

Human Total

A Violence Prevention Learning Resource



Acknowledgments

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“It is easier to build strong children than to repair broken men.”

Frederick Douglass, 19th-century abolitionist, orator, author, statesman, feminist, newspaper publisher, and escaped slave (USA)

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Introduction

Learners, educators, and parents who experience **Human Total: A Violence Prevention Learning Resource** examine the discriminatory attitudes and behavioral patterns that encourage many men and boys to be violent and reckless; they develop skills and strategies to reduce the resulting harm as well as prevent its perpetuation. **Human Total** is the latest, most concrete effort in 15 years of work by the International Center for Alcohol Policies (ICAP) aimed at understanding alcohol-related violence, as well as identifying and promoting good practice for its prevention.

After examining specific contexts where violence and harmful alcohol use were known to interact,¹ ICAP decided to take a more integrated approach to the dynamic. In early 2008, it published *Alcohol and Violence: Exploring Patterns and Responses*.² This collection of papers brought together research, experience, and creative thinking from experts working around the world in the fields of anthropology, mental health, law enforcement, alcohol policy, gender, human rights, and violence prevention on how to reduce violence and harmful alcohol use. On the basis of the findings in these papers and a meeting of the experts who prepared them, ICAP decided to sponsor the creation of a cross-cultural learning resource adaptable to the reality and needs of a broad spectrum of communities and contexts.

ICAP then invited specialists from diverse regions of the globe, working in the above-referenced fields, plus education, to discuss the design of what eventually became **Human Total**. Although the group recognized that people as old as 24 could benefit from a learning resource of this kind, its members agreed to produce **Human Total** in the first instance for 10-to-14-year-olds. The following were their objectives:

- To enhance understanding of the intersection between toxic masculinity (machismo, male patriarchal ideology, male chauvinism) and other unhealthy, learned behaviors, such as interpersonal violence and problem drinking
- To challenge, on the basis of international human rights law, assumptions about personal identity, gender roles, and power imbalances that lie at the root of much interpersonal violence and reckless behavior

¹ In 1998, ICAP produced a literature review and, in 2002, an ICAP Report, *Violence and Licensed Premises*. The organization also engaged in discussions with a variety of international bodies, including the World Bank, the World Health Organization (WHO), the United Nations International Research and Training Institute for the Advancement of Women (INSTRAW), the United Nations Development Fund for Women (UNIFEM), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the International Association of Chiefs of Police, and the International Center for the Prevention of Crime, as well as with the UN Special Rapporteur on Violence against Women. In 2005, the World Bank hosted a meeting organized by ICAP and co-chaired by UNIFEM to discuss how best to move forward on this issue through some form of public-private cooperation. The following year, the ICAP Board of Directors agreed to devote increased attention to the topic in the hope that the organization could contribute to greater international understanding. See ICAP's Violence web page for a list of the organization's publications on the topic: <http://icap.org/PolicyIssues/Violence/tabid/107/Default.aspx>

² International Center for Alcohol Policies (ICAP). (2008). *Alcohol and violence: Exploring patterns and responses* [Monograph]. Washington, DC: Author. Available: http://icap.org/Portals/0/download/all_pdfs/Violence%20Monograph.pdf

- To empower young people, and persons in a position to protect them, to prevent, avoid, and defend against violence and reckless behavior
- To foster, in both potential targets and possible perpetrators of violence, life skills that facilitate respect for one's own dignity and human rights, as well as for the dignity and equal rights of others

In addressing the relevance of internationally recognized human rights to the young participants' reality, **Human Total** does not delve into the detail of treaties and the like; rather it foments an empowered understanding of, and respect for, human dignity, equality of all, and each learner's own agency.

Hence the title, **Human Total**. The learning resource seeks to empower all people—boys and young men in particular—to experience the *totality* of their *humanity*, not just those aspects associated with power, frustration, and threat. Also, the goal of this process is a *total*—a society where *humans* unconstrained by destructive gender roles, and related violence and recklessness, are better equipped to achieve their individual and collective potential.³

Human Total incorporates key strategies that both human rights education specialists and alcohol education experts have found lead to a successful education program:⁴

- A participatory format, involving the family, where appropriate
- A multi-disciplinary approach, based in the participants' reality
- A curriculum that emphasizes life skills
- A program design that allows repeated interplay between the learning environment and the real world, over a period of time that permits reflection on the application of the knowledge and skills taught.

To test the utility of these materials in different cultures and realities, ICAP partnered with the Advanced Life Skills Centre in Kenya and the Quetzalcoatl Foundation in El Salvador to pilot **Human Total** in a variety of settings (rural, urban, and semi-urban; community and classroom) and contexts (famine, displacement, the aftermath of ethnic conflict, extreme poverty, and spreading gang violence). One of the learning resource's authors—a human rights law, violence prevention, and gender expert—spent two days with each team: one in a workshop, helping facilitators, project managers, and evaluators assimilate and work with the learning resource, and one visiting implementation sites and dialoguing with the team members about the upcoming piloting stage.

³ A cursory review of the United Nations Human Development index illustrates the relationship between gender equality, absence of violence, and development. See <http://hdr.undp.org/en/>

⁴ ICAP, 2008, *Alcohol and violence*. See also footnote 11.

Feedback tools were used to gather input on the learning resource itself, as well as on its application and effect. Due to implementation challenges in El Salvador, the input from Kenya proved the most reliable overall. The experience (with 96 participants, six facilitators, as well as numerous parents and guardians in that country) produced an abundance of relevant comments regarding **Human Total** itself, its implementation, its impact on all involved, and how it could be enhanced. As the team in Kenya wrote regarding the pre-piloting workshop and field-testing of the learning resource,

[Human Total] has not only offered us invaluable experience of a lifetime but also unlimited possibilities in making a difference in our society. . . . Our expectations were surpassed. [E]ach of the [facilitators] wants to be engaged in putting the concepts to practical use through community action in the future. Learners resolved to create school communities engaging pupils and families where members can grow to their full potential with human dignity and human rights upheld. [They] proposed to train their peers in area schools. . . . They hope to instill a sense of ownership of human rights as a way of life leading to action . . . to benefit all. The pilot schools have reported improved discipline and a more enthusiastic learning environment. Learners . . . have become more confident and accommodating as a result of their newly acquired skills.

We have relied on this input, plus that culled during the workshops and site visits, as well as information and experience acquired since, to enhance the draft and produce the learning resource that you see before you.

Human Total comprises the following:

- A Note to Facilitators, providing guidance on how to use the learning resource
- Thirty-two lessons that can be adapted according to each learning context and the participants' needs
- Tools for outreach to parents and guardians
- Recommendations of topic-specific, additional resources
- Eight annexes with supplemental information that facilitators can use to enhance their own knowledge and effectiveness or to draw from when adapting and creating workshops for more advanced learners. One annex contains feedback tools that users can use to adapt the learning resource or improve its application.

In three principal ways, **Human Total** has already proven to be both versatile and wide-reaching in its effect. First, it can be used in any context, whether or not harmful alcohol use is perceived to be a problem. The learning resource could, for example, be used in "dry" communities (where beverage alcohol consumption is prohibited) or in ones where the only concern at the outset is violence. Second, a user- and translation-

friendly facilitator's guide, plus the annexes mentioned above and references to other relevant lessons available on the Internet, allow all sorts of actors concerned with violence—educators, youth leaders, faith leaders, community organizers—to facilitate (teach) **Human Total** and scale it up for older, or more advanced, participants. Third, although the overt targets of the learning resource are the young participants, piloting revealed what ICAP had hoped for: Both facilitators and parents reported their own conceptual paradigm shifts and behavioral modification after accompanying their children through the process.

With this publication, therefore, ICAP not only offers the learning resource to all who wish to implement, adapt, study, or evaluate it. The International Center for Alcohol Policies invites any person or organization that would like to expand or modify it for use with young people through the age of 24 to do so. We hope **Human Total** will prove as beneficial for you as it has for the communities where it has already been piloted. My staff and I welcome questions about, and news of, its use from all those seeking to empower young people to eliminate violence and harmful alcohol consumption at their roots.

Marcus Grant
President, ICAP

Note to Facilitators about the *Human Total* Violence Prevention Learning Resource

**“Tell me, and I will forget. Show me, and I may not remember.
Involve me, and I will understand.”**

Native American proverb

Why Use *This Learning Resource*?

The decision to create *Human Total* evolved out of a concern about (1) the perceived relationship between violence and alcohol misuse and (2) the commonalities between violence and irresponsible drinking.

A Perceived Relationship between Violence and Alcohol

Much debate exists about whether this relationship is one of cause and effect, or co-existence. In other words, does alcohol cause violence? Or do violence and problem drinking just tend to go hand-in-hand? The research demonstrates that neither is the case.⁵ Instead, the following findings determined the learning resource’s focus on “toxic masculinity,” regardless of whether alcohol consumption is involved:

- Many more men than women are reported to consume alcohol in unhealthy and dangerous ways.⁶
- Many more men than women have been found to respond to conflict with violence.⁷

⁵ See ICAP, 2008, [Alcohol and violence](#). The lion’s share of the research that serves as the basis for the conclusions underpinning *Human Total* can be found in two papers from that publication: Anne Fox, “Sociocultural factors that foster or inhibit alcohol-related violence” (pp. 1-28), and Kenneth Leonard, “The role of drinking patterns and acute intoxication in violent interpersonal behaviors” (pp. 29-55).

⁶ See, for example, p. 1 in Obot, I., & Room, R. (2005). *Alcohol, gender and drinking problems: Perspectives from low and middle income countries*. Geneva: World Health Organization. Available:

http://www.who.int/substance_abuse/publications/alcohol_gender_drinking_problems.pdf.

See also World Health Organization (WHO). (2004). *Global status report on alcohol*. Available:

http://www.who.int/substance_abuse/publications/global_status_report_2004_overview.pdf.

⁷ According to a UNESCO Expert Group, “It is a familiar fact that most of the world’s soldiers are men. It is men, almost exclusively, who make the decisions that launch international aggression and civil wars. It is further true that men are responsible for most crimes of violence in private life. Men rather than women are central to the symbolism of violence in mass media, sports, and political rhetoric.” See United Nations Educational, Scientific and Cultural Organization (UNESCO) Expert Group. (1997, September). *Expert group meeting on male roles and masculinities in the perspective of a culture of peace: Rapporteur’s summary of issues and themes*. Oslo: UNESCO.

See also Reiss, A. J., Jr., & Roth, J. A. (Eds.). (1993). *Understanding and preventing violence* (vol. 1). Washington, DC: National Academy Press.

According to a 2002 WHO report on violence, “Although women can be violent in relationships with men, and violence is also sometimes found in same-sex partnerships, the overwhelming burden of partner violence is borne by women at the hands of men.” See p. 89 in Krug, E. G., Dahlberg, L. L., Mercy, J. A., Zwi, A. B., & Lozano, R. (2002). *World report on violence and health*. Geneva: World Health Organization.

See also Kristof, N. D. (2013, January 12). Is Delhi So Different from Steubenville? [Opinion]. *New York Times*. Available: <http://www.nytimes.com/2013/01/13/opinion/sunday/is-delhi-so-different-from-steubenville.html>. “Women worldwide ages 15 through 44 are more likely to die or be maimed because of male violence than because of cancer, malaria, war and traffic accidents combined. The World Health Organization has found that domestic and sexual violence affects 30 to 60 percent of women in most countries.”

- Many more men than women are reported to engage in “alcohol-related violence.”⁸

Male violence and recklessness exist in most countries and communities around the world, *including ones where alcohol is not consumed*. In fact, the United Nations (UN) Special Rapporteur on Violence against Women has written of “the erroneous link between alcohol and violence”:

While alcohol does in many cases exacerbate violence, **alcohol does not itself cause violence** against women. **The focus on alcohol or drugs, rather than on male patriarchal ideology, which has as its ultimate expression male violence against women, undermines the anti-violence movement**. Further, resources that should be allocated for support, training and systems’ development in respect to family violence against women, are instead allocated to combat alcohol and drug use and provide services to alcoholics and drug-abusers. While such services may be necessary, they should not detract from resource support for violence against women programming.⁹

Commonalities between Violent Behavior and Alcohol Misuse

Despite the absence of interdependence between violent behavior and alcohol misuse, these two scourges possess much in common. As a UN Commission on the Status of Women (CSW) Expert Group on violence prevention found, “notions of masculinities can be bound up with a number of factors, including the use and abuse of alcohol.”¹⁰

Both violence and problem drinking have a negative effect on individuals and communities. The incidence of both violence and unhealthy drinking may decrease in response to action in the areas of legislation, law enforcement, healthcare, community organization, and education. Whereas other actions on violence and problem drinking are largely reactive, education is mostly preventive and, thereby, comparatively cost-effective. What’s more, both specialists in human rights education and experts in alcohol education find that the key elements of a participatory format, a multi-

See also Kristof, N. D., & WuDunn, S. (2009). *Half the sky: Turning oppression into opportunity for women worldwide*. New York: Knopf. See also Michael Kaufman quotation that opens Annex 3 in this resource.

⁸ See, for example, Bloomfield, K., Allamani, A., Beck, F., Helmersson Bergmark, K., Csemy, L., Eisenbach-Stangl, I., et al. (2005). *Gender, culture and alcohol problems: A multi-national study*. Berlin: Institute for Medical Informatics, Biometrics and Epidemiology. This study examined differences in drinking behavior among men and women in 13 European and two non-European countries and found that, with the exception of the United Kingdom, “alcohol-related aggression was more likely among males than females from the same country” (p. 108).

⁹ Para. 31 (emphasis added) in Commission on Human Rights. (1999). *Integration of the human rights of women and the gender perspective. Violence against women. Report of the Special Rapporteur on violence against women, its causes and consequences, Ms. Radhika Coomaraswamy, submitted in accordance with Commission on Human Rights resolution 1995/85*. Available: www.unhcr.ch/Huridocda/Huridoca.nsf/0/72e640b38c51653b8025675300566722?Opendocument.

¹⁰ See p. 21 in UN Commission on the Status of Women (UN CSW). (2012). *Report of the Expert Group Meeting on prevention of violence against women and girls*. Available: <http://www.unwomen.org/wp-content/uploads/2012/11/Report-of-the-EGM-on-Prevention-of-Violence-against-Women-and-Girls.pdf>.

disciplinary approach, an emphasis on life skills, and interplay between workshop and the real world can, over time, lead to a successful education program in their respective disciplines.¹¹

Relying on these pedagogical elements, *Human Total's* authors created a learning resource that could be effective both when used to address interpersonal violence alone as well as in contexts where violence and alcohol misuse coexist.

Human Total's Objectives

Against this background of research and experience in violence, unhealthy drinking and education, the learning resource pursues four paramount goals enumerated in *Human Total's* introduction, but which are so fundamental that we repeat them here:

- **To enhance understanding of the intersection between toxic masculinity and other unhealthy, learned behaviors**, such as interpersonal violence and problem drinking
- **To challenge**, on the basis of international human rights law, **assumptions about personal identity, gender roles, and power imbalances that lie at the root of much interpersonal violence and reckless behavior**
- **To empower young people, and key persons in a position to protect them, to prevent, avoid, and defend against violence and reckless behavior**
- **To foster**, in both potential targets and possible perpetrators of violence, **life skills that facilitate respect for one's own dignity and human rights as well as for the dignity and equal rights of others**

Human Total's Target Audience

The learning resource has been designed for use in all types of communities and groups that are grappling with—or wish to prevent—violence, including:

- those where alcohol consumption is accepted, culturally and legally
- those where alcohol consumption does not occur
- those where alcohol consumption is banned culturally or legally, but nonetheless occurs

¹¹ See, for example, Brion-Meisels, S., & Utne O'Brien, M. (2008, May 18). Blocking the transmission of violence [Letter to the editor]. *New York Times Magazine*. Available: www.nytimes.com/2008/05/18/magazine/18letters-t-001.html. "Alex Kotlowitz's insightful piece (May 4) on the cycles of violence that plague many communities makes the point that in matters of health, prevention is more effective than punishment, and that **ending any addiction requires us to teach alternatives**. Our own experience and a vast body of rigorous research suggest a few simple directives. Support prevention programs that **start early, are rooted in community values and resources and are sustained over time**. Focus on **resources instead of deficits; embrace the hopes, skills and positive values of youth and communities, and build on that foundation**. **Teach alternatives to violence: anger management, empathy, communication, cooperation, conflict resolution and active community engagement help young people not only avoid violence; they also help inoculate them against the hopelessness that breeds these cycles.**" (Emphasis added.)

The lessons are aimed at young people between the ages of 10 and 14 years of age. Many of the lessons have, however, been found to be useful with persons up to 21 years of age, at least. For this reason, and the fact that not all of **Human Total's** lessons are adaptable to older participants, we have included, where available, Internet links to lesson plans and resource material on the same or very similar subjects for facilitator consultation and adaptation.

Human Total's Strategy: Knowledge + Skills = Empowerment → Agency

The learning resource uses educational methods that provide the learners with valuable information and hone their skills, while ensuring an interactive dynamic among the group members, their facilitator(s), their families, and their community. Interactive participation is essential because we want our learners to be able to relate and apply **Human Total's** content to their own lives.

Before our learners can identify **the causes of violence** in their lives and figure out how to eradicate them, they must first be able to recognize the many **forms** that violence takes, as well as how to distinguish between violence and healthy ways of dealing with frustration and conflict. The incorporation of **human rights** in the learning resource is fundamental to this dynamic. By ensuring that young people understand their rights and those of others, **Human Total** aims to promote the development of empathy and respect for the inherent dignity of all people that is imperative for the prevention of the discrimination (prejudice, bigotry, stereotyping) causing, catalyzing, or being used to excuse much violent behavior.

In addition to empathy, respect, and nondiscrimination, the curriculum examines the right to **personal security**, the right to **freedom of expression**, and the **rights of the child**. **Human Total's** human rights "lessons" are not meant to provide information about specific international treaties, but to build in the learners an empowered understanding of, and respect for, human dignity and equality. They also aim to develop young people's sense of "agency"—a confidence in their ability to reduce discrimination and violence in their lives and in the life of their community.

As stated above, **gender** (sex) is the focus of the lessons and material dealing with discrimination. While discrimination against women and girls is certainly addressed, the heart of our learning will address the sex/gender discrimination to which boys and men are subject. As the UN CSW Expert Group on the Prevention of Violence against Women and Girls explains, "simplistic analyses and programmes aimed at single-cause factors such as alcohol abuse, or placing the responsibility to prevent violence on women and girls themselves . . . can in some cases do more harm than good."¹²

The lessons and parent material examine how **unhealthy notions of masculinity**—toxic masculinity, machismo, male patriarchal ideology, male chauvinism—straitjacket

¹² UN CSW, 2012, *Report of the Expert Group Meeting on prevention of violence against women and girls*, p. 6.

and cripple many men and boys, and how this psychosocial damage leads to much of the violence and reckless behavior in our world, including alcohol misuse.

Since the beginning of humankind, societies around the world have reassessed and adapted their norms and conduct in the interests of self-preservation and advancement. Many **cultural norms** that promote violence and unhealthy drinking as masculine behaviors, victimize girls and women, and fail to recognize intimate partner violence, child abuse, elder abuse, and gender discrimination as human rights violations, are more than unhealthy; they are dangerous. **Human Total's** curriculum provides the young people for whom it was created with knowledge and tools to (1) examine for themselves the validity of such customary attitudes and actions, and (2) make healthier decisions where they find these customs to be destructive.

The **life skills** component of **Human Total** enables the learners to make smarter life choices. It seeks to develop the following skills: problem solving, decision making, critical thinking, coping with stress and emotions, effective communication, constructive interpersonal relationship habits, self-awareness, and creative thinking. These skills enable learners to apply the knowledge gained in the rest of the learning resource about violence and human rights—and, where relevant, alcohol—to their everyday life.

While occasional references to problem drinking appear in the core lessons on violence, human rights, and life skills, the two alcohol lessons located near the end are not imperative for successful implementation of the workshop. They are included for those contexts where the facilitator finds their content to be both relevant and potentially useful for the learners.

These lessons and accompanying material on alcohol consumption are aimed at enhancing understanding of both the difference between responsible drinking and irresponsible drinking, and the effects that drinking alcohol can have on the body, the family, and the community. They also underline the fact that reckless drinking—by the attacker or the target—is not a valid excuse for violence. The materials rely on the research findings that the relationship between alcohol and violent behavior is complex, not causal, and is influenced by a number of factors including biology (individual propensity for violence), socioeconomics, and culture. By understanding that alcohol misuse does not eliminate personal responsibility, young people learn to be more answerable for their choices and actions.

* * *

The heart of **Human Total** can be found in the lessons on human rights—in particular those relating to toxic masculinity—and in the lessons on life skills. It is through these exercises that we hope to empower young people to think critically about the discrimination-based and violence-oriented messages with which they are bombarded throughout their lives. Ideally, the facilitators using this curriculum will

already have some experience and understanding of the intersection between interpersonal violence and other learned behaviors, including unhealthy patterns of drinking.

Organization of Human Total

The learning resource's curriculum addresses the following core themes:

- What is violence?
- Causes and consequences of violence
- Expectations about how we should behave as boys and girls, men and women
- How human rights can help prevent violence
- How life skills can help prevent violence
- Agency: Promoting constructive change
- Responsible alcohol consumption

Each of the lessons engages the learner in interactive exercises that ultimately lead to discussion and reflection on the lesson theme. Some contain inspirational or entertaining **quotations** for the facilitator, participants, and/or parents. We have included as multicultural a selection of insights as possible. Although we clearly hope that the quotations will serve to illustrate how much we all have in common across cultures, you should not hesitate to substitute or supplement the quotation provided with one from the participants' community, country, or region, or use no quotation at all.

At the request of multiple pilot-site learners and facilitators, we have included **illustrative or evocative pictures and diagrams** where relevant and available, as well as as many **examples** and **case studies** as possible. Again, as with all the other tools in this resource, the visual aids should be used only as appropriate and useful, taking into consideration the learners' context and level of maturity. There may be situations where an analysis of the pictures and/or discussion of the quotations would be more productive with the participants than the lesson offered, or where the images or quotations would have more meaning for the parents and guardians than for their children. Although usually located at the beginning of a lesson, the pictures and quotations can be used at any point. For example, the pictures might best be employed during the lesson to provoke learner participation, if it is not coming easily one day, or during the debrief. Be vigilant not to use images—offered here, or ones you provide—in a way that will limit or direct discussion. To the extent possible, we want the meaning of the lessons to come **from** the learners; we do not want them to respond to what they feel are roadmaps provided by us.

You can also develop your own exercises—for example, “brainstorms”—with images that you feel could provoke useful discussion in the group. When using an image in an exercise, if an explanatory title or text accompanies the illustration, you might want to keep it from the participants until their analysis of it is complete. If the origin of an image—including the author's/artist's nationality, or the intended purpose of or reality

behind the image—comes as a surprise to your learners, this may help to challenge their assumptions, thereby opening them up more to new ideas and the many things that all humans have in common, across culture, class and gender lines.

All of the lessons are organized with the following format:

Heading

The heading references the curriculum section and the position of the lesson within the overall curriculum. For example:

Violence and Its Causes

Lesson 10: How Discrimination, Prejudice, and Stereotyping Affect Us

This refers to the 10th of 32 lessons provided in this learning resource. The lesson can be found in the group of lessons focused on understanding violence and its causes. The title of each lesson is presented along with a one- or two-line narrative underneath that explains its overall purpose.

If additional lesson material for same-age or older participants is available via the web, its location will be noted before Objectives.

Objectives

These are two to five learning objectives that have been established for the lesson. The objectives may relate to knowledge, skills, and behavior, as well as to values and attitudes.

Suggested Time

This is the total time anticipated for carrying out the entire lesson. The total corresponds with the assignment of minutes to specific sections of the lesson. It is possible that the actual running time will be shorter or longer, depending upon how the facilitator manages the lesson.

Materials

This is the list of supportive aids required for the lesson, including items such as poster board, chart paper, writing materials, and any handouts that need to be prepared or assembled in advance. This list should be reviewed well before the lesson so that any necessary materials can be gathered or substitutes identified. The lessons are designed to require minimal material support, although use of paper and writing materials, including poster board and markers, is commonly recommended.

Activity Instructions

This section details the activity to be carried out in the lesson, including warm-ups or brainstorming and a main activity that typically includes group work. Numerous steps are usually presented for the main activity, each with a recommended time. The actual length of the activity will depend upon how the facilitator manages discussions and group work.

Debrief

The debrief includes questions offered to enrich or guide the group discussion during and/or following the activity. Each lesson debrief includes numerous questions from which to choose. It may not be possible to address all the questions in this section. Ideally, the facilitator will review these questions ahead of time to become familiar with them and prioritize those to be used, while remaining flexible to pose her/his own questions, depending on the learners participating, the reality that they are living, and how the lesson progresses.

Points to Reflect Upon and Closing Comments

These sections contain bulleted points or narrative that highlights key takeaway messages for the learners. **It is very important to share these messages at the end of the lesson, along with the closing comments, in order to underline its key themes.** The facilitator will ideally synthesize these themes with those raised by learners in the actual course of the lesson, in a manner that makes them consistent and mutually reinforcing.

* * *

At times, **language resembling “answers” is provided after arrows or in parentheses** in the Activity Instructions, Debrief, or Points to Reflect Upon sections. This is done to help the facilitator provoke discussion. These are not necessarily or exclusively “the right answers” to the questions posed—just helpful nudges provided to assist the facilitator.

Information and Suggestions for Parents

“The lasting effect of a moral lesson resides in the authority of the people who believe it, teach it, and *practice it.*”

*Right vs. Wrong: Raising a Child with a Conscience*¹³

Since parents and caregivers play a vital role in the lives of children and adolescents, some useful information and ideas for parents of participants under 18 years of age have been included in two lesson subsections:

1. **For Parents:** Provides information about the lesson to parents in a culturally sensitive way
2. **Parent Activity** (*suggested at the end of numerous handouts for parents*): Provides activities that parents can do with their children or on their own to reinforce the intended effect of the lessons

Parents and other caregivers are instrumental in shaping the values and behavior of their children. Their background involvement with the lessons will help reinforce what the learners experience in workshop. We hope that the parents and caregivers themselves will find the information and suggested activities helpful. If you cannot share the handouts with the parents without relying on their children, or if the handout content must be read to parents with low literacy, think of ways to facilitate and incentivize parents’—especially fathers’—attendance at informational meetings with the facilitator.

As you run the workshop, elicit experiences from the participants, empower them, and engage with parents, be unwaveringly mindful of **Human Total's** potential effect at home. One of the chief reasons for the inclusion of parent outreach in this learning resources is the desire to prevent the worsening of a home situation when a participant begins to feel empowered enough to question the dynamics of her/his family life.

Additional Sources, including Background Reading

At the end of this Note to Facilitators, and at the end of most of the topics covered in the annexes, you will find a list of additional resources, should you wish to delve further into the subjects addressed in these sections. Sources of possible interest are also cited in footnotes to this note, some lessons, and the annexes. We have prepared the eight informational annexes, however, to facilitate and expedite your access to key supporting information. The annexes are designed to answer those questions that you are most likely to have while preparing to use **Human Total** lessons for the first time, and to help you adapt each lesson provided to the needs of your group. One of the

¹³ See p. 98 in Stilwell, B. M., Galvin, M. R., & Kopta, S. M. (2000). *Right vs. wrong—Raising a child with a conscience*. Bloomington: Indiana University Press. (Emphasis added).

principal lessons learned during **Human Total's** field-testing was how useful and, indeed, necessary the annexes were in preparing facilitators to run the lessons.

Tips for Using This Manual

The following is a series of tips to assist facilitators in using this Manual.

“Essential” Reading

The tips offered below cannot replace the invaluable background information and guidance provided in the informational annexes found at the end of this resource. For this reason, although we know that your time is limited, we urge you to **consider the annexes required reading**, all of which should be completed before you prepare to facilitate your first lesson, and back to which you should be ready to return many times as you progress through the workshop.

Strategy

Every lesson is just a suggestion from the authors to the facilitators. Think of **Human Total's** contents as a toolbox. As the facilitator, you know your learners and the context in which they live far better than the authors of this learning resource. While we encourage use of all the lessons in the manual, you should feel free to choose between them, and use them—or parts of them—as you think best. We presume that your decisions will be guided by your understanding of such factors as the learners' needs, their parents' interest, and the reality of their home, school, and community lives.

That said, the lessons have been placed in a very specific order for reasons of strategy. Given how much material this workshop covers, and the range of cultural assumptions it risks challenging as well as emotions it may elicit, it is essential that you, as facilitator, acquaint yourself thoroughly with the entire learning resource before planning your first lesson. There are two reasons for this. First, doing so will enable you to answer more effectively questions that will arise in the earlier lessons—including by assuring participants that their queries will be addressed in a future lesson, one to which you can specifically refer. Second, given the cumulative dynamic of progressing through **Human Total**, the learners will likely feel much more confused, and have many more factual questions, in the early days than they will as they progress through the lessons. Familiarity with all the lessons will allow you to reassure the participants more credibly that (1) they know and understand more than they realize, even if they don't use the same words as we do in **Human Total**, and (2) no matter how confusing the workshop content may appear in the beginning, as they progress through the lessons, the various pieces of their learning will fall into place.

Language

Human Total has been written for use around the world, in a wide range of settings, and with young people whose educational level may well vary tremendously—not just from place to place, but within a single group. What’s more, its use of a certain amount of terminology specific to human rights, life skills, and violence—much of which has been printed in bold, for ease of reference—is inevitable. The learners will likely grasp the meaning of a number of new words from the context in which they are used. We have nonetheless included synonyms at numerous junctures to ensure comprehension regardless of what variant of English (the principal language in which the curriculum was written) or other language is used in a particular learning environment.

That said, **we expect each facilitator to tailor her/his delivery of the curriculum to an idiom with which s/he, the learners, and—where relevant—their parents or guardians will feel most comfortable.** This includes changing the names used in exercises, if necessary. What’s more, we are aware that many parents may well not read, and that the “For Parents” or “Parent Activity” handouts might need to be read aloud.

In languages such as Spanish and French, the same word (*derecho, droit*) is used to convey “entitlement” and “right.” For this reason, it is important to understand and emphasize where necessary that, when we say *right (derecho, droit)*, we are referring to an inalienable (inherent) right. When we say “sense of entitlement,” we are referring to a person’s—and maybe others’—*perception* that s/he has a right that, in most of the cases we are discussing, s/he does not actually have. For example, some cultures may believe that a man has a right to hit his wife whenever he wants. He does not in actuality have that **right** under international law; he nonetheless possesses the **sense of entitlement** to do so.

The word *chair* is used to refer to the learner chosen by her/his peers to facilitate or manage a small-group discussion. The term *reporter* refers to the participant who will report back to the plenary, or whole group, after a small group *breakout*.

As mentioned above, the learners who are the intended beneficiaries of this curriculum range in age from 10 to 14 years, at least. Being under the age of 18, they are considered “**children**” under international human rights law.¹⁴ For this reason, we refer to participants under the age of 18 as “children” in the parent handouts. According to the UN Children’s Fund (UNICEF), the UN Fund for Population Activities (UNFPA), and the World Health Organization (WHO), adolescence begins at 10 years of age and continues through age 19, and “young people” range in age from 10 to 24

¹⁴ See Article 1 in the *United Nations Convention on the Rights of the Child* (1989), available online at <http://www.unicef.org/crc/>.

years.¹⁵ For these reasons, we usually call the participants “**adolescents**” or “**young people**” in the lessons.

The following language appears in the Activity Instructions for Lesson 8, “Learned Ways of Dealing with Others and With Conflict.” We nonetheless think it is worth considering from the outset of your use of this learning resource.

It may be useful . . . at some point . . . to highlight that violence and discrimination can have positive uses. Violent self-defense or defense of others *may* be necessary in very *extreme* situations of danger. The good face of “discrimination” is when it is not based on **stereotypes** (simplified, standardized socio-cultural conceptions, usually not based in reality) or **prejudices**, but rather on facts and critical thinking. For this reason, people who know how to choose good friends, constructive business partners, or high quality cattle are described as being “discriminating” in a positive sense. Their positive discrimination between good and bad, productive and destructive, stems from their ability to **think critically**. Unless we expressly refer to violence or discrimination as positive, however, you should presume that any **Human Total** reference to one or the other phenomenon (violence or discrimination) is negative.

Empathic Approach: “We Are All in This Together”

Given the topics to be discussed, some lessons will likely get rather emotional, or even tense, at times. While being forever vigilant to safeguard participants’ and their families’ safety and right to privacy, do not avoid or repress emotionality. Feedback from the workshop’s piloting stage confirms what educational experts have known for quite a while: emotion involving often very personal experiences and concerns can facilitate the participants’ understanding, assimilation and retention of the concepts and skills being conveyed.¹⁶

As you tackle the concept of “toxic masculinity” during the workshop, the participants may begin to feel that they are hearing a lot of negative messages about boys and men. We encourage you to stress that, as we communicate throughout the curriculum, unhealthy behavior and attitudes are neither innate nor immutable (unalterable). They can be changed, and the learners can be agents of that change. In addition to this message of hope and empowerment, however, consider taking every opportunity to highlight the positive attitudes and behavior of boys: the individuals in

¹⁵ See pp. 11-12 in World Health Organization (WHO). (1986). *Young people’s health: A challenge for society. Report of a WHO Study Group on Young People and “Health for All by Year 2000”* (WHO Technical Report Series No.731). Geneva: Author.

See also UNICEF, *The State of the World’s Children 2011*, p. 12, available at www.unicef.org/adolescence/index_57731.html.

¹⁶ “Cognitive and noncognitive thinking and feeling; here, this line vanishes. The good teacher is always on the lookout for both kinds of lessons, always aiming to reach both head and heart.” Kirp, D. L. (2013, February 9). The secret to fixing bad schools [Opinion]. *New York Times*. Available: <http://www.nytimes.com/2013/02/10/opinion/sunday/the-secret-to-fixing-bad-schools.html?pagewanted=all>

your group and—if it is possible to do so without entering into what may appear to be stereotypes—groups of boys. Be sensitive, in your words and actions, to how much pain is often behind the violence and dominating attitudes of many men and boys, and of how hard it is for men and boys living in a male patriarchal society to move towards a life of greater equality with women and girls— no matter how much the men and boys will benefit from this transition, in the long run.

To encourage this sense of an empathic and egalitarian community, run as much of each lesson as possible with all the participants, the facilitator included, in a circle. Through the ages and around the world, arranging members of a community in a circle has fostered connection, bonding, and mutual respect. This is one widespread, long-standing tradition that we want to maintain!

Reality-Based Alcohol Education

To the uninitiated, the lessons on alcohol might appear to presume that the learners are drinking illegally, as determined by the laws of their country. This is *not* the case. ***Human Total***'s authors are simply aware of the extent to which irresponsible drinking occurs the world over, including by persons under the legal drinking age of the country where they find themselves. Given the many negative consequences of such drinking, these lessons are included in an effort to prevent dangerous drinking among the learners before it might otherwise start. We encourage and fully support abiding by all laws related to alcohol consumption, where they exist.

International Human Rights Norms

The last of the accompanying annexes contains conceptual summaries and direct quotations of the key international human rights norms underpinning the learning resource. This language has been provided as a reference for the facilitator who is in search of greater specificity, clarity, or certitude about a particular right or concept. You might also want to use some of it with more advanced learners. If you, your learners, or their parents are interested in the ratification record of the country where ***Human Total*** is being used, this can be found for all of the conventions and optional protocols cited at <http://treaties.un.org/Pages/Treaties.aspx?id=4&subid=A&lang=en>, the treaty ratification page for the Office of the United Nations High Commissioner for Human Rights, www.ohchr.org.

References to Sex

In many communities, sex education—if not sexual activity itself—has begun by the time children have reached the age of 10. Discussion of sexual violence may not, therefore, be problematic in these settings. In other communities or societies, the facilitator may need to avoid the overt references to sex that occur in some of the lessons.

As in the case of drinking, however, the facilitator may find her/himself walking the line between reality and “the official truth.” Given how widespread rape is internationally, for example, it may well come up, even if incest is considered too delicate a subject to be broached in a particular group. Since incest is an extremely damaging and widespread form of violence for this age group, however, we urge you not to avoid discussing it, unless absolutely necessary.

A Word on Religion, Faith, and Spirituality

Even in the most homogeneous cultures, people’s attitudes towards organized religion, faith, or spirituality will vary, including children’s. In cultures where one faith system dominates, for example, certain participants may not share that faith, even if their non-adherence is not apparent to their peers, their teachers, or even their parents. Other cultures tolerate a multiplicity of faiths, but demonstrate little understanding of—and, as a consequence, tolerance for—atheism or agnosticism (the absence of belief in, or uncertainty about the existence of, a higher power). In such cultures, atheist or agnostic young people may feel insecure about openly expressing their convictions or doubts.

For these reasons, it is important to **avoid drawing otherwise logical parallels between human rights norms and tenets of faith systems with which at least some of the participants may not be familiar. Doing so risks alienating the young people and making them question their self-worth.** Such analogies must be handled very carefully. After all, one of the human rights that we focus on in the learning resource is freedom of expression. We do not want to violate young people’s right to freedom of—and, where relevant, *from*—religious expression in the process!¹⁷

Additional Resources

Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. New York: W.W. Norton & Company.

Stilwell, B. M., Galvin, M. R., & Kopta, S. M. (2000). *Right vs. wrong—Raising a child with a conscience*. Bloomington: Indiana University Press.

¹⁷ See, e.g., United Nations Commission on Human Rights. (2011). *Rapporteur’s digest on freedom of religion or belief*. Available: <http://www2.ohchr.org/english/issues/religion/docs/RapporteursDigestFreedomReligionBelief.pdf>. See sect. IV on the intersection between freedom of expression and freedom of religion, as well as, *inter alia*, p. 14 and p. 57 on the “equal protect[ion]” of “theistic, non-theistic and atheistic believers.”

Introductory Lessons

Lesson 1: Healthy Relationships

Thinking about the ways our relationships with others affirm us and how we can affirm others.



Mohammad Saba'aneh (Palestine), "Communication." Cartoon Movement, August 5, 2012.¹⁸

**"My
humanity
is bound
up in
yours, for
we can
only be
human
together."**

Desmond
Tutu, South
African
religious
leader and
human
rights
activist

Objectives

- To understand the differences between healthy and unhealthy aspects of relationships
- To reflect upon and commit to respectful rules of discussion in order to create a positive learning community
- To become acquainted with the general purpose of the learning workshop

Suggested Time

60 minutes

Materials

- Board or chart paper, markers or colored pencils
- [Lesson 1 Handout](#), one copy for each group

¹⁸ All images in this resource from Cartoon Movement are included with permission from the publisher, www.cartoonmovement.com

- Paper for the small groups to write on, writing utensils

Activity 1 Instructions (10 minutes)

1. Begin the lesson by briefly introducing the main goals of the workshop, adapting the following text (2 minutes):

*The name of this workshop is **HUMAN TOTAL: A Violence Prevention Learning Resource**. We say “Human Total” for two reasons:*

- a. *Because everyone (the “total” of all “humans”) can help prevent violence, no matter who she or he is.*
- b. *Because our aim in this workshop is to help everyone feel comfortable with all aspects of who we are, and all aspects of who the people around us are, no matter how different we may be—in other words, to feel good about the “total” of our “humanness,” or “humanity.” Of course, our differences need to be healthy ones—for example, as regards who we love—and not unhealthy ones—for example, when some people are dangerous and uncaring.*

We will be spending time together over the next few months exploring some very important themes like these. We will look at violence, its causes, and things we can do to reduce, stop, or prevent violence. We will learn about our human rights, including our right to personal security (safety), our rights as young people, plus our rights to freedom of expression and freedom from discrimination (being pigeonholed). We will also learn about specific ways in which we can promote these human rights.

2. Remind the learners that this group is a small community. We can help this to be a positive community, and we can help each other to learn. Ask the participants to briefly brainstorm some ways in which they can help each other to learn.
3. Suggest to the participants that they develop a list of “rules” that everyone can agree with and respect in creating a positive learning environment in the group. Ask participants to brainstorm, or propose, ideas and write these down on a large piece of paper. At the top of this paper, write “Rules for Discussion.” (5 minutes)
4. When the group has generated a list of rules, see if there are suggestions that can be combined and invite discussion. You might suggest additional principles if they have not been included, such as “only one person can speak at a time,” “don’t interrupt when someone is speaking,” “keep private matters shared in the group in the group,” and “if you disagree with someone, be sure that you are criticizing the idea and not the person.” (3 minutes)

- Feel free to consult the principles for group participation in Annex 1.
- 5. Ask the learners to commit to these rules for discussion and post the rules in a visible place in the learning environment to be referred to later in the workshop, as necessary.

Activity 2 Instructions (30 minutes)

1. Ask the participants to define a relationship. The goal is as expansive a definition as is relevant to the prevention of violence in their lives. It might help to transition quickly to step 2.
 - a. Elicit from the learners, through a brainstorm, different types of relationships, especially ones that affect them now, and likely will affect them in the future: parent–child, siblings, friends, schoolmates (same age and different ages), romantic partners, teacher–student, neighbor–child, extended family member–child, police–civilian, army–civilian, adult–child. (Note the importance of including relationships that could involve abuse of power or authority over a younger or subordinate person.)
 - b. Ask the participants to brainstorm what a healthy relationship is, and what makes it healthy. (5 minutes)
2. Divide the group into three teams. Give each section one of the scenarios (see [Lesson 1 Handout](#)).
3. The instructions for the teams are to read their scenario out loud and then discuss within teams what makes the relationship healthy and what makes the relationship unhealthy. Each team should then appoint three people (the Reader, the Defendant, and the Opponent) to present the team’s work to the rest of the group. (15 minutes)

The Reader will read the scenario to the group. The Defendant will present the arguments for why the relationship is healthy. The Opponent will present the arguments for why the relationship is unhealthy.

4. The teams present to the group. (10 minutes)
5. Use the Debrief and Points to Reflect Upon sections to discuss the presentations and to enrich the conversation.
6. Close the activity using the Closing Comments section.

Debrief (15 minutes)

Questions for all participants:

1. Think about all three scenarios. What made the relationships healthy?
2. What rights are respected in a healthy relationship?
3. What made the scenario relationships unhealthy?
4. What rights were disrespected?
5. How could we change these stories so that the relationships looked healthy?

Questions about specific scenarios:

Scenario A: What would have been a respectful way to talk about Jen's weight?

Scenario B: How could Matthew's father encourage his son to get better grades?

Scenario C: How should the neighbors resolve their conflict about the trash in the yard?

Points to Reflect Upon (2 minutes)

We can say that violent relationships are unhealthy. Violence is not only physical. Violence occurs whenever someone hurts our feelings, humiliates us, makes us feel worthless, pressures us to do something we don't feel comfortable with, or wants to control our actions and how we spend our time.

We should know what we don't want in a relationship, and what we like in a relationship.

Closing Comments (3 minutes)

People who like us should like us for who we are, should respect our healthy choices, should let us know when they think we are making a bad decision, and should help us discover positive aspects of ourselves. It is essential to recognize the first signs of violence in a relationship because these can escalate to more serious abuse.

In this workshop, we will be exploring the causes of violence and how it can be reduced. We can decrease and avoid violence in our lives by recognizing when something unhealthy is going on in a relationship and by protecting our human rights. We can promote our human rights through self-awareness, critical thinking, communication, conflict resolution, and taking action. We will address each of these in our workshop so that we can enjoy healthy and happy relationships.

Introductory Lessons

Lesson 1: Healthy Relationships (HANDOUT)

Thinking about the ways our relationships with others affirm us and how we can affirm others.

Scenario A:

Jen and Steph are really good friends. They have known each other since they were five. Jen has gained a little weight this year, and Steph sometimes jokes about it. Yesterday, they were having lunch with their other friends, and Steph told Jen, "You shouldn't be eating those chips, you're getting fat. You know that I only hang out with you because I feel sorry for you."

Scenario B:

Matthew's parents expect him to get very good grades in school and are extremely strict. Sometimes Matthew feels a little "relaxed" about doing his homework, but usually he is a conscientious learner. Last week, he brought home his report card, and it had a bad grade for math. His father lost his temper, called him lazy, and then hit him.

Scenario C:

The Miller family lives in an apartment building with many other families. The neighbors next door have been helpful in the past when the Miller family needed something, but now they are beginning to keep junk in the shared yard and have refused to recognize the problem. Last month, when the Miller mother pointed out the trash to her neighbor, she was told that she should clean it up herself if it bothered her.

Introductory Lessons

Lesson 1: Healthy Relationships (FOR PARENTS)

Thinking about the ways that our relationships with others affirm us and how we can affirm others.

The name of this workshop is **HUMAN TOTAL: A Violence Prevention Learning Resource**. We say “Human Total” for two reasons:

- Because everyone (the “total” of all “humans”) can help prevent violence, no matter who she or he is.
- Because our aim in this workshop is to help everyone feel comfortable with all aspects of who we are, and all aspects of who the people around us are, no matter how different we may be—in other words, to feel good about the “total” of our “humanness” or “humanity.” Of course, our differences need to be healthy ones—for example, as regards who we love—and not unhealthy ones—for example, when some people are dangerous and uncaring.

We will be spending time with your children over the next few months exploring some very important themes like these. We will look at violence, its causes, and things we can do to reduce, stop or prevent violence. We will learn about our human rights, including our right to personal security, the rights of young people, plus our rights to freedom of expression and freedom from discrimination. We will also learn about specific ways in which we can promote these human rights.

Our group is a small community. Everyone in the group can help it to be a positive community, and we can help each other learn. With these goals in mind, we create a list of “rules” that every participant could agree with and respect in creating a positive learning environment in the group.

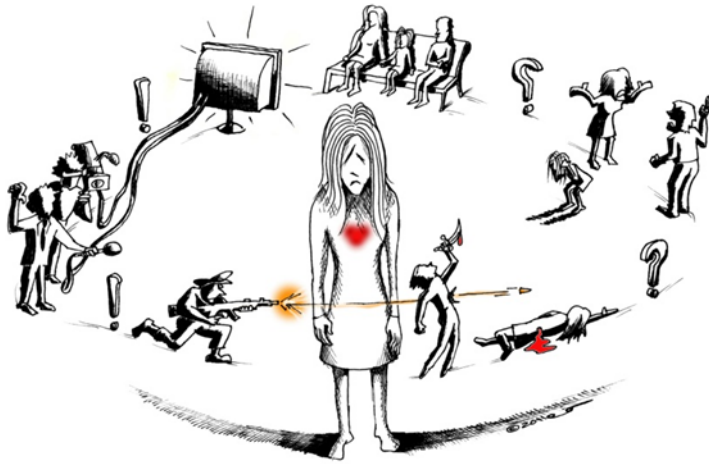
We discuss different types of relationships, especially ones that affect your children now, and will likely affect them in the future: parent–child, siblings, friends, schoolmates (same age and different ages), romantic partners, teacher–student, neighbor–child, extended family member–child, police–civilian, army–civilian, adult–child. You will notice that we talk about relationships that could involve abuse of power or authority over a younger or subordinate person—one who might be afraid to disobey someone with more power, even if that person wants to violate your child’s rights.

We discuss what makes a relationship healthy or unhealthy, as well as what rights we think we have seen respected in healthy relationships but disrespected in unhealthy ones.

Introductory Lessons

Lesson 2: Workshop Goals

Thinking about violence and its causes, how it can be prevented, and the goals of the workshop.



Kaveh Adel (Iran), "Lost in the Cycle." Cartoon Movement, August 7, 2011.

**"People become
house builders
through building
houses, harp players
through playing the
harp. We grow to be
just by doing things
that are just."**

Aristotle, ancient Greek
philosopher, educator,
scientist

Objectives

To become familiar with the main goals of the workshop

- To think about violence and its causes
- To consider possible ways of avoiding, stopping, and preventing violence
- To consider how each person can be an agent of positive changes in her/his world

Suggested Time

60 minutes

Materials

- Board or chart paper, markers or colored pencils
- A sign prepared before the lesson showing the following relationship:
"Human Rights + Life Skills → Violence Reduction"

Activity Instructions (40 minutes)

1. Divide the learners into three teams and have them do the following. (20 minutes)

- a. Ask one team to draw or write descriptions of the various settings where violence can occur, dividing the group members equally according to the four settings:
 - Home
 - School/Playground
 - Neighborhood
 - In “the world” (broader community)
 - For example, where police or military are involved, or where gangs or tribes or clans clash. Of course, this may be happening in the participants’ neighborhood.

The learners should be specific about the *example* of violence that they are showing for each setting.

- b. Ask another team to role-play situations that cause someone to be violent. The learners should think about different types of people who may get provoked to violence: children, parents, peers, people in positions of authority (people with power). What appears to provoke them?
 - c. Ask the last team to think of ways to stop or—better yet—prevent violence in their lives. They should arrange these measures on the board or chart paper according to the people who could take action.
 - If the learners need prompting, give examples of such agents of change: What could the learners do? Their parents? Their teachers? Their elders, religious, political, or other community leaders? Their police? Their military?
2. Have the teams come back and present their findings to each other. Allow each group a maximum of five minutes to present and the audience a maximum of two minutes to ask questions or make comments. (20 minutes)

Debrief (10 minutes)

In your teams and presentations, you showed us various forms of violence, you thought about what makes people become violent, and you came up with some ideas about how to stop and prevent violence in our lives.

Questions:

1. What did you learn from your partners in this exercise?

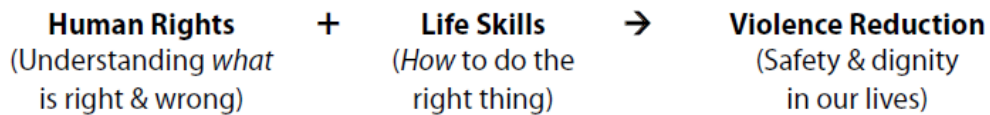
2. Did the exercise make you think differently about violence, who can be violent, and who can stop violence? If so, how? If not, why not?
3. Do you think, if we were to do the exercise again at the end of the workshop, you might come up with some new ideas?

Points to Reflect Upon (10 minutes)

The purpose of our workshop is to learn, maybe see some things differently, and think creatively about our role in our world. Over the next few months,

- we are going to share ideas and information about which behaviors are “violent,” who gets violent, and who suffers from violence;
- we are going to think hard about *why* people become violent, including the excuses people sometimes use to justify violence—like being drunk—because we cannot stop bad things from happening unless we know what causes them;
- we are going to talk about and practice ways to avoid, stop, and prevent violence.

[Reveal a previously prepared sign on a board, flipchart, or the equivalent, to be prominently displayed over the course of the workshop]:



To do this, we will learn about how we can combine knowledge about human rights—the right and wrong ways to act and treat each other—with skills for dealing with ourselves and with others in healthy ways to reduce violence in our lives, and in the lives of those around us.

A couple of images that might help us understand the goal of the workshop:

- When “building” a culture of peace, we are like the wood, human rights are like the nails and screws, and life skills are like the hammer and screwdriver. We use life skills to bring human rights to life in our everyday lives, just like we use tools to drive nails and screws into wood to create a table or a playhouse for all to share.
- We could also say human rights are like the diet for a healthy society, and life skills are the cutlery with which we consume and serve that diet.

Closing Comments

By the end of our time together, you will realize how much you already understood and how wise you already were when you performed the exercise that we did today.

With luck, by the end of this workshop in a few months, you will also have learned a lot more and become very skillful at using your old and new knowledge in creative ways to make our world safer for everyone.

Introductory Lessons

Lesson 2: Workshop Goals (FOR PARENTS)

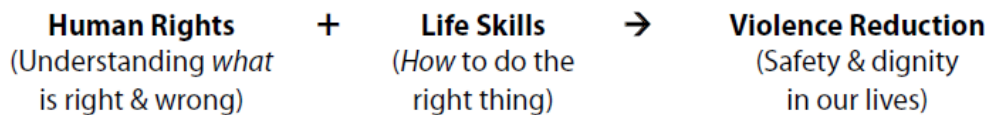
Thinking about violence and its causes, how it can be prevented, and the goals of the workshop.

In this lesson, our learners give examples of various forms of violence of which they are aware, think about what makes people become violent, come up with some ideas about how to stop and prevent violence in their lives, and reflect on the activity as a whole.

This kind of activity is precisely the point of this workshop: to learn from each other, maybe see some things differently, and think creatively about the role that each of us plays in our world. Over the next few months, your children and the facilitator will do the following:

- share ideas and information about which behaviors are “violent,” who gets violent, and who suffers from violence;
- think hard about *why* people become violent, because we cannot stop bad things from happening unless we know what causes them;
- talk about and practice ways to avoid, stop, and prevent violence.

The basic formula for this initiative is that we can reduce violence in our lives by using life skills to promote and protect respect for human rights:



In other words, we will learn about how we can combine knowledge about human rights (the right and wrong ways to act and treat each other) with skills for dealing with ourselves and others in healthy ways to reduce violence in our lives and in the lives of those around us.

If we want to think about it in concrete terms, when “building” a culture of peace, we are like the wood, human rights are like the nails and screws, and life skills are like the hammer and screwdriver. We use life skills to bring human rights to life in our everyday lives, just as we use tools to drive nails and screws into wood to create a table or a home. We could also say human rights are like the diet for a healthy society, and life skills are the cutlery with which we consume and serve that diet.

By the end of our time together, we hope your children will realize how much knowledge and wisdom they already had before starting on this journey. With luck, they will also have learned a lot more, and become a little wiser about how to use that knowledge to make our world safer for everyone.

Violence and Its Causes

Lesson 3: Recognizing Violence

Recognizing violence, its perpetrators, targets, and others who suffer from it; recognizing the diverse settings where violence can occur.



Sofia Mamalinga (Greece). Cartoon Movement, February 2013.

“Let us not look back in anger, nor forward in fear, but around in awareness.”

James Thurber,
writer, humorist
(USA)

Objectives

- To understand the many faces of violence
- To recognize the relationship between conflict and violence
- To explore the centrality of power imbalances to understanding and preventing violence
- To consider the centrality of people’s sense of entitlement to much violence

- To understand that violence in private—including in the home and in the family—is just as inexcusable as is violence in public

N.B. The information contained in Annex 3, “Types and Sources of Violence,” might help the facilitator provoke answers and discussion. Some pilot sites have successfully combined this lesson with Lesson 4, “Examples of Violence around Us.”

Suggested Time

30 minutes (60 minutes, maximum, especially if combined with Lesson 4)

Materials

- Board or chart paper, markers or drawing materials

Activity Instructions (30-40 minutes)

1. Have the learners sit in a circle and ask them the questions below. The “answer” follows an arrow under each question. Remember: These guides are offered only to help you elicit information from the participants. Clearly, we do not expect them to be thinking in these terms at all at this point.
2. Pick one volunteer—or one for each question—to record on a board or flipchart the answer or “rule” that the group agrees upon for each question. For example, after discussing question “f,” the group may agree that the recording participant should write, “Some people use violence to end a conflict (to get what they want) or when they are frustrated.”

