many years later. How could he try to take advantage of the situation again? How could he not feel serious regret or remorse for what happened?

"If he called me today, I'd answer. If he came to my house, I'd open my door to him. All I ever wanted was for him to acknowledge me as a human being. I just wanted to hear from him if he felt sorry or not. It's not like I'm unreachable. But it's not a phone call I'll be waiting for anymore."

But if Stingley's prayers for Tatum are answered, the call will come, and if it does, he'll answer because even though his legs were stilled 25 years ago, his heart beats on.

"Maybe this setback will let him take a walk in faith," Stingley said. "Maybe it will unlock his jaw and make him pick up a phone. That night he created for me a life he knows nothing about. Now life and God have taught me to have compassion for that person. If I thought it would help him, I would print my phone number right in your newspaper. If he wants to just sneak me an e-mail he can send one to www.DarrylStingleyFoundation.com.

"What happened to me 25 years ago will never be forgotten but you can't hold on to bitterness. I can't do much of anything alone but I've been able to put my existence into perspective. I'm not perfect. I get angry. I lash out. But I choose not to hate. It's such a cliché to hate. How can I benefit from that?

"The whole thing about life is it's a trial, but I know why I'm here and I know who I am. When I chose to forgive Jack Tatum years ago, I chose to believe he was tormented, too. Maybe he needed forgiveness. I never got to tell him that, but it can't rain forever.

"I'm one of God's children. Jack Tatum is one of God's children, too. We both have crosses to bear. For each of us there's always a battle between the good side and the bad side. Sometimes the bad side wins. Sometimes the good. It's up to us to make the choice. I choose to believe in God."

Darryl Stingley also chooses to believe in something else. He chooses to believe the phone will ring one day and Jack Tatum will be on the other end. If it does, he'll choose to say "hello" and see where it leads.

8. The Witness

Speaking Out for Love

At the height of World War II, hundreds of Christian women turned out in the middle of Berlin to protest the arrest of their Jewish husbands, whom the Nazis were about to deport to the death camps.

"Give us back our husbands," the women chanted.

The Nazi police came out to disperse them with guns and fierce dogs. The women fled at first, but later re-gathered and continued their protest day after day before the eyes of ordinary Berliners, who served as Witnesses.

Although the Nazi regime had no compunctions about massacring innocents, they were nonetheless reluctant to attack the women for fear of demoralizing the larger population. In the end, the Nazis gave up and released two thousand men, the great majority of whom went on to survive the war.

9. The Referee

Rules for Fair Fighting in Marriage

Susan and Rick's marriage was in trouble. They were fighting all the time:

"You're wasting our money on trinkets!" he would shout.

"What about you, Mr. Showboat, buying drinks for all your friends?"

"That was last year! I'm talking about yesterday."

"So what? All you're worried about is money when you ought to worry about what kind of father you're being to our kids!"

And on it would go until he would threaten to move out and she became frantic.

Their marriage counselor intervened, teaching them rules for carrying on an argument: to use "I" statements rather than "you" statements, to focus on one issue at a time, and to impose a "statute of limitations" on old grievances. The next time Rick had an issue about money, he began by asking if this was a good time to talk. When Susan said okay, he announced, "Susan, I am really worried about our finances. We agreed on a budget. And I feel angry, confused, and powerless when you go out shopping and come back with things that put us over budget that I don't think we really need."

"Rick," Susan countered, "I feel angry too. I feel blamed - and wrongly so. Let me explain what I was trying to do. . . ."

The Non-Offensive Country

Switzerland is a nation that protects itself with non-offensive defense. Centuries ago, it adopted a policy of armed neutrality, actively signaling its intention of threatening

no one. Today, its armed forces have no nuclear weapons, no long-range aircraft, no heavy bombers, and no tanks capable of advancing deep into enemy territory.

Its weapons consist instead of anti-aircraft systems, anti-tank weapons, anti-tank traps, short-range aircraft, helicopters, and light vehicles suitable for mountain defense.

Switzerland relies heavily on its own people. Teachers, bankers, and others disappear for weeks for their yearly military training. Eighty percent of the active male population, a force of some six hundred and fifty thousand, can be mustered within forty-eight hours. Other citizens are trained to maintain essential economic activities, provide medical services to the wounded, and offer nonviolent resistance to the invaders.

The entire community is thus mobilized to provide defense without offense.

10. The Peacekeeper

A Simple But Powerful Gesture

Herman Engel was out for a walk with his wife in lower Manhattan. As the couple was crossing the street at the corner, a speeding car screeched to a halt, missing them by inches. In fear and rage, Engel slammed his fist on the hood of the car. Furious, the young man driving the car got out, shouting, "Why'd you hit my car?" Engel shouted back, "You nearly killed my wife and me!"

A crowd gathered. Engel was white, the driver was black, and suddenly the scene took on racial overtones. As people began to take sides, it looked as if the situation might escalate into a full-scale brawl.

Then Engel noticed behind him an onlooker, an older black man. The man's hand, palm down, was slowly moving up and down, as if to say to the young driver, "Okay, now, cool it." The young man visibly struggled to control himself, then suddenly walked back to his car, got in, and drove off without another word.

Risking Life to Save Life

In August 1993, Sophelia White entered a hospital in southern California with a gun, proceeded up to the third-floor nursery, and wildly fired six shots at nurse Elizabeth Staten whom she accused of stealing her husband and children.

Wounded, Staten fled downstairs, but White caught up with her at the chart desk and told her, "Prepare to die. Open your mouth."

As she took aim, Nurse Joan Black intervened. She crossed the room, wrapped her right arm around White. "I figured if she could feel my body, maybe she wouldn't kill me."

Tightening the hug, she placed her left hand over the gun and began to talk softly: "You're in pain. I understand, and we can work it out."

After five, perhaps ten minutes, Sophelia White finally gave up her gun.

Being a Thirdsider Facilitator's Guidebook

Training developed by the
MINDANAO COMMISSION ON WOMEN
Module on Third Side adapted from
Third Side Workshop Facilitator's Guidebook
By Joshua Weiss and Carolyn Gellermann

This workshop is structured around a one-and-a-half-day training.

By the end of the training, the participants will have understood, learned, and been inspired about the following:

1. The Mindanao Commission on Women
2. The Mothers for Peace Movement
3. Conflict Analysis Framework
4. Effective Communication
5. Being a Third Sider
6. Self Management
7. Mothers for Peace: Peace Circles

Facilitators are encouraged to introduce games or songs anytime in-between topics to allow participants to relax and stretch.

A. Proposed Training Schedule

ACTIVITY / TOPIC	TIME	PERIOD
<i>DAY 1, A.M.</i>		
A. INTRODUCTION		
Welcome	9:00 - 9:05	5 minutes
Introduction of Participants / Virtuescope	9:05 -9:50	45 minutes
Video Presentation: Mindanao Commission on Women	9:50 – 10:00	10 minutes
B. UNDERSTANDING CONFLICT		
Lecture-Presentation: Conflict Analysis Framework	10:00 - 10:30	30 minutes
C. EFFECTIVE COMMUNICATION		
Lecture-Activity: Effective Communication	10:30 – 11:30	60 minutes
D. THE THIRD SIDE		
Lecture-Presentation: Introduction to the Third Side	11:30 – 12:00	30 minutes
<i>DAY 1, P.M.</i>		
Lecture-Activity: The Balcony Perspective	1:30 – 2:00	30 minutes
Lecture-Activity: Emotional Element	2:00 – 3:00	60 minutes
Lecture-Activity: Rational Element	3:00 – 3:45	45 minutes
Lecture-Activity: Creative Element	3:45 – 4:30	45 minutes
Lecture-Presentation: Third Side Roles	4:30 – 5:00	30 minutes
Third Side Inventory Tool	5:00 – 5:45	45 minutes
<i>DAY 2, A.M.</i>		
Activity: Third Side Mapping	8:00 – 9:00	60 minutes
E. SELF-MANAGEMENT		
Activity: Self-awareness	9:00 – 10:00	60 minutes
F. PEACE CIRCLES		
Presentation: Peace Circles	10:00 – 10:30	30 minutes

Activity: Organizing Your Peace Circle	10:30 – 11:30	60 minutes
DAY 2, A.M.		
F. LEARNING CIRCLES		
Activity: Learning Circles	1:00 – 2:00	60 minutes
G. CLOSING CEREMONIES	2:00 – 3:00	60 minutes

B. Introduction

Objective: To set the context for the training

Total Time: 70 minutes

Handouts:

1. MCW and Mothers for Peace brochures
2. Virtuescope

TOPIC	ACTIVITY
Welcome 5 minutes	<p>The community host of the workshop will welcome the facilitators and the participants to the gathering.</p> <p>Prayers shall be said.</p> <p>The song “<i>Awit ng Kababaihan</i>” will be introduced and sung.</p>
Introduction of Participants / Virtuescope 45 minutes	<p>Participants will each get a virtuescope slip (or card). Facilitator explains that reading the virtuescope would be a good way to start the day.</p> <p>A group virtuescope will be picked by the community leader or training organizer. This will be read after all the participants have introduced themselves.</p> <p>Participants may use the following guide questions to introduce themselves:</p> <ol style="list-style-type: none"> 1) <i>Pangalan, organisasyon, trabaho o responsibilidad sa organisasyon</i> 2) <i>Saang bagay ka magaling? (e.g. magluto, magtahi, makipagkaibigan, kumanta)</i> 3) <i>Saang lugar ka nakakaramdam ng kapayapaan? (e.g. garden, bahay, kuwarta, kusina)</i> 4) <i>Ano ang isang bagay tungkol sa iyo na nakakagulat o nakakasorpresa sa mga kakilala mo?</i> <p>Physical ice breakers such as games, and song-and-dance may be introduced as well.</p>
Presentation: Mindanao Commission on Women 10 minutes	<p>Provide a brief overview of the Mindanao Commission on Women. A video presentation is available to aid you.</p>

C. Conflict Analysis Framework

Objective: To allow participants to understand the nature of conflict and introduce the framework for lasting peace

Total Time: 30 minutes

Handouts:
Printed powerpoint presentation of the Conflict Analysis Framework

TOPIC	ACTIVITY
Conflict Analysis Framework <u>30 minutes</u>	Provide a short lecture on conflict analysis and the framework for peace. A powerpoint presentation is available to aid you.

