

UNIVERSITY OF KWAZULU-NATAL

**REDUCING MALE VIOLENCE: A PEACE EDUCATION
PROJECT AMONG JUVENILE OFFENDERS**

By

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DECLARATION

IJoshua Mushagalusa Karume...declare that

- (i) The research reported in this dissertation, except where otherwise indicated, is my original research.
- (ii) This dissertation has not been submitted for any degree or examination at any other university.
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ABSTRACT

Violent behavior is one of the most critical problem facing the world in general and South Africa in particular. The level of violence in our society is of wide concern. Many people are caught in a cycle of violence as victims and/or perpetrators. In the face of such increasing violence, it is crucial for peace educators to focus and teach people nonviolent ways of solving disputes to help contribute to a better awareness of the root causes of conflict from the global to interpersonal level and encourage individual to develop nonviolent behavior.

In relation to the issue of reducing violence, I understood that action research provided a suitable methodology for researching the issue of my facilitation of nonviolence and problem solving workshop. It offered that in a way that allowed qualitative data to lead to action in the complexity of the situation.

As Seville statement posits, violence is not innate but people are nurtured in violence and gradually become violent. However, one of the goals of peace studies is to nurture a commitment to nonviolent social change. To accomplish this, it was imperative to design a peace education program and apply it in a series of workshop with juvenile offenders. I embraced this education with the objective to build the capacity for nonviolent responses to conflict among a group of juvenile offenders at NICRO-Durban.

Training for nonviolence and problem solving promises to develop attitudes and behavior that help people to live in harmony with each other and with self as individual. Through an experiential approach, I sought to train them in the use of creative nonviolent ways of handling situation in which people often resort to violence.

Despite the limitation of this self-report method is that it was difficult to prove whether people are answering truthfully and had a realistic awareness of their own behavior. But the evaluation provides evidence that this study was substantially successful in achieving the aims and objectives set out for the research. The immediate out-come of the program was satisfying and the results show that this program is impacting on individual lives.

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Chap I: GENERAL OVERVIEW OF STUDY

1.1 Introduction

Violent behavior is one of the most crucial problems facing the world and South Africa in particular today. In a country with undeniably high levels of crime, the South African Police Service (SAPS) released the latest violence statistics (2007), they confirmed that there had been a serious increase in violent crime in South Africa. South Africa's high levels of violent crime have a significant effect on people's lives. Very few people in South Africa have not been touched by some form of violence or aggression. Hostility within family creates unhappiness, crime in the streets endorse social disorder. It is sad to note that all these create misery for individuals and destabilises communities, (www.issafrica.org and Bornman et al 1998).

Peace is a word of great beauty and power; it is surely an ultimate goal in social and political life (Melko 1999:236). I agree with Gandhi and others who advocated that there is a power for peace and good in everyone and that this power is capable of transforming relationship and situations. Although peace is desirable, possible and attainable, we still face the problem of building peaceful relationships between nations, regions, communities and individuals and this remains very complex and difficult to achieve, (Castro,1999:21).

Peace is difficult to achieve because people have failed to choose the right ways and means of gaining a peaceful life. Violence has become prevalent and regarded as a quick and rapid way of solving conflict. It is not surprising that violence never brings positive peace or maintains good relationship between disputants; violence begets violence and violence never liberates violence (Jayaraman, 1987: 75). The use of violence has a two fold result, one emerges a winner and the other a loser. Gandhi commented that it is not a victory when one is left defeated; the loser very often seek revenge and thus the occurrence of a second round of violence is unavoidable. This was the least expression of Gandhi's belief, (King, 1999:264).

However, when violence is associated with crime, it has had the most negative impact on perceptions of crime and the vulnerability expressed by many. (www.issafrica.org).

Johan Galtung, along with many others, has stated that violence opposes peace and that no one can achieve peace in using violence, (Swan, 1995:41).

Peace education is seen as one important way of decreasing violence. It is crucial for peace educators to focus and teach people nonviolent ways of solving disputes, to help contribute to a better awareness of the root causes of conflict from the global to interpersonal level, and to encourage individual to develop nonviolent behavior (Castro, 1999)

As far as peace education requires understanding and practice, reflection and action I do believe that educating for peace and nonviolence training can simultaneously expand values and attitudes which will encourage individual and social action for building a more peaceful world (Toh and Cawagas, 1987:53). Gandhi and King, along with others, evoke the ineffectiveness of violence in dealing with conflict and appealed for nonviolence as the only way and means to use in order to gain a durable and effective solution of conflict. (King, 1999)

I was driven by my educational interest in eliminating violence, to develop a program on nonviolence for juvenile offenders. A series of workshop were conducted for people who were caught in violent actions. Through an experiential approach, I sought to train them in the use of creative nonviolent ways of handling situations in which people often resort to violence.

My program was composed of different elements of problem-solving using nonviolent methods of dealing with conflict primarily based on Alternative to Violence Project (AVP) perspectives. AVP workshops seek to reduce the level of violence and the need to resort to violence as a solution. Its methodology is experiential learning in ways that build relationships, has lots of fun in sharing of one's experiences. It is life-changing and emotionally touching. The main objective of AVP is to empower men, women and youth to manage conflict in non-violent, creative ways. (AVPA, c.1994, p. 2).

The AVP workshop process uses the life experience of participants as the main learning resource, drawing on that experience to deal constructively with the violence in one's life. The program builds upon a spiritual basis of respecting and caring for self and others. Its fundamental belief is that there is a power for peace and good in everyone, and that this power has the ability to transform violence (Bitel, 1999).

I offered experiential workshops where the participants came together in a safe environment to learn and broaden their understanding of violence and peace. The ongoing training encouraged participants to use nonviolence instead of violence when confronted with conflict. Hopefully, through the workshops, participants became empowered with new styles of handling conflict without using violence and acquired skills for personal growth as well.

1.2 Background

The peace education program for juvenile offenders that I have developed for Juvenile offender in Durban is based on the mixture of Alternative to Violence Project process and Path to Peace program. The experience of participants was the main learning resource, drawing on that experience to deal constructively with violence in one's own life. I borrowed a set of exercises and games from AVP manuals that really work. In addition, I drew upon some elements from the established preventive program "pathways to peace", a program teaching students how to manage anger, resolve conflict and prevent violence (Fleeman, 2008).

This program is designed to help pupils understand the behavioral process that often leads them from conflict to anger, to violence. It helps them change such behavior and establish a lifelong culture of peace conflict resolution. Path to peace model assumes that conflict is inevitable among human beings. It proposes that the positive strategies of managing anger, avoiding some conflict and solving a problem can lead to peaceful resolution (Fleeman, 2008). In this program pupils learn that, although peaceful resolutions are not always possible, working towards peace brings self-knowledge, self-regulation and change in attitudes (Bornman et al 1998: 381).

It is important to note that there are some similarities and differences between my program and the AVP model. The similarities appeared when I used the AVP process of seeking and sharing. I used interaction and discussion and encourage participants to search within themselves for solution. In addition, as a facilitator, I guided participants through a series of exercises, discussions and games which explore the themes of violence, non-violence and conflict resolution.

The difference arises according to the AVP Basic Manual, p.2.,

"Ours is a process of seeking and sharing, and not of teaching. We do not bring answers to the people we work with. We do not have their answers. But we believe that their answers lie buried in the same place as their questions and their problems - within themselves. Our job is to provide a stimulus and a 'seeker-friendly' environment to encourage them to search within themselves for solutions." (AVP, 2002: A-2)

Contrary to the AVP motto, I was teaching and giving answers to participants from some of the UKZN peace studies module materials and my own life experiences, to help them understand better the meaning of the components of peace, violence and nonviolence.

My workshop agenda provides details in Chapter 4. I also contribute in addressing the theoretical knowledge that I have gained throughout my studies. I explained that violence is a learned behavior and that it can be unlearned, I told them that conflict is inevitable but violence is a choice and I have enriched my argument by the 1986 Seville statement which declares that violence is not innate (Adams, 1989:113-121). My module materials helped me to answer most of the questions related to peace, violence and nonviolence. Within the same occasion I taught the same non-violent skills and techniques that were used by Mahatma Gandhi and Dr. Martin Luther King, Jr.

1.3 Context of the study

I conducted my research at the National Institute for Crime Prevention and the Reintegration of Offenders (NICRO) at Durban, a national crime prevention non-profit organization working towards a safer South Africa. NICRO teachings for young people are based on crime prevention. Through its services and projects, this program encourages youth to move from being victims of circumstances to creators of

opportunity. In collaboration with Durban courts, NICRO offers life skills to offenders who were convicted but not sent to prison. NICRO plays a pivotal role in preventing young people from entering the mainstream criminal justice system. Not only that, it prevents first time offenders from receiving a criminal record and being labeled as criminals. However, it makes clients responsible and accountable for their actions by the program they offer. (www.nicro.org)

I have indicated my interest mainly on the diversion of young offenders and youth development because of its aims that are in line with the overall objectives of my study. The NICRO diversion program was born in the early 1990's as a response to the vast numbers of young people caught up in the criminal justice system. Diversion is offered as an alternative way of dealing with young people's offending behaviors, the young person is diverted away from the criminal justice system into a program that makes him or her accountable for their actions (www.nicro.org).

NICRO Diversion Programs were designed for young people who deviate from the law; most of participants are referred by a prosecutor. The NICRO has the responsibility to send a report of each participant to the court or to the person who referred the participants after completion of the program. Therefore, it is up to the prosecutor to decide either that the offender is off the hook or should be sent to prison. In most cases, the case is withdrawn on condition that the young person completes the diversion program and gets a good report of attendance. We understand here how much the Diversion programs minimizes the load on the formal criminal justice system, and gives young offenders and youth at risk a chance to avoid a criminal record and be labeled for life.

The program aims to

“develop young people's potential, make young offenders accountable for their actions, encourage them to heal the damage they have caused, make them commit their free time to learning a new way of life and assist participants to map a constructive and healthy life with the assistance of those closest to them”, (www.nicro.org).

These aims of the diversion of young offenders program motivated me to design a nonviolence program that can be used in training sessions to help reduce the level of violent behavior within the life of young offenders.

I facilitated a group of 15 young people, 12 were boys and 3 were girls. The participants ranged from 16 to 20 years old, from different cultures and race as shown in the table below. Together we discussed and shared views and perception on conflict, peace, violence and nonviolence.

Table A

	African (Black)	Colored	White	Indian
Girls	2			1
Boys	4		2	6

1.4 Research objectives

The overall objective of this research was to build the capacity for nonviolent responses to conflict among a group of juvenile offenders.

The specific aims were

1. To develop an educational program on nonviolence;
2. To teach nonviolent problem-solving to a group of young male offenders with specific focus on self esteem, communication, and alternatives ways to violence;
3. To test the immediate outcome of the program.

1.5 Research Question

1. What would be the components of a program in nonviolence for a group of young offenders?
2. Does a program in nonviolence result in changed attitudes and behaviors?
How?

1.6 Study Rationale

The fundamental reason for choosing this topic was linked to my belief regarding the power of education to influence and effect positive behavioral change in people. I sought to offer offenders opportunities to learn new ways of responding to conflict. Training for nonviolence and problem-solving appeared to develop attitudes and behavior that could help people to live in harmony with each other and with self as individual, (AVP, 2002).

My optimism rested on the belief that change is possible through education, as the nonviolence and problem solving training are part of peace education, it was explicitly oriented on self respect, and respect of others, good communication, nonviolent, cooperation, community building, fairness and peace. Nevertheless, learners were not forced into holding such issues; instead, they were trusted to make their own value choices through critical self-examination of the strengths and weakness of the program. Teaching common-sense notion of peace and nonviolent strategies of conflict resolution was more likely that their choice will be peace oriented (Toh and Cawagas, 1987:30).

1.7 Research Design

The National Institute for Crime Prevention and the Reintegration of Offenders was my research site and the diverted offenders were my study population. It is important to note that this study shares similar aims with the NICRO diversion program, to ensure that each and every action has a viable impact, and that together with the people of South Africa we can achieve the dream of a safe country where people can be free in their homes, move on the streets without fear and live their life with a feeling of safety and security.

The research design was that of action research because it incorporates ordinary people with a goal of empowerment, it seeks to raise consciousness and raise awareness so that participant can take action that can bring about change in their life (Neuman,1997:24). As an action oriented person, I believe that using action research method for dealing with issues presented in daily people activities such as conflict and violence can provide an

appropriate methodology for researching the issue of male violence reduction and a design of a nonviolence training program for offenders.

According to Dick, action research must be participative and qualitative (Dick, 1997). Though I have used both qualitative and quantitative data collection methods, the qualitative was more relevant to the research.