The amount and complexity of the information shared will depend on the age range and educational level of the participants. The important thing is to help the learners understand that the violence with which we are concerned is broader and more expansive in definition than most people realize.

Questions:

a. What is violence?

- Anything that causes harm or suffering

b. Is violence only physical?

- Physical/Sexual
- Psychological/Emotional
- Economic
- Institutional

Overlapping Categories of Violence

c. Who gets hurt?

- The target is usually other people. Some people, however, are violent with themselves. People can also be unjustifiably violent to animals. Witnesses of violence can suffer lifelong damage from the experience.

d. What is it about a person that allows her/him to be violent? In other words, if a physically weak or politically powerless person tries to be violent with others, is s/he likely to succeed?

- Physical and social power allows people to be violent if they *choose* to be.
- But violence reflects a weakness or powerlessness inside the hearts and minds the people who feel the need to use it.

e. What are some examples of power that might allow someone to be violent?

- Physical strength, size, age, wealth, authority (e.g., parents, older siblings, teachers, gang leaders, politicians, police).

f. Why do people choose to be violent?

- To end a conflict in their favor; to give vent to frustration when they do not get what they want, or when they do not get something to which they believe they are **entitled**.

Debrief (10-15 minutes)

Questions:

1. Who feels that their understanding of violence changed as a consequence of this discussion?
 - a. If not, what else do you think we need to discuss?
 - Refer to following lessons and how the group will cover these issues.
 - b. If so, does it make you feel differently about the ability of someone your age to avoid, stop, or prevent the types of violence of which you may not have been aware before?
 - i. If yes, how?
 - ii. If no, why not?
2. How does talking about violence this way make you feel?

- It's OK to be upset by some of the workshop. Violence is an upsetting subject. But, learning to avoid, stop and prevent it feels really good! It feels **empowering**.

Points to Reflect Upon (5-10 minutes)

Violence comes in many shapes and sizes. Regardless of whether it has physical, emotional, sexual, or economic **causes** or **effects**, violence is an attack on the **dignity** of another human being. We could describe our dignity as *the human value or worth with which we are all born, and which makes us all deserving of respect*.

All sorts of people can be violent:

- rich and poor;
- well-educated and less-educated;
- male and female;
- strangers and people who claim to love us.

Just because people have **authority** over us does not mean that their violent or abusive behavior with us or with others is justified. Violence that happens in **private**—say, between a boyfriend and a girlfriend, or between parents—is not “just a private matter.” It may well be a **violation of the law**.

Threats alone can sometimes be considered violence because of the emotional harm that we can suffer as a consequence. Forcing us to do something that we do not want to do, or **coercion**, can also amount to violence. So can **deprivation of liberty**, which means *prohibiting someone—for no good reason—from leaving a place or moving about freely*.

Closing Comments

Understanding the elements of violence—like the ingredients in a recipe—helps us understand how to avoid, stop, and prevent it.

In future lessons, we will work together to better recognize specific types of violence, like bullying on the playground, violence in the family, or unfair violence during war.

We will also look at how **power imbalances** and some powerful people's **sense of entitlement** can result in violence, as well as at what we can do to protect ourselves and others in the face of these imbalances—in public and in private.

Finally, we will examine skills for turning conflict away from violence and toward a more peaceful resolution—one with a better outcome for all involved.

Violence and Its Causes

Lesson 3: Recognizing Violence (FOR PARENTS)

Recognizing violence, its perpetrators, targets, and others who suffer from it; recognizing the diverse settings where violence can occur.

We cover a lot of ground in this lesson, “Recognizing Violence.” Your children learn that violence covers much more behavior than most people realize—behavior that is physical, psychological (emotional), sexual, or economic in cause or effect. Violence often straddles two or more of these categories. Physical violence can have both psychological and economic effects (e.g., post-traumatic stress disorder and hospitalization). Sexual violence is a type of physical violence. Emotional violence—especially over time—can cause physical problems, like chronic headaches and gastrointestinal disorders that require costly medical attention. Economic violence—such as the withholding or mishandling of essential household income—can have both physical effects (malnutrition) and psychologically violent effects (e.g., inappropriate mental development in children, chronic sense of home life insecurity).

We also begin to talk with your children about how some **power imbalances**—and a related sense of **entitlement** among some powerful people—can contribute to the use of violence to “end” conflicts or express frustration. We nonetheless broach with your children the reality that, no matter how much physical or social power (external power) people may have, *the decision to use violence is almost always a sign of internal weakness.*

We underline that violence is just as wrong in private as it is in public. We finish up by assuring your children that, as we proceed, the workshop participants will learn ways of not just avoiding and stopping destructive conflict, but also of turning potentially constructive conflict away from violence and toward a better resolution for all involved.

Would you like to talk about these topics with your children? If so, ask them what type of violence most surprised them during our lesson. Do they ever feel like someone with authority over them is abusing their power in a violent way? How do our workshop conversations make them feel? Do not be surprised if your children do not know how to, or do not want to, answer your questions, however. At first, this may all be very new—and maybe a little confusing—to them.

Violence is not always an easy matter to discuss, especially when doing so challenges assumptions that we have held for a long time. If we do so gradually, however, and from a perspective of love and respect for our children and each other, no one should be damaged. With luck, our families, our school, our community, and everybody’s future will become safer and more productive, as a consequence.

Violence and Its Causes

Lesson 4: Examples of Violence around Us

Recognizing the presence of violence in our immediate environment.



Sofia Mamalinga (Greece). Cartoon Movement, January 13, 2012.

“[We]—including our mom—are not supposed to question dad’s word because it is final. . . . [H]e’s always giving orders disrespectfully. . . . This makes [my] mom get hurt.”

Early adolescent participant, speaking confidentially in field-testing of **Human Total**, Kenya, 2010

Objectives

- To apply the parameters of violence to concrete examples in our lives
- To begin the process of **critical thinking** that is central to constructive application of human rights norms to one’s life

Suggested Time

45 minutes

Materials

- Board or chart paper, markers or colored pencils

Activity Instructions (35 minutes)

1. Explain to the learners that the goal of this lesson is to think of concrete examples of the categories of violence discussed in the previous lesson.

2. Ask the participants to sit in a large circle and to try to recall some of the key categories (types) and elements (characteristics) of violence discussed in the lesson "Recognizing Violence." Ask one or more of the learners to write these reminders clearly on chart paper, where all can see them during the exercise to follow.

Once the participants have exhausted their memory, reveal on a flip chart, blackboard, or other communal surface the Lesson 4 Diagram (see [below](#)). (The best surface for this diagram is one that allows erasure and reuse as the group progresses through the examples of violence ["actions"] that the participants will suggest. Do NOT include the **lower case**, parenthetical guidance/prompts for facilitators included on the diagram below. Keep the upper case, parenthetical synonyms.) (10 minutes)

3. Tell the learners that they should now come up with concrete examples of violence until all the elements on the diagram have been covered at least once.
 - a. Every participant should try to offer at least one example.
 - b. With each example, have a student write the violent act in the "ACTION" oval and check off the factors that the participants say pertain to the example. (Rotate the students who perform this task.) As an illustration, when a father spends his entire paycheck on drinking and the like, he calls into play the following elements or characteristics of violence: economic (cause and effect), physical (less food? less money for shelter?) and psychological (family's sense of neglect, insecurity?), power disparity, sense of entitlement, dignity (e.g., family's reputation), authority, and violations in private (above sense of neglect, instability, etc.).
 - Remember: A review of Annex 3 can help you provoke learner participation and explain such concepts as how drinking a paycheck away involves both the instrument of violence (using financial deprivation to harm) and effect (depriving the family of essential funds).
4. If you are working with students who require more physical involvement in the exercise, and if you have the right number, try the following: Make signs for the elements contained in the exercise diagram and hang or otherwise place them on or with each student. For example, one or more students will have the sign for "public," "economic," "gender," and "frustration." Once an action is chosen and written in the center oval, you can ask all the students who think their factor relates to the cause or effect of the act to stand and, one by one, explain why. Alternatively, you can run through each of the elements and ask the relevant student(s) to stand if they think their issue applies to this case, and to explain why.

5. When you think that all the relevant elements have been checked for a particular example of violence, erase the “action” and checkmarks, and start on the next. (20 minutes)
6. Provide information about whom the participants can contact if they experience or witness violence, or if they have questions about it. (5 minutes)

Debrief (10 minutes)

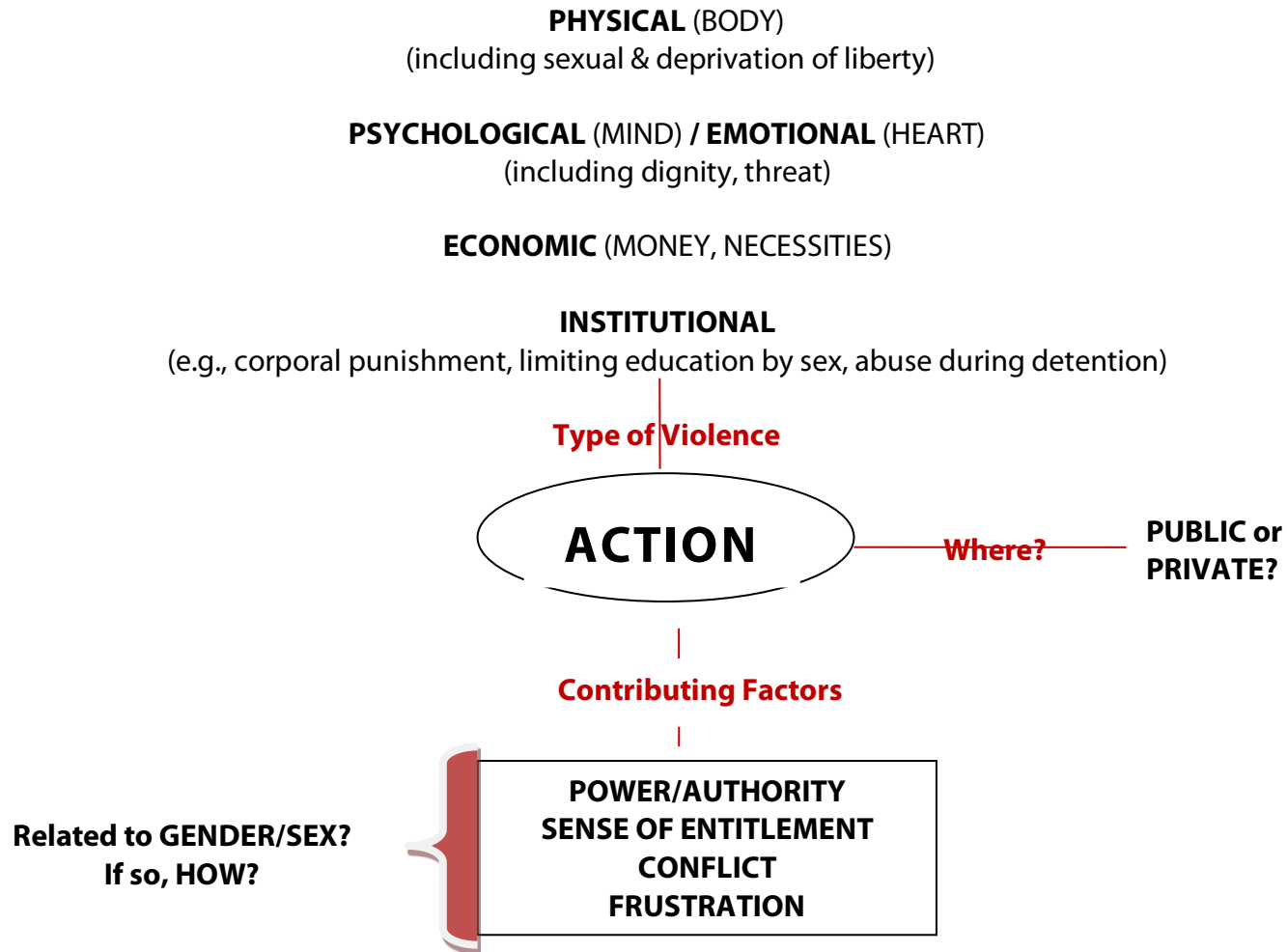
Questions:

1. Where can violence occur?
 - Anywhere.
2. When is violence justified?
 - VERY RARELY. Self-defense when there is no alternative; emergencies.
3. Do you think that you have the right not to be hit, or hurt in other ways?
4. What would you do if that happened to you?
5. What would you tell someone else to do if it happened to them?
6. Whom could you rely on for responsible support?
7. What are better ways of resolving conflict than violence?
8. Do you think that girls and boys are targets of different kinds of violence? How, and why?
9. Do you think this is fair?

Closing Comments

By talking about the violence that we experience or witness in our own lives, we realize how very complex it is. One incident of violence can have many causes and very different consequences. Violence can be obvious (e.g., when a person gets hit) or subtle (e.g., when someone insults us or deprives us of basic necessities). We can be confused by the violence itself, or by how it makes us feel, especially when someone who claims to love us or know what is best for us, hurts us or touches us in a way that makes us feel uncomfortable. Learning about our human rights will help us understand better when violence is and is not acceptable. The life skills that we will learn will help us to use this information to stop the violence, if not stop the confusion.

Lesson 4: Examples of Violence around Us (DIAGRAM)¹⁹



¹⁹ **Facilitators:** Once you have recreated this diagram on a large surface for the whole group to share, try to keep it so it can be returned to whenever helpful, or when called for by a later lesson, such as Lesson 17, "Freedom from Discrimination." Do not include the parenthetical, lowercase examples in the version of this diagram that you display.

Violence and Its Causes

Lesson 4: Examples of Violence around Us (FOR PARENTS)

Recognizing the presence of violence in our immediate environment.

Breaking the Cycle of Violence

Unfortunately, violence in the home (family violence, intimate partner violence) occurs all over the world. It is important to know how to identify violence in our relationships with other family members, because, sometimes, even the very people who are experiencing violence do not realize the gravity of the problem. Any form of **physical** (including **sexual**), **psychological**, or **economic** (deprivation) violence is unacceptable family behavior and may constitute a violation of human rights.

Psychological or emotional violence can be hard to detect, and includes acts such as the following:

- ignoring the other person
- contradicting the other person to prove that we know better or have more power
- pretending we did not hear what the other person said
- dismissing the other person's comments
- constantly blaming others
- giving orders disrespectfully
- threats
- speaking aggressively
- forgetting or denying past agreements or promises

Even if we detect violent actions among our family members, it is sometimes hard to accept that this is a problem. We keep thinking that the violent person is going to change, and that the violence will stop. However, this is how violence usually occurs—in a **cycle**. After family violence occurs, the perpetrator might apologize and express regret. S/he may be very affectionate during this period. As old thoughts and feelings resurge, however, emotional violence is likely to reappear. Rising tension can then lead to violence, followed by more apologies. It is important to understand this cyclical pattern and to seek help.

As human beings, we all have the right to live in a home that is free of violence. As caretakers, we have the obligation to protect our children and to make sure that they live in a violence-free home. In addition, as members of a community, it is in all of our interests that we be concerned for the wellbeing of other members of our community. If we know of a situation of **intimate partner violence**, **child abuse**, or **elder abuse**,

we have the obligation to report it to responsible authorities or experts, such as the police (if they can be trusted to handle the violence professionally and equitably), healthcare workers, or organizations devoted to family support or the rights of children, women, or the elderly.

If necessary, seek out resources within your community that can help you deal with family violence, or where you can be advised on how to respond to violence in someone else's home. If you worry about your own violence, or you want to help someone in your life control their temper, look for people and other resources in your community or online that deal with rage management. Keep this information handy. Later in the *Human Total* workshop, your children will learn various life skills that can help them control their anger, such as self-awareness, constructive communication, critical thinking, and negotiation. You will receive handouts or briefings on these lessons.

We suggest you try these activities:

1. Think about the most common conflicts in your home. Write down how these conflicts make you feel and how often they occur.
2. Try to identify whether conflicts in your home result in violence and how often this happens.
3. When you have a conflict with your children, listen to what they have to say and avoid jumping to conclusions.
4. Talk about your feelings with your romantic partner or spouse.
5. Talk with everyone in your family about using negotiation as a problem-solving strategy, and about actions that you find hurtful or violent. (Your children will also learn negotiation skills.

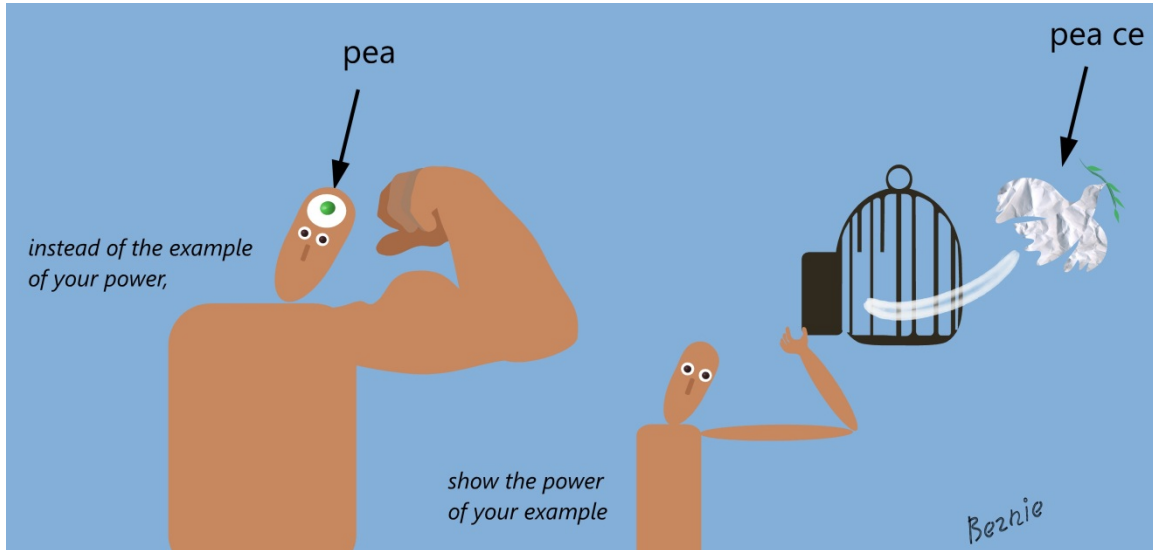
Violence and Its Causes

Lesson 5: Violence Is NOT Cool

Understanding the complexities of bullying and other violent behaviors; understanding that we can be peacemakers.

“The measure of a man is what he does with power.”

Pittacus, one of the wise men of ancient Greece who were active in science and politics



Bernard Bouton (France), “Use your brain for peace.” Cartoon Movement, May 2012.

Objectives

- To begin to think critically about the causes of bullying and other violent behaviors in our lives
- To consider our own roles as peacemakers

Suggested Time

40 minutes

Materials

None

Activity Instructions (20 minutes)

1. Ask the participants what they think a “peacemaker” is. If possible, have one or more students write the characteristics up on a chalkboard or flip chart for all to see. Otherwise, do it yourself. Continue until you believe the group has covered all the elements necessary for this lesson. Examples include “stops fights,”

“protects targets of bullies,” “helps people understand and accept or love each other,” “helps people resolve conflicts,” “helps people talk nicely, instead of fight physically or with cruel words.” (Notice how often the word *help* comes up when we describe the work of peacemakers.)

2. Explain that the group is going to practice skills that they will learn more about in later lessons, but that they already have inside of them, even if they never used them or were aware of these abilities. These skills help us protect our own rights and the rights of others. Remind the students that the group is a safe place and that what is said or done in the group should never be the subject of gossip (hurtful conversation, as opposed to productive information-sharing) outside the group.
3. Ask the learners to split into two teams in order to prepare short skits. Be aware that these skits risk arousing very powerful emotions. Do not squelch the emotions beyond what is absolutely necessary to maintain order in the group.
 - a. The first team will prepare a short (3 to 5 minutes) skit depicting a bullying scene at school. The group should assign one person to act as a bully, one to play the target, and another to intervene as a peacemaker.
 - b. The second team will prepare a short skit depicting a violent scene in a household with specific roles for an aggressive member of the family (another type of bully), the target of that aggression, and a peacemaker.

Both scenarios are flexible:

- The target and the peacemaker can be different people or the same person.
- There can be more than one peacemaker—indeed, a whole group of peacemakers.

If there is more than one peacemaker, the target of aggression may or may not be one of them. (10 minutes)

4. The teams present their skits. (10 minutes)

Debrief (10 minutes)

Questions:

1. What problems were depicted in your skits?
2. How do you think the bully feels?
3. How do you think the target of bullying feels?
4. How do you think the peacemaker(s) feel(s)?
5. Are there other ways in which the bullying (family violence) incident could have been resolved?

6. How would the conflict portrayed in your skit have proceeded differently without the use of violence?
7. What can we do when a bully at school or someone at home abuses or attacks us (physically or with words)?
8. The media, video games, art, and some lifestyles promote violence and stubbornness as “cool” behaviors, particularly in men (e.g., *machismo*). What do you think about this?
9. How does violence affect your community? What would you like to change?
10. How can we promote the role of peacemakers in schools and families?
11. Can violence ever be cool?

Points to Reflect Upon (5 minutes)

Violence is never cool because hurting others is shameful behavior. When someone is hurt by a bully or other attacker, the **attacker** should feel shame—**never** the person attacked.

Violence is not only physical—people can be seriously hurt through acts of verbal discrimination (words) or social isolation (exclusion). This is emotional or psychological violence.

- Discrimination does not just occur in public. The ideas behind it are often taught at home.
- Classmates and family members can be hurt by the way we express our feelings, not just if we hit them.

Even if it seems otherwise, violence is a sign of weakness. If we are self-confident and strong, we can choose to be peaceful.

Mass media, video games, art, and some lifestyles promote violence.

- We should view them critically—choose which messages to take on board.
- We have the choice to act according to our own principles and values.

Perform this **meditation and deep-breathing exercise** to calm the students’ emotions before they leave the group, if the lesson has become rather emotional. Have the participants get into a comfortable, relaxed position—if not lying on the floor, with their hands at their sides, maybe cross-legged on the floor, with their hands on their lap. Ask them to close their eyes and take deep, “belly breaths” (breathing over and over down to what feels like their lower abdomen), while they think of peacemakers in their lives—people who make them feel safe and protected, or who they think they could go to if they needed to. They can also think of places where they

feel safe and calm. Take between one and five minutes, depending on your perception of the group's needs and the participants' ability to remain still.

Closing Comments

Violence is not cool. Except in the most extreme of circumstances, there are always options to avoid violent behavior. The responsible and cool way is to be peaceful.

Violence and Its Causes

Lesson 5: Violence Is NOT Cool (FOR PARENTS)

Understanding the complexities of bullying and other violent behaviors; understanding that we can be peacemakers.

In Lesson 5, “Violence Is NOT Cool,” we begin to **think critically** about the causes of bullying and other violent behaviors in our lives. We also consider our own roles as peacemakers. We talk about what we think a “peacemaker” is. Does a peacemaker stop fights? Protect people targeted by bullies? Help people understand and accept (or love) each other? Help people resolve conflicts? Help people talk nicely, instead of fighting physically, or with cruel words? We notice how the word *help* comes up often when we describe the efforts of peacemakers. This is because peacemaking is about helping people, not imposing our will on them.

We practice skills that we will learn more about in later lessons, but that your children already possess, even if they have never used them before or were unaware that they had such abilities. We talk about how these skills help us protect our own rights and the rights of others. We recall that our group is a safe place and that what is said or done in the group should never be the subject of gossip outside the group—hurtful conversation that disrespects the right to privacy—as opposed to productive information-sharing.

In our activity, we cover bullying at home and bullying at school. Along the way, we learn that, in such situations, the target and the peacemaker can be different people, or they can be the same person. We talk about how there can be more than one peacemaker in a given situation—indeed, a whole group of peacemakers. Through skits that your children design themselves, we learn what problems often provoke conflict. We talk about how all the parties feel: the bully, the target and the peacemaker. We discuss alternative ways that the scenarios they depict could have been resolved, or how the conflict could have been dealt with from the start without violence—physical or emotional. We brainstorm what your children can do when they encounter bullying in the future and (depending on the group) we review how the media and video games—especially ones that link violence with being male—can promote or facilitate violence, or numb our understanding of the pain that our violence causes others. We brainstorm how violence affects the community in which you and your children live, what they would like to change about that, and how they might go about doing so, including by promoting the role of peacemakers.

Violence is never cool because hurting others is shameful behavior. When someone is hurt by a bully or other attacker, the **attacker** should feel shame—**never** the person attacked.

Violence is not only physical—people can be seriously hurt through acts of verbal discrimination or social isolation. This is **emotional** or **psychological violence**.

- Discrimination does not just occur in public. The ideas behind it are often taught at home.
- Classmates and family members can be hurt by the way we express our feelings, not just if we hit them.

Even if it seems otherwise, violence is a sign of weakness. If we are self-confident and strong, we can choose to be peaceful.

We should view mass media, video games, art, and some lifestyles that promote violence with a **critical** eye, choose which messages we want to take on board, and which we want to reject. Why? Because we have the choice to act according to our own preferences and values.

We finish up the lesson by talking about how violence is not “cool.” Except in the most extreme of circumstances, there are always options to avoid violent behavior. The responsible and cool way is to be peaceful.

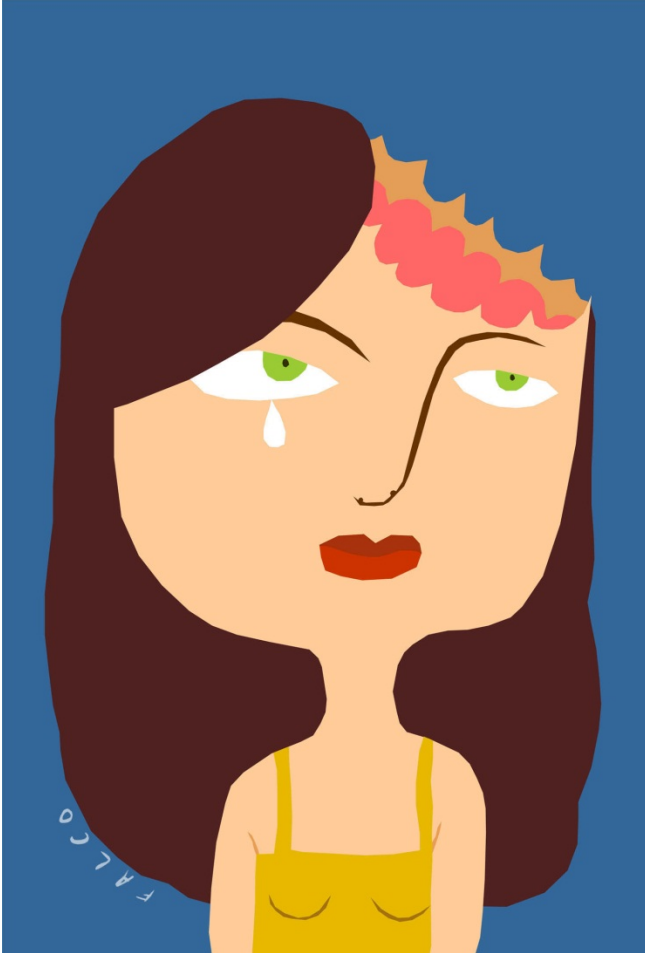
Sometimes this lesson dredges up bad memories or feelings for some of the participants. If this happens, we end the lesson with a calming exercise, where your children breathe deeply while thinking of people and places that make them feel safe and good.

If your child wants to discuss the lesson with you, wonderful. If not, do not be alarmed. Her desire to respect the confidences of friends, or his need to think some more about what we discussed before talking about and acting on it, might make your child a little quiet for a while. We know that you will respect the learners’ need for privacy during this time.

Violence and Its Causes

Lesson 6: Romance and Violence

Assessing the healthiness of a romantic relationship and considering how gender roles influence our behavior in relationships.



Alex Falco (Cuba). Cartoon Movement, December 30, 2012.

**“Better to light a candle than
to curse the darkness.”**

Chinese proverb

Objectives

- To think about the essential components of any relationship that is presumed to involve caring
- To be able to identify various forms of psychological violence
- To distinguish between a good and a bad romantic relationship
- To appreciate and value gender equality—not stereotyped, traditional roles

Suggested Time

60 minutes

Materials

- Paper for individual learners to write on, writing utensils
- [Lesson 6 Handout](#), one copy for each participant

Activity Instructions (40 minutes)

1. Begin the lesson by asking the participants what they remember about Lesson 1, "Healthy Relationships." Suggest that they think about their expectations for healthy relationships in that lesson as they work through this lesson on romantic relationships.
2. Ask the learners to take out a piece of paper or a notebook. Tell them that they will not have to share what they write unless they wish to do so.
3. Ask them to write a list of 10 things that they would like to see in any relationship they have—friendships, romantic relationship, their relationship with their parents or siblings, their relationship with their teacher. (10 minutes)
4. Reveal on a board or flip chart the following definitions:
 - **Sex:** the physical characteristics that distinguish men/boys from women/girls.
 - **Gender:** the roles, behaviors, activities, and attributes that our society considers appropriate for men/boys and women/girls, regardless of each person's talents, interests, or feelings.
5. Divide the group into teams of three or four and ask them to read the Lesson 6 Handout. Ask them to imagine that they are friends or relatives of Luisa and Matthew. (5 minutes)
6. Ask each team to discuss what they think about the relationship between Matthew and Luisa. What would they advise Matthew to do, and what would they advise Luisa to do? (20 minutes)
7. After all the teams are done, ask the learners to sit in a circle (see Debrief below).

Debrief (10 minutes)

Questions:

1. What do you think about Matthew's actions? What would you say to him?
2. What do you think about Luisa's actions? What would you say to her?
3. What do you think about their relationship?
4. Does Matthew respect the Luisa's rights? Does Luisa respect Matthew's rights? How or how not?

5. Is this a violent relationship? If so, how? Or why not?
6. Is possessiveness healthy or unhealthy? Why?
7. If Luisa wanted to seek help, but didn't know where or how, what would you advise her?
8. What does a healthy romantic relationship look like?
9. What would you like in your romantic relationship?
10. Why do you think you were asked to list 10 desirable characteristics of any relationship?
11. Aside from the obvious differences between romance, friendships, family, and school, do you think the basic ways that we treat each other (e.g., love, respect, trust, understanding, kindness, empathy, compromise, support) should be different from one type of relationship to another?
12. Every culture has certain ideas about how women and men should behave in a romantic relationship.
 - a. What does your community think is a woman's or girl's role in a relationship?
 - b. What does your community think is a man's or boy's role in a relationship?
 - c. What do you think about these roles? Do you like them? Do you think they are fair? Are they healthy?
13. Do you think that there are alternatives to such emotional violence when trying to resolve the type of conflict that Matthew and Luisa confronted?

Points to Reflect Upon (10 minutes)

- Conflicts in relationships are normal, but physical or emotional violence is never acceptable behavior in a relationship. It is normal to wonder if the person you love really loves you, or if s/he is cheating on you. But knowing that love can sometimes hurt doesn't mean that you should expect to get hurt (e.g., be criticized, slapped, humiliated in front of your friends, pushed, yelled at, forced to have sex, controlled by, or afraid of the person you're romantically involved with).
- Some boys might have the idea that it's a "guy thing" to act tough and to treat girls like their property, like they own them. Insecure guys may try to get their friends' approval by acting like they don't care about anything or anyone. Even a guy who likes a particular girl might show off for his friends by treating her badly or acting like she's been put on earth just to please him. This is **stereotyped** behavior; it is not healthy.

- Some girls might have come to believe that it's a "guy thing" to push girls around, so they tolerate it. Insecure girls also may believe it's a "girl thing" to try to figure out and do whatever will keep their boyfriends happy. They might feel that they have to do only what the guy wants. They may put up with the guy ignoring them, treating them badly around other guys, being really possessive, or being violent or abusive. This is also **stereotyped** behavior; it is also not healthy.
- Some girls and boys often have the mistaken idea that boys can't control themselves when it comes to sex. They may believe that, if a man forces a woman to have sex against her will, she was probably leading him on in some way. Such accusations are **discriminatory**. Experts call it "**blaming the victim.**"
- Violence can happen to anybody, even if you or the person you are romantically involved with is smart or popular or physically strong or sophisticated. It happens to girls and to boys, to men and to women. It happens in straight relationships and in same-sex relationships.
- Be careful with thoughts like, "I can handle this. I can make it stop"; "I shouldn't take put-downs so seriously"; "He only gets jealous because he loves me"; "She only slapped me to show attitude"; "She won't love me if I don't do everything she wants, when she wants it"; or "To show my love, I should want to spend every spare moment with him." They are unhealthy and can be dangerous.
- Violence is so common that sometimes it seems like the normal thing. But it's not. It's something destructive that we learn—and it's something we can change.
- There is no such thing as a "guy thing" or a "girl thing" in relationships. Every relationship is different, and all guys and all girls act differently in relationships. Cultures do have certain ideas about what is appropriate "girl behavior" and appropriate "guy behavior," but these should not interfere in our choosing our partner or in creating our own relationship the way we want it to be.
- Most importantly, ideas about relationships should never justify or lead to the injury of another person, physically or psychologically.
- Everyone has the right to choose the type of relationship that s/he wants. This should not be limited by what others think about romantic relationships.

Closing Comments

Every relationship has problems and conflicts. That's just part of life. But if you see patterns of uncontrolled anger, jealousy, humiliation or possessiveness in yours, or if there is shoving, slapping, forced physical intimacy, or other physical violence—even once—it's time to find help.

If there's no respect, there is no love. You have the right to be treated with respect and to not be harmed physically or emotionally by another person. Violence and abuse are unacceptable in any relationship. The more we learn about human rights—like the right to **freedom from discrimination** and the right to **personal security**—the easier it will be to spot when something unfair or destructive is happening in a relationship. The more we sharpen our life skills, like **critical thinking** and **assertive communication**, the better we will be at resolving relationship problems and avoiding—or leaving—destructive relationships.

Violence and Its Causes

Lesson 6: Romance and Violence (HANDOUT)

Assessing the healthiness of a romantic relationship and considering how gender roles influence our behavior in relationships.

Luisa and Matthew: A Dating Relationship

Luisa has been dating Matthew for a couple of months. She used to have a great time with him, and she cares about him a lot. Lately, however ...

Matthew gets very jealous when Luisa talks to her friends.

- He complains about what she is wearing and tells her what to wear.
- He calls Luisa on the phone and looks for her all the time.
- He pressures her to do things that she doesn't feel comfortable doing.

Luisa feels guilty about spending time with her friends and having her own interests.

- She spends all her time with Matthew, even when she wants to see her friends.
- She avoids wearing clothes that will upset him.
- She avoids saying things or doing things that Matthew doesn't like.

Violence and Its Causes

Lesson 6: Romance and Violence (FOR PARENTS)

Assessing the healthiness of a romantic relationship and considering how gender roles influence our behavior in relationships.

If There Is No Respect, There Is No Love

Unfortunately, it is not uncommon for adolescents to experience physical violence from someone they are romantically involved with. As parents, it is important that we talk to our children about their romantic relationships. We can teach them about what to look for, such as support, fairness, and equality. We must also teach them to identify behavior that they should avoid.

Conflicts in relationships are normal, but violence—both physical and emotional—is never acceptable. It can be normal to wonder if the person we love really loves us, or if s/he is cheating on us. Knowing that love can sometimes hurt, however, does not mean that we should expect to get hurt (e.g., being insulted, slapped, humiliated in front of our friends, pushed, yelled at, forced to have sex if we don't want it, controlled by, or afraid of the person we're involved with).

Violence is so common that sometimes it seems normal. It is not. It is a dangerous, unhealthy practice that we learn—one we can change.

We explain to your children the difference between “sex” and “gender”:

- **Sex:** the physical characteristics that distinguish men/boys from women/girls
- **Gender:** the roles, behaviors, activities, and attributes that our society considers appropriate for men/boys and women/girls, regardless of each person's talents, interests, or feelings

There is no such thing as “guy thing” or a “girl thing” in relationships. Every relationship is different, and all guys and all girls act differently in relationships. Cultures do have certain ideas about what is appropriate “girl behavior” and appropriate “guy behavior.” These should not, however, interfere with our right to choose and create our own relationship. Most importantly, ideas about relationships should never justify or lead to injury, be it physical, psychological, or economic. When someone claims that a woman or girl invited a sexual attack, for example, this is called “blaming the victim.” It is discriminatory and it is wrong.

Good Habits for Protecting Our Children

- If you think something is wrong, it probably is. You might notice that your adolescent seems anxious, has trouble sleeping, or experiences a change in appetite or weight. Pay attention to these signs and find a suitable moment to talk about whatever is bothering her/him.

- Identify and accept what s/he thinks, feels, and believes. Yet, be clear that the priority for both of you and her/his romantic partner must be your child's wellbeing.
- Do not demand outright that your child stop seeing someone; it is best to talk to her/him about her/his feelings in a way that helps to reveal the unhealthy nature of the relationship.
- Seek out resources in your community that can help you deal with dating violence.

Violence and Its Causes

Lesson 7: Antisocial Attitudes, Behaviors, and Groups

Understanding positive and destructive aspects of belonging to groups and gangs.



“[O]n this earth there are pestilences and there are victims, and it’s up to us, as far as possible, not to join forces with pestilences.”

Albert Camus, French journalist, essayist, philosopher, novelist, and playwright

Child of Ku Klux Klan family and police officer.
(Photo: Todd Robertson, Gainesville, Georgia, USA, 1992.)

“Over the past few years I’ve seen my share of smashed dreams, but like my father, I believe that human life is much more than the sum total of all our mistakes. Rubble, he used to tell me, often makes the best building material.”

Sari Nusseibeh,
President and
professor of
philosophy, Al-Quds
University, East
Jerusalem, Palestine²⁰



Suspected gang members, some wanted for murder, are presented to members of the media by the National Police in San Salvador, El Salvador, August 18, 2005.
(Photo: Ron Haviv/VII Photo Agency.)

²⁰ See p. 13 in Nusseibeh, S. (2007). *Once upon a country: A Palestinian life*. New York: Picador.

Objectives

- To understand the human need for belonging
- To identify the rules we like and dislike
- To recognize the positive and destructive aspects of groups and gangs
- To reconsider the possible purposes and effects of groups and gangs
- To realize the importance of each of us being our own person
- To find our way out of gangs

Suggested Time

55 minutes

Materials

- Paper for individual learners to write on, writing utensils
- 6 small containers (e.g., bags, boxes, bowls, hats)
- Flip chart page, hidden blackboard or the like, listing all the “good” and “bad” reasons for joining a gang enumerated in Debrief question 12, below)

Activity Instructions (30 minutes)

1. Before the lesson, arrange six containers on a table or floor. These will be used for collecting completions to the unfinished sentences (a-f) below. There should be one container for each sentence completed.
2. Give each learner two sheets of paper and ask the learners to tear or cut their sheets in thirds.
3. Ask the learners to write down one sentence completion per paper third as you read the incomplete sentences aloud. They should think hard about what they write and how they phrase it, as it will be shared with the group—although the identity of each author will not be revealed unless s/he chooses to take responsibility for it during the subsequent discussion. Warn them that you will not read any sentence completion that you consider problematic. Give the learners enough time on each sentence to perform this delicate task. After each sentence, ask them to fold and place their answers in the relevant containers. (10 minutes)

Introduction: “You probably hang out with a group of friends. You and your friends might wear the same kinds of clothes, listen to the same music, and go to the same places. You look after each other.”

Complete these sentences on one piece of paper each:

- a. My friends and I are a special group. Getting together with my friends as a group makes me feel ...
 - b. What I like about every time we get together is that we...
 - c. Another thing I like to do with my friends is...
 - d. What I don't like about my friends getting together as a group is ...
 - e. Sometimes I am afraid that we...
 - f. I would like to convince them that we should..., instead of...
4. Ask all learners to sit in a circle so that they can share their ideas and so that you can engage the learners in a discussion about the topic.
 5. Read each set of sentence completions separately. For example, read all papers in the container for sentence *a*. Discuss, then move on to sentence *b*. (20 minutes for discussing all sets of sentence completions)

Debrief (20 minutes)

Questions: (Participants should answer only questions that they are comfortable responding to in front of others.)

1. Do you have a defined group of friends, or belong to a (street) gang or crew? Why? Why not?
2. How do you feel when someone in your group is very competitive?
 - a. Does it make you feel uncomfortable?
 - b. Is so much competitiveness healthy? Or is it **toxic** (poisonous for a healthy relationship)?
3. Is there anything about the group that you fear?
4. Have you ever felt pressure to submit to someone in your group—or to the whole group—by drinking alcohol or taking drugs?
5. Is sexual activity (any form of physical intimacy) a condition for, or assumption of, group membership?
6. How do you deal with such pressure (substance abuse or heartless sex)?
7. Is there a way to avoid the activity without being rejected by the group?

8. If you are in a group, or if you were part of a gang, what options would you have if you felt pressured to do something risky or wrong that you didn't want to do?
 - a. If you could create a social group or a gang with a special (positive) mission, what would that mission be? What positive things can a group do?
 - b. What's holding you back?
9. As a group/gang member, do you have the right to be your own person, have your own voice, and demand respect?
10. Do you have the responsibility to respect others around you?
11. The following are some reasons why people join a gang:

Possible good reasons:

- Common identity
- Recognition
- Belonging
- Discipline
- Love
- Sharing with similar people

Possible bad reasons:

- Revenge
- Obtain money illicitly
- Drugs/drinking alcohol
- To avoid continued harassment
- To intimidate or be violent against others
- In search of a substitute family because of problems at home

- a. Are there other ways to get the good that some find in gangs?
 - Sports, clubs, community service, faith organizations?
 - Seek help from an adult to start an alternative, like a sports team for girls?
 - b. What are some other ways to get protection from harassment, or to deal with problems at home?
 - Brainstorm with an adult who you trust and respect?
 - Talk to a healthcare provider?
12. Where can you seek help if you feel afraid of a group or a gang—yours or someone else's—or of what they do?

Points to Reflect Upon (5 minutes)

A lot of different people join gangs, not just teenage boys who live in the inner city. Girls, straight-A learners, and kids from suburban and rural schools have all joined gangs.

OPTIONAL: Read the following gang member testimony

“Everybody that was down on this group formed a circle around me and I had to fight my way out. They put you in a circle and everybody starts hitting you. It hurts. It hurts your heart. You re-judge things. It makes you feel bad, like you can’t be totally friends, and it puts you in a spot where you can’t really trust your own friends. Anybody in a group or crew will tell you they don’t trust anybody. Respect is another thing, but trust—nobody trusts anybody. Nobody.”²¹

1. What is the difference between “trust” and “respect,” as used in the story?
2. What do you think are the likely criteria for respect in this gang?
 - a. What do you think of these criteria?
 - b. Are these the type of criteria for a good life that we are discussing in **Human Total**?

In the past, some young people who have gone through the entire **Human Total** workshop have decided by the end to organize share what they learned with the rest of their school or community. Might this or a similarly positive activity (mission) provide a happier alternative to the gang life, if you could find support from the right adults to do so?

Closing Comments

You are your own person. You can choose to be part of a group or a gang, or not. Any group that you join should be one that affirms and respects you. You should think hard about any group you belong to—or which you have been invited to join—that involves unhealthy, dangerous, or criminal behavior. If you want to leave a gang, talk to an adult who you trust and respect. There is lots of advice on the Internet on how to leave a gang—some of it good and some of it not so good. Consider the source of any advice you find or receive, and understand that, while gangs have a lot in common all over the world, they are different, too.

²¹ Quotation available at <http://medinformers.org/page/1810/>; attributed to Hinojosa, M. (1995). *Crews: Gang members talk to Maria Hinojosa*. Harcourt Brace & Company.

Violence and Its Causes

Lesson 7: Antisocial Attitudes, Behaviors, and Groups (FOR PARENTS)

Understanding positive and destructive aspects of belonging to groups, including gangs.

Antisocial attitudes, behaviors, and groups comprise an important subject because it is one of the topics in **Human Total** that young people are most hesitant to discuss with parents. There are numerous reasons for this hesitation, such as the following:

- fear of parental disapproval
- lack of awareness that parents have had to deal with similar challenges in their lives, and might have useful advice to share
- conflict in the home is often a catalyst for enlistment in a gang; the gang—no matter how destructive—becomes the young person’s new family

In Lesson 7, “Antisocial Attitudes, Behaviors, and Groups,” we first try to get a sense of what your children like and don’t like about the groups or gangs with whom they spend their time, and how they feel about the activities that they engage in with those peers. We do this anonymously, unless a participant chooses to associate her- or himself with a particular statement or view.

We also discuss why people enter certain groups or gangs:

Possible good reasons:

- | | |
|-------------------|-------------------------------|
| ▪ Common Identity | ▪ Discipline |
| ▪ Recognition | ▪ Love |
| ▪ Belonging | ▪ Sharing with similar people |

Possible bad reasons:

- | | |
|--------------------------|--|
| ▪ Revenge | ▪ To avoid continued harassment |
| ▪ Obtain money illicitly | ▪ To intimidate or be violent against others |
| ▪ Drugs/drinking alcohol | ▪ In search of a substitute family because of problems at home |

We then discuss alternatives for the activities and groups with which some learners are unhappy, as well as ways to make the changes that they deem necessary, including by leaving a group or gang. We discuss alternative ways to get the good aspects of gang adherence without the bad. Given their importance to your children’s health and happiness, we focus on ways other than gang membership to get protection from harassment and how to get help for the problems at home that are common at this age, but which they might feel drive them toward unhealthy groups of friends.

In the past, some young people who have experienced the **Human Total** workshop have decided by its completion to share what they learned with the rest of their school or community. We ask your children to think about whether this or a similarly constructive activity might be a happier alternative to spending time with destructive peers, if they could find support from the right adults to do so.

We remind your children that each of them is her/his your own person. They can choose to be part of a group or a gang, or not. Any group that they join should be one that affirms and respects them. They should think hard about any group that they belong to—or which they have been invited to join—that involves unhealthy, dangerous, or criminal behavior. If they want to leave a gang, they should talk to an adult who they trust and respect. There is a wealth of advice on the Internet on how to leave a gang—some of it good, and some of it not so good. We urge your children to consider the source of any advice they receive and understand that, while gangs have a lot in common all over the world, they are different, too.

In conclusion, many would say that the best inoculation against destructive peers, including gangs, is a healthy home life. And one of the most important elements in constructive family relations is open, non-judgmental lines of communication. We hope that the *Human Total* workshop experience will help both you and your children demonstrate the mutual respect and caring that will arm your loved ones against destructive outside forces like gangs, in large part by helping them feel good about themselves.

Violence and Its Causes

Lesson 8: Learned Ways of Dealing with Others and with Conflict

Learning about violence and discrimination from family, peers, our community, and the media.

“Children have never been very good at listening to their elders, but they have never failed to imitate them.”

James Baldwin, novelist, essayist, playwright (USA)



Internally displaced family, Kono, Sierra Leone, less than five months after the end of an unconscionably brutal civil war that relied heavily on child soldiers. (Photo: C.M. O'Connor, June 2002.)

**“Nonviolent resistance, in combination with persistent good will,
has the power to change the minds and hearts of other men:
to lift up in them the good and diminish the evil.”**

Stephen G. Cary, Quaker, former leader of the American Friends Service Committee
and President of Haverford College

Objectives

- To recognize discrimination and violence as learned behaviors
- To examine how we learn such behaviors

Suggested Time

1 hour

Materials

- Paper for individual learners to write on, writing utensils

Activity Instructions (15 minutes)

1. Begin the lesson by asking the learners to brainstorm things that they have learned from other people. You might start things off by sharing the following (5 minutes):
2. Often, individuals learn how to act in new situations by imitating what other people are doing. If you have never been to a library before, but enter one and realize that everyone is quiet, you are likely to copy their behavior and understand that you must be silent inside the library. Can you think of other ways that we imitate behavior **modeled** by others? Maybe you have been to a religious ritual where everyone has to sit on the floor. You might learn the ritual by imitating what others are doing. (10 minutes)
3. It may be useful in the introduction or at some point during the discussion to highlight that violence and discrimination can have positive uses. Violent self-defense, or violent defense of others, may be necessary in very extreme situations of imminent danger. The good face of “discrimination” is when it is not based on stereotypes or prejudices, but rather on facts and **critical thinking**. For this reason, people who know how to choose good friends, constructive business partners, or high quality cattle are described as being “discriminating” in a positive sense. Their positive discrimination between good and bad, productive and destructive, stems from their ability to **think critically**. Unless we expressly refer to violence or discrimination as positive, however, we can presume for the rest of the workshop that any **Human Total** reference to one or the other phenomenon is negative. (5 minutes)

Activity (40 minutes)

Ask the participants by a show of hands who would like to draw, who would like to role play, and who would prefer to write. (A learner must choose only one activity for this exercise.) Presuming all three options are chosen, do the following:

- Ask the participants who want to draw or role play to illustrate...
 - one scene where TV models violence and/or discrimination for us
 - the same scene where the plot conflict is dealt with without violence or bigotry (assumptions based on stereotypes)
- Ask the writer[s] to make two lists:
 - one of the discriminatory ideas (stereotypes) that we have been taught, and who has taught us these ideas

- one of a good way to discriminate (think critically, based on facts), one that allows us to protect ourselves from emotional or physical violence
- Ask all the participants to *briefly* present their product. If a writer does not want to share her/his work, s/he can just submit it to the facilitator for safekeeping.

Debrief

1. How can we get in the habit of being **critical** and **aware** of the influences of others upon us in a way that allows us to exercise our own good judgment?
2. Can being alert to **gender role stereotypes** help us weigh the fairness and safety of others' attitudes and actions? How?
 - If nothing else, they should have examples from Lesson 6, "Romance and Violence."
 - Regardless of whether the students have ideas to suggest, assure them that the rest of the Human Total workshop will give them many opportunities to rethink how to assess the gender stereotypes we are taught by the people around us, television and video games, in an effort to avoid violence and reduce the discrimination that often leads to it.

Points to Reflect Upon (5 minutes)

- Discrimination and violence are learned attitudes and behaviors.
- Much violence is based on discriminatory attitudes about another person's perceived inferiority or dangerousness.
- Because much discrimination results from a lack of information, or the receipt of incorrect information, educating people with FACTS is often a good way to fight discrimination and the violence that can result from it.

Closing Comments

Social norms and expectations about discrimination and violence shape the way people think about them. It is important to question false assumptions that feed discrimination and to challenge the use of violence that often flows from that discrimination.

Violence and Its Causes

Lesson 8: Learned Ways of Dealing with Others and with Conflict (FOR PARENTS)

Learning about violence and discrimination from family, peers, our community, and the media.

“Learned Ways of Dealing with Others and with Conflict” covers some thorny issues that may or may not result in interesting conversations at home. If your child does not bring up any of the lessons, do not worry. Everyone processes new information differently—some by talking about it, others by mulling it over. Everyone does so in their own time.

In this lesson, we discuss learned attitudes and behaviors, including what values and habits we have absorbed about violence and discrimination from our family, peers, community, and the media. The discussion is meant to help the learners to realize that a lot of what they know about discrimination and violence is based on what other people have taught them or modeled for them, but this information is not always correct.

Needless to say, we also talk about how violence and discrimination can have positive uses:

- How violent self-defense or defense of others may be necessary in very extreme situations of danger.
- How the good face of “discrimination” is not based on stereotypes or prejudices, but rather on facts and **critical thinking**. For this reason, people who know how to choose good friends, constructive business partners, or high-quality farm animals are described as being “discriminating” in a positive sense. Their positive discrimination between good and bad, productive and destructive, stems from their ability to think critically. For the rest of the workshop, all discussion of discrimination and violence will, however, be about the negative kind, unless specifically stated otherwise.

Much violence is based on discriminatory attitudes (stereotypes) about another person’s perceived inferiority or dangerousness. Because negative discrimination results from a lack of information, incorrect information, educating people with facts is often a good way to fight discrimination and the violence that can result from it.

Social norms and expectations about discrimination and violence shape the way people think about these problems. We emphasize with the learners how important it is to question (**think critically** about) false assumptions that feed discrimination. We encourage them to challenge the use of violence that often flows from that discrimination.

In short, we emphasize how important it is for your children to make the most of all the positive lessons that they have learned from you and from other productive forces

in their lives, to “separate the wheat from the chaff” offered to them by all of society, and to think for themselves. For example, as the workshop progresses, your children will come to understand better a concept that is central to violence prevention: **empathy**, the understanding of, or the ability to identify with, another person’s feelings or experiences.²² Interestingly, social scientists have found that the most crucial factor in **boys’** development of empathy is the degree to which their **fathers** are involved in their care.²³ Some people call this care of children “fatherwork.” Experts find that such constructive influence in a child’s life has developmental benefits for the **father** as well as well as for the child.²⁴

Given our children often do not want to tell us when they are suffering physical or emotional abuse at school or elsewhere in their lives, we urge you to reach out to your child and/or a health care worker if you notice a change in your child’s behavior, especially if s/he has become sullen or angry (for no apparent reason); avoids certain people, places, or situations; or has become self-destructive.

²² See Southern Poverty Law Center. (n.d.). Developing Empathy [Educational lessons]. *Teaching Tolerance*. Available: www.tolerance.org/lesson/developing-empathy

²³ Murnen, S. K., & Kohlman, M. H. (2007, May 23). Athletic participation, fraternity membership, and sexual aggression among college men: a meta-analytic review." *Sex Roles*, 57, 145-57.

²⁴ Brown, J. (2004). Fatherwork in the Caribbean. In S. Ruxton (Ed.), *Gender equality and men* (p. 113). Oxfam. As cited in Women’s Refugee Commission. (2005). *Masculinities: Male roles and male involvement in the promotion of gender equality, a resource packet* (p. 4). Available: www.womensrefugeecommission.org/search?q=masculinities

Violence and Its Causes

Lesson 9: Choosing Friends

Thinking about what makes a good friend.



Deb Milbrath (USA). Cartoon Movement, July 9, 2012.