D. Effective Communication

Objective: To allow participants to understand how lack of communication and miscommunication can result to violent conflict the difference between violent and non-violent communication, and how to the three elements of effective communication (active listening, probing, and feedback-giving) can be utilized to maintain peace and prevent conflict from escalating.

Total Time: 60 minutes

Handouts:
Printed powerpoint presentation of Effective Communication

TOPIC	ACTIVITY
Effective Communication <u>60 minutes</u>	<p>Game: Divide the group into 2 and ask them to make 2 parallel lines facing the facilitator.</p> <p>Give the following instructions: <i>This game is called message relay. A story will be whispered to you, and you will, in turn, whisper the story to the person next to you in the line until the story reaches the last person. You can only tell the story once (emphasize this). Make sure your whisper is not heard by all the other persons except by the person you are whispering it to.</i></p> <p>Call the first persons in both lines and whisper them a very short story. Below is an example:</p> <p><i>“Papunta si Jennifer sa palengke, sakay sa jeep. Pagbaba niya, nakita niya ang kanyang asawang si Dennis pababa sa isang tricycle, kasama ang isang babaeng buntis. Lalapitan na sana ni Jennifer si Dennis nang biglang may malakas na putok. Tatakbo na sana si Jennifer palabas ng jeep nang maalala niyang kasama niya ang dalawa niyang anak. Lumingon siya sa kanyang likuran at nakita niya ang mga kasama niya sa jeep na nakahiga sa sahig, duguan.</i></p> <p>Then ask the persons to start whispering the same story to the person next to them in the line, making sure they are not heard by the others. Give the exercise 10-15</p>

	<p>minutes at most, or until such time the story is whispered to the last person.</p> <p>Ask the last persons in the lines to come to the front and tell the whole group the story that was whispered to them.</p> <p>Process the activity with the following guide questions:</p> <ol style="list-style-type: none"> 1. Why did the story not come out right? 2. What is needed in order for you to get all the facts of the story right? <p>You may repeat the whole exercise with the same story or with a different one. This time, however, you will encourage the listeners to ask questions, and to clarify the story with the whisperer. And the whisperer may repeat the story as many times as she wants so the listener will get it right. Give the exercise 10 minutes; the whispering may not end with the last person but with just the 2nd or 6th person in the line. This is ok.</p> <p>Now ask the last listeners who may not necessarily be the last persons in the line to come forward and tell the story they heard to the whole group.</p> <p><u>You may now tell the real story to the group.</u></p> <p>Process the activity with the following guide questions:</p> <ol style="list-style-type: none"> 1. Are the stories now closer to the real one? 2. Why are there still discrepancies, if any? 3. Once more, what is needed in order for you to get all the facts of the story right?
	<p>Provide an overview of Effective Communication. A powerpoint presentation is available to aid you.</p> <p>Discuss the three components of effective communication, their definition, purposes, procedures, and traps:</p> <p>Active Listening The capability of one person to demonstrate and prove his/her understanding of the substantive and emotional messages of the speaker.</p> <p><u>Purposes</u></p> <ul style="list-style-type: none"> • Helps build and maintain rapport. • Helps gather data. • Helps check perceptions and filters. • Helps the speaker to clarify and develop his/her ideas. • Builds respect and consideration. <p><u>Procedures</u></p> <ul style="list-style-type: none"> • Use conducive listening posture. • Use appropriate eye contact. • Paraphrase the message of the speaker. • Reflect the core feelings.

	<ul style="list-style-type: none">• Ask clarifying questions.• Give statements of understanding.• Ask or welcome clarifications and corrections.• Summarize the speaker’s core message. <p><u>Traps</u></p> <ul style="list-style-type: none">• Confuse listening with agreeing.• Mix listening with evaluating.• Assume responsibility for what is being presented (feeling the need to give advice.) <p>Probing Statements or questions designed to elicit relevant data from another person.</p> <p><u>Purposes</u></p> <ul style="list-style-type: none">• Obtain more information.• Clarify the other person’s feelings.• Clarify the other person’s thinking.• Test assumptions. <p><u>Procedures</u></p> <ul style="list-style-type: none">• Ask open-ended questions (What, Why, How, Where, When, Who)• Ask one question at a time.• Give time to answer.• Reinforce answers verbally and/or with body language. <p><u>Traps</u></p> <ul style="list-style-type: none">• Confuse probes with leading questions.• Fill silences instantly. <p>Feedback Giving An invitation to another person or group to discover, explore and act on self-enhancing and organization-enhancing alternatives.</p> <p>As such, it is an alternative to commanding, telling, ordering, persuading, cajoling, pleading, demanding, and the like.</p> <p><u>Feedback relates to:</u></p> <p>Recognizing success (confirmatory feedback)</p> <ul style="list-style-type: none">• Encourage another person to repeat positive action and/or statements. <p>Developing new perspectives (corrective feedback)</p> <ul style="list-style-type: none">• An invitation to another person/group to reexamine and change/enhance some perspective, belief, attitude, idea, etc. <p>Facilitating change of dysfunctional behaviors (corrective feedback)</p> <ul style="list-style-type: none">• An invitation to another person or group to correct some behaviors.
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	<p><u>Purposes</u></p> <ul style="list-style-type: none">• To recognize success and good performance.• To encourage the other to consider new perspectives and/or behaviors; and• To express the point of view in such a way that the other can hear it; to minimize the other’s need to be defensive. <p><u>Procedure</u></p> <p>Be Assertive in giving your feedback!</p> <p><i>Proceed to explain the components of an assertive, non-violent message:</i></p> <p>Assertiveness the ability to clearly communicate one’s opinions, needs, wants, interests, feelings, etc. to another in a non-defensive and non-threatening way</p> <p>Parts of an assertion message</p> <ul style="list-style-type: none">■ Description of the PROBLEM – specific behavior or statement(written or verbal), policy, etc. that is the subject of the discussion. (Validate with the other party your understanding of the problem).■ Description of your ASSESSMENT – i.e. specific consequences of the behavior or statement;■ Description of your FEELINGS and the ROOTS OF YOUR FEELINGS in relation to or arising out of the described problem;■ Presentation of your PROPOSAL(S) on how to resolve or manage the problem. <p>Components of Non-violent communication</p> <ol style="list-style-type: none">1. Separate observation from evaluation2. Express your feeling about your observation; separate this feeling from your assessment of yourself and of others.3. Acknowledge the roots of your feelings, which are your own needs (e.g. I feel... because I need...)4. Give proposals in a non-threatening and non-demanding way
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E. The Third Side

- Objectives:
- 1. To allow participants to understand, explore, and practice the Third Side
 - 2. To allow the participants to experience getting into the balcony and helping others get there as well.

The key skills are LISTENING and QUESTIONING.

A. Emotional balcony: questioning and listening for emotional reactions

B. Rational balcony: questioning and listening about underlying interests and

- needs
- C. Creative balcony: questioning and listening about ideas and creative options

Handouts:

1. Third Side Tools Inventory
2. Third Side Roles and Conversations
3. Questions to Ask from the Balcony
4. Third Side Stories
5. Third Side Mapping Tool

E1. Introduction to the Third Side

Objective: To introduce to the participants the concept of the Third Side, the three levels of intensity conflict undergoes before it escalates into violent conflict, the ways to prevent conflict from escalating, and the Third Side roles associated with each level of conflict..

TOPIC	ACTIVITY
<p>Introduction to the Third Side</p> <p><u>30 minutes</u></p>	<p>Provide a short lecture on the Introduction to the Third Side. A powerpoint presentation is available to aid you.</p> <p>There are two sides of the conflict: the left side and the third side.</p> <p>But there is the Third Side.</p> <p>Who is the Third Side?</p> <p>The Third Side is composed of Outsiders (e.g. neighbors neutrals, bystanders) or Insiders (e.g family, friends, the parties themselves). Note that Insiders can also assume the Third Side.</p> <p>What will it take to have a peaceful family, community, country?</p> <ol style="list-style-type: none"> 1. A mobilized community 2. Acting systematically 3. Motivated by a new story <p><u>In a mobilized community</u>, everybody is a Thirdsider.</p> <p><u>Acting systematically</u> means understanding the stage at which the current conflict is at and utilizing the relevant method of conflict management associated with each stage.</p> <p>At the early stage of conflict, problems are caused by: 1) Frustrated needs, 2) Poor skills, and 3) Weak relationships. This is the Latent Tension stage, and the skill needed is to PREVENT the conflict from escalating. The Third Side roles associated with this stage of conflict are the: 1) Provider, 2) Teacher, and 3) Bridge Builder.</p>

	<p>At the second stage of conflict, problems are caused by 1) Conflicting interests, 2) Disputed rights, 3) Unequal power, and 4) Injured relationships. This is the Overt Conflict stage, and the skill needed is to RESOLVE the conflict. The Third Side roles associated with this stage of conflict are the: 1) Mediator, 2) Arbiter, 3) Equalizer, and 4) Arbiter.</p> <p>At the third stage of conflict, problems are caused by 1) No attention, 2) No limitation, and 3) No protection. This is the Power Struggle stage, and the skill needed is to CONTAIN the conflict. The Third Side roles associated with this stage of conflict are the: 1) Wintess, 2) Referee, and the 3) Peacekeeper.</p> <p><u>Motivated by a New Story</u> means one changes one's paradigm on violent conflict from Fighting is Inevitable to Fighting is Preventable.</p> <p>In <u>Fighting is Inevitable</u>, people think that:</p> <ol style="list-style-type: none">1. We have always fought2. It is human nature, and3. There is no other way <p>In <u>Fighting is Preventable</u>, consciousness is changed so that people think:</p> <ol style="list-style-type: none">1. We peacefully co-existed for 99% of our timeline as human beings2. It is human choice, and3. There is the Third Side
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E2. The Balcony Perspective

Objective: To allow the participants to experience getting into the balcony.

