

A practical manual to nonviolence: analysis of nonviolence training

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Abstract

This dissertation is a set of practical courses, exercises and tools.

It offers ideas, programmes and techniques for preparing and working on group formation and social change. The thesis is based on the insight that nonviolent methodologies can be creative and effective to transform conflicts in a non-destructive manner. Conversely, nonviolence may help the counterparts to resolve their conflicts in a positive way where both their needs become part of a mutual and lasting solution.

The dissertation begins by introducing some fundamental questions, which are the key points of this paper. The courses are detailed in a specific booklet attached to this handbook. A literature review then defines the most interesting concepts and examples on the issue.

The training methodology and the subsequent ten course programmes are the core of the dissertation. In addition, the appendix is very practical and useful for training activities.

The ten courses follow a logical order for facilitating and promoting the development process of enhancing and empowerment of groups and associations interested in social change.

The training for nonviolence creates challenges and lessons, which are briefly analysed in one specific section. The most significant point to mention is that this type of training involves the entire person for inspiring new behaviour; however, as all the learning processes are linked to human beings, nothing can be thought as certain and defined. Every course is a piece of history following its destiny. Therefore, training can be a success or a failure. It must also be mentioned that it is only possible to evaluate the outcomes of a course in the med-term period and not immediately.

Finally, the conclusions of the dissertation try to delineate a balance of these findings after summarising the chapters.

The dissertation at a glance

[adapted from Fisher et al. (2000: XVIII)]