**"Tell me who
your friends are
and I will tell you
who you are."**

Russian proverb

Objectives

- To understand how friends make us feel
- To identify positive qualities that we want in our friends
- To identify traits we don't want in our friends

Suggested Time

45 minutes, at least

Materials

- Paper for individual learners to write on, writing utensils
- Scenarios on paper, one for each paired unit in the group
- Board or chart paper (to display activity question)

Activity Instructions (25 minutes)

1. Before the lesson, prepare on the board or chart paper the questions to be answered during the group activity (see item 4 below). Begin the lesson by asking the learners to remember a time when a friend or a classmate put them

- in danger, made them feel bad about themselves, hurt their feelings, or **humiliated** (disgraced, embarrassed) them. (2 minutes)
- a. Now, ask them to remember a time when they hurt someone else's feelings. Ask them to remember how they felt in that situation.
 - b. Explain that, in this lesson, we are going to think about why our friends humiliate us or put us in danger, and begin to talk about what we can do about it.
2. Divide the group into pairs. Try to pair up individuals who don't know each other very well.
 3. Tell the pairs that they will be talking to each other about different situations. Give each pair one of the following scenarios (3 minutes):
 - a. You find out that someone you thought was your best friend is telling stories about you that aren't true.
 - b. A "friend" tells you that you are a loser if you don't get drunk or participate in some other reckless activity, like sex that exposes you to abuse, disease, or pregnancy.
 - c. Someone who claims to be a friend tells you that you shouldn't contradict anyone.
 - d. Someone you thought was a friend asks you to help her/him beat someone up because that person had insulted her/him.
 - e. A "friend" asks you to help her/him cheat on a test.
 - f. Someone you thought was a friend doesn't invite you to her/his party.
 - g. A "friend" makes fun of you in front of other people.
 4. Ask each pair to discuss how they would feel, why they think the person needs to bully in this way, and what they would do in the given situation. (10 minutes)

Before the learners begin talking about the scenarios, post the following questions where all can see, in case they feel the need for guidance in their discussion:

 - a. Why do you think your "friend" would act that way?
 - b. What is s/he afraid of?
 - c. What do you think s/he is feeling? What would you feel in her/his place?
 - d. What could you do to resolve the situation?
 5. After discussing the scenarios, ask the pairs to write down 10 things that make someone a good friend and 10 things that make someone a bad peer, in other words, not a friend. (10 minutes)

6. Engage the learners in a discussion about friendship (see “Debrief” below).

Debrief (15 minutes)

In the first activity, you were asked to think about situations in which a “friend” might hurt your feelings. It is important for us to identify how our friends make us feel, because then we can decide if we enjoy spending time with them or if they are teaching us something positive. In short, are they really our **friends**?

Think about the situations we just discussed:

- Why do you think friends sometimes deliberately do things that hurt each other’s feelings?
- What would you tell a friend who was hurting your feelings?
- How would you decide if it was best to stop being friends with someone?

Sometimes, we hurt someone’s feelings indirectly by excluding them from an activity, or by ignoring them. Ask the learners to think about examples and to discuss the following:

- Why do you think your peers sometimes exclude one person in particular?
- How do you think the excluded person feels?
- Can such exclusion be discrimination? If so, how?

In the last activity, the learners were asked to make two lists of positive and negative qualities in a friend. Ask them to share some ideas from their lists. With each idea put forward, you might want to ask how many other learners had that trait on their list of friend qualities. Afterwards, discuss the following:

- Do you think people have similar ideas about what makes a good friend? Why or why not?
- Is someone who bullies repeatedly—including by ignoring or excluding others—really a “friend”?
- Does that person need help? If so, are you the one to provide it? If not, who is?
- What can you do to be a better friend, classmate, or member of your community?

Points to Reflect Upon (5 minutes)

- Good friends recognize and appreciate our positive qualities, but they also tell us when we are making a mistake or when we are doing something wrong, like

being unfair. They try to understand our point of view. This is called **empathy**. They are trustworthy and respectful.

- It is helpful to try to understand other people's behavior. What makes them behave the way they do? Why do they want you to act in a certain way? If you think about this, it can help you to find a way to deal with the problem at its roots. Even if someone is really cruel, if you understand why (often cruelty stems from pain), you might be able to think of a way to help her/him deal with the pain, and be less abusive.
- Although it is important to learn to forgive our friends' mistakes, it is also important to realize when we need to protect ourselves and stop being friends with someone who is continually hurting us or putting us at risk.
- It is also important to recognize when someone needs a friend and, at the very least, be kind and fair with that person. People who are excluded by others for no valid reason are in particular need of being treated with **dignity** in this way.

Closing Comments

Friends are a central part of our lives. We can share fun activities with them. But it is important to have friends who are going to help us achieve our goals—not "friends" who hurt or endanger us.

In the next lesson, we will begin to learn a lot more about human rights, which will help us identify which people are positive forces in our lives, and which people are negative. When we finish with human rights, we will learn about life skills in detail. These skills will help us attract and keep positive friends, as well as help us keep people from hurting us, and learn how to say no to people who are negative, or "toxic." Life skills will also help us show **empathy** for people who need friends.

Violence and Its Causes

Lesson 9: Choosing Friends (FOR PARENTS)

Thinking about what makes a good friend.

Friends and Bullies

As children grow up, friendships become an increasingly important part of their social lives. It is essential that they learn how to choose good friends—ones who will have a positive influence on them. One way in which we can teach our children to have good friends is to show them how to *be* a good friend. If our relationship with our children, our spouse, and our own friends is based on love, respect, fairness, and empathy, our children will learn to look for those qualities in their friends. We can tell our children that good friends treat us with dignity and try to understand our point of view. They are trustworthy and respectful.

Unfortunately, children often find that peers, even “friends,” hurt their feelings, physically injure them, or put them at risk. This is usually known as “bullying,” and it can have serious consequences. Bullies are much more likely than other children to suffer abuse at home and engage in criminal behavior in the outside world. Targets of bullying can become depressed and anxious. As parents, we need to be alert to the existence of bullying so that we may intervene and discourage aggressive behavior among peers. Given the pain that the isolation resulting from much bullying causes, we encourage the children to keep an eye out for other children who may need a friend, and to be kind and fair with these children, at the very least.

Some parents believe that children should deal with bullying on their own. Ignoring the problem this way usually does not work and can endanger the bullied child. We must encourage our children to talk to us about bullying and make sure that the school or other relevant authority (e.g., a coach, a religious leader) enforces appropriate disciplinary action against any type of violence—physical or emotional—including exclusion, and does their best to facilitate constructive communication among peers, teamwork, and the like. Most importantly, we need to listen to our children and be careful not to make them feel guilty or responsible for the harassment. If your child is being excluded, you can help her/him by encouraging the development of friendships outside of school, by engaging in new activities or hobbies, and by reassuring her/him that s/he is cherished by her/his family.

In the next lesson, we will begin to learn about human rights in detail, thereby helping your children to identify people, attitudes and activities in their lives that are positive or constructive, as well as people, attitudes and activities that are destructive, or “toxic.”

We suggest that you try the following activities:

1. Ask your children about their friends. Try to remember their names and the activities that they share.
2. Share a story about a good friend that you had when you were their age. Share a story of someone who hurt your feelings.
3. Invite your children's friends to your home. That way, you can get to know more about them—and your children. Do not intervene in their activities unless clearly dangerous or hurtful behavior is in process. If you observe problematic behavior, you can talk to your children afterwards.

Violence and Its Causes

Lesson 10: How Discrimination, Prejudice, and Stereotyping Affect Us

Exploring ways in which judgments based on ignorance or fear, instead of fact, harm us and our community.



Bernard Bouton (France). Cartoon Movement, March 5, 2011.

“My friend is one who takes me for what I am.”

Henry David Thoreau, writer (USA)



Rasha Mahdi (Egypt). Cartoon Movement, June 29, 2011.

Alternative/Supplemental Lessons/Material:

- “Standing Up Against Discrimination: High School” (ages 14 to 18, at least), www.tolerance.org/supplement/standing-against-discrimination-high-school-9-12.
- “Let Students Be Themselves” at http://www.huffingtonpost.com/rochelle-hamilton/let-students-to-be-themse_b_583615.html.

Objectives

- To understand the overlapping phenomena of discrimination, prejudice, and stereotyping
- To be able to recognize how discrimination, prejudice, and stereotyping restrict individual freedom and harm the community
- To consider ways in which our own attitudes or environments could change in order to reduce discrimination

Suggested Time

40 minutes

Materials

- Big pieces of paper to draw on (one for each small group), crayons/markers/pencils
- Board or chart paper for writing down definitions

Activity Instructions (15 minutes)

1. Prepare on chart paper beforehand the definitions of discrimination, prejudice, and stereotyping provided in the Debrief section below. You might choose to share these definitions before the activity, or wait until the Debrief section.
2. Divide the group into small teams of no more than five persons and hand out big pieces of paper and crayons/markers/pencils to each unit.
3. Ask each group to decide upon a situation and then depict it in a drawing. The situation is one in which someone is being treated unfairly because s/he is different in some way, such as ethnic origin (race), religion, politics, age, sex/gender, or health (HIV/AIDS, disability, menstruation). This might be a situation the learners have witnessed in their school or neighborhood, or something that they have learned about from the news. (10 minutes)
4. Bring all learners together in a circle and ask them to share their stories. (5 minutes)

Debrief (15 minutes)

Questions:

1. In this activity, someone was treated unfairly for being different. Is this the kind of situation that anyone else in the group has seen before?
2. How do you think the person felt?
3. How would you feel if someone treated you unfairly? What would you say or do?
4. Review definitions of **discrimination**, **prejudice**, and **stereotyping** and ask the learners to apply them to the situations that they have drawn.
 - [Negative] **Discrimination**—treating or viewing a person in a negative light based on the group to which we perceive that person to belong, rather than on her/his individual merit.
 - **Prejudice**—pre-judging; in other words, judging without the relevant facts.
 - **Stereotyping**—a simplified and rigid conception of a member of a group held in common by members of another group. It is a form of discrimination.
5. How can discrimination, prejudice, and stereotyping be harmful?
6. How can having a negative stereotype about people affect our ability to enjoy life?
7. How can we avoid judging people before getting to know them?
8. What can we do in situations where we feel discriminated against? How should these feelings be communicated?
 - Lessons 23–25 will cover specific methods and tips for such discussions, but students should get used to thinking about and sharing ideas now on how to broach and resolve such painful situations.
 - Friends (real friends), family members, authority figures in school and in the wider community may have useful advice or be willing to publically support us against discrimination and other abuse.
9. How can we increase awareness about the negative impact of discrimination, prejudice, and stereotyping? At home? At school? In the community?

Points to Reflect Upon (5 minutes)

- Everyone is different and unique. When we use stereotypes, we are failing to acknowledge and respect the unique qualities of each individual.

- We need to reconsider attitudes around us that limit the freedom of individuals. When we unfairly limit individual freedom and choice, the individuals restricted are not the only ones to suffer. Our community and all of society suffer from their inability to contribute the way they want to and as best as they can.
- A girl or a woman should not be prevented from achieving her goals because her society says that she should do something else. For example, if a girl wants to be a doctor, people should respect her wish and should not tell her that women have to stay in the house. In the same way, if a boy wants to be a ballet dancer, people should not tell him that dancing is not for men. These stereotypes about male or female behavior restrict our freedom of expression and self-determination. They restrain the development of our community.
- We all have the same rights and should therefore not be discriminated against on the basis of things about ourselves that we cannot change, like our health, or where we come from.

Closing Comments

No one should be treated less well or, indeed, badly just because we think s/he is different from us. This is discrimination. Such prejudice, or pre-judging, is usually based on a lack of accurate information about the person or group to which we believe s/he belongs. When we lack accurate information, we are more likely to rely on stereotypes. We need to question stereotypes in order to learn from and enjoy people who are different than us. The more freedom people have to be who they want, the happier and more productive our community will be.

Violence and Its Causes

Lesson 10: How Discrimination, Prejudice, and Stereotyping Affect Us (FOR PARENTS)

During Lesson 10, “How Discrimination, Prejudice, and Stereotyping Affect Us,” we work with your children to help them:

- understand the overlapping phenomena of discrimination, prejudice, and stereotyping;
- recognize how discrimination, prejudice, and stereotyping restrict individual freedom and harm the community;
- consider ways in which our own attitudes or environments could change in order to reduce discrimination.

We ask your children if they have experienced discrimination, prejudice, or stereotyping, keeping in mind the following definitions:

- **[Negative] Discrimination**—treating or viewing a person in a negative light based on the group to which we perceive that person to belong, rather than on her/his individual merit.
- **Prejudice**—pre-judging; in other words, judging without the relevant facts.
- **Stereotyping**—a simplified and rigid conception of a member of a group held in common by members of another group. It is a form of discrimination.

We ask them to think about how the target felt, and how they would feel or what they would say if they were the target.

We remind and reassure them that later lessons will cover specific methods and tips for such discussions, but that they should get used to thinking about and sharing ideas now on how to broach and resolve such painful situations. In the meantime, friends (real friends), family members, authority figures in school and in the wider community (teachers, school administrators, community leaders) may have useful advice or be willing to publically support us when against discrimination and other abuse.

We ask your children to think and talk about how discrimination, prejudice, and stereotyping can be harmful. How can having a negative stereotype about people affect their ability to enjoy life? How can we avoid judging people before getting to know them? What can we do in situations where we feel discriminated against? How should these feelings be communicated? How can we increase awareness about the negative impact of discrimination, prejudice, and stereotyping?

We remind your children that everyone is different and unique. When we use stereotypes, we are failing to acknowledge and respect the unique qualities of each

individual. We need to reconsider attitudes around us that limit the freedom of individuals. When we unfairly limit individual freedom and choice, the individuals restricted are not the only ones to suffer. Our community and all of society suffer from these individuals' inability to contribute the way they want to and as best as they can.

We illustrate by telling our learners that a girl or a woman should not be prevented from achieving her goals because her society says that she should do something else. For example, if a girl wants to be a doctor, people should respect her wish and should not tell her that women have to stay in the house. In the same way, if a boy wants to be a ballet dancer, people should not tell him that dancing is not for men. These stereotypes about male or female behavior restrict our freedom of expression and self-determination.

We all have the same rights and should therefore not be discriminated against on the basis of things about ourselves that we cannot change, like our health, or where we come from.

We close by reminding your children that no one should be treated less well or, indeed, badly just because we think s/he is different from us. This is **discrimination**. Such **prejudice** is usually based on a lack of accurate information about the person or group to which we believe s/he belongs. When we lack accurate information, we are more likely to rely on **stereotypes**. We need to question stereotypes in order to learn from and enjoy people who are different than us. The more freedom people have to be who they want, the happier and more productive our community will be.

Violence and Its Causes

Lesson 11: Sex, Gender, Discrimination, and Change

Exploring the difference between sex and gender, as well as how gender expectations can relate to discrimination and violence.



Boy milling corn, internally displaced persons camp, Sierra Leone. Milling corn was not part of the normal family's distribution of labor in this community. The boy in the photo challenged this gender norm in order to earn money by performing the chore for another family. (Photo: C.M. O'Connor, 2003.)

"I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain."

James Baldwin, novelist, essayist, playwright (USA)

"Ancient patterns take on fresh life in new times."

Sari Nusseibeh, President, Al-Quds University, East Jerusalem, Palestine

Alternative/Supplemental Lesson:

- "Think Outside the Box" (ages 8-11, at least), at Teaching Tolerance: www.tolerance.org/supplement/think-outside-box-grades-3-5

Objectives

- To understand the difference between sex and gender
- To become critically aware of gender expectations in our culture
- To recognize that certain gender expectations are discriminatory and are used to justify violence
- To consider how social norms about gender expectations have changed over time, and continue to change

Suggested Time

45 minutes

Materials

- Paper to write on and writing utensils for each small group
- Board or chart paper to display definitions of discrimination, prejudice, and stereotyping—as used in the previous lesson (Lesson 10, “How Discrimination, Prejudice, and Stereotyping Affect Us”)

Activity Instructions (30 minutes)

1. Review the definitions of discrimination, prejudice, and stereotyping (presented in Lesson 10).
2. Divide the group into three teams, each with a proportionate representation of the group’s ratio of girls to boys. Instruct each team to appoint a Chair and a Reporter. (5 minutes)
3. Ask each of the teams to answer all three of the following questions, marking their main points down on a flip chart or piece of paper. (10 minutes)
 - a. What is one of the most ridiculous (illogical, absurd) stereotypes, assumptions, or “rules” that you have heard said about girls? About boys?
 - b. Are there other stereotypes or assumptions that are less ridiculous and that may contain a grain of truth about boys? About girls?
 - c. Why do you think these stereotypes exist?

The word “ridiculous” is used in this exercise to underline comic absurdity of many gender expectations, and to allow the learners to have some fun! If you feel that use of the word “ridiculous” promotes, or is likely to encourage, unproductive behavior in the breakout teams or plenary, use one of the alternatives offered in parentheses—or use another, more appropriate word, e.g., “silly.” (15 minutes)

4. Bring the groups together in a circle and ask the Reporters to share the results of their teams’ discussion, going through the questions one at a time, with team results reported for each question. Be sure to allow room for the expression of constructive minority views that may not have been voiced or accepted in the small group. Allow for questions and clarification of new concepts.

Debrief (15 minutes)

It is important to understand the difference between the sex with which we are born and the gender expectations that our family or community has of us because of our sex. Regardless of our sex, we can and should, however, decide which gender roles we want to fulfill and which ones are just not right for us.

People who demand that we play out a gender role with which we do not feel comfortable are disrespectful of our individuality. Their treatment of us is discriminatory and undignified.

Examples of stereotypes or assumptions that might be less ridiculous and may contain a grain of truth are the perception that boys use physical violence to end conflict more than girls do, and that most girls are physically “weaker” than most boys. In most cultures, many boys *do tend* to be more physically violent than most girls. Especially when they are violent, they may appear stronger than girls. However, girls also have physical strengths:

- Girl babies tend to be healthier and more likely than boy babies to survive under the same conditions.
- Women tend to have more physical endurance (staying power) than men do—for example, during famine.
- Childbirth is one of the most physically demanding activities that a human being can perform, yet women do it all the time.

Stereotypes can have a historical origin. They can also change over time. The following example may be provided:

In a number of cultures, many men hold doors open for women and pull out chairs for them. A strong, self-reliant—perhaps athletic—girl, growing up in one of these cultures, may consider such customs illogical (silly), maybe even insulting. Then she becomes a woman and gets pregnant. In the last several weeks of her pregnancy, she is carrying 20 to 40 extra pounds and is nourishing inside of her a baby so advanced that, were it born early, it would probably survive. As the end of her pregnancy nears, her every movement becomes burdensome and slow.

*She begins to think that maybe customs that appear to treat women as if they were weak started in a time when people led much shorter lives, and women spent most of their adulthood pregnant, recovering from childbirth, or breastfeeding. Perhaps men held doors open for women and helped them into chairs to support them during the incredibly demanding undertakings that are pregnancy, the recovery period afterwards, and breastfeeding? (Breastfeeding can also be **very** tiring, even though it does not appear awfully **active**!) Maybe these gestures were a form of teamwork and a sign of solidarity? Even though women rarely need such help*

today, perhaps this kind of assistance is still a sign of men's respect for the amazing role that women play in the creation of life and children's survival?

Most of the time now, the young woman doesn't need anyone to hold a door open for her or pull out her chair. She may still rather do these things for herself. When men do make this gesture, however, she is no longer bothered by it. In fact, she views it as a sign of respect.

Not all sex- or gender-based practices are so harmless. Some involve grave physical or emotional injury—and often both—to boys, girls, women, and men. For example, some men will practice in public the types of polite gestures toward women described above, yet presume that they have the right to beat their wives in private, permit their daughter less education than they allow their son, and humiliate their son if he shows tenderness toward children or creatures more vulnerable (defenseless, weak) than himself.

Closing Comments

Not to worry! Every society, community, and even family changes its behavior over time, usually when it realizes that some of the old ways were causing harm or holding it back. Such adjustments in attitude or behavior have occurred since the beginning of recorded (written) history and are very natural. So, there is reason to hope that, if we see attitudes or behaviors that hurt us, our family or our community, we can change them. It may take time, and we may not be able to change everything. We can, however, make a difference. After all, our ancestors have done so for thousands of years!

Violence and Its Causes

Lesson 11: Sex, Gender, Discrimination, and Change (FOR PARENTS)

Exploring the difference between sex and gender, as well as how gender expectations can relate to discrimination and violence.

During Lesson 11, “Sex, Gender, Discrimination, and Change,” our learners work through the difference between the **sex** with which we are born and the **gender** expectations that our society may have of us because of our sex. In short, regardless of our sex, we can and should decide what gender roles we want to fulfill and which ones are just not right for us. We talk about how people who demand that we play out a gender role with which we do not feel comfortable are disrespectful of our individuality. Their treatment of us is discriminatory and undignified.

We also chat about stereotypes or assumptions that might seem silly, yet contain a grain of truth. Two such perceptions are that boys use physical violence to end conflict more than girls do, and that most girls are physically “weaker” than most boys. As the course progresses, the learners will examine why, in most cultures, many boys *do tend* to be more physically violent than most girls. Discussion of most boys’ immediately apparent physical strength provides for us an opportunity to highlight physical strengths that girls have, but which are not as obvious at first glance, for example:

- Girl babies tend to be healthier and more likely than boy babies to survive under the same conditions.
- Women tend to have more physical endurance (staying power) than men do under the same conditions—for example, during famine.
- Childbirth is one of the most physically demanding activities that a human being can perform, yet women do it all the time.

Reflection on why stereotypes have evolved then provides the learners with the opportunity to both understand the historical logic—where it exists—of norms upon which our society may have relied for generations (the “grain of truth” in some stereotypes). It also allows us to evaluate these norms’ ongoing validity for each of us, in today’s world.

We offer your children the following scenario as an illustration of the issues discussed during this lesson:

In a number of cultures, many men hold doors open for women and pull out chairs for them. A strong, self-reliant—perhaps athletic—girl, growing up in one of these cultures, may consider such customs illogical (silly), maybe even insulting. Then, she becomes a woman and gets pregnant. In the last several weeks of her pregnancy, she is carrying 20 to 40 extra pounds and is nourishing inside of her a baby so advanced that, were it born early, it would probably survive. As the end of her pregnancy nears, her every movement becomes burdensome and slow.

*She begins to think that maybe customs that appear to treat women as if they were weak started in a time when people led much shorter lives, and women spent most of their adulthood pregnant, recovering from childbirth, or breastfeeding. (We explain to the learners that breastfeeding is also **very** tiring, even though it does not appear awfully **active**!) Perhaps men held doors open for women and helped them into chairs to support them during the incredibly demanding undertakings that are pregnancy and the recovery period afterwards? Maybe these gestures were a form of teamwork and a sign of solidarity? Even though women rarely need such help today, perhaps this kind of assistance is still a sign of men's respect for the amazing role that women play in the creation of life and children's survival?*

Most of the time now, the young woman doesn't need anyone to hold a door open for her or pull out her chair. She may still rather do these things for herself. When men do make this gesture, however, she is no longer bothered by it. In fact, it impresses her.

Of course, not all sex- or gender-based practices are so harmless. We talk with your children about how some of these practices involve grave physical or emotional injury—and often both—to boys, girls, women, and men. We explain that some men will practice in public the types of polite gestures toward women that the young woman pondered about, yet presume they have the right to beat their wives in private, permit their daughter less education than they allow their son, and humiliate their son if he shows tenderness toward children or creatures more vulnerable (defenseless, weak) than himself.

We encourage your children not to worry, even if they witness such injustices in the world. Every society, community, and even family changes its behavior over time, usually when it realizes that some of the old ways were causing harm or holding it back. Such adjustments in attitude or behavior have occurred since the beginning of recorded (written) history and are very natural. So, there is reason to hope that, if we see attitudes or behaviors that hurt us, our family or our community, we will change them. It may take time, and we may not be able to change everything. We can, however, make a difference. After all, our ancestors have done so for thousands of years!

As always, do not hesitate to discuss this lesson with your child, if s/he feels ready to do so. Please also let your child's facilitator know if you need or want clarification on one topic or another. Many thanks for your support of this workshop!

Violence and Its Causes

Lesson 12: Real Men Avoid Violence

Understanding the unhealthy male behavior, or “toxic masculinity,” that underlies much of the violence around the world, and how it comes from a place of pain.



“Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

Viktor Frankl,
Austrian
neurologist,
psychiatrist,
Holocaust survivor

Unidentified people beat the head of the Gay-Forum of Ukraine, Kiev, May 20, 2012. The photographer said the scene was **like “a wolf pack had cornered its prey and was going to rip it to pieces. Only this was people. Obviously afraid of taking on [the Gay Forum leader] in an open fight** the gang sprayed gas in his face, jumped him and started to beat him. . . . The presence of the press was obviously not a part of the attackers plan, and **when they saw us they ran off”** (emphasis added). (Photo: Anatolii Stepanov, Reuters.)

Objectives

- To understand “toxic masculinity” and how the pain it causes boys and men provokes violence
- To consider how toxic masculinity may be present in our lives
- To recognize the relationship between healthy gender roles, reduced violence, and a healthier, more productive society

Suggested Time

60 minutes

Materials

- Board or chart paper and writing utensils for writing “toxic masculinity” (optional)

Activity Instructions (45 minutes)

1. Divide the group into four teams. Make each team single-sex to the extent possible in order to reveal the different ways in which boys and girls in this workshop may present the forms of masculinity that they witness and experience in their lives. (5 minutes)
2. Assign one of the following role plays to each of the four groups and have the groups prepare a short skit (of maximum 2 minutes each):
 - a. One boy tries to dominate—show his power over—another boy.
 - b. A man treats a woman—or a boy treats a girlfriend—as if he has the right to control her.
 - c. A man or a boy uses violence to deal with a conflict that could have been handled without violence.
 - d. One or more persons humiliate a boy or a man when he tries—or is suspected of trying—to do something normally expected of girls or women.

For those role plays where there are only two major characters, the other members of the breakout team can play the role of witnesses, including family members, who react to the scene. (10 minutes)

3. Have each team perform their skit and ask the audience members to react. (20 minutes)
4. Write the term “toxic masculinity” on the board or chart paper and engage the group in a discussion (10 minutes):
 - a. What does the word “toxic” mean?
 - b. What does the word “masculinity” mean?
 - c. Why do you think we are talking about something called “toxic masculinity” in a workshop aimed at preventing violence?
 - d. Why focus on the way that men and boys see themselves and behave more than on how women and girls see themselves and behave?

Points to Reflect Upon (15 minutes)

Try to convey the following points while engaging learners in a discussion:

1. When people talk about sex discrimination or gender discrimination (which are almost always the same thing), they usually talk about what happens to girls and women. For example:
 - Girls are discriminated against when they are not allowed to play sports with the same freedom as boys.

- Women are discriminated against if they get paid less for the same job than men who are as or less qualified than they are.
 - Women get raped. Girls suffer incest, which often involves rape.
2. However, sex-/gender-based injustices are also committed against boys and men. For example, in a particular community or culture:
 - Boys might be allowed to play more sports than girls are, and under better conditions, but they are shamed away from studying dance or cooking for fun.
 - A man may be better paid than a woman in most or all shared occupations in a society. He may not, however, be allowed to become a nurse. What's more, his community might ridicule him for staying home to care for his children while his wife works.
 - All over the world, men and boys get raped and otherwise sexually abused much more than we realize, including in their own home. But many are afraid to tell even their closest loved ones about it.
 3. There are two important differences between the gender discrimination committed against women and girls and that from which men and boys suffer:
 - Many more men than women respond to conflict with violence.
 - **Humiliation** is perhaps the most powerful weapon used by violent societies to pressure boys and men to play the very restricted gender roles expected of them. For example, in some societies, when boys show emotions such as sadness, fear and compassion, their family, peers, or community may ridicule them. Many boys learn that anger or rage is one of the few emotions permitted to them.
 4. Boys who suffer humiliation may grow up to be men who resort to violence in the face of frustration or conflict. They learn that it is acceptable for them to try to dominate other people. They are also taught that they are entitled to control the women and girls in their lives. The mindset that paralyzes and confines many boys and men this way is called "**toxic masculinity**," an unhealthy way of being male.
 5. When women and girls fight back against these men's or boys' entitlement-based attempts to dominate them, many of the boys and men get angry, and—quite often—violent. They may drink to excess. Most of these reactions come from the confusion and pain that results from not being allowed to be themselves, feeling forced to fulfill a particular role, and then being frustrated by girls' and women's justified efforts at self-defense.

Closing Comments

- The more equality that exists between girls and boys and women and men, the less violent and the more productive a society is.
- The freer boys and men feel to express the full range of basic, human emotions, the happier they are and the less violent their society is.
- The less a society rewards domination and violence by men and boys, the less violent the society is.
- The less a society sees men and women and boys and girls as adversaries (opponents), the less the society tolerates rape.
- The less conflictive and violent a society is, the more productive it is and the better off are its members—both economically and in terms of their health.²⁵

²⁵ See pp. 81-83 in O'Connor, C. M., & Dickson, C. (2008). Working with culture to prevent violence and reckless drinking. In International Center for Alcohol Policies (ICAP), *Alcohol and violence: Exploring patterns and responses* (pp. 57-90). Washington, DC: ICAP.

Violence and Its Causes

Lesson 12: Real Men Avoid Violence (FOR PARENTS)

Understanding the unhealthy male behavior, or “toxic masculinity,” that underlies much of the violence around the world.

When people talk about **sex discrimination** or **gender discrimination** (which are almost always the same thing), they usually talk about what happens to girls and women. Girls are discriminated against when they are not allowed to play sports with the same freedom as boys, for example. Women are discriminated against if they get paid less than men who are as qualified—or even less qualified—than they are. Women get raped. Girls suffer incest, which often involves rape.

Much less frequently do we hear about all the sex-/gender-based injustices committed against boys and men. In a particular community or culture, boys might be allowed to play more sports than girls are, and under better conditions, but they are shamed away from studying dance or cooking for fun. A man might be better paid than a woman in most or all shared occupations in a society; he may not, however, be allowed to become a nurse. What’s more, his community might ridicule him for staying home to care for his children while his wife works. All over the world, men and boys get raped and otherwise sexually abused much more than we realize, including in their own home. But many are afraid to tell even their closest loved ones about it.

There are two important differences between the gender discrimination committed against women and girls and that from which men and boys suffer: (1) Many more men than women respond to conflict with violence;²⁶ (2) **humiliation** is perhaps the most powerful weapon used by violent societies to pressure boys and men into playing the very restricted gender roles expected of them.

The humiliation that many boys suffer as they grow up is key to understanding men’s tendency to resort to violence much, much more than women do in the face of frustration or conflict. Girls and women are expected to show sadness, fear, and compassion. They are expected to be nurturing. When boys in more violent societies show these basic human emotions and tendencies, their family, peers, or community may ridicule them.²⁷ Since many men learn that anger or rage is one of the few emotions permitted to them, it is logical that they are more likely to use violence—including the emotional violence of humiliation—when they get frustrated.²⁸

Many societies see sexual violence against boys and men as a much more embarrassing an offense than the same crime committed against women and girls. So, it is not surprising that men and boys are much less likely than women and girls to risk the shame that could come from reporting rape or other forms of sexual abuse.

²⁶ O’Connor & Dickson (2008), p. 62.

²⁷ *Ibid.*, p. 57.

²⁸ *Ibid.*, pp. 63-64.

In exchange for all the emotions that boys in more violent societies are taught they must not reveal—at least not in public—they learn that it is acceptable for them to try to dominate other people, especially the women and girls in their lives. So, they fight to see who will be the toughest boy on the playground, and grow up to expect to have much more control over their girlfriends and wives than these women have over them. When women and girls fight back against these men's or boys' entitlement-based attempts to dominate them, the boys and men get angry, and—quite often—violent. They may drink to excess. Most of these reactions come from the confusion and pain that results from not being allowed to be themselves, feeling forced to fulfill a particular role, and then being frustrated by girls' and women's justified efforts at self-defense.

The mindset that paralyzes and confines boys and men this way is called “**toxic masculinity**,” an unhealthy way of being male. Understanding this dangerous recipe for boyhood and manhood is essential to fighting much of the violence that we experience or see in our lives. Not all of it, but most of it.

- The more equality that exists between the sexes, the less violent their society is.
- The freer boys and men feel to express the full range of basic, human emotions, the less violent their society is.
- The less a society rewards domination and violence by men and boys, the less violent that society is.
- The less a society sees the two sexes as adversaries (opponents), the less the society tolerates rape.²⁹
- The less conflictive and violent a society is, the more productive it is and the better off are its members—both economically and in terms of their health.³⁰

As always, do not hesitate to discuss this lesson with your child, if s/he feels ready to do so. Please also let your child's facilitator know if you need clarification on any topic broached here. Many thanks for your support of the workshop!

²⁹ Ibid., p. 63.

³⁰ Ibid., pp. 81-83.

Violence and Its Causes

Lesson 13: The Impact of Mass Media and Video Games

Analyzing how media influence our views on violence and discrimination, including unhealthy gender roles.



“Our best traditions are those that let us flourish.”

Sister Fa, Senegalese hip-hop artist



Alternative/Supplemental Lessons (all at www.teachingtolerance.org):

- “How Advertising Perpetuates Stereotypes” (ages 3-11, at least)
- “Watch It” (ages 8-11, at least)
- “Advertisements of Our Own”

Objectives

- To examine media content for violence and discrimination, including destructive gender stereotypes
- To become more critical viewers of media

Suggested Time

70 minutes (at least)

Materials

- Big pieces of paper to draw on with crayons/markers/pencils

- Paper to write on and writing utensils for each small group
- Board or chart paper, chalk or marker

Activity Instructions (45 minutes)

1. Before the lesson, find out what types of media the learners are exposed to in the community where they live. If they live in a city, they may have a lot more access to computers and other media devices than if they live in a small town or rural area. Adjust the lesson so that the activities reflect the availability of media in a given community.
2. Begin the lesson by asking the participants to brainstorm all of the media that they use or are exposed to in their home or at school in a typical day. These might include television, radio, the newspaper, the Internet, and video games. If the learners do not volunteer these media sources, elicit or suggest them to the group. Write them on the board or chart paper. (A volunteer from the group can do the writing for you; just remember to use different volunteers over time.) Ask them how much time they spend using these media on a typical day and point out both the lowest and the highest number of minutes or hours for the group.
3. Continue by asking the learners about the kind of media they are exposed to outside of their home and school. (It is not important where these media are located—just that the participants understand how widespread their exposure is.) If relevant, make sure that advertisements and movies are mentioned. Write these on the board or chart paper. (5 minutes)
4. Ask the learners to identify their favorite media or electronic devices that they use at home or in school and split the group into teams of three or four, accordingly. In other words, if there are four students who love to play video games, they should be on a team together. Try to form units so that a maximum number of media and electronic devices are represented. (5 minutes)
5. Allowing everyone in their team an equal chance to speak, the participants should discuss amongst themselves the following questions, as they relate to their devices. (Before class, write the questions on a board or chart paper for everyone to refer back to as they work. It should remain covered or hidden until the participants split into their teams.)
 - What do you like about this form of media?
 - Which characters do you like or dislike, and why?
 - Do you see damaging stereotypes portrayed in the media? What about stereotypes of women and men?
 - If the media contains violence, is it portrayed negatively or positively? (10 minutes)

6. Tell the learners that **experts** (psychologists) **are finding that violent video games increase aggression** (threatening, violent, forceful, or pushy behavior) **in children.**

- a. Ask the video game users if they feel more aggressive after they have been playing violent video games. If some do, ask...
 - i. Do they think this is healthy?
 - ii. How do they think it affects, or could affect, their relations with people like their family and friends?



Osvaldo Gutierrez Gomez (Cuba).Cartoon Movement, July 30, 2012.

- b. If the participants have no observations to make, suggest that, in the future, they be alert to the effect of violent video games, movies, etc. on themselves and on people around them. (10 minutes)

7. Read—or ask a volunteer to read—the quotation below, after having identified the source as a real war veteran (former soldier), describing the **effects of violent video games on his machine gun use on the battlefield**. (Ideally, the quotation would be displayed—at this point; not before—so that the participants could all refer back to it during the ensuing conversation.)

*I felt like it was a video game. **It didn't even bother me.** Shooting was like a natural instinct. Bum, bum, bum. **It didn't even seem real,** but it was real.³¹*

- a. Do you think it is good that killing human beings in real life felt like a video game to this soldier?
 - b. Even if someone is our enemy, and doing something terribly awful that we want to stop, should it “not bother” us if we kill them? Does it seem healthy to you that shooting to kill became “like a natural instinct” for this soldier?
 - c. Should killing someone “seem real”? Why? Or why does it not matter?
 - d. If killing doesn’t “seem real,” is that healthy?
 - e. Do you think that someone with this soldier’s attitudes is healthy, or does he need help?
 - f. Do you think that video games and other media that encourage men to treat women badly or “stereotype” them could have similarly dangerous effects on the men and boys viewing or using them? (20 minutes)
8. Do you think it is possible to place in the media positive images, games, stories and the like that young people would find appealing?
- If you have Internet access, consider sharing one or all of the following sites with the participants and facilitating their access to them over the course of the workshop, at least. If you do not have Internet access when with the group, consider printing out



“The act of killing is an unnatural act for everyone.”

Tammy Duckworth (above),
war veteran and Member of
Congress, USA

(Photo: Thomas Chadwick, *New York Times Magazine*, 2013.)

³¹ Verbitsky, H. (2013, February 10). La Noche más oscura. *Página 12*. Available: www.pagina12.com.ar/diario/elpais/1-213590-2013-02-10.html. Free translation; emphasis added.

particularly appealing pages from one or more of these sites and sharing them with the participants:

- **WEBSITE: Youth for Human Rights**, www.youthforhumanrights.org has numerous, very current, appealing video “advertisements” that promote human rights, including ones covered in *Human Total*. The website can be used in 16 languages.
- **GAMES:**
 - ✓ **Games for Change**, www.gamesforchange.org, “catalyz[es] social impact through digital games.”
 - ✓ **Half the Sky Movement**, www.halftheskymovement.org/pages/facebook-game, “cut[s] across platforms to ignite the change needed to put an end to the oppression of women and girls worldwide, the defining issue of our time.” They are creating games for use on mobile phones.
- **RAP: Sultana, Sawt Nssa (“The Voice of Women”)**,³² www.theworld.org/2013/02/sultana-the-voice-of-women-raps-in-morocco
- **NEWS: Internews**, www.youtube.com/user/InternewsNetwork?feature=watch, works to improve the quality of local news, worldwide.
- **MOBILE APP: mPowering Action**, <https://www.facebook.com/mPoweringAction/info>, is a “first-of-its-kind entertainment-driven five year initiative, empowering youth with information and access to education, job and health resources—delivered directly to them through their mobile phones.”

Ask the participants if these images and messages are engaging and capable of replacing some of the negative ones that we see. Why? Why not? If participants have Internet access, display URLs and give them time to copy them down. (At least 5–10 minutes, depending on what is viewed.)

9. Ask each team to portray on the drawing paper one scene from video game, a movie, a television show, or an advertisement that will be entertaining and exciting, but will also encourage a *Human Total* right (nondiscrimination, personal security, free expression, best interests of the child) that they would like to see respected more in their community, school, or home. Students will have to present the following information about their idea. The team can decide which members answer which question about their scene. (15 minutes for drawing and discussing/planning)

³² In Arabic, صوت النساء – سلطنة.

- What right is being promoted or defended?
 - Who are the actors?
 - How do the relationships between characters reflect or pursue equality and dignity? Or do not?
 - What conflicts exist between the characters and how are they resolved in nonviolent ways?
 - What makes your idea appealing or engaging?
10. Ask the learners to sit in a semicircle so that they can present the scenes that they created. (10 minutes)

Debrief (10 minutes)

Questions:

1. How do you choose what newspaper to read or television show/movie to watch? How do you choose what video game to play?
2. What skills can we use to decide whether a media message is good or bad?
 - **Self-awareness** (Lesson 22) regarding the effect of the medium on us: increased aggression?
 - **Critical thinking** (Lesson 26) to judge the quality of the message or activity: discriminatory?
3. Should we continue to “consume” media and video games that we decide are unhealthy or insulting?
 - **Decision making** (Lesson 27): Do they help us get where we want to go in life?
4. Should we just consume other media and video games or should we spend more time in activities that help us construct a happy, productive life, as well—e.g., help around the house, play with friends, study, get physical exercise, participate more in our school or community?

Points to Reflect Upon (5 minutes)

- It is important to be aware of the media and electronic games to which we are exposed every day, and about how they influence us.
- The media and video games are filled with messages that may or may not be true. We need to be able to identify what seems realistic and what does not, what seems healthy and what does not.
- We need to think about the truthfulness, realism, health, and appropriateness for each of us—as individuals, and as members of a community—of all media

and electronic messages that we receive, so that we can form our own opinions.

Closing Comments

Just as we have the power and the right to decide what activities we participate in, we can also decide what media to watch and read, as well as which video games to play. When making these decisions, we need to examine what we are learning from these activities, whether their messages are factual, if they are more valuable to us than other activities, and whether these activities can help us achieve our goals.



Orlando Cuellar (Colombia), "Give Peace a Chance."
Cartoon Movement, March 19, 2012.

Violence and Its Causes

Lesson 13: The Impact of Mass Media and Video Games (FOR PARENTS)

Analyzing how media influence our views on violence and discrimination, including unhealthy gender roles.

The Media and Our Young People

Children and adolescents learn how to behave and how to treat others by observing relationships in their family, in their community, and in the media. The amount of media that they are exposed to increases every year. They see advertisements and billboards on the street; they read newspapers and magazines; they watch television and movies; and they may have access to the Internet and play video games.

Recent research has found that children who use violent video games are more aggressive (threatening, violent, forceful, pushy) than children who do not. War veterans who use violent video games are revealing less connection with the reality and implications of their machine gun use in combat. As one soldier recently told the press,

*I felt like it was a video game. **It didn't even bother me.** Shooting was like a natural instinct. Bum, bum, bum. **It didn't even seem real,** but it was real.*

We shared these words with your children and talked with them about whether they found this soldier's statement worrying. Were they concerned for his health? Is it right to not feel the full reality of killing another human being, regardless of what evil acts the enemy is engaged in? Should one ever feel so disconnected from taking another life that it does not seem real?

We cannot shelter our young people from all negative media exposure. We can, however, teach them to **think critically** about what they are reading and watching, as well as about the messages that they receive. Not letting them watch any television and prohibiting the use of all video games may not be the most effective strategy. It might be more effective to talk to them about the shows and video games that they decide to watch. Ask them to think about what they are learning, if it is true, and about the way men, women, and violence are portrayed.



Saúl Cabanillas Hernández (Spain),
"Too much violence on TV. Too much TV."
Cartoon Movement, July 27, 2011.

If your children spend too much time watching television or playing video games, why not suggest other activities? Be careful not to make them feel bad about themselves when doing so, but do try to help them realize that how they decide to spend their time will determine what they will become in the future. If they want to become really good football players, for example, they will not achieve this by staying inside and playing a video game. If they want to become teachers, perhaps they should read more. Ask them about their goals and encourage them to participate in activities that will help them achieve those goals.

We suggest trying these activities:

1. Ask your children to tell you about the video games that they like to play, what they like to do on the Internet, what television shows they like to watch, what movies are their favorite, and what kind of books they like to read. Tell them about your favorite shows, movies, books, and magazines. This will allow you to know what your children are learning from the media. Ask them what they like about those shows, what they don't like, and what they think they are learning from them.
2. Find a movie or a television show that you think provides your children with a good example of healthy relations between people. Ask them to watch this with you and share your opinions. Even better, share a book with them.
3. If you have Internet access, you might want to look at some websites that belong to organizations and performing artists that have found a way to broadcast unbiased human rights information and accurate, local news in an engaging manner, as well as promote nonviolence, gender equality, and related social change. We have already shared these sites with your children, given their appeal as replacements for less healthy media sources to which they might be exposed.
 - **WEBSITE: Youth for Human Rights**, www.youthforhumanrights.org, has numerous, very current, appealing video "advertisements" that promote human rights, including ones covered in ***Human Total***. The website can be used in 16 languages.
 - **GAMES:**
 - ✓ **Games for Change**, www.gamesforchange.org, "catalyz[es] social impact through digital games."
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- **RAP: Sultana, Sawt Nssa (“The Voice of Women”),**
www.theworld.org/2013/02/sultana-the-voice-of-women-raps-in-morocco
- **NEWS: Internews,**
www.youtube.com/user/InternewsNetwork?feature=watch, works to improve the quality of local news, worldwide.
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How to Minimize Violence through Human Rights

Lesson 14: Our Own Human Rights Manifesto

Understanding how human rights relate to the reduction of violence; committing to these human rights.



Saad Murtadha (Iraq), "Making Peace from Scratch."
Cartoon Movement, June 12, 2012.

"A journey of a thousand miles begins with a single step."

Chinese proverb

Objectives

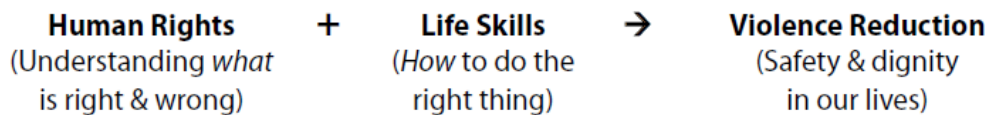
- To be aware of our pre-existing understanding of human rights principles
- To consider which human rights are relevant for the prevention of, and protection from, violence
- To commit to the application of these human rights in our daily lives

Suggested Time

30 minutes

Materials

- Big pieces of paper to draw on with markers
- A sign prepared before the lesson showing the following relationship:



Activity Instructions (30 minutes)

1. Review with the group the workshop formula introduced in the Lesson 2 Workshop Goals. (Show the sign developed for that lesson, if available.) Explain that, now that we understand the various forms that violence takes, and the relationship between most violence in our society and toxic masculinity, it is time for us to learn how to reduce toxic masculinity and violence in our lives. We do that with human rights and life skills. In this next set of lessons, we will address human rights. (2 minutes)

2. Introduce the activity using your own version of the following introduction (3 minutes):

In this lesson, we are going to create our own "Human Rights Manifesto." Does anyone know what a "manifesto" is? (It is a public declaration of principles, policies, or intentions.)

In the coming lessons, we are going to learn a lot about human rights. Whether you realize it or not, however, you all already understood a great deal about human rights before you ever walked into the first meeting of our workshop.

What we are going to do now is write that understanding down, then put it away. We will take the Manifesto out at the end of the workshop to see how much of it we will want to change after all the lessons are completed.

When we review the Manifesto at the end of the workshop, we may find two things:

- a. We knew more than we thought we did when we started.*
 - b. We had a lot more to learn in order to make human rights work for us in our efforts to reduce violence in our lives*
3. Ask the learners to brainstorm the "human rights" that they think are relevant to preventing violence, protecting ourselves against it, and defending others from it. Write these on the board or chart paper for all to see. (10 minutes)

If the group needs some help or encouragement, try the following questions, listed in no particular order. If the learners are bursting with ideas, then there is no need for these prompts.

- Places :** Can you think of rights that you have at home that affect how safe you are from violence?
 - How about at school?
 - On the playground, on the football pitch, or in the street, on the outskirts of your town or village?
- People:** Can you think of rights you have as regards people in your life that might protect you from violence?
 - Your parents?
 - Your teachers and coaches?
 - The police (or military)?
 - Government officials (e.g., the mayor)?
 - Religious leaders or community elders?

- c. **Activities and Situations:** Does thinking of certain activities or events in your life, or the life of your community, make you think of human rights that might protect us from violence?
 - Attending religious meetings?
 - Going to school?
 - Returning home when it is dark out?
 - Getting together with friends?
 - Running errands for your parents?
 - Going to work in the fields, factory, or somewhere else?
 - Going to parties?
 - Traveling outside your town or village?
 - Voting in elections?
 - d. **Violence and Toxic Masculinity:** Does anything we have learned about violence and toxic masculinity make you think of rights you have that can keep you safe?
4. Ask the learners to look at their list:
 - a. Would you group any of our rights together?
 - b. Not all the rights need to have mates or families. If some seem related to each other, however, let's link them.

Use arrows or colored markers to indicate which rights the learners agree belong together. If consensus is hard to obtain after a suggestion, leave the rights in question separate. (10 minutes)
 5. Take a final look at the list and see if any might be added. Presuming the "rights" that the learners come up with are reasonable, ask the group to agree to respect them when they are together as a group and, to the extent possible, when they go about their daily lives. (5 minutes)
 6. After this lesson, organize the rights neatly, as the students indicated. Then put the Manifesto away until the last lesson of the workshop.

Closing Comments

- We are all responsible for the community in which we live.
- Violence is so common that sometimes it seems like it's normal. It is not. It is something we learn—and it is something we can change.
- Human rights and life skills are the tools we can use to reduce violence in our lives and in the life of our community.

How to Minimize Violence through Human Rights

Lesson 14: Our Own Human Rights Manifesto (FOR PARENTS)

Understanding how human rights relate to the reduction of violence; committing to these human rights.

Values for a Better Way of Life

In this lesson, the group creates “Our Own Human Rights Manifesto.” A “manifesto” is a public declaration of principles, policies, or intentions.

During the coming lessons, we are going to learn a lot about human rights. Whether your child realizes it or not, however, s/he already understood a great deal about human rights before s/he ever walked into the first meeting of our workshop.

In this lesson, we write that understanding down, then put it away. We will take the Manifesto out at the end of the workshop to see how much of it we will want to change after all the lessons are completed.

In all likelihood, when we review the Manifesto at the end of the workshop, we will find two things:

1. Your child and the other learners knew more than they thought they did when we started.
2. They had more to learn in order to make human rights work for them in their efforts to reduce violence in their lives and in the life of their community.

You might find the following questions and suggestions helpful in your dealings with your child at home:

1. Think about people, institutions, or other influences in your community that send unhealthy (violent, sexist) messages to your children.
2. What do think is dangerous for your children in your community?
3. Have a chat with your child about how s/he can get involved in activities that contribute to making your community a fairer, safer place to live.
4. Identify what s/he thinks, feels, and believes about proactively helping others.
5. Set short-term goals along the lines above for your own daily life, in an effort to model good citizenship for your children.

How to Minimize Violence through Human Rights

Lesson 15: Human Rights

Exploring human rights, their relevance to our everyday life, and our responsibility to respect the rights of others.



Photo: © Jean-Marie Simon/2013. Cover of *Guatemala: Eternal Spring, Eternal Tyranny* (New York: W. W. Norton and Company, 1988).

“You can only protect your liberties in this world by protecting the other man’s freedom. You can only be free if I am free.”

Clarence Darrow, lawyer, death-penalty opponent, advocate of freedom of expression and information (USA)

Objectives

- To identify and reflect on the right to personal security, the right to freedom from discrimination based on sex or gender, the right to freedom of expression, and the rights of the child
- To understand that with rights comes responsibility, including our responsibility to respect the rights of others

Suggested Time

60 minutes

Materials

- Board or chart paper, paper to write down individual answers, chalk/markers/pencils
- Lesson 15 Handouts [A](#) and [B](#), one copy of each for every student

Activity Instructions (45 minutes)

1. Explain that the goal of the lesson is to reflect thoughtfully on the concept of human rights. Initiate a short discussion about the definition of human rights.

You can start by asking the learners what “human” means, and then by asking them what a “right” is.

2. Give everyone Lesson 15 [Handout A](#). Read the handout aloud and ask the learners what they think about these rights. (If possible, have the participants share the reading.)
 - a. Should all people have all of these rights?
 - b. Do you think that any rights are missing?
 - c. If the learners created a “Human Rights Manifesto” in the previous lesson, ask them for general observations on how this list compares to their recollection of their Manifesto. (15 minutes)
3. Divide the group into three teams. Give each learner Lesson 15 [Handout B](#). Assign one of the stories from this handout to each team. Ask learners to read and discuss their team’s story and answer the questions. They will need to use the information on Handout A to complete this assignment. (15 minutes)
4. Ask the learners from each team to read their story to the group and talk about their answers to the questions. (15 minutes)
5. To finish this activity, engage all learners in a discussion about human rights (see Debrief).

Debrief (10 minutes)

In this activity, you learned about human rights and you were asked to identify these rights in different stories.

Questions:

1. What specific, new information did you learn from this activity?
2. Did you find that other participants in the group had opinions similar to yours about the short stories? How were their opinions different?
3. Do you think that all people should be treated with the same respect? Why?
 - Everyone is different and unique in some way and similar in others, but everyone has the same rights.
4. Why do you think some people do not respect others’ rights?
5. What can you do to make sure that you respect the rights of all people?

Points to Reflect Upon (5 minutes)

- Every human being is worthy of respect. Human rights are for everyone; we are born with them and no one can take them away.

- Just as we have rights, we also have a duty to respect the rights of others.
- Adults need to respect all young people under the age of 18 years and give their best interests priority in all decisions affecting them.
- All people under 18, like all people everywhere, need to treat (other) children equally and respectfully.
- Knowing our rights is essential to learning how to respect ourselves and other people.

Closing Comments

In order to understand human rights, we must respect and recognize the inherent dignity of all human beings. We need to understand that everyone has the same fundamental rights and that those rights must be respected by all.

How to Minimize Violence through Human Rights

Lesson 15: Human Rights (HANDOUT A)

Exploring human rights, their relevance to our everyday life, and our responsibility to respect the rights of others.

Human rights are the entitlements (things owing to one; more than a privilege) and liberties (freedoms) with which all people are born, whether or not those around them—including their government—respect them.

A **child** is any person under the age of 18 years.

Everyone has rights. We are born with them, and no one can take them away from us. It is important to know what our rights are, so we can make sure that people respect them. We must also respect the rights of everyone else: our parents, our family members, our classmates, our teachers, our neighbors—every single human being on the face of the earth.

Right to Personal Security

I have the right to live free from harm of any type.

I have the right to be treated with respect and kindness.

I have the right to receive food, medical attention, and education.

People should not hit me, beat me, or slap me.

People should not touch me in ways that make me feel uncomfortable.

People should not threaten to hurt me or those I love.

People should not say things that hurt me, or that make me feel bad about myself.

Right to Freedom from Discrimination Based on Sex or Gender

All people should be treated equally. They are due the same rights, freedoms, and respect for their innate dignity as everyone else, regardless of their sex or gender.

Right to Freedom of Expression

I have the **right to freedom of expression**. This means that I am **free to seek, receive, and communicate information and ideas of all kinds**, by any means that I choose.

Rights of the Child

Children and adults have the same rights (that don't require an adult level of judgment), but children have additional rights that protect them.

Children should be treated with respect and kindness.

In every action and decision affecting children, the **best interests of the child** must take priority over every other consideration.

I have the right to express my ideas about what worries me and what affects me.

I have the right to demand the respect for my rights.

I have the right to be healthy.

I have the right to live without violence.

Parents and adults should take care of me and treat me with kindness.

Parents and adults should protect me from harm.

Parents should guide me with patience and without sexism (gender discrimination).

How to Minimize Violence through Human Rights

Lesson 15: Human Rights (HANDOUT B)

Exploring human rights, their relevance to our everyday life, and our responsibility to respect the rights of others.