Qualitative approaches were suitable because it allowed the participants to raise topics and issues which were critical. It also allowed participants to express their feelings and offer their perspectives in their own words (Neuman 1997: 32-33). Data was collected by means of a literature review, series of questionnaires, interview and workshop survey. It is important to note that details provided helped to gather information about people's opinions and attitudes toward conflict and violence and therefore appropriate nonviolence training was designed for juvenile offenders (Elmendorf, 2001: 139).

1.8 Structure of dissertation

There are five chapters in this dissertation. Chapter 1 provides background information about the study. Chap 2 reviews relevant literatures and the theoretical framework of the study. Chapter 3 discusses the methodology applied throughout the study and Chapter 4 presents and interprets the study findings. Chapter 5 concludes the study and makes recommendations. The recommendations are not restricted to NICRO but can be apply as well to the broader society.

Chap 2. Literature review and Theoretical framework

2.1 Literature review

2.1.1 Defining peace education

Peace education is a term that cannot easily be defined and, in fact, has divergent meanings for different individuals in many different places. This makes the term quite elusive, open to conflicting interpretations (Catholic Education Office, 1986: iii). Peace education has broadened its central concern from being viewed as a study of the causes of wars and the philosophy of preventing it. The new concern is now the whole phenomena of violence in its varied manifestations, from the personal to the global (Reardon, 1988).

Peace education involves the ability to analyze the constituent parts of conflict and apply peaceful resolution techniques to conflict situations, as well giving students the opportunity to investigate and evaluate facts and opinions in seeking out the truth on wider issues (Catholic Education Office, 1986:151).

Initially, Peace education provides insights into the origins of violence and the alternatives to violence. Peace education operates on three main levels: the cultural level, where social norms, like sexism, racism, religion intolerance, ethnic hatred that encourage violence are taught; the interpersonal level focus on nonviolent skills to resolve conflicts, and the psychic level, which makes trainees aware of their existing patterns that contribute to violence (Catholic Education Office, 1986:134-135). Throughout the learning process, learners acquire both theoretical concepts about the possibilities of peace and dangers of violence and practical skill to lead a nonviolent life (Harris, 2004)

2.1.2 Peace education as a mean to prevent/decrease violence

South Africa is an extremely violent society. This atmosphere of violence is not only immensely destructive to many individuals and communities, but it brutalizes and

alienates many vulnerable young people, citizens of the future. It is also highly destructive to national moral and the economy (Ramirez 1994:14).

In order to reduce the amount of violence, national and international organizations are engaged in a process of designing educational programs to end meaningless violence in society. The results to date are tentative but they clearly suggest that it is possible to alleviate violence. Carlson-Paige and Levin (1985) posit that teaching young people nonviolence and peaceful ways to respond to conflict will make them become more peaceful adults (quoted in Harris 1999: 301).

The phenomenon of violence is universal, from interpersonal violence within the family to large-scale social and political violence. It is a complex phenomenon arising from the multiple interaction of a variety of factors. The task of preventing violence is not only the responsibility of the criminal justice system. Initiatives for prevention should also include peace education program in school and within the communities, (Harris 2002:9-10). The predominance of violence around the world should be one of our primary preoccupations, to the extent that each one of us must take responsibility for doing the best of our ability to deal with violence. We have to teach nonviolent way and conflict resolution techniques in solving disputes and conflict (Bornman et al, 1998).

With regard to the importance of learning, research studies have shown that violence can be increased or decreased by directed education, and that like many other behavioral patterns, it can be modified to some extent through experience (Harris, 2002:9-11). In fact, a large amount of literature demonstrates that learning process lead to reduction of violent behavior. Different studies show that children who learn conflict resolution skills and receive training have more positive attitudes about conflict and are more likely to seek nonviolent means in solving conflict in their daily life (Harris 1999: 301-303). Violent behavior is a learned phenomenon: if something has been learned it can be unlearned. The words of Choue remind us to look at the world with an entirely new vision: “when the mind is changed, everything can be changed” (Choue 1996 quoted in Castro 1999:170).

For young people to become effective and responsible adults, they have to learn how to deal with conflict. Conflict is a normal and unavoidable part of life. But, if there is lack of knowledge and guidance, some children respond to conflict by giving in to negative pressure or imitating the violent acts they have experienced. Because violence in response to conflict is learned, not innate, we can help children to unlearn it (Castro 1999:170). We can teach and reinforce the skills and attitudes that lead to peaceful resolution of conflict and avoid violence entirely. Through teaching young people to handle conflict constructively, we can help them become successful adults, better prepared to cope with today's world challenges (Bornman et al, 1998).

Frey (2002) describes a variety of research showing that, "social and emotional skills can be taught and, more importantly, that acquisition of core social and emotional competence reduces aggressive behavior in youth" (Frey 2002:56). Others like Heaton (1999) posit that peace education is a global imperative. She emphasized the importance of peace education in preventing violence and addressed social skills programs, supporting the motion that they can be effective in transforming disagreeable behaviors. "Peace education is necessary for addressing the global issue of violence in its different forms, and building new attitudes and structures for peaceful societies" (Heaton 1999:3).

Most work on behavioral and non behavioral reduction of violence has a focus on developing programs for people who have exhibited violent behavior, because the best predictor of future institutional aggression is past institutional aggression. Developing training programs for those people who have exhibited institutional violence makes good sense and such training include social skills training in the form of anger management, problem-solving training, conflict resolution skills and so on. A logical consequence of such a view led to the idea that we could decrease violence by changing the interpersonal behavior of participants. I agree with Peters and others who claim that "a series of workshops attempt to improve social skill and equip participants with a wide variety of skills to enable them to anticipate and intervene to prevent violence" (Peters et al, 1992: 267).

From all over the world, different peace education programs have been developed, from formal to informal education, in order to build a culture of peace. International organizations including UNESCO and other organizations have developed programs for children, youth and adult. Notably, the Peace Education Program teaches conflict resolution and mediation at schools. The peer mediation program, the path to peace, AVP, etc, have different approaches and perspectives, but they are all designed to teach nonviolence and to promote peace.

2.1.3 Nature vs. Nurture

Over centuries, there had been many controversial studies on the question of nature or nurture with respect to violence. Some scientists argue that people behave according to their genetic predispositions or even animal instinct. Their studies indicate “that chemical relationships between serotonin, testosterone, and frontal lobe brain chemistry may play a key role in determining aggressive behavior”. This is known as the "nature" theory of human behavior (McCawley, 2001). Other scientists believe that people behave in certain ways because they are taught to do so. This is known as the "nurture" theory of human behavior (Plomin and Asbury 2005). This theory emphasizes that the environmental and societal factors control patterns in human aggression. The argument for nurture involves certain aspects of human life as factors that seem to contribute to the increase and control of aggression, including family factors, cognitive factors, neighborhood factors, and peer influences (McCawley, 2001 and mead 1940).

The frustration-aggression theory and the social learning theory seem to rely on factor that fall under the nurture category. The first theory states that aggression is always a consequence of frustration and that violence arises because the person is frustrated (Barker et al, 1941: iii). The social learning theory denies that human aggression is not natural but it can be learnt from observing aggression model or from receiving and expecting payoffs following aggression. Furthermore, the two theories share the same beliefs with regard to the nurture of violence behavior (Mead, 1940). The assumption behind these theories is that violent behavior develops over time in response to our experiences. I agree with McCawley and others who conclude that biology does not

condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformation tasks needed now and always (McCawley, 2001).

In spite of controversial arguments concerning the nature of violence, I agree with those who claim that biology does not condemn men to violence, as the Seville Statement declares: “It is scientifically incorrect to say that violence behavior is genetically programmed into human nature or that it is inherited from animal ancestors”. The statement concluded that violence is a learned behavior and that it can be unlearned, the same species who invented violence is capable of inviting peace (Adams, 1989:113-121).

The responsibility lies with each individual to decide either to be violent or nonviolent. Violence and aggression are not part of any man’s nature and biology does not cause men to act violently (Seville statement on violence, 1989). Adler and Town (1990) argued that conflict is natural but violence is a choice. It is our duty as peace educators to teach and train children, youth and adult to choose peace instead of violence and new techniques of handling conflict without resorting to violence (Adler and Towne, 1990).

Behavioral change

Maxwell (2004) has emphasized that a number of studies have indicated that children and youth growing up amidst violence are at risk of developing violent behaviors. Maxwell’s optimism that behaviors could change rested on nurturing of violent behavior as opposed to the nature of violent behavior. Therefore, in order to avoid any kind of disaster, we, as educators, have a duty to plant a seed in the minds and heart of the young, nurturing and developing them into better adulthood. All children and youth need to learn skills of communication, problem solving and critical thinking that will enable them to resolve conflicts without resorting to violence (Maxwell et al 2004).

While we look back on centuries of aggression and violence, we cannot deny that people are also capable of love, courage and dedication. We have the resources inherent in our

humanity: kindness, respect, compassion, love and the desire to be seen by ourselves and others to have done right. These moral human resources can help individuals control and transform their destructive capacities. There are some circumstances in life which reduce or even block our moral resources and in which drive us easily into the dynamics of violence. But those circumstances can be changed (Francis, 2004:61-62).

The truth is that we all have the potential to show consideration and kindness to others, to behave peacefully as well as aggressively. The important question, therefore, is what makes the balance swing one way or the other, towards aggression or towards peace? Individuals tend to be more peaceful if they have been brought up by one or more care givers. Conversely, people brought up in a harsh, insensitive and rigid atmosphere or by parents who exercise too little control, often tend to be aggressive (Hinde and Rotblat, 2003).

The role of culture and gender

Culture is described as a set of patterns that influence our thoughts, expressions and behaviors. Just as our lives are affected by structures, our culture has a crucial impact on the way we think, act and react. According to Johan Galtung, cultures' structures and actions have a mutual influence on people's behavior; they have an enormous impact on people's lives. He argued that cultures help to govern the way we think and act; it also influences the formation of structures. And so it is that physical violence is deep-rooted in our cultures (Francis 2004:63).

It is important to note that culture constructs and determines the way social institutions shape life as well as imposing standards that are communally transmitted from one generation to another (Francis 2004). The sex role socialisation asserts that gender behaviour is not innate, but socially conditioned. Boys and girls learn to be masculine and feminine through the different social expectations imposed on them by family and culture (Squires, 2000).

Mishra (2006) stresses that cultural practices continue to prevail, women's rights become compromised, some use culture to justify and excuse acts of discrimination and violence against women (Mishra, 2006:2).

“In many parts of Asia Pacific, culture and cultural practices, including religion, continue to be privileged over universally accepted standards of human rights and women's human rights in particular. Discriminatory practices, including violence against women, avoid national and international scrutiny because they are seen as cultural practices that deserve tolerance and respect. Discriminatory patriarchal values and beliefs are, frequently enshrined, or purportedly enshrined, in the dominant cultural values and practices of a community” (Mishra, 2006:2).

From earliest childhood, children have been taught and persuaded to abide under some social discipline. These disciplinary practices must be understood in the light of the modernization of patriarchal domination. Patriarchal systems have imposed women to be subordinated to men over time and across cultures, (Squires, 2000). It is argued that the balance lies between nature and nurture. If we move from the world of theory to the world of experience; we can see that culture plays major part. The individual behavior is influenced by the culture in which they are living (Francis 2004:68). People can behave aggressively in part because they had been brought up in a manner conducive to such behavior, partially because circumstances force it on them, and partially because such behavior was well-regarded in their culture. And it works both ways, because the cultural climate not only affects the behavior of individuals, but is itself affected by how people behave (Hooks 1986).

There has been much controversy amongst academics, biologists, anthropologists, historians, political scientists and those who study international relations about the predominance of male violence. Here, we come back to the question of human nature. Is this model of male-female relationship “natural” and therefore inevitable? Do men have to be aggressive or women submissive? Are men more violent than women?

Though they remain divided, the most widely accepted view now is that the institution of war/aggression is mediated and carried through culture (Francis, 2004:65). The nurture of violence has been used to explain and even justify male violence, the broad view is that: “men have been taught to relate to the world in terms of dominance and control, and they

have been taught that violence is an acceptable method of maintaining control, resolving conflicts, and expressing anger” (www.femist.com).

The laws of some countries may give a woman inferior status as if women’s lives are not equal to men’s. Women are regarded as second class-citizens, or even less than human, deprived from the right to vote and the right to property. The same laws allow men to mistreat women, using cultural norms at the expense of women in certain circumstances and encourage men to abuse women in the name of culture. Through their domination over women, men have traditionally proved their manliness. It is an important element in prevailing models of masculinity that men should be dominant (Barbara et al 1996).

AVP description

The Alternatives to Violence Project began in 1975 when a group of prisoners at Greenhaven Prison in New York asked the Quakers to help them develop workshops exploring nonviolent relationships. They asked local Quakers to help them develop a program which would teach inmates how to resolve conflicts without using violent manners. The local family of Quakers including men and women responded and organized workshops on community conflict relevant to their request, and started with the first workshop in prison in 1975, (www.AVPUSA.org).