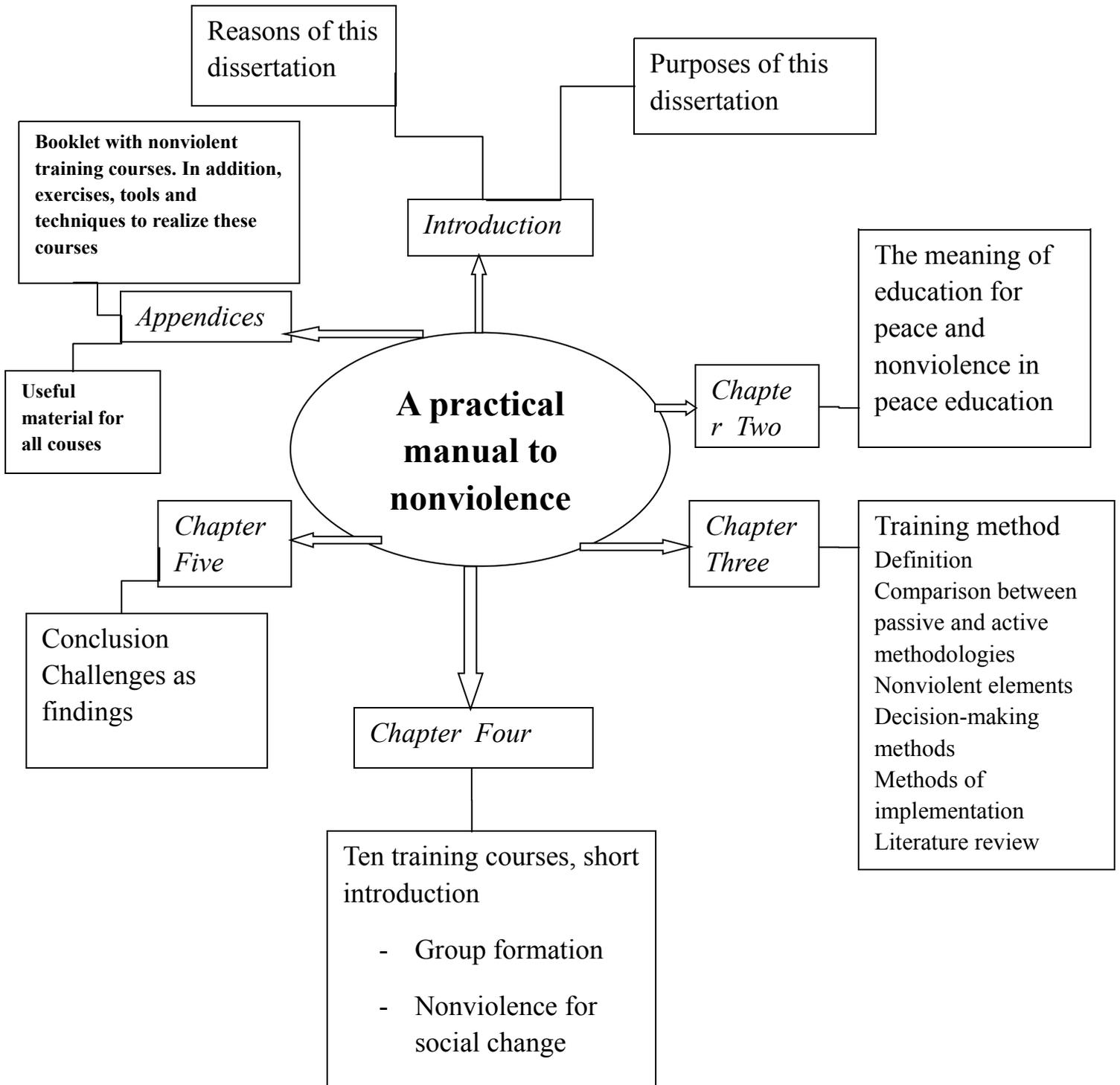


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An African fable recounts the story of a disastrous fire in the forest.

All the animals fled. A lion saw a hummingbird flying in the direction of the fire.

A worried lion tried to stop the hummingbird to make him change direction, but the bird explained that it was going to put out the fire.

Surprised, the lion replied that it was impossible to put out the fire with a drop of water that he carried in his beak.

The hummingbird replied firmly: 'I do my part!'

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Chapter One

Introduction

This dissertation stems from the awareness that nonviolence is derived from the catacombs of the few concerned and it is becoming common parlance.

Obviously, when a phenomenon is out of the darkness, it is blinded by the light and it is also distorted: the paper talks about the improper use of the military (peacekeeping, peaceenforcing, peacemaking, etc.). For example the concept of civil disobedience is misunderstood and abused by the so-called ‘black-bloc’ group activists.

Nonviolence must be strengthened and widespread in its practice and its training methods must also be able to give concreteness, visibility, and definition, in a precise order to ensure that everyone appropriates it for their own use and consumption.

The idea of developing this dissertation as a practical manual in training for nonviolence stems from two basic sources of inspiration.

The first source of inspiration comes from my personal experience. Indeed, I have belonged to associations and groups dealing with anti-militarism, conscientious objectors, peace and nonviolence for more than twenty years. I have also been personally engaged in peace and nonviolence as trainer and facilitator. Many of the exercises and all the courses presented in this thesis are derived from this experience in nonviolence associations where I worked as a volunteer in my spare time.

The second reason behind the choice of this theme stems from a number of fundamental questions that I asked myself before starting to write the thesis. The questions are: ‘Why is there a ‘utopian’ (beautiful, peaceful, and desirable, however impossible) perception about nonviolence?’, ‘Why do so few people

know about nonviolent methodologies?', 'Why is nonviolence not in common practice?'

From my point of view, this is determined by several important factors, linked to issues of power and economy. For example, there is a formidable and powerful interweaving of the military-industrial complex, which strongly influences the policy of governments and international institutions.

An analysis of these factors is crucial; however, for the purposes of my thesis, this analysis would lead me off the topic in hand. Thus, it is necessary to focus the attention of this paper on something else that probably derives from the factors just mentioned. The central arguments on which to focus are education and training. In the last decade, attention to nonviolence and its methodology has grown considerably. Conversely, there has not been a parallel increase in its practical implementation, insofar as more people talk about nonviolence, but actually know little about what it really is and how it can be applied. There is still a widespread perception that it is a positive goal, although unattainable in practice. The purpose of this dissertation is to provide a small contribution to bridge the gap between theory and practice, between doing and saying, in order that people may have direct experience with nonviolence and understanding with these limits, but above all the huge possibility of trying to manage and transform conflicts in a nonviolent way. Consequently, this handbook contains various nonviolent training courses and several nonviolent tools and exercises to help people such as teachers, peace and social activists, trainers and educators in the daily action and their job within groups, associations and work places.

Regarding the content of the dissertation, its aim is to understand the importance of nonviolence training for the construction of a real peace, while providing a range of activities and practical exercises on how to conduct appropriate training to practice nonviolence.