Human Rights: Stories and Questions

Story A

Jen was playing near her house with some friends. It was getting late, so they all decided to go home. As Jen was walking home, she tripped on a rock. She fell on the ground and hurt her arm. It hurt really badly and she was having trouble moving it. She thought she might have broken it. Her house was close by, so she decided to walk there to get her mother's help. When she arrived home, she found that her mom was out, but her dad was there, busily working. Jen told him that she was in a lot of pain and needed to go to the hospital. Her dad told her that he was busy and that she would have to wait for her mom to arrive.

Questions:

1. How do you think her dad's response to her injury and needs made Jen feel? How would you feel in her place?
2. Do you think that her dad should have taken Jen to the hospital? If so, when?
3. Why was it wrong of him not to take her to the hospital?
4. Do you think that her dad failed to respect Jen's rights? Why and which ones?
5. Do you think that gender role expectations had anything to do with the attitude of Jen's dad toward caring for his child? For his daughter?
6. How would you advise Jen's father?

Story B

Farhad has just moved to a new school, where he has not made many friends. One day, a group of boys invite him to spend time with them. He has a lot of fun, but they also tease him because he is skinnier and shorter than the rest of the group. The next day, the boys are playing football (soccer), and Farhad asks if he can play too. The boys tell him that he can't because he is not really a "boy"—he is too small and skinny.

Questions:

1. Why do you think the group of boys said that to Farhad?
2. How do you think this made Farhad feel? How would you feel in his place?
3. Should the boys have let Farhad play football (soccer)?

4. Does a boy have to act or look a certain way to be respected? Do you think Farhad was treated fairly?
5. Do you think the boys failed to respect Farhad's rights? Why and which ones?
6. What would you advise this group of boys?
7. What do you think would happen if a girl wanted to play football with them?
8. Do you think it would be fair not to let her play?

Story C

Pascal and Diego are trying to do their math homework, but they are having a really hard time understanding it. They ask Tim for help, but he is also having a hard time with the homework. Mariko is really good at math, and she has already finished the homework. She tells Pascal, Diego, and Tim that she can help explain it to them. The boys laugh at Mariko and tell her that girls are not smart, so she may not help them.

Questions:

1. Why do you think Pascal, Diego, and Tim said that to Mariko?
 - Try to elicit any awareness in the group of the relationship between a bully's sense of insecurity and:
 - her/his discriminatory and/or violent behavior toward people s/he fears are more capable than s/he
 - bullying to which s/he has likely been subject in the past, including at home
2. How do you think this made Mariko feel? How would you feel in her place?
3. Do you think that the boys are failing to respect Mariko's rights? Why and which ones?
4. What would you say to Pascal, Diego, and Tim?

How to Minimize Violence through Human Rights

Lesson 15: Human Rights (FOR PARENTS)

Exploring human rights, their relevance to our everyday life, and our responsibility to respect the rights of others.

Promoting Human Rights from the Home

Every human being deserves to be treated with fairness and respect for their inherent (inborn) human dignity. In treaties and other texts (documents), international human rights law clearly spells out the rights and freedoms due to everyone on the face of the earth—equally, without discrimination. The first step to being respected is to know that, because we are all humans of equal value, we deserve and have the right to respect. Our rights cannot be taken away from us.

We do not have to memorize every human right ever recognized by the community of nations. It is, however, essential to know that the concept of human rights came about in an effort to make sure that every human being lived with justice, equality, freedom, and peace. Equality of the sexes is so essential to peace, justice, human rights, social progress, and better standards of living that it is the only form of discrimination singled out for mention in the opening words of the United Nations Charter.

Among the vast collection of human rights that protect and better the lives of people all over the world, four are especially relevant to our violence prevention workshop:

1. **Right to Personal Security:** in particular, the right to live free of violence, or threats of violence—whether the violence is physical, psychological (emotional), sexual, or economic.
2. **Right to Freedom from Discrimination:** the right to be treated equally and have our inherent human dignity respected, regardless of sex/gender or age, among other things.
3. **Right to Freedom of Expression:** the right to seek, receive, and communicate information and ideas of all kinds, by any means we choose.
4. **Best Interests of the Child:** the right of children to have their best interests given paramount consideration in every act or decision affecting them.

Our children share with us all the same rights that do not require adult judgment. (Rights that require adult judgment include, for example, voting and the founding and raising of a family.) They have fewer resources than adults, however, which puts them at a higher risk of suffering abuse and neglect. This is why, as parents and other important adults in children's lives, we have a duty to make sure that the rights of our children are protected. Although we have the right to raise and educate our children as we deem most appropriate, we also have the obligation to treat them with respect and kindness. We must never discriminate among them, or be violent with them.

Respecting and promoting the rights of our children does not mean surrendering power or promoting disorderly behavior. In fact, a family environment where the rights of all family members are respected and acknowledged equally reinforces parental leadership. It is a “win-win situation”: children feel respected and supported by their parents, while parents enjoy greater respect from their children.

Raising our children’s awareness of their rights better prepares them to become responsible citizens. The more children benefit from a mutually respectful home and family life, the more quickly they learn to expect similarly mutual respect in the outside world. This makes them more mature, socially engaged citizens.

Some ways to improve the skills of “parenting for citizenship”:

1. Practice listening to your children, their concerns, and their opinions. This will make them feel respected, and you more aware of their feelings. It will also allow you to detect situations of abuse or violence that might be occurring in their lives.
2. Talk to your children about the importance of treating everyone in the family with respect: parents, siblings, and grandparents—maybe also cousins who have come to live with us. Suggest creating a set of rules that will promote respect. Make sure that everyone in the family is involved in creating these rules so that their opinions and rights are taken into account.
3. Notice if there are any differences in the ways that men and women (and boys and girls) are treated in the family. It is important to convey to the children the fact that both sexes have the same rights and the same capabilities. Make sure that we treat everyone with respect and equality, and that we honor their innate human dignity.

How to Minimize Violence through Human Rights

Lesson 16: The Right to Personal Security

Understanding how personal security is the absence of violence and how violation of one's personal security often overlaps with violations of other human rights.



An Egyptian youth, trailed by his friends, grabs a woman crossing the street with her friends in Cairo, Egypt. (Photo: AP Photo/Ahmed Abdelatif, *El Shorouk* newspaper, August 20, 2012.)

**“Injustice
anywhere is a
threat to justice
everywhere.”**

Martin Luther King, Jr.,
Baptist minister and
civil rights leader
(USA)

Objectives

- To understand the relationship between the term “personal security” and violence
- To be able to identify various ways that one can harm our “personal security” with the same act: physically, emotionally, or economically
- To recognize ways in which a violation of our personal security (an act of violence) can also violate the other key rights covered in this workshop: the right to freedom from discrimination, the right to freedom of expression, and the rights (best interests) of the child.

Suggested Time

60 minutes

Materials

- Board or chart paper, chalk or markers.
- [Lesson 16 Handout](#), one copy per learner

Activity Instructions (55 minutes)

1. Introduce the subject. The following text may be adapted (5 minutes):

*Our right to personal security lies at the heart of the **Human Total** workshop. It is our right to **freedom from physical or psychological abuse or attack, or from the threat of this kind of attack.**³³ Neglect that results in harm is also an offense against our personal security. In other words, the legal term “**personal security**” is **the opposite of “violence.”** When people are violent with us, they violate our right to personal security.*

Consider displaying in large letters the phrase, “**PERSONAL SECURITY is the opposite of VIOLENCE.**”

2. Separate the group into three teams, trying to mix sexes and social groupings as much as possible. (5 minutes)
3. Give everyone a copy of the [Lesson 16 Handout](#) and provide the teams with the following instructions (15 minutes for group discussion):
 - a. **Look at the list of offenses against personal security listed in the Lesson 16 Handout.** (Depending on the experience, maturity level, and human rights context of the group, you may want to say the following: *This list includes examples of violence used in earlier **Human Total** lessons. Keep in mind that it does not specifically address the very important areas of early, forced marriage or violations to personal security that can occur within marriage.*)
 - b. **Each team of three will choose**
 - one violation of personal security from the list that is **physical**;
 - one that is **emotional**;
 - one that is **economic** OR “**an act of omission**” (**neglect**). (Remember, neglect is an “act of omission,” something that wasn’t done, but should have been done.)
 - c. Then, each member of the team will **think of a brief example (scenario, vignette)** to illustrate one of the three violations that her/his group chose. Remember that acts of physical, emotional, and economic violence can overlap. It’s okay if yours does; just **focus on the aspect of**

³³ See, for example, Universal Declaration of Human Rights (UDHR), Art. 3, proclaimed by General Assembly resolution 217 A (III) of 10 December 1948. Available at www.unhcr.ch/udhr/index.htm

O’Donnell, D. (1989). *Protección internacional de los derechos humanos* (pp. 72-73). Comisión Andina de Juristas.

Human Rights Watch. (n.d.). *International human rights law and abortion in Latin America* (HRW Backgrounder). Retrieved April 23, 2008, from www.hrw.org/backgrounder/wrd/wrd0106

This interpretation is echoed in the national law of a number of countries, including the USA, where one definition of personal security is “a person’s legal and uninterrupted enjoyment of his life, his limbs, his body, his health, and his reputation” (p. 1356 in *Black’s Law Dictionary*, 1990, West Publishing, St. Paul, MN, USA).

it that relates to your area of responsibility in the team: physical, emotional, or economic/act of omission.

- Since much violence is caused directly or indirectly by toxic masculinity, **make sure** that the example you come up with illustrates how discriminatory views of gender roles (sexism)—especially male gender roles—can result in violence.
- d. **Check your example with the other members of your team** to see if you have missed anything.
- If your example of economic violence also affects the physical aspects of personal security—that’s okay, as long as the economic violence can be clearly identified.
 - Will the whole group be able to see or figure out the toxic masculinity in—or behind (causing)—the violation of personal security?
4. Bring all learners back together, seating them into a circle. (30 minutes for the activities below)

Ask each learner, one by one, to share her/his example without identifying what type of violence (violation of personal security) it is.

Warn the learners who were not on the speaker’s team that they will be asked to identify the following:

- a. **The kind of violence (violation of personal security) committed in the scenario.** In most cases, more than one category of violence will be identified. This reflects reality, and understanding the frequency of such intersection is one of the goals of the lesson.
- b. **How gender role expectations—especially toxic masculinity—fed into the violence.**
- c. The **rights of** the two parties/sides to the conflict. In other words,
 - Were both sides hurt? Or was only one side hurt?
 - If toxic masculinity was involved, was there not also a violation of the right to freedom from discrimination (based on sex/gender)?
 - Was the violence used to squelch the target’s right to freedom of expression?
 - Did this scene involve an adult’s disregard for the **best interests of the child**?

Debrief (5 minutes)

- The various types of violence or harm to our personal security—physical, emotional (psychological), sexual, and economic—usually overlap.
- Violation of the right to personal security can be **proactive** (something you DO), or it can be **an act of omission** (something you choose not to do, or fail to do), as in the case of child neglect.
- Until we start thinking hard about acts of violence or omission that hurt us, until we analyze and deconstruct them, we probably don't realize how many of them are caused or influenced by discriminatory gender expectations (sexism) that people around us have learned.
- One act or omission can result in multiple human rights violations.
- In addition to the pain, all this violence and harm results in a lot of wasted time, energy, and money that we, our families, schools, and communities, could otherwise use to improve all of our lives.
- In Lesson 19 ("Best Interests of the Child"), we address a very important area of personal security-vs.-violence that overlaps with discrimination based on age and sex/gender, but which we don't address here: the rights to personal security that can be violated within marriage—in particular, illegal child marriage.

How to Minimize Violence through Human Rights

Lesson 16: The Right to Personal Security (HANDOUT)

Understanding how personal security is the absence of violence and how violation of one's personal security often overlaps with violations of other human rights.

Examples of Violence (Personal Security Violations)

- **Bullying**
- **Isolation** (“deprivation of liberty”)
- **Coercion** (including, but not limited to, **forcing someone to do something illegal**, like beat up another person)
- **Intimate partner/family violence** (between romantic partners, siblings, or generations)
- **Speaking over-aggressively** (scarily), **threats**
- **Wasting precious family resources** on “non-essential” items (like alcohol) or activities (like gambling)
- **Deprivation/withholding of basic necessities** like food, healthcare, love, attention, and education
- **Slapping, hitting, pinching, burning, shoving, excessive shaking, tying up**
- **Group assault (attack)**
- **Discrimination** based on **age** (against children or the elderly) or **sex/gender** (“sexism”)—especially “toxic masculinity”
- **Insult**
- **Ignoring someone**
- **Exclusion** (from a larger group)
- **Humiliation** (words or actions that shame or disgrace us in the eyes of others)
- **Intense, constant criticism**
- **Over-control**, including **over-possessiveness in romantic relationships**
- **Excessive yelling (uncontrolled anger)**
- **Placing another person in danger**
- **Attacking another person's reputation**
- **Forcing someone to witness violence**
- **Sexual violence**, including **rape** and **incest**

How to Minimize Violence through Human Rights

Lesson 16: The Right to Personal Security (FOR PARENTS)

Understanding how personal security is the absence of violence, and how violation of one's personal security often overlaps with violations of other human rights.

Facing Conflicts, Preventing Violence

Conflict is a natural part of life and should not be avoided. As a feature of human interaction, conflict takes place on the street, in the office, and, of course, in the family. Conflicts may strengthen family ties if they are addressed as an opportunity for personal and interpersonal growth, instead of as an excuse to revert to harmful cycles of violence.

As parents, we have the right to educate and raise our children following our own traditions and culture. We nonetheless need to reconsider those traditions that hurt or threaten the integrity and dignity of our children. Traditions are important because they link us to our cultural background and to our values, but if such values require violence, they will likely cause serious harm to our family.

Here are some alternatives to lashing out at your children:

- Take one or more deep breaths and remember that you are the adult.
- Close your eyes and imagine that you're hearing what your child is about to hear.
- Put your child in a timeout chair. (Remember this rule: one minute of sitting quietly and thinking for each year of your child's age.)
- Think about why you are angry: Is your child the real cause, or is s/he simply a target for your anger?
- Phone a friend.
- Go outside and take a walk.
- Hug a pillow.
- Write down what you are feeling.

Violence against children has serious consequences for them, such as low self-esteem, depression, anxiety, anger issues, personality disorders, problems in school and at work, suicide attempts, criminal behavior, alcohol and drug abuse, eating disorders, and intimate partner abuse.

One of the most important things that can be done to prevent violence is to raise awareness about its existence and to provide children with a safe environment in which to denounce it. We should be concerned not only with violence in our own

homes, but in our communities as well. It is our responsibility as members of a community to denounce the violation of children's rights.

The following are the four main types of violence against children and ways in which to recognize signs of their occurrence:

1. **Neglect** is the most common type of child maltreatment.
 - a. **Physical neglect:** failure to provide adequate food, clothing, or hygiene; disregard for the child's safety; refusal to provide, or delay in providing, necessary healthcare; abandoning the child without arranging for her/his care.
 - b. **Educational neglect:** failure to enroll the child in school; permitting or causing the child to miss too many days of school.
 - c. **Emotional neglect:** inadequate nurturing or affection; exposure of the child to abuse of others, including other family members or animals; failure to intervene humanely when the child demonstrates antisocial behavior.

Signs of child neglect:

- Clothes that are dirty, ill-fitting, ragged, and/or not suitable for weather.
- Unwashed appearance, offensive body odor.
- Indications of hunger: asking for or stealing food, going through trash for food, eating too fast or too much when food is provided for a group.
- Indications of apparent lack of supervision: wandering alone, being home alone, being left in a car.
- Colds, fevers, or rashes left untreated; infected cuts: chronic tiredness.
- Frequent absence from, or lateness to, school; disruptive behavior; withdrawal from school.
- Failure to relate to other people or surroundings.

An occurrence of these signs does not mean that neglect is necessarily present, but a pattern of reoccurrence is indicative of neglect.

2. **Physical violence** is an act of aggression that causes injury, even if unintended.
 - a. **Acts of physical violence include:** striking the child with hand, fist, foot, or object; burning the child with a hot object; shaking, pushing, or throwing the child; pinching or biting; pulling the child's hair. Making children work against their will and/or beyond their capacity also constitutes a form of physical violence.

- b. Parents may see such acts of violence as disciplinary methods. However, violence rarely teaches children how to behave; instead, these acts violate children's rights and teach them that violence is a way of resolving conflicts.
- c. Physically abusive parents have issues of anger, excessive need for control, or immaturity that make them unable or unwilling to see their level of aggression as inappropriate.

Signs of physical abuse in the home:

- Visible marks of maltreatment, such as cuts, bruises, or burns.
 - Reluctance to go home.
 - When asked how s/he got hurt, the child answers vaguely or evasively about an "accident."
3. **Sexual abuse** includes, but is not limited to, any sexual act between an adult and a child.
- a. Behavior involving penetration: vaginal or anal intercourse and oral sex.
 - b. Fondling: touching or kissing a child's genitals, making a child fondle an adult's genitals.
 - c. Violations of privacy: forcing a child to undress, spying on a child in the bathroom or bedroom.
 - d. Exposing children to adult sexuality: performing sexual acts in front of a child, exposing genitals, telling "dirty" stories.
 - e. Exploitation: selling a child's services as a prostitute or a performer in pornography.

Signs of sexual abuse are hard to detect, but the following are behavioral clues:

- Inappropriate interest in or knowledge of sexual acts.
 - Seductive behavior.
 - Reluctance or refusal to undress in front of others.
 - Over-aggression or over-compliance.
 - Fear of a particular relative or other person.
4. **Emotional violence** involves behavior that interferes with a child's mental health or social development.
- a. Verbal abuse: belittling or shaming the child; name-calling, making negative comparisons to others; telling the child s/he is "no good," "worthless," "a mistake."

- b. Habitual blaming, telling the child that everything is her/his fault.
- c. Withholding affection: ignoring or disregarding the child, lack of affection or warmth.
- d. Corruption: causing a child to witness or participate in inappropriate behavior, such as criminal activities, drug or alcohol abuse, sex, or acts of violence.

Signs of emotional violence:

- Apathy, depression, or hostility.
- Fear of a certain person or place.

Children have a right to live in a violence-free home. They have the right to be protected from all forms of neglect, cruelty, exploitation, unfair punishments, and abuse. They also have the right to play, to contribute with their views, and to be treated with kindness, dignity and respect.

There may be resources within your community to help you deal with domestic violence. (These resources may help you deal with a problem in your own home, but they can also advise you on how to respond to violence in some else's home.)

[The facilitator may use this space to provide contact information for such resources.]

We suggest trying these activities:

1. Talk to your children about nonviolent ways of dealing with conflict.
2. Make your home a safe space to talk about issues of violence. Let your children know that you are there to help them, and that they should always let you know if someone is hurting them in any way.

Try to make conversation with your children an everyday activity. This will allow you to notice any changes that might be indicative of threats to their wellbeing.

How to Minimize Violence through Human Rights Lesson 17: Freedom from Discrimination

Respecting and appreciating the ways that we are different from each other.

“First they came for the Jews and I did not speak out—because I was not a Jew. Then they came for the communists and I did not speak out—because I was not a communist. Then they came for the trade unionists and I did not speak out—because I was not a trade unionist. Then they came for me—and there was no one left to speak out for me.”

Pastor Niemoeller (victim of the Nazis)



Israeli checkpoint, Qalandiya, Palestine.
(Photo: Marika O'Connor Grant, October 2012.)

Alternative/Supplemental Lessons:

- “Bullying: Tips for Students,” Teaching Tolerance, www.tolerance.org/activity/bullying-tips-students, ages 3-18 (at least). This checklist of tips on how to handle bullying could also be used to create role-play scenarios.
- “Bullying and LGBT Students,” Teaching Tolerance, www.tolerance.org/exchange/bullying-and-lgbt-students, ages 11-18 (at least).

Objectives

- To promote understanding of other people’s rights
- To increase acceptance of differences among us and to recognize how we can learn from others who are different

Suggested Time

45 minutes

Materials

- Paper for individual learners to write on, writing utensils

Activity Instructions (25 minutes)

1. Begin the lesson by talking about the importance of respecting differences.

- a. Everyone has the right to be treated equally—girls or boys, tall or short, older or younger, rich or poor, dark-skinned or light, my religion or yours.
 - b. Ask the learners to imagine what would happen if everyone were the same—had the same preferences, liked the same movies, played the same sports.
 - i. What would they talk about?
 - ii. Wouldn't that be boring? (5 minutes)
2. Divide the group into randomly selected pairs. Try to create co-ed pairs to the extent possible. Pair up individuals who don't know each other very well or who are very different from each other.
 3. Ask the pairs to interview each other about their daily activities, their preferences, their favorite movies, their family, what they would like to be when they grow up, etc. Ask them to write down 10 things that they have in common and 10 ways in which they are different. (15 minutes)

Some sample questions are:

- a. What do you do in your free time?
 - b. What is your favorite class or subject?
 - c. What is your least favorite class or subject?
 - d. Do you have any pets? What kind?
 - e. What is your family like?
 - f. What is your favorite music? Movie? Food?
 - g. What would you like to be when you grow up?
4. After the interview, learners should write down individually what activities they could enjoy with their teammate and what they could learn from the differences between them. (5 minutes)
 5. To conclude, ask the pairs to report back to the entire group and engage them in a discussion about the activity. Encourage proportional participation of both girls and boys.

Debrief (10 minutes)

Questions:

1. Did you find differences between you that seemed to relate to whether you were a boy or a girl?
2. Did you find similarities between you, despite being of the opposite sex? If so, did any of these surprise you? Why? Why not?

3. Can you learn from other people's differences? If so, how?
4. Why do you think people like to fit in?
5. Why do you think people sometimes make fun of people who are different?
 - a. Do you think this is fair?
 - b. How does that make you feel?
 - c. Why do you think they do this?
 - If necessary, remind the group of a common thread throughout the workshop: Most bullies bully or, in older person's terms, "persecute," because they are afraid or intimidated, and have been bullied themselves. Regardless of the face that they show to the world, bullies are too insecure about themselves to accept people who are different from them. People who are sure of themselves do not need to hurt other people; only insecure people—and people who are in **emotional pain**—do.
 - d. What human rights issues does this exercise raise? (Use the diagram from Lesson 4, if you think it would help the group to identify the types, causes, and location of the violence.)
 - Psychological/Emotional violence?
 - Discrimination?
 - Inherent human dignity?
6. Do you think that people sometimes treat you differently because of your sex/gender?
 - a. Do you think this is fair?
 - b. What would you like to tell them?
7. What would you tell someone who wanted to be different, but still wanted to belong to a group of friends?

Points to Reflect Upon (5 minutes)

- Fitting in does not mean that we cannot be different from our friends. Groups of friends should have common interests, but they don't need to have the same opinions on everything, look the same, or participate in all the same activities.
- Real friends accept us for who we are and do not want us to change our preferences. They respect our right to be different. They would not make fun of us or makes us feel bad about ourselves.

- When we intentionally make others feel excluded, rejected or inferior, we are not only bullying and discriminating against them. We are depriving ourselves of the opportunity to learn from others and mature, as a result.

Closing Comments

Belonging to a group can make us feel good. This should not mean, however, that we have to change our preferences or change who we are to fit in—or that we have to stop appreciating differences between us and others. What’s more, when belonging requires us to exclude others, it hurts everyone, even if we don’t realize it at the time.

Suggestions for Facilitators

If you have not done so before, and think it might help the socio-emotional development of the group’s members along the lines discussed above, take advantage of what the participants have learned today to encourage them to arrange (seat) themselves differently in future lessons. If they prove resistant, or if you believe that the learners’ experience in this workshop could help break down unhealthy cliques and reduce exclusion of some other young people in the school or community, feel free to present the group with a different seating (circle) arrangement every lesson, or every few lessons—one that will facilitate their teaming up with, and learning from, participants they might not normally seek out.

How to Minimize Violence through Human Rights

Lesson 17: Freedom from Discrimination (FOR PARENTS)

Respecting and appreciating the ways that we are different from each other.

In Lesson 17, “Freedom from Discrimination,” we try to enhance your children’s understanding of other people’s rights, increase their acceptance of differences among us, and help them to recognize how we can learn from others who are different from us.

Clearly, respecting differences is central to the lesson. Everyone has the right to be treated equally—girls and boys, tall and short, older and younger, rich and poor, dark-skinned and light, my religion and yours. We ask your children to imagine what would happen if everyone were the same—had the same preferences, liked the same movies, played the same sports. What would we all talk about? Wouldn’t that be boring?

We also ask them why they think people like to fit in. Why do people sometimes make fun of people who are different? Do your children think this is fair? How does it make them feel? Why do they think some people exclude others for unjust reasons, in other words ones not based in ethics or safety?

If the children do not bring it up, we remind them of a common thread throughout the entire workshop: Most bullies bully or, in older person’s terms, “persecute,” because they are afraid or intimidated, and have been bullied themselves, often in the home. Regardless of the face that they show to the world, bullies are too insecure about themselves to accept people who are different from them. People who are sure of themselves do not need to hurt other people; only insecure people—and people who are in **emotional** pain—do.

We also talk about which human rights issues public humiliation (embarrassment) and exclusion might involve. Psychological or emotional violence? Freedom from discrimination? The right to respect for one’s inherent human dignity?

We remind the group that fitting in does not mean that we cannot be different from our friends. Groups of friends should have common interests, but they don’t need to have the same opinions on everything, look the same, or participate in all the same activities. Real friends accept us for who we are and do not want us to change our preferences. They respect our right to be different. They would not make fun of us or makes us feel bad about ourselves. When we intentionally make others feel excluded, rejected or inferior, we are not only bullying and discriminating against them. We are depriving ourselves of the opportunity to learn from others and mature, as a result.

Belonging to a group can feel good. This should not mean, however, that we have to change our preferences or change who we are to fit in—or that we should stop appreciating differences between us and other people. What’s more, when belonging requires us to exclude others, it is unhealthy for everyone.

If you have not figured it out by now, we focus so much on **humiliation** and **exclusion** with your children because these two activities are the young person's version of **slander** and **discrimination** in the adult world. The better your children are able to recognize such injustice and unhealthy behavior while they are young, the less likely they are to make the mistake of committing it—and the better equipped they will be to advocate against it—when they are older. In turn, the healthier, happier, more just, and more peaceful your family and community will be.

How to Minimize Violence through Human Rights

Lesson 18: Freedom of Expression

Appreciating how this right helps us to express our identity and reach our full potential.



Alex Falco (Cuba), "Speechless." Cartoon Movement, February 11, 2013.

"Our lives begin to end the day we become silent about things that matter."

Martin Luther King, Jr.,
Baptist minister and civil rights leader (USA)

"All the while [that we walked to my father's grave], [my sons] were at my side. They wept as I wept. A friend, seeing me cry, whispered in my ear, 'You should hold your tears. It's not manly.'"

"'It would be unmanly if I stopped,' I replied.

"When Father was laid to rest inside his grave (Muslims are not buried inside caskets), I climbed down into the hole and kissed him goodbye."

Sari Nusseibeh, President, professor of philosophy, Al-Quds University³⁴



Sexual violence survivor, Bukavu, Democratic Republic of the Congo. (Photo: Wojtek Lembryk/International Committee of the Red Cross.)

³⁴ Nusseibeh, 2007, p. 247. Emphasis added.

Objectives

- To recognize that we make decisions that help us to choose our own destiny
- To learn about human rights that are important for our enjoyment of the right to freedom of expression
- To see that, as we make choices, we need to balance our rights against the rights and needs of others

Suggested Time

60 minutes

Materials

- [Lesson 18 Handout A](#) for each learner (or chart paper for the entire group), listing human rights related to freedom of expression
- [Lesson 18 Handout B](#) for each learner, containing stories for use in small groups
- Paper for individual learners to write on, writing utensils
- Board or chart paper for listing instructions for small group activity

Activity Instructions (40 minutes)

1. Before the lesson, prepare a handout listing the rights related to freedom of expression (see Handout A) and select the stories you will use during this activity (see Handout B).
2. Begin the lesson by distributing Handout A and read it out loud, with the help of the participants. (The facilitator may choose to display its contents on a board or flipchart, for all to see.) Answer any questions about language. Remind the learners that, as with all rights, they enjoy these rights to the extent that their practice of them does not violate the rights of others. (5 minutes)
3. Distribute Handout B and divide the participants into four teams, one for each of the stories that you will be using. Give each group one story.

Explain that each team has story from a young person. Ask the learners to imagine that they are the best friends of this person. Each team has two jobs:

- a. To identify which of the elements of freedom of expression on the list relate, or could relate, to the story assigned to the team.
- b. To give the friend the best advice the participants can think of—advice that will
 - allow the friend to fulfill her/his dream to the extent possible;
 - keep her/him as safe as possible;

- not hurt other people unfairly.

The team process requires that learners first work individually in identifying one element of freedom of expression and one piece of advice. Each person then shares her/his thinking, and the team then decides on the three most relevant elements of freedom of expression and the three most useful pieces of advice.

One learner from each team will be responsible for reading the story to the class, one for reporting the most relevant elements of freedom of expression, and one for reporting the most useful pieces of advice agreed upon in the group. (5 minutes for providing directions to the groups)

4. Team work is carried out. (15 minutes)
5. Bring all participants back together into a circle. Go case by case, team by team, first reading the case to the whole group, then hearing the elements, then the advice. After each set of elements, ask the group to look at the freedom of expression list and offer any additions to those identified by the breakout team currently reporting. After each team reports on advice, ask for other ideas from all learners. (15 minutes)

Points to Reflect Upon (20 minutes)

Refer to Handout B to think about the following:

- Diyanath, Fatima, Akumu, and Anders are facing very challenging and scary dilemmas. Unfortunately, each of their predicaments is extremely common in many parts of the world. Whether or not we realize it, someone in our neighborhood—maybe even someone we know—is probably facing one of these dilemmas as we speak, or one a lot like it.
- What are some common themes running through all of the stories?
 - Freedom of expression, freedom to assert our rights and to be who we feel we are inside or want to become. Violence or the threat of violence.

But what else?

- CHOICE.
- With each year that we get older and more mature, we become more capable of choosing what to do with our lives. What must we weigh against our preferences when we make these decisions, however?
 - Our parents, our teachers, and other adults in our life have the right and duty to place limits on us, especially when we are young, innocent, or misguided—or when we misbehave!

- Does anyone have an example of good, adult guidance from one of the stories?
 - Fatima’s swim coach?
- What about an example of bad adult guidance?
 - Anders’s father—if you consider abusive discipline to be guidance! Actually, Anders’s father was a bad role model, as well!
- And what about guidance that was less clear-cut, good or bad?
 - For example, the advice of Akumu’s mother not to risk her scholarship by “making waves”?
- We have responsibilities—at home, at school, and in our community—that might limit our choices.

Who can give me an example?

- Not speak of others in a cruel, discriminatory fashion (“hate speech” vs. free expression)

Who can give me an example from the stories?

- Diyanath feels a responsibility to his mom and siblings.
 - Akumu has developed a sense of responsibility to the mothers in her community.
- The rights of others: Does any of our characters risk violating the rights of others, depending on the decision s/he makes? For example, Diyanath would be forced to hurt others if he joined a gang, right? What else—that isn’t mentioned in his story?
 - His gang membership might protect his family in some ways, but endanger it in others—for example, at the hands of opposing gangs and police raids on his home. If he ran away from home (to avoid joining the gang), however, his mom might not have enough money to feed Diyanath’s siblings, or the children might not be adequately supervised.

Closing Comments

Life is not easy. It is full of choices—and which choice is the right one is not always obvious. Many of the best decisions one makes in life are quite painful ones. Understanding how to balance our fundamental right to express our true selves against our duty to family, friends, community, and maybe even country should help us. Improving life skills like self-knowledge, decision making, and negotiation—as we will do later in this workshop—can make our dilemmas a little easier, too. The human rights and life skills that we learn to use in this workshop will help us find a way to express ourselves freely in life, but without hurting each other unfairly or unnecessarily; for example, if we overuse our freedom of expression by lying or saying discriminatory or hateful things about others.

How to Minimize Violence through Human Rights

Lesson 18: Freedom of Expression (HANDOUT A)

Appreciating how freedom of expression helps us to express our identity and reach our full potential.

Human Rights Related to Our Freedom of Expression

1. I have the right to express my views freely in all matters affecting me, and to have those views taken seriously.
2. I am free to seek, receive, and pass on information and ideas of all kinds, by any means.
3. I have the right to freedom of thought, conscience, and religion.
My parents or guardians may provide me with direction in the exercise of this right in ways appropriate for my evolving capacities.
4. No one may illegally interfere with my privacy, family, or correspondence (e.g., mail, email, SMS).
5. No one may attack my honor or reputation without good legal reason.
6. I have the right to access information and material from a diversity of national and international sources, especially those aimed at the promotion of my social, spiritual, and moral wellbeing and physical and mental health.

How to Minimize Violence through Human Rights

Lesson 18: Freedom of Expression (HANDOUT B)

Appreciating how freedom of expression helps us to express our identity and reach our full potential.

Four Stories

DIYANATH: I don't want to join a gang. If I do, I will have to dress like the rest of them, get a scary tattoo, hurt girls, follow their rules—instead of those of my mom—and do other things that make me uncomfortable, or give me a guilty conscience. But, as a guy my age in my neighborhood, it is looking more and more like I don't have a choice, unless I am willing to run away and leave my mom alone to care for my younger siblings.

FATIMA: I am a really good swimmer. I mean, REALLY good. The coach of the girls' team—of which I am a member—says that I could prepare to try out for the Olympics, if I wanted. My parents say that I may not, because men and boys would see me with too little clothing on. That would bring shame on my family, ruin my reputation, and destroy my chances for marriage—the only destiny that my parents see for me. I don't want to marry some old man that they choose for me. I WANT TO SWIM!

AKUMU: I work very hard to get good grades. I not only have the best grades of all the girls in my class; I have the best grades of all the students at my level—both boys and girls. I want to become a doctor so that I may help the women in my village have babies without getting hurt or dying in childbirth. To do so, however, I must continue my education at a boarding school 60 kilometers from my home, to which I have won a full scholarship for next year. All the girls know what happens there: most of the teachers are men, and some of these men molest the girls. My mother assures me that such a man would bother only girls who “were asking for it,” and that I will be safe if I just remain “her good little girl.” She also says that I cannot “make waves,” or the school will take my scholarship away. But the few girls from my village who have attended the boarding school say the nasty teachers don't distinguish between good girls and bad girls when they “keep them after class.”

ANDERS: My father wants me to play football and hang out with the sons of the men with whom he meets to talk and drink most evenings after work or dinner. But I don't want to play football. I prefer cooking with my mom and sisters and taking care of my niece and nephew. Recently, my dad came home smelling bad from one of his nights out with the other men, acted really weird, and screamed at me that he didn't want me to end up like my Uncle Mauricio. Mauricio lives in the city and has not been in touch with anyone in the family but my mother since before I was born. Then, my father punched me in the stomach in order to, as he said, “make a man out of me.” My gut still hurt when I woke up the next morning.

How to Minimize Violence through Human Rights

Lesson 18: Freedom of Expression (FOR PARENTS)

Appreciating how freedom of expression helps us to express our identity and reach our full potential.

Freedom of Expression and Participation: The Right to Promote, Defend, and Protect Human Rights³⁵

Children are constantly trying to take part in everything they care about. They tend to explore, question, and provoke the people around them. This constant need to express ideas, emotions, and desires turns children into notoriously lively and compelling human beings. Nonetheless, these acts are frequently unrewarded and as such, repressed.

Progress in human rights defense has created new spaces for action. Children and adolescents, boys and girls, women and men are now seen as subjects with full autonomy, actively participating in decisions that may affect them or the people around them.

In this regard, children's participation in promoting human rights is a continuous process of their freedom of expression. Of special importance is fostering dialogue between children and adults on the basis of mutual respect, without the adult representing the absolute authority during conversations or when making decisions. Participation is one of four basic principles agreed upon in the Convention on the Rights of the Child (CRC).³⁶ In addition, several portions of the CRC support freedom of opinion and expression, freedom of thought, conscience and religion, association and assembly, the right to be heard on matters that affect them according to their age and circumstance.

- Participation is important because children deserve to be heard.
- Their views can enrich people and a variety of situations.
- They bring freshness and innovation to the life of the community.
- Self-expression helps develop consciousness and creativity in children.
- Their viewpoints result from their own childhood experiences.
- Sharing them makes them feel more protected.
- Everyone has the right to express their opinion when decisions directly affect the children's lives.

³⁵ This text is adapted from Lansdown, G. (2001). *Promoting children's participation in democratic decision-making*. Florence: UNICEF. Available: <http://www.unicef-irc.org/publications/pdf/insight6.pdf>.

³⁶ The Four General Principles of CRC are as follows: nondiscrimination; the best interests of the child; the right to life, survival, and development; and **child participation or respect for the views of the child**.

We suggest trying these activities; you might find them very helpful:

1. With your child, make a list of agreements about home life. What do you and your family respect? What do you care about? Fulfilling these agreements at home is the beginning of respect for others.
2. Tell your sons and daughters stories of their community (myths, legends) in which the hero or main character respects and cares for others.
3. Go out for a walk in the neighborhood with your children. Discuss the places where they feel safe and respected.

How to Minimize Violence through Human Rights

Lesson 19: Best Interests of the Child, Including a “Child” as Old as 17!

Walking the line between adult authority and judgment on the one hand, and an adolescent’s evolving capacity for self-determination on the other.



Ironically, the sign behind this Colombian child soldier reads, “Do not mistreat children. They are the future.”

“Children have more need of models than of critics.”

Joseph Joubert,
French moralist and essayist

“A youth is to be regarded with respect.”

Confucius, Chinese philosopher (551-479 B.C.)

Objectives

- To couch the discussion about the “best interests of the child” in terms meaningful to young adolescents, searching for the line where young people’s judgment and parental/adult authority meet
- To underscore the comparative authority and wisdom of parents, while encouraging critical thinking and agency (empowered action) in those learners who may be in—or know of—situations where treacherous parenting requires intervention from outside the nuclear family to ensure the “best interests of the child”
- To identify patterns of gender-related violence against children in the learners’ age-group and in the next stage, middle adolescence, around the world (those that inspire much debate about the best interests of the child: early child marriage, early pregnancy, and recruitment of “child soldiers”)

Suggested Timing

30 to 60 minutes (depending on how many hypothetical situations the facilitator decides to cover)

Materials

None

Activity Instructions (20 minutes, at least)

1. Introduce the activity (10 minutes). For example,

*Under international law and the laws of many—if not most—countries, we are all “children” until we are 18 years old. **Why do you think that is?***

When lawyers try to figure out where our parents’ rights over us end and our right to “self-determination”—the right to decide things for ourselves—begins, they look at judgment, the child’s judgment in particular.

As a rule, our ability to figure out the best thing to do in a particular situation (our judgment) gets better the older we get. Of course, because of the many and massive changes going on in our brains during adolescence, our judgment can go a little haywire during this time and get us into the type of trouble we might have avoided when we were younger, and will avoid when we get older.

In most cases, this rather crazy period starts slowly around the age of 10, gets a little more intense from about 12 to 17 or more years of age, and tapers off until we reach about 25. That’s why experts at the World Health Organization and elsewhere around the world don’t consider us to be full-fledged adults until we are as old as 25!

Of course, fully matured brains can still be capable of poor judgment, especially when they are corrupted with discriminatory attitudes like toxic masculinity or have been damaged by unhealthy childhood experiences or substance misuse.

In the vast majority of cases, however, despite how it appears to the child or adolescent, her/his parents know what is best for her/him. Both international and national laws respect this special—though sometimes turbulent—relationship. Once in a while, parents are nonetheless unable or unwilling to do what is best for the child. That is why most or all governments have special agencies that take care of children when their family is unwilling or unable to do so correctly.

2. Ask the learners for examples of situations where the (1) **authority of adults** (e.g., parents and other adults in the family, teachers, and government child welfare officials), (2) **adolescents’ desire for self-determination**, (3) **toxic masculinity**, and (4) **violence** can come to a head. If you need to provoke some thought, or simply supply the learners with a hypothetical scenario, choose from among the following:
 - a. A gang is trying to lure in 15-year-old **Juan Luis**, who is involved in a typical teenage tug-of-war with his parents. The gang’s leader comes to Juan Luis’s home to explain in a very authoritative way to his parents that they do not know how to handle their son, and that the gang will be his family from now on.
 - b. Fourteen-year-old **Ariana** is in love with her 18-year-old boyfriend and wants to leave home to live with him. Her parents work so hard that they barely see her during the week. Although the boyfriend’s demands to know

where Ariana is every second of the day can be a little tiresome, at least he cares.

- c. The unemployed boyfriend of 11-year-old **Suu Kyi**'s mother has started climbing into bed with her on the nights that her mother works the late shift at her job. Suu Kyi is extremely uncomfortable with this and with what happens until he leaves. The boyfriend told her that she "is asking for it," given the way she walks around the house, and that he would hurt her younger brother if she told her mother about what he makes her do. Suu Kyi nonetheless told her mother. Her mother flew into a rage, refused to believe her daughter, and "grounded" Suu Kyi for the rest of the school year. Now the girl is at greater risk than she was before because she must be home all the hours that she is not at school. The house of Suu Kyi's favorite aunt—her deceased father's sister—is located very near to school and right next door to a government agency called "Child Protective Services," or something like that.
 - d. Thirteen-year-old **Wycoff** is an excellent student and has been receiving free piano lessons from the music teacher at school. This teacher, who also allows Wycoff to play the school's piano outside school hours (whenever it is not required for official functions), has obtained his acceptance to a public performing arts high school in the city. At that school, Wycoff could get the same diploma that he would at the normal high school, but also work intensively on his piano playing—the one great joy in his life. Wycoff's father claims that musical instruments are for women, children, and "sissies," and that his son should be out chasing girls and "getting up to things," like other boys his age. "Who needs high school, anyway?" asks his father and continues, "After all, you'll soon be entering the family business like I did, and like my father and grandfather did before me." Wycoff's mother is very proud of her son's piano playing, but is too afraid of her husband to plead Wycoff's case with him.
3. Follow-up questions for group discussion (10 to 40 minutes):
- a. How would you resolve each of the dilemmas presented?
 - b. Although we are focusing on the best interests of the child, toxic masculinity (discrimination), and violence (personal security) in this exercise, what other human rights issue is relevant to the desires of the young people involved?
 - E.g., freedom of [self-]expression.

Debrief (10 minutes)

The inability of young brains to exercise good judgment is also why, even though some cultures force children—girls in particular—to marry as young as 8 or 10, international law and most countries have declared child marriage to be illegal. There

are two other reasons, both related to personal security, why early marriage of girls is illegal:

1. Pregnancy before a girl reaches the age of 18 is much more dangerous for both baby and mom than it is after the mom reaches 18 years of age. In addition, the younger the mom is under 18, the more dangerous pregnancy and childbirth are to both her and her baby.
2. Much early marriage of girls is forced. It is forced because, in the cultures where it occurs, children in general—and girls in particular—are seen as their parents' property.

Back to judgment: **The decision to marry and have children (whether or not to have children; if so, how many; and with how much time between each) are among the most important decisions that we will ever make in our lives—if not the most important.** They affect not only us, our spouse, and our families. They also determine the health and quality of life that our children will have. What's more, unwanted sex and resulting unwanted pregnancies are serious personal-security issues. Because of a child's inability to exercise good judgment, even consensual (mutually agreed upon) sex between an adult and a child is illegal.

The inability of young brains to exercise good judgment is just one reason why (1) compulsory (obligatory, forced) **military recruitment** of people under the age of 18 is illegal, (2) voluntary recruitment under the age of 15 is illegal, and (3) voluntary recruitment under the age of 18 is strongly advised against. For reasons of brain development, if nothing else, military service by people under 18 is a huge personal-security risk—for the recruits and for those around them.

Understanding how the adolescent brain works is essential when determining the "best interests" of young people, like the ones we discussed today. It is also key to avoiding offenses against their personal security. For this reason, education about child and adolescent physical and mental health can go a long way toward preventing the marriage and military recruitment of young people who are unprepared physically or mentally for the demands of two lifestyles so central to the creation and preservation of life.

When it comes to the rights of the child, we have to keep in mind not only the soundness of the adolescent's reasoning. We must be aware that, although most parents love their children and do their best to care for them, not all do. Some parents consider their children their property. They not only sell them into marriage or military service long before the child is ready, but they may make them perform labor that keeps them out of school or which involves dangerous conditions, such as commercial sex work (prostitution). They may even sell them into slavery. These are all forms of violence. They are human rights violations. They are against the law. If you worry that your parents or guardians are not protecting your rights as they should, seek help from an adult whom you trust, preferably someone who you think can keep you safe or get you to someone who can.

How to Minimize Violence through Human Rights

Lesson 19: Best Interests of the Child, Including a “Child” as Old as 17! (FOR PARENTS)

Walking the line between adult authority and judgment on the one hand, and an adolescent’s evolving capacity for self-determination on the other.

Under international law and the laws of many, if not most, countries we are all “children” until we are 18 years old. Why is that?

When lawyers try to figure out where parents’ rights leave off and children’s right to “self-determination”—the right to decide things for themselves—begins, they look at judgment, the child’s judgment in particular.

As a rule, children’s ability to figure out the best thing to do in a particular situation (their judgment) gets better the older they get. Of course, because of the many and massive changes going on in their brains during adolescence, their judgment can go a little haywire during this time and get them into types of trouble that they may well have avoided when they were younger.

In most children, this rather crazy period starts slowly around the age of 10, gets a little more intense from about 12 to 17 or more years of age, and tapers off until about 25. That’s why experts at the World Health Organization and elsewhere around the world don’t consider us to be full-fledged adults until we are as old as 25!

Of course, fully matured brains can still be capable of poor judgment, especially when they are corrupted with discriminatory attitudes like “toxic masculinity” (sexism, *machismo*), or have been damaged by unhealthy childhood experiences or by substance misuse.

In the vast majority of cases, however, despite how it appears to the child or adolescent, her/his parents know what is best for her/him. Both international and national laws respect this special—though sometimes turbulent—relationship. Once in a while, parents are nonetheless unable or unwilling to do what is best for the child. That is why most or all governments have special agencies that oversee child welfare.

The inability of young brains to exercise good judgment is why, even though some cultures force children—girls in particular—to marry as young as 8 or 10, international law and most countries have declared child marriage to be illegal. There are two other reasons—both related to personal security—why early marriage of girls is illegal:

1. Pregnancy before a girl reaches the age of 18 is much more dangerous for both baby and mother than it is after the mother reaches 18 years of age. In addition, the younger the mother (under 18), the more dangerous pregnancy and childbirth are to both.

2. Much early marriage of girls is forced. It is forced because, in the cultures where it occurs, children in general—and girls in particular—are seen as their parents' property.

Back to judgment: The decision to marry and have children (whether or not to have children; if so, how many; and allowing for how much time between each) are among the most important decisions that we will ever make in our lives—if not the most important. They affect not only us, our spouse, and our families, but they also determine the health and quality of life that our children will have. What's more, unwanted sex and resulting unwanted pregnancies are serious personal-security issues. Because of a child's inability to exercise good judgment, even consensual (mutually agreed upon) sex between an adult and a child is illegal.

The inability of young brains to exercise good judgment is just one reason why compulsory (obligatory, forced) military recruitment of people under the age of 18 is illegal, voluntary recruitment under the age of 15 is illegal, and voluntary recruitment under the age of 18 is strongly discouraged. For reasons of brain development, if nothing else, military service by people under 18 is a huge personal-security concern—for the recruits and for those around them.

Understanding how the adolescent brain works is essential when determining the "best interests" of young people. It is also key to avoiding offenses against their personal security. For this reason, education about child and adolescent physical and mental health can go a long way toward preventing the marriage and military recruitment of young people who are unprepared physically or mentally for the demands of two lifestyles so central to the creation and preservation of life.

When it comes to the rights of the child, we have to keep in mind not only the soundness of the adolescent's reasoning. We must be aware that, although most parents love their children and do their best to care for them, not all do. Some parents consider their children their property. They not only sell them into marriage or military service long before the child is ready. They may make them perform labor that keeps them out of school or which involves dangerous conditions, such as commercial sex work (prostitution). They may even sell them into slavery. These are all forms of violence. They are human rights violations. They are against the law. If you worry that you are not protecting your child's rights as you should, seek help from someone you trust, preferably someone who you think might be able to give you the support that you need to be a good parent, or who can get you to someone who can.

How to Minimize Violence by Transforming Knowledge into Action in Our Community

Lesson 20: Human Rights and My Community

Valuing our active role in protecting human rights in our community.

“Never doubt that a small group of thoughtful citizens can change the world. Indeed, it is the only thing that ever has.”

Margaret Mead, anthropologist (USA)



Unattended, internally displaced baby, Sierra Leone. (Photo: C.M. O'Connor, 2002).

Alternative/Supplemental Lesson:

- “Standing Up Against Discrimination,” Teaching Tolerance, www.tolerance.org/lesson/standing-against-discrimination, ages 7-18 (at least).

Objectives

- To understand the benefits of active participation in our communities
- To encourage civic participation and social responsibility
- To identify our personal role in protecting and promoting life and human rights in the community

Suggested Time

45 minutes

Materials

None

Activity Instructions (20 minutes)

1. Sit the learners in a circle. Explain that sometimes in the community there are emergency situations and today one of those situations will be explored. The following scenario may be enacted:

We are all members of an extended family, living together in the same house. There are the elderly persons, young children, and babies, some of whom are ill. Suddenly a fire starts. How can we help each other to get out of the burning house?

2. Ask the learners to create a skit imagining that this is happening in real life. Ask them how they will organize so that they can all come out safely. (15 minutes)
3. Assign a character to each learner: for example, father, mother, an old man, an old woman, a young man, a 4-year-old boy, a 3-year-old girl, a baby, a pregnant woman, a man or a woman with crutches, and an adolescent. Assign additional roles if there are not enough for all the participants.

Tell the learners that the fire occurs while they are all having dinner together. When you shout “Fire!,” they must start acting out the skit. Everyone must be saved. Stress to the learners that it is of crucial importance to stay in the role that was given to them.

4. As the learners play out the skit, tell them which parts of the house are burning and/or collapsing (walls, doors, ceiling, etc.)—do so every minute or so, so the skit can be over quickly. (5 minutes)
5. When the skit is over, ask the learners to sit in a circle. Talk about the activity and about how it felt to help our family and our community (see Debrief).

Debrief (20 minutes)

Questions:

1. How did you feel during the skit?
2. Those who helped: How did you feel?
3. Those who were helped: How did you feel?
4. How did you feel helping the men? How did you feel helping the women?
5. Were different characters able to help in different ways?
6. Why do you think it’s important to help each other this way in our family and in our community?

7. What would you do if you saw a woman or a man being hit by another person?
8. What would you do if you saw an elderly person standing while traveling on the bus?
9. What would you do if a teacher continually yelled at a classmate?
10. Why is it beneficial for everyone to contribute to our community, as we did in the skit?
11. Do any of you have a positive story from school, your family, or your community about how you or someone else helped someone in need?
12. Relate this skit to our newly gained knowledge of human rights. Which if any of these themes are relevant: freedom of expression, discrimination, personal security, best interests of the child? How?
13. Does recognition and protection of human rights contribute to the wellbeing of our community? Give some examples.

Points to Reflect Upon (5 minutes)

- During this skit, we realized that we can all do something for our family and for our community. When we cooperate, we contribute with healthy behavior to improve relationships. We feel safe and cared for. We know that we can trust someone to ask for help and support.
- There are different people in a community: men, women, boys, girls, the elderly, and the very young. What makes us all equal is that we are all human beings. Also, as residents of our community, we have the duty to participate for the benefit of in our community, one way or another. Our role as neighbor is another "equalizer."

Closing Comments

A sense of community is a feeling of shared responsibility that helps the community to solve problems and improve life for everyone. Community members contribute in different ways. We can identify with others by the way we talk, dress, eat, and so forth, but secure people can appreciate and learn from others who are different from us, and welcome them into our community. Our sense of this positive energy and the action it provokes end up enhancing our wellbeing as well: "What goes around comes around."

How to Minimize Violence by Transforming Knowledge into Action in Our Community

Lesson 20: Human Rights and My Community (FOR PARENTS)

Valuing our active role in protecting human rights in our community.

During the skit that your children performed in Lesson 20, “Human Rights and My Community,” we realized that we can all do something for our family and for our community. When we cooperate, we contribute with healthy behavior to improve relationships. We feel safe and cared for. We know that we can trust someone to ask for help and support.

There are different people in a community: men, women, boys, girls, the elderly, and the very young. What makes us all equal is that we are all human beings. Also, as residents of our community, we have the duty to participate for the benefit of in our community, one way or another. Our role as neighbor is another “equalizer.”

A sense of community is a feeling of shared responsibility that helps the community to solve problems and improve life for everyone. Community members contribute in different ways. We can identify with others by the way we talk, dress, eat, and so forth, but secure people can appreciate and learn from others who are different from us, and welcome them into our community. Our sense of this positive energy and the action that it provokes end up enhancing our wellbeing as well: “What goes around comes around!”

Some activities to try with your children:

1. Ask your children to help you make a list of things at home that need work (e.g., cleaning, repairs, gardening). Make a new list of ways to address them, with specific chores for every member of the family. Try to match the chore to the person who most likes to perform it—or to the one who is the least unwilling to do it!
2. With your children, seek out a particularly cooperative neighbor or other member of your community and encourage her/him to talk about how it feels to help others the way s/he does.
3. Think and talk about the ways in which we hinder or can support the work of the following individuals whose activities are important for the functioning of a community: a teacher, a farmer, a nurse, a street cleaner, a bus driver, a letter carrier.

How to Minimize Violence by Transforming Knowledge into Action in Our Community

Lesson 21: Community Resources

Identifying the purpose of community resources and how we can get involved.



Women's advocate with a mother and daughter, rural Sierra Leone.
(Photo: C.M. O'Connor, 2002.)

**“When spiders unite,
they can tie down a lion.”**

Ethiopian proverb

Alternative/Supplemental Activities:

- If you have the time, today or on another day, arrange for the group to visit with resources in the community—e.g., police, library, child welfare office, medical clinic—that relate to the needs that its members identify in their drawings.
- Discuss with the group what the elements of a City of Peace (www.internationalcitiesofpeace.org/how/ICPletter.pdf) mean, as well as whether and how these elements could be pursued in to their community or school.
- Past *Human Total* workshop participants have decided to teach other young people in their school or community about human rights. If this group wants to, how would they go about doing so?