The effectiveness of AVP workshop made the program success and within few years AVP had spread rapidly by word of mouth throughout the New York State prison system to other prison systems throughout the country. AVP Workshops began to be offered, not only in prisons, but in communities and schools, and also for some businesses, churches, community associations, street gangs, and other locales organizations and thus AVP workshops quickly spread (www.AVPUSA.org).

The AVP model is strongly based on a principle that dignity and self respect is the inheritance of every individual. Transforming power is the central philosophy of AVP. They believe that there is in the universe a power that is capable of transforming violence and destructiveness into cooperation and community, a power that can change opponents

into friends and bring justice out of injustice. This power is everywhere and it can be found in every individual. Structured around the notion of “transforming power”, AVP works to encourage individual and group to search within themselves and use the natural inner power to live peaceful life and build healthier societies (AVPB, 2002).

The process of learning from each others’ experiences is based on expecting the best, respect for self, caring for others, think before reacting and ask for non-violent solution are things that are involved in being open to transforming power. The workshops encourage people to be responsible for their actions and moreover give hope that change is possible as every person have power to change himself/herself for the better and influence their environments for positive change (Bitel & Edgar, 1998).

2.1 THEORETICAL FRAMEWORK

My research project was guided by the assumption that: 1) violent behavior is a learned phenomenon; 2) if something has been learned it can be un-learned; 3) education for peace is effective and has the potential to help with behavioral change. It is important to note that reducing or eliminating violence is a crucial need for our society; the implication is that participation of concerned individuals in the learning process is a key (Ramirez 1994:157)

Teaching peace as an abstract and intangible principle might be a worthwhile intellectual pursuit. A teaching approach, which uses an interdisciplinary method to examine the benefits of pursuing peace and the consequences of conflict, would help young people to establish a habit of examining every aspect of their lives and to consider how choosing peace could affect them.

This method of teaching, both interdisciplinary and authentic, has a proven record of accomplishment. The objectives of peace education are achieved by “imparting specific values, attitudes, beliefs, skill, and behavioral tendencies which correspond with the objectives” (Bar-Tal, 2002:2-3).

This approach would give students the tools to constructively deal with the problems they encounter on both a personal and global level, as well as help them understand their responsibility for elevating the collective human experience (Bar-Tal, 2002).

Evans (1999) suggests that peace education is a process rather than a product because the focus is not only on the transmission of knowledge, but also on the development of skills, attitudes and values. The aim is to ensure that education activities are directed at the full development of the human personality and to the strengthening the respect of human right and fundamental freedom (Evans, 1999).

Bornman et al (1998) urges that by working together, the cycle of violence can be broken. Young children can be helped to understand better the causes of conflict in their own lives and they can be shown how to avoid unnecessary conflict. People should be taught that conflict and differences of opinions are normal when people live and work together. Most important, they should be taught that conflict can be solved without hurting someone with their fists or a weapon, or with hateful, destructive words (Bornman et al 1998: 377).

“It is our responsibility, as adults and educators, to help the younger ones and our children break the cycle of violence that is dishonoring our country. However, we can help prevent violence by ensuring that young people develop lifelong skills in dealing with conflict. These skills will help them improve the quality of their lives, both now and in the future, and enable them to become loyal and good citizens (Bornman et al 1998: 378).

An important way to prevent violence is therefore to teach young people to solve their conflicts peacefully. School plays a major role in teaching conflict resolution skills and in implementing violence prevention programs. Peace education programs focus on teaching people to respect one another and work together cooperatively, thus preventing conflict at the outset. The program also helps young people learn how to settle unavoidable conflicts peacefully. Because conflict often results from misunderstandings and misinterpretations, it is very fundamental to teach communication skills. Pupils should be taught to express their opinions and feelings in ways that will help defuse and resolve a conflict instead of making it worse. They should practice active listening skills

to gather more information and to understand the dispute from the other person's point of view. (Bornman et al 1998: 378)

Through peace education, people are made more critically aware of the problems of lack of peace and learn to cultivate values and attitudes that will encourage individuals and group action for building more peaceful relationships and peaceful communities. (Catholic Education Office, 1986). However, peace education is not pacifism education. Its goals are not to make people, student and teacher silent, satisfied and happy, but to learn how to react peacefully toward violence (Harris, 2002).

To achieve its desired results, peace education must reach all citizens. Peace education in schools without a wider social campaign is disconnected from social reality. Societal peace education is related to society's peace culture and is supposed to reach all members of society. (Bar-Tal, 2002: 5). Galtung stress that "studies alone do not halt direct violence, dismantle violence, nor do they build structural or cultural peace" (cited in Harris, 2002:11).

Chap 3. METHODOLOGY

3.1. Introduction

This chapter outlines the research design and the methodology that will be used to gather data. As a peace study student interested in action for social change, I do assume that writing books and articles is not sufficient to bring about change in people lives. As so many people have no access to libraries and even those who may have access are not fully interested in readings, (Dick, 1997). Therefore, I have been drawn to action research as a “reflective process of progressive problem solving” Because it allows me as the researcher an opportunity not only to help people improve their way of solving problem but also it help me developing my own creative potential as a postulate peace activist (O'Brien, 2001). Whenever different people from different backgrounds meet together, action research methodology is suitable in helping them to learn from each other experience and share together reflection and insights (Dick, 1997).

Bailey (1982) defines ‘methodology’ as the philosophy of the research process. He argued that methodology is concerned with both the detailed research methods through which data are collected, and the more general philosophies upon which the collection and analysis of data are based. This study is participative and qualitative in nature. The study was designed within the frame work of action research method.

Before focusing on the methods used, let me state in brief the reason for choosing NICRO as the research site. The choice for NICRO to serve as research site was not arbitrary. The organization met the following criteria:

- A local organization with easy access and communication to the researcher.
- Diversity of race and religions of juvenile offenders attend the NICRO.
- The willingness of its authorities to accommodate the study.

After careful consideration of the above criteria, a decision was made to approach the organization. The coordinator and staff at NICRO showed enthusiasm, cooperation and support for the study from the beginning.

In relation to the issue of reducing violence, the assumptions are that some external features can have some impact on individuals. As the Seville statement posits, violence is not innate but people are nurtured in violence and gradually become violent. However, we are all able to create our own intervention within our community; contextualize the nature of violence and then elaborate an educational approach to reduce violent behavior. This educational approach has to allow us to deal with a social situation in which we as individuals interpret for ourselves the meaning of the experiences that we are having. And finally, the methodology would need to provide ways of modifying the world or taking action in it (Maxwell et al 2004).

Researchers have attributed different names to action research, some name it as participatory research, some as action learning and others as contextual action research, but all are variations on a theme (Neuman 1997 and O'Brien, 2001). Lewin has developed action research during the year after the Second World War and much of his work based around the issues of “understanding and changing human action, often with reference to the reduction of prejudice and encouragement of democratic behavior, or independence, equality and co-operation” cited by Perry in (www.cultsock.ndirect.co.uk).

Lewin summarized action research as “learning by doing” whereby a group of people identify a problem, do something to resolve it, see how successful their efforts were, and if not satisfied, try again. Perry commented that

“Lewin’s construction of action research theory in terms of inclusion of practitioners from the real social world in all phases of inquiry in a process with the objective of understanding and changing certain social practices, effectively made action research a method of acceptable inquiry”(John Perry, quoted in www.cultsock.ndirect.co.uk)

3.2 Action research design

On the basis of my assumptions about behavioral change through education and human nature vs. nurture argument as stipulated in chapter 2 of this paper; I was able to identify the features of a methodology that suited my inquiry. It had to allow me to deal with a social situation in which I as an individual participate and act for social change.

The methodology would need to provide answers to the research questions, to identify the components of a program in nonviolence juvenile offender and to assess whether a program in nonviolence results in changed attitudes and behaviors. Action research is the right design to answer these questions as it is cyclical and participative by nature; it provides a platform for participant to express their views while it seeks to improve the conditions and lives of participants. It will help participants to share their experiences and learn to take action that can bring about improvement (Neuman, 1997). As Costello argues, action research is most valuable when practitioners have to respond to the changing demands of a situation or for evaluation of an on-going program or curriculum change. It is used in situations where action is expected to result in change or to solve problems (Costello, 2003:12).

When examining my understanding of action research, I understood that it provided a suitable methodology for researching the issue of designing a peace education program and facilitation of problem solving and conflict resolution training.

In addition, an action research model is another way of conceptualizing the research paradigm. One method formulates research problems doing basic research and practitioners apply the outcomes, while in action research, practitioners formulate the problems and act in their own situations to bring about change (O'Brien, 2001).

In conformity with action research guiding principles, my research was presented in a way that allowed qualitative data to lead to action in the complexity of the situation in that it deals more with language than numbers. It was also participative in that everyone was an active partner in the research process and finally it was cyclical. This means that it was possible for me to achieve the aims of my research. In elaboration of this position, Maxwell posits that it is our interaction and participation with violent people that provides us with the knowledge and data we need to design suitable programs for peace education (Maxwell, 2004:42).

O'Brien regards action research not only as a technique for engaging with organizations, but above all, as a strategy for the diffusion of knowledge. It is used in situations where action is expected to result in change or to solve problems (O'Brien, 2001).

In this study, I have utilized the Lewin's cycle of action in a formal way trying to provide new understandings of progressive problem solving that leads to a form of adaptive expertise (Berieiter & Scardamalia, 1993).

It is noted that researchers have used action research methods in a variety of research arenas for dealing with issues presented in people's daily activity. I followed the cyclic action research method of planning, acting, and evaluating. It is crucial to note that time constraints could not allow me to proceed to the second phase of action research that involved amended planning, followed by the second action step involving reflection on the project, developing action strategies and analysis (O'Brien, 2001).

The first phase (1) of action research was the planning and conceptualizing phase. I had identified a general idea about nonviolent training and then diagnosed the problem which led me to reconnaissance or fact findings. The second phase (2) was action, whereby I started to design a peace education training program for juvenile offenders. The program was mostly informed by the peace studies modules materials and Alternative to violence project (AVP) manual, (See Chap 4). After that, I have identified an organization working in the field of my interest, which was the National Institute of Crime prevention and Reintegration of Offenders (NICRO). I choose NICRO because of its diversion program of young offenders and Youth Development that were in line with the overall objectives and aims of my study. After gaining permission to conduct my research, I subsequently moved to the third phase, which involved taking action.

I ran a series of four day workshops in four different sessions. The first page of Chapter Four describes the workshop agenda and materials that assisted me in the workshops. The workshops were participative and experiential; I assumed that it was my interaction with violent people that provided me with the knowledge and data I needed to interpret and design a better training program (Maxwell, 2004). In holding this position, I did teach participants different techniques of problem solving and conflict resolution. On the basis

of my assumptions about peace education and human nature, I was able to identify the features of a methodology that suited my inquiry.

I conducted the workshop in a manner that allowed participation so that shared experiences could develop more self -understanding and the participants could take responsibility of their action. The workshop also provided understanding of how participants interpret and respond to their experiences (Costello, 2003). Lastly, the fourth phase was the reflective phase. After every workshop session, I conducted a small evaluation. I analyzed the four mini- evaluations that led me to a general evaluation at the completion of the training. This single cycle process has informed my findings to an expected end. It is necessary to indicate that I have used a simple model of the cyclical nature of the typical action research process developed by Stephen Kemmis, (Quoted in O'Brien, 2001:18. fig1).

In my view, action research methods for dealing with issues presented in daily people activities such as conflict and violence will provide an appropriate methodology for researching the issue of male violence reduction (Dick, 1993).

I have developed more interest in action research as a result of attending AVP workshops, from the basic to the facilitators' level. I have understood that knowledge is always gained through theory and action and we need to change the old models of education whereby teachers stand up and impart their knowledge to student. With the new model is quiet controversial; we as facilitators, create a community within our workshop session and teach through experiential learning where facilitator and participant are "equal", with a minimum of lecture which allow participants to experience the way of nonviolence (AVP 2002). Neuman (1997) stresses that action researchers oppose having more control, status and authority than those they study but they try to equalize power relations between themselves and the research subjects (Neuman1997:23).

As an action oriented person, I was motivated with two main reasons for applying action research to this project. Firstly, I desired to develop a training program whereby action

will be achieved with the people involved in the research and secondly to evaluate its immediate outcomes for future research. With these explanations in mind it is appropriate for me to state my own perception at this point as a way of helping to make clear the basis for my research methodology choice (Dick, 1997).