TOPIC	ACTIVITY
Activity: The Balcony Perspective <u>30 minutes</u>	<p><i>Facilitator asks:</i> What can we do to develop a Third Side Perspective? We will now experience the answer. Please stand up and stand on your chairs (<i>If chairs are folding, rickety or unsafe, ask them to go stand on the riser or on the stage, or any other safe alternative.</i>)</p> <p>Go to the balcony The answer is: GO TO THE BALCONY. (<i>Stay on the chairs or riser and ask.</i>) What do you think the Balcony metaphor means? (<i>Possible answers—Detach yourself, rise above things, observe objectively</i>)</p> <p><i>Carefully step down from the Balcony.</i></p> <p><i>Facilitator explains:</i> In order to take the Third Side you must be able to step back from the conflict in question and see everyone's</p>

	<p>perspective. This vantage point helps you observe the conflict from a bird’s eye view and to monitor the emotions, logic and proposed solutions that arise. We will begin with YOU and your own ability to achieve a Balcony perspective.</p> <p>The Challenges In conflict there are three challenges to manage – the first is managing the <i>emotional element</i> of the problem, the second is managing the <i>rational element</i>, and the third is enhancing the <i>creative element</i> in order to pry the parties away from their rigid, narrow, positions.</p>
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E3: The Emotional Element

Objectives:

1. Be able to manage one’s own emotions.
2. Be able to defuse the emotions of others.

TOPIC	ACTIVITY
<p>Emotional Element</p> <p><u>60 minutes</u></p>	<p><u>Questioning and listening for emotional reactions</u></p> <p><i>Facilitator says:</i> This first segment will begin by addressing your own emotional reactions and then shift toward defusing the emotional reactions of others.</p> <p>Managing your Emotional Reactions: Use questions to get at emotions and feelings</p> <p><i>Facilitator asks:</i> What are emotions? What do emotions tell us? What are some of the emotions YOU react with when in conflict or watching conflict? (Write on the board)</p> <p>Triggers exercise</p> <p><i>Facilitator asks:</i> What triggers—words, situations or conditions (verbally or physically)—cause YOU to react with strong emotions or lose your cool? Why? <u>Some questions:</u> What are my hot button issues? Why do these bother me? Write these down to share with the larger group.</p> <p>(Reporting)</p> <p>Physical clues</p> <p><i>Facilitator asks:</i> What physical clues does your body give you? [face red, heart beats rapidly, fists clench] <u>Some questions:</u> What am I feeling? What are my physical reactions? (listening to your own body)</p>

	<p>Effective methods</p> <p><i>Facilitator asks:</i></p> <p>What are the effective methods you use now to get up on the emotional balcony?</p> <p><i>(Write on the board)</i></p> <p><i>Facilitator explains (See powerpoint presentation):</i></p> <p>Going to the balcony is a place to:</p> <p><u>Stop</u></p> <ul style="list-style-type: none">• Take time to prepare• Take a time out• Count to 10• Take a deep breath <p><u>Look (inside yourself)</u></p> <ul style="list-style-type: none">• Look at your natural reaction: take sides, ignore, escape• Name your emotions• <i>Have</i> your emotions (rather than <i>be</i> them)• Distinguish your emotions from their triggers <p><u>Listen</u></p> <ul style="list-style-type: none">• Hear out your feelings so you don't have to act them out• Listen to understand <p>Use a partner as your “balcony”</p> <p>Be aware of how your body responds to conflict. Notice physical changes.</p> <p>Know your “hot buttons” – words or situations that trigger your emotions.</p> <p>Reframe the situation internally, control the story you tell yourself.</p> <p>Focus on your ultimate goal and purpose for the conversation.</p> <p>Slow the process down. Buy time to think ... take a break.</p> <p>Don't try to guess the other person's intent. Tell yourself “a new story” about their intention</p> <p>Help the other to the Emotional Balcony: Defuse their emotions</p> <p>Now, you are on the balcony but where is the other person? They are still on the ground.</p> <p>Your job is to calm them – to bring them to the balcony</p> <p>So, in order to reach an eventual agreement your job is to help them calm down so they can think rationally. You must bring them to the balcony.</p> <p>½ room stand on chairs & reach down to help the other</p> <p><i>Facilitator instructs:</i></p> <p>Will you stand and turn your chairs again. 1/2 of the room stand on the chairs or riser. Now reach down and help someone up on the chair next to you.</p>
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	<p>How to help the other to the balcony <i>Facilitator asks:</i> How did we accomplish that—helping the other to the balcony? (E.g.: <i>extending arm, going down, reaching out...</i>)</p> <p><u>Answer</u>—we must use Unnatural Acts—Do what does NOT come easily. The key to helping the other to the emotional balcony is to step to their side by listening to their emotions and asking questions about how they are feeling.</p> <p><i>Facilitator gives specific examples (See powerpoint presentation):</i></p> <p>Empathize - step into their shoes. “I can appreciate why you feel like that – If I were you, I might feel like that also.”</p> <p>Show interest in how they feel. Encourage them to tell you about their emotions. I am curious in your statement – Please go on.</p> <p>Inquire further – “Tell me more about it.” “Anything else?” “How do you see it?”</p> <p>Summarize - Show that you understand their point of view—you are not stating that you agree with it. “Did I understand you?” “ Did you mean...?”</p> <p>Offer your best guess at how they might be feeling, if they are silent, and ask if it is accurate.</p> <p>Avoid the “Verbal Eraser” Say “Yes ... and ... ”, instead of “but”</p> <p>Make it safe for them to be honest by restating and summarizing how they feel.</p> <p>Agree when you can. Say “I can see how you might feel that</p> <p>Balcony pairs</p> <ul style="list-style-type: none">• Ask for 2 volunteers to act out a conflict.• Suggested conflict situation: <p><i>Si Juana at si Maria ay magkumare. Umutang si Juana kay Maria ng P3,000 at pinangakuan nitong bayaran ang halaga pagkatapos ng isang buwan. Anim na buwan na ang nakaraan at hindi pa nababayaran ni Juana ang utang niya. Sa katunayan, hindi sinasagot ni Juana ang mga tawag o text ni Maria, mistula itong nagtatago sa kanyang kumare. Nagdesisyon si Maria na puntahan si Juana para kausapin.</i></p> <ul style="list-style-type: none">• Tell the volunteers to pretend that one of them is on the balcony while the other is not. For example: <p><u>Variable situation 1</u> <i>Isang galit na galit na Juana ang sumalubong kay Maria.</i></p> <p><u>Variable Situation 2</u> <i>Isang galit na galit na Maria ang sumalubong kay Juana.</i></p>
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	<p><u>Variable Situation 3</u> <i>Si Maria at Juana ay galit na galit. Isang kaibigan nila na si Estrella ang magdadala sa kanila sa balcony.</i></p> <ul style="list-style-type: none">• Instruct the volunteers further that the person on the balcony should try to bring the other up to the balcony. Tell them <u>not attempt to solve the problem!</u> The idea is to simply practise the skill. <p>Processing What was hard about doing this?</p> <p>For the person trying to get the other up – what did you say or do that worked well to get her to the balcony?</p> <p>For the person hearing the message – What did she do that was or was not effective?</p> <p>Could this have been done differently?</p> <p>Summary and Transition Summarize what has been covered in this segment, engage the group in a brief overall discussion, and transition to the next topic.</p>
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E4: The Rational Element

Objectives:

- 1. Be able to uncover and understand the interests of all parties yourself.
- 2. Be able to help others discover and understand the interests of all parties.

TOPIC	ACTIVITY
<p>Rational Element</p> <p><u>45 minutes</u></p>	<p>Managing your Logical Reaction Now that you have spent time considering emotional reactions, it is important that we shift to the rational elements of going to the balcony.</p> <p><u>Some beginning questions:</u></p> <p><u>What</u> is going through your mind when you are in a conflict? <u>What</u> reasoning do you use when you are in a conflict? <u>What</u> reasoning do you use to justify not getting involved in a conflict?</p> <p><i>(This last question is designed to get people thinking about their interests – this is a transition to the next exercise.)</i></p> <p>Tree of Positions and Interests <i>(See powerpoint presentation).</i></p> <p><i>(Display a drawing of the tree.) Use this diagram to explain the difference between interests and positions.</i></p>

	<p><i>Have the participants take their own conflict and write down their positions and then their interests.</i></p> <p>Discuss Positions vs. Interests</p> <p><u>Positions:</u> <u>What you say you want</u></p> <ul style="list-style-type: none">• The “only” solution• Often concrete and tangible• A stubborn, strongly held view• The “bottom line”• A demand <p><u>Interests:</u> <u>The reason behind your position</u></p> <ul style="list-style-type: none">• The reason(s) for a position• Tend to be intangible• The answer(s) to the question “WHY?”• The source of the other's motivation• Your key to developing a creative solution <p>Questions to help you get on the Rational Balcony Participants should ask themselves the following questions about their own conflict example and write down the answers:</p> <ul style="list-style-type: none">• What are my underlying interests, needs, hopes, fears, and concerns?• What are my biases? <p>Rational Stakeholder Analysis</p> <ul style="list-style-type: none">• Ask for the same volunteers to act out the same conflict as above.• Allow the rest of the participants to ask the two actors questions that would draw out the actors’ positions and interests. <p><u>Possible Guide Questions</u> <i>(See powerpoint presentation)</i></p> <ul style="list-style-type: none">• What will it achieve for you if we...?• As I understand your interests, they are ...• Have I misunderstood your interests? What am I missing?• What are your key concerns?• Help me understand why this is really important to you ...• You say ... Tell me more about that.• Could you walk me through this step by step? <p><u>Possible Guide Questions in conflicts that involve the community</u></p> <ul style="list-style-type: none">• Could you walk me through everyone’s perspective?• How do you think others are looking at this situation?• What is important to the whole community? <p>Processing What was hard about doing this?</p>
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	<p>What question was asked that made it easier to find out what the parties' interests are?</p> <p>Summary and Transition Summarize what has been covered in this segment and transition to the next topic.</p>
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E5: The Creative Element

Objectives: Be able to create and help others create options for the good of each party and the whole.