Objectives

- To raise awareness of existing community resources
- To encourage students to participate in community-building activities
- To empower students to organize and plan community actions

Suggested Time

60 minutes

Materials

- Pencils, pens, or color markers
- Board or chart paper

Activity Instructions (50 minutes)

1. Before the lesson, identify the principal (security-related, if possible) needs of the community where the participants live and pinpoint the community resources that exist. For example, a community may need a place where adolescents can engage in safe recreational activities. Perhaps there is a community-run recreational center where young people can play sports and get help with homework in the evening. It is important to know what community resources exist so that everyone can participate in community-building activities. Bring a list of existing community resources to the group.
2. Begin the lesson by asking the learners what, in their opinion, their community needs to do to improve personal security (reduce violence). Perhaps it needs better lighting at the playground, more security on the streets at night, or classes for adults in human rights, abuse of power, and the best interests of the child. (10 minutes)
3. Divide the learners into teams of two or three. Ask them to choose one resource that their community needs. After choosing, they will have to think about the following questions (5 minutes):
 - a. Why is this a need for your community?
 - b. Who needs this the most?
 - c. How does this need affect the rights of community members?
4. Ask the learners to illustrate their best plan. While they are preparing their drawings, ask them to think about the following (10 minutes):
 - a. What materials are needed?
 - b. How many people are needed?
 - c. How could you organize the community to help with this task?
 - d. Where and how could you get the money for this task, if necessary?
 - Rotating volunteer work, for example, may not require funds.
5. After all the teams are done, ask one member from each to present their drawings to the rest of the group and begin a discussion about the activity. (25 minutes)

Debrief (10 minutes)

In today's lesson, we talked about the needs of our community and we listened to each other's presentations of possible solutions. Thinking about these proposals and about our community, answer the following questions.

Questions:

1. What community-based organizations (CBOs) exist in your community? (This is not meant to test the learners, but to let the facilitator know about the role of organizations in the community of which s/he may not have been aware. If the group cannot think of any CBOs, talk about the ones that you investigated before the lesson.)
2. What role do these organizations serve?
 - a. Whom do they benefit?
 - b. Why are they needed?
3. Do they promote human rights? If so, how?
4. How can these organizations be improved?
5. What new organizations or services are needed, if any?

Although community-based organizations can be an important resource in meeting the needs of a neighborhood, village or town, oftentimes local authorities are officially responsible for meeting people's needs. In different communities, there are different authorities that have responsibility for meeting local needs. This does not mean that the community itself has no responsibility or role to play, however. Community-based organizations can help local authorities meet people's needs. They can also fill in where local authorities fail.

Closing Comments

Individual participation in action-oriented, local organizations promotes the community's progress and, as a consequence, everyone's wellbeing.

How to Minimize Violence by Transforming Knowledge into Action in Our Community

Lesson 21 : Community Resources (FOR PARENTS)

Identifying the purpose of community resources and how we can get involved.

Community Resources

A strong and healthy community is built upon the idea that the individual can benefit from communal living and that the group benefits from the individual's participation. A community should be as beneficial as possible to all of its members, on a basis of equality. It is just as important to know how we can benefit from community resources as it is to know how we can contribute to their betterment (or to the creation of new resources).

Community resources can describe all services, groups, and places that are meant to help the community in some way. A park, a library, a fire station, and a hospital are all places that promote the health of the community. A park may not provide any service, but it is a resource because it provides people with a place for gathering and interaction. A hospital is a more obvious resource because it provides direct care to community members. Resources do not have to be created by community authorities, the central government, or businesses, however. Groups organized by individual residents are valuable resources as well. By learning all of the resources in our community, we can begin to benefit from their services, and we can also begin to interact and participate more with other community members. These same resources can help our children become responsible community members.

Participating in our communities also allows us to identify the needs of the community and whether new resources need to be created or existing resources improved. This can allow us to form groups or create action plans to address those needs. Remember that a community's most valuable resource is its members, because they have the power to change and improve their environment.

Possible family-building and community-building activities:

1. With your children, investigate resources/organizations in your community that aim to improve personal security (prevent or remedy violence). Find out if you and your children could benefit from, or contribute to, any of these resources.
2. Make a list of the security-related needs of your community. What does your community need to be a safer place for you and your children? Ask your children for ideas.
3. Talk to other parents about organizing groups to meet community needs.

How to Minimize Violence through Life Skills

Lesson 22: Self-awareness and Self-respect

Exploring personal values and identifying life goals.



Leonetto Cappiello (France/Italy), "Polaire à la Scala," 1900.

**"All that we are given is possibilities—
to make ourselves one thing or
another."**

José Ortega y Gasset,
Spanish philosopher and essayist

**"Respect yourself and others will
respect you."**

Confucius, Chinese philosopher

Alternative/Supplemental Lesson:

- "Understanding Prejudice through Paper Plate Portraits," ages 5-11 (at least), Teaching Tolerance, www.tolerance.org/exchange/understanding-prejudice-through-paper-plate-portraits

Objectives

- To identify personal strengths and positive skills, weaknesses and limitations, and their influence on all areas of our lives
- To recognize that each of us is unique and valuable, and that human rights are about embracing the human dignity of each person, protecting us, and helping us to develop to our full potential
- To raise awareness of discrimination and stereotypes that impede our ability to reach our full potential

Suggested Time

60 minutes

Materials

- [Lesson 22 Handout](#) (“The Mirror”), one copy for each learner

Activity Instructions (45 minutes)

1. Share with learners that **self-respect** and a **personal sense of dignity** come from **self-knowledge**. Self-knowledge involves knowledge and awareness of one’s own identity, values, and behavior. During this lesson, the learners will be engaged in an activity that will help them to recognize their multiple identities, including those that they have in relation to roles they play in their family or friendships. The activity will also have them think about their aspirations. (5 minutes)
2. Provide each participant with a copy of the Lesson 22 Handout (“The Mirror”) and ask them to fill it out, providing the following directions (15 minutes):
 - a. The handout contains phrases like “as a sister, I am…” or “as a student I am…” and next to each phrase there is a little box representing a mirror. (The facilitator can vary the phrases in the handout, depending on what is appropriate for the learners’ age, and context.) Ask the learners to draw in the corresponding mirror a symbol or an image that best describes how they are “as a sister,” “as a student,” etc., and then draw the images describing how they would like to be in the future.
 - b. The facilitator may need to clarify the term “**character**” in the handout (personal qualities of the young person that distinguish her/him from another young person—e.g., “I am impatient, kind, serious, brave, etc.”)
 - c. Assure the learners that this is not about being a good artist and encourage them to use words and images, if they prefer. You may want to give them an example of your own responses or those from someone else, but stress that it is important for the learners to focus on themselves.
3. Form two-person teams and ask them to share their comments with one another. (10 minutes)
4. Ask all learners to sit in a circle to share their comments and experiences during this activity with the entire group. (15 minutes)

Debrief (10 minutes)

Encourage learners to consider how others see them, how they see themselves now, and how they would like to be seen in the future.

Questions:

1. Did you each find things about yourself that you liked and appreciated?

2. Did you each find other things that you would like to improve upon?

(The goal of these questions is not to invite a discussion but to simply get general agreement.)

Each of us, as a human being, is worthy of being appreciated, liked, and respected. As we know already from our earlier discussions, each of us has rights (e.g., the right to personal security, the right to freedom from discrimination, the right to freedom of expression, the rights of the child), even if we are still trying to become a better person. Even grown-ups sometimes need to work on being better people! We don't have to "earn" rights—we are born with them. This means that you should be supported as you grow up to become the future person that you would like to be.

3. When you shared your "mirror" with others in the group, did you find that your peers had identities and dreams different from your own? Did you find it easy to accept these differences?
4. What about a situation where a person has a physical appearance or background that is very different from your own? (Propose an example that will challenge the learners, such as an adolescent from a group that is discriminated against in their society, or an adult who has an unclean appearance.)
 - Is it possible that you or others might not accept such a person?
 - Have you ever seen anything like this happen? (Probe for bullying or teasing examples.)
 - Is this fair or "right"?
 - What might you do to stop this?

Explain that just as important as self-respect is demonstrating our respect for others, including those who are different or unfamiliar. Remind the learners that, as human beings, we are all entitled to the same respect. This is called nondiscrimination. We have the right to be respected and, in turn, we should respect and accept others who are different from ourselves.

Points to Reflect Upon (5 minutes)

1. Everyone has equal rights, regardless of physical appearance or any other characteristic that they cannot change. No one is entitled to attack another physically, emotionally, or socially because of the way s/he looks, where s/he is from, and the like.
2. We all have strengths that we develop over our lifetimes.
3. We need to recognize weaknesses in our character and be aware of our attitudes toward others.

4. It is important to recognize rights that we would like to be able to exercise more freely.

Closing Comments

To strengthen our self-respect, we should identify and develop our strengths, while recognizing and working on our weaknesses.

How to Minimize Violence through Life Skills

Lesson 22: Self-awareness and Self-respect (HANDOUT)

Exploring personal values and identifying life goals.

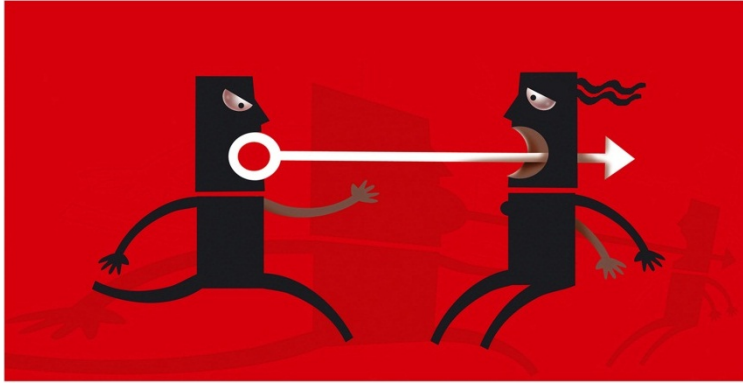
The Mirror

My physical appearance is...	How I would like to be in the future...	As a friend, I am...	How I would like to be in the future...
As a daughter/son, I am...	How I would like to be in the future...	As a girl/boy, I am...	How I would like to be in the future...
As a student, I am...	How I would like to be in the future...	As a member of my community/group, I am...	How I would like to be in the future...
My character is...	How I would like to be in the future...	As a boyfriend/girlfriend, I am....	How I would like to be in the future...

How to Minimize Violence through Life Skills

Lesson 23: Communication—Expressing Myself and Listening to Others

Learning effective listening and speaking skills and understanding different types of communication.



“You have not converted a man because you have silenced him.”

Viscount John Morley,
British pacifist and
statesman

Elena Ospina (Colombia). Cartoon Movement, March 8, 2011.

Alternative/Supplemental Lesson:

- “Developing Empathy,” ages 7-18 (at least), www.tolerance.org/lesson/developing-empathy.

Objectives

- To practice effective speaking and listening skills
- To be able to identify different types of communication
- To be aware of the rights involved in each situation, and to reflect on how to promote and defend them through effective communication
- To begin to see the power of empathy

Suggested Time

65 minutes

Materials

- A bowl with folded pieces of paper with suggested situations written on them
- One-gallon bucket with a healthy but tasty food or stickers to reward learners (optional)

Activity Instructions (45 minutes)

1. Let's name the many ways that we communicate, or tell each other things.
 - Speaking, writing, miming, body language, facial expressions.
 - If we have access to technology, through photos and video.
2. Inform the learners that they will do an activity where they need to divide into two teams and sit facing each other.
3. Number the learners on each team so that there will be two "number one" contestants, two "numbers two" contestants, two "number three" contestants, etc. All contestants must have a number. This will determine their turn in the role-playing activity.

Two contestants are selected for each situation. The first contestants are the two "number ones." One of them has to choose a folded paper where you previously wrote some of the situations below.

Contestants are arranged in chairs—or on the floor (ground)—facing each other. (5 minutes)

4. Position the two contestants and read the situation. The younger (if birthdays are uncertain, the smaller) contestant gets to choose which role s/he will take: speaker or listener. After the question is read, the role play begins. Each contestant is encouraged to be in the role and use the most effective communication tools that s/he has to resolve the conflict in question. (Each pair has 2 to 5 minutes to discuss the problem.) (20 minutes)
5. Examples of situations are provided below. Some of these questions may be difficult for some participants. Do not insist, if some participants feel uncomfortable. Another option to do this exercise is to split into groups and have the group report back.
 - a. You are sad because you got a bad grade on the last test and you need to tell your mom or dad.
 - b. Your uncle is having too many beers, **again**, and you want to tell him to stop.
 - c. You discover a bottle of vodka in your mom's room, **again**, and you notice that she is acting drunk.
 - d. You hear that your mom is beating your sister and you want her to stop.
 - e. Your dad says that women have to marry, cook, and have children—nothing else.
 - f. Your dad says that men have to be physically powerful and defend their honor at all costs.

- g. Your girlfriend or boyfriend asks you to do something risky, but you are afraid.
 - h. You want to introduce your new girlfriend or boyfriend to your parents, but you are afraid that they won't approve of her/him.
 - i. On your way home, your friends ask you to smoke with them. You don't want to, but you are afraid that they will make fun of you for being such a "chicken."
6. Ask the participants to sit in a circle to share their comments and experiences during this activity with the group. (20 minutes)
7. Questions should always move from analysis of the experience (what actually happened) to deepening of understanding by applying learning to other situations and highlighting specific rights implicated. For example, in the situations above, we saw violations of the following rights: the right to personal security of both the daughter being abused and, indirectly, the daughter being forced to witness the abuse; a child's right to have her/his best interests be given primary consideration at all times; a child's right to appropriate parenting; a child's right to be separated from an abusive parent, if necessary; and the right to freedom from discrimination based on sex/gender. Start with the positive things and move on to the negative.

Debrief (15 minutes)

Questions for all learners:

1. How did you feel resolving these situations?
2. What is **nonverbal communication**?
3. What do you think was the most effective communication style in your role plays?
4. What do you think was the least effective?
5. What was the most difficult scenario for you and what made it difficult?
6. What is "effective communication"?
7. What was the most difficult thing to communicate during the role play?
8. Where else has a similar experience happened to you?
9. What did you do differently this time?
10. What gets in the way of effective communication for you?
11. **Speakers:**
 - a. Did the listener's behavior affect you? Did her/his face or "body language" communicate any sentiment back at you as you spoke?

- b. Did you feel that the listener could have been more **empathic**?
- Remember: **Empathy** is the understanding of, or the ability to identify with, another person's feelings or experiences.
 - As we learn when we try to be good listeners, empathy is not just a skill. We must want—or have the will, the “good will”—to be **empathic listeners**.

12. Listeners:

- a. Did you notice how you reacted to what was being said to you?
- b. Did you think any of your movements, body position, facial expression, noises or words have an effect on the listener?
- For example, leaning forward or occasionally nodding one's head can reassure the speaker that the listener is attentive, engaged, and understanding what is being said.
13. What types of rights were involved in the scenarios that you discussed?
14. How did you balance the rights (e.g., a parent's right to parent as s/he deems appropriate versus a child's right to grow up free from discrimination and abuse)?

Points to Reflect Upon (5 minutes)

- There are different types of communication we use every day: **nonverbal** (what we express with our bodies and faces), **oral** (what we express through speaking), and **written** (what we express through writing or drawing). Understanding the impact of different ways of communicating (including listening) and being respectful in the way we communicate makes it easier for us to find creative solutions to conflict.
- We need to learn that oral and nonverbal communication can create an emotional atmosphere. Our facial expressions, what we do with our hands, and how we hold our bodies all communicate messages in addition to the words we choose and the tone we use.
- It is our right to express our thoughts, opinions, and feelings. At the same time, we should respect the right of others to do the same.
- We need to make sure that girls, boys, men, and women have equal participation in family discussions.

Closing Comments

Communication is one of the most important ways we can make ourselves understood by others. Nonverbal expressions, writing something down, and speaking out loud are all ways to communicate. We need to understand how to use these different methods

to express ourselves, so that, if we decide that our rights are being violated, we will know how to communicate our concerns in a firm but respectful way. This is not easy. In the next lesson we will learn how to identify negative emotions and how to express them.

How to Minimize Violence through Life Skills

Lesson 23: Communication—Expressing Myself and Listening to Others (FOR PARENTS)

Learning effective listening and speaking skills and understanding different types of communication.

Communicating with Your Adolescent

In Lesson 23, “Communication—Expressing Myself and Listening to Others,” we cover various types of communication that we use every day, including **nonverbal** communication (what we express with our bodies and faces), **oral** communication (what we express through speaking), and **written** communication (what we express through writing or drawing). Understanding the impact of different ways of communicating (including listening), and being respectful in the way we communicate, makes it easier for us to find creative solutions to conflict.

We need to learn that oral and nonverbal communication can create an emotional atmosphere. Our facial expressions, what we do with our hands, and how we hold our bodies all communicate messages in addition to the words we choose and the tone we use.

In the scenarios that the children used to practice speaking and listening skills, we saw violations of the right to personal security of one daughter being abused and another daughter being forced to witness the abuse. We understood that, even when a child is indirectly aware of abuse going on in her/his family, it is a violation of personal security because of the sense of insecurity and pain that it causes in the witness. We addressed a child’s right to have her/his best interests given primary consideration at all times; a child’s right to appropriate parenting; a child’s right to be separated from an abusive parent, if necessary; and everyone’s right—including children’s—to freedom from discrimination based on sex/gender.

We discussed how it is our right to express our thoughts, opinions, and feelings. At the same time, we should respect the right of others to do the same. We emphasized how important it is to make sure that girls, boys, men, and women have equal participation in family conversations.

Communication is one of the most important ways we can make ourselves understood by others. Nonverbal expressions, writing something down, and speaking out loud are all ways to communicate. Children need to understand how to use these different methods to express themselves, so that, if they decide that their rights are being violated, they will know how to communicate their feelings in a firm and respectful way. This is not easy. In the next lesson we will learn how to identify negative emotions and how to express them.

Sometimes we are not aware of all of our children's rights. We have all experienced how it feels to be ignored or discriminated against. Communicating what we want, and in a clear and respectful way, is key to effective defense of our rights.

Why don't they talk to me anymore?

As adolescents, your children have a growing need for privacy. They may find their thoughts and feelings confusing, so it's hardly surprising that they may want to keep things to themselves. They are just sorting things out in their own minds; they are not rejecting you.

To adolescents, it seems that adults always find the right words. Adolescents may feel unable to do this. So, when they appear sullen, it may be that they lack confidence to express things in the right way.

Don't be upset if your children sometimes act as though you're the most embarrassing person on the planet. This is very common and doesn't mean that they don't love you. They are just learning to detach from you, in preparation for adulthood.

Communication is the key to good family relationships. Without being able to talk easily, your children can't let you know what they need, you can't offer support and care, and neither of you can negotiate boundaries and acceptable behavior.

Suggested activities you may want to try:

1. Take your cue from your children. There's absolutely no point saying you want to talk when your daughter or son is rushing to get ready to go out.
2. Try to spend time alone with your children and go out somewhere if there aren't any opportunities for shared activity at home.
3. Offer news on what's going on in your life, but only for as long as your daughter or son seems interested.
4. Use open questions that don't require just a "yes or no" response. For example, "How did the music lesson go?" rather than, "Did you have a good day?"
5. Don't use a chat as an excuse to nag or scold your child.
6. Never insult your children for their views or ideas; they need you to respect their opinions.
7. Treat your children with respect, much as you would another adult.
8. It is more effective to negotiate a solution than impose your way. Instead of saying, "I want your room cleaned up tonight," try, "I'm getting really upset at the state of your room. When do you think you can tidy it up?"
9. Use all the opportunities you can to communicate. For example, if you have access to a vehicle, driving somewhere often leads to great conversations.

10. Show you're genuinely interested when your children tell you things and stop what you're doing to listen.
11. Don't overreact or lose your temper if you don't like what you hear.

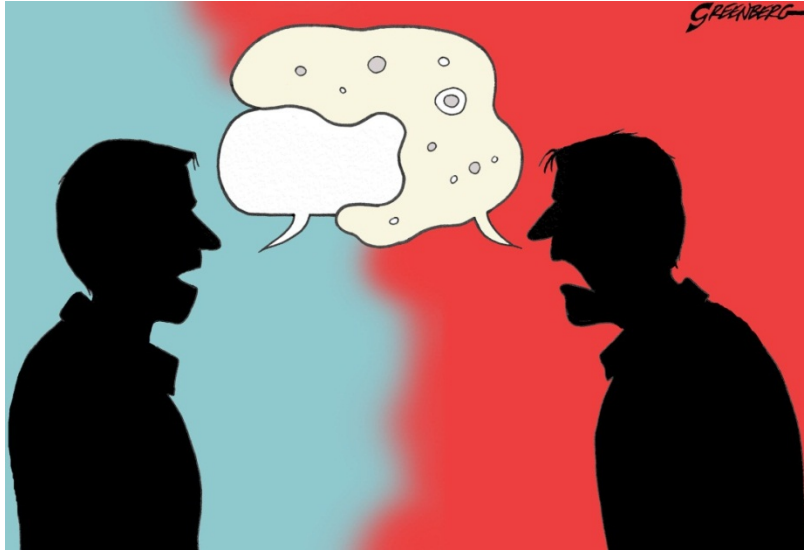
Behavior to avoid:

- Don't compete with your child. Like all of us, children don't like being insulted.
- Don't try to impose your ideas.
- Don't make snap judgments; listen to your children before you come to a conclusion.

How to Minimize Violence through Life Skills

Lesson 24: Expressing Negative Emotions Constructively

Identifying negative emotions and finding constructive ways to express them.



Steve Greenberg (USA), "Respecting Others' Opinion."
Cartoon Movement, December 18, 2012.

**"The man who
strikes first admits
that his ideas have
given out."**

Chinese proverb

Objectives

- To recognize when negative emotions are present
- To identify different ways of expressing emotions
- To identify the negative and positive outcomes of those expressions
- To reflect on alternatives for emotional expression that demonstrate respect for everyone involved

Suggested Time

55 minutes

Materials

- Paper and crayons or other writing utensils used for drawing

Activity Instructions (35 minutes)

1. Hand out drawing materials (paper and crayons) and brainstorm with the group, "What do we mean by negative emotions?" (5 minutes)
 - Some examples of negative emotions are anger, jealousy, and hatred.
2. Ask the learners to draw a negative emotion using lines and shapes (e.g., ☹). The particular negative emotion to draw can be selected by the entire group

(the goal is to capture a mood for easy recall of a particular situation). Once all drawings are finished, ask the group to put the drawings away. (5 minutes)

3. Ask the learners to remember a situation when they experienced a strong emotion and reacted in a way that they later regretted. Perhaps they were even punished for this reaction. Ask them to recall that situation with their eyes closed and then call on volunteers to share their story. (10 minutes)
4. Invite the learners to sit in a circle to share their comments, feelings, and experiences during this activity with the group. Remember that questions should always move from analysis of an experience (what actually happened) to deepening of understanding by applying learning to other situations. (15 minutes)

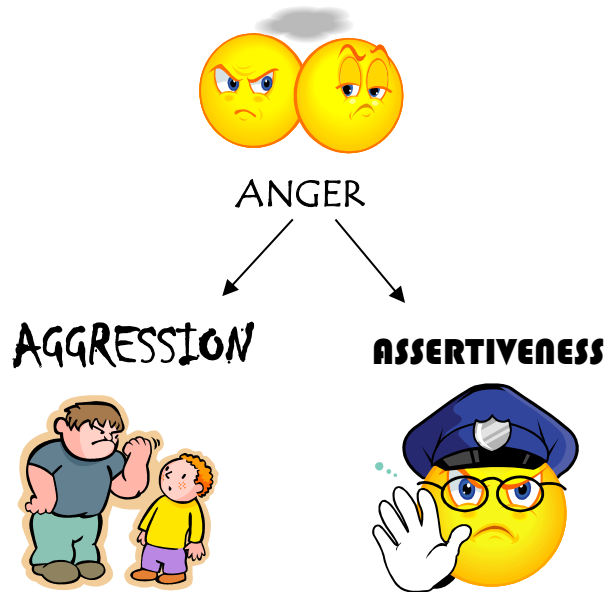
Debrief (15 minutes)

Questions:

1. What makes you angry?
2. What other negative emotions are there as well as anger?
 - Jealousy, envy, vengefulness
3. How can you tell when you are angry? What happens in your body? What goes on in your mind?
4. How do you express your anger to others?
 - The responses here may include “I call the person names” or “I hit the person.” With such responses, you can introduce the concept of **aggression**. These are various forms of aggression.

If the response to this question is, “I tell the person why I am angry in a respectful but firm way,” this is called **assertive communication**. The facilitator does not need to dwell too long here. Allow just enough time to introduce the distinctions between **anger** (the emotion), **aggression** (an overreaction to anger that does not respect the other person and will not resolve the situation), and **assertiveness** (a respectful but firm and constructive way to deal with anger). These terms will be explored further in the next lesson.

- A diagram with simple faces and symbols might help convey your point here. For example:



5. Do we have the right to express our emotions?
6. Do we have the right to avoid being offended?
7. Do your family, friends, and community expect different expressions of anger from boys and from girls?
 - a. What do you think about this?
 - b. If they do, is it fair?
 - c. Is it healthy...
 - i. for the individual who is not allowed to express the full range of human emotions?
 - ii. for the family?
 - iii. for the community?
8. Can you think of any examples of violence that have resulted from someone not being allowed to express how s/he felt, the way s/he wanted to?
9. Were any human rights violated?
 - For example, hitting someone violates the right to personal security.
 - Demeaning someone because they are poor—e.g., “You can’t even afford a pair of shoes; what do you know?”—or because of their gender or religious beliefs, violates the right to freedom from discrimination.

- Often, we can recognize that these acts are abusive because of the reaction of the other person—maybe looking downcast, maybe fighting back—and because we know what our human rights are.
10. Do we have the right to defend ourselves from inappropriate aggression (verbal or physical), regardless of who delivers it?
- Yes. Remember “the rights of the child” and adults’ responsibility for “the best interests of the child”!
 - But safety must always be our primary consideration when deciding whether and how to express ourselves.
11. Can you think of healthy ways of expressing negative emotions without insulting or hitting someone?

Points to Reflect Upon (5 minutes)

- Some people yell, hit, and humiliate others; others who bottle up their anger inside to avoid conflict may end up hurting themselves.
- When we do not talk about our negative feelings—and, instead, keep them to ourselves—there can often come a moment when an insignificant situation will provoke an unreasonable reaction that will be difficult to control, causing a major conflict with others or injury to ourselves or others.
- In some parts of the world, where girls and women are rarely allowed to express their concerns, and many of their rights are consistently violated, they are more likely than others to hurt or kill themselves.
- When boys and men are not allowed to express their sentiments like sadness, vulnerability or loneliness, they may take it out on others, including family members and romantic partners, in the form of rage.
- Of course, some women and girls react by hurting others, and some boys and men react by hurting themselves. We are just talking about patterns here. Everyone is different, and everyone has **the right to be different.**
- If we can identify our anger and then calm down, we can think of creative solutions to the problem provoking our anger.
- We need to learn how to recognize how we react toward others and what issues or people trigger our anger.
- We need to know our rights so that we can exercise them freely in protecting ourselves from inappropriate aggression, even when it is subtle, like someone touches us in a way that makes us feel uncomfortable.
- Girls, women, boys, and men all have the same right to express their feelings (including discontent, anger) and to participate equally in the nonviolent resolution of a conflict.

Closing Comments

Anger can be expressed in a way that improves—and maybe even resolves—a situation for all involved. For this to happen, the person communicating the anger must be respected, regardless of her/his age or sex, and s/he must express the anger in a way that avoids or minimizes humiliation or other harm to others. What we feel and what we do with our feelings is our responsibility. In the next lesson, we will look some more at the differences between anger, aggression, and assertiveness.

How to Minimize Violence through Life Skills

Lesson 24: Expressing Negative Emotions Constructively (FOR PARENTS)

Identifying negative emotions and finding constructive ways to express them.

Expressing Emotions

In Lesson 24, “Expressing Negative Emotions Constructively,” we talk a lot with your children about the unhealthy path of **aggression**—assaulting someone physically, with words, or both—when we are frustrated, angry or hurt. We explain that, if their response is more along the lines of, “I tell the person why I am angry in a respectful but firm way,” this is called **assertive communication**. We talk about the difference between **anger** (the emotion), **aggression** (an overreaction to anger that does not respect the other person, and will not resolve the situation), and **assertiveness** (a respectful but firm and constructive way to deal with anger and conflict).

We link discussion of this area of life skills—expressing emotions constructively—with the human rights that your children have already learned about. For example, hitting someone violates their **right to personal security**; demeaning someone because they are poor or because of their gender or religious beliefs violates the **right to freedom from discrimination**. Often, we can recognize that these acts are abusive because of the reaction of the other person—maybe looking downcast, maybe fighting back—and because now we know what our human rights are.

Some people yell, hit, and humiliate others; others bottle up their anger inside to avoid conflict. When we do not talk about our negative feelings and keep them to ourselves, there can often come a moment when an insignificant situation will provoke an unreasonable reaction that will be difficult to control, causing a major conflict with others, or injury to ourselves or others, or both.

In some parts of the world, where girls and women are rarely allowed to express their concerns, and many of their rights are consistently violated, they are more likely than others to hurt or kill themselves. When boys and men are not allowed to express feelings of sadness or vulnerability, they may take it out on others, including family members and romantic partners, in the form of rage. Of course, some women and girls react by hurting others, and some boys and men react by hurting themselves. We are just talking about patterns, here. Everyone is different, and everyone has **the right to be different**.

If we can identify our anger and then calm down, we can think of creative solutions to the problem causing our anger. We need to learn how to recognize how we react toward others and what issues or people trigger our anger. We also need to know our rights so that we can exercise them more freely in protecting ourselves from inappropriate aggression. Girls, women, boys, and men all have the same right to express their feelings (discontent, anger) and to participate equally in the nonviolent resolution of a conflict.

Anger can be expressed in a way that improves—and maybe even resolves—a situation for all involved. For this to happen, the person communicating the anger must be respected, regardless of her/his age or sex, and s/he must express anger in a way that avoids or minimizes humiliation or other harm to others. What we feel and what we do with those feelings is our responsibility.

That's what we worked on in this lesson with your children. But what about at home? In the family?

As we know, children and adolescents are often more involved in doing things than in understanding emotions, and may lack words to express important feelings—especially negative emotions, such as anger. They may handle painful events by distracting themselves. They are also dealing with rapid-fire changes in their brains and in their bodies that may limit their ability to see things as rationally as we do. This makes it a tough time for our children, especially when they are forced to deal with conflict.

As a consequence, sometimes our children may be immersed in their own feelings and point of view and not recognize adults' reactions. They may feel threatened when we try to be logical about painful experiences and not fully understand what is said until later. But their behavior often shows that they have taken notice, even when they don't acknowledge it. It is important to allow time for our children to work through their emotions. Don't expect immediate feedback.

It doesn't help that parents' own anxiety (nervousness, worry) can make children feel confused or guilty, or cause them to reject the parents' emotions in order to protect themselves.

Because of the immense power of their brains at this age, adolescents can nevertheless become quite insightful about their emotional patterns and learn to intervene in conflictive episodes to make them unfold positively. In an atmosphere of trust and support, they can become adept at identifying their emotions, learn to recognize the tricks that emotions play on people, and begin to understand not only how to control their emotions, but how to use them in constructive ways as well.

Suggested activities you may wish to try:

1. Suppose you are 12 years old and your parents made you angry. (Recall a real situation or imagine one.) You know you cannot talk with them because you will end up fighting, so you decide to write them a letter. Write a letter about how you feel when you are angry. Things you feel like doing and things you cannot do because they are forbidden. Remember: This is the letter of a 12-year-old.
2. Make a list of the things you suppose make your children angry—the ones that involve you and the ones that do not—and then ask your children to make the same list. Compare.

3. Consider your young person's right to express her/himself, free from discrimination and abuse.
 - a. How have you supported that right?
 - b. What could you do to help your child be the person s/he wants to be, free of stereotypes and other damage to her/his self-esteem?

How to Minimize Violence through Life Skills

Lesson 25: Assertive Communication

Expressing yourself assertively but respectfully; understanding different types of communication styles.



Rasha Mahdi (Egypt). Cartoon Movement, November 5, 2012.

“Breathing a future splendor makes more sense if we both believe in it

“Freeing oneself of all shyness to take the reins, not surrendering to the tormenter

“Walking upright without fear, breathing and speaking out”

Ana Tijoux,³⁷ French-Chilean rap artist

Objectives

- To identify the differences between passive, aggressive, and assertive communication
- To understand why people communicate aggressively or passively
- To recognize the benefits of assertive communication and how these help to protect human rights

Suggested Time

45 minutes

Materials

Paper and drawing utensils

³⁷ Free translation of:

“Respirar un futuro esplendor cobra más sentido si lo creamos los dos
Liberarse de todo el pudor tomar de las riendas no rendirse al opresor
Caminar erguido sin temor respirar y sacar la voz”
From “Sacar la Voz,” *La Bala*, 2011.

Activity Instructions (25 minutes)

1. Inform the group that six volunteers will participate in a role-play activity and the other learners will comment on what they observe.
2. Ask six people to volunteer for the role play.
3. Give paper and drawing implements to the remaining participants. Ask them to choose whether to draw a scene of passive communication, one of aggressive communication, or one of assertive communication.
4. Tell them that you will be absent (but within earshot, if you fear discipline issues!) for 5 minutes, and then leave the room with the six volunteers. (5 minutes)
5. Outside the room, ask the volunteers to divide into pairs and tell them that each pair will depict a scene between two friends, an adolescent boy and an adolescent girl. Then give the following scenario:

Rosa wants to go to a party that her best friend, Jill, is throwing at her house. Many friends she has not seen for a while will be there, and she wants to introduce them to her friend Jack. But Jack says it's Friday, and he is tired and doesn't feel like going to a party. Another friend has given him a discount coupon for the new Cineplex, and a movie he's heard a lot about has just opened.

Inform the volunteers that this is the scenario, but each couple will depict the conversation between Rosa and Jack (each approximately 5 minutes) in a different manner. Say that you will talk to each volunteer team separately.

- a. **First Pair:** Rosa needs to express her desire to go to the party passively. Give some points on what is **passive communication**. For example, having a low voice, avoiding eye contact, phrasing her wishes as a question, and not defending them.
- b. **Second Pair:** Rosa will express her desire to go to the party aggressively. Comment that **aggressive communication** often means speaking in a loud voice and appearing inflexible or unwilling to listen to other people's opinions.
- c. **Third Pair:** Rosa will express her desire to go to the party assertively. Point out that **assertive communication** means speaking in a clear but normal voice, giving your reasons for why your option is the best one, but also being willing to listen to other people's opinions.

In each pair, Jack can respond any way that he wants, but it should make sense in light of the tone that Rosa is taking.

6. Give the volunteers time to practice their scenarios outside the room, while you go back inside (5 minutes). During this time, ask for volunteers from amongst

- the remaining artists to perform a little “show-and-tell” for the group. (All of them should give you a sense of where the participants’ understanding is on the difference between anger, aggression, and affirmative behavior. It is possible that scenarios created by some of the more timid learners will alert you to situations of concern that need to be addressed—tactfully—by the group, in the school, with the parents, or with a child-welfare authority or organization.) Then gather all the drawings.
7. When ready, call the volunteers back to the group to act out their scenes. (15 minutes)
 8. After watching the three scenes, ask the group to discuss what was observed in each scene. Then ask the learners to form a circle for the debrief to share their comments and experiences during this activity (see Debrief).

Debrief (15 minutes)

Questions:

1. What different communication styles did you see in these scenes?
2. What do you see as the negative consequences of a passive communication style? Of an aggressive communication style?
3. What do you motivates people use a passive communication style?
4. Why do think people use an aggressive communication style?
5. Does a community’s expectations of how girls or boys should communicate have anything to do with what style they choose?
 - a. If so, how?
 - b. How about how women and men should communicate?
6. What benefits are there to being assertive, instead of aggressive or passive, when communicating with others?
7. How does an assertive form of communication respect the rights of all those involved?

Points to Reflect Upon (5 minutes)

- There are many ways to communicate. In this lesson, we learned about three basic styles: passive, aggressive, and assertive.
 - ✓ In passive communication, people avoid expressing their feelings or needs and therefore sometimes can have their rights denied.
 - ✓ In aggressive communication, people express their feelings or needs in a domineering way, which risks violating the rights of others.

- ✓ Assertive communication is the most effective style because the communicator clearly states her/his needs and opinions and firmly defends her/his rights. At the same time, s/he is respectful of other people's points of view and their rights.
- Different cultures can value different ways of communicating. The accepted styles are often diametrically opposed for females and males, for children and adults. Also, people can be passive or aggressive because they have low self-esteem and hide their sense of powerlessness by either taking no initiative or by being verbally or physically abusive. Despite the internal conflicts suffered by these kinds of people, it is possible to both respect our culture and, at the same time, be assertive, while making it clear that we expect to be treated with respect and dignity.

Closing Comments

Assertive communication is a form of expression that is firm but respectful. The effective communicator speaks clearly and firmly—but is also respectful of the needs and opinions of others.

How to Minimize Violence through Life Skills

LESSON 25: Assertive Communication (FOR PARENTS)

Expressing yourself assertively but respectfully; understanding different types of communication styles

In Lesson 25, “Assertive Communication,” we work with your children to help them understand the crucial difference between **three basic styles of communication: passive, aggressive, and assertive**. The group thinks about how culture (traditional attitudes, sometimes stereotypes) can influence how we feel we are allowed to communicate with each other.

In **passive communication**, people avoid expressing their feelings or needs and, therefore, sometimes can have their rights denied. In **aggressive communication**, people express their feelings or needs in a domineering way, which risks violating the rights of others. **Assertive communication** is the most effective style because the communicator clearly states her/his needs and opinions and firmly defends her/his rights. At the same time, s/he is respectful of other people’s points of view and their rights.

Different cultures can value different ways of communicating. The accepted styles are often diametrically opposed for females and males, for children and adults. Also, people can be passive or aggressive because they have low self-esteem and hide their sense of powerlessness by either taking no initiative or by being verbally or physically abusive. Despite the internal conflicts suffered by these kinds of people, it is possible to both respect our culture and, at the same time, be assertive while making it clear that we expect to be treated with respect and dignity.

In many homes, schools and communities, the idea of allowing children—and even women!—to speak to (male) adults in any way other than passively can be extremely threatening. It is essential that we encourage assertive communication in our children (let alone in their mothers!), however. If children do not feel that they can voice concerns to us, we won’t receive the fundamental information we need to perform the most important job that we will ever have. The job is that of parent and the information is whether or not all our loved ones’ needs are being met, including their need for protection from abuse.

Another reason we must encourage our children to communicate in a firm, dignified, and respectful manner relates to this last point: their safety. Many of the people who abuse our children are adults. Our children must feel empowered not only to speak firmly (when it is safe to do so) to avoid or stop attacks against them, or against people they care for—attacks from other children and from adults. They must also feel confident enough to use their newly gained human rights knowledge to complain about—or seek protection from—these attacks before the relevant authorities, if necessary, demanding to be taken seriously. These authorities include us, their

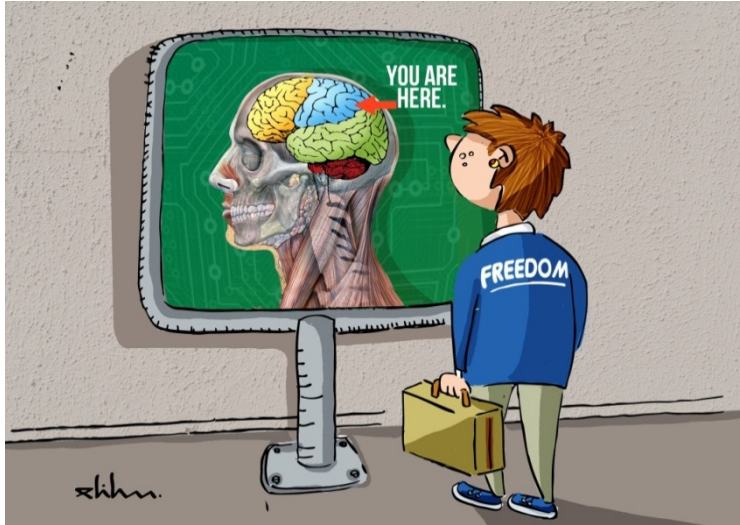
parents, their teachers, school administrators, healthcare providers, child-protection organizations, and the police.

Information is power. The only way to share that power in a way that will allow our family and community to succeed is to facilitate its communication between **every** member of our family, on an **equal** basis.

How to Minimize Violence through Life Skills

Lesson 26: Critical Thinking

Understanding critical thinking through examples from the media.



Elihu Duayer (Brazil), "Freedom Is a Quest."
Cartoon Movement, January 23, 2013.

"All men make mistakes. But a good man yields when he knows his course is wrong, and repairs the evil. The only crime is pride."

Sophocles, writer of ancient Greek tragedy

Objectives

- To understand what critical thinking is and why it's important
- To understand how to think critically

Suggested Time

45 minutes

Materials

- Examples of printed advertisements from the participants' community or country: newspaper, magazine, billboard, Internet
- Board or chart paper, paper and pencils/pens for participants

Activity Instructions (30 minutes)

1. Before the lesson, clip several advertisements from newspapers or magazines. Select advertisements that focus on different items (e.g., soap, shampoo, alcohol, a food item, clothing, toys, etc.) The more exaggerated and discriminatory (especially about gender roles) the claims of the advertisement, the better, as you will be asking the learners to look at these ads critically.
2. Split the group into three or four teams (depending on the size of your class) and give one advertisement to each team.

- Ask the teams to analyze how the words and pictures are used to present a message.
- Ask them to consider the message of the advertisement.
- Do they want to purchase the item? If so, what is it about the words or images in the advertisement that makes them want to buy it?
- If they don't want to buy it, why not?

You can write these questions on the board or on a piece of paper to remind the participants. Tell them that one person from each team will report back what the team has discussed, so this person should write down their ideas on a piece of paper. (15 minutes)

3. Bring the groups back together, ask each group to report back on their ad, and then begin a fuller discussion of the topic, using the questions below as a guide. (15 minutes)

Debrief (10 minutes)

Questions:

1. Do you think that the advertisement's message is true? Why or why not?
2. Is there another side to the story that the advertiser is not telling us?
3. Does the advertisement show a realistic image of daily life?
4. Think of a favorite television show or movie that you like. What do you sometimes disagree with or dislike about what is presented?
5. Do characters treat each other fairly and respect the rights of others?
6. Does the show or movie indulge in stereotypes? What kind?

Points to Reflect Upon (5 minutes)

- Critical thinking is about understanding and evaluating arguments received from familiar sources like newspapers, magazines, family, authority figures, our friends, and people we look up to or have come to trust. It means constantly asking "why?" and being willing to question one's own assumptions.
- A good starting point is not to automatically accept the first bit of information we receive, but to take some time to think about it. When someone gives you an opinion about something, is there another point of view that they have not considered? In advertisements, as we saw, only the very best qualities of the products are presented.

- Remember that anyone can be wrong, including “experts” and “authority figures.” You can ask yourself, “What if this information was offered by someone I didn’t admire?”
 - ✓ Would the argument still make sense?
 - ✓ Would I still presume it was truthful?

Closing Comments

- The media often portray images that are unrealistic. Music videos are the product of some person’s fantasy life. Yet many people feel inadequate that their lives don’t resemble these dream sequences. That doesn’t make sense, does it? It’s a “no-win” situation for the viewer.
- Photographs of supermodels in magazines are altered through digital technology to “enhance” their appearance. Despite this well-known fact, many women and girls feel so inadequate by comparison that they starve themselves—some to death—in the hopes of resembling these doctored photos.
- Asking questions respectfully and trying to find answers from different sources about things that are important to you allows you to think critically and effectively. Maybe you’ve been told that a certain person is bad because s/he doesn’t have much money or because s/he has a religion different from yours. But the person is in your class, and you like her/him. S/he has always been kind to you and has given you no reason to think s/he is bad.
 - ✓ Does less money or a different religion make somebody “bad”?
 - ✓ What is “a bad person”?
 - ✓ Does being of a different sex make someone inferior to you?
- Critical thinking is essential for smart decisions. In the next lesson, we will learn how to use our critical thinking in the decision-making process.

How to Minimize Violence through Life Skills (FOR PARENTS)

Lesson 26: Critical Thinking

Understanding critical thinking through examples from the media.

In Lesson 26, “Critical Thinking,” we help your children hone a skill that will help them in every aspect of their lives: school, work, health, social life, and personal relations. We use advertisements to demonstrate how many false messages we receive every day. We move from there to a discussion of misinformed, untruthful, and damaging messages that we must be alert to in all aspects of our lives: messages from television and political parties, or from friends, neighbors, and even families.

Critical thinking is about understanding and evaluating arguments received from familiar sources like newspapers, magazines, family, authority figures, our friends, and people we look up to or have come to trust. It means constantly asking “why?” and being willing to question one’s assumptions.

A good starting point is not to automatically accept the first bit of information we receive, but to take some time to think about it. When someone gives us their opinion about something, is there another point of view that they have not considered? We remind the group that anyone can be wrong, including “experts” and “authority figures.” We can ask ourselves, “What if this information was offered by someone I didn’t admire?” Would the argument still make sense? Would I still presume it was truthful?

The media often portray images that are unrealistic. Music videos are the product of some person’s fantasy life. Yet many people feel inadequate that their lives don’t resemble these dream sequences. Isn’t that sad?

Photographs of supermodels in magazines are altered through digital technology to “enhance” their appearance. Despite this well-known fact, many women and girls feel so inadequate by comparison that they starve themselves—some to death—in the hopes of resembling these doctored photos. Some men beat their wives and companions because they do not resemble these impossible, unnatural images. Not only is these men’s behavior a crime; it’s pathetic.

So, we remind your children: asking questions respectfully and trying to find answers from different sources about things that are important to us allows us to think critically and effectively. This skill keeps us away from dangerous people, bad business deals, and foolhardy guidance. So, don’t be too concerned if your child starts to question things that you have not heard them question in the past. S/he is exercising a skill that will improve and safeguard not only her/his life, but likely your family’s and community’s, as well!

The following reflections came back from individual learners after having undergone this lesson in the past, in other places:

- “We all need critical thinking skills, even when dealing with our friends. Why do my parents discourage me from being friends with [X] because he is not from my tribe? I like him. I will decide for myself who to befriend.”
- “I do not have to fit in with the group if I think what they are doing is promoting discrimination.”

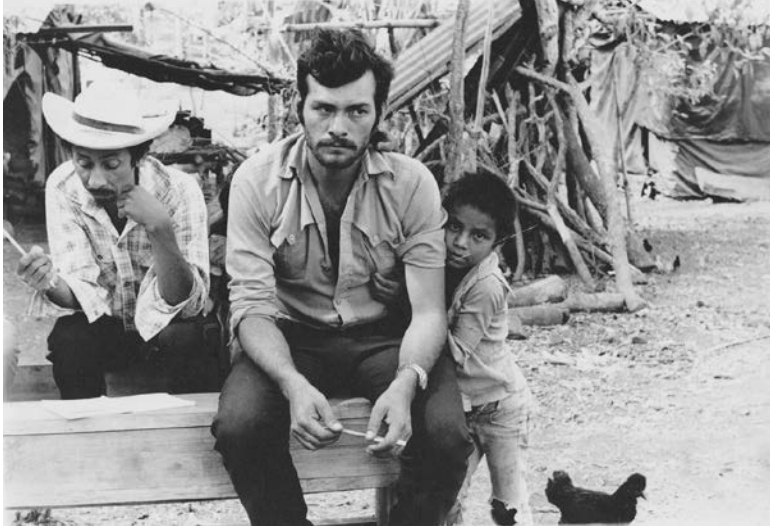
These particular children’s statements were made less than two and a half years after their country had been terrorized by intertribal violence, the after-effects of which the children were still experiencing. If only the grown-ups who fomented and committed the violence had understood human rights, known how to communicate peacefully, and had the self-confidence that these children had to question discriminatory stereotypes!

Critical thinking is essential for smart decisions. In the next lesson, your children will learn how to use their critical thinking in the decision-making process.

How to Minimize Violence through Life Skills

Lesson 27: Decision Making

Understanding how to make responsible decisions.



Returned refugees, Santa Marta, Cabañas, El Salvador. (Photo: Alix Euwer, 1989.)

“The hottest places in hell are reserved for those who in times of great moral crises maintain their neutrality.”

Dante Alighieri,
Italian author, poet

“Honor takes integrity public.”

Kwame Anthony Appiah,
Ghanaian and English
professor of philosophy,
Princeton University

Objectives

- To understand the effect of our decisions on our lives
- To model a process for making important decisions
- To understand the concepts of choice, responsibility, outcomes, risks, and consequences in relation to decision making

Suggested Time

75 minutes. (This lesson could be split into two parts.)

Materials

- Board or chart paper, pens/pencils/markers
- Blank paper or cardboard cards

Activity Instructions (60 minutes)

1. Ask the group, “What is a decision?”
 - Choice, selection, judgment, assessment
2. Conduct a brainstorm on, “How many decisions have you made this week and what were they?” Ask the learners to write as many examples as they can in the time allotted.

3. Then ask the learners to prioritize their decisions in terms of importance. (10 minutes)
4. Pose the question, “How did you decide which were the most important decisions?” (5 minutes)
5. Stress that we all have decisions to make all the time—from when to get up and what to wear, to more difficult and important decisions (e.g., whom we should spend our time with and how to behave in different situations).
6. Do another class brainstorm of “important decisions we have to make in life” and write up the list for all to see. (10 minutes)
7. Split the group into teams of three or four learners and assign one important decision from the list to each team. Ask them to think about what will influence their decision. Give them an example such as, “I promised my mother I would stop at the store after school to pick up some milk and bread for my family, but my friends want me to play football with them. What will I do?” Suggest that one thing they have to consider will be the consequences of their decision—both on themselves and on others. (10 minutes)
8. After this exercise, take the feedback and list the issues that arise. (10 minutes)
 - Try to elicit the following issues from the group:
 - **Impact** of the decision on **self**
 - **Outcomes** for self and **others**
 - Any **risk** involved as a result of the choice made
 - The consequences of the decision in the **short** and **longer** term
 - “Pros”: points **in favor** of taking one course as opposed to another
 - “Cons”: points **against** taking one decision or another
 - The **responsibility** for whatever decision is made—whose is it?
 - **Legal implications** of the decision
9. Decide on the final list of issues to be considered in the process of making a choice or decision. (5 minutes)
10. Pick one of the scenarios below and ask the group to use the process just discussed with the scenario you selected to arrive at a decision. (If you have the time and/or discipline, the group could vote on which scenario to discuss.) (15 minutes)
 - a. You are with a bunch of friends in a shop, and they dare you to steal something from it.
 - b. You are asked to smoke a cigarette by one of your friends.

- c. Your friends want you to pressure your girl-/boyfriend to be more physically involved with you than you know s/he wants.
 - d. You are at a party and alcohol is available, but you know your parents would not like you to drink.
 - e. You have two friends who are not speaking to each other, and you feel that you must choose which one to go out with.
 - f. Your mother disapproves of the people you are going out with and wants you to respect her views on this.
 - g. You are part of a group of friends who begin to bully someone on a regular basis.
11. Discuss the questions under the Debrief section and enrich the discussion with the comments in the Points to Reflect Upon section.

Debrief (10 minutes)

Questions:

1. How would you define a fair and open decision-making process in your family?
2. Do you see the decision-making power of people in your life affected by gender expectations (sex discrimination)? If so, how?
3. What types of decisions do you leave up to luck or fate?
4. How can one person's decision to engage in reckless behavior affect the people around her/him?
5. How can the people around us influence our perceptions of alcohol consumption, drug use, or other risky behavior?
 - a. How can people be a good influence?
 - b. How can they be a bad influence?

Points to Reflect Upon (5 minutes)

- We should carefully weigh all sides of a problem or an issue—especially risks and consequences—when making decisions.
- Our right to make our own decisions should not harm the rights (including the inherent dignity) of others, such as our family members and girl-/boyfriend.
- Reckless behavior, including irresponsible alcohol consumption (drinking alcohol in a way that hurts us or others), is the result of a decision-making failure.

- Stopping reckless behavior requires critical thinking and sound decisions that can improve our family life, our social life, our romantic life, our work life, and our health.

Closing Comments

Decisions are never made in isolation. Our decisions are influenced by our culture, other people, and our own experiences. Consider as much information as possible when making your decisions. If you base a decision only on your own needs or desires, it could have negative consequences for other people and for you. While each individual has the right to make decisions for her/himself, this right should not harm the rights of other family or community members. When you decide to stand up for your rights or the rights of others, however, make sure that you do so under the safest circumstances available to you.

How to Minimize Violence through Life Skills

Lesson 27: Decision Making (FOR PARENTS)

Understanding how to make responsible decisions.

Smart Choices

In Lesson 27, “Decision making,” we help your children to understand how to make responsible decisions. We advise carefully weighing all angles of a problem or issue—especially risks and consequences—when making decisions. **Following are the elements that go into wise decision making:**

- **Impact** of the decision on **self**
- **Outcomes** for self and **others**
- Any **risk** involved as a result of the choice made
- The **consequences** of the decision in the **short** and **longer** term
- “Pros”: points **in favor** of taking one course as opposed to another
- “Cons”: points **against** taking one decision or another
- The **responsibility** for whatever decision is made—whose is it?
- **Legal implications** of the decision

We talk about how our own decisions should not harm the rights (including the inherent dignity) of others, such as our family members, girl/boyfriend, or a neighbor. We add that reckless behavior, like irresponsible alcohol consumption (drinking alcohol in a way that hurts us or others), is the result of a decision-making failure. Stopping reckless behavior, we add, requires strong and sound decisions that can improve our family life, our social life, our work life, our romantic life, and our health.

Decisions are never made in isolation. They are influenced by our culture, other people, and our own experiences. We advise your children to consider as much information as possible when making their decisions. If they base a decision only on their own needs or desires, it could have negative consequences for other people and for them. Each individual has the right to make decisions for her/himself. We finish the lesson by reminding the participants that, when they decide to stand up for their rights or the rights of others, they must make sure that they do so under the safest circumstances available.

As children become adolescents, they want to participate in new and challenging activities. They are learning new things about themselves and might be exploring their abilities and limitations. Their new interests might lead them to engage in risky activities, in part as a result of all the changes going on in their brain as it matures. While being understanding about all the overwhelming changes that their bodies and brains are putting them through, we must nonetheless teach our children how to

make smart choices in order to minimize the degree to which they compromise their safety, or the safety of others.

Taking risks can be a very constructive learning experience, as long as young people consider their limitations and the dangers involved when doing so. Sometimes we will want our children to simply avoid risky situations, and we will want to tell them not to do certain things. This is normal, because, as parents, we are concerned about their safety. As mentioned in other handouts for parents, however, we cannot control our children when we are not there. Therefore, instead of telling them what to do, it might be more constructive for us to teach our children how to make decisions and how to negotiate agreements.