3.3 Methods of data collection

During the research, I aimed to reduce male violence behavior through the training process. The method that was used to collect data for this study were: Preliminary identification of participants; questionnaires; series of questions related to the stories given during training process; interviews; post-test questionnaire / workshop survey form. Each of these methods is discussed in turn.

3.3.1 Preliminary identification of participants

The recorded data of the sample (offenders) has informed the study about the background of the sample, including what offence they were charged with. In the planning phase of action research as noted above, I started by collecting data of all the participants' offence or criminal record from NICRO social workers. It was crucial to have an idea of the people that I would be working with and to confirm that those people were involved in some kind of violence since that was the target of my research. In addition, the findings helped the study to design relevant programs and training to meet the objective of the study. It is important to note that the program were designed and directed for people who were caught in violent actions.

3.3.2 Questionnaires (See Appendix 1)

The pre-test questionnaire and post-test questionnaire comprised close ended questions as the main source of primary data. It was designed in a manner that solicits response around the study's overall objectives and specific aims. The questions were phrased as

positive questions. Comparative study of the pre-test and post-test questionnaire helped to evaluate the immediate outcome of the training.

3.3.3 Short stories (See Appendix 2 and 4)

During the training process, two short stories relevant to specific aims of the study were given to the participants. These stories were accompanied with a series of questions in order to assess the violent behavior and attitude of the participant. This section used open ended questions that enabled participants to express thoughts and actions in natural way.

3.3.4 Series of questions (See Appendix 3 and 5)

With the questions designed, I attempted to broaden understanding of violence and nonviolence by asking relevant questions. Interaction also presented a more natural environment whereby participants, influenced by others, expressed their feelings, emotions and understanding about violence and the alternatives to violence. The open-ended questions helped to obtain information in a manner that conserves the unique personal context about the immediate outcome of the training.

3.3.5 Evaluation (See Appendix 6)

At the end of training, an evaluation form was administered to the participants in order to obtain information on personal change, as participants perceived the training been influenced. In addition, I was doing a mini evaluation after every session, and then bringing together the four semi evaluations after the completion of training sessions and the workshop survey forms. By analyzing them, I came up with a general workshop evaluation.

3.4 Sample of research participants

A group of fifteen diverted offenders participated in my data collection. Diversion programs are core to a successful comprehensive Juvenile Justice System. NICRO, for many years, has striven to channel and divert young people away from criminal behavior and tendencies into programs that make them accountable and responsible for their actions, and where possible, repairing the damage of their crime.

Participants were selected on the basis of their recorded offences. As my study was targeting people who perpetuate violence, the fifteen participants was charged with different kinds of assaults. Participants were selected on the basis that they were:

- a) Willing to participate
- b) All offenders referred to NICRO for diversion programs
- c) All were able to communicate in English. Therefore, I didn't meet a language barrier

I have used convenience sampling because:

- a) The study population was readily accessible and available for study
- b) Owing to the expensive cost of traveling to other organizations to collect data, this type of sampling proved to be cost-effective.
- c) I was allowed to carry out my research projects within the organization with prior permission given; therefore no unnecessary problems were uncounted.
- d) I was given access to facilities and equipment needed for the research, which is the room for workshop and interview, newsprint, markers and all the necessary materials for workshop.

3.5 Ethical considerations

A code of ethics was followed to ensure that any activity concerning my research study did not harm the organization as the research site, and the research participants. In fact, honesty, integrity, promise-keeping, fairness, concern for others, respect for others, safety, equity, trust, pursuit of excellence, personal accountability, loyalty, are the code of ethics which drove my research.

In addition, I had a duty to be honest about my own qualifications, and honor confidentiality of information whenever I have made an explicit promise to confidentiality. This means that it was carried out in the expectation that anything done or revealed was to be kept private.

3.6 Limitation of the study

Attitude/Behavioral change towards violence is not tangible fact; we are dealing with people perceptions, what sometimes are not real. One limitation of this research method is that it is difficult to prove whether people are answering truthfully and have a realistic awareness of their own behavior.

In order to confirm the reliability of responses I had interviewed family members of participants who came to find out the impact of the program on families and communities. While I felt that most respondents gave truthful answers to my questions, and offered valuable feedback in terms of areas for improvement, I noticed that there was nothing negative about the workshops.

Since change does not occur overnight, more time was required to follow up with participants before one might judge the effectiveness of such a training program. Therefore, because of the time constraint imposed by the study, I was not able to follow up with the participants in order to assess the impact of the program in terms of changing attitudes and behavior regarding violence and nonviolence.

Another limitation also imposed by time constraints is that I could not proceed to the next phase of action research, which could have led me to develop actions strategies after reflecting on the immediate outcome of the training. This means that this study has allowed me to utilize only one cycle of action research instead of its complete cyclical process.

Chap 4. FINDINGS & DISCUSSION

4.1 Introduction

This chapter presents the workshop agenda and outlines the research findings. In order to meet the objective and specific aims of the study, I have chosen five pillars that encompassed the whole program: affirmation; communication; conflict resolution; violence and nonviolence; positive peace and negative peace. After the presentation of the training program components, I will directly discuss the theme that emerged thereof.

In conformity with action research guiding principles, my research was presented in a way that allowed qualitative data to lead to the action. The findings and discussion that follow were derived from the following sources: questionnaires, discussions during the workshop, responses to the essay topics and from the end of workshop evaluation.

4. 2. Presentation of the training program

The training program was designed to help participants consider the underlying causes of conflict and violence, as well as practical ways of dealing with situations in which conflicts are worked out. Throughout this chapter, I am going to give details of the workshop agenda and elaborate the contents of the education program designed for juvenile offender.

We understand that while conflict is a natural and normal part of life, it is possible to learn new ways of handling it that do not involve violence. By holding these workshops, I intended to teach participants the underlying causes of conflict and violence and practical ways of dealing with situations of conflict without using violent means. The workshop design encouraged participants to recognize that they can best find their own answers to the conflicts they encounter.

The workshop agenda was presented in a table format and was given to every participant to take home in order to think and reflect on the given topic of the next session. A four -

day workshop with a length of two hours per day focused on the themes as represented below in the table.

Table 2
Number, duration and scheduling of the workshop

Session No	Date	Topic/ Themes	Learning Objective	Take home message	Methods
1		- Pre-test questionnaire - Affirmation - Communication	Assessment Strengthen self confidence To practice the art of careful listening and assertiveness	Essay Value yourself and value others Listen to others and 'Use your words'	Game and sharing of self-feelings Scenario and stories
2		- Conflict and violence - How we deal with conflict	To define and distinguish between conflict and violence To show common ways of dealing with conflict and to identify participant's natural styles (conflict styles)	Essay Conflict is natural but violence is a choice.	Brainstorming Role play and interaction
3		Positive peace and negative peace Non violence	Define and distinguish between positive peace and negative peace Show participant the effectiveness of nonviolence and explain different types of behavior	Essay Peace begins with me	Brainstorming Discussion Case studies
4		Debriefing	To evaluate the effectiveness of the 3day workshop sessions	Change begins with me	Questionnaires Evaluation

In due course, the agenda were constructed on everyday experiences and tried to help participants move away from violence or violent behavior by developing other ways of dealing with conflict. The program helped participants increase the respect they have for themselves and others. Research shows that well-designed violence-prevention and conflict-resolution programs can have a significant, positive impact on juvenile offenders (Brown et al. 2004).

4.2.1 Major themes of the program

This section's purpose is to analyze and discuss the themes that encompass the program and simultaneously the participants' responses to a range of questions that was administered throughout the workshop.

At the planning phase of the action research, my intention was to provide suitable themes for the training that would likely build the capacity for nonviolent responses to conflict among a group of juvenile offenders. I will start with the major themes of the program and then I will proceed with the themes that derived from participants' responses to pre-test questionnaire (appendix 1) and subsequently I will discuss the findings of end of workshop evaluation.

As reflected in the table above, the training program consisted of pre-test questionnaire, affirmation, communication, conflict and violence, peace and nonviolence. It is important to note that the main theme for the pre-test questionnaire was the "nature of violence" and eventually different themes for discussion have derived from it, for instance poverty, culture and gender. These elements were pointed out as triggers of violence

4.2.1.1 Affirmation of ourselves and others (Theme 1)

Participants need to build self-esteem and self-respect. To do this, they need affirmation, positive feedback and a safe environment. A person can be tolerant and nonviolent once he/she shows respect to others and accepts differences. As necessary, affirmation exercise can be used to correct negative attitudes that have been expressed previously (AVP Manual basic course, 2002).

I introduced an exercise called "name game", with this exercise, we brought out and recognized and affirmed the positive qualities in oneself with the support of others in the group. The rule of the exercise was to find a positive adjective name that start with the first letter of the name, then I divided the group in pair and gave them a topic to share

which might increase awareness of what they really are, two of the topics shared were: “What I like about myself” and “something I have done that I am proud of” (AVP Manual basic course, 2002).

This exercise was also used to help participants to break down barriers by getting them talking to each other. I believe that it is very important for a person to recognize his/her positive qualities and goodness. This exercise taught participants to care for themselves and care for others as well.

Discussion and findings (Theme 1)

During this exercise, I found that most of participants felt hopeless and they didn't have much to say about what they have done that they are proud of, they were full of guilt and even have self hatred for what they have become in life. Some confessed that the workshop was the first opportunity for them to think and recognize their positive qualities. According to Oxford English Dictionary self-esteem refers to a person's disposition to evaluate themselves positively or negatively. It was evident that most of the participants were lacking self-esteem, specifically to a particular dimension, for example, some said "I believe I am not a good person, and don't feel proud of myself in general". In answering the question of “what I like about myself”, I realized that juvenile offenders maintain a very lower regard for themselves. They did not have a good image of themselves and were always running themselves down then their chances of being successful were minimal. Another issue that matters is their reaction to the events in their life. Every individual should consider himself/herself as a unique person who has his/her own special place in the world. This will lead to a development of positive attitudes, beliefs and values, qualities that can give them the self-confidence to succeed against all odds. It is evident that within every individual there is some goodness; all we need is to develop self-esteem and self-confidence within us.

I found changes in term of self-esteem and changes in self-perception where the participants see their own self-worth as a human worth separate from their own bad choices and actions. During the workshop, this change in perception was expressed as a

form of knowing “Though I have made some bad choices but “I am not a bad person”. And I understood their need to be transformed into new people, “I will never be the same again”. Expression like “a need to grow”, showed that they need to take a new step and a new direction for their life. The workshop helped them forming a sense of self-respect and respect for others.

As noted above, guilt was also found as a factor leading to low self esteem. Wolz commented that guilt can be seen as the price a person pays when his/her behavior violates some standard or belief he/she holds. As long as juvenile offenders’ behavior violated this standard, guilt has followed. He continues arguing that

“Very often, our standards are not very clear in our consciousness and we question our behavior only in response to feelings of guilt and shame. Therefore, we might not be aware that our standards are unrealistically high. If we consciously observed our behavior or put ourselves into the role of a compassionate friend we might not apply the same high standards”. (<http://www.4therapy.com>).

Yet another cause of the participants’ guilt was also connected with their negative thoughts about themselves. They believed that certain events in their life are a result of wrongdoing that they were caused by inevitable circumstances. And now they deserve to pay the price by any cost for their misconducts. One participant stated that, “I am blaming myself and I deserve to pay to price for my offense”

4.2.1.2 Communication (Theme 2)

As known, conflict in a relationship is practically inevitable. In itself, conflict is not a problem; how it is handled, however, can reconcile people or tear them apart. Poor communication skills and misunderstandings can be a source of anger and distance, reason why communication skill is very crucial to strengthen relationship for the happier future. (Scott, 2007)

Communication refers to listening carefully with considerate attention, speaking with clarity, ownership instead of blame, and awareness of body language. In order to relate to others, people must learn to communicate. Nonviolence requires that people learn to

communicate sincerely, honestly, clearly and non-threateningly, enabling others to air out their defenses and really hear what is being said. Just as important, communication requires active listening; this means the giving of attention to another so that they may feel really heard. The most affirming and healing of human experiences is to be truly heard. People who have learned both to talk and to listen to one another begin to feel safe enough to risk sharing (Rosenberg, 2002).

Rosenberg (2002) argues that nonviolent communication is a way of speaking that facilitates the flow of communication needed to exchange information and resolve differences peacefully. We had practiced the art of careful listening and assertiveness, using “concentric circles” where two partners had a turn to speak and to listen under a given topic, the topics shared were: “A quality I look for in a friend” and “a part of me or my life I want to work on this next year”.

We also used the “use your word” story to broaden awareness on assertiveness and nonviolent communication. This story was written by Reshma (Teacher at Addington Primary School) (See appendix 4). The story related to two persons who had a conflict of interest and wanted to use their physical strength and power to resolve the conflict until another person interfered and asked them to use their words, which means to talk about the conflict, speak about their needs and interest so that both in conflict can have a chance to listen to what the other party think about the conflict. Once both have spoken, they came from a stalemate to compromise.