TOPIC	ACTIVITY
<p>Creative Element</p> <p><u>45 minutes</u></p>	<p>Creativity skills exercise Ask the participants to think of all the uses for a Pencil or a Handkerchief. All the participants offer ideas – the wilder the better.</p> <p>Creative Story The facilitator will want to use a story of a conflict that was solved through a creative solution. <i>(See Third Side Stories)</i></p> <p>Getting on your Creative Balcony <i>(See powerpoint presentation)</i> <u>The following questions</u> will help you get on your creative balcony.</p> <ul style="list-style-type: none"> • What are all the options to solve this problem no matter how wild or outlandish they may seem? • What have I seen succeed in similar situations? <p>Have participants apply these questions to their own situation and create a list of possible solutions to their conflict.</p> <p>Helping others get on the Creative Balcony <i>(See powerpoint presentation)</i> <u>Types of questions</u> to get people thinking creatively:</p> <ul style="list-style-type: none"> • What are all the possibilities? • What else might we try? • What are some ways we could deal with this problem? • Let’s get all of the options on the table. • What if we...? • Do you have any ideas on that? • If we work together, how might we make this better for all? <p>Balcony Pairs</p> <ul style="list-style-type: none"> • Ask for the same volunteers to act out the same conflict as above. • Allow the rest of the participants to ask the two actors questions that would help get the parties up on the creative balcony. • Ask the participants if a deal between the two parties has already been made, signaling the end of the exercise.

	<p>Processing</p> <ul style="list-style-type: none"> • How did we accomplish that? • What signs told you a party was ready to come to the creative balcony? • What questions seemed to work best? • For the parties who answered the questions, what was hard about this exercise? <p>Summary and Transition</p> <p>Summarize what has been covered in this segment and transition to the next topic.</p>
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E6: Third Side Roles

Objectives:

1. Be able to understand the Third Side Roles, and diagram them in a conflict map.
2. To allow participants to determine which third side roles are most appropriate for each individual.
3. The participants will also get a chance to practice and envision how the roles work in concert.

TOPIC	ACTIVITY
<p>Lecture-Presentation: Third Side Roles</p> <p><u>30 minutes</u></p>	<p>Third Side Roles Overview <i>(See Powerpoint Presentation)</i></p> <p>Conduct an overview of the roles and key skills associated with each role. This should not lead to a full blown discussion of the roles but rather to review and highlight the skills necessary.</p> <p><u>The Provider:</u> Enabling people to meet their needs What is needed here? <i>Ano ang kailangan dito?</i></p> <ul style="list-style-type: none"> • Shares resources, shares knowledge • Gives others a sense of security • Offers respect • Empowers others <p><u>The Teacher:</u> Giving people skills to handle conflict Here’s another way. <i>Eto ang ibang paraan.</i></p> <ul style="list-style-type: none"> • Delegitimizes violence • Teaches tolerance • Teaches joint problem-solving <p><u>The Bridge Builder:</u> Forging relationships across lines of conflict I’d like to introduce you to.... <i>Gusto kitang ipakilala kay / kina ...</i></p> <ul style="list-style-type: none"> • Creates cross-cutting ties • Develops joint projects • Fosters genuine dialogue

	<p><u>The Mediator:</u> Reconciling conflicting interests Let's work it out... <i>Gawan natin ito ng paraan...</i></p> <ul style="list-style-type: none">• Everybody is a mediator• Brings the parties to the table• Facilitates communication• Helps people search for a solution <p><u>The Arbiter:</u> Determining disputed rights What's fair here is.... <i>Ang parehas para sa lahat dito ay ...</i></p> <ul style="list-style-type: none">• Replaces destructive conflict• Promotes justice• Encourages negotiation <p><u>The Equalizer:</u> Democratizing power Let's level the playing field. <i>Bigyan natin ng pagkakataon ang lahat...</i></p> <ul style="list-style-type: none">• Help bring the powerful to the table• Build collaborative democracy• Support nonviolent action <p><u>The Healer:</u> Repairing injured relationships Let's make amends.... <i>Pagbigyan nating bawiin ang nakaraang pagkakasala...</i></p> <ul style="list-style-type: none">• Creates the right climate• Listens and acknowledges• Encourages apology <p><u>The Witness:</u> Paying attention to escalation Hey! Look what they're doing! <i>Tingnan nyo kung anong ginagawa nila!</i></p> <ul style="list-style-type: none">• Watches out for early warning signals• Goes on patrol• Speaks out• Gets help fast <p><u>The Referee:</u> Setting limits to fighting No knives! No guns! <i>Walang mga kutsilyo! Walang mga armas!</i></p> <ul style="list-style-type: none">• Establishes rules for fair fighting• Removes offensive arms• Strengthens defenses non-offensively <p><u>The Peacekeeper:</u> Providing protection Okay, break it up! <i>Okey, time out muna!</i></p> <ul style="list-style-type: none">• Interposes themselves between parties• Enforces the peace
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	• Preempts violence before it starts
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E7: Third Side Inventory Tool

- Objectives:**
 - To have the participants take the TSI tool to determine where their natural tendencies are toward the different roles of the third side.
- Handouts:**
 - Third Side Inventory (TSI) Tool (Statements Sheet, Answer Keys, Score Sheet)

TOPIC	ACTIVITY
<p>Third Side Inventory Tool</p> <p><u>60 minutes</u></p>	<p>Distribute the Statements Sheet of the TSI Tool.</p> <p>Do not distribute the Answer Keys yet; do this after all the participants have already answered all the questions in the TSI Tool.</p> <p>Give the following instructions: <i>Put a check under the column YES if you have a tendency towards doing what the statement in each number says. Put a check under the column NO if you don't think you're capable of doing what the statement suggests. Leave the column SKILL blank. We will fill that up later.</i></p> <p><i>If the statements suggest a situation that you've never been through, answer according to what you will most likely do if that situation happens today.</i></p> <p>Allow 20 minutes for this.</p> <p>After all the participants have answered, distribute the Answer Keys and the Score Sheet.</p> <p>Give the following instructions: <i>Look at the Answer Keys. Beside the column YES, there is a column SKILLS. This means, each statement is equivalent to one or two Third Side roles.</i></p> <p><i>Go back to the Statements Sheet; if you answered Yes to each statement, write down beside it under the column SKILLS the Third Side roles associated with each statement written on the Answer Keys.</i></p> <p><i>Just ignore the column NO, only fill up the rows with the YES answer.</i></p> <p><i>When you're finished filling up the SKILLS COLUMN, count the number of Providers, Teachers, Healers, Arbiters, etc. that appear in that column, then put that number in the Score Sheet. Total and rank the roles according to how often they appear.</i></p> <p>Processing:</p> <ol style="list-style-type: none"> Who got the highest score in being a Provider, Teacher, Healer....(down the line)?

	2. Are you surprised by the outcome? 3. What did you realize about yourself? Summary and Transition Summarize what has been covered in this segment and transition to the next topic.
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E8: Third Side Mapping

- Objectives:**
To have the participants practice analyzing a conflict, diagramming the Third Side roles needed to manage the conflict, and asking questions from the balcony.
- Handouts:**
Third Side Mapping Tool

TOPIC	ACTIVITY
Third Side Mapping <u>60 minutes</u>	Diagram Third Side Roles Divide the participants into groups of 5-7. Ask them to discuss a conflict commonly experienced by their communities, and then to diagram the third side roles needed to manage the conflict. Let them use the <u>third side mapping tool</u> . During the plenary reporting, ask the participants to: <ol style="list-style-type: none"> 1. wear the <u>name tag</u> of each third side role they agreed they needed to manage the conflict 2. name the conflict 3. describe briefly the conflict 4. <i>(each name tag holder/third sider will)</i> give a list of the questions that s/he will ask the conflicting parties 5. discuss how and why these roles apply to the conflict Summary and Transition Summarize what has been covered in this segment and transition to the next topic.

F. Personal Management: Personal Roles

- Objectives:**
1. To enable participants to look into their major roles and gain greater self-awareness;
 2. To make them re-discover the true self at the core of being
 3. To stress the importance of the link between inner peace and outer peace
 4. To provide participants with the tools for self-management, sustenance and empowerment.

TOPIC	TIME	ACTIVITY
Knowing and Managing the Self <u>60 minutes</u>		Facilitator gives a short introduction regarding the link between managing the self and doing peace work.