The dissertation will examine the concept of peace, especially in nonviolence training and how it is implemented.

The thesis will try to answer the following questions: What is the concept of active education methodology, especially in nonviolence training? How to implement nonviolent training and learning? How to provide a range of activities and practical exercises on how to conduct appropriate training to practice nonviolence? What are the challenges and the lessons in training for nonviolence?

The dissertation will develop a section based on the collection of training activities; for possible implementation there is a practical booklet attached to this dissertation. In the following chapters it is possible to find courses that can be used to provide nonviolence training. There are differences between nonviolence training that emphasizes conflict resolution, reconciliation, and the type of nonviolence training for those engaged in nonviolent conflict, such as a direct nonviolent action when protesters may confront security forces, occupy a building or public space, etc. Sometimes the training overlaps; however, there are distinct techniques and emphasis between the two types of training. The scope of this paper is focused on the preparation and working for nonviolent group formation that may be involved in social change and nonviolent conflicts.

To clarify the structure of the thesis, I present the content of the different chapters.

The first Chapter consists of this introduction to explain the reasons and the intent of the dissertation, the second explains the idea of how to educate for peace, starting from the important recommendations made in reports of UNESCO (United Nations Educational, Scientific and Cultural Organization), the international agency that deals with education and culture for the UN (United Nations). The third chapter outlines the importance of training for

nonviolence, also highlighting the diversity of approach in relation to other educational techniques. In fact, the training for nonviolence is aimed to improve nonviolence through respect for the individuality of the person, the development of every person and every contribution. Moreover, the chapter presents a literature review of the existing manuals and highlights the diversity brought about by the present work. Finally, it highlights the main challenges that must be collected from nonviolence training and the lessons already learnt from training experiences, in order that trainers can better implement their educational work. The fourth chapter is the core of the thesis in which the nonviolence courses are outlined. This chapter is especially linked to the booklet and it is also related to the appendix containing useful materials on how to implement the courses included in the chapter. The booklet is an attachment where trainers find a clear outline to fulfil all ten courses, and it is also possible to retrieve theoretical support to the courses and exercises offered. The last chapter highlights the finding of the dissertation and some personal considerations in the subject of training for nonviolence and the importance of training and education; thereby, nonviolence has the potential to become the main instrument of management and conflict transformation.

The goal is to deliver a ready-to-use manual (dissertation plus booklet) to help educate associations, groups, and people, both young and not so young, to follow a path for preparing themselves for the nonviolent resolution of conflicts. It is not the first, and it will not be the last; however, the more courses that are conducted with nonviolent methods will allow a better understanding of the potential of nonviolence. Finally, always with the goal of making nonviolence practical in the public opinion perception, more tools will be available to meet the needs of the multicultural world of peace, making it easier to exit from the junction of accepting or suffering an injustice or fighting it with war and violence.

Chapter Two

What does it mean to educate for peace?

The idea that peace can also be achieved through the use of educational tools, is not new; indeed, it is implicit in any social theory that considers peace and war as a result of human actions, rather than as natural disasters, divine punishment or systemic properties of certain national and international frameworks.

This section starts from the general idea of education, peace, and education for peace, which was proposed through a number of documents issued by UNESCO. From these two important UNESCO reports (1996, 1972) on education, it can be concluded that education is a process that encompasses all elements of society, by which individuals and social groups learn to consciously develop their capacities, knowledge and attitudes towards the development of national and international community. Peace is the result in each society with equality of rights, in which each member of society participates on the basis of decision-making power and access to an equitable share of the available resources. Furthermore, education for peace is a social process that allows a guarantee of equal rights, the outcome of which is the equal participation in the power of every member of the community.

Moreover, for UNESCO the purpose of education is that:

‘Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace’ (UNESCO 1960).