This exercise served to teach participants that words are stronger than physical action in term of solving disputes. People can’t easily get to a compromise or to a nonviolent solution to their conflict until they accept to seat together and each party carefully listen to the other in order to underline the cause of the conflict. “Use your words” exercise served to teach assertiveness.

Discussion and findings (Theme 2)

What I have realized is that listening to and acknowledging other people may seem deceptive. It was strange to realize the lack of listening skills in participants during the concentric circles exercise. I have learned a great deal from listening carefully. Most people never listen though they could hear. During the listening exercise, we could see how people were disinterested to listen to others stories and moreover others views were not taken seriously. It is irritating to realize that you are not listened or given attention when you want to express something, and that have caused anger and annoyance. Marshall stressed that break patterns of listening that lead to arguments and depression but communicate with respect increase goodwill and cooperation (Marshall, 1999).

Listening is an intentional skill. It happened that some participants deliberately did not want to listen to others. During the exercises, I saw some became judgmental and even jumped to conclusions before the others finished talking. Some were doing it deliberately as a means to stop the one speaking. There were a lot of frustrated people in there, some have complained for not been listened, and the atmosphere in the room was gradually deteriorating as the lack of listening broke connection and trust between participants. There seems to be a growing realization of the importance of solid listening and communication skills in individuals. However, by listening in a way that demonstrates understanding and respect, you cause rapport to develop, and that is the true foundation from which you can prevent and peacefully resolve conflict (Marshall, 1999).

It is not surprising that people often think they are listening, but are really thinking about what they are going to say next when the other person stops talking. In fact, effective communication goes both ways. Although it might be difficult, one has to try listening to what his/her partner is saying, without interrupting or giving defense. To be a good listener, one just has to hear attentively and reflect back what the other is saying so he/she knows he/she has heard. Then, in return, he/she will understand them better and will be more willing to listen to back (Scott, 2007).

It was obvious that workshop generated a sufficient sense of community and safety. After the first session, I have observed a change by the energy level and intensity of conversations in the workshop. Some participants, who could not talk or open up at the first session, gradually were developing trust which was a difficult issue among them. The second session, participants display changes in perception of what it means to risk trusting. In their words, participants showed their need to be trusted; “people like me need a chance to be trusted”; and another said: “By now I can truly listen to the other person and understand how they feel” They started talking openly about themselves and that reveal the effectiveness of the workshop in term of changing perception and attitudes. People need to practice and acquire skills to be good listeners. In a conflict situation we do not have only to speak our mind but rather our heart to enable the opponent to realize what are the feelings and emotions that accompany the conflict.

Eventually, I concluded this session by telling them about heroes like Mahatma Gandhi and Martin Luther King who had risked their lives in order to communicate with those who disagreed with them, and how they did it by using the power of empathy and love. I used the empathy exercise where participants listened carefully to someone’s problem, and then try to empathize with that person’s situation (Chetkow-Yanoov, 1997: 22). It is important to note that once communication and sharing are possible, they can nevertheless begin to build and experience community. (Peace begins with me: Workbook 2005)

4.2.1.3. Conflict resolution (Theme 3)

Conflict Resolution Skills are vital for happiness in relationship and for a better and peaceful future. At this session, we were looking at finding a common ground on which to base a non-violent solution. The session started by brainstorming conflict and violence, which led to discussing the sources of violence and how violence is conceived and carried out in the community. My role then was not to bring answers, instead to establish a safe place to discuss violence issues.

I opened the talks and they shared their different experiences and views regarding conflict and violence. I opened the discussion with a question that helped me to realize how much the participants were violent in solving even minor conflict. The question was to remember about a recent conflict that the participants were involved in and tell the group how he/she solved it. It is worth noting that throughout this section, I have used two different approaches, experiential and teaching. As my program was directed toward reducing violence, causes of conflict and violence, and seek to change specific associated behaviors and attitudes.

After discussing the sources of conflict, I led an exercise on "How to deal with conflict" to show common ways of dealing with conflict and to identify participant's natural conflict styles. I intended to give them a better idea of some unproductive ways they may be handling their conflict. I used the work of George Bach who had described some typical behavior that can weaken relationship (Adler et al, 1990:364). I taught participants about conflict styles, notably Avoiding, Accommodating, Compromising, Competitive and Collaborative style to help them identify what kind of style they using.

In due course, I introduced the "every one can win" exercise followed by the "two donkeys pulling in different directions" exercise. These two exercises served as the introduction to the "out-comes of conflict" and its helped to get what people in the room think conflict is and the best way to solve it. In addition, I have underlined the four obvious solutions for every conflict situation: win-loose, win-win, loose-win and loose-loose solution (Cornellus and Faire, 1989).

In accordance to my methodology, I didn't force participants to embrace one of these solutions but I have urged them to seek out the win-win solution for every time there are in a conflict situation.

Discussion and findings (Theme 3)

My intention was to help participants discover what is inside of them and help them draw out things from inside so that they might become aware of things they have done before, and take responsibility of their behaviors and attitudes in a conflict situation.

I emphasized the ineffectiveness of violence in solving conflict. It was shocking that most of participants strongly disagreed with me on this argument. By using some cases studies, I informed participants that violence never brings positive peace or maintain good relationship between disputants, violence opposes peace and that no one can seek peace by using violence. King stated in his letter from the Birmingham jail that it wrong to use immoral means to attain moral ends, people can therefore learn to deal with conflict in nonviolent ways. Those who practice violence to contest injustice and gain peace have ended in negative peace (King, 1964: 94).

I persuaded them to acknowledge that conflict isn't necessarily a bad thing. Conflict managed productively can lead to new ideas, positive results and more thoughtful decisions. We as human beings have a degree of control over our destiny and therefore we can move conflict out negativity into the realm of the positive (Chetkow-Yanoov, 1997).

It was surprising that 93% of the participants described themselves as having a competitive style. This attitude became part of human nature, no one wanted to loose in a conflict. Participants were animated with a selfishness spirit as win-loose solution was their preferable choice. When participants described how they have dealt with a recent conflict situation, none has used alternative way to violence. They have describe different kind of violence like physical and verbal but eventually they reported that they are now able to think before reacting. One participant commented that, "It is better to sit back, relax, listen and understand the matter than just jumping to conclusion and react". And another suggested that: "It is better to stay open-minded in a conflict situation". This is an indication that they have understood that in a conflict situation, a person need to take time and meanwhile create alternatives.

Working with people who were caught in violence, it was very fundamental to teach them the difference between conflict and violence and using the theoretical framework, I introduced them to the Seville statement declaring that violence is a choice and that conflict is inevitable (Adam, 1989:113-21).

It is stressed that within every conflict, there are only two choices to pursuit for solving the problem; some choose violence to gain their interest while others choose nonviolence as the means of conflict resolution. But it is not surprising that most people choose violence in order to get a quick-fix to their problem, thinking that the nonviolent process is only theoretical and a very slow process; only violence can bring a fast change (Jayamaran, 1987).

4.2.1.4 What is peace? (Theme 4)

The main purpose of this section was to help participants reflect on their own thoughts and feelings about peace, and to think about how their sense of self impact on the way they behave towards others. This section led us to define and distinguish between positive peace and negative peace (Swan, 1995:35, 36). We started the day by looking inside ourselves. If peace is to begin with each person, self esteem needs to be solid, healthy and intact. We also identify and analyze passive and aggressive behavior and explore “assertive behavior as a way of forming and maintaining healthy, peaceful personal and working relationships, and dealing with differences” (Peace begins with me: Workbook 2005).

Participants of the workshop have defined the peace context in various ways; most of them defined peace as the absence of war, absence of threatening or intimidation. All the responses fall under the absence of violence, either physical or verbal.

We brainstormed peace and nonviolence and I used the UKZN peace studies module to show participants the difference between positive and negative peace and also the effectiveness of nonviolence. I also explained to them the different types of behaviors, notably aggressive, passive and assertive behavior types (Adler et al, 1990). Participants

needed to understand these behaviors types so that they can understand how people behave in conflict situations and how themselves they can be found in these kinds of behaviors.

The structure of the program was therefore concerned with teaching and providing experiences, and facilitating the processing of these in a way that encourages non-violent approaches to living.

Discussion (Theme 4)

In working towards the creation of a non-violent society, it is vital to recognize that there is a serious problem with violence in Durban/South Africa. Opening any news paper will provide numerous examples of interpersonal and inter-group violence. All this violence is an indication that violence prevails and that only negative peace reigns in South Africa.

Participants viewed peace as the absence of war, as many of them stated that “Since the end of apartheid, South Africa became a peaceful country”; they ignore that as long as people are living in insecurity and their basic needs are not met, we cannot say that there is peace. Peace is not only the absence of war. I have realized that most people do not regard structural violence as opposite to peace.

As stated previously, the main aim of this program is helping and participating in the building of a culture of peace in South Africa. People should learn to live in harmony and develop a new culture and new attitude of tolerance and love and structures for peaceful society, instead of violence and discrimination. Negative peace is not peace at all, hunger is somehow worse than war; and it usually serve as a bridging ground for cycle of violence (Dower, 1995).

It is easy to teach youth about war. Young people are vulnerable to the influences of media, peer pressure, social environment, etc (Barker & Petley, 1997). But, it is much more challenging to teach them how to create peace. Educating for peace means building bridges between people across every divide, including ethnic, racial, religious, and

national lines. Living with peace begins in the home, but schools should be also effective venues for teaching the practices of peace. Research shows that well-designed violence-prevention and conflict-resolution programs can have a significant positive impact on students (Brown et al. 2004).

The “peace begins with me” exercise aimed to teach participants that it is their responsibility to make peace with themselves even before they make peace with others. The more challenging question asked was: It is possible to live nonviolently in a violent environment. My optimism rested on my belief in the infinite possibilities of the individual to develop Non-violence as a way to genuine peace. The more you develop it in your own being, the more infectious it becomes till it overwhelms your surroundings and by might sweep over the world. I do believe nonviolent action would work anywhere, if people just gave it a try (Sharp, 2003). It is therefore our responsibility to stand on the ground and uproot the misconception in the mind of people that peace doesn’t exist so that they can start thinking positively about the use of nonviolence.

Among the most telling comments are those that reflect that participants understood that there is always alternative to violence, in whatever case or situation of conflict, violence is not a good choice, its consequences are destructive and costly. As a society, we rather develop peace using nonviolence which is known as cheap, smart and decent way of solving disputes (Harris, 2003).

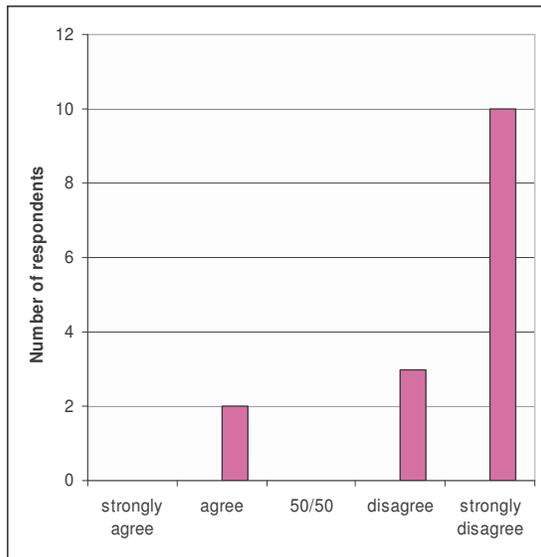
4.2.1.5 Conflict, Violence and Nonviolence (Theme 5)

These themes emanated from the pre- test questionnaire. I administered this questionnaire to assess the participants’ perception about conflict, violence and nonviolence. The fifteen questions of the pre-test questionnaire were answered by fifteen juvenile offenders, 12 boys and 3 girls. They ranged from 16 to 20 years old and came from different cultures and races. The answers were given by indicating a response, on a scale from strongly agree, agree, 50/50, disagree and strongly disagree, to questions asking about violence, nonviolence and conflict. Since the core aim of the pre-test questionnaire was to assess the way participants perceived conflict and violence; the responses show

that 66% of participants strongly disagreed that violence is natural, 20% disagreed that violence is natural and only 13% agreed that violence is not natural. In other words, the majority were trying to say that violence is innate and that it is not a choice for one to be violent, contrary to the Seville statement on the nature of violence which state that “it is scientifically incorrect to say that violence is natural” (Paige, 1997:99).

Figure 1 below shows how participants reacted to the questionnaire about the inevitability of violence. The figure reflects how participants view as inborn behavior that cannot be separated with human beings, especially with men.