	<p>Activity on Major Roles</p> <p>Participants get a piece of bond paper each and fold into half and then again into half so that there are quadrants created by the folds made.</p> <p>Participants unfold the paper, draw a circle at the center as big as a peso coin and write the letter “I” inside the circle.</p> <p>The facilitator gives the following instructions::</p> <p>1. Think of your 4 major roles in life, prioritize them and write in each of the quadrants the most important to least important role. Processing: Let 3-4 participants share their roles.</p> <p>2. Now think of the feelings/emotions associated in playing those roles i.e. maybe negative or positive (tired, happy, frustrated, etc.) Processing: Get volunteers to share their answers in each of the four roles they identified. Ask them to identify any emotion that may be dominant in several roles. Point out it is possible that people feel both negative and positive emotions in certain roles. Ask for insights.</p> <p>3. Ask participants to assign the percentages of time they spend in each of the roles, the total of which is 100%. Processing: Ask some to share their responses and any insights.</p> <p>4. Participants now fold the paper again as they did at the start of the activity. They tear out the circle they drew from the tip at the center of the folded paper. They unfold the paper and then keep the circle with the letter “I” in their pocket, wallet, or someplace close. They then tear the quadrants separately and put them into a pile from the most important role at the bottom to the least important role on top. They are allowed to re-arrange the roles according to priority.</p> <p>5. Now ask participants to crumple and throw away each of the pieces of paper from the top (least important role) to the bottom (most important role) with the following instructions at every turn:</p> <p><i>“See yourself playing that role. Relive the feelings/emotions you have identified with that role. By a stroke of nature, that role is taken away from you. Now, the role is gone. How do you feel?”</i></p> <p>Note: It is important to give the participants time to be in touch with their present feelings. Ask some of them to share with the group and briefly explain why they feel that way.</p>
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	<p>When the most important role is discarded and feelings are shared, the facilitator ask the following questions:</p> <p><i>Who is the one feeling sad/empty/free/lonely, etc?</i> <i>Who is the one who chose the roles?</i> <i>Who is the one who prioritizes those roles?</i> <i>Who is the one who allots time to the different roles you are playing?</i> <i>Who is the one playing the roles?</i> <i>Where is “I”?</i></p> <p>The facilitator then asks the participants to bring out the circle they hid and explains: “The “I” is at the center. It is separate from the roles. To be in the balcony is to be able to detach yourself from your roles and to play it more accurately, bringing the inherent good qualities of the self into the roles. The main quality of the being at the center is peace.”</p>
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G. Peace Circles

Objectives:

- to introduce the Mothers for Peace peace circles
- to allow the participants to plan for organizing their peace circles

TOPIC	TIME	ACTIVITY
Presentation: Peace Circles <u>30 minutes</u>		Present the Mothers for Peace peace circles. A powerpoint presentation is available to aid you.
Organizing Your Peace Circles <u>60 minutes</u>		Divide the group into sub-groups according to community base (barangay, town, municipality, city) or organization. Let each sub-group plan out how to organize their peace circles given the following guide questions: <ol style="list-style-type: none"> Around what common interest do you think you can organize your Peace Circle? How many Peace Circles will you form? Who will form your Peace Circle/s? What resources will you need? <ul style="list-style-type: none"> What can be accessed internally? What can be accessed externally?

H. Learning Circles

Objectives:

- for participants to make a list of what they have learned from the entire workshop
- for participants to share with each other what they have learned from the workshop

- to find out how participants feel and think about the workshop

TOPIC	TIME	ACTIVITY
Learning Circles <u>60 minutes</u>		<p>Allow the participants to write down on metacards the answers and post them on the wall / wyeboard.</p> <p>Personal After having attended this training:</p> <ol style="list-style-type: none"> What do I want to stop What do I want to start What do I want to continue <p>Organizational / Work After having attended this training:</p> <ol style="list-style-type: none"> What do I want to stop What do I want to start What do I want to continue <p>Evaluation Divide the group into sub-groups of 4-7 depending on the number of participants. Let each sub-group discuss what they have learned from the workshop, and what and how they feel about it, with the following guide questions:</p> <ol style="list-style-type: none"> What did I learn or remember most from the training? <ul style="list-style-type: none"> MCW Conflict analysis framework Effective Communication Introduction to the Third Side Balcony Perspective <ul style="list-style-type: none"> —Emotional —Rational —Creative Third Side Roles Third Side Mapping Personal Management What do I want to understand better? What part of the workshop needs improvement? <p>Let each sub-group report the results of their discussions to the plenary.</p>

I. Closing Ceremonies

Objectives:

- to distribute certificates of participation and other Mothers for Peace membership IDs (pins, scarves, etc.) to training participants
- to allow participants to feel that they are truly part of Mothers for Peace

The closing ceremonies may be done according to the creativity of each training group. However, the following ingredients should be present:

- Distribution of Certificates of Participation

2. Donning of Mothers for Peace Scarves
3. Mothers for Peace Oath-taking (Credo)
4. Singing of “Awit ng Kababaihan”

Below is a suggested format for the closing ceremonies.

TOPIC	TIME	ACTIVITY
Ritual Circle <u>60 minutes</u>		<p>If the venue allows, form a big circle with all the participants. Otherwise, a proscenium set-up will do, with a stage and all the participants seated infront.</p> <p>Sharing of Learning Ask three or four women in the group to share, in behalf of the whole group, what they have learned from the training.</p> <p>Inspirational Talk Let the training organizer give an inspiring talk.</p> <p>Distribution of certificates of participation Positioning yourself and the training organizer in the middle of the circle, call the participants one by one as you give them their certificates of participation.</p> <p>Donning of Mothers for Peace scarves This may be done simultaneously with the distribution of certificates, or immediately after the distribution of certificates. Facilitators and training organizer may don the scarves on the participants, or the participants may don the scarves on each other, in pairs.</p> <p>Oath-taking Ask the participants to repeat after you the Mothers for Peace credo.</p> <p>Awit ng Kababaihan Together, sing the <i>Awit ng Kababaihan</i>.</p>

Tales

Here are some tales that we have downloaded from the internet. We encourage discussion after reading and sharing of each tale. Basic guide questions include:

1. What is the message of the story?
2. Do you have an experience that relates to the story?
3. What values that you have learned from the story that will you be bringing home with you?

The tales provide an experience of inner reflection, awareness of virtues and values that we need to embrace, and healing.

We also encourage you to share tales and legends you've heard since you were children, and maybe in the process of sharing, you will rediscover the meanings in the stories and begin to find their significance in your life.

The Monk and the Samurai

Retold by John Porcino



There was once a samurai warrior who traveled to the distant home of an old monk. On arriving he burst through the door and bellowed, "Monk, tell me! What is the difference between heaven and hell?"

The monk sat still for a moment on the tatami-matted floor. Then he turned and looked up at the warrior. "You call yourself a samurai warrior," he smirked. "Why, look at you. You're nothing but a

mere sliver of a man!"

"Whaaat!!!" cried the samurai, as he reached for his sword.

"Oho!" said the monk. "I see you reach for your sword. I doubt you could cut off the head of a fly with that."

The samurai was so infuriated that he could not hold himself back. He pulled his sword from its sheath and lifted it above his head to strike off the head of the old monk. At this the monk looked up into his seething eyes and said, "That, my son, is the gate to hell." Realizing that the monk had risked his life to teach this lesson, the samurai slowly lowered his sword and put it back into the sheath. He bowed low to the monk in thanks for this teaching.



Samurai sketch by Paolo Lombardi.

"My friend," said the monk, "That is the gate to heaven."

Portrait of Peace

Offered by Linda Spitzer ©2001

There was once a king who offered a prize to the artist who could paint the best picture of peace. Many artists tried. The king looked at all of the pictures. After much deliberation he was down to the last two. He had to choose between them.

One picture was of a calm lake. The lake was a perfect mirror for the peaceful mountains that towered around it. Overhead, fluffy white clouds floated in a blue sky. Everyone who saw this picture said that it was the perfect picture of peace.

The second picture had mountains too. These mountains were rugged and bare. Above was an angry gray sky from which rain fell. Lightning flashed. Down the side of the mountain tumbled a foaming waterfall. This did not appear to be a peaceful place at all. But, when the king looked closely, he saw that behind the waterfall was a tiny bush growing in the rock. Inside the bush, a mother bird had

built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest. She was the perfect picture of peace.

The king chose the second picture. "Because," he explained, "peace is not only in a place where there is no noise, trouble, or hard work. Peace is in the midst of things as they are, when there is calm in your heart. That is the real meaning of peace.

Bundles

Adapted by Allison Cox

A German Folktale adapted by Allison Cox from the story - "Bundles of Troubles, Bundles of Blessings" in the book - A Piece Of The Wind, by Ruthilde Kronberg and Patricia McKissack, Harper, San Francisco, 1990.

There once was a woman who had so many problems, so many worries, so many troubles... that at times she felt she had more troubles than anyone else in the world!

Well... there was one friend she knew who had quite a large share of troubles herself. But this friend seemed to be able to move through her troubles and come out the other side with her head still held high. The more the woman thought about her friend, the more she began to think "I could ask her to tell me how she deals with her problems and then I would know how to deal with mine."



Photo by Tina Madotti

The woman became convinced that this was the answer - so one day she knocked on her friend's door. The friend invited her in, they sat down and chatted together while they shared tea. By and by the visitor told the friend why she had come to visit.

"Oh, but I can't tell you how to deal with your own problems" the friend told her, "only you know what are the right choices for yourself." The visitor's face looked so crestfallen that the friend added "But I could tell you some advice that someone once gave me that helped..."

"Oh would you? Could you?" the visitor encouraged her.

"Alright" the friend answered. "Why don't you let that part of yourself (gesture to self) that is connected to all that is (gesture to above and beyond) take over caring for your troubles."

"Well... alright."

It wasn't the kind of advice that she had expected. The visitor stayed a bit longer, chatting and catching up, then she said goodbye to her friend and began walking home. On the way home she thought "I really have tried everything else I can think of - what do I have to lose?"

So that night, when everyone else was asleep, she shut her door, got into bed, sat there and said "That part of me (gesture to self) that is connected to all that is (gesture to above and beyond)... please - help me with my troubles. I don't know what else to do..."

Then she figured she must be done, so she turned out her light, pulled up the covers and fell asleep... and that night she dreamed a dream...

She found herself in a vast candlelit cavern, surrounded by gray bundles of all shapes and sizes, as far as she could see. Walking toward her was a woman with flowing long white hair and dressed in a long dark cape.

"Who are you?" asked the dreamer "and what is this place?"