There are some elements that characterize education for peace, characteristics that are the backbone and foundation. One of these is the belief that it is fundamentally a political activity, which is designed to increase awareness in

the subjects of the operation of socio-economic processes. Education for peace is a process by which a group of people become aware of its potential capacity and learn to identify the means by which it can reach the solution of problems. Another feature of education for peace is established on the orientation of the complexity with which to look at the problems of peace. It is necessary to address the relation of all aspects to each other to achieve a successful result. Finally, it is also important to bear in mind the organic link between peace research, education towards peace, and action for peace. Teaching peace shares an emphasis on social issues. Education should be addressed to help people develop critical skills to fully assess themselves and their reflective capacities, the understanding of social structures and the analysis of how and where social structures might be changed. In short, education for peace includes learning aimed at making people capable of contributing to the reform of social structures and processes to reduce violence and increase justice. Peace is conceived as a relationship between individuals, groups, and states in which conflicts are resolved without resorting to violence. Peaceful relations do not mean absence of problems, conflicts and hostilities. Peace does not exist in a society where conflicts do not appear, but where they are resolved by means different from violence or from the threat of it. Within a vision of education for peace as a creative behavioural approach, based on personal re-appropriation of the power of choice, it becomes clear that it must operate not only on the content, but also on the relationship and on the method. These are interdependent aspects that distinguish each educational context; it is not possible to achieve significant results if we limit ourselves to act on any of these levels. Form and content: uniformity is necessary, according to the famous Gandhian concept that ‘the means are not distinguished from ends’ (Gandhi 1980 cited in Francis 2002: 43). It is not enough to talk about peace if the structures in which we act are antithetical to what we mean by peace. Concerning the aspect of content, it is important to reiterate that education for

peace cannot be confined to a single discipline; it includes development, conflict, environment, global community, disarmament, choices, and awareness. The concept of peace is by nature holistic, comprehensive and summarizes the whole concept of philosophy, political, historical, social, cultural and anthropological society in which we live. Each of the different tones is a specific educational journey. Teaching peace is therefore not something monothematic but instead it is the sum of many educational programs that are explored in all directions and dimensions. The path to follow in starting a project of education towards peace are manifold, but, in any case, it is a process that takes time, diligence and grounding. Nobody should trust quick, overly simplistic fixes because education towards peace involves profound changes in behavioural and cultural paradigms and processes, slow and inconspicuous, giving rise to a nonviolent and silent revolution.

Chapter 2.1 Nonviolent conflict resolution in peace education

The goal of education for peace is not to convey information and to replicate a 'product' already foreshadowed, but to create problematic situations - from a problem-solving perspective to an education 'divergent thinking' - in which the person is an active and creative manufacturer of their own training. In addition, the outcomes are not predictable in advance and they are not related to education of a 'convergent thinking'. In this sense, education for peace is not a mere transmission of content and information 'different' (concepts of nonviolence, of disarmament, etc.); however, one must go on from the transmission of information to the formation of critical and creative personalities who can bring discussion and not just passively accept the data of experience.

Peace education implies a dynamic idea and not a motionless concept of peace. It builds a concrete path and not impossible dreams. The awareness of a concrete building is a crucial precondition to peace because education becomes

a way of life and is able to lead to changes in behaviour and attitudes of people. Peace can also be seen as an aspiration too far to attain here and now. The fact remains that every step that brings us closer to this goal is a positive legacy of those who follow the same direction. Thereby, there is no doubt one could define peace as each step taken by the violence in new relationships, from oppression to freedom, from intolerance to respect, from indifference to active listening, and from injustice to fairness.

Peace education in training to nonviolence is intimately connected with the way somebody chooses to face the conflict situation. So, moving from a situation in which conflicts are resolved in a violent to a nonviolent way means to convert an unbalanced relationship between the two positions of power in equity. Let me explain: in a conflict situation in which there are two seemingly irreconcilable points of view, it happens that both parties consider themselves to be right and that their point of view should prevail. What happens is that everyone wants to win at the expense of the other and at the same time should not find themselves in a position of inferiority. A process then starts in which each party considers itself as having power and good reasons (they possess all the positive qualities) and the opposing party in a minority position (all the negative aspects of the other are showed). In reality, every point of view has both positive and negative aspects, and appropriate strengths and weaknesses. This imbalance favours the use of violence for conflict resolution because the opposing party makes every effort to neutralize its opponent. However, what is the alternative model to this biased system? In theory, no-one should be submitted to violence, another person (being in the position of 'greater'), no-one should be subjected to violence (being in the position of 'lesser'); it should not present any imbalance. Everyone should be on the same level, to be in an equivalent position to the other (Patfoort 1992). Although equivalence does not mean the same: different characteristics, or opinions should not lead to value judgments which put the parties in opposing positions of the prevalence or