Figure 1 Violence is natural



One respondent stressed that “it is impossible to live nonviolently in a violent world”. Some agreed that they use violence to gain power and respect, some for revenge, some for self defense and others claimed that they use violence to challenge injustice. It was argued that poor people are deprived of the basic needs, and therefore in response, they use violence to get whatsoever they want. It was shocking to hear from the participants that robbing a bank or a rich person is not a sin but a lesson to those who are getting riches at the expense of others. Violence was justified by 87% percent of the participants. Statistic on the table below reflects that the majority of respondent agree that violence is natural and can be justified.

Discussion (Theme 5)

It is argued that people try nonviolence and even if it works they go back to violence. They do this not because of a political bias but because they have no cultural framework in which to understand what they have just seen. No one would be fool enough to choose war instead of peace, or use violence instead of nonviolence, but because our culture does not allow our minds to register nonviolence when we see it we are effectively unaware that we have a choice (Nagler, 1999:239)

It is evident that in the world we live today, violence prevails. People run fast to get a quick solution to their problems and it is not surprising that many have chosen violence rather than nonviolence. There is a common misconception about nonviolence today. Harris (2003) argues that there is also a wide misconception that nonviolence does not work and that it takes long to bring solution. In fact, most of the history learned in school taught us that violence and coercion are what powerful people use to get whatever they want. I even remember that it was written on a poster hanging on my classroom hall that “whoever wants peace, prepare war”. It is built in the mindset of people that nonviolence does not work and if it can, it always takes long to bring solutions and eventually one ends up as a loser (Nagler, 1999).

I wanted to show participants that they have adhered to this belief which is spread all over the world. We depend widely on journalists and historians in order to know about current and past events. Harris argued that journalists and historians only understood the power of violence but they did not understand the effectiveness of nonviolence and as a consequence they did not connect it to its effects. (Harris, 2003)

One person who criticized the power of nonviolence was Malcolm X, who over the years argued that violence is a necessary and that the right to self-defense is fundamental. He insisted that it is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks. In other words, he meant that violence should not be ruled out where no option remained. (Sharp, 2003)

As mentioned above, I designed this questionnaire with a motive of assessing the attitudes of participants towards conflict, nonviolence and violence. My conclusion was that they believed more in violence than nonviolence. It is true that the environment has a huge impact in the lives of people living in. Looking at the background of participants and comparing their answers led me to confirm that they were nurtured in violence.

The point is that they exhibited aggressive behavior on a regular basis. Together with the participants, we tried to brainstorm the cause of violence and where aggression may stem from. Amongst the factors that were pointed out as triggers of violence, I have underlined three major elements for discussion: poverty, gender and culture.

Poverty

It is stressed that the social and economic inequality has generated and fueled more violence. The participants have asserted that poor people are more predisposed to violence than rich people. Structural causes of violence are issues related to unequal power relations, between men and women, rich and poor, adult and children, (Whitzman, 2008: 60). Participants have justified this as “looking at the robberies around streets, killings, rapes, and alike are carried out by poor people who need basic needs for survival”. Whitzman argued that a high scale of unemployment and poverty can influence peer and individual relations, their attitudes can be dominated by hopeless and despair, and can also lead to limited social networks in which to seek help. Also, the ready availability of weapons and drug trafficking creates reasons to commit violence like obtaining money to purchase their basic needs (Whitzman, 2008).

In the South African context, it appears obvious that there is a systematic relationship between economic inequality and levels violence. In “Violence and belonging”, Vigdis stresses that “violence is often deployed as part of a futile quest to produce certainty and as a means to essentialised ideas about identity and belonging”. (Vigdis, 2005:17). People strive for survival, and therefore they use all means available to have food on their table. As many are not employed and have responsibility to provide basic need for their family, then many use illegal means to get what they want. Robbery in the streets, houses-breaking and other kinds of violence are perpetuated. It is essential to note that although

the reasons for acts of violence differ in each situation, they cannot be justified as an appropriate way of solving disputes or conflicts. One of the participants concluded that: “whatever the reason, violence is never the solution for anything. He added that: its consequences are devastating”.

Culture

At the societal level, it is argued that some cultural norms support violence as an acceptable way of resolving conflicts. These norms cement male dominance over women and children have all been identified as factors that create and sustain inequality that allow violence to reign unchecked (Whitzman, 2008:55).

During the workshop, I also learned more about culture and found myself shifting from seeing culture as something to protect and respect to something challenging and irrelevant. This came clear to me as I listened to participants many times simultaneously cautioning me to respect their culture and saying that they wanted to learn new and different ways because they feel that the causes of the violence they have suffered is rooted in some of their cultural norms. Some kinds of abuses are culturally permitted, especially abuse of women and children by men (Arneil, 1999).

This helped me to realize that culture should be much more dynamic than static. Though we have to respect it, but we need to change some of its norms slightly in response to that which it encounters (Yeomans, 2002). This was a very valuable lesson for me.

Gender

Using a gender lens, it is evident that there is a connection between gender and violence. The cultural conception of women is diverse from one culture/society to another. Nevertheless all cultures devalue the identity of woman. It is depressing that there is a devaluation of women in almost every culture. This devaluation roots from the assumption that woman is closer to nature and that man is closer to culture (Barbara et al 1996).

Squires (2000) argued that boys and girls learn to be masculine and feminine through the different social expectations imposed on them by family or culture. She believes that

people think and behave in certain ways because they are taught to do so. This is known as the "nurture" theory of human behavior (Squires, 2000).

Patriarchal system has imposed women to subordination over time and across cultures Cultural construction has enslaved women and compelled them to be subject of oppression and abuse, (Barbara et al 1996). The society until now looks at men as being superior to women and because this has gone on for a long time the women have also kept to their place and think that is the normal order of things to be oppressed yet this kind of attitude ought to be changed, (no specific author 1994).

The next section will present the participants' responses to the end of workshop evaluation. The findings detailed below extremely show that most respondents report that the workshop have been helpful. The responses have reflected that the workshop was helpful as diverse as the individual lives of the respondents.

4.2.2 End of workshop evaluation

The end of workshop evaluations has served as a useful final source of information about workshop participants' impressions and understandings of the experience.

As these forms were completed immediately upon the conclusion of the workshop, they evaluate the immediate impact of the workshop. Answers were supplemented with a short clarifying statement.

The results of this further analysis shows the major concepts respondents have reported they draw upon in their attempts to live without violence. In brief, these themes were identified as follows:

- Peaceful resolution of conflict
- Change in approach to conflict and more choices for solving conflict
- Trusting others
- Self-respect and responsibility for behavior

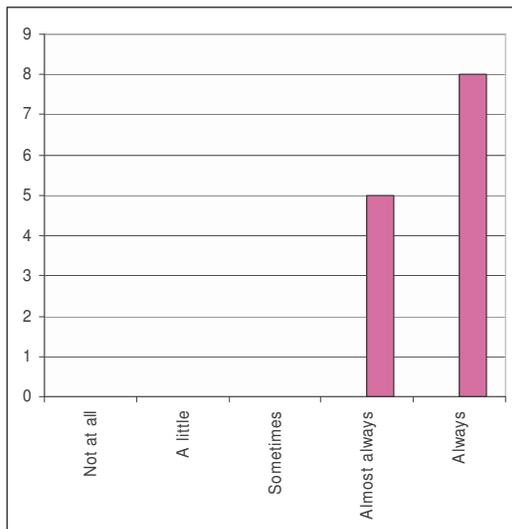
4.2.2.1 Peaceful resolution of conflict

This question asked respondents to comment on how well the workshop helped them to resolve difficult issues using peaceful means. Overall, responses to this question show that the workshop was reported as being very helpful for this issue.

To this question, the majority (93.3%) of participants report that the workshop had helped them to develop peaceful resolution to conflict. (53.3%) of the responses to this question said that the workshop had helped ‘always’ and 33.3 % reported ‘almost always’, while only 13 % report that the workshop had helped a ‘sometime’ for achieving peaceful resolution to conflict. The assertions “not at all” and “A little” were not reported by participants.

The graph below shows that the workshop was successful in helping participants to resolve conflict by peaceful means.

(Figure 2) Helping to achieve peaceful resolution



Participants described the workshops as being helpful in a variety of ways. For example: “I am getting better control of my temper” and “what is important is thinking before acting”. Other responses are more detailed, reporting the use of “respect, tolerance, acceptance of other approaches, patience, and attention”. Yet others state that they have

changed their view of people: “If we are willing to compromise and forgive the next person taking into consideration that no one is perfect”. Another commented that: “I see more persons (including myself) as both vulnerable and loveable” and being “more open minded”.

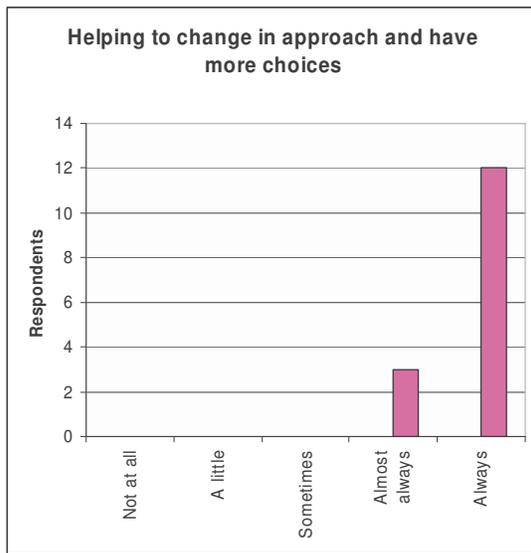
The question two shows how the workshop was successful in helping participants to see other people’s points of view. The majority (93.3%) of respondents found that the workshop have helped with this issue. Over half (87%) of the respondents found that the workshops ‘almost always’ or ‘always’ helped to see others’ points of view, while 13% said that the workshops helped ‘sometimes’. Generally, participants understood that a win-win solution is possible for every conflict situation, and that each situation provides choices and consequences.

4.2.2.2 Change in approach to conflict and more choices for solving conflict

This question sought an open-ended response about the way in which changes in respondents’ approach to situations of conflict have occurred. As before, there is not a singular outstanding approach identified by respondents, but instead, respondents have identified a variety of aspects of the workshop they have drawn upon to make change.

Question nine shows that the workshop was successful in helping participants to have a new approach to conflict. The majority (93.3%) of respondents found that the workshop helped with this issue. 80% of the respondents found that the workshops ‘almost always’ or ‘always’ helped to see others’ points of view, while 20% said the workshops helped ‘sometimes’.

Figure 4



As in the previous question, many respondents referred to a sense of community in their response and mostly wrote about tolerance, openness and communication. For example, “I understand and listen to where other people are coming from”, while another person wrote that “I now look for common ground when my views oppose” such as “‘I’ statements and talking things through”. Others said they now implement improved listening skills. A number of respondents referred to specific tools such as the transforming power and others commented on the positive aspect of conflict once it is well handled and well resolved.

Respondents also made specific comments on how the workshop has changed their approach to conflict: “I have started to not just jump to conclusions and start acting in a violent manner. I try now to make a conflict a win-win situation where the other and I came out smiling” Another participant added that a positive approach can conquer evil. Almost all participants referred to the statement that conflict is natural; we cannot avoid it or run away from it. They have learned that facing conflict with a positive attitude will produce something good instead of violence which is devastating.

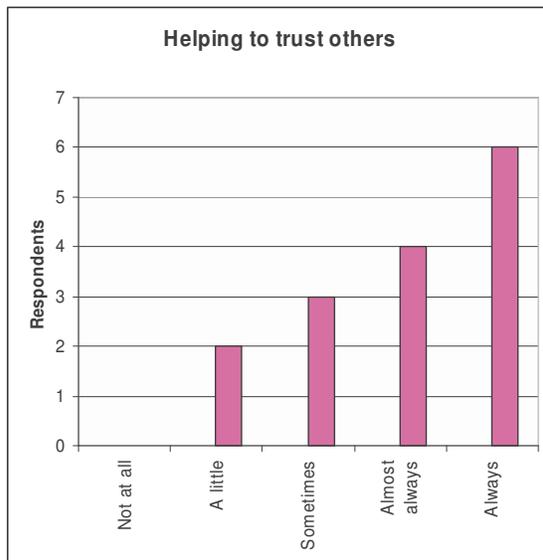
The response to question 4, “the workshop helped you to see that you have choices when a conflict arises?” addressed the issue of more choices for resolving conflict shows that

the ultimate majority (100 %) of respondents have found that the workshops have helped them to use more choices in resolving conflict. Comments such as: “letting it go till I cool off”, “refocusing on caring for self, respect for others” and “I think more often and make good choices”, confirm that respondents have found the workshop very helpful for learning about choice. Some respondents mentioned the use Transforming Power concepts which enable them to find choices: “Think before reacting, Caring for others, Expect the best and self respect (AVP, 2002).