"This is the cave of the bundles of troubles and I am the Keeper of the cave."

"Bundles of troubles?"

"Yes," the Keeper explained, "each person who walks the earth carries a bundle of trouble on their left shoulder." The dreamer turned to look and there was a gray bundle on her left shoulder - it had been there all this time and she never noticed! "If you wish," the keeper continued, "you can take your bundle down and exchange it for another."

"Really? I can?" The woman lowered the bundle from her left shoulder. Oh it felt so good to put it down. Then she began picking up different bundles, feeling their weight, trying them on for size... She did this for hours until finally she said "Can I take this one? This one feels just right."

"Certainly you may" the Keeper told her, "but first, why don't you open it up and look inside."

So the woman put the bag down and pulled on the gray drawstrings and looked inside... "But these are the same troubles I brought in here!"

The Keeper of the cave smiled softly and nodded. "That's usually what happens, but do not despair, for there is another bundle on your right shoulder that should help lighten your load."

The woman turned and saw another bundle on her right shoulder. It had been there all this time and she never noticed! Only this bundle was woven of silver and gold threads and it sparkled like a diamond in the sunlight.

The Keeper spoke - "Why don't you take down that bundle, and look inside."

So the woman did. The bundle was light as down. She pulled the silver and gold strings and looked inside. And there were... all of her experiences and all that she had learned. There were her talents, her gifts, her hopes and opportunities yet to come. The woman felt her heart fill with joy and she looked up to thank the keeper of the cave. But the Keeper of the cave was gone. All the gray bundles were gone. The cave was gone. And she found herself sitting up in her own bed with the morning sun streaming through the window, shining in her face.

ACTIVITY

1. Ask the group to imagine the contents of their bundle of blessing and have them draw a symbol of what was inside.
2. Post the drawings on the wall while each group member pastes (with sticky notes) one word on each drawing that comes to mind.
3. Each group comes back to share whatever they want about that experience ("This is my favorite word...", "They wrote exactly what I was thinking!", "Here's what my symbol represents...").
4. You may also invite them to write a short poem with these words later or right away (depending on time) and then those who are willing can share the poems with the rest of the group.

OR

1. Ask each participants to make a list of their joys.
2. When they are done, encourage them to share their list with four or five other participants.,
3. Finally, ask them to write their revised list on the back of a shiny piece of paper (shaped like a bundle), which they themselves decorated.
4. The participants might want to take their bundles home and keep them in a place where they would see them regularly, e.g. on the fridge.

Just Enough

A Folktale from Russia

Adapted by Elisa Pearmain

Once upon a time there lived a tailor's son named Joseph. He worked beside his father in his little shop cutting and stitching clothing for the wealthy folks in town. As he grew older, Joseph began to dream of making something special for himself to wear. He pictured a warm coat made of colorful fabric. For many years he saved the few coins that he got from helping his father. Finally he had enough to buy the cloth that he wanted.



Joseph went to the market and bought the piece of cloth he had been dreaming of. It was a warm gray with bits of gold and silver and even a little crimson here and there. That night while his father was sleeping, Joseph went to the shop. He laid out the pieces of fabric and made a careful plan. He measured, then he cut and he stitched. After several nights of working, the young man had made himself a fine coat. When the tailor saw the work his son had done, he felt proud. "You are a tailor now in your own right," he said. "You have done fine work." Joseph loved his coat. It was warm and colorful and everyone looked at it. He wore it everywhere, and the seasons passed.

One afternoon when Joseph had been buying cloth in the market for his father, a cold rain began to fall. He saw a young woman, shivering, wearing only a thin shawl to keep her from the cold. She was about his age. Joseph took off his coat and offered to let her wear it home. Joseph walked with her. They came to know one another, and within two years, Joseph and Anna were married.

Joseph made his own tailor shop in the basement of their small apartment in their town. He continued to wear his coat. He wore it; he wore it; until he had worn it out.

One day, he held his coat up, turning it round, and spoke to Anna in a sad voice, "This old coat has meant so much to me. It was my first dream come true. It made my father proud, and it helped me to meet you. Now there is nothing left. Nothing."

But then he laughed out loud, "There is something left. Just enough." Instead of throwing the coat in the rag bin, he took it to his workbench and began to measure, and to cut and stitch. By morning, he had made a jacket.

He loved the jacket. He wore it everywhere. Soon his wife gave birth to twin girls. When they were a year old, he looked outside one night and saw the first snowflakes falling. "Come on girls," he said, picking them up and tucking one into each side of his jacket and buttoning them in. "We will go taste the first snowflakes of winter." The girls laughed in amazement as the big flakes melted on their noses and tongues. Joseph danced round and round holding his two darlings under his warm jacket.

He wore the jacket for years. He wore it and wore it, until one day Anna remarked that it was all worn out. He held the jacket up. "Old jacket, you've meant so much to me. I'll never forget how I danced with the twins in the first snow. But there is nothing left. Nothing."

But again he stopped, "There is just enough here. Just enough." And instead of throwing the jacket into the rag bin, he went to his workbench and began to measure, and to cut, and to stitch. In the morning he had made a cap. It was a lovely cap with a small brim and a lining to keep his head warm in winter.

He loved the cap. He wore it everywhere. When his girls were thirteen years old, there was a famine in the land. The crops were poor. Even the rich were not buying new clothes. The tailor's family had very little to eat, mostly potatoes, cabbage, or a carrot from Anna's garden, but never anything sweet.

One day they went into the forest at the edge of the town to collect firewood. All of a sudden Anna began shouting, "Berries, come see all of the berries!" The family stuffed their faces with berries, but there were still more. "If only we had something to carry them in, I would make a pie," Anna said.

What did they have to carry them in? Joseph's cap! The cap was filled to brimming with beautiful black berries. Their purple juice left a permanent stain, but the taste of berry pie after so much hunger was worth it.

Joseph continued to wear his hat for years, until one day, he looked at it, and he realized it was all worn out. He held the cap, turning it round, "Old cap, you've meant so much to me, but now there really is nothing left. Nothing." Then he laughed. "There's enough here. Just enough." Instead of throwing the cap away, he went to his workbench and cut and stitched, until he had made a bow tie.

He wore the bow tie everywhere. He wore it to his daughter's weddings and the births of his grandchildren. When his first grandson was old enough to speak he sat on Joseph's lap and played with his bow tie. "Grand Papa you have a butterfly on your shirt," the boy cried. From then on, every time he played with the grandchildren he would take off his bow tie and pretend that it was a butterfly.

One day when Joseph's hair was gray, he came home from the market and took off his coat. "Where is your bow tie?" Anna asked him. He felt for it, but it was gone. "It must have fallen off." As fast as his old legs would let him, he jumped up and retraced his steps through the market place. He went back to every shop asking at

each stall. Everyone knew of his bow tie, but no one had seen it. He told Anna. "I have to find it." It was not until late in the night that Anna was finally able to guide old Joseph home. He got into bed without his supper.

The next day he refused to get up. "What's the use?" he said. "The cloth that I loved is gone. Now there is nothing left. Nothing. I have been through so much with that cloth, I feel as if I have lost someone near and dear."

Joseph did not hear when his wife laughed quietly. She put on her shawl and went to her daughter's homes. "Bring your children," she said. They all came and plopped down on the bed. "I can't play today," said Joseph, "I am too sad, I have lost my bow tie. I have lost so many dear memories."

"Tell us about the cloth, Dad," said one of his daughters. "Your grandchildren do not know all of the stories."

"Oh, it is too sad," he said.

"Please Grand Papa," the children begged.

"Alright, I will" he said slowly. He told them about making the coat, and making his father proud. He told about putting the coat over the young woman in the market and meeting his wife. He told about dancing in the snow with his two young babies. He told about the cap full of berries. As he recalled all of these memories, the tears fell slowly down his cheeks. He told about wearing the bowtie to his daughters' weddings and the births of his grandchildren.

His eldest grandchild chimed in, "You made your bow tie into a butterfly Grand Papa. Maybe it flew away."

Old Joseph sighed, "Yes, it seems that my beloved bow tie did fly away. And, you have helped me to see that the memories I have that are so dear to me did not fly away. There were just enough memories left to make a story. The story will never be lost if you help me keep it." Then Joseph the Tailor hugged his family close and got out of bed. His story was passed down through many generations.

GUIDE QUESTIONS

1. How do you feel?
2. What do you think about the story?
3. What does the story say about material things?
4. What does it say about loved ones?
5. What does it say about grief and handling grief?
6. What does it say about storytelling or recollecting memories?
7. What are the values in life that the story tries to teach?

Monkey Mind

Prepared by Laura Simms

A young boy went into the bush to hunt with his bow and arrow. He saw a monkey on the branch of a tree and aimed his arrow. The monkey spoke to him, "Stop. You must think before you shoot me. If



you kill me, your mother will die and if you do not kill me, your father will die."

Guide Questions:

1. If you were the boy, what would you do?
2. What are the important choices that you have to make in your life, and how do you make the choice?
3. What do you think is the monkey really trying to say?

The Mice and the Elephant

A Tale from India

Adapted by Laura Simms ©2001

Once upon a time there was a colony of mice who feared the elephants. Whenever the elephants walked through the mice's land with their enormous feet many mice were harmed. One day, the mouse king went to the King of the Elephants and said, "If you spare our lives, we will help you in a time of need." The elephant king agreed.

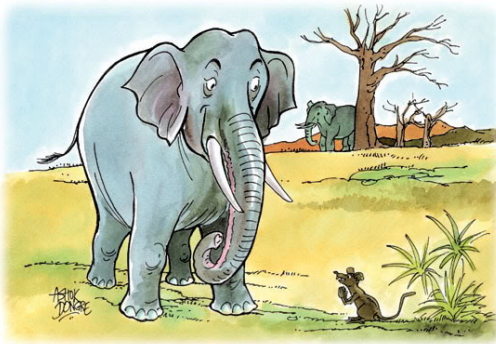


Image courtesy of the Bolokids

He ordered the elephants to be careful never to step on a single mouse.