inferiority, but to be regarded as a resource to be used. Therefore, the solution lies in bringing the conflict to a meeting point for all the foundations of the parties through communication tools. Thus, a nonviolent solution is the result of a process of nonviolent conflict management and communication based on equivalence: all that is missing in a violent resolution of conflict. Trying to resolve a dispute is to move from two different points of view, A and B, towards a common solution that fully satisfies both parties (thereby it is not a compromise that is only half satisfied, but a new development other than departure from those of the opponents). It is not easy to achieve this optimum, but in the spirit of nonviolent resolution of conflicts the goal is to achieve that goal. Generally, it is thought that the only form of nonviolent solution is that of absolute nonviolence (and for that we have the impression that nonviolence is a utopia), to pursue a nonviolent action does not mean that one searches for a solution, but simply to activate a process of nonviolent conflict management leading to a nonviolent solutions with the means at our disposal. The nonviolent solution of conflicts is configured to not be a unique goal to be achieved, as in a process moving forward. The techniques of nonviolent action attempt to modify the conflict situation. It is necessary to try to take approaching steps, to develop, a wider common goal, starting from a strong opposition from both parties. Therefore, we propose continuous research, even during the conflict, common interests that bring the two opposing parties together, highlighting common elements without emphasizing the aspects that divide. Nonviolence is credited with bringing down the old stereotype that the concept of violence is associated with courage. In fact, one of the main reasons that drives nations to arm themselves is the fear of being weak and helpless. Instead, activating a reversal of traditional beliefs for the nonviolent recourse to violence is a sign of cowardice: not to use violent methods becomes a sign of courage and decision. This applies both for small everyday conflicts, and for large international

disputes. Furthermore, the nonviolent attitude is a cloth that you can wear on public occasions only if you are used to wearing it in private.

Chapter Three

What does the term ‘nonviolence training’ mean and how can it be implemented?

The method used is that of training. ‘Training is the process by which one acquires new skills or further develops existing ones. In contrast to other more academic types of learning, training describes ‘learning formats leading to changed behaviours in action situations’(Lakey 1994)’(Nonviolent Peaceforce 2001: 290). In the approach of this dissertation, training looks on the learners as whole beings, including their personality. Participants are motivated by desire to change their attitudes and behaviour, acquiring an array of skills as a benefit.

There are several ways to learn: learning through words, images, body experience, and emotion, including the desire to know something. It is said that this is the most important learning experience, allowing one to learn and to fix it in the memory. Experience is gained by acting, doing. There are several ways to take action by learning through training: with role playing, simulations, and exercises.

Chapter 3. 1 Nonviolence Training

The nonviolent training in which the courses are based has some peculiarities: aiming at a growth of nonviolence through respect for the individuality of people, the development of every person and every contribution. It refers to specific values for all (life, dignity, human rights). Some tools are used for facilitating ongoing use, climate, monitoring of time (games, exercises, simulations, discussions, non-verbal communication, active listening). Some tools help to establish the concepts (for example, flipcharts). The exercises are a

means, not an ends, which serve to enable the group to work together more effectively and efficiently. The method may seem strange and difficult for participants to appreciate: this indeed happens with every new thing that creates apprehension (because participants feel inadequate, they do not know what to expect, they are doubtful about their ability to manage this change). Games are sometimes considered a childhood activity, but, in reality, we all too often forget that play is for children to learn, and persons learn more if they are having fun. It is important to clarify that even though an experience is not entirely shared, it can still trigger learning mechanisms.

The method is useful for training a pathway that leads to the student:

- from the theme to the problem (from the rational to the emotional, with the ability to engage in the issues, avoiding any single detached analysis of the situations);
- from verbal to the expressive (both the body and the mind must be involved with the ability to learn to manage one's own emotions);
- from the individual product to the group product (the result is not drawing the sum of the product of individuals, but an organic whole with a more comprehensive and synergistic meaning).

The goal is to introduce the training method in terms of theory and practice. In dealing with this issue, facilitators will use the tools of the method. This will lead to: a better understanding of themselves and of others (trust, cohesion, unity, and growth), a greater awareness of one's relationships and emotions, and an improvement in the organizational abilities of the group and its action.