When your children tell you that they are going to take a risk, try to listen to, and understand, the reasoning behind their decision. Ask them why they want to take that risk, what they might gain, what they might lose, and what consequences there might be for other people. If they want to learn how to skateboard, for example, you can praise their eagerness to learn, but you can also point out the potential dangers. Perhaps you can negotiate an agreement in which they are allowed to skateboard as long as they wear a helmet. When there is nothing to be gained from taking a risk, you should point that out as well. For example, smoking a cigarette will benefit no one; it will only damage your child's lungs and pollute the air that we all share.

We suggest trying these activities:

1. Always remind your children to think about the consequences of their actions.
2. Tell them of a risk that you once took from which you learned something positive. Tell them of a risk that you regret taking.
3. Ask them about risks that they have taken.
4. Encourage them to talk to you about what they do with their friends. Make sure that they know that they can count on you, if they are ever in trouble, even if they think you will be angry.

How to Minimize Violence through Life Skills

Lesson 28: Negotiation—Resolving Conflicts

Handling conflicts with the people you care about and examining different ways to resolve a conflict.



Mohammad Saba'aneh (Palestine), "Don't Shoot." Cartoon Movement, April 19, 2011.

"Peace is the only battle worth waging."

Albert Camus,
French
journalist,
essayist,
philosopher,
novelist, and
playwright

Objectives

- To identify common family conflicts
- To practice negotiation as a problem-solving strategy
- To analyze different ways of resolving conflict

Suggested Time

60 minutes

Materials

- Board or chart paper, pencils/pens, paper

Activity Instructions (45 minutes)

1. Begin the lesson by asking what a "conflict" is, and if the learners could name a few conflicts that are typical at home. It could be anything from who has to clean up after dinner to an argument with a parent over whether a young person may go out with a friend. This is just to make sure the learners understand what is meant by "conflict." (5 minutes)

2. Ask the learners to write down the last five conflicts they experienced at home. Ask them to think about what started the conflict, how the people involved reacted, and how it ended or was resolved. Let the learners know that they will not have to share what they have written down if they do not wish to do so. (5 minutes)
3. The ideal way to resolve a conflict is to find a solution that makes everyone happy, often called a “win-win” outcome. This can never happen when violence is used. When we talk about our problems, if we listen carefully to those with whom we disagree, we are more likely to find and agree on a solution. We call this **negotiation**. Here are the four steps to negotiation: **LIRC**.
4. On the board or on chart paper, write down and explain the steps people need to follow when they negotiate (10 minutes):
 - a. **Listen and tell.** To understand why someone is upset, it is important to hear what they have to say. Ask them to tell you how they feel, what has caused them to feel this way, and what they want.
 - b. **Identify everyone’s rights.** Discuss how this conflict affects, or might affect, the human rights of everyone involved.
 - c. **Review possible solutions.** Allow everyone to suggest solutions.
 - d. **Choose the best one.** Decide on a solution that is fair for everyone.
5. Divide the group into teams of three or four. Ask each team to talk about the most common conflicts at home, and prepare a two-minute skit illustrating one such conflict and different problem-solving strategies. (Remind them that no one is obliged to talk about family conflict. All contributions to the team or group discussion on this topic are purely voluntary and we must not forget our commitment to confidentiality about what is said in the *Human Total* workshop.) (10 minutes)
 - a. Ask two teams to use negotiation (they must demonstrate the LIRC steps taught earlier) in their skit, and ask the other groups to show how their families usually deal with this kind of conflict. The conflict can involve two, three, or four people.
 - b. Remind the participants that they are not obliged to mention conflicts that make them uncomfortable. We hope that this exercise will help them with such conflicts, even if they are not specifically discussed during the activity. Tell them to change the names of characters in their skits to respect the privacy of their classmates and family members.
 - c. Help participants create the skits by asking them questions about the conflict they have selected:
 - What is the problem?

- What does person A want?
 - What does person B want?
 - How could they reach an agreement?
 - How does the conflict usually end?
 - Is the conflict resolved?
 - Were everyone's rights and responsibilities balanced against each other's and protected?
6. All teams perform their skits in front of the whole group. (15 minutes)
 7. Following the skits, engage all learners in a discussion about the activity using the questions below, as needed (see Debrief).

Debrief (10 minutes)

Questions:

1. What were the conflicts presented in the skits?
2. What do you think each character wanted?
3. Did each character get to tell her/his side of the story? If not, why do you think not? (Age? Gender?)
4. Did everyone listen to, and respect, each other?
5. How were the conflicts handled?
 - a. Did they use negotiation?
 - b. Was this fair to everyone?
 - c. Did it weigh the rights and responsibilities of everyone?
6. Other than negotiation, how can people resolve or deal with conflicts in their family?

We don't need to *avoid* conflicts to have healthy, positive relationships with our family members, or anyone else; we need to find healthy ways in which to *resolve* these conflicts. We can deal with conflicts effectively if we respect the opinions of others and try to negotiate solutions that are as fair and mutually beneficial as possible. In fact, disagreements need never become (emotionally or physically) violent, if we learn to negotiate and communicate effectively and fairly.

Points to Reflect Upon (5 minutes)

- There will be times when we are willing to negotiate, but the other person is too upset—or too scarred from past abuse—to listen to us or respect us. In

those cases, it is better to allow this person to calm down and choose a better time to talk about the problem.

- Empathizing with the position of the person with whom we are in conflict does not mean, however, that we should allow other people to disrespect us.

Closing Comments

Conflicts are a natural part of life, including family life. Negotiating disagreements is an important way in which we can learn about others and ourselves. Conflicts are only detrimental when they result in violence, when they go unresolved, or when people treat each other unfairly or fail to respect each other's rights. Given the limited time available to us, we have focused this negotiation lesson on the family, where all of our first social lessons are learned. We use the skills learned here in every aspect of our lives: in school, at work, in the community, with friends, and with romantic partners.

How to Minimize Violence through Life Skills

Lesson 28: Negotiation—Resolving Conflicts (FOR PARENTS)

Handling conflicts with the people you care about and examining different ways to resolve a conflict.

Family Conflicts: Negotiation is Powerful

When we talk about our problems, if we listen carefully to those with whom we disagree, we are more likely to find and agree on a solution. We call this “**negotiation.**”

Some parents might feel that negotiating with their children or partner carries with it many risks. “If my children learn that they can change my mind or make me compromise, will this undermine my authority? If my decisions become subject to change, will this not result in family chaos?” Men in particular may fear risking the ridicule of sexist men in their community when news gets out that they do not rule their household like a tyrant.

Let’s talk facts: effective negotiation comes from a place of **strength**. The better the person negotiating knows and respects her/himself, and feels comfortable with all aspects of her/his humanity—including the vulnerable in all of us—the more creative and successful a negotiator s/he will be. As with a successful ruler, instead of her/his strength arousing fear in others, it will inspire calm, confidence, respect, and cooperation. Negotiating with others, instead of trying to dominate them, shows them that we respect them and encourages them to be more understanding and flexible with us.

If handled properly, conflicts can be an opportunity for growth. Conflicts are only detrimental to the family (or anyone) when they involve physical or emotional violence, when they go unresolved, or when people treat each other unfairly or fail to respect each other’s rights. What’s more, negotiating disagreements is a useful way to learn about our children and ourselves.

Whenever you have a conflict with your child, try to negotiate a solution that makes everyone happy. This is called a “win-win” outcome. A win-win outcome can never result from the use of violence. Here are the four steps of negotiation that we shared with your children: **LIRC**. You might find them helpful too—not just at home, but in all aspects of your life:

1. **Listen and tell.** To understand why someone is upset, it is important to hear what they have to say. Ask them to tell you how they feel, what has caused them to feel this way, and what they want.
2. **Identify everyone’s rights.** Discuss how this conflict affects, or might affect, the rights of everyone involved.
3. **Review possible solutions.** Allow everyone to suggest solutions.

4. **Choose the best one.** Decide on a solution that is fair for everyone.

We don't need to *avoid* conflicts to have healthy, positive relationships with our family members, or anyone else in our life; we need to find healthy ways in which to *resolve* these conflicts. We can deal with conflicts effectively if we respect the opinions of others and try to negotiate solutions that are as fair and as mutually beneficial as possible. In fact, disagreements need never become (emotionally or physically) violent, if we learn to negotiate and communicate effectively and fairly.

There will be times when we are willing to negotiate, but the other person is too upset—or too scarred from past abuse—to listen to us, or respect us. In those cases, it is better to allow this person to calm down and choose a better time to talk about the problem.

Conflicts are a natural part of life, including family life. Given the limited time available to us, we have focused this part of the workshop on the family, where all of our first lessons are learned. The skills sharpened and learned here can be used to enhance every aspect of our lives: school, work, community, friends, and romance.

We suggest trying these activities:

1. Write down the last conflict you had with your child. What did you want? What did s/he want? Did you listen to each other? How was it resolved? What could have been done differently?
2. Ask your child what s/he thinks is the most common conflict in your home. Be prepared to listen and to respect her/his point of view.
3. Talk to your adolescents about times of the day in which they would appreciate having their own space, and about moments in which you would like to be on your own.
4. Think about things you have wanted to do but were not able to. Think about why and how this can influence your behavior and expectations toward your children.
5. Talk with your partner/spouse about how the two of you resolve conflicts between yourselves. Do you think you are setting a healthy example for your children? Is there anything you could change to bring your conflict-resolution dynamic more in line with LIRC? Try it next time you disagree about something, and enjoy the more fulfilling relationship that results!

How to Minimize Violence through Life Skills

Lesson 29: Dealing with Conflict in the Community

Recognizing and dealing with community conflict.



Mass repatriation of Salvadoran refugees, El Poy, Chalatenango, El Salvador.
(Photo: C.M. O'Connor, 1989.)

**“I think of a hero
as someone who
understands the
degree of
responsibility
that comes with
his freedom.”**

Bob Dylan, singer,
songwriter (USA)

Objectives

- To identify the sources of conflict in our communities
- To identify different strategies for dealing with conflict

Suggested Time

90 minutes (This lesson could be split into two lessons.)

Materials

- Paper cards

Activity Instructions (70 minutes)

1. Before the lesson, use small blank papers to make six cards, each bearing one of the following words: Avoidance, Accommodation, Competition, Compromise, Collaboration, Negotiation.
2. Remind the learners of the preceding lesson on negotiation. Ask them if they remember the four steps in negotiation (LIRC). Remind them of the steps, and of the description of each step. (5 minutes)

3. Tell the learners that, in today's lesson, they are going to learn about other ways of handling conflict. They will try to apply this knowledge to the understanding of conflicts in their community.
4. Begin a brainstorming session about common conflicts in the learners' communities. Write down their ideas on the board or on chart paper. You can provide them with examples to help the discussion.
 - Perhaps there is a lot of robbery in the neighborhood, or a lot of vandalism. Perhaps neighbors fight over crops. (5 minutes)
5. Ask the learners to choose six conflicts from the list that they would like to portray in a short skit.
 - These might be the most serious conflicts in the community, or perhaps the most common. (5 minutes)
6. After six conflicts have been selected, share the following information with all of the participants on a board or chart paper and read it out loud:

People respond to conflict in different ways. We often use different strategies in different situations.

Avoidance means that a person knows there is a conflict but chooses not to deal with it. S/he walks away from the problem and may steer clear the person with whom s/he is in conflict.

Accommodation is putting aside one's own needs and concerns in order to satisfy the needs of the other person.

Competition is trying to win, or make the other person lose by giving in. In this approach, a person defends her/his position or pursues her/his own goals, while disregarding the needs of the other person. This strategy assumes that for one person to win, the other must lose.

Compromise is giving up something in order to get something. It is *an attempt to seek middle ground* (and can result in an effective solution).

Collaboration is working together in order to satisfy the needs of both people in the conflict. It involves problem-solving and assumes that both can get their needs met. One party does not have to win at the other's expense. It is win-win problem solving.

Negotiation is when we talk about our problems, listen carefully to those with whom we disagree, and use the LIRC steps: **L**isten and tell, **I**dentify everyone's rights, **R**evue possible solutions, and **C**hoose the best solution that is fair for everyone.

7. Divide the learners into six teams and assign a conflict to each team. Then give each team one of the cards that you created before the lesson. Ask them not to tell the other teams which card they received.
8. Each team will then create a short (2–5 minutes) skit that illustrates the community conflict that they selected, and their attempts to solve the conflict using the strategy that they were assigned. (15 minutes)
9. Each team presents the skit in front of the whole group. After each skit, the other teams must guess which strategy was being portrayed. (40 minutes)
10. When all teams have finished, ask all participants to sit in a circle and begin a discussion about the activity and the idea of conflict in a community (see Debrief).

Debrief (15 minutes)

Ask the group to think about the presentations and answer the following questions about the conflict strategies.

Questions:

1. How did you recognize the conflict strategy being presented?
2. Do you think one or more of the strategies is more effective than others? Which one? Why?
3. What strategies did you find least effective? Why?
4. What strategy do you think is most common among people? Why?
5. What strategy do you use the most? What strategy would you like to use more often? Why?
6. Do you think the effectiveness of the strategy might depend on the nature of the conflict? Can you give us an example?

Now, ask the learners to think about the conflicts in their communities:

7. What conflict in your community worries you the most? Why?
8. Do you think that toxic masculinity or other unhealthy gender expectations contribute to the conflict?
9. How does this conflict affect enjoyment of human rights?
10. What strategy could community members use to solve this conflict?
11. How can you talk about this conflict and your concerns to your parents or other community members?
12. What kind of response to conflict do you think men suffering from toxic masculinity employ the most?

➤ Competition

13. What kind of response to conflict do you think males suffering from toxic masculinity expect most frequently from the women and girls in their life?

- Avoidance is the safest response that many women living with overbearing men think is available to them.

Points to Reflect Upon (5 minutes)

- The best strategy for dealing with conflict is the strategy that will benefit the most people and that will ensure that all human rights are fairly balanced and respected.
- Communities **can** work together to solve conflicts and improve everyone's wellbeing.
- Women, men, girls, and boys have the **same** right to participate in the community and to be involved in the resolution of conflict.

Closing Comments

In this lesson, we learned five new strategies for dealing with community conflicts. Compromise and collaboration are two effective strategies for handling problems that might arise. Oftentimes, because of unequal power relationships, these strategies are not possible. Avoidance of conflict is sometimes the best option. It is perfectly okay to walk away from a conflict, especially when you think it could become violent.

How Life Skills Can Help Reduce Violence

Lesson 29: Dealing with Conflict in the Community (FOR PARENTS)

Recognizing and dealing with community conflict.

In Lesson 29, “Dealing with Conflict in the Community,” we discuss how people respond to conflict in different ways and learn that there are six strategies that we can apply, depending on the situation.

- **Avoidance** means that a person knows there is a conflict but chooses not to deal with it. S/he walks away from the problem and may steer clear of the person with whom s/he is in conflict.
- **Accommodation** is putting aside one’s own needs and concerns in order to satisfy the needs of the other person.
- **Competition** is trying to win or make the other person lose by giving in. In this approach, a person defends her/his position or pursues her/his own goals, while disregarding the needs of the other person. This strategy assumes that, for one person to win, the other must lose.
- **Compromise** is giving up something in order to get something. It is *an attempt to seek a middle ground* (and can result in an effective solution).
- **Collaboration** is working together in order to satisfy the needs of both sides in the conflict. It involves problem-solving and assumes that both people can get their needs met. One party does not have to win at the other’s expense. It is win-win problem solving.
- **Negotiation** is when we talk about our problems, listen carefully to those with whom we disagree, and use the LIRC steps: **L**isten and tell, **I**dentify everyone’s rights, **R**eview possible solutions, and **C**hoose the best solution that is fair for everyone.

Through an exercise and discussion with your children, we learn which problem-solving strategies we think work best in various situations, and which strategies we personally feel the most comfortable with. (These are probably **compromise**, **collaboration**, and **negotiation**.) We discuss how **competition** is the strategy chosen by most men suffering from toxic masculinity, and **avoidance** is the safest response that many women living with such overbearing men think is available to them.

We emphasize three crucial points with your children:

- The best strategy when dealing with conflict is the strategy that will benefit the most people and that will ensure that all human rights are respected.
- Communities can and **do** work together to solve conflicts and improve everyone’s wellbeing.

- Just as in the home, women, men, girls, and boys have the **same** right to participate in the community and be involved in the resolution of conflict.

We finish the lesson by informing your children that, like negotiation, compromise and collaboration are two effective strategies for handling disagreements. Unfortunately, because of unequal power relationships at home and in the community, these strategies are often not possible. We stress that, although we would prefer to resolve a conflict to the satisfaction of all involved, avoidance is sometimes the best option. We assure your children that it is perfectly okay to walk away from a conflict, especially when they think it could become violent.

Some ideas for you to try at home:

- As with **negotiation** in the last lesson, try out **compromise** and **collaboration** with your children.
- Model these three strategies with your spouse, ensuring that both of you are treated, and are allowed to behave, as equals in this dynamic—and in all aspects of your life together!
- Talk with your children about the problems in the community that worry them most and brainstorm ways that you and they could use these strategies to improve the situation.

Alcohol Lessons

Lesson 30: Alcohol and Its Effects on the Body

Understanding how the body processes alcohol and what this means for adolescents.



Each beverage type above contains approximately one unit of alcohol.

Objectives

- To understand the effects of alcohol on the body
- To be able to distinguish between moderate or responsible drinking and problematic drinking
- To know the effects of alcohol on adults versus young people

Suggested Time

55 minutes

Materials

- Board or chart paper, markers or colored pencils
- Paper with information about alcohol, for group activity

Activity Instructions (30 minutes)

1. Begin the lesson by asking the learners to sit in a large circle so that everyone is facing each other. Tell them that today they are going to talk about the effects of alcohol.
2. Ask the learners if they know anything about the way alcohol affects the body or our actions (things we do). Note that this question is not meant to elicit correct responses; it simply allows the facilitator to get a sense of what students already know about the subject and to detect any misinformation that might need to be addressed. (5 minutes)

3. Divide the group into five teams. Each team will be given different information about alcohol and be responsible for relaying this information to the rest of the group. Each team will have to create a poster board with illustrations to help team members present the information. (20 minutes)

Group 1:

- Alcohol passes through the lining of the stomach into the bloodstream.
- Alcohol moves through the bloodstream to every organ in the body, including the brain.
- It irritates the stomach lining, which can make a person feel sick.
- A single drink of alcohol can affect you.

Group 2:

- When alcohol enters the brain, it can change the way a person behaves.
- As a person drinks more alcohol, the ability to make decisions is affected.
- The drinker may lose balance and be unable to see or speak clearly.
- When a person drinks a lot of alcohol in a short period of time, **alcohol poisoning** can occur.
- When alcohol poisoning occurs, breathing becomes difficult and a person can vomit, pass out, or even die.

Group 3:

- Some people become addicted to alcohol.
- They drink more and more as they get used to the effects of alcohol, and they do so over a long period of time.
- But they **can** stop and recover.

Group 4:

- How our body reacts to alcohol depends in part on our age, weight, sex, and height.
- The effects of alcohol can be stronger in young people than they are in older people, because young people's bodies are still developing.
- Adolescents are generally lighter and smaller than adults, so the effects of alcohol are felt more quickly.
- Some people may make poor decisions after drinking too much (e.g., engage in unprotected sex, drive a car, ride a bike or a horse).

Group 5:

- An “average” adult body can process about one alcohol drink an hour.
 - Moderate drinking for adults means drinking slowly, with food, and drinking plenty of water.
 - Moderate drinking or drinking responsibly also means being in control of one’s actions and not causing harm to oneself or to others.
4. After all groups are done creating the posters, they will present the information to the rest of the group. (15 minutes)
 5. Ask all learners to sit in a circle and engage them in a discussion about alcohol consumption and misuse. You may find the questions below helpful.

Debrief (15 minutes)

Questions:

1. What new information did you learn about alcohol?
2. How can alcohol affect adolescents and adults differently?
3. Why do you think some countries set a specific age for when young people are allowed to drink or buy alcohol?

[Note for the Facilitator: Most countries have laws that specify at what age a person is allowed to drink or purchase alcohol. To find out if your country has such a law, visit <http://www.icap.org/Table/MinimumAgeLimitsWorldwide>. If your country does have such a law, you might want to discuss the key points of the law with the learners.]

On TV, in videos, and in movies, people drinking alcohol may seem to be happy, they may seem silly, or they may appear sad, angry, or even violent. Some adults do not drink at all and this is fine for them. Others drink for a variety of healthy reasons: to enhance a meal, to socialize, to celebrate. But drinking because one is sad or to avoid problems is not a good reason to drink. If we drink too much, we could harm ourselves or others. In real life, you may have seen this happen.

4. Why do you think alcohol can have so many different effects on our body, including on our brain?
5. Do you think alcohol can make one feel better about a problem? Why? Why not?
6. Can drinking solve a problem?
7. What alternative ways can we use to solve a problem?
8. Do you think alcohol could make people feel worse about a problem? Why?

9. Are there appropriate or inappropriate ways of consuming alcohol?
 - For example, an inappropriate way might be drinking very quickly, drinking on an empty stomach, drinking too much, drinking to get drunk, drinking when one is upset, or drinking before going to work or before driving.
 - An appropriate way for legal drinkers to consume alcohol might be with food, as a part of a meal, drinking slowly, spacing drinks over the course of an evening, and as part of a religious ceremony.
10. Does your community have gender-role expectations about who can drink, and what kind of behavior should result?
 - a. If so, are these expectations and the resulting behavior healthy?
 - b. Are they dignified?
 - c. Are they fair or discriminatory?
 - Remember: If your community allows men to drink but not women, the men may suffer at least as much as the women from this discrimination if they are expected to drink too much and become violent, or are forced to constantly deal with aggression from other men.
11. When do you think drinking becomes a problem?
12. What other ways are there to celebrate or have fun that don't involve drinking alcohol?
13. What other drinks—that do not contain alcohol—are tasty and enjoyable?

Points to Reflect Upon (5 minutes)

- The effects of alcohol are different for each person, depending on many factors, including sex, weight, height, age, eating food, and cultural norms and expectations.
- **Cultural norms** are our society's accepted ways of living in our community. For example, our community may honor visitors by singing traditional songs.
- **Expectations** are things that we *expect* to happen because they have happened before, or because we have been told that they happen. For example, in some cultures, when young men get together and drink alcohol, they are likely to start fighting. It's not the alcohol that is the cause of the fighting; it's the *expectation* of the fight (and a view of what is considered "appropriate" behavior after drinking) that makes the young men fight.
- In other cultures, there is no expectation of violence from drinking, so it doesn't occur.

- Moderate or responsible drinking is about staying in control of oneself and not causing harm to oneself or to others.
- Irresponsible drinking involves putting oneself and possibly others at risk by drinking too much and engaging in activities that may be harmful to oneself or to others.

Closing Comments

Understanding how alcohol affects our bodies is key to preventing harm to ourselves and to others. This lesson explains some of the physical effects alcohol can have, and also the differences in these effects on young people, compared to adults.

As in most of the rest of this workshop, we also address the effect of cultural expectations and gender stereotypes on our behavior: whether we drink, how we drink, and how we behave when we drink.

In the next lesson, we will explore why people drink and learn how to make informed choices about alcohol.

Alcohol Lessons

Lesson 30: Alcohol and Its Effects on the Body (FOR PARENTS)

Understanding how the body processes alcohol and what this means for adolescents.

In Lesson 30, “Alcohol and Its Effects on the Body,” we give your children a lot of information about alcohol.

- Alcohol passes through the lining of the stomach into the bloodstream.
- Alcohol moves through the bloodstream to every organ in the body, including the brain.
- It irritates the stomach lining, which can make a person feel sick.
- A single drink of alcohol can affect you.
- When alcohol enters the brain, it can change the way a person behaves.
- As a person drinks more alcohol, the ability to make decisions is affected.
- The drinker may lose balance and be unable to see or speak clearly.
- When a person drinks a lot of alcohol in a short period of time, **alcohol poisoning** can occur.
- When alcohol poisoning occurs, breathing becomes difficult and a person can vomit, pass out, or even die.
- Some people become addicted to alcohol.
- They drink more and more as they get used to the effects of alcohol, and they do so over a long period of time.
- But they **can** stop and recover.
- How our body reacts to alcohol depends in part on our age, weight, sex, and height.
- The effects of alcohol can be worse in young people than they are in older people, because young bodies are still developing.
- Adolescents are generally lighter and smaller than adults, so the effects of alcohol are felt more quickly.
- Some people may make poor decisions after drinking too much (e.g., engage in unprotected sex, drive a car, ride a bike or a horse).
- An “average” adult body can process about one alcohol drink an hour.
- Moderate drinking for adults means drinking slowly, with food, and drinking plenty of water.
- Moderate drinking or drinking responsibly also means being in control of one’s actions and not causing harm to oneself or to others.

With your children, we discuss how, on TV, in videos, and in movies, people drinking alcohol may seem to be happy, may seem silly, or may appear sad, angry, or even violent. Some adults do not drink at all and this is fine for them. Others drink for a variety of reasons: to enhance a meal, to socialize, to celebrate. But drinking because one is sad or to avoid problems is not a good reason to drink. If we drink too much, we could harm ourselves or others.

We discuss with your children appropriate and inappropriate ways of consuming alcohol, for those adults who choose to drink.

- An inappropriate way might be drinking very quickly, drinking on an empty stomach, drinking too much, drinking to get drunk, drinking when one is upset, or drinking before going to work or before driving.
- An appropriate way for legal drinkers to consume alcohol might be with food, as a part of a meal, drinking slowly, spacing drinks over the course of an evening, and as part of a religious ritual.

We discuss whether your community has gender role expectations about who can drink, and what kind of behavior should result. We ask your children whether they feel such expectations and behavior are healthy. Are they fair or discriminatory?

We brainstorm other ways to celebrate or have fun that don't involve drinking alcohol. We talk about nonalcoholic drinks that are tasty and enjoyable.

The effects of alcohol are different for each person, depending on many factors including sex, weight, height, age, eating food, and cultural norms and expectations.

Cultural norms are our culture's accepted ways of living in our community.

Expectations are things that we *expect* to happen because they have happened before, or because we have been told that they happen. For example, in some cultures, when young men get together and drink alcohol, they are likely to start fighting. It's not the alcohol that is the cause of the fights; it is the *expectation* of fights (and a view of what is considered "appropriate" behavior after drinking) that makes the young men fight. In other cultures, there is no expectation of violence from drinking, so it doesn't occur.

Moderate or **responsible drinking** is about staying in control of oneself and not causing harm to oneself or others. **Irresponsible drinking** involves putting oneself and possibly others at risk by drinking too much and engaging in activities that risk harm to oneself or to others.

Understanding how alcohol affects our bodies is essential to helping to prevent harm to ourselves and to others. This lesson explains some of the physical effects alcohol can have, and also the differences in these effects on young people, compared to adults. As in most of the rest of this workshop, we also address the effect of cultural

expectations and gender stereotypes on our behavior: whether we drink, how we drink, and how we behave when we drink.

In the next lesson, we will explore why people drink and learn how to make informed choices about alcohol.

Alcohol Lessons

Lesson 31: Alcohol and the Community

Exploring why people drink and learning how to make informed choices about alcohol.



A wedding in Hong Kong. People in many cultures around the world enjoy alcohol beverages at festive occasions.
(Photo: Jodi Cobb/National Geographic Stock.)

Objectives

- To understand why people drink
- To learn about making informed, responsible decisions about alcohol

Suggested Time

60 minutes

Materials

- Paper and pens/pencils for students to use

Activity Instructions (35 minutes)

1. Divide the group into four discussion units, with the following assignments to each unit:
 - a. List the reasons why you think some adults drink alcohol.

- b. List the reasons why you think some adolescents drink alcohol.
- c. List the reasons why you think some adults do not drink alcohol.
- d. List the reasons why an adolescent would choose not to drink alcohol.

Once the teams are done, have them report back to the whole group.
(20 minutes)

2. Start a discussion on the links between decision making and irresponsible consumption of alcohol. (15 minutes)
3. Close the lesson with a reflection on how to make responsible decisions about alcohol consumption, and how learners can help their friends make those same decisions (see Debrief).

Debrief (15 minutes)

Questions:

1. How would you advise a friend to make a responsible decision about alcohol?
2. How would you advise a friend not to drink alcohol at all?
 - Some examples: "You might lose control of yourself, do something you regret, get hurt, or get in trouble." "You're not a fun person to be around when you're drinking." "We can have just as much fun if we don't drink. Why do you want to drink, anyway?"
3. What concrete actions can you take to prevent excessive alcohol consumption?
 - Some examples: Don't drink at all; keep track of how much alcohol you have consumed; don't drink more than one drink in an hour; eat plenty of food; drink lots of water; be aware of how you feel, and stop drinking when you feel you have had too much; bring a friend and look after each other; tell your friend when they seem like they have had too much to drink, and ask them to do the same for you.
4. Do your peers affect your decisions about alcohol?
 - a. How so?
 - b. Adolescents often assume that their peers drink a lot more than they really do. Do you think your decisions are based on how much your friends actually drink, or on how much you think they drink?
 - c. How might you use the problem-solving strategies we learned about to avoid peer pressure?
 - [The facilitator may want to have the six definitions visually available here, to save time. Depending on the scenarios

provided by the participants, avoidance, negotiation, collaboration, and compromise will likely be the most relevant.]

5. Why do you think people drink irresponsibly, even if they know that such drinking may hurt them and the ones they love the most?
6. Do gender expectations, including unhealthy concepts of what constitutes a “real man,” affect men’s and boys’ decisions to drink to excess?

If so, how can our critical-thinking and communication skills help us break down these unhealthy pressures?

- Sometimes men can look really foolish when they drink to excess or get into fights. Why would you want to embarrass yourself that way?
 - A “real man” shouldn’t need to get drunk or get a woman drunk to make her like him or be romantic with him. Relying on alcohol as a crutch in this way is both unhealthy and a sign of weakness, not strength!
7. How can excessive drinking lead to the violation of our personal security (violence)? How do you know?
 - We have spoken a lot about men fighting. Don’t forget to discuss the risk that women run when they drink to excess, drink with people they don’t know and cannot necessarily trust, or drink without having previously secured a reliable, safe way home.
 8. How can critical thinking and rational decision making help people drink responsibly?
 - By relying on facts about alcohol’s effects and how drinking makes one feel.
 - Think seriously about whether your friends and peers really drink as much as they claim or appear to.
 - Regardless, do you need to do everything your friends and peers do?
 9. From whom do we learn how to drink?
 10. Why do some people choose not to drink alcohol?
 - Some possible answers: For religious reasons; they don’t like how it makes them feel; they cannot control their drinking; they don’t like the taste; to avoid gaining weight.

Points to Reflect Upon (5 minutes)

- Alcohol has been enjoyed by many cultures for centuries as a way of socializing with friends and colleagues and celebrating special events. But many people drink to escape their problems, because they are sad, or because they want to

get drunk. Others—more often than not, men and boys—drink to prove their masculinity. These are not good reasons to drink.

- Drinking to excess puts everyone—but most often women and girls—at a heightened risk of sexual violence.
- Decisions about drinking require careful consideration of the facts about alcohol. Think critically when it comes to making decisions about alcohol. Decide on the best choice for you.

Alcohol Lessons

Lesson 31: Alcohol and the Community (FOR PARENTS)

Exploring why people drink and learning how to make informed choices about alcohol.

Setting an Example

As parents, we are very important role models for our children. Although it might seem like they care more about their friends' opinions, children are strongly influenced by our behavior. This is why it is important to educate our children about responsible alcohol consumption and to be good role models.

Did you know?

- It takes an "average" adult body about one hour to process one drink—a glass of wine (5 oz./148 ml), a bottle of beer (12 oz./355 ml), or a shot of spirits (1.5 oz./44 ml). Drink slowly and appreciate your drink.
- Food slows the absorption of alcohol in the body. Eating *after* you have been drinking will not affect how your body processes the alcohol. Always drink with food and never drink on an empty stomach.
- Alcohol can slow your reaction time, so avoid activities like driving, playing sports, or operating machinery if you have been drinking.
- Excessive alcohol consumption is **never** an excuse for harming others. Alcohol does not cause violence. The causes of violence are complex and involve combinations of poor judgment, biology (the genes we inherit and the way our brains are wired), socioeconomic factors (the environments in which we live and were raised), cultural expectations (e.g., stereotypes of males getting drunk and harming others because "that's what men do," or getting women and girls drunk to lessen their defenses against unwanted or unprotected sex), and our reactions to the setting we are in.

We can prepare our children to make responsible decisions about alcohol by providing them with accurate information and by exhibiting responsible behavior. Although we should teach the valuable benefits of abstinence while our children are under legal age, teaching the critical importance of moderation (e.g., limiting the number of drinks) and responsibility (like not drinking at all in certain settings, such as before driving, before playing sports or entering the water, or during pregnancy) for *everyone* who chooses to drink can in many cases be more effective in protecting young people who are bound to experiment.

We suggest trying these activities:

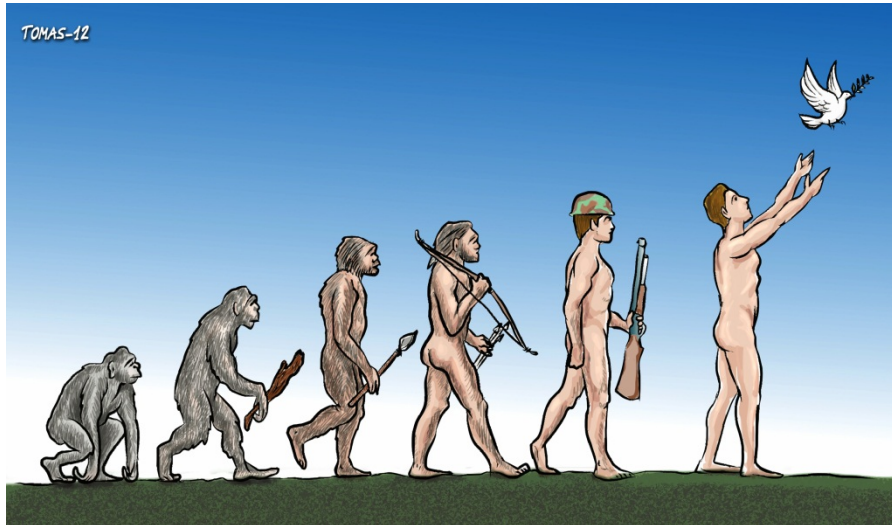
1. Ask your children what they think about drinking alcohol. Answer their questions.

2. Let them know that if they are ever in a situation in which someone is going to drink and drive, or if they don't trust their escort, they should never get in the car and must contact you. You will accompany them home, arrange for their safe return home, or find a safe place for them to spend the night (for example with a nearby relative whom you are certain you can trust).
3. When watching movies or television, talk about how alcohol is portrayed; point out both irresponsible and responsible consumption.

Human Total Workshop Wrap-up

Lesson 32: Workshop Wrap-up: How about that Human Rights Manifesto?!

Workshop wrap-up, comparing versions of our Human Rights Manifesto.



**“The
generous
and bold
have the
best lives.”**

Norwegian
proverb

Lamberto Tomassini (Italy), “Evolution of Peace.” Cartoon Movement, November 9, 2012.

Objectives

- Review in general terms the content of the workshop
- Reveal links between human rights and life skills in the deconstruction of toxic masculinity and the prevention of violence
- Pull in responsible drinking as relevant and appropriate
- Reflect the learners’ progress and encourage their future agency as they leave the workshop for the last time

Suggested Timing

50 minutes

Materials

Board or chart paper, and markers/pens/pencils

Activity Instructions (50 minutes)

1. Display the Human Rights Manifesto that the group created at the beginning of the workshop.

2. Ask the students what they think of it. Would they change it? How, in general terms? Record themes/patterns for all to see. (5 minutes)
 - Highlight where possible how much they knew before the workshop and how much they have learned since you all began this journey together.
3. Divide the group according to:
 - a. the original organization of the Manifesto, and
 - b. the initial suggestions offered on how it should appear now.

In other words, try to ensure that each learner works on the section of the Manifesto about which s/he has the strongest ideas or feelings. (5 minutes)

4. Ask each team to “update” its section of the Manifesto on the basis of what its members have learned during the workshop. (10 minutes)
5. Call all the teams back together. Have one to three representatives chosen by each team do the following:
 - a. present the team’s section of the updated Manifesto (on flip-chart paper or a chalk/blackboard, for all to see);
 - b. take queries and additional changes offered by the rest of the group;
 - c. facilitate any compromise required to implement the changes.
6. Display the final version of the Manifesto for all to see. Ask a learner volunteer to record on a separate flip-chart page or board those suggestions, if any, that garnered a lot of support but fell short of consensus. (15 minutes)
7. Ask the learners what, in general terms, they feel they have learned or otherwise gained from the workshop. (10 minutes)
 - a. Put the “Human Rights + Life Skills → Violence Reduction” formula from previous lessons back up for all to see. Ask the group for examples of how the life skills they have learned or improved influenced their understanding of human rights, and vice versa.
 - b. Record these observations for all to see.
8. What else would the learners like to learn or do in the area of violence prevention? (Encourage proaction or agency in the learners’ responses.) Record these answers as well. (5 minutes)
9. If possible, make sure that each learner takes home a copy of the workshop’s Manifesto that day. Otherwise, make sure a copy reaches workshop participants within a week, if possible. Add the group’s ideas for violence-prevention advocacy, if substantive suggestions were proposed.

10. If the additional observations about what the learners have gained from the workshop and would like to learn (or do more of) seem worthy of preserving, do so, and get these notes to the learners within a week, if possible.
11. Share all of the above with the learners' parents, as appropriate.

Human Total Workshop Wrap-up

Lesson 32: Workshop Wrap-up: How about that Human Rights Manifesto?! (FOR DISCUSSION WITH PARENTS)

Workshop wrap-up, comparing versions of our Human Rights Manifesto.

Any concluding contact with the participants' parents or guardians, be it collective or individual, should aim at recognizing the learning and growth of their children over the course of the workshop. Encourage the parents' or guardians' pride in the following, as relevant:

- their children's increased acceptance of people different from themselves;
- their enhanced ability at self-expression;
- their triumph over gender and other stereotypes that facilitate violence;
- their enhanced life skills;
- their eagerness to be an agent for constructive change in their community.

If time allows, meet with each set of parents or guardians in order to be as specific as possible about their child's progress and, if you are aware of parental progress that you can tactfully share, the parents' progress as well. Include examples of the child's growth, insight, humanity, or initiative, if possible. It is quite likely that this workshop has had some destabilizing repercussions at home, as any change does. Do your best to make it clear to the parents or guardians that any tumult that they have experienced has been more than worth it—that their child, their family, and their community will all benefit in the short, medium, and long term. You want the parents as well as their children to walk away from this experience feeling changed for the better and empowered to pass on to others in their family and community what they have gained from ***Human Total***.

Annexes: Background Reading

Annex 1: Interactive Methodologies

What Are Interactive Methodologies?

This workshop is based on interactive methodologies. In contrast to learning that involves the transmission of knowledge from the teacher to student, interactive methods allow both facilitator and participants to listen to and learn from each other. Interactive methodologies engage learners directly in the learning process through discussion, work in small groups, and other activities aimed at achieving specific educational goals set for the lesson. These methodologies are not only interesting and fun for participants; they also help to build skills directly related to the workshop, such as communication. By encouraging learners to participate, question, explore, and gain a greater knowledge of themselves, facilitators can better prepare participants to use the knowledge and skills they have learned in the educational setting to reduce interpersonal violence and reckless behavior in their lives. The use of interactive methods is also consistent with a human rights–based approach that promotes young people’s right to freedom of thought and expression.

Interactive methodologies are linked with active learning. While interactive methodologies focus on learning from each other, the fundamental assumption of active learning is that people learn through their life experiences and bring these experiences to the learning setting. The following are some characteristics of active learning:

- It is founded on learners actively listening, talking, seeing, and taking action.
- It is based on a participant’s awareness of the knowledge, values, and attitudes learned in the family, school, and community.
- It reinforces, challenges, or changes attitudes and values.
- It leads one to consider the need to find solutions to daily problems.
- It encourages the application of new skills to daily life.

Interactive methodologies help to ensure that learners are actively engaged in their learning process and not simply passive recipients of information given to them by the facilitator. Examples of interactive methodologies found in this Facilitator’s Manual are whole-group discussions, pairs and small group work, brainstorming, role playing, educational games, storytelling, debates, and collaborative creation.

Whole-Group Discussions

Each lesson in the Facilitator’s Manual includes a discussion component. This is especially evident at the end of each lesson, when Debrief questions are used. For example, in Lesson 22, “Self-awareness and Self-respect,” learners are asked to share

their individual answers to the Mirror activity in which they had the opportunity to consider how others see them, how they see themselves now, and how they would like to be seen in the future. To encourage an exchange of ideas, the following questions are asked in the Debrief section: “When you shared your ‘mirror’ with others in the group, did you find that the other participants had identities and dreams different than your own? Did you find it easy to accept these differences?”

The Debrief and Points to Reflect Upon sections of each lesson are intended to allow participants to share their ideas and receive feedback on their work—not only from the facilitator, but from peers as well. *The facilitator may need to intervene to ensure that all learners have a chance to participate in discussions, particularly those who are shy or those who appear to have views that are different from the majority of the group.*

The following are some principles for whole-group (plenary) discussion. These can be used in conjunction with the Rules for Discussion activity recommended in Lesson 1, “Healthy Relationships.”

- Listen to the person who is speaking.
- Only one person speaks at a time.
- If you want to say something, raise your hand to be recognized.
- Don’t interrupt when someone is speaking.
- When you disagree with someone, make sure that you make a difference between criticizing someone’s *idea* and criticizing the *person*.
- Don’t laugh when others are speaking (unless they make a joke!).
- Encourage everyone to participate.

Pairs and Small Team Work

Dividing the group into pairs or small teams gives learners more opportunity to interact. Pairs and small teams can be useful for carrying out an interactive activity, to generate a lot of ideas very quickly, or to help the group think about an abstract concept in terms of their own experience. Most of the lessons in this learning resource include a paired or small team activity to foster participation and practice collaboration.

There are a variety of ways to divide learners into groups. A common method is random selection—for example, by counting off into groups. However, if the activity would be enhanced by learners being organized according to background similarity (for example, all girls or all boys), then the facilitator may want to organize groups through nonrandom selection. Some activities might also be enhanced by an exchange of views among learners who hold opinions different from each other. In this case, as well, the facilitator may select group members, but according to backgrounds that are dissimilar.

Brainstorming

Many activities in the Facilitator’s Manual begin with a brainstorming session. This allows learners to share their initial ideas on a certain topic as a warm-up to the activity. Brainstorming also allows the facilitator to assess learners’ knowledge of the subject at hand, build the lessons, and be aware of experiences or perspectives that learners bring to the activity. Because these brainstorming sessions are not meant to elicit “correct” responses—and because they focus more on the equal sharing of ideas—these discussions allow the facilitator to learn from the students.

A clear example of this is found in Lesson 31, “Alcohol and the Community,” where the session begins by asking learners to consider why some adults and adolescents drink alcohol and why some choose not to. This brainstorming gives the facilitator a sense of the information the participants already possess as well as the cultural norms, traditions, and beliefs that influence their opinions and knowledge about alcohol.

Role Playing

In Lesson 28, “Negotiation—Resolving Conflicts,” learners are asked to talk to each other about the most common conflicts in a household and to portray one of them in a short skit that also illustrates different problem-solving strategies. Two small teams are asked to use negotiation in their skit, while others are asked to show how they think families typically deal with this kind of conflict.

Role playing allows learners to be creative and theatrical—which is very engaging—to depict situations from a particular perspective and sometimes practice skills. In Lesson 28, for example, participants learn from each other’s experiences and practice modeling different problem-solving skills. In addition, they have the opportunity to reflect on the activity and receive feedback during the discussion.

Educational Games

In Lesson 13, “The Impact of Mass Media and Video Games,” learners are asked to come up with an idea for a scene for media or the digital world that demonstrates a type of violence-related situation that they would like to see addressed, a peaceful way to resolve a conflict, or both. Educational games are a fun and creative way in which students can learn new information and understand the importance of cooperation and group work.

Storytelling

In Lesson 1, “Healthy Relationships,” stories are used to help learners imagine themselves in a number of situations where healthy and unhealthy relationships are being portrayed. Stories allow learners to empathize with different characters in

diverse situations. This allows participants to explore how they might react in a variety of scenarios and facilitates modeling of newly learned skills.

Debates

Lesson 1, “Healthy Relationships” also exemplifies how debates can be used to facilitate learning. In one activity, learners are assigned different points of view to defend. Some participants are asked to convince the group that the relationship portrayed in the story is a healthy relationship; other learners are asked to convince the group that the story is portraying an unhealthy relationship.

Debates allow participants to practice effective communication skills and encourage an active analysis of the ideas being shared. Debates can also require learners to defend a point of view other than their own, which can help to promote understanding of other perspectives.

Reflection Questions

- Which of these techniques for interactive methodologies are you familiar with?
- How would you assess your own skills in facilitating group discussions? How might you strengthen your skills in this area?
- Which of these techniques do you think can most easily be used in your learning environment?
- Can you think of any other teaching or learning techniques not listed above that involve an interactive methodology?
- How do you think the active participation of young people supports the upholding of human rights?
- Do you need to learn more about techniques for facilitating interactive lessons? If so, consult the list of additional resources at the end of this chapter.

Preparing for the Lesson and Handling a Group Session

It is important for the implementation of this workshop that, in carrying out activities, facilitators undertake a number of steps before and during the activities. These steps are **diagnostics**, **planning**, and **development**.

1. **Diagnostics.** Diagnostics is a preliminary phase in which an instructor can detect the specific necessities and interests of a particular group of learners. If you are working with a new group, it can be useful to consult with adults who have previously worked with these young people to find out their principal characteristics. Speak with the learners in an informal setting. You may also want to communicate with parents to detect their attitudes and dispositions.

2. **Planning.** As with all activities, planning is a fundamental step. Even if the activities appear to be simple, they require that you understand their objectives, reflect on your own positions about the content, revise and collect the necessary materials, determine the time that you will need, and define the best moment to carry them out.
3. **Development.** In carrying out activities that utilize an interactive methodology, it is very important to be aware of the role of each of the following:
 - Recognize that learners have experiences and knowledge on some topics, use the texts presented in each lesson to ask them what they think, listen to their stories, and talk about their experiences. It is also important that other participants listen to and respect each other's stories.
 - Be the mediator between learners. For example, "Raul says that. . . . What do you think?"
 - In order to encourage the participation of all learners in a discussion, you might systematically go through the group, asking each person to contribute.
 - The participation of every learner is also facilitated through pairing exercises that require each partner to ask and respond to questions posed to the other.
 - Don't be quick in providing your point of view; allow the participants to form their own conclusions.
 - Base activities on the lesson objectives and the basic content that needs to be discussed.
 - Once the learners have carried out and reflected on an activity, provide a brief closing statement in which you restate what some of the participants have said and emphasize the basic content.
 - Speak with parents to encourage them to support their child's work. Inform them about the activities that they can carry out at home and ask for their help.
 - Ask learners about their experiences and find out whether their parents or caregivers have been supporting them.

It is important to be aware of the fact that the workshop aims to modify or reaffirm attitudes and promote healthy behaviors among the participants. It is not easy to measure these changes. The information that we offer is a way to encourage creative thinking to allow the emergence of specific attitudes about each topic. The exercises invite action and promote discussion of alternatives to evoke the desired attitudes in

different cultural contexts. Be patient; achievements aren't always immediately apparent.³⁸

Reflection Questions

- What do you already know about the group of learners with whom you will be working?
- What other information would it be helpful for you to find about the participants? Where can you obtain this information?
- How can you structure your time so that you adequately plan for each unit?
- Have you noticed that your learners receive support on their schoolwork from parents or caregivers at home? Why do you think they receive this support? Why do you think they do not receive more support? How can you encourage greater support at home?

How to Handle Sensitive or Controversial Issues

During Lesson 1, "Healthy Relationships," it is recommended that Rules for Discussion be established with learners in order to help to create a safe and respectful environment for discussion. However, given the nature of the topics in this workshop, some controversial and sensitive subject matter may emerge.

The group may be able to handle all the issues that arise. The facilitator may nonetheless need to acknowledge openly that some topics will cause discomfort or offense and seek the group's opinion about how to deal with them. Participants may decide to have a separate session on the sensitive issue, discuss the issue in small groups, or find some other solution. The facilitator may suggest postponing such topics until they have established mutual trust and understanding.

The important principle here is for the facilitator to interact with and be sensitive to the learners. The facilitator's role is to keep the discussion relevant to the lesson topic, avoid argumentation, maintain a safe environment for everyone—including her/himself—and provide a nonjudgmental forum for interactive learning.

Given the common challenge of reconciling the interests, points of view, and personalities of all members of a group, conflict can be expected in the learning environment at one point or another. Conflict involves a breakdown in communication and interpersonal relationships. It can be a painful process that affects the entire group. It can be accompanied by strong emotions and actions such as aggression and verbal or physical fighting.

³⁸ See pp. 18-20 in Givaudan, M., Pick, S., & Beltrán, M. (2006). *Programa "Yo quiero, Yo puedo" Nivel Primario. Manual para maestros(as)* (vol. II: 4º - 6º). Mexico City: IDEAME S.A. de C.V.

See also Flowers, N. (2000). *The human rights education handbook*. Minneapolis: University of Minnesota Human Rights Resource Center. Available: <http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/part4a.html>

The way in which you as a facilitator understand your own power is fundamental to resolving conflicts when they arise in your educational setting. When facilitators see their power based in their intelligence, knowledge, and skills rather than in authority only, they can work with learners to achieve agreements. Some problems can be addressed by the group as a whole and not just the facilitator. This process assists participants in developing their own skills to work with others, practice negotiation, and collaborate for mutual benefit.

To resolve conflicts, facilitators can first identify with the group the destructive dynamics that are occurring. The facilitator can determine the feelings and interests of each participant involved, as well as the misunderstandings that have occurred. Next, the facilitator can work to build a constructive interaction. Primarily this consists of having a positive attitude about the opportunity that conflict presents and building a win-win attitude among those involved. Learners should all be given equal opportunity to talk and be heard. Remind them to listen to the others; try to understand, rather than become defensive; and attempt to avoid violent comments or actions. A facilitator has many methods at her/his disposal that can be adapted to the conflict at hand, such as open dialogue and the use of mediators. Given the centrality of communication and interpersonal relationship skills to conflict resolution, the continuous building of these skills among learners throughout the workshop will help avoid future conflict.³⁹

Reflection Questions

How have you managed discussions on sensitive issues in the past? Which techniques might you use in this workshop?

- How have you managed learning-environment conflicts in the past? Are you satisfied with how you helped to resolve them?

Additional Resources

Malawi Institute of Education. (2004). *Participatory teaching and learning: A guide to methods and techniques*.

Available: www.equip123.net/equip1/mesa/docs/ParticipatoryTeachingLearning.pdf

Flowers, N. (2000). *The human rights education handbook*. Minneapolis: University of Minnesota Human Rights Resource Center.

Available: <http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/part4a.html>

³⁹ See pp. 98-100 in Beltrán, M., Givaudan, M., & Pick, S. (2007). *Tools: Diagnóstico y solución. Prevención de adicciones: Manual para docentes*. Mexico City: IDEAME S.A. DE C.V.

Annex 2: Social Context and Community Participation

“Preservation of culture mandates respect for the chain of elder wisdom. One generation cannot possibly figure out the complexities of right and wrong as well as chains of generations can. . . . Traditional ways must suffice until we become passionately awakened to moral flaws within our cultural practices.”

*Right vs. Wrong: Raising a Child with a Conscience*⁴⁰

“First, begin with a dialogue of mutual respect, free of self-congratulation. Second, when you have a core of converts, organize a program of public commitment to new practices, which takes into account the traditions of the community. To end one practice, . . . you need to start another.”

Kwame Anthony Appiah, Ghanaian-English professor of philosophy, activist⁴¹

Family

Adolescents’ behavior, attitudes, and beliefs are strongly influenced by the cultural context in which they live and the people who surround them: their family, their friends, their school, and their community. A healthy family environment allows adolescents to develop important life skills and learn how to make smart choices

The family does not only influence how adolescents behave in general but also shapes their opinions on violence and reckless behavior. In order to prevent violence and other reckless behavior, therefore, it is important to examine the family environment.

The family is the first environment in which individuals learn to socialize. How infants learn to relate with their family members will influence how they will relate to other people. For children and adolescents to grow into healthy adults, they need to feel accepted and supported by their parents, caretakers, and others who play an important role in their lives. This does not mean that there should be no norms or discipline. Discipline is essential, just not when it is imposed unfairly or by extreme measures. Norms are more effective when they are not perceived as rules but rather as fair agreements that respect every family member’s rights. The creation of family wellbeing is possible when family interactions are based on respect, trust, and acceptance.⁴²

The family is the first and perhaps most essential venue for learning how to deal with frustration and conflict. An authoritarian environment in which children and adolescents are constantly being punished and controlled can lead to much insecurity—in the child, in the family, and, eventually, in society. Young people may

⁴⁰ Stilwell, Galvin, & Kopta, 2000, p. 96.

⁴¹ Appiah, K. A. (2010, October 22). The art of social change. *New York Times Magazine*, 22-25.

⁴² See p. 45 in Fernández, F., Givaudan, M., & Pick, S. (2002). *Deja volar a tu adolescente: Libro para papás y mamás*. Mexico City: Idéame S.A. de C.V.

develop low self-esteem—a factor leading to prejudice and violence. Take for example the following description of a study on low self-esteem and gender discrimination in boys:

[The study leader] measured adolescent boys' self-esteem and then asked them how much they believed in negative stereotypes about girls. For example, how much did they believe that girls were worse in math or that girls were less rational than boys? She then measured their self-esteem again.

Boys who believed in the fixed mindset showed a boost in self-esteem when they endorsed the stereotypes. Thinking that girls were “dumber” and “more scatterbrained” made them feel better about themselves. (Boys with the growth mindset were less likely to agree with the stereotypes, but it did not give them an ego boost.)⁴³

There is a big difference between healthy self-esteem and preference. **Male preference** not only limits the development of individual families, their communities and entire societies. Societies that give preferential treatment to males also experience more violence, running the gamut from family violence and street gangs to gun homicides and honor killings.⁴⁴

By the same token, an environment without limits promotes disrespect for others. Children and adolescents who grow up in such an environment will always want to do things their way and will not take into account other people's needs and rights.⁴⁵

As children become adolescents, parents and other caretakers may feel like they are no longer needed by their children, but this is not true. Family members continue to be extremely important guidance figures in adolescents' lives. Just as caretakers should not leave small children alone, however, they should not be overbearing with adolescents. Discipline should not be imposed without reason; it should be based on understanding and negotiation.⁴⁶ Caretakers have to make clear that they love their children and that, for this reason, they impose limits—and consequences, when these limits are breached.