From that day forth the elephants paid attention and lifted their huge legs carefully, never harming their tiny friends. If they entered the land of the mice, they lifted their trunks and trumpeted a warning; "We are walking. We are walking."

One day, elephant trappers came to the forest. They were seeking many elephants for the human king's soldiers to ride into battle. Day by day more and more elephants were caught in great rope traps.

The elephant king was very sad. Then, he remembered the promise of the mice and sent for his little friend, the mouse king. The king of the mice arrived and listened to the elephant's story.

Then the mouse king called all the mice together. Thousands and thousands of mice gathered to discuss how they might help the elephants. No one had forgotten how their huge friends had spared their lives. One clever mouse made a plan. All the mice rejoiced.

The mice formed into little groups. Each group gnawed the ropes of a single trap with their tiny sharp teeth. By morning, all the elephants were freed. Frustrated, the trappers left the forest.

The elephant king was grateful. He lifted the little mouse on his back and decreed that from that day forth the elephants and the mice would be the best of friends. And to this day, that is the truth. The elephants and the mice are still good friends.

The Snake and the Holy Man

Adapted by Andre Heuer

Once there was a snake with a rather bad attitude. The small village near where the snake lived was very fearful of this snake. You see, this snake slithered through the grass, silently, seeking its victims, and without warning would strike and devour its prey. It was known to eat hens, dogs, and even big animals like cows. However, what was most upsetting to the villagers was that the snake was even eating their children.



The villagers wanted to be respectful towards all creatures but this snake had simply gone too far. They knew that something had to be done and they came together to get something done. The villagers gathered at the edge of the field, and with drumming and shouting, and sticks and stones, and with their minds made up started their search to find the snake and to kill it.

A holy man came upon this loud and angry crowd and asked, "What is this about?"

The villagers told him of the snake's evilness and how the snake was even eating their children. The holy man asked, "If I make this snake stop, and it no longer eats your children, and hunts your farm animals, will you spare the snake's life?"

The villagers argued among themselves. Some wanted vengeance and others were willing to let the holy man try. However, most of the villagers did not believe that the holy man would succeed and keep the snake from biting. However, reluctantly, they agreed to give the snake one chance.

The holy man entered the field and commanded the snake to come to him. And the power of the holy man caused the snake to crawl to the path and to the feet of the holy man.

"What issss it?" the snake hissed.

The holy man's words were simple: "Enough! There is no need for this. There is plenty of food without eating the villager's children or their animals."

Now it was not so much what the holy man said but it was how he said it. There was a kindness and an authority in the holy man's voice. The snake knew the holy man's words to be true. The snake did not hiss a word but nodded in agreement and slithered away.

It was not long before the villagers discovered that the snake would not harm them. They were grateful that the snake no longer would bite. However, some of the villagers in their anger and hurt from what the snake had done and some in their meanness began to beat the snake with sticks and stones. Day after day the snake

received more and more abuse until it could take no more and it hid underneath a large rock.

The snake hid underneath that rock, determined not to break its word to the holy man. However, the snake was very confused, and said to itself, "Why is this happening to me? I listened and followed the holy man's words." The snake was so fearful of leaving its hiding place it was soon dying from the villagers' beatings and the lack of food.

One day, the weakened snake heard the footsteps of the holy man and with every bit of strength crawled out to meet him on the path. The holy man, seeing how terribly beaten and sickly the snake looked, asked, "What has happened to you?"

The snake with great effort told the story of the beatings and torment that it received from the villagers and how for days it had hidden underneath a rock to protect itself.

The holy man stood silently shaking his head. His voice was low as he said, "Oh, foolish snake, I told you not to bite but I did not say anything about hissing."

And with this the snake understood and slithered away hissing.



The Snake of Dreams

**Rewritten from a Georgian Tale
by Hugh Lupton
(© Hugh Lupton 2002)**

Many years ago - and it was neither my time
nor your time - there lived a great king.

And one night that king dreamed a strange
dream.

He dreamed that a fox was hanging by its tail
from the ceiling above his golden throne, a red
fox, snarling and snapping, suspended by its red brush.

When the king woke up he called all of his advisers and wise men.

"What could be the meaning of such a dream?"

But they all shook their heads and shrugged their shoulders and not one of them could find an answer to that question. So the king ordered every grown man and woman in his kingdom to gather before the palace.

"Surely", he thought to himself, "there must be someone in this great country who can unriddle my dream."

So the people came from north, south, east and west. And among the many there was one, a simple farmer who lived among the mountains far in the north. As he travelled towards the king's palace he came to a narrow pass between two mighty mountains,

and curled in the dust of the road there was a snake. As the farmer drew close the snake lifted its thin head:

"Aaaaaah, traveller, stop, and tell me, where are you going?"

The farmer stopped in amazement.

"I...I...I'm going to the palace, the king has had a dream."

"And traveller, do you know the meaning of this dream?"

"Me, I'm just a farmer, I know nothing about dreams."

"Well, traveller, I can tell you its meaning, and if you tell the king he will reward you well."

"Then tell me snake, tell me now!"

"Aaaaaaah, traveller, nothing comes from nothing, I will tell you only if you promise to share half of that reward with me."

"I promise snake, now tell me."

"The king has dreamed of a fox, hanging above his throne, and the dream means thisssssss"

The farmer crouched and the snake lifted its thin head and whispered into his ear.

The farmer listened, nodded and continued his journey, and after some days he joined the massing crowd before the king's palace. A trumpet sounded, the king's dream was told, and a great hush fell on the people. No-one could unriddle the dream.

But then, from the back of the crowd, came a voice:

"Majesty, majesty, your dream means this...."

"Bring the man forward!"

And the farmer was brought before the king.

"Majesty your dream means this: These are times of cunning and treachery, no-one is to be trusted, your kingdom is like a den of foxes."

The king nodded and smiled.

"The dream is well read."

From beneath his throne he took two bags of gold and gave them to the farmer.

And the farmer set off for home, but he was careful to avoid the pass between the mountains, he went the longer way round and kept all the gold for himself.

And time passed.

Then one night the king dreamed a second dream.

He dreamed that a sword was hanging by a hair from the ceiling above his golden throne. A sharpened sword, flashing and spinning, suspended by a fine thread.

And when he woke he called his messengers:

"Go and fetch that farmer from the north!"

When the farmer received the king's message his heart sank, but he knew there was only one thing for it, and he set off along the narrow pass between the two mountains.

"Snake, snake!"

There was no answer.

"Snake, snake, I need your help again!"

"Aaaaaah, traveller, I am here."

"The king has had a second dream."

"I know, and I will tell you its meaning, but only if you truly promise to share half of your reward with me."

"This time snake, I truly promise."

"The king has dreamed of a sword, hanging above his throne, and the dream means thisssss....."

And the snake whispered into the farmer's ear.

The farmer continued his journey, and after some days he was standing before the king's throne.

"Majesty, your dream means this: These are times of anger and warfare, your enemies are preparing for battle, your kingdom is bristling with sharpened swords."

The king nodded and smiled.

"The dream is well read."

He gave the farmer four bags of gold, and he prepared himself for battle.

As for the farmer, this time he followed the narrow pass between the mountains, but when he saw the snake curled in the dust of the road waiting for him he was filled with anger and he drew his knife.

"Haaaaa, traveller, you have brought me my share!"

"You'll have nothing but a black stone and a cinder!"

He chased the snake and hacked off its tail with his knife.

And he kept all the gold for himself.

And time passed.

Then one night the king dreamed a third dream.

He dreamed that the carcass of a sheep was hanging by its legs from the ceiling above his golden throne. A fat, dressed carcass, skinned and split like meat in a butcher's shop.

When the king woke he sent his messengers to fetch the farmer again.

And the farmer knew there was only one thing for it. Swallowing his pride he set out for the third time along the narrow pass between the mountains.

"Snake, snake!"

There was no answer.

"Snake, please snake, forgive me!"

There was no answer.

"Snake, I need you again."

"Haaaaa, traveller, I am here."

"Snake, I beg you to forgive me, the king has dreamed again."

"I know, and I will tell you the meaning, if this time you swear to share your reward with me."

"I swear, half will be yours."

"The king has dreamed of a sheep's carcass, hanging above his throne, and the dream means thisssssss....."

When the farmer had heard, he continued his journey until he stood before the king's throne.

"Majesty, your dream means this: These are times of ease and generosity, every belly in the land is full, your kingdom is like a fat carcass giving peace and plenty to all."

The king nodded and smiled.

"The dream is well read."

He gave the farmer six bags of gold, and the farmer made his way straight back to the pass between the mountains.

"Snake, snake!"

The snake came and the farmer knelt beside it with tears in his eyes.

"Snake, now you must take all these six bags of gold, for truly it is half of all that I have won.....and I have no words to tell you my shame at having treated you so badly."

But the snake lifted its thin head and shook it sadly from side to side.

"Traveller, traveller, you have done no wrong, there is no blame. You are just one among many. When the kingdom was like a den of foxes, you too were treacherous and cunning and you went home the other way. When the kingdom was bristling with sharpened swords, you too were quick to anger and you cut off my tail. And now the kingdom is like a fat carcass giving peace and plenty to all, you too are suddenly filled with kindness and you offer me your gold. But, traveller, what use have I, the oldest of the old and the wisest of the wise, for your paltry gold? Keep it and go in peace."

With that the snake slid into a crack in the rock and was gone.

And the farmer swung the bags over his shoulders and continued his journey - but suddenly the gold seemed heavy against his back.

LESSONS LEARNED

1. The importance of listening to our dreams and trying to understand the messages hidden there.
2. There are alternatives to the cultural practice of punishment and reward. Mistakes, for example need not be punished, instead the experience of the mistake provides the opportunity to learn. The learning and the understanding, the return to the sanity of participation in life is a greater source of enduring joy than a reward that sets someone apart or above others.
3. It is possible to break out of habitual patterns.