Chapter 3. 2 Nonviolence training method: a comparison between passive and active methodologies (Barbiero 2011)

The training process

The training process is divided into four steps, each characterized by its own specific objectives and implementation techniques:

- needs identification: the objective of this phase is to gather ‘what is lacking’ in terms of skills,
- planning: here, the goal is to coherently define the specific objectives with assessment to pursue and how to realize them,
- implementation: the objective of this phase is to realize the training activity according to the plan, implementing the changes that will appear necessary as the course proceeds,
- evaluation: the objective is to evaluate the results of the course and its effects.

Training methodology

Didactic methodologies can be separated into two main typologies: **passive**, and **active**.

According to passive methodology, training is just a way to transmit knowledge. Passive methodology is based exclusively on cognitive learning and understanding of contents/concepts presented through direct exposition. Its tools are: one-way lectures, and lectures with discussion.

The participant’s role is passive: the students are supposed to be listening and are involved only in evaluating their degree of understanding. This methodology is efficient only to transmit typical and codified knowledge.

According to active methodology, learning represents a set of factors aimed at a complex development of the individual (ideas, knowledge, feelings, emotions etc.).

It is founded not only on cognitive learning but also on: affective/emotional learning (it is easier to learn if the person as a whole is involved), *experience* (one learns through life situations), assimilation (passive acquirement of new knowledge and skills), and mediation abilities (the capacity to integrate existing ideas with new knowledge and skills).

The techniques to be used are: workshops (for instance: situations, case studies methodologies) role-playing, simulations, and so on.

The participants play an active role within the training course. They are stimulated to talk, to participate, and to express their own opinions and so on. This approach helps the learning of all participants.

It is very efficient when one needs to promote change and new behaviour.

Training active methodology

The didactic techniques coherent with this framework follow two main strategies: **the strategy of passive listening** (for example a pre-defined exposition of information and concepts that allows participants to only play the passive role of listeners); **the strategy of discovering** (for instance, promotion of the modification of the participants' cognitive patterns through analysis and interpretation of their personal experiences and situations). It is possible to favour one or the other strategy, according to the specific learning objectives of the course; the following table provides some alternative indications:

Training objectives	Favourite strategy
Knowledge of facts, procedures and concepts	<i>passive listening</i>
Knowledge of general principles	<i>discovering</i>
Operative and manual abilities	<i>passive listening</i>
Interpersonal routine behaviours	<i>passive listening</i>
The ability to solve problems that present a single answer	<i>passive listening</i>
The ability to solve problems with multiple answers	<i>discovering</i>
Interpersonal non-routine behaviours	<i>discovering</i>

Each of the two strategies can be subdivided into different stages. Each of these specific methods and didactic tools will be used according to the following table:

PASSIVE LISTENING		DISCOVERING	
<i>stages</i>	<i>didactic tools and methods</i>	<i>stages</i>	<i>didactic tools and methods</i>
Exposition of ideas	Lectures	Experiences socialisation	a) Direct presentation in plenary room or small groups b) Case studies approach c) Simulation
Testing trainees understanding	Tests	Testing trainees understanding	Collective elaboration in plenary-room or in small groups
Exemplifying	Discussion and tests	Generalization	Active lectures
Practical applications	Problem solving	Practical applications	-Cases studies - Simulations - Role-playing

Chapter 3.3 Some elements in a nonviolent pattern (Barbiero 2011)

Training in nonviolence could not exist without strong references to the same nonviolence. The active training method is the most appropriate method available because it makes the person more attentive. Undoubtedly, this is because it can involve the whole person in the learning process by working on all the levers inside each individual. In any case, even the best method of education and training would be an empty frame without the fundamental contents of the nonviolence theory and of the nonviolent action. The difference is given by nonviolence, which represents the content of the training.

Therefore, it is crucial, at least for the purposes of this dissertation, to present some theoretical concepts of nonviolence with particular attention to the power roots and nonviolence rules.

Nonviolent methodologies were used effectively for the first time by Gandhi in South Africa and later in the fight for independence against the British Empire in the early 1940s. Of course, the ‘first time use’ of nonviolence does not mean that Gandhi was the first to use nonviolent methods, it means he was the first to give them a distinctive philosophical basis. The aim of nonviolence is to reduce to a minimum the possible presence of violence in mankind and human activities.