Parents and caretakers cannot control what their children will do when they are not with them, but they can provide them with the right information to support responsible and informed decision making. The way decisions are made in a family and how the reasons for such decisions are communicated and explained to other

⁴³ People with a “fixed mindset” believe that we are born with all the intelligence and potential that we will ever have. They do not like to challenge or “stretch” themselves. People with a “growth mindset” believe that we are all capable of improving ourselves and our performance. These people are more likely to not just accept challenges, but to seek them out. See, for example, Dweck, C. S. (2006). *Mindset: The New Psychology of Success*. New York: Random House.

⁴⁴ See, e.g., pp. 158-160 in Kristof, N. D., & WuDunn, S. (2009). *Half the sky: Turning oppression into opportunity for women worldwide*. New York: Knopf.

⁴⁵ See p. 45 in Fernández, Givaudan, & Pick, 2002.

⁴⁶ *Ibid.*, p. 44.

family members are powerful determinants of the quality of family life. The comparative openness and inclusiveness of the decision-making process has a huge impact on interpersonal relations.

Moreover, adolescents should feel that they can rely on their family as a safety net if they happen to make mistakes. Adolescents lack life experience and their decisions may jeopardize their wellbeing. Depending on their personalities, some adolescents may feel truly scared of making important decisions. As adults, we must teach them to trust their own competence, while showing them that we will support them and help them if they are ever in trouble.

All families are different in some way. Some families are very large and include extended family members like aunts, uncles, cousins, and grandparents. Other families include step-parents and step-siblings. Some families are much smaller. Each family has the right to establish the norms and interactions that serve them best, as long as all members are treated with respect and in accordance with their inherent worth and human dignity.

Conflicts are a natural part of family interactions. Here are some reasons why family relationships can be conflictive:

- Parents projecting their own expectations on their children
- Parents not allowing children to be independent
- Allowing small, unresolved conflicts to accumulate
- Dismissing other family members' opinions or behaviors and expressing that rejection aggressively
- Lack of, or unclear, communication
- Lack of common interests
- Not respecting family members' space and privacy
- Speaking with hostility or aggression⁴⁷

It is important for individuals to examine which issues present a problem in their family so that these issues may be addressed.⁴⁸ Conflicts and disagreements are detrimental to the family when they result in violence, when they are unresolved, or when people treat each other unfairly or fail to respect the rights of others. On the other hand, negotiating disagreements is an important way in which family members can learn about each other.

Allowing change preserves healthy relationships. This does not mean that family members have to give up their values or that they have to alter who they are as

⁴⁷ Ibid., p. 46.

⁴⁸ Ibid.

individuals. Everyone has the right to make their own choices and to follow their own beliefs. When a family member acts in a way that disrespects the rights of other family members, however, change is necessary. Parents also have the right to raise their children according to their cultural and religious values and practices. When a family's cultural or religious practices disregard the rights of a family member, these practices nonetheless require reassessment and modification. A responsible family member is one who is true to her/himself, but also treats other family members with respect, acceptance, and fairness.

Reflection Questions

- How might norms be established in a family?
- Which of the mentioned issues affect your family? What are common conflicts in your family? What could you do to address these conflicts?
- How could you make communication more effective in your family?

Friends, Peers, and School

As children become adolescents, friendships become an increasingly vital part of their social lives. Their friends and peers influence the activities that they choose to participate in, the risks that they take, and their opinions about the use of violence and other risky behavior, including alcohol misuse. Adolescents become increasingly concerned with the approval of their peers, and parental approval becomes less important. For example, studies have shown that adolescents with friends who misuse alcohol are more likely to misuse alcohol themselves. In addition, peer pressure strongly influences an adolescent's decision to begin drinking alcohol.⁴⁹ Because friends and peers can be both a positive and a negative influence on adolescents, it is important to encourage adolescents to identify good friends and to question the negative attitudes and behaviors of peers.

There is no one definition of a "friend." Friendships are diverse and are formed on the basis of shared experiences or preferences. All friendships should nonetheless be based on mutual affection and respect. Adolescents need to learn how to choose the right friends for them; this means that their friends should respect their rights and promote their wellbeing.⁵⁰ Good friends try to understand our point of view and are trustworthy. Healthy friendships involve:

- sharing common interests
- support
- honesty

⁴⁹ Choquet, M. (2004). Underage drinking: The epidemiological data. In International Center for Alcohol Policies (ICAP), *What drives underage drinking? An international analysis* (pp. 14-24). Available: <http://www.icap.org/LinkClick.aspx?fileticket=u5U%2Fst%2B6jt8%3D&tabid=108>

⁵⁰ Givaudan, Pick, & Beltrán, 2006.

- trust
- equality
- fairness
- respect
- acceptance of differences
- promotion of individual's different interests
- learning from each other⁵¹

Being a good friend or forming part of a group at school should not mean that a young person should stop being true to her/himself. Good friends accept each other's differences and should not try to pressure anyone into doing something with which they are not comfortable. Friends who encourage each other to learn and have fun are friends worth keeping. Friends respect each other's decisions but also let each other know when they are making a mistake or when they are being disrespectful. When a friend continually fails to respect others' human rights, is constantly hurting people's feelings, or is risking the wellbeing of others, it is best to stop spending time with her/him.

Unfortunately, it is not uncommon for children and adolescents to encounter classmates or other peers who hurt their feelings, physically harm them, purposely exclude them from activities, or pressure them to engage in risky and unhealthy activities. This violent and discriminatory behavior is usually known as "bullying," and it can have serious consequences. Bullies are much more likely than other children or adolescents to engage in criminal behavior. Targets of bullying can become depressed and anxious. As facilitators, we must be alert to the existence of bullying so that we may intervene and discourage aggressive behavior between peers.⁵² Bullies' motivation to hurt others is often born in hurt that they have experienced or are experiencing in private.

Some adults believe that adolescents should deal with bullying on their own. Unfortunately, ignoring the problem usually does not work. Encourage the young people with whom you work to talk to you or other adults about bullying. Make sure that the school enforces disciplinary action against any type of violence—not just physical violence. The target of bullying must not feel guilty or responsible for the harassment. If you know a child who is being bullied at school, for example, encourage her/him to make other friends outside of school by joining sports teams or other clubs.

⁵¹ Ibid.

⁵² See <http://www.stopbullying.gov/>

Reflection Questions

- Do you think that the values that you appreciate in your own friends are the same as those valued by the young people with whom you work? What might be some of the differences?
- Do you think that you and the adolescents with whom you work would agree on what makes someone a bad friend or a bad influence?
- Is bullying an issue in your community? How do you know?
- What problems are common among young people in your community? What could be done to resolve these problems?

Community

A community is a group that shares common interests or characteristics. There are communities within communities. For example, there are neighborhoods within a small city. Some communities, such as those formed over the Internet, do not have clear physical boundaries. Every community has its own set of characteristics, needs, and resources. Understanding your community and its cultural norms and attitudes, as well as how things get done and/or changed in your community, is key to preventing problems like violence and reckless behavior, including alcohol misuse and unsafe sex. Attitudes form the foundation for behavior. It's hard to change behavior without changing attitudes first.⁵³

When trying to prevent or solve problems in a community, we need to understand that the most successful cultural and social norms benefit all members, one way or another. This is why healthy, thriving communities remain open to re-examination of their norms and practices. What was beneficial to a community 50 years ago may not be beneficial to all of its members today. As the members of a community change, their norms need to adapt.

Biologist, geographer, and cultural observer Jared Diamond found that societies that have perished from the earth did so because of their unwillingness to face cold hard facts and adapt their ways. The surviving societies, and those that have flourished, are the ones that had the courage to discard what he calls "disastrous values."⁵⁴ As Diamond wrote in *Collapse: How Societies Chose to Fail or Succeed*,

Perhaps a crux of success or failure as a society is to know which core values to hold on to, and which ones to discard and replace with new values when times change.⁵⁵

⁵³ See Centers for Disease Control and Prevention & National Center for Injury Prevention and Control, 2005.

⁵⁴ See Chapter 14 in Diamond, J. (2005). *Collapse: How societies chose to fail or succeed*. New York: Penguin Group.

⁵⁵ *Ibid.*, p. 433. See also p. 94 in Dabbs, J. M., Jr., & Dabbs, M. G. (2000). *Heroes, rogues, and lovers: Testosterone and behavior*. New York: McGraw-Hill. "Human values are guided by human history and experience... They develop and change from generation to generation."

As we go through life, it helps to think about whether traditions and norms in our communities and in our families continue to be beneficial, or if they have become unfair or useless. Although we have the right to practice our religious and cultural beliefs, our norms and traditions should never be used to justify the violation of human rights. As the United Nations Special Rapporteur on Intolerance and Discrimination Based on Religion or Belief has written,

All religious beliefs are in essence respectable provided they are sincere and held in good faith, and no one has any business to deride, criticize or condemn them for what they are—which is not to say that one cannot pass judgment on what they do.⁵⁶

Individuals need to feel that they are a part of a community where everyone benefits from a larger support network. Often, problems in our families are the same problems that our neighbors' families are experiencing. If we get to know our neighbors and participate in our community, we might be surprised to learn how much help we can receive from others. It is just as important to know when a problem is affecting our family or the young people with whom we work as it is to know when a problem is affecting our entire community. We have the right to live in a safe and healthy environment, but as members of a community, we also have a duty to do our part to create and preserve this environment.

Making sure that our communities are healthy is also important because children and adolescents learn a lot from their surroundings. If a community—including a digital community—is emotionally or physically violent, children and adolescents in that community will be more likely to accept violence as a normal behavior. The same goes for the acceptance of prejudices.

For example, current research is revealing how the use of violent video games makes children more aggressive⁵⁷ and adults (at least) less inhibited about pulling the trigger on a gun. As one Iraq war veteran described the effect of violent video games on his machine gun use on the field of battle,

I felt like it was a video game. ***It didn't even bother me.*** Shooting was like a natural instinct. Bum, bum, bum. ***It didn't even seem real,*** but it was real.⁵⁸

When people play these games, they experience a rush of stress hormones—noradrenalin, testosterone and cortisol—“exactly the same cocktail you [would] drop into your bloodstream if I punched you,” in the words of one expert.⁵⁹

⁵⁶ See para. 96 in Report to the Commission on Human Rights (E/CN.4/1997/9, 30 December 1996). Emphasis added.

⁵⁷ Interview with Iowa State University professor and expert in effects of violent video games on children, Douglas Gentile, in Yenigun, S. (2013, February 11). Video game violence: Why do we like it, and what's it doing to us? [Radio segment]. *All Things Considered*. Available: www.npr.org/2013/02/11/171698919/video-game-violence-why-do-we-like-it-and-whats-it-doing-to-us

⁵⁸ Verbitsky, 2013. Emphasis added.

⁵⁹ Gentile, as quoted in Yenigun, 2013.

Fortunately, more digital substitutes for such violent games are being created every day. See Lesson 13 and the end of this annex for some examples.

If children and adolescents live in a community where people respect each other's rights and collaborate to find solutions, they will be more likely to learn to empathize with, and help, others. However, not many people can choose the communities in which they live, which is why it is important to try to get to know our neighbors and to try to improve our communities.⁶⁰

As community members, we can benefit from community resources, but we can also contribute to the betterment of those same resources or to the creation of new ones. The term "community resources" can be used to describe all services, groups, and places that are meant to help the community in some way. Parks, libraries, fire stations, and hospitals are all places that promote the health of the community. A park may not provide any service, but it is a resource because it provides people with a place to gather and interact. A hospital is more obviously a resource because it provides direct care to community members. Resources do not, however, have to be furnished by local authorities, the government, or businesses. Groups organized by community members are valuable resources, as well. The more familiar we are with all the resources in our community, the more effectively we can benefit from their services and interact with other community members. These same resources can also help young people become responsible community members.⁶¹

Consider the Summer Night Lights program in Los Angeles, the city with the most gang violence in all of California, which—in turn—is the U.S.A. state with the most gangs in its urban areas.⁶² With the help of the city, local organizations cleaned up parks and ensured their illumination until midnight, every night. During the warm months, they organized productive activities in the parks, like ball games and music, and made it safe for food vendors to enter. They told gang members they too were welcome, if they behaved. As a result, adjacent neighborhoods saw 86% fewer homicides and a 17% drop in gang-related violence. Some of the parks experienced no homicide for the first summer in years.

"These neighborhoods with gang problems don't have a lot of assets," said the Rev. Jeff Carr, who leads the program. . . . "But there is a school, a park and a [recreation] center. Those are public assets." . . .

Seemingly small steps like filling parks with people can change the behavior that feeds crime patterns, said Marcos Andrade, 18. Mr. Andrade carried his 9-month-old nephew, Maximum, on his shoulders in Ramon Garcia park Thursday. . . .

⁶⁰ Givaudan, Pick, & Beltrán, 2006.

⁶¹ Centers for Disease Control and Prevention & National Center for Injury Prevention and Control, 2005.

⁶² Cathcart, R. (2009, July 12). Lighting up tough parks' darkness. *The New York Times*. Available: www.nytimes.com/2009/07/12/us/12park.html?_r=1&scp=1&sq=lighting%20up%20tough%20parks&st=cse

“Now we can be here and have support.” Maybe Maximum, he said, “could grow up more free.”

“You meet more friends here” than by “having nothing better to do and getting in trouble,” said Joey, one foot on his [skate]board.⁶³

By participating in our community, we can identify the need for improvement of existing resources or creation of new ones. This can allow us to form groups or create action plans to address those needs. The most important resource of a community is its members; they have the power to change and improve their community.

Reflection Questions

- What cultural norms and practices in your community promote participation, respect, and fairness?
- Do any cultural norms or practices promote discrimination or support violence? Which ones and why?
- Are there any resources in your community that might benefit those disadvantaged by these norms and practices, in particular boys and girls suffering from sex discrimination?
- What new resources could be created to address these problems?
- How could you participate in community organizations? Why might you want, or not want, to participate?
- What could you do to create or improve community resources?

Additional Resources

Appiah, K. A. (2010). *The honor code: How moral revolutions happen*. New York: W.W. Norton & Company.⁶⁴

Brumberg, J. J. (1997). *The body project: An intimate history of American girls*. New York: Random House.

Centers for Disease Control and Prevention & National Center for Injury Prevention and Control (U.S.). (2005). *Choose respect community action kit: Helping preteens and teens build healthy relationships*.

Available: http://www.unajauladeoro.com/cd/manuales/choose_respect_action_kit.pdf

⁶³ Ibid. (Emphasis added.)

⁶⁴ A summary adaption of *The Honor Code* can be found at Appiah, K. A. (2010, October 22). The art of social change. *New York Times Magazine*, pp. 22-25. Available: www.nytimes.com/2010/10/24/magazine/24FOB-Footbinding-t.html?pagewanted=all&_r=0

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- United States Institute of Peace. (2011). *Peacebuilding toolkit for educators*. Available: www.buildingpeace.org/train-resources/educators/peacebuilding-toolkit-educators

Annex 3: Types and Sources of Violence

“If it were between countries, we’d call it a war. If it were a disease, we’d call it an epidemic. If it were an oil spill, we’d call it a disaster. But it is happening to women, and it’s just an everyday affair. It is violence against women. It is sexual harassment at work and sexual abuse of the young. It is the beating or the blow that millions of women suffer each and every day. It is rape at home or on a date. It is murder.

“There’s no secret enemy pulling the trigger. No unseen virus that leads to death. It is only men. Not all men, but far too many men. In some countries most men will never be violent against a woman; in others, the majority of men take it as their birthright to do what they want, when they want, to women.”

Michael Kaufman, co-founder of the White Ribbon Campaign⁶⁵

Violence, Including Violence “Close to Home”

What Is Violence?

Conflict is a natural part of life, and cannot be avoided. It is a feature of human interaction and can take place on the street, at work, and, of course, in the family. We can minimize the negative effects of conflict by learning how to handle disagreements in a way that respects other people’s rights and by learning how to transform negative energies to give them positive outcomes. For example, conflicts may strengthen family ties if they are addressed as an opportunity for personal and interpersonal growth, instead of falling into harmful cycles of violence.⁶⁶

Violence refers to any act by which a person harms another person through the use of force or power, whether it is physical (sexual), psychological, or economic. Often, the goal of violence is not necessarily to harm, but to dominate and control another person. There are various types of violence:⁶⁷

1. **Physical violence** occurs when a person hits, pushes, pulls, throws, follows, or chokes another person. It also includes throwing objects or substances at another person, or breaking something in order to intimidate the person. Physical violence is always accompanied by emotional violence.
 - **Sexual violence** is a form of physical violence. It occurs when a person pressures or forces someone else to view erotic pictures or pornography or when someone touches a person inappropriately. It also occurs when

⁶⁵On the occasion of the 1991 launching of the first White Ribbon Campaign, in Canada. Reproduced in “[EMVNet]: Seminar Four - Final Statement (from Michael Kaufman),” 24 October 2001 email for INSTRAW’s mailing list for the program “Men’s Roles and Responsibilities in Ending Gender-Based Violence.”

⁶⁶Pick, S., & Givaudan, M. (2006). *Violencia: Como identificar y evitar la violencia en cualquiera de sus formas*: Mexico City: Idéame, S.A. de C.V.

⁶⁷Ibid., pp. 17-18.

someone forces or pressures someone else to have sex or engage in other sexual activities.

2. **Emotional violence** can also occur through blackmail, guilt, jealousy, threats of homicide or suicide, and threats of taking something away from someone, or of hurting someone else. It can happen when a person says things in order to make another feel guilty, inferior, insecure, crazy, or worthless. This type of violence can be used to pressure a person to do things that they do not wish to do (**coercion**), in order to control someone's behavior, or to limit an individual's social life. Emotional violence is usually harder to detect than physical violence, and includes behavior like ignoring the other person, contradicting the other person to prove superior intellect or other power, pretending not to hear the other person, dismissing the other person's comments, constantly blaming others, giving orders disrespectfully, speaking aggressively, and forgetting or denying past agreements or promises.
3. **Economic violence** happens when a person uses money to control someone else. This may occur through blackmail or through refusal to provide a spouse or child with money. It also occurs when a person is forced to ask for money, or to obtain necessary funds by doing something that makes her/him uncomfortable. It can occur when one person does not allow another to work, or when an individual takes away money that they have not earned (for example, taking money that a child or spouse has earned). Spending limited household income on nonessential items such as alcohol or commercial sex workers is an extremely common form of economic violence.
4. **Institutional violence** occurs when an institution that was created to provide people with social services discriminates against certain individuals. This may happen when service is refused based on gender, ethnicity, sexual preference, political opinion, religion, or HIV/AIDS status. It can happen when a school allows corporal punishment of its students, or a security force arbitrarily (without good reason, founded in law) restricts people's liberty or freedom of movement—by arresting them, or by not allowing them to travel how, when, and where they need to go.

Violence in the Family

Unfortunately, interpersonal violence occurs in many homes. It can take the form of **intimate partner violence**, **child abuse**, or **elder abuse**. We need to know how to identify violence in our relationships with family members because sometimes people who are experiencing violence do not realize the gravity of the problem.

Signs of nonsexual **physical violence** include:

- Visible marks of maltreatment, such as cuts, bruises, or burns

- Reluctance to go home
- When asked how s/he got hurt, the person answers vaguely or evasively about an “accident”

Signs of **sexual abuse** are often hard to detect, but the following are behavioral clues:

- Inappropriate interest or knowledge in sexual acts
- Unsuitably seductive behavior
- Reluctance or refusal to undress in front of others
- Hyper-aggression or hyper-compliance
- Fear of a particular person or relative

Signs of **emotional violence** include:

- Apathy
- Depression or hostility
- Fear of a certain person or place

Another form of violence is neglect. Neglect particularly affects children and adolescents. It is the most common form of child abuse. Neglect can occur in many ways.⁶⁸

1. **Physical neglect:** Failure to provide adequate food, clothing, or hygiene; disregard for the child’s safety; refusal to provide, or delay in providing, necessary healthcare for the child; abandoning children without arranging for their care.
2. **Educational neglect:** Failure to enroll a child in school; permitting or causing a child to miss too many days of school.
3. **Emotional neglect:** Inadequate nurturing or affection; exposing the child to the abuse of others; failure to intervene when a child demonstrates antisocial behavior.
4. **Economic neglect:** Spending family funds on nonessential goods and services to the detriment of essential ones, like food, healthcare, and school supplies.

Signs of neglect include:

- Clothes that are dirty, ill-fitting, ragged, and/or not suitable for weather
- Unwashed appearance, offensive body odor
- Indications of hunger (for example, asking for, or stealing, food; going through trash for food; eating too fast or too much when food is made available)

⁶⁸ King County Sexual Assault Resource Center. (n.d.). *Child neglect*. Available: <http://www.kcsarc.org>.

- Apparent lack of supervision (for example, wandering alone, being home alone, being left in a car)
- Colds, fevers, or rashes left untreated; infected cuts; chronic fatigue
- Frequent absence or lateness at school, disruptive behavior, withdrawal
- Failure to relate to other people or surroundings

An occurrence of these signs does not necessarily mean that neglect is present, but a recurring pattern is indicative of neglect.⁶⁹

Even if we detect violent actions among our family members, it is sometimes hard to accept that this is a problem. We keep thinking that the violent person is going to change and that the violence will stop. This is how violence usually occurs, however: in a cycle. After a violent episode, the perpetrator will often apologize and express regret. S/he will then be very affectionate for a while. As old thoughts and feelings resurge, however, emotional violence is likely to reoccur. Rising tension can then lead to another episode of physical violence, followed by more apologies. It is essential to understand this cyclical pattern of violence, and to ask for help.⁷⁰

Parents have the right to educate and raise their children following their own traditions and culture. We must nevertheless re-evaluate these traditions when they hurt or threaten the integrity and dignity of our children or other people. Traditions are important because they link us to our cultural background and to our values; if such values require violence, however, they will likely cause serious harm to our family and community.

People have been reassessing and adapting traditions since the beginning of humankind, when they have realized that the traditions harmed them, or stood in the way of their progress or survival. (See the [Community](#) section in Annex 2, “Social Context and Community Participation.”)

Violence among Peers

It is not easy to reduce violence in a community or in a city. By curtailing violence within our family and peer groups, as well as among neighbors, we can contribute to the creation of a larger, violence-free environment.

It is not uncommon for adolescents to encounter classmates or friends who hurt their feelings—including by purposefully excluding them from activities—or physically hurt them. This is usually known as “bullying,” and it can have serious consequences. Bullies are much more likely than other children to engage in criminal behavior. Targets of bullying can become depressed and anxious. Bullies often become such wrong-doers because of serious abuse (including neglect) to which they themselves have been

⁶⁹ Ibid.

⁷⁰ See p. 46 in Pick & Givaudan, 2006.

subjected. As educators, we should be aware of the existence of bullying so that we may intervene, discourage aggressive behavior between peers, and find help to allow healing of damage that leads to or flows from the bullying.⁷¹

Although some people believe that children and adolescents should deal with bullying on their own, ignoring the problem usually does not work. Encourage your learners to talk to you about bullying and make sure that the school enforces disciplinary action against any type of violence.⁷²

As educators, we have the obligation to protect our learners and to make sure that they live in a violence-free environment, to the extent possible. In addition, as members of a community, we also have a certain level of responsibility for the wellbeing of our neighbors. If we know of situations of violence, we have the obligation to report them.

* * *

There might be resources in your community that can help you deal with and report violence in the home and in the community. It is important to find out what these resources are and what services they provide.

Reflection Questions

- How do you deal with conflicts or disagreements that you have with other people?
- How does your family deal with conflicts or disagreements?
- Has this chapter made you think any differently about how you will deal with frustration or conflict in the future?
- How could you talk to your family about the importance of resolving conflicts without violence?
- Why is neglect a form of violence?
- What type of violence affects your community the most? What do you think causes this?
- What resources exist in your community to deal with domestic violence?
- Can you think of additional resources that your community requires to combat violence generally?

⁷¹ Ibid., p. 59.

⁷² Ibid., p. 63.

Culture, Gender, and Violence

Violent acts occur much more frequently in cultures that reinforce (or promote) violence than in those that promote less aggressive behavior.⁷³ Certain cultural attitudes can predict levels of homicide, intimate partner abuse, and other forms of violence. Cultures that reinforce violence tend to have the following characteristics:⁷⁴

- Cultural support (in media, norms, icons, and myths) for aggression and aggressive solutions
- Militaristic readiness and participation in wars
- Glorification of fighters
- Corporal punishment (disciplining with violence) and capital punishment (death penalty)
- Socialization of male children toward aggression
- High levels of economic inequality
- Higher proportion of young males than females in society
- Strong codes of male honor
- Culture of male domination
- Belief in malevolent magic

Other cultural characteristics are associated with a higher occurrence of alcohol-related violence:⁷⁵

- A belief in the disinhibiting powers of alcohol
- The association of alcohol misuse with extreme masculinity and, as a consequence, with power and status (macho drinking culture)
- Drinking environments conducive to violent behavior (where drinking is expected to result in promiscuity, vandalism, and aggressive and loud behavior)

In addition, there seem to be certain attitudes that lead to a higher occurrence of intimate partner violence:⁷⁶

- Sense of male entitlement. This could involve a belief in the superiority of men, a belief that men's authority should not be challenged or questioned by women, or a belief that women have to fulfill certain domestic and sexual "duties" (unhealthy gender norms and stereotypes).

⁷³ See pp. 63-64 in O'Connor & Dickson, 2008.

⁷⁴ See pp. 10-11 in Fox, 2008.

⁷⁵ Ibid., p. 12.

⁷⁶ Ibid., p. 18.

- Power struggles related to gender inequality. More intimate partner violence occurs when a woman's status (economic, educational, and social) is a lot higher or a lot lower than her husband's status.
- Sexual jealousy. Men who are extremely jealous and wish to control and limit all of their romantic partner's social interactions.
- Restriction on divorce. Societies where it is very difficult (both legally and socially) for women to get a divorce experience more frequent, severe, and prolonged abuse.
- If drunken behavior is tolerated in a community, alcohol misuse may well be used to excuse or justify domestic violence.

In short, violence tends to be more common in societies where unhealthy male gender roles are perpetuated, where violence is an acceptable expression of masculinity, and where perceptions of male superiority abound. In these societies, fighting among men is a way of proving "toughness," and violence is often directed at women and girls as another way of preserving men's privileged position over them. Both activities are aimed at maintaining a male patriarchal hierarchy (macho "pecking order"). Where these attitudes seem to cause or contribute to the occurrence of violence, gender norms are worth reexamination in light of universally applicable human rights standards. (A more detailed discussion of human rights is available in Annex 4, "Human Rights and How They Help.")

As we have seen, cultures that endorse violence also tend to promote gender inequality or beliefs about male entitlement and support for female subordination (unhealthy gender stereotypes). Cultural beliefs cannot change from one day to the next. Over time, however, cultures do change. This means that, by working to reform our attitudes and raise awareness about these issues, we can help prevent violence. In fact, it has been demonstrated that promoting human rights in general, and fighting gender discrimination in particular, **can** reduce violence.⁷⁷

Strategies for changing unhealthy gender norms and preventing violence will be examined in the next annex.

Reflection Questions

- How can an environment create or contribute to the occurrence of violent behavior?
- What are your own opinions about violence?
- How has your family affected your opinions? How have your friends and community members affected your opinions?

⁷⁷See p. 61 in O'Connor & Dickson, 2008.

- When are men and women treated differently in your community? Do you think this is fair? Why or why not?
- Do you think that some of these unhealthy gender norms exist in your community? Which ones?

Preventing Discrimination Used to Justify Violence

In the section above, we presented some beliefs and norms that lead to discrimination based on sex. Here are some more such beliefs and norms:⁷⁸

- Culture of male domination
- Perception of male entitlement—belief in the superiority of men/boys over women/girls
- Belief that men’s authority should not be challenged or questioned by women
- Belief that women have to fulfill certain domestic and sexual duties

Human Total encourages learners to use critical thinking to understand the potential consequences such notions. When thinking about cultural norms and practices, we can benefit from asking ourselves what purpose they serve, as well as how they affect our rights and the rights of others.

It can be equally productive to challenge gender norms that specifically repress women and girls, such as those limiting their mobility, community participation, and economic activities. Healthy communities and healthy families are based on respect, fairness, and equality. By limiting women’s and girls’ right to participation and right to freedom of expression, we are harming not only the female portion of our community, but the economic, social, and political development of the community as a whole. Discrimination based on gender is a human rights violation in and of itself, whether or not it leads to violence. All human beings have the right to make their own life choices without being restricted by discriminatory expectations about gender.⁷⁹

In addition to challenging unhealthy gender roles, prevention programs should provide learners with alternative role models of behavior. The following should be encouraged throughout the workshop:⁸⁰

- Encourage equal participation from female and male learners
- Promote women’s and girls’ participation in leadership roles and as decision makers
- Discourage presumptions of a relationship between masculinity, aggression, and recklessness (for example alcohol misuse, unsafe sex)

⁷⁸ See pp. 10-18 in Fox, 2008.

⁷⁹ O’Connor & Dickson, 2008.

⁸⁰ Ibid.

- Engage young people in sports and other activities that promote cooperation over aggression
- Do not make any generalizations about men or women, boys or girls
- Provide learners with positive role models

As mentioned before, cultures do not change from one day to the next. Changing individual behavior and encouraging people to think creatively about gender, however, **can** eventually lead to in the constructive evolution of cultural norms and practices.

Reflection Questions

- What gender norms exist in your community?
- Are these norms healthy or unhealthy? Do you think they are fair?
- How can you promote gender equality in your family? In the classroom? In the community?

Additional Resources

Brummel, B. (Producer). (2010). *Bullied: A student, a school and a case that made history* [DVD]. USA: Southern Poverty Law Center.

Knox, L. (2002). *Connecting the dots to prevent youth violence: A training and outreach guide for physicians and other health professionals*. Washington, DC: American Medical Association. Available: <http://www.ama-assn.org/resources/doc/violence/youthviolenceguide.pdf>

Stendal, S. (2013). *A needed response* [Video recording].⁸¹
Available: www.youtube.com/watch?v=eZxv5WCWivM

UNIFEM. (2010, September). *The missing MDG target: Violence against women* [Video recording].⁸²
Available: www.unifem.org/news_events/story_detail.php?StoryID=1167

⁸¹ This assumption-challenging 27-second video was uploaded with the message, "To Steubenville rapists... or any rapist out there." It was created in response to the 2012 gang rape of a drunk and unconscious 16-year-old girl by a number of high school American football players in the state of Ohio.

⁸² "Tragically, up to three-quarters of women and girls worldwide experience physical or sexual violence in their lifetime. And the effect on the millions of girls and women who are abused is devastating — not just on them personally, but also on their ability to fully participate in the development of their countries. Unless violence against women is curbed, meeting all of the eight Millennium Development Goals will be impossible."

Annex 4: Human Rights and How They Help

“A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.”

Mohandas Gandhi, one of the foremost spiritual, political, moral, and cultural leaders of the 20th century (India)

What Are Human Rights?

Human rights are rights that belong to every individual—man or woman, girl or boy, infant or elder—simply because s/he is a human being. These rights are not granted by any government or other authority, but are inherent attributes of human beings.⁸³ They are basic standards without which people cannot survive and develop with dignity, meeting their physical, psychological, and spiritual needs.⁸⁴ Human rights can be broken down into five basic groups: civil, political, economic, social, and cultural.

The following are the principles of human rights.⁸⁵

Universality and Inalienability

Everyone is born with and possesses the same human rights, regardless of where one lives, one's gender, one's race, or one's religious, cultural, or ethnic background or political opinion. One's human rights can never be taken away. **All people, everywhere** in the world, are entitled to them. The universality of human rights is expressed in the words of Article 1 of the **Universal Declaration of Human Rights**: “All human beings are born free and equal in dignity and rights.”⁸⁶

Indivisibility and Interdependence

All human rights—civil, political, economic, social, and cultural—are equal in importance and none can be fully enjoyed without the others. Denial of one right blocks enjoyment of other rights. As a consequence, all human rights have equal status and cannot be positioned in a hierarchical order.⁸⁷

Human rights are interdependent because each right contributes to the realization of a person's human dignity. The accomplishment of one right often depends, wholly or in part, upon the accomplishment of others.

⁸³ See p. 3 in Flowers, 2000.

⁸⁴ See Comisión Nacional de Derechos Humanos at www.cndh.org.mx

⁸⁵ The United Nations Population Fund (UNFPA). (n.d.) *Human rights principles*. Available: <http://www.unfpa.org/rights/principles.htm>.

⁸⁶ See *The Universal Declaration of Human Rights*. Available: <http://www.un.org/en/documents/udhr/>.

⁸⁷ See pp. 15-16 in Comisión Nacional de Derechos Humanos México (2004). *Manual sobre derechos económicos, sociales, culturales y ambientales*. Mexico City: Author.

Equality and Nondiscrimination

All individuals are equal. Therefore, no one should be discriminated against because of her/his race, skin color, or ethnicity; gender, age, language, or sexual orientation; religion, political or other opinion; national, social or geographical origin; disability, property, birth or other status.

Participation and Inclusion

All people have the right to participate in decision-making processes and to have the information that will help them make those decisions. Community participation should be inclusive and ensure that all individuals are taken into account. This includes people who are children, indigenous, lesbian, gay, bisexual, transgender, and seniors. It also includes members of groups often excluded by their society, such as individuals living in poverty or persons with mental health disadvantages, and groups and individuals at risk, including civilians in armed conflict, targets of torture, and targets of violence in the home.

The United Nations and associated regional bodies have adopted many international human rights agreements outlining the standards to apply. Every country in the world has approved at least one of these, and many have approved most of them. The agreements establish legal and other mechanisms to uphold the duty of governments to promote, protect, and defend these rights in all of their work and to hold governments accountable in the event that they violate human rights, including by failing to protect them. This international human rights legal framework includes the following instruments, among others:

- Universal Declaration of Human Rights
- International Covenant on Civil and Political Rights
- International Covenant on Economic, Social and Cultural Rights
- Convention on the Elimination of All Forms of Discrimination against Women
- Convention on the Rights of the Child and two optional protocols on children in war and children in pornography and sexual exploitation
- Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment

The human rights norms most relevant to **Human Total** can be found in [Annex 8](#) of the Background Reading.

Reflection Questions

- We have said that all human rights have the same value in international law. Is this true in your life? Which rights are most important to you?

- Which of your human rights have been protected? How?
- Which of your human rights have been violated? How?
- Use your own words to define human rights.
- Do you think people know what their human rights are?
- What does the term “a life with dignity” mean to you?

Gender Discrimination, Human Rights, Male Entitlement, and Violence⁸⁸

In the previous section, we learned that human rights are inalienable because we are human beings. Unfortunately, we know that human rights are violated every day in many countries. We also know that some groups are forced to endure more human rights violations than others.

When human rights violations are allowed to occur in a society, especially those related to personal security and freedom from discrimination, individuals live at greater risk of abuse and attacks of all kinds. When the laws meant to protect these rights are not enforced, one feels unprotected and damaged. If nothing is done, these abuses serve as a breeding ground for various forms of violence and unhealthy behaviors among youth.

Many human rights violations occur on the basis of gender. Gender discrimination not only violates the right to freedom from discrimination, but leaves the door open to the violation of many other rights, including personal security—the right to be free from any physical assault or neglect, psychological attack or neglect, or economic abuse or neglect.

Cultural norms and expectations that encourage violence and recklessness (including alcohol misuse) as masculine behaviors are unacceptable and are a violation of the right to freedom from discrimination based on gender. Individuals have the right to make their own life choices without being limited by cultural expectations that encourage men to act like animals and women to be treated like animals. Because such notions seem to cause or contribute to the occurrence of violence, unhealthy gender norms must be reconsidered to make sure that they do not lead to the violation of human rights.

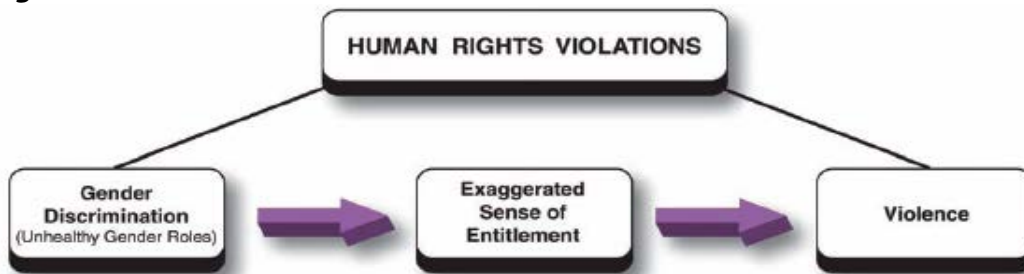
Unfortunately, some unhealthy forms of masculinity have not only endured for generations in society at large, but have been given extra strength through their institutionalization. In discussing “the seductive nature of surrendering yourself to an institution that has refined its appeal to the male psyche’s yearning for a strong identity,” Gregory Burke, the author of *Black Watch*, a play about “war, military service, camaraderie and culture,” wrote:

⁸⁸ Based on O’Connor & Dickson, 2008.

Young men around the world are often limited to narrow, predetermined roles that prove more fragile and less sustainable under the pressures of growing up. Many of them find that the identities they would choose for themselves are not available when they reach adulthood. If the environment does not offer an alternative when this change confronts them, then sometimes they turn to those organizations that are adept at exploiting this need for identity.⁸⁹

As diagrammed below, violence may be triggered by gender discrimination:⁹⁰

Diagram A



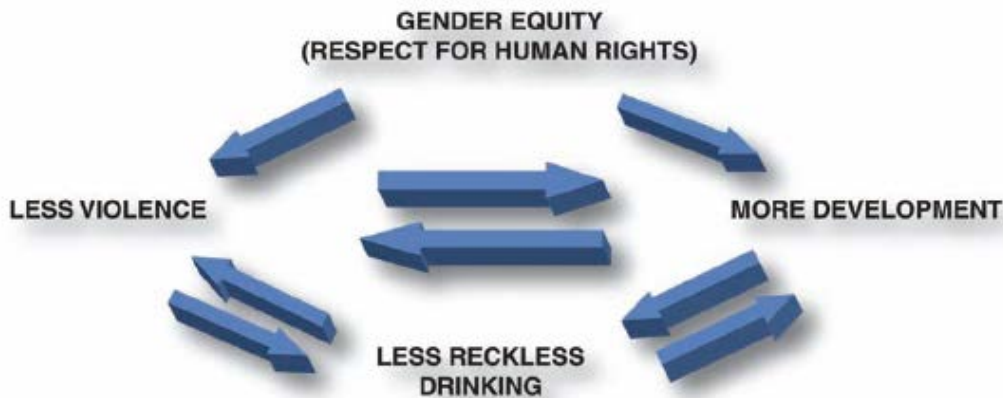
Fighting gender discrimination can reduce violence and prevent alcohol misuse. Diagram B illustrates the relationship between gender equity, decreased violence (by challenging notions of male entitlement), less reckless drinking (by challenging norms that encourage heavy drinking in men), and increased human development⁹¹ within a community.

⁸⁹ Shakespeare Theatre Company. (2011). *Black Watch* [Theatrical playbill], p. 4.

⁹⁰ O'Connor & Dickson, 2008, p. 61.

⁹¹ What is "human development"? According to the United Nations Development Programme, the UN Agency charged with producing the UN Human Development Report every two years, "The most basic capabilities for human development are to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community. Without these, many choices are simply not available, and many opportunities in life remain inaccessible.... [H]uman development shares a common vision with human rights. The goal is human freedom. And in pursuing capabilities and realizing rights, this freedom is vital. People must be free to exercise their choices and to participate in decision-making that affects their lives. Human development and human rights are mutually reinforcing, helping to secure the well-being and dignity of all people, building self-respect and the respect of others." See *The Human Development concept*, at <http://hdr.undp.org/en/humandev/>

Diagram B⁹²



Human rights education is central to the achievement of gender equality. The following example portrays two outcomes that can be brought about through the integration of human rights into educational programs: reduced intimate partner violence and increased “fatherwork” (paternal involvement in childcare).

Three indigenous women interviewed in rural Guatemala in 2001 explained how the combination of human rights training and reexamination of gender roles allowed them to take on leadership roles in their village: “Since our husbands received human rights training, they don’t beat us anymore when we try to leave the house to attend meetings. . . . They [even] take care of the children while we are away!”⁹³

Reflection Questions

- What gender roles exist in your community?
- How do these affect the rights of men and women?
- How do these affect men’s ability to make their own decisions?
- How do these affect women’s ability to make their own decisions?

⁹² See p. 83 in O’Connor & Dickson, 2008. See also pp. 63-64, 68, 71, and 81-82.

See also p. 33 in Leonard, 2008.

See Organization for Security and Co-operation in Europe (OSCE). (2001). *Gender aspects in post-conflict situations: A guide for OSCE staff*. Available: <http://www.osce.org/gender/14347>. See, in particular, Foreword & Introduction, pp. 1-4; Public-private Continuum of Violence, pp. 2, 7, 10; Violence in the Private Sphere, pp. 1, 3-5; The Public-Private Continuum of Participation in Decision-Making, cover pp. & p. 1; Equitable Access to Education and Training, p. 1; Equitable Employment: Discrimination and Harassment, pp. 1-2.

See also World Health Organization (WHO). (2004). *The economic dimensions of interpersonal violence*. Geneva: Author. Available: <http://whqlibdoc.who.int/publications/2004/9241591609.pdf>.

A quick review of the evolution of aid agencies’ policy and strategy development over the past 20 years reveals the spreading application of a human rights-based approach (HRBA)—of which gender is almost always a focus—to enhance the likelihood of project success. See, for example, United Nations Development Programme (UNDP). (2001). *A human rights-based approach to development programming in UNDP—Adding the missing link*. Available: http://www.handicap-international.fr/bibliographie-handicap/3ApprocheDroit/Approches/HR_Pub_Missinglink.pdf

UNDP. (2006). *Applying a human rights-based approach to development cooperation and programming*. Available: http://www.hurilink.org/tools/Applying_a_HR_approach_to_UNDP_Technical_Cooperation--unr_revision.pdf.

⁹³ As quoted in O’Connor & Dickson, 2008, p. 68.

- How can you promote equality in your own home?
- Have you ever been discriminated against on the basis of sex or gender? Do you know anyone who has experienced that kind of discrimination? What happened? How was it resolved?

Additional Resources

Book

Stilwell, B. M., Galvin, M. R., & Kopta, S. M. (2000). *Right vs. wrong—Raising a child with a conscience*. Bloomington: Indiana University Press.

Education Program

Southern Poverty Law Center. (n.d.). *Teaching Tolerance*.⁹⁴

Available: <http://www.splcenter.org/what-we-do/teaching-tolerance>

Video

UNIFEM. (2010, September). MDG 3: Liberia. Promote gender equality and empower women [Video recording].⁹⁵

Available: http://www.unifem.org/news_events/story_detail.php?StoryID=1167

International Agreements

Universal Declaration of Human

Rights <http://www.un.org/events/humanrights/udhr60/index.shtml>

International Covenant on Economic, Social and Cultural Rights

http://www.unhchr.ch/html/menu3/b/a_cescr.htm

Convention of the Elimination of All Forms of Discrimination against Women

<http://un.org/womenwatch/daw/cedaw/>

Convention of the Rights of the Child

<http://www.unhchr.ch/html/menu3/b/k2crc.htm>

Human Rights in Development

<http://www.unhchr.ch/development/>

⁹⁴ The *Teaching Tolerance* program (including periodic magazine and teaching kits) works “to foster school environments that are inclusive and nurturing—classrooms where equality and justice are not just taught, but lived.”

⁹⁵ “Liberia — it was a country engulfed in war, its women bearing the brunt of the conflict. While peace finally did come, the legacy of violence against women continues to haunt the country. But Liberia’s women are now taking positions of power and filling roles usually dominated by men. We look now at how women in decision-making positions are helping to pave a new path to their country’s future.”

Human Rights Treaties: Country Ratifications and Reservations

<http://www2.ohchr.org/english/bodies/ratification/index.htm>

International Agencies and Nongovernmental Organizations Concerned with Human Rights, Gender Discrimination, and the Rights of the Child

Office of the United Nations High Commissioner for Human Rights

<http://www.ohchr.org/>

United Nations Children's Fund – UNICEF

<http://www.unicef.org/>

United Nations Population Fund

<http://www.unfpa.org/>

Human Rights Watch

<http://www.hrw.org/>

Amnesty International

<http://www.amnesty.org/>

Women's Learning Partnership for Rights, Development and Peace

<http://learningpartnership.org/>

Child Rights Information Network

<http://www.crin.org/>

Save the Children

<http://www.savethechildren.org/>

Annex 5: Adolescence

**“The whole life of the individual
is nothing but the process of giving birth to himself.”**

Erich Fromm, social philosopher and psychoanalyst (Germany, USA)

“When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years.”

Attributed to Mark Twain, author, humorist (USA)

Understanding Biological, Physical, and Emotional Changes

Adolescence is an important period of development that involves physical, biological, and emotional changes. Because it is a time of so many changes, adolescence may feel confusing and awkward. It can be helpful to tell adolescents that it is normal to feel uncomfortable at this time of their life. Some of the physical and biological changes occur in both boys and girls. Others depend on sex.

Boys and Girls:

- Gain weight
- Grow taller
- Grow more body hair
- Speak with deeper, stronger voices
- Can develop acne (pimples)
- Develop secondary sex characteristics on the body (see specifics below)

Girls Only:

- Typically experience growth spurt around age 11
- Grow larger breasts around age 11
- Get rounder, wider hips and narrower waists
- Start menstruation (period) around age 13 (sometimes sooner, sometimes later) or at around 106 pounds: an irregular and inconsistent vaginal discharge (later becoming regular and consistent)

Boys Only:

- Experience growth spurt between 13 and 14 years of age (on average)
- Grow larger ears, hands, and feet

- Grow larger penis and scrotum
- Develop sensitivity in testicles
- Develop (temporarily) larger and more sensitive breasts
- Experience more frequent erections
- Experience ejaculations, including spontaneously while asleep
- Develop larger muscles and broader shoulders

Along with the many physical changes that their bodies go through, adolescents also experience numerous emotional changes. Most of these emotional changes are a result of all the physical changes and trying to adjust to them. Some of these changes are:

- Moodiness caused by changes in girls' estrogen levels and in boys' testosterone levels
- Concern about how their bodies look, how other people look, how they compare to others, and what other people think in general
- Feelings of awkwardness or embarrassment, especially in times of change
- Sexual attraction and arousal
- Sexual curiosity in, and attraction to, other people ("crushes")
- Intense emotions and reactions to situations
- Attempts to gain more independence from parents⁹⁶

Reflection Questions

- There is more to being an adult than having an adult body. What other qualities do human beings acquire in their development toward maturity?
- Think about the challenges that teenagers must deal with in having their bodies develop more quickly than their emotions.

Additional Resources

Siegel, J., & Shaughnessy, M. F. (1995). There is a first time for everything: Understanding adolescence. *Adolescence*, 30(117), 217-221.
Available: <http://www.questia.com/read/1G1-20870827/there-s-a-first-time-for-everything-understanding>

⁹⁶ See American Social Health Association. (n.d.). *I wanna know!* [Website]. Available <http://www.iwannaknow.org/links.html>

Annex 6: Life Skills

“If civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live together, in the same world at peace.”

Franklin Delano Roosevelt, 32nd President of the United States of America

Introduction to Life Skills

Some of the most effective programs focusing on physical and mental health and human rights are those that provide factual information and encourage the development of life skills. Life skills are “psycho-social and interpersonal skills which can help people make informed decisions, communicate effectively, and develop coping and self-management skills that may help them lead a healthy and productive life.”⁹⁷ As the Mentor Foundation puts it,

Knowledge and information are important but on their own do not necessarily change behaviour. It is the values, attitudes and most importantly the “skills” [that people] possess that will enable them to practice prevention in their behaviour.⁹⁸

Although knowledge is central to personal development, it will only have an effect on behaviors if combined with appropriate values, attitudes, and skills. Programs that focus only on knowledge do not tend to lead to significant change.⁹⁹ Life skills training can help learners apply their newly gained knowledge about violence, reckless behavior, and human rights.

A number of international organizations have developed a set of basic life skills.¹⁰⁰ The skills most relevant to anti-violence education include:¹⁰¹

- problem solving
- decision making
- critical thinking

⁹⁷ See “Definition of Terms” on the United Nations Children’s Fund (UNICEF) website, at http://www.unicef.org/lifeskills/index_7308.html

⁹⁸ Mentor Foundation. (n.d.). *Life skills*. Available: www.mentorfoundation.org.

⁹⁹ The United Nations Children’s Fund (UNICEF) Regional Office for South Asia. (2005). *Life skills-based education in South Asia. A regional overview prepared for: the South Asia Life Skills-Based Education Forum*. Kathmandu: Author. Available: http://www.unicef.org/rosa/Life_skills-based_education_in_south_asia.pdf

See also Pick de Weiss, S., & Andrade, P. (1989). *Development and longitudinal evaluation of comparative sexuality education courses* (Final report to USAID). Mexico City: Instituto Mexicano de Investigación de Familia y Población, A.C.

See also World Health Organization (WHO). (1999). *Partners in life skills education: Conclusions from a United Nations inter-agency meeting*. Available: http://www.who.int/mental_health/media/en/30.pdf.

¹⁰⁰ WHO. (1997). *Life skills education in schools*. Geneva: Author.

¹⁰¹ This list combines the skills that UNICEF deems helpful in the prevention of violence and the skills that the Mentor Foundation finds useful in drug and alcohol abuse prevention. See O’Connor & Dickson, 2008.

- coping with stress
- coping with emotions
- effective communication
- interpersonal relationship skills
- self-awareness
- creative thinking

Children and adults alike can benefit from life skills training. For children, such training can greatly enrich their development, enabling them from a very early age to address the challenges that are an inevitable part of daily life. Life skills education enables children to use their capabilities for their own development, as well as to influence others and their social context.

These skills, together with an introduction to human rights, will allow **Human Total** learners to defend and promote their rights. The life skills covered in this learning resource will help potential targets of violence and irresponsible drinking to defend and advance their own rights.

When facilitators develop these life skills themselves, they are better equipped to uphold the right of children to an education that promotes the development of their personality, talents, and mental and physical abilities. **Human Total's** field testing has already revealed facilitators who felt better motivated to prepare their charges for a responsible life where they could protect themselves from all forms of violence.

Human Total teaches a number of life skills that are central to violence prevention and human rights defense. But these skills can be used to confront other challenges, as well. While workshop participants will likely already possess some skills, they may not use them in daily life because their social context does not encourage it. As a consequence, some skills may just need to be supported, while others may need to be fully learned. Sharpening life skills with a view to employing knowledge prepares **Human Total** participants for specific scenarios, such as responding to high-risk situations, deciding on a course of action to change or escape from such situations, realizing goals to improve their lives, and modifying behaviors that may place them at risk of violence (as a target, a perpetrator, or both). As the learners become more confident about managing situations encountered in this learning resource through role plays and the like, their skills will broaden and become applicable across a wider array of scenarios.

Reflection Questions

- Which of the life skills listed above do you feel you use most effectively?
- Which of these life skills do you know the least about?

- Which do you think are most important for addressing discrimination, violence, and recklessness in your life and community?
- Are there any skills not included in this list that you think are vital for reducing discrimination, violence, and human rights?

Self-awareness

Self-awareness is “our ability to know who we are, what we want, and what we like or dislike. To know ourselves is to see ourselves as a whole: with a physical body, our own inner world of thoughts and feelings, ability to connect with others, and an ability to care for and protect ourselves.”¹⁰² People with strong self-awareness tend to be:

- more prepared to face difficult situations, as they have experienced their own problem-solving capacity;
- more creative when following their own life paths, because they feel free to seek various alternatives for each situation that arises;
- more ambitious with regard to what they expect from life, because they know their worth;
- more capable of establishing deep, rich relationships with others and seeking a supportive companion;
- more open to surrounding themselves with people who help them grow;
- more respectful of diversity, because they accept themselves and can therefore accept others, even when they are different.

In many countries, self-awareness is not fostered. Some educational systems, for example, use threats and shame. They do not recognize the utility of students’ shortcomings *and* virtues as tools for improving educational achievement. Without self-awareness and related self-respect, individuals are less able to confront others constructively in cases of violence or reckless behavior, such as alcohol misuse or unsafe sex.

The importance of self-awareness and its transformative power are expressed in the following testimony of a teacher in Chiapas, Mexico:

I realized that, with these workshops, the children can develop skills and attitudes that will help them to have social relationships that are more beneficial to their wellbeing. Each activity in the training workshop made me think about myself and about my role as an educator. It made me face up to my emotions, my strengths, and weaknesses. We didn’t keep our noses in the texts, but learned interactively. The workshops

¹⁰² Pick, S., Givaudan, M., Olicón, V., Beltrán, M., & Oka, S. (2006). *My voice, my life. A training program to prevent teen pregnancy*. Mexico City: Idéame.

didn't teach us methods to memorize. Instead, we learned through experience; we built a new image of what it means to be a teacher.¹⁰³

The development of self-awareness should be a knowledge-building process, open to feelings and self-reflection. It is through the active process of building one's self-awareness that one can be more open to identifying one's needs, engaging in new experiences, and accepting and giving constructive criticism.

Let learners express themselves openly and listen to them. Each person has unique characteristics, and it is important to give her/him the opportunity to discover them. It is equally important not to label workshop participants, as each person has the ability to change, and things are not always as they seem. Getting to know the interests and needs of the learners motivates everyone to grow together. It also enables us to openly accept when we do not know the answer, and establish learning goals for the whole group.¹⁰⁴

One of the main functions of a facilitator is to identify the areas in which a workshop participant needs improvement. Although learners definitely need such guidance, safeguarding their dignity is also paramount. This balance can be achieved by avoiding messages and tones of voice that could be perceived to ridicule the participant. When a learner is ridiculed, s/he may feel angry, powerless, or handicapped. Rather than simply pointing out errors or challenges, consider providing support and orientation aimed at overcoming these obstacles. Learning that we can all overcome obstacles with the right information and skills is a thread that runs throughout the **Human Total** workshop.¹⁰⁵

Reflection Questions

- What makes you who you are?
- What do you value about yourself? How did you come to value these things?
- What are your personal goals? How did these come to be your goals?
- What are your professional goals? How do you plan to reach these goals?
- How can you encourage your learners to develop a strong sense of self-knowledge?

Critical Thinking

Critical thinking aims to examine the manner in which we reason about questions in daily life. We try to understand and evaluate information received from familiar sources—for example, mass media, authority figures, peer groups, and role models.

¹⁰³ Pick, S., & Sirkin, J. (2010). *Breaking the poverty cycle: The human basis for sustainable development*. New York: Oxford University Press.

¹⁰⁴ See p. 26 in Givaudan, Pick, & Beltrán, 2006.

¹⁰⁵ Ibid.