The Three Companions

Indonesian Legends and Folk Tales
Told by Adele de Leeuw, 1961



Painting by Victoria Menezes Miller

Every year Cholera made a visit to the Holy City of Mecca with her companions Death and Fear.

One year however, Fear came to the city before Death and Cholera. The old gatekeeper, who did not know Fear, let her enter.

When Cholera and Death arrived at the gate, the gatekeeper shouted, "Cholera, how many victims will you take this time?" "Not more

than 500 I'm sure this time," Cholera said.

"Death, how many will you take?" the gatekeeper cried. "As always, I will take only what Cholera gives me."

The gatekeeper let them enter.

Weeks later, Death and Cholera returned and called to the gatekeeper, "Open the gates."

"Cholera, how many victims did you take?" the gatekeeper asked. "Only 499," Cholera answered.

"And Death, how many did you take?" asked the gatekeeper. "I took more than a thousand."

"You promised you'd only take what Cholera gave you!" the gatekeeper cried.

"Yes," Death answered sadly, "Most of those who died were taken by Fear who entered your gate alone before us. Now you know that Fear does more harm and causes more deaths than Cholera!"

The Tree that Absorbed Tears

Told by Rachel Iizikowich to Yaakov Avizuk

*This tale was collected by Dov Noy in the 1920s (story itself copyright Dov Noy's Institute) from a Romanian Jewish Woman. The translation from Hebrew was done by Israeli storyteller Yoel Perez, who gave the story to Laura, who edited the English version below. Jewish folktales from Romania are collected in the Israeli Archive of Folktales. One of the books published by the archive contains 13 stories of 4 storytellers from Romania, titled **The Tree that Absorbed Tears**. It is named after one of the Romanian stories in the collection, a simple story that I like very much. The first tree illustration is copyright 2000 Juliet Pegrum. -- Laura Simms*



A daughter married and moved to a distant village to live with her husband. The life of the girl was very bitter. She had no luck and what luck does not give also mind cannot change.

Once the mother visited her daughter. She saw how terrible her life was. She wanted to talk with her, but was afraid to do it at home in case the husband will hear. So, she asked her daughter to go out with her. They went and went until they arrived at the nearest forest.

In the forest they stood under a young and beautiful tree. "Tell me my what lies heavy on your heart. Tell me and relieve your sorrow," said the mother. There the girl cried as she told her secrets and poured her heart out to her mother.

Said the mother: "Listen to me, I cannot come and visit you every week. I beg you, instruct you and command you to come and tell this tree once a week all that you have passed during the week.

The daughter promised to do it.

After a while the mother visited her daughter once again.. She was glad to see the change in her daughter's face.

She asked her: "Is it true that your life now is better then before and you don't suffer so much?"

"No, mommy. Nothing has changed in my life."

"And why does your face look so much better?"

"I don't know."

"Let us go to the forest." said the mother.

Walking together the girl said, "Once a week I go to the forest to that tree and tell him everything, and then the heavy burden of suffering leaves my heart."

When they came to the tree they saw that it is almost dry. They understood that the tears and suffering of the daughter absorbed by the tree and made it dry.



[This is the tale of the TREE THAT ABSORBED SORROW as Yoel translated it with my edits. -- Laura Simms]

Two Friends and One Horse

An Israeli Tale told by Crimean Jews

rewritten by Yoel Perez ©2001

Adapted by Laura Simms

"Among the Peul people of Africa it is said that there is a little peace and a big peace, but there is no little quarrel. Even a matchstick can burn down a village."

Two men, neighbors and friends, named Nabek and Dagar, lived near a great desert. Nabek had an incomparable horse. It was beautiful and as graceful as a deer. Dagar dreamed of having his friend's horse. Day and night, he could not stop thinking about the horse. Finally, he went to Nabek and asked him to sell it to him. Nabek said, "I would not sell this animal for all the gold and diamonds in the world."

Unable to control his desire, Dagar decided to trick his friend in order to gain the horse. He disguised himself as a beggar, covering his face, and sat by the side of a road where Nabek passed each day. When Nabek approached, Dagar moaned and called out for help, pretending to be thirsty and hungry. Nabek took pity on the beggar who he thought could no longer walk. He put him on the horse's back in order to carry him to the marketplace.

The moment Dagar was on the horse, he sat up straight and took control of the reins. He kicked the horse and galloped away, shouting back at his neighbor, "I am Dagar. You will never get your horse back!"

Nabek did not chase after Dagar. But, he called after him, "Dagar, stop for a moment. I want to ask you something." Recognizing that his friend could not catch him by foot, Dagar stopped. Nabek called out, "By Allah's will you are now the owner of my wonderful horse. But, please never tell anyone how you got the horse."

"Why not?" inquired Dagar.

"If people should hear how you tricked me they might never stop to help another beggar at the side of the road. They will be afraid. Perhaps they will leave some poor soul to die. If this story should be told, it could cause great evil in the world."

Dagar listened and said nothing for a long time. Then, he climbed down off of the horse and gave it back to his neighbor. Together they returned to the tent of Nabek and made an agreement of peace and swore to be friends forever.

Calm yourself, then help others

**First published on Newsday.com
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Storyteller Laura Simms weaves a tale of pride to illustrate how a silly dispute can lead to a duel of death.

"Student Briefing" asks successful people to advise our readers on how to live through troubled times. Today's essayist is Laura Simms, one of the nation's leading storytellers. She travels the world, sharing with people ancient stories learned from different cultures. Her storytelling has helped bridge differences between students divided by racial and cultural strife.

DEAR FRIENDS,

As I read newspapers, talk to friends, and see the TV screen, I feel very sad. Terrible images and talk of threats and fear bring to mind the question: "What can I do in my own life to feel better and to help stop the violence that is happening?"



Photo courtesy of Duncan Entertainment

A folktale from Afghanistan comes to mind. It's about two men who were best friends. One was a merchant, the other a shopkeeper.

One day the merchant, returning from an extended journey, met his friend in the market. The shopkeeper had grown a long, thick moustache. The merchant instantly grew jealous, "How dare you wear such a moustache! You must think you are braver and more important than I am!" The proud shopkeeper, twirling the moustache so it appeared longer, answered, "I am braver and more important than you are!"

The two friends argued. Soon each was furious with the other, proclaiming their courage and great virtue.

The shopkeeper announced that his moustache was proof of his superior place in the world.

The merchant proclaimed, "We should duel in the morning to decide who is stronger. Whoever succeeds in killing the other is the victor!" His friend agreed. "We will meet at sunrise, swords in hand, and battle to the end."

Then the shopkeeper added, "Since one of us will be defeated, we must take care of our wives and children. It is best to send them to the mountains to live." The two men went home.

The merchant arrived and told his wife he was going to battle the next day. He ordered her to prepare to depart. "Better to struggle in caves and forests than to live without me. I am sure I will win and find you afterward. It is just a precaution." As foolish as her husband, the wife accepted her fate. The weeping children rushed to say goodbye to friends and pack their few belongings.

When the shopkeeper arrived home, his wife greeted him at the door. She urged him to have a cup of tea, "Then you can explain what has upset you." As the shopkeeper sipped his tea, his heartbeat slowed. He began to think about the upcoming battle. He realized he and his friend were about to fight over nothing more than their own pride. The more he thought about it, the sillier it seemed. He decided to remove the cause of the conflict. He went outside to shave the moustache and went to see his friend.

Alone, increasingly excited, the merchant sharpened and polished his sword. He went to the door shouting, "I am ready to fight immediately."

The shopkeeper spoke softly, "My friend, we have lost our minds. There is no reason for battle. I have shaved my moustache."

Slowly, the merchant came back to his senses. He had almost lost what he valued most: his family, even his own life, and his best friend. "Thank you," he said humbly and rushed out to find his wife. That night the shopkeeper enjoyed a feast. He and his family celebrated the greatest victory: victory over our own reactions and foolishness.

We are all like the merchant and the shopkeeper, capable of rushing into battles large or small for hardly any reason. Reacting to fear, insult, insecurity and anger with aggression, we cause violence and suffering to ourselves and others. In these times, when we are confronted by fear and encounter endless images of violence, revenge and abuse in our lives and on the news, we also have an opportunity to become genuine heroes and heroines of our own life stories. We can practice feeling even overwhelming emotions and opinions without needing to react, escape or get even.

My adopted son was born in West Africa. When he was 10 there was a civil war. He was left alone without care, food, school or safety. At 11, he was forced to become a soldier. He was told he could avenge the death of his parents.

I met him when he was 15. He had escaped the army and found his sanity again. He said, "I realize now that revenge only produces revenge. There is no end to revenge. We must simply stop."

During the war in Sierra Leone I spoke to my son every Friday morning. While waiting for permission for him to come to this country, I could not immediately change his life in Africa or slip him through the phone wire as I liked to imagine. But I could offer some relief from excruciating bouts of fear and hopelessness, and the hurtling energy of frustration that re-instigated his earlier trauma.

I suggested he try to distinguish between when he was caught up in stories about frustration, panic and fear, and when he felt alert, regardless of feeling or circumstance. By sitting down at the moment the fear began, and becoming familiar with the details of where he was at the moment, he was able to place his attention on his feet and hands, back and belly. Just like the shopkeeper as he sits with his tea, my son discovered that what he was feeling could be experienced and tolerated. He was able to calm himself and be of help to others.

There are so many ways in our everyday lives in which we can be drawn out of a sense of wakeful balance and become victims of our impulses. In that moment we have no power. We become like the two friends who propose to battle over the length of a moustache. The awareness that lets us rest our minds before acting out of fear is the same awareness that produces the joy of creative problem-solving and generosity that brings peace in adverse circumstances.

Yours, Laura Simms