4.2.2.3 Trusting others

This question asked respondents how well the workshop helped them to have a greater degree of trust in others. The responses show that the majority (87%) of respondents reported that the workshop was helpful for enabling trust in others. (26.6%) of respondents found the workshop to be helpful ‘almost always’; slightly less than half, 40 % responded “always”, 20% responded “sometimes” while 13% found the workshop helped “A little”.

Figure 5



The comments accompanying the responses to this question help explain the slightly lower overall rating compared to the other ratings, and reflect the challenges encountered

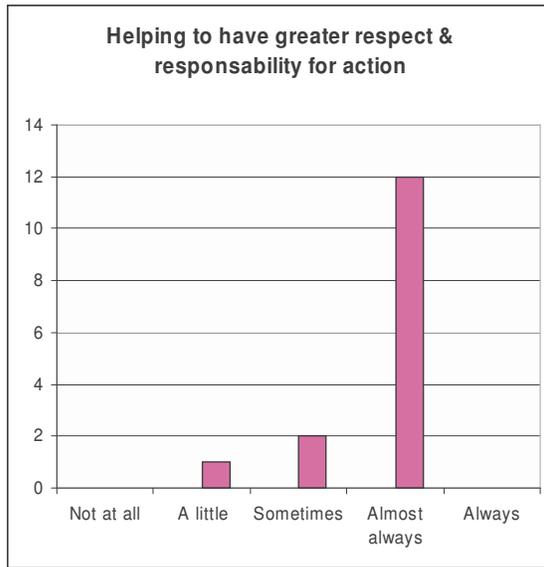
with this issue. For instance, a participant simply stated: “if it is hard to trust a person you know, I much more for some one you don’t know!” while another participant stated that “I don’t trust anyone, I trust myself”. While yet another stated that “It is still difficult to trust people. Trust is not something that just comes, it can take years to be able to fully trust and she ended that trust has to be earned first”. However, reflecting the general trend of these responses, other respondent states she is: “Less bound up in what others do as reflecting badly on me, less self obsessive and more able to see goodness in difference too. I am no longer so afraid of others and so can be more trusting”.

Another respondent commented that: “In the world we are living today, it is hard to trust people but there is nothing better than trusting someone or giving them a chance to prove themselves, because there is good in every individual”

4.2.2.4 Self-respect and responsibility for behavior

The responses to question five and question six show that the workshop was successful in assisting participants to feel greater respect and greater responsibility for themselves. The vast majority (93.3%) of respondents report that the workshops have helped them to attain greater self-respect and responsibility. More than half (80%) of respondents report workshop to be helpful on this issue either ‘always’ or ‘almost always’, while 13 % reported that the workshop has helped ‘Sometimes’ and (6.7%) report the workshop have helped ‘a little’.

Figure 6



Respondents report that the workshops were helpful in various ways. One respondent stated that this was achieved through NICRO “offering me a supportive environment in which to take on greater challenges” while another states that “I realize I was a victim of myself and that I have forgiven everyone but myself”. Another respondent who reported that workshop helped ‘almost always’ to feel greater self-respect stated that this was through: “making me realize I’m not a bad person, but that I’m capable of bad acts and can be responsible for myself”.

However, respondents reported that the workshop was very successful at helping them to take greater responsibility for their behaviors towards others. Although some respondents reported prior understanding of this issue, they have also stated that the workshop has extended their knowledge, such as in the following statement: “In fact, the workshop has shown me more about how I behave towards others. Since I seek to be good, I am more responsible”. Yet others referred to a change in perception of where responsibility laid such as by: “recognizing it is not fair to hurt others because I feel down. I will try to own my problems”. Another reported that: “in the past I used to try cover up and hide if I did something wrong but from now on I take full responsibility for all my action.

In concluding this section, it is important to indicate that many respondents provided comment on a variety of means that had proved that the workshop has helped them to see violence and conflict in a new angle and it has enabled them to approach conflict with nonviolence alternatives. The vast majority commented in achieving greater understanding of their feelings and actions, more choices for peaceful resolution of conflict, greater respect and trust for others. Respondents report that change has occurred in many and varied ways. While some comments simply report: “more conscious of my feelings”, others report more specific changes: “I can express myself now” or, “it’s made me think”. Yet others have reported significant changes in different directions, for example: “I now have more skills in being able to name feelings and act on them”, and “I’m more tolerant and less verbally and physically violent”.

However, reflecting the general trend of the responses, it is accurate to state that the reflective phase of the action research ended up successfully. At the end of each workshop I used to debrief the workshop and makes note of changes that I have observed in participants, or that participants reported during the workshop. The changes I observed were changes in self-perception where the participants see their own self-worth as a human worth separate from their own bad choices and actions.

The responses and comments from participants show the effectiveness of the designed peace education program for juvenile offender which has eventually answered the research questions. The final evaluation reveals that participants have understood the difference between conflict and violence and they have understood that conflict is natural and sometimes produce good fruits if well resolved and managed. Participants shared their experiences of violence and the consequences that came along with it. Many respondents referred to various aspects of tolerance, acceptance of diversity, good communication, and respect for self and for others, and so on. Many referred to specific problem solving skills they had learnt, like avoidance, assertiveness, accommodation, compromise and alike. All of these responses were so powerful in how they revealed to the group the ability that they already have to find nonviolent solutions to day by day explosive situations.

The evaluation has provided for feedback on participant changes in behaviors, perceptions and attitudes. These are changes experienced by the participants during the workshop itself, and changes experienced over time between workshops.

As far as action research is concern, it is important to acknowledge that only a single cycle process has informed my findings to an expected end. It is necessary to indicate that I have used a simple model of the cyclical nature of the typical action research process developed by Stephen Kemmis (Quoted in O'Brien, 2001:18. fig1).

Chap 5. CONCLUSIONS and RECOMMENDATIONS

5.1 Conclusion

Although difficult to summarize such diversity, the previous chapter provided evidence that the aim of the research was attained and that the action research was in particular the relevant method for dealing with issues presented in people's daily activities.

I was able to finish the first phase of action research which included planning, acting and evaluating but due to the time constraint I could not proceed to the second phase of action research that involve amended planning followed by the reflection on the project, developing action strategies and analysis (O'Brien, 2001).

I understood that action research method provided a suitable methodology for researching the issue of designing a peace education program and facilitation of problem solving and conflict resolution training. It was also participative in that everyone was an active partner in the research process and finally it was cyclical. Certainly, this means that it was possible for me to achieve the aims of my research. In elaborating on this fact, I posit that it is our interaction and participation with violent people that provides us with the knowledge and data we need to design suitable programs for peace education (Maxwell, 2004).

Many respondents expressed their thanks and stated how highly they valued the program. Participants expressed a sense of surprise and satisfaction at the changes they have made in their lives, which they attributed to their experience. For some, such an experience was new. For example, the following respondent stated that: "I found the whole lot very interesting because I've never experienced anything like this before and it has helped me a lot in my life"

Additionally, many of the responses to the question referred to communication. Some specified particular skills, such as listening and provision of feedback, and transforming

power. While others referred to changes in dealing with their feelings: “being able to deal with my anger in a manner that wouldn’t hurt myself or others”.

Many respondents also found their experience as one in which they encountered respectfulness: “the respect and friendship I received from other people”. This was from people who didn’t know each other before commencement of the workshop. Respectfulness was experienced in a variety of ways: respect for self; respect for others. These examples clearly demonstrate the value that respondents placed on the learning they obtained from workshop experience.

Comparing the responses of pre-test questionnaire and the responses of the workshop evaluation together with all the comments from participants; it is obvious that the workshop has contributed hugely to bring about change in the lives of participants. Participants who before the commencement of the workshop valued violence and undermined the effectiveness of nonviolence, ended up with new perception and new approaches toward conflict and violence. It is fundamental to confirm that the overall objective of the research was attained, which was to build the capacity for nonviolent responses to conflict among a group of juvenile offenders.

Contrary to the pre-test questionnaire responses, the majority of participants ended up expressing their willingness to change from being violent to becoming nonviolent people and expressed their satisfaction and gratefulness for attending the workshop.

Another tool that I used to draw a conclusion on the effectiveness of the program was the comparison of the pre-test questionnaire responses that was submitted by participants before commencement of workshop with the end of workshop evaluation (the workshop survey) responses. It was amazing to notice how a person can change views and perceptions on conflict and violence just after few sessions of peace education program. For instance the fifteen questions of the pre-test questionnaire were answered by indicating a response on a scale from strongly agree, agree, 50/50, disagree and strongly disagree, to questions asking about violence, nonviolence and conflict. The responses show that ±87% of participants strongly disagree and disagree that violence is evitable.

These responses are very far different and contrary from responses to the same question after the workshop.

For example: The majority (93.3%) of respondents found that the workshop has helped to change the approach to conflict and gave more choices for solving conflict. This merely means that the workshop was successful and it has achieved its aims and objective. In addition, to answer the research question, it was based on the findings and the end of workshop evaluation to confirm that a program in nonviolence likely to result in changed attitudes and behaviors.

The evaluation undertaken in this study was successful in achieving the aims and objectives set out in the research. From the responses of participant to the evaluation questions, it is obvious that the designed program has answered the research questions.

Comparing the participants' responses to the pre-test questionnaire and the evaluations questions, one can tell that the peace education program resulted in change attitudes and behaviors.

The results of this study show that this program impacts on individual lives in such a way as to contribute toward meeting the goals and objectives of peace education. Open-ended responses clearly show that people are being empowered to make use of the choices that they open up through the experiential learning process used in the workshops.

I can therefore conclude that the immediate outcome of the program was satisfying, though we had limitation to follow up participants in terms of attitude and behavioral change and as I know change of attitude or behavior is not something tangible. I am aware that they might or might not mean what they said, but I only consider what participants stated and how they have judged the workshop.

Although these results show that nonviolence and problem solving workshops are significantly and constantly helpful, there are recommendations that I set not only for NICRO but also for the building of a culture of peace and the reduction of male violence in our society. On this basis, it is recommended that there be a greater focus in workshops

on nonviolence and problem solving. This should enhance workshop outcomes in these areas. The next section speaks of the recommendations that derived from this research.

5.2 Recommendations

The study emphasized the development of an educational program on nonviolence to teach nonviolent problem solving to a group of young male offenders and to test the immediate outcome of the program. The findings had to answer the questions of what would be the components of a program in nonviolence for a group of young offenders and to know if a program in nonviolence was likely to result in changed attitudes and behaviors. Given the findings of this study and their implication, the following recommendations are made.

A number of recommendations arose out of the results and discussions above. The most striking recommendation for NICRO came from the considerable response that reports the program to be helpful has to be that nonviolence and problem-solving workshops continue to be made available to as wide a group of juvenile offenders as possible.

1. NICRO should promote nonviolence culture in their different activities

I should say that it is a paradox to teach peace while not trained in peace issues. The first step in getting started with peace education activities requires NICRO's social workers and staff to be trained regularly in the various topics that encompass the conceptual issues of peace education. Lacking such formal training, their teaching will tend to address peace with the expertise of their own academic discipline.

Therefore, I recommend the NICRO to provide staff and social workers regular workshop and training related to peace (conflict resolution, problem solving, mediation and so on), whereby they will be versed in these areas of peace as they are dealing with people involved in violence.

These workshops will challenge them to consider how they can apply the insights of peace and non violence in their perspective groups. Staff and social workers also have to exhibit the values, attitudes and skill that are already identified as desirable among the offenders.

At the same time, NICRO should integrate a nonviolent (peace education) program in their existing program which currently teaches life skills. Offenders need to have a program that addresses the issues of peace and nonviolence proactively and this should be offered to the young people and adults who were convicted for violence.

2. NICRO and Offenders' parents

Taking into account the importance of parental involvement in child up-bringing, which is very crucial and with ultimate importance (Coady, 1985:26); I recommend NICRO to work closely with the juvenile offender's parents because children learn from what they see. When children are taught how to tie their shoes, it is because of how their parents showed them. When children are taught how to spell words, it is because of how their teachers showed them (www.youthviolence.org). I cannot undermine the importance of parents within this program. As parents need to be empowered to ensure that their children do not go back and commit crime again. Therefore, NICRO should organize workshops or seminars for offenders' parents or guardians together with their children and offer them advice on how they can demonstrate non-violent behavior at home, also how to manage their anger when disciplining their child.

3. NICRO and former inmates

As Vigdis (2005) stated that violence is often deployed as a means to get respect and be well-regarded in a respective society; and giving the assumption that lack of self esteem is one of the causes of violent behavior and since some people commit crimes, assault or other kind of violence in response to get respect and good status in society (Vigdis, 2005). Then a special peace education program should be made available aiming at returning inmates to community living. After spending a long time in prison, they find

very difficult to readjust to normal life. Therefore, I suggest that nonviolent training program can be one of the alternatives that might aim at improving the social life of former inmates and help them become a violence-free generation. This new program which will aim specifically to increase the self-esteem of prisoners is required to help them develop a good image of themselves (Vigdis, 2005).