In some cultures, the word “critical” has a negative connotation. Critical thinking, however, is a reflexive thinking skill that can provide a sound basis for decision making. It is a tool to interpret complex ideas, evaluate evidence in favor of and against an argument, and distinguish between the reasonable and the unreasonable.¹⁰⁶ It can help young people gain perspective on advertisements and the messages they receive from friends and family members regarding discrimination (including gender stereotypes), violence, and irresponsible behavior (including alcohol misuse).

Developing the habits of analysis and critical thinking is not very difficult, but it requires perseverance. The starting point is the art of asking questions and not automatically accepting the first batch of information offered, but rather taking the time to think about it, put it into perspective, and analyze its components, sources, and motivations. Here, we present general guidelines on how to begin analyzing information in a critical manner. These tools are just as useful for you, the facilitator, as they are for your **Human Total** learners.

Toolbox for Critical Thinking	
Do the following yourself and ask that your learners do it whenever possible:	Examples:
1. Confirm the facts. When presented with a news item, make an <i>independent</i> confirmation of the facts	<i>Has this news item also appeared in other independent media sources? Is there consistency between various reports on this news item? Do facts differ from one news source to another?</i>
2. Look at the opposing opinions/evidence. When presented with an opinion, consider contradicting reasoning and compare evidence.	<i>What do those who think differently say? What are their arguments?</i>
3. Remember that everyone can be wrong. Infallible people do not exist, even “authorities” or “experts”; everyone can be wrong at some point, or even lie. Concentrate on the solidity of the arguments, and not on the individual providing the information.	<i>What would happen if this was said by someone else; for example, by someone not generally admired? Would the argument be sustainable?</i>
4. Contemplate more than one hypothesis. When considering how to explain something, do not stop with the first idea that comes to mind; imagine more than one possible explanation.	<i>For example, “My book disappeared from my desk. Someone must have stolen it—or maybe I left it somewhere.”</i>
5. Proceed in stages. If a reasoning relies on	<i>For example, where is the error in the</i>

¹⁰⁶ Rugeiro, V. (1975). *Beyond feelings. A guide to critical thinking.* New York: Alfred Publishing.

various linked arguments, assure yourself that every link in the chain makes sense, or that no link is missing.	<i>following reasoning? "One in every six inhabitants of the Earth is Chinese. If there are six individuals living in your house, at least one of them is Chinese."</i>
6. Use Ockham's approach. Ockham was an English philosopher who recommended that, if two hypotheses explain one phenomenon equally well, always verify the simpler one first.	<i>For example, "This object that you see in the sky— is it a flying saucer or a weather balloon?"</i>
7. Quantify. If the information given to you can be measured, ask for specific data.	<i>For example, "There are many traffic accidents in your neighborhood." What is "many"? How frequently? "Many" compared to what? What type of accidents?</i>
8. Stay away from ambiguities. Be specific.	<i>Your horoscope for today: "Pisces. Today is going to be a special day."</i>
9. Keep asking "why?"	<i>For example, "Why is Sipho sick? Because he has diarrhea. But why does he have diarrhea? Because he does not wash his hands after going to the toilet. But why does he not do that? Because . . ."</i>

Let learners know that the purpose of critical thinking is not to start fights or unnecessary arguments. Neither should it serve as a pretext for questioning every norm, law, or decision made by the authorities. The skill of critical thinking should be used to question one's own beliefs, first and foremost.

Reflection Questions

- Think of the media messages that you received in the past few days. What key messages are they trying to convey? If you were to think critically about them, what questions might you ask?
- What messages do you hear most frequently about men's and women's gender roles? For example, what sorts of reasons do people give for distinguishing between the way men and women, or boys and girls, should behave? Are these arguments persuasive? Does your answer benefit from critical thinking along the lines laid out above?
- Can you think of specific strategies for developing individual elements of the Toolbox for Critical Thinking with your learners?

Decision Making

Decision making is the process by which individuals choose between two or more options after analyzing each option's advantages and disadvantages.¹⁰⁷ Decision making involves obtaining information or evaluating different options **before** deciding, planning the desired outcome, acting in a manner conducive to achieving that outcome, and/or evaluating the consequences of decisions.

Often, young people do not feel or believe that they have the right to make decisions regarding their personal life, or do not believe they should take the risks necessary to exercise this right. As a result, their ability to make choices is diminished. Individuals experiencing violence may be less likely to make reasoned, multi-faceted decisions because the violence is controlling their decision making.

Our **Human Total** lessons focus on how to make decisions and the concepts surrounding good decisions. Learners should be supported in their pursuit of the following, multi-step decision-making process:

1. Obtain information requisite to make the decision.
2. Analyze your own values and needs so that your final decision will be in accordance with them.
3. Make a list of advantages and disadvantages for each option.
4. Estimate the probability of each option's success, as more probable options are more likely to bring about the desired goal.
5. Analyze the consequences in the short, medium, and long terms.
6. Make your decision.
7. Evaluate the results. Are they what you had hoped for? If they are not, think about what you should do next time to obtain the results you want.
8. Should you reassess the values and beliefs upon which you made your decision?

Learners need to understand that decision making is influenced by other people, by the information we have, and by our own history. In helping workshop participants understand their right to make decisions and the process for doing so, the role of each decision-making factor should be discussed, as well as the difference between making reasoned decisions and letting others make decisions for us. Learners' participation throughout this discussion will help them to reflect on their own decision-making style.

¹⁰⁷ Pick, S., Aguilar, J. A., Rodriguez, G., Reyes, J., Collado, M. E., Pier, D., et al. (1995). *Planeando tu vida* (6th ed.). Mexico City: Editorial Limusa.

Reflection Questions

- In making “serious decisions,” how closely would you say that you follow the decision-making guidelines presented above?
- Think of a decision that you recently had to make regarding the management of frustration or conflict.
 - What were your options?
 - What decision did you make?
 - Do you think that was the best decision?
 - Would you make a different decision if a similar situation presented itself?
 - Why and how? Or why not?
- How can you encourage your learners to make their own decisions in a thoughtful manner?

Expressing and Communicating Feelings and Emotions

Emotions risk being valued less than rational thinking—particularly in educational settings, where the focus is on cognitive development. Yet the goal of education is to develop complete individuals, and, as such, the emotional component is essential. This is one of the motivations behind our choice of the name *Human Total* for this learning resource. If learners know how to manage their emotions, interactions with others can bring about greater self-knowledge and group cohesion, as well as personal development. All of these results contribute to cognitive development. We read about the interdependence of human rights in Annex 4. Well, the various types of learning are also interdependent.

Expressed emotions reflect internal states, motivations, desires, and needs. Each person experiences emotions in her/his own way, depending on previous experiences, knowledge, character, and the situation itself. According to the psychologist Paul Ekman, there are 15 basic emotions: amusement, anger, contempt, contentment, disgust, embarrassment, excitement, fear, guilt, pride in achievement, relief, sadness/distress, satisfaction, sensory pleasure, and shame.¹⁰⁸ Each of these has a function in our lives. If we feel happiness, we want to replicate whatever it was that made us feel happy. Conversely, feelings of fear can generate a protective reaction.¹⁰⁹

All emotions have physiological, cognitive, and behavioral components. Physiological components refer to what occurs within our body when we experience an emotion (increased blood pressure, increased heart rate, or sweating, for example). The

¹⁰⁸ Ekman, P. (1999). Basic emotions. In T. Dalgleish & M. Power (Eds.), *Handbook of cognition and emotion* (pp. 45-60). Sussex, U.K.: John Wiley & Sons.

¹⁰⁹ See p. 69 in Givaudan, Pick, & Beltrán, 2006.

cognitive processes that occur with emotion serve to make us realize and identify the emotion we are experiencing, so that we may decide how to respond. They include reasoning and attribution. Finally, the behavioral component refers to the verbal and nonverbal ways in which we express our emotions. Behavioral expressions of emotion are based in both family and cultural learning, and can be influenced by physiological factors. And, of course, each culture is distinct, transmitting a steady stream of messages about how we should behave within that culture.¹¹⁰

There exists a strong relationship between our emotions, our thoughts, and our actions. By managing our emotions and thoughts, we can change our behaviors. Sometimes, for example, in people who suffer from anxiety, our body can also affect our emotions. In this case, it also helps to recognize when that is happening in order to ensure that our decision making is as reality-based as possible.

Learning to convey our emotions constructively is an important skill in avoiding, defusing, or preventing violent situations. This means gaining the ability to recognize, identify, and respectfully communicate our emotions to others. It also means learning to “read” the facial expressions and “body language” of the people around us and listening carefully to what they say. When teaching young people to express and communicate their emotions, it is important to remember a few things:

- Each person is different, and, as a result, each person’s learning process and emotional expression will be unique.
- Emotions are neither good nor bad, neither negative nor positive. For example, while sadness is often seen as negative, it can lead to self-awareness.
- It is important to control the expression of emotions—not the emotions themselves. Trying to suppress or deny our emotions can be harmful to us and to others.

As educators, it is helpful to be interested in what our learners think and feel about themselves and others so that we can guide them, help them clarify their ideas and resolve conflicts, and support those areas in which they feel insecure.¹¹¹

Three basic types of communication are used in the learning resource:

1. **Nonverbal communication:** what we express with our body (e.g., gestures, looks, tone of voice, posture, etc.)
2. **Oral communication:** what we express vocally with words and sounds
3. **Written communication:** what we express through writing (and drawing)

¹¹⁰ Ibid., pp. 69-71.

¹¹¹ Ibid., p. 71.

Both verbal and nonverbal messages create a particular emotional climate when they are relayed. This climate influences the learning or reception of content, and shapes the way a young person feels about and perceives her/himself.¹¹² Our learners will have the opportunity to explore these different types of communication and how they affect others.

Here are some examples of constructive, nonverbal skills:¹¹³

- **Maintaining eye contact** can indicate sincerity, confidence, and empathic communication.
- **Body posture:** Standing and facing one's interlocutor can deliver a stronger message than other postures.
- **Distance and physical contact** can affect factors such as intimidation and provocation.
- **Gestures** emphasize a message, but often depend on the culture and individual, and can be subject to misinterpretation.
- **Facial expression** should agree with the verbal messages.
- **Tone, volume, and inflection of voice** affect emphasis and clarity of expression.
- **Fluidity**—the ability to speak calmly, directly, and without interruptions—facilitates effective communication.
- **Prolonged silences** may give the impression that one knows what one is talking about and is responsible for one's words.
- **Communicating at the right moment**—understanding when to say something and when to keep silent helps avoid unnecessary disagreement or insult.
- **Listening** is important for validating what the other person is saying and for appearing respectful. It is also critical for negotiation and expressing empathy.

Of course, cultural norms play an important role in how we communicate. You, as the facilitator, know best which communication skills are best applied in your cultural setting.

Oral and written communication can occur in a variety of styles. The style we use will vary for each challenge and corresponds to both the setting—formal versus informal, for example—and our goal for the problem to be solved.

Communicating effectively is a difficult skill to learn. It is even more challenging in situations that are emotionally charged or where power imbalances exist. The intent of

¹¹² Ibid., p. 22.

¹¹³ Pick & Sirkin, 2010.

Human Total's communication lessons is to provide the learners with a framework in which to express themselves constructively and to give them the opportunity to experience and react to the different ways in which others might communicate.

Reflection Questions

- What communication skills are most important for you in teaching your learners about managing and expressing emotions?
- Are boys and girls each taught to express their emotions differently in your culture?
- What sort of activities might help young people to identify their emotions and emotional styles?
- What sort of activities may help young people communicate their emotions constructively?
- What sort of emotions can, if handled poorly, aggravate situations involving violence or recklessness, including alcohol misuse?

Negotiation: Resolving Conflicts

Negotiation is a process by which we try to resolve conflicts or disagreements. The goal of negotiation is to reach an agreement that benefits all individuals involved through compromise. Negotiation is a life skill based on effective communication. It requires much give and take, and may be limited by the same cultural elements that curb effective communication. As such, teaching strong communication skills is essential when teaching effective negotiation.

Negotiation has seven key steps.¹¹⁴

1. **Identify** the disagreement: What bothers us and what are we trying to achieve?
2. **Express** to the other parties in the negotiation what we feel and think about the disagreement.
3. **Ask** other parties to the negotiation for their opinion.
4. Try to **understand** the position of the other parties negotiating.
5. **Propose** solutions to the other parties and respect any solutions proposed by them.
6. **Analyze** the possible solutions; evaluate the advantages and disadvantages of each one.

¹¹⁴ See p. 55 in Givaudan, Pick, & Beltrán, 2006.

7. **Choose** between the possible solutions; arriving at the agreed solution will often require some give and take and, eventually, compromise.

(A simplified, four-step process is used in Lessons 28 and 29.)

While the process of negotiation seems simple enough as written, novices to the process often find that the steps can be quite difficult, depending on the bone of contention. Negotiation exercises with workshop participants can emphasize the role of clear, rational communication in defending rights and achieving the desires of all. It is nonetheless worth stressing that negotiation is very hard work.

Reflection Questions

- When have you had to negotiate?
 - Who were you negotiating with?
 - What were you negotiating for?
 - Were you able to reach an agreement?
- Consider the steps of the negotiation process presented above.
 - Which components of the negotiation process are you the most comfortable with?
 - Which are you the least comfortable with?
- Are young people taught to negotiate in your culture?
- If boys and girls are taught to communicate differently according to culture-based, gender expectations, how might this affect their negotiation skills?
- What types of negotiations do you think young people in your community most often engage in?
 - At home?
 - In school?
 - With friends?

Additional Resources

United Nations Children’s Fund (UNICEF). (n.d.). *Which skills are life skills?*
Available: www.unicef.org/lifeskills/index_whichskills.html.

World Health Organization (WHO). (1997). *Life skills education in schools: Introduction and guidelines to facilitate the development and implementation of life skills programmes*. Geneva, Switzerland: WHO Programme on Mental Health.

WHO. (1999). *Partners in life skills education: Conclusions from a United Nations inter-agency meeting.*

Available: http://www.who.int/mental_health/media/en/30.pdf

Annex 7: Responsible Alcohol Consumption

Background on Alcohol

Facts about Alcohol

The substance that we generally refer to as alcohol is called *ethanol*. As one drinks alcohol, it passes through the lining of the stomach into the bloodstream and can quickly make its way to the brain. The adult body can usually absorb about one standard drink¹¹⁵ in an hour to an hour and a half, after which the blood alcohol level should return again to normal. Depending on how much is consumed, in relatively small amounts alcohol can:¹¹⁶

- Make one feel light-headed
- Produce sensations of dizziness
- Lower inhibitions and even alter behavior
- Produce mood changes
- Increase the speed of the heart
- Increase sweating
- Interfere with the ability of the brain to control body temperature
- Irritate the lining of the stomach
- Impair coordination and slur speech
- Increase the need to urinate

Depending on the quantity and the context of the drinking occasion, alcohol consumption may have **both positive and negative consequences**. Among the positive effects, drinking tends to lubricate social relations by making it easier for people to act more friendly and extroverted. Alcohol is often used in ritual contexts, such as weddings and religious ceremonies, and its effects are well known for creating feelings of solidarity and belonging.

At the same time, alcohol, particularly in increased amounts, can have potentially negative effects, including, for some people, a greater lack of inhibition from engaging in risky behaviors (e.g., unprotected sex, aggression, violence, or driving vehicles under the influence of alcohol). In addition, drinking heavily can increase irritability and reduce or impair bodily control, including speech.

¹¹⁵ In countries where such standard is defined, one "drink" or "unit" generally contains between 8 and 14 grams of pure ethanol. For a table with standard drink measures in different countries, see:

<http://www.icap.org/PolicyIssues/DrinkingGuidelines/StandardDrinks/tabid/126/Default.aspx>

¹¹⁶ See sections "What is 'alcohol?'" and "The general effects of alcohol" in International Center for Alcohol Policies (ICAP). (2005). Annex 1: The basics about alcohol. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available:

<http://www.icap.org/PolicyTools/ICAPBlueBook/Annex1TheBasicsaboutAlcohol/tabid/116/Default.aspx>

Heavy drinking can also lead to a person passing out and, in some cases, slipping into a coma. Very heavy drinking can lead to acute alcohol poisoning, which may cause death. Heavy drinking over a sustained period of time can lead to alcohol dependence, which in general terms means the person cannot control her/his drinking.

What Determines How Alcohol Will Affect You?

It is important to emphasize that the effects of alcohol are different for everybody. They depend on various factors such as age, gender, weight, use of medications, the consumption of food, and cultural norms and expectations.¹¹⁷

Age

Older people have a harder time metabolizing alcohol because their bodies are less able to break it down.¹¹⁸ On the other hand, young people are more sensitive to alcohol, because they are inexperienced drinkers and are more likely than adults to take more risks. Alcohol can also have a more harmful effect on the bodies of younger individuals, especially teenagers, since their bodies are still growing.¹¹⁹

Gender/Weight

Alcohol affects the bodies of men and women differently. This has to do with the generally larger body size of men that allows them to drink more before feeling the effects, and the larger proportion of fat in a woman's body (alcohol dissolves in fat, which speeds up absorption).

Food

The amount of food consumed before drinking also makes a difference in the effects alcohol will have on the body. Food slows down the absorption of alcohol. Drinking on an empty stomach means that the alcohol will be absorbed and experienced more quickly.

Medications

Alcohol can interact with certain medications. Consuming alcohol can decrease the effectiveness of certain antibiotics and interact dangerously with other

¹¹⁷ ICAP. (2008). *Drinking patterns and health outcomes: An overview* (ICAP Health Briefings). Washington, DC: Author. Available: <http://www.icap.org/PolicyTools/ICAPHealthBriefings/tabid/82/Default.aspx>

¹¹⁸ To find out more about alcohol and the elderly, see: ICAP. (2009). Module 23: Alcohol and the elderly. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available: <http://www.icap.org/PolicyTools/ICAPBlueBook/BlueBookModules/23AlcoholandtheElderly/tabid/181/Default.aspx>

¹¹⁹ For a brief overview, see: ICAP. (2012). Module 11: Young people and alcohol. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available: <http://www.icap.org/PolicyTools/ICAPBlueBook/BlueBookModules/11YoungPeopleandAlcohol/tabid/172/Default.aspx>

pharmaceuticals. Always check with your doctor or medical practitioner before drinking alcohol while on medication.

Cultural Norms and Expectations

Individuals differ in the way they drink, how much they drink, with whom they drink, and how often they drink. Cultures also have patterns or styles of drinking and expectations of what should occur when people do drink.

For example, one style of drinking common in Mediterranean countries is drinking on a daily basis with meals. Alcohol is integrated into everyday life and, generally, drinking to excess and displays of drunkenness are not tolerated.

A second style of drinking is more common in Nordic countries. In this style, drinking usually takes place on specific occasions (e.g., the weekend, a wedding or other celebrations). It is not a part of everyday life. When people do drink, they drink to get drunk. Many Nordics have the expectation that people will be aggressive after drinking. Other cultures may fall somewhere in between these two generalized drinking styles.

One cannot conclude that societies with high per capita consumption rates will always be violent. In fact, some of the most violent societies in the world do not necessarily have high per capita alcohol consumption rates. And those with high per capita consumption rates (e.g., the Mediterranean countries) do not necessarily have high violence statistics.¹²⁰

When one considers the vast array of emotions and behaviors that alcohol can facilitate—happiness, sadness, passivity, hyperactivity, dancing, sleeping, group bonding, and aggression, to name a few—one recognizes that the link between drinking and violence is far more complex than is commonly believed.

Nevertheless, if we look at cultural values and beliefs concerning violence and aggression on the one hand, and cultural beliefs and behaviors concerning alcohol on the other, some cultural characteristics appear to be associated with alcohol-related violence. They are:

- Norms that tolerate or accept the misuse of alcohol—e.g., reinforcing heavy drinking, including drinking bouts, and encouraging drunkenness as a goal of alcohol consumption
- Social environments in which drunken behavior is expected, tolerated, or even encouraged
- Norms that reinforce violence

¹²⁰ Fox, 2008.

- Media that glorify violence as a way of resolving conflict, idealizing aggressive heroes or heroines¹²¹

Human Total tries to encourage learners to think critically about these beliefs and to question their validity. Self-control and personal responsibility are encouraged in the analysis of all situations. This means that participants learn to make choices that not only consider their own interests, but the interests of others as well. Decisions about whether to drink or how to communicate with a parent who drinks too much are two examples of the dilemmas considered in this workshop.

Reflection Questions

- How is drinking perceived in your culture?
- How can beliefs and cultural norms reinforce violence?
- How can beliefs and cultural norms reinforce alcohol misuse?
- Are there norms and beliefs in your community that might reinforce violence, alcohol misuse, or other harmful behaviors? Which ones and why?
- Are these norms fair to all community members? Why or why not?
- What could you do to change these norms and beliefs? How could you encourage positive and healthy attitudes toward alcohol?

Patterns of Drinking

Responsible Drinking

There is no universal definition of responsible drinking. We have learned that many factors influence how alcohol affects a person. Some governments or quasi-governmental organizations set drinking guidelines that designate the number of alcohol servings per day and/or per week that they consider “sensible” or “low-risk” for a man or a woman to consume. The guidelines differ from country to country.¹²²

Responsible drinking is about more than just the quantity of alcohol consumed, however. It means not drinking when doing any kind of activity that requires intense concentration, like driving a car, operating machinery, and caring for babies or children. It also means understanding how alcohol affects your body, because everybody is different. If you are going out, plan ahead how you will get home safely and look after your friends. In general, drink in a way that does not cause harm to yourself or to others.

¹²¹ Ibid.

¹²² A table listing drinking guidelines in different countries is available at <http://www.icap.org/Table/InternationalDrinkingGuidelines>

Alcohol Misuse

Most people consume alcohol without suffering long-term negative consequences. However, alcohol misuse and alcohol dependence can lead to serious health and social problems.

Alcohol misuse occurs when people drink abusively and to excess, causing harm to themselves or others. This occurs, for example, when drinking regularly leads to personal harm, such as passing out or vomiting; when drinking is accompanied with risky activities, such as driving after drinking or engaging in unprotected sex; and when drinking causes harm to others or puts others at risk (e.g., an unborn baby or a small child when a pregnant or breastfeeding mother consumes alcohol, or when an individual becomes violent toward others). Alcohol can be misused to facilitate violence through disinhibition of the attacker, disempowerment of the target, or both.

Alcohol Dependence

Alcohol misuse is different from **alcohol dependence**.¹²³ Alcohol dependence is characterized by specific diagnostic criteria. For example, the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV-TR)¹²⁴ requires three of the following symptoms within a 12-month period in order to diagnose alcohol dependence:

1. Tolerance—when increasing amounts of alcohol are needed to produce the desired effect in a given individual
2. Withdrawal—when the individual stops consumption of alcohol s/he experiences some of these symptoms: tremor, anxiety, sweating, agitation and restlessness, nausea, diarrhea. Depression and sleep disorders are also common
3. Salience—when drinking becomes a higher priority than other interests or occupations. The individual may no longer participate in hobbies and may spend more time drinking. The individual may also fail to meet work or school expectations (e.g., being late, constantly missing work or school days, failing to finish assignments)
4. Craving—when an individual feels a compulsion to drink. The individual is constantly thinking about drinking, especially when s/he sees something that reminds her/him of alcohol
5. Impaired control over drinking—when one or two drinks may trigger the compulsion to continue drinking (the individual has a hard time setting limits on her/his consumption)

¹²³ ICAP. (2005). Module 17: Alcohol dependence and treatment. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available:

<http://www.icap.org/PolicyTools/ICAPBlueBook/BlueBookModules/17AlcoholDependenceandTreatment/tabid/177/Default.aspx>.

¹²⁴ American Psychiatric Association (APA). (2000). *Diagnostic and statistical manual of mental disorders* (4th ed., text revision; DSM-IV-TR). For another major diagnostic system, see: World Health Organization (WHO). (1992). *The ICD-10 Classification of Mental and Behavioural Disorders: Clinical descriptions and diagnostic guidelines* (10th revision). Available:

http://www.who.int/substance_abuse/terminology/icd_10/en/index.html

6. The individual continues to use alcohol despite harm to self and others

It is helpful to find what resources exist in your community, state, or country that may assist or treat individuals with alcohol dependence and their families.

Reflection Questions

- How would you define “responsible drinking”?
- Does alcohol misuse affect your community? How?
- Does alcohol dependence affect your community? How?
- What resources exist in your community to help people with alcohol dependence and their families?

Prevention: Increasing Protective Factors and Reducing Risk Factors

Prevention programs usually work by trying to increase or improve protective factors and by trying to reverse or reduce risk factors. Protective factors are those that decrease the likelihood that an individual will engage now or in the future in risky activities such as alcohol misuse and violent behavior. Risk factors are those that increase the likelihood that an individual will engage in dangerous activities. Protective and risk factors may affect children and adolescents differently as they grow up.¹²⁵

The following are some common risk factors for problems such as alcohol misuse and violence in adolescents:¹²⁶

- Lack of support and care from family members and caretakers
- A caretaker who misuses alcohol or other drugs
- A caretaker who uses violence as a way to deal with conflicts
- Academic failure and negative behavior in school
- Having friends who misuse alcohol, use illicit drugs, or encourage aggression

The following are some of the protective factors:¹²⁷

- Healthy relationships with parents, caretakers, and siblings
- Active participation of parents and caretakers in children’s and adolescent’s lives
- Clear boundaries and discipline applied fairly and consistently

¹²⁵ See pp. 6-10 in National Institute on Drug Abuse (NIDA). (2003). *Preventing drug use among children and adolescents: A research-based guide for parents, educators, and community leaders* (2nd ed.). Available: <http://www.drugabuse.gov/Prevention/Prevopen.html>. Also available in Spanish.

¹²⁶ Ibid., p. 8.

¹²⁷ Ibid, pp. 8-9.

- A sense of responsibility for self
- Feelings of belonging to a group of friends or to a community
- Community participation

Reflection Questions

- What risk factors are present in your community?
- What protective factors are present in your community?

Additional Resources

International Center for Alcohol Policies (ICAP). Annex 1: The basics about alcohol. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available: <http://www.icap.org/PolicyTools/ICAPBlueBook/Annex1TheBasicsaboutAlcohol/tabid/116/Default.aspx>

International Center for Alcohol Policies (ICAP). (2008). *Alcohol and violence: Exploring patterns and responses* [Monograph]. Washington, DC: Author. Available: http://www.icap.org/Portals/0/download/all_pdfs/Violence%20Monograph.pdf

International Center for Alcohol Policies (ICAP). (2008). *Drinking patterns and health outcomes: An overview* (ICAP Health Briefings). Washington, DC: Author. Available: <http://www.icap.org/PolicyTools/ICAPHealthBriefings/tabid/82/Default.aspx>.

International Center for Alcohol Policies (ICAP). (2012). Module 11: Young people and alcohol. In *ICAP Blue Book: Practical guides for alcohol policy and prevention approaches*. Available: <http://www.icap.org/PolicyTools/ICAPBlueBook/BlueBookModules/11YoungPeopleandAlcohol/tabid/172/Default.aspx>

National Institute on Drug Abuse (NIDA). (2003). *Preventing drug use among children and adolescents: A research-based guide for parents, educators, and community leaders* (2nd ed.). Available: <http://www.drugabuse.gov/publications/preventing-drug-abuse-among-children-adolescents>

United Nations Children's Fund (UNICEF). (2006). *Inspirational women*. Available: http://www.unicef.org/publications/files/Inspirational_Women.pdf

United Nations Children's Fund (UNICEF). (2007). *The state of the world's children*. Available: <http://www.unicef.org/sowc07/>

Annex 8: Human Rights Norms Relevant to the *Human Total* Violence Prevention Learning Resource

“[Over the course of childhood, p]ursuit of the Golden Rule [do unto others as you would have them do unto you] evolves from seeking goodness in mutual pleasure; it moves through various stages of understanding, cooperation and conflict resolution; it culminates in an idealization of universal human rights.”

Right vs. Wrong: Raising a Child with a Conscience, p. 128

“We are in bondage to the law in order that we may be free.”

Cicero, Roman orator and statesman

Introduction

The objective of this collection of norms is to provide all involved in the management, implementation and adaptation of the ***Human Total*** with rapid access to key international human rights standards infusing the learning resource. Clearly, the language of these norms will rarely, if ever, be conducive to the educational settings initially foreseen by the learning resource’s creators. The concepts that the language conveys should nonetheless be understood to underpin every component of the learning resource and the conduct of all ***Human Total*** workshops.

The four basic areas of human rights law relevant to ***Human Total*** are the right to personal security, the right to freedom from discrimination based on sex (or gender), the right to freedom of expression, and the rights of the child. The international normative language excerpted below is not exhaustive. Rather, it enumerates the rights most relevant to the known typology of violence linked to toxic masculinity and its consequences, such as violence and reckless alcohol use. Any given right might relate to one or more of the following:

- **the cause or catalyst of a situation or pattern involving violence or alcohol misuse** (for example, discriminatory views of a girl’s duty to marry early and her husband’s perceived entitlement to abuse her, including while drunk)
- **rights violated in situations of violence involving substance abuse** (such as plying child soldiers with psychoactive substances before sending them into battle)
- **rights affected by the outcome of an incident of violence or discrimination** (like access to healthcare for the treatment of infection or physical or psychological injury)
- **the *raison d’être* of this project** (young people’s, parents’, educators’, and others’ right to education, information, and guidance in pursuit of health, safety, justice, and peace)

For ease and speed of reference, key language in the excerpts has been bolded or otherwise emphasized. The **right to freedom of expression** is not addressed in a separate section. It comes up, however, when discussing both discrimination based on sex (or gender) and the rights of the child.

The Right to Personal Security

The international human rights law boundaries of the definition of “personal security” or “security of person” (also referred to as “personal integrity” or “integrity of person”) shift somewhat according to the legal instrument being interpreted and the judicial or expert body doing the interpreting. For the purposes of *Human Total*, the phrase can refer to **one’s right to freedom from physical or psychological abuse, or the threat thereof**. (Keep in mind when reading language like this that **sexual** violence is a form of physical attack, and **neglect** is a type of abuse that can have both physical and psycho-emotional effects.) Personal security is often referred to collectively with the rights to life and liberty (of person), given the close interrelationship of these three rights in practice—for example in the case of torture or other cruel, inhuman, or degrading treatment or punishment, including during detention.¹²⁸ Obviously, murder constitutes violence, as does arbitrary (illegal) deprivation of liberty.

Violence is the opposite, or absence, of personal security. For a more detailed understanding of what constitutes a violation of the combined right to personal security (against anyone, male or female, adult or minor), consider the following international, normative language regarding violence against women.

Declaration on the Elimination of Violence against Women¹²⁹

Article 1

For the purposes of this Declaration, the term “violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life.

¹²⁸ See, for example, Article 3 of the Universal Declaration of Human Rights (UDHR), proclaimed by General Assembly Resolution 217 A (III) of 10 December 1948, available at www.unhchr.ch/udhr/index.htm. See also pp. 72-73 in O’Donnell, D. (1989). *Protección Internacional de los Derechos Humanos*. Lima, Peru: Comisión Andina de Juristas.

See also Human Rights Watch (HRW). (2005). *International human rights law and abortion in Latin America*. Available: www.hrw.org/background/wrd/wrd0106. This interpretation is echoed in the national law of a number of countries, including the USA, where one definition of personal security is “a person’s legal and uninterrupted enjoyment of his life, his limbs, his body, his health, and his reputation.” (See p. 1356 in *Black’s Law Dictionary*, 1990, St. Paul, MN: West Publishing.)

¹²⁹ Proclaimed by General Assembly resolution 48/104 of 20 December 1993. The text on the following pages is a direct quote, taken from the Declaration, available at <http://www2.ohchr.org/english/law/eliminationvaw.htm>. (Emphasis added.)

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

- a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation
- b) Physical, sexual, and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women, and forced prostitution
- c) Physical, sexual, and psychological violence perpetrated or condoned by the State, wherever it occurs

B. Committee on the Elimination of Discrimination against Women General Recommendation No. 19 on Violence against Women¹³⁰

... Within family relationships women of all ages are subjected to violence of all kinds, including battering, rape, other forms of sexual assault, mental and other forms of violence, which are perpetuated by traditional attitudes. Lack of economic independence forces many women to stay in violent relationships. The abrogation of their family responsibilities by men can be a form of violence, and coercion. These forms of violence put women's health at risk and impair their ability to participate in family life and public life on a basis of equality.¹³¹

The Right to Freedom from Discrimination Based on Sex (or Gender)

The right to freedom from discrimination based on sex or gender has been much more often than not interpreted to apply to women and girls. Nevertheless, given the documented relationship between unhealthy notions of masculinity, on the one hand, and violence and recklessness—including unhealthy drinking patterns—on the other,

¹³⁰ "At its tenth session in 1991, the Committee [on the Elimination of Discrimination against Women] decided to adopt the practice of issuing general recommendations on specific provisions of the Convention and on the relationship between the Convention Articles and what the Committee described as 'cross-cutting' themes. Following this decision, CEDAW [Committee] issued more detailed and comprehensive general recommendations which **offer . . . clear guidance on the application of the Convention in particular situations.**" See para. 3 in www.un.org/womenwatch/daw/cedaw/recommendations/index.html. (Emphasis added.)

¹³¹ See para. 23 in General Recommendation No. 19 (11th session, 1992), *General Recommendations made by the Committee on the Elimination of Discrimination against Women*. Available: <http://www.un.org/womenwatch/daw/cedaw/recommendations/recomm.htm#recom19>. Emphasis added.

boys' and men's **right to express their personality as they wish**, free of gender discrimination (masculinity), is necessarily an important theme of *Human Total*.¹³²

A. The Right of Men and Boys to Be Free of Unhealthy Gender Roles

1. **Universal Declaration on Human Rights**,¹³³ Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, **sex**, language, **religion**, political or other opinion, **national or social origin, property, birth or other status**.
2. See below Convention of the Elimination of All Forms of Discrimination against Women (CEDAW) Article 5(a), 10(c) regarding **transformation of conduct, customs and stereotypes relating to male gender roles**.

B. Women (and Girls): The Convention on the Elimination of All Forms of Discrimination against Women¹³⁴

Preamble

Convinced that the full and complete development of a country, the welfare of the world and **the cause of peace** require the **maximum participation of women** on equal terms with men in all fields, . . .

Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women, . . .

Article 1

"[D]iscrimination against women" [means] any distinction, exclusion or restriction made on the basis of sex which has the **effect or purpose** of impairing or nullifying the recognition, enjoyment or exercise by women, **irrespective of their marital status**, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. . . .

Art. 14.1 and 14.2(b), (e), (f)

States Parties shall take all appropriate measures . . . [t]o . . .

- **modify the social and cultural patterns of conduct of men and women**, with a view to achieving the elimination of prejudices and customary and all

¹³² For more on the links between toxic masculinity, on the one hand, and violence and problem drinking, on the other, as well as on possible strategies for breaking these links, see O'Connor & Dickson, 2008.

¹³³ Proclaimed by General Assembly Resolution 217 A (III) of 10 December 1948, available at www.unhcr.ch/udhr/lang/eng.htm. Emphasis added.

¹³⁴ CEDAW was adopted in 1979 by the UN General Assembly. As of 20 July 2009, CEDAW had 185 States Parties. The text below is a direct quote, taken from the Convention, available at <http://www.un.org/womenwatch/daw/cedaw/>. Emphasis added.

- other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women. . . (Art. 5(a))
- suppress all forms of traffic in women and **exploitation of prostitution** of women. (Art. 6)¹³⁵
 - eliminate discrimination against women in order to ensure to them equal rights with men in the field of **education** and in particular to ensure, on a basis of equality of men and women. . . [t]he **elimination of any stereotyped concept of the roles of men and women at all levels and in all forms**. . . (Art. 10(c))
 - eliminate discrimination against women in the field of **health care** in order to ensure, on a basis of equality of men and women, access to health care services. . . (Art. 12.1)
 - eliminate discrimination against women in other areas of **economic and social life** in order to ensure, on a basis of equality of men and women, the same rights, in particular. . . [t]he **right to participate** in recreational activities, **sports** and all aspects of cultural life. . . (Art. 13(c))
 - eliminate discrimination against women in **rural areas** in order to ensure, on a basis of equality of men and women, that they **participate in and benefit from rural development** and, in particular, shall ensure to such women the right:
 - to have access to adequate **health care** facilities, including information, counselling and services in family planning. . .
 - to organize **self-help** groups. . .
 - to participate in all **community activities**. . .

Article 15.1

States Parties shall accord to women equality with men before the law.

Article 16.1¹³⁶

States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to **marriage and family relations** and in particular shall ensure, on a basis of equality of men and women:

- The **same right to enter into marriage**;
- The **same right freely to choose a spouse** and to enter into marriage only with their **free and full consent**;

¹³⁵ Alcohol consumption may be linked to commercial sex work, particularly when the venue for solicitation is a bar or its immediate environs.

¹³⁶ Paragraphs (a)-(e) and (h) appear in <http://www.un.org/womenwatch/daw/cedaw/>. Emphasis added.

- The **same rights and responsibilities during marriage and at its dissolution**;
- The **same rights and responsibilities as parents**, irrespective of their marital status, in matters relating to their children; in all cases the **interests of the children shall be paramount**;
- The **same rights to decide freely and responsibly on the number and spacing of their children** and to have access to the information, education and means to enable them to exercise these rights. . .
- The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of **property**, whether free of charge or for a valuable consideration.

Article 16.2

The **betrothal and the marriage of a child shall have no legal effect**, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

The Rights of the Child

International Covenant on Civil and Political Rights (ICCPR)¹³⁷

Article 24, para. 1

Every child shall have, without any discrimination as to race, colour, **sex**, language, religion, **national or social origin, property or birth**, the right to such measures of **protection** as are required by his status as a minor, on the part of his family, society and the State.

Convention on the Rights of the Child¹³⁸

Article 1

For the purposes of the present Convention, a child means **every human being below the age of eighteen years** unless under the law applicable to the child, majority is attained earlier. . .

¹³⁷ Available at <http://www2.ohchr.org/english/law/ccpr.htm>. As of July 21, 2009, 164 States Parties had ratified the ICCPR.

¹³⁸ The Convention on the Rights of the Child had 193 States Parties as of July 21, 2009 (<http://treaties.un.org/Pages/Treaties.aspx?id=4&subid=A&lang=en>). The text of the Convention is available at <http://www.unhcr.ch/html/menu3/b/k2crc.htm>. Emphasis added.

Article 3.1

In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the **best interests of the child shall be a primary consideration.** . .

Article 5

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Article 6.1

States Parties recognize that every child has the inherent right to life. . .

Article 9.1

States Parties shall ensure that a child shall not be **separated from his or her parents against their will**, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination **may be necessary in a particular case such as one involving abuse or neglect of the child by the parents.** . .

Article 12.1

States Parties shall assure to the child who is capable of forming his or her own views the right to **express those views freely in all matters affecting the child, the views of the child** being given due weight in accordance with the age and maturity of the child . . .

Article 13.1

The child shall have the **right to freedom of expression**; this right shall include **freedom to seek, receive and impart information and ideas of all kinds**, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

Article 14

1. States Parties shall respect the right of the child to freedom of **thought, conscience and religion.**

2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right **in a manner consistent with the evolving capacities of the child.**

Article 16.1

No child shall be subjected to **arbitrary or unlawful interference with his or her privacy**, family, or correspondence, nor to **unlawful attacks on his or her honour and reputation.** . .

Article 17

States Parties recognize the important function performed by the mass media and shall ensure that the child has **access to information and material** from a diversity of national and international sources, **especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health.** . .

Article 18

1. States Parties shall use their best efforts to ensure recognition of the principle that **both parents have common responsibilities for the upbringing and development of the child.** Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. **The best interests of the child will be their basic concern.**
2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render **appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities** and shall ensure the development of institutions, facilities and services for the care of children. . .

Article 19

1. States Parties shall take all appropriate legislative, administrative, social and **educational measures to protect the child** from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, **while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.**
2. Such protective measures should, as appropriate, include effective procedures for the establishment of **social programmes to provide necessary support for the child and for those who have the care of the child**, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of **child maltreatment** described heretofore, and, as appropriate, for judicial involvement. . .

Article 24

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures: . . .
 - (f) To develop preventive health care, guidance for parents. . .
3. States Parties shall take all effective and appropriate measures with a view to abolishing **traditional practices prejudicial to the health of children**. . .

Article 27

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development. . .
3. The **parent(s)** or others responsible for the child have the **primary responsibility to secure**, within their abilities and financial capacities, the **conditions of living necessary for the child's development**. . .

Article 28

1. States Parties recognize the **right of the child to education**. . .
2. States Parties shall take all appropriate measures to ensure that **school discipline** is administered **in a manner consistent with the child's human dignity** and in conformity with the present Convention.

Article 29

1. States Parties agree that the **education** of the child shall be directed to:
 - a. The development of the child's **personality, talents and mental** and physical **abilities** to their fullest potential;
 - b. The **development of respect for human rights and fundamental freedoms**, and for the principles enshrined in the Charter of the United Nations;. . .
 - d. The **preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all** peoples, ethnic, national and religious groups and persons of indigenous origin;. . .

Article 34

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- a. The inducement or coercion of a child to engage in any unlawful sexual activity;
- b. The exploitative use of children in prostitution or other unlawful sexual practices. . .

Article 37 (a)

No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. . .

Article 39

States Parties shall take all appropriate measures to promote physical and **psychological recovery and social reintegration of a child victim** of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an **environment which fosters the health, self-respect and dignity of the child**.

Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution, and Child Pornography¹³⁹

Article 1

States Parties shall prohibit the **sale of children, child prostitution** and child pornography as provided for by the present Protocol.

Article 2

For the purposes of the present Protocol:

- a. Sale of children means any act or transaction whereby a child is transferred by any person or group of persons to another for remuneration or any other consideration;
- b. Child prostitution means the use of a child in sexual activities for remuneration or any other form of consideration;

¹³⁹ As of July 20, 2009, this optional protocol had 132 States Parties (<http://treaties.un.org/Pages/Treaties.aspx?id=4&subid=A&lang=en>). Full text of the optional protocol is available at <http://www2.ohchr.org/english/law/crc-sale.htm>. Emphasis added.

- c. Child pornography means any representation, by whatever means, of a child engaged in real or simulated explicit sexual activities or any representation of the sexual parts of a child for primarily sexual purposes.

Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict¹⁴⁰

Article 1

States Parties shall take all feasible measures to ensure that members of their armed forces who have not attained the age of 18 years do not take a direct part in hostilities.

Article 2

States Parties shall ensure that persons who have not attained the age of 18 years are not compulsorily recruited **into their armed forces.**

Article 3.3

States Parties that permit voluntary recruitment into their national armed forces under the age of 18 years shall maintain safeguards to ensure, as a minimum, that:

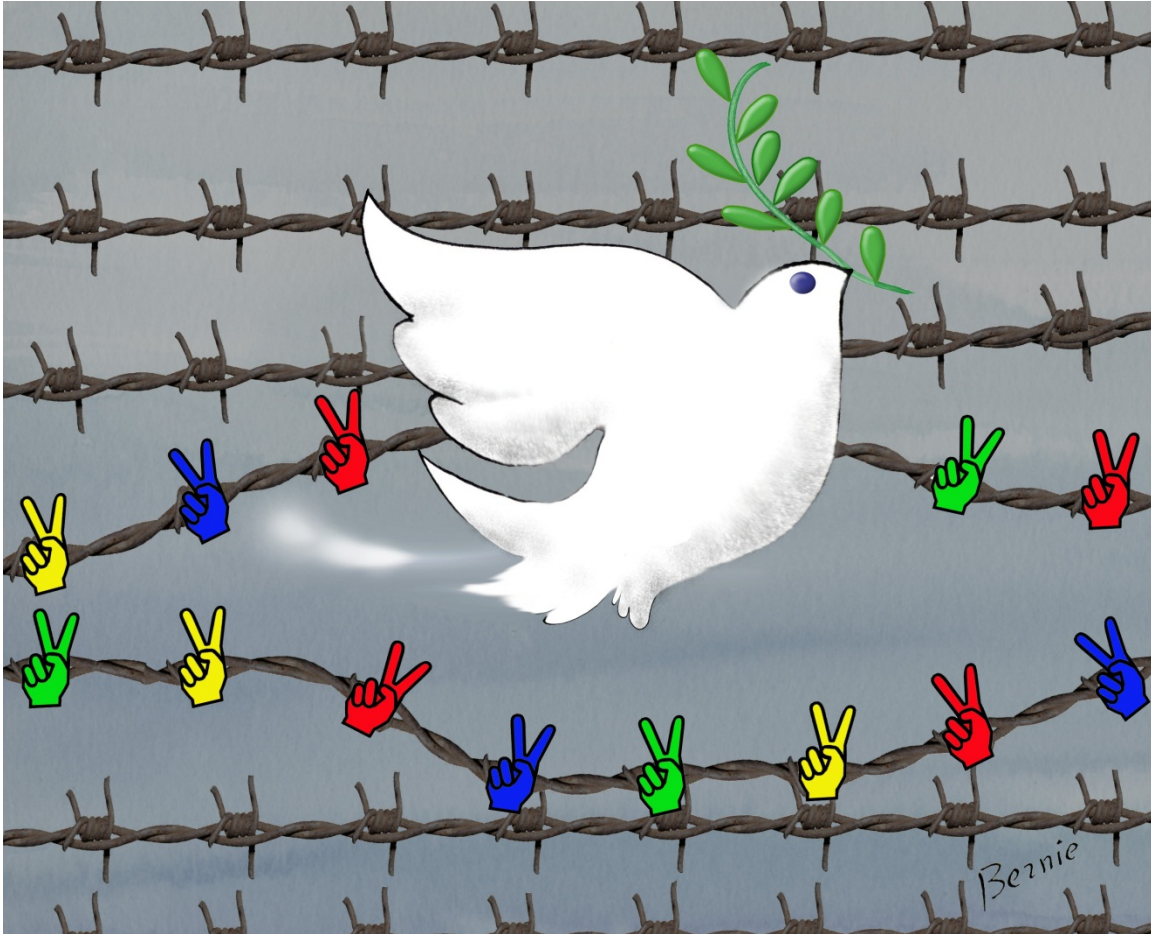
- a. Such recruitment is genuinely voluntary;
- b. Such recruitment is carried out with the informed consent of the person's parents or legal guardians;
- c. Such persons are fully informed of the duties involved in such military service;
- d. Such persons provide reliable proof of age prior to acceptance into national military service. . .

Article 4

1. **Armed groups** that are distinct from the armed forces of a State should not, under any circumstances, recruit or use in hostilities persons under the age of 18 years. . .

¹⁴⁰ For the list of States Parties, see <http://treaties.un.org/Pages/Treaties.aspx?id=4&subid=A&lang=en>. Full text of the optional protocol is available at <http://www.unhcr.org/refworld/docid/47fdb180.html>. Emphasis added.

Annex 9: Feedback Forms



Bernard Bouton (France). Cartoon Movement, March 4, 2012.

Learner Questionnaire

Instructions for Evaluator

Administer this questionnaire twice: once at the beginning of the workshop (by end of first or second session) and once at the end of the workshop (during or just after last session).

This questionnaire contains questions about your ideas and opinions in relation to the **Human Total** workshop. There are no right or wrong answers to the questions. No one will know that these are your answers, not even your facilitator.

Thank you for your participation!

Please tell us about yourself:

Your grade/level _____ Facilitator _____

Age _____ Today's date _____

Female (F) or Male (M) _____

1. How much do you agree or disagree with each of the following statements in relation to your participation in the *Human Total Violence Prevention* workshop? Circle your answer.

	Disagree Strongly	Disagree	No Opinion	Agree	Agree Strongly
1.a. I feel a sense of belonging in my group.	1	2	3	4	5
1.b. I can express my views and feelings in the group.	1	2	3	4	5
1.c. This group is a safe place for me to learn.	1	2	3	4	5
1.d. I am learning important things in my group.	1	2	3	4	5
1.e. My facilitator knows and cares about me.	1	2	3	4	5

2. How much do you agree or disagree with each of the following statements? Circle your answer.

	Disagree Strongly	Disagree	No Opinion	Agree	Agree Strongly
2.a. Violence that inflicts harm is never acceptable, except in some situations of self-defense.	1	2	3	4	5

2.b. No one has the right to use violence against me, except in some situations of self-defense.	1	2	3	4	5
2.c. There are things I can do to reduce violence in my life.	1	2	3	4	5
2.d. There are things that I can do to reduce violence in the lives of others.	1	2	3	4	5
2.e. I know and cherish my human rights.	1	2	3	4	5
2.f. I have a responsibility to respect the human rights of others.	1	2	3	4	5
2.g. Drinking too much alcohol can cause problems for myself and others	1	2	3	4	5
2.h. I feel confident to express myself.	1	2	3	4	5
2.i. I am able to express my feelings and views in ways that are respectful of others.	1	2	3	4	5

3. Name three sources of interpersonal violence (violence between people):

-
-
-

4. Name three human rights that you have:

-
-
-

5. These are some skills that people have. Rate how well you can do each.

	Can't do this				Can do this well
5.a. Recognize when unacceptable violence is taking place in my environment.	1	2	3	4	5
5.b. Develop ideas about how to take action on a problem.	1	2	3	4	5
5.c. Take action to resolve problems.	1	2	3	4	5
5.d. Organize others to take action on a problem.	1	2	3	4	5

6. How much do you agree with each of these statements?

	Disagree Strongly	Disagree	No Opinion	Agree	Agree Strongly
6.a. Young people can make the world less violent.	1	2	3	4	5
6.b. Young people can respect, defend, and promote human rights.	1	2	3	4	5

7. How do you think you can reduce violence in society?

[Internal note: questions 8-10 should be included only in the second administration of the survey.]

8. Have you thought about anything differently since you have had these lessons on violence? What? How?

9. Do you feel your behavior has changed in any way? How?

10. Is there anything else you want to tell us about yourself and your experiences in the *Human Total* workshop? If so, what is it?

Parent/Guardian Survey

This survey contains questions about your opinions related to the **Human Total Violence Prevention Learning Resource** in which your son or daughter is participating. There are no right or wrong answers to the questions. Your answers will help the project organizers improve the quality of this workshop.

Thank you for your participation!

Please tell us about you and the young person of yours who is participating in the *Human Total* workshop:

Grade level of young participant _____

Name of Facilitator _____

Sex of young person: Female (F) or Male (M) _____

I am: Female (F) or Male (M) _____

Today's Date _____

Relationship to the young person:

Mother _____ Father _____ Guardian _____

1. I am aware that my child is participating in the *Human Total* workshop.

Yes _____ No _____

2.a. I have discussed with my child some of the topics covered in the parent handouts or meetings.

Yes _____ No _____ Not sure _____

2.b. If so, did you participate in any activities or discussions with your child as suggested in these handouts/meetings?

Yes _____ No _____

3. The topics in the parent handouts/meetings that I found most useful/interesting were ...

4. Did you feel any discomfort with the topics raised in the parent handouts/meetings? If so, which one(s)? Why?

5. Did your child discuss with you any of the lessons from the *Human Total Violence Prevention Learning Resource*? If so, which ones?

6. Have you thought about anything differently since your child's participation in this workshop? If so, what?

7. As a result of your child's participation in this workshop, are there areas covered by the workshop, or related to the workshop, that you would like to know more about? If so, what are they?

Other comments:

Learner Focus Group Interview End of Program

Interviewer name and position: _____

Date interview conducted: _____

Interview position and organization: _____

Description of participants interviewed (number, gender, age/level in school, other background characteristics):

Length of interview: _____

Note to Interviewer: Depending on the time available, it may be difficult to ask all the questions listed below. We have therefore starred (***) the most important questions and kindly request that you address these first, followed by any of the other questions for which you have time. Thank you!

General comments on the location and logistics of the interview:

Introductory remarks: Thank you for agreeing to meet with me today. I am part of a team collecting information about the **Human Total**, and I am very interested to know your thoughts about this violence prevention workshop. Your ideas will not be shared with your facilitator, but they will be shared with the organizers of the workshop, so that they can improve their work. In other words, you are evaluating this workshop; we are not evaluating you. Please be honest in our discussion today and do not feel obliged to answer a question if you do not want to.

1. First, I would like to ask you about some of the themes that you have discussed thus far in the workshop. The first theme, as you might remember, is violence. Is this a topic that you have discussed in your school/ learning environment before? If so, when and how are these lessons on violence the same as, or different from, those that you have had before?

***2. Can you tell me one thing that you learned in one of the lessons on violence that was new to you or that was especially interesting?

3. Can you remember a lesson having to do with violence that you especially liked? Which one?

4. What do you think causes violence in society?

5. How do you think we can reduce violence in society?

***6. Have you thought about anything differently since you have participated in the *Human Total Violence Prevention* workshop? Would you say your behavior has changed in any way?

7. The second theme you have had in this workshop has to do with human rights. Is this a topic that you have discussed in your school/ learning environment before? If so, when and how are these lessons on human rights the same as, or different, from those you have had before?

***8. Can you tell me one thing that you learned in one of the "human rights" lessons that was new to you or that was especially interesting?

9. Can you remember a lesson having to do with human rights that you especially liked? Which one?

10. Do you think that, if we are more aware of human rights, we will reduce the level of violence in our lives? Why or why not?

***11. Have these lessons on human rights changed any of your attitudes in relation to violence, your rights, or the rights of others? If so, how?

12. Can you tell me one thing that you learned in one of the “life skills” lessons that was new to you, or that was especially interesting?

13. Can you remember a lesson having to do with life skills that you especially liked? Which one?

***14. Have the lessons on life skills changed your behavior, feelings or attitudes toward yourself, your friends, family, or community? Why or why not?

15. Do you feel better equipped to act if you see a problem? Why or why not?

***16. How would you define “responsible drinking”?

17. Do you think that drinking causes violence? Why or why not?

18. Thinking back on the lessons that you have had, what suggestions do you have for making these more interesting for learners?

19. Do you think that it is important for young people like yourself to have learning opportunities such as these, which address violence, human rights and—where relevant—alcohol consumption? Why or why not?

20. Any other comments?

Facilitator's Lesson Feedback Form

Please complete this feedback form as soon as possible after you have facilitated a lesson.

Your name: _____ Today's date _____

Title of lesson: _____

1. Did you complete all components of the lesson? ____ yes ____ no

a. If not, what were your reasons for not using all parts of the lesson?

b. If you did not use all components of this lesson, which parts did you skip and why?

2. Did you modify any parts of the lesson that you used? ____ yes ____ no

- If so, how and what influenced your decision?

3. Which parts of the lesson engaged learners especially well, and why?

4. Which parts of the lesson did not engage learners especially well, and why do you think this was the case?

5. Was the lesson successful overall? Please comment.

6. What are your suggestions for improving this lesson?

7. Did you read relevant parts of the Annex to help supplement this lesson? If so, did you find the information helpful? Why or why not?

Other comments:

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