There are a variety of nonviolent approaches, western academic theorists of nonviolence emphasize the importance of observing connections between nonviolence and power (Sharp 2005: 37) because some people think that nonviolence means losing power and living in submission to the force of others.

Power signifies the ability to lead people to rely on human resources and materials, to have an apparatus of coercion and bureaucracy. Power is based on the collaboration of a large number of groups, institutions, people etc. It depends on sanctions as an instrument to impose or restore obedience and deter disobedience against the rulers.

Sources of power, those elements that give recognition to the power are:

- 1) authority,

- 2) human resources,
- 3) availability of skills and knowledge,
- 4) subtle factors such as ideologies, cultural traditions/religions etc,
- 5) physical resources,
- 6) sanctions.

The *penalty* is important because it triggers the psychological element of fear, and fear itself can block any kind of will and action.

The power to exist, in addition to the sources, must rely on obedience. Obedience factors are:

- 1) information and knowledge;
- 2) fear of sanctions and retaliation;
- 3) the moral obligation that each of us feels towards a law, a rule or a recognized authority;
- 4) the personal interest of one who obeys;
- 5) the psychological identification with the authority figure;
- 6) the existence of zones of indifference to certain situations which allow us to remain neutral because, we feel little concern or involvement;
- 7) the lack of self confidence and a strong will;
- 8) the tendency to avoid any responsibility;
- 9) habit, which consolidates all the other points mentioned above.

Obedience is certainly a crucial element if tied to authority. An interesting experiment describes that, beyond moral judgments on authority - which may be good or bad - obedience to authority can be a source of human destructiveness.

The psychologist Stanley Milgram of Yale University proved this hypothesis through a series of rigorous laboratory experiments described in his book (Milgram 1974).

These observations on power and obedience demonstrate that nonviolence may be a useful tool for:

- obtaining new things: more ‘just’ freedom, more civil and human rights, preventing actions deemed reprehensible, pushing governments, corporations, companies or groups towards certain choices;
- defending things that are valid, including existing laws, democratic institutions, civil achievements, traditions and culture, territory, persons, associations, etc.

A lot of work, organization and training are required to explore and understand the benefits of nonviolence. Its instruments of struggle are ways to fight such non-collaboration, civil disobedience, boycotts, sabotage, and constructive alternative programs and many small actions, techniques and procedures. Therefore, human and financial resources are necessary to experiment with these methods.

Finally, those who adopt nonviolent methods must follow some clear rules (Weber 2001, Pontara 1996) such as:

- a) the nonviolent struggle becomes legitimate only after all other lawful means (a collection of signatures, petitions, demonstrations, proclamations, strikes, etc.) are used;
- b) nonviolent activists must not broaden the objective of the struggle nor start the fight with the most radical course of action (there is a gradual scale which plans to start with a minor impact for the other and then intensify if this does not produce a result);
- c) nonviolent activists should always attempt to get ‘in the shoes of the other’ to understand the motivations that lead the other party to the conflict with the goal of being able to find points of agreement with the counterpart;
- d) nonviolent activists must always seek a compromise so that both parties are satisfied with the resolution of the conflict. The goal is not ‘win-lose, but win-win’;

- e) nonviolent activists should never compromise on the ‘heart’ of the conflict or on principles that underlie it. This point therefore requires a great capacity for analysis and political choice about the things that are in the heart or principles;
- f) nonviolence must be understood as respect for the dignity of the other party and not only of his/her life. The group in question must refrain from all forms of organized struggle to destroy the enemy or to impose suffering upon him/her whether it be directly or indirectly. Nonviolent actors should not behave in a way that puts the opponent in a situation of anxiety and fear because in this context, the opponent will be more predisposed to resort to violence;
- g) material things must also be respected. However, if nonviolent activists decide to use a boycott, the goal of the operation should be targeted and should not cause danger to anyone (except for the political or economic affairs of the counterpart);
- h) nonviolent activists should always avoid hiding and secrets. The nonviolent action must be public, with no secrets or dual purposes. The counterpart must know exactly what the activists want;
- i) nonviolent actors must be creative and imaginative, striving never to leave the action to the other party, they should act first in order to force the counterpart