4. The community should provide supports and programming for young people.

Creation of peace centres

As a result of the evaluation, the following recommendations are not restricted only to juvenile offender or the inmates but to the whole society, locally and nationally.

The community should create and put into operation peace centres within their community. The core role of the peace centre will be to organize awareness campaign, peace education related workshops and focus on social and economic effects of violence in their perspective community. They will also play a pivotal role between the community and different organizations both in the private sector and in public sector. This initiative will aim of bringing about a culture of peace wherein everybody in the community will be mobilized to promote peace and nonviolence.

As Gandhi quoted “If we want to attain real peace in this world, we will have teach people about nonviolence” (Harris, 2003). It is crucial to insist that nonviolence workshops should continue to be offered to as wide a group of people as is possible, and/or be added to school curriculum. The peace centre would implement a Peace Education Program that will be offered both in formal and informal education.

Though the peace education program can vary from one group to another, it will aim to strengthen communities and schools by training youth and adults to build and sustain positive relationships, enhance personal integrity and foster mutual respect. The program will be centered on conflict resolution training typically focusing on the social-behavioral symptoms of conflict, training individuals to resolve interpersonal disputes through techniques of negotiation and mediation. The main elements of these programs can be

constituted by nonviolence communication skills, anger management, identifying needs, conflict resolution styles, and more importantly teach participants to separate facts from emotions (Deutsch, 1993 and Harris, 1999).

Culture of peace in the community

With the endeavor of the peace centre, the community should also be part of the program in supporting cultural and societal attitudes that promote nonviolence. More focus should be given in promoting the culture of nonviolence in different activities conducted by the community based organization, all NGOs, as well as the religious activities. These different institutions should consult and work with the peace centres to design and implement public education campaign promoting nonviolence messages to the community. The message can be communicated through a variety of media that may include T.V, radio, journals, and newspapers, movies and videos that have peace themes.

There is an important need to direct more focus towards informing young people regarding the effectiveness of nonviolence and providing them with tools for taking action. Youth should be trained to stop the spreading of violence and be part of the solution by standing against inequality, racism, discrimination, poverty, genocide, torture and other problems related to human rights abuses. As prevention is better than cure, youth should preferably be involved in peer mediation within the community, be engaged in human rights activism and expand their knowledge towards issues and problem that are undermining human right and social justice (www.globalyouthconnect.org).

5. Formal Learning institutions (schools, colleges and university) should promote the culture of peace

Since it is known that school helps shape a person's character, therefore classrooms and schoolyards could be places where every child can learn to resolve conflict positively without using violent means and where critical skills can be learned among friends. It obvious that young people need such program to be incorporate in their formal education or/and in informal education. It shall all depend on the approach that teachers want to apply in order to develop a peace education lesson plans for their respective classes.

The school should provide a secure and non-threatening climate, fair school rules, supportive pastoral care, representation, inclusion of appropriate activities related to peace coexistence. The school policies must reflect the culture of peace and reflect the good image of human right application. Without negotiation every school should recognition the values and respect of diversity by accommodating all sorts of race, cultures and religions.

The administration need to develop a commitment to peace in creating peaceful structures. According to Harris (1999), research has proved that student learn more to be peaceful by following the model set by the teachers. This tells that teachers should be committed to nonviolence in education, this implies providing an environment where children feel good and safe with an inclusive atmosphere where everyone contribute to keeping the peace. Teachers who promote nonviolence teach students how to behave and care for each other (King, 1999:311-312).

A school that promotes peace should ban corporal punishment as a disciplinary model. Above all, corporal punishment must be strictly prohibited by the school policies, no matter what kind of offence; teachers are not in any case allow to beat, strike or use a stick or any kind of physical punishment to a pupil who violate school rules and regulations. In promoting nonviolence, schools should condemn every kind of violence, from verbal to emotional violence. Teachers are not allowed to humiliate or discriminate students based on their structural position, like race, class, gender, ethnicity etc.

The school has to implement a set of disciplinary method which respects and follows the principles of peace education, for each offence; there should be set a course of action and that course of actions must be genuinely nonviolent (Catholic Education Office, 1986).

In promoting nonviolence, the school principal should create a peer mediation program within the institution, where volunteers or class representatives will be trained on mediation skills and they will eventually help others to solve dispute in classroom or at the school playground. In the same approach, school should award student who behaved well, nonviolently and those who played well the role of mediators, such recognition will

help students to acknowledge and understand the importance of nonviolence behaviors. Meanwhile the staff can also create school-wide events that will motivate students to seek peace, likewise marathon, drama/comedy, and games and rewards be passed to winners with the motive to contribute to peace and nonviolence (King, 1999: 312).

6. The family should promote the culture of nonviolence.

It is known that parents play a very important and significant role in the upbringing of children. Children act and react according the ways that adults living with them exhibit. It simply means that children or youth are nurtured by the community and societal examples, by the way they see adult solving conflict, and by the way they see adults managing anger, by what they read in the newspaper and see on television. It is obvious that in so many ways youth accumulate attitudes and behaviors from what the adults say and do. Adults/parents are supposed to lead the younger ones by good and constructive examples, as they are role models to the children (Coady, 1985). Parents and families have a significant role to play in the lives of the children and youth. But it is unfortunate that parents are failing to be the best role models. The worst part is that parents can avoid their responsibility, instead of spending time teaching children and engaging with children from an early age. They have abandoned this responsibility to the religions (church), school, and media (T.V, printing media...)

Parents should understand that there is a special need and a critical role that is beyond providing food, clothes and other basics needs for the children. Children need parental care and education which is of ultimate importance. Parents have to teach children morals, self-discipline and inculcate them to respect diversity. Parents should be closer to the child than anyone else, know his/her daily activities, know which person the child associates with, all this is to ensure that the child's social activities are monitored.

Parents should stop delegating their duty but rather live a worthy and decent life within their respective family and community. Be nonviolent toward their children and others, show love and compassion, and most of all spread the message of nonviolence whilst living a peaceful life.

It is widely acknowledged that parents and families generate values that children acquire in a daily basis. Therefore, the role of parents or adult is not negotiable for building nonviolent attitude and behavior in the lives of youth. Once peace is built in the families, then the whole community will be imparted and change will occur. The harmony in families can generate harmony in community. Parents together with their children have to plan casual family meetings where issues of responsibilities, respect, rights, love, and alike can be discussed. Both parents and children should be aware of their responsibilities, to respect and to love one another, replace revenge by forgiveness and violence by nonviolence, and then we can hope for a free violent generation.

7. Media

A number of participants indicated that the media is one of a number of variables that put youth and children at risk to behave more aggressively. And it was researched by Rowell "that exposure to media violence causes children to behave more aggressively and affects them as adults years later" (www.media-awareness.ca). The argument that children who watch media violence are more likely to be aggressive in the real world is an eye-opener for parents who realize it is one of their responsibilities to monitor and control what kind of channels and program are appropriate to their children. It is of ultimate importance to parents to educate their children in various ways and helps them articulate their attitudes and feelings towards violence instead of abandoning them to media education which can be extremely cruel (www.media-awareness.ca).

Realizing that there is crucial need to build the culture of peace in our communities, peace education program seem to be very essential to attain this goal. A well designed peace education program encompasses the idea of changing the world for a better place.

The most significant recommendations derived from the responses that report the program to be helpful has to be that nonviolence and problem solving workshops continue to be made available to different settings in the society. These recommendations serve as tools that are able to build a peaceful community and moreover, create a culture of peace in families but in the society in general. Peace has to start with every individual; I believe that a changed person can impart change to the whole community.

Appendix 1

Pre-test Questionnaire

Surname & names:

No	Questions	Strongly agree	Agree	50/50	Disagree	Strongly disagree
1	Corporal punishment is necessary part of bringing up children					
2	It generally ok for a man to beat his wife/girlfriend					
3	A life of nonviolence is impossible					
4	Violence is an effective way of dealing with					
5	Violence is good for revenge					
6	Violence fix up problems so quickly					
7	Use violence for your right is generally ok					
8	Violent behavior can change					
9	Avoiding conflict is cowardness					
10	To be violent is a choice					
11	Men are more violent than women					
12	It is possible to be nonviolent in a violent situation					
13	Human been are naturally good					

Appendix 2

Read critically these short stories and answer on the questions accordingly

A conflict between a brother and sister

Susan: How dare you switch TV channels while I am watching! You are so selfish

John: You too! You always sit and watch soapies when I want to watch sport!

Susan: But I was here first!

John: Yes, and you never give me a chance to watch!

Susan: I do, but why must you come and interfere when I am watching?

John: Because there is an important soccer match on at the moment.....not like your stupid soapies

Appendix 3

Questions

- Why were Susan and John arguing?
- How do you think this conflict ended?
- Have Susan and John solved their problem?
- If you were Susan, what should be your reaction?
- If you were John, what should be your reaction?
- In Which ways Susan and John could solve the conflict in nonviolent manner?

Appendix 4

Being your own Problem Solver “Use Your Words”

Once upon a time was a school. It was a really strange school because the only children in the school were cats and the teachers were very large cats called tiger cats.

Then one day a very scary thing happened. Victor and Rasheed began to argue over a ball. Each of them wanted to play with the ball and neither would give in. Now victor was a strong black cut with a large tail and shiny coat. Rasheed was as handsome as victor only he had a yellow coat, green eyes, and long whiskers.

Many other cats crowded around as the two prepared to fight. Eric yelled, “Use your claws and scratch! That’s how you can get the ball.”

Jabu chanted, “Hiss and make loud noises! You will surely win the ball that way.”

Lilly called out, “use your back, and swat with your tail! Knock your enemy down and run with the ball”.

Victor and Rasheed prepared to fight, both they slowly circled the ball. All cats were watching to see what would happen next. Many were yelling and calling for fight.

Just then a tiny cat, whispered something in a very small voice. He said, “Use your words.” “Wow”, said Kelly who was prefect of the second grade class. “That little guy is right! You need to talk about the problem. If you don’t, what do you think might happen?”

The two cats stopped circling the ball. They took a deep breath and thought about what happen if they used their claws, hissed, and swatted each other. They decided to “use their words” to solve the problem.

Here’s what they did.

First Victor said: I had the ball when you came and swatted it away from me.”

Then Rasheed said: “I didn’t swat it away. I snagged it with my whisker when I saw it rolling down the hill.”

Victor: “But I just put it down for a minute so I could tell Brandon something, and I feel angry.”

Rasheed: “wait a minute; I am really confused because I didn’t know you were using the ball. There must be a way to solve this problem. May be we could just play together with the ball.”

Victor: “That is cool”

And that is just what they did and other cats learned an important lesson from that day to use their word when they angry with someone and solve the problem.

Appendix 5

Questions for group discussion

- Why were Rasheed and Victor going to fight?
- What do you think might have happened to them if they had fought?
- What did Eric, Jabu and Lilly tell them to do?
- Why did they decide not to fight?
- Did the little cat’s idea work?
- What does “use your words’ mean?
- What do you do when you have a problem or when you angry with another person?
- Can you think of a time when you could ‘use your words’ to solve problem?
- What does this story teach you?

These questions helped develop an interesting discussion. Participant began by talking about the content and meaning of the story, and the discussion progress to talking about how to solve your problem by 'Being your own mediator'.

Appendix 6

Workshop Evaluation Survey

For the following questions, please tick the box that most closely matches your answer.

1. Has the Workshop helped you to resolve difficult issues using peaceful means?

Always	Almost always	sometimes	A little	Not at all
<input type="checkbox"/>				

In what way are you able to do this?

.....
.....

2. Has the Workshop helped you to see other people's point of view?

Always	Almost always	sometimes	A little	Not at all
<input type="checkbox"/>				

.....
.....

3. Has the workshop helped you to have greater amount of trust in others?

Always	Almost always	sometimes	A little	Not at all
<input type="checkbox"/>				

.....
.....

4. The workshop helped you to see that you have choices when a conflict arises?

Always	Almost always	sometimes	A little	Not at all
<input type="checkbox"/>				

.....
.....

5. Has the workshop helped you feel greater respect for yourself

Always Almost always sometimes A little Not at all

.....
.....

6. Has the workshop helped you to take greater responsibility for your behavior

Always Almost always sometimes A little Not at all

.....
.....
.....

7. In what way you feel that the workshop have helped you to change your personal relationship?

.....
.....
.....
.....

8. What have you found to be the most useful aspect of the workshop for your life?

.....
.....
.....

9. How have the workshop helped you change your approach to conflict?

.....
.....
.....

10. Is there anything else you would like to add about your experience of these workshops?.....

.....
.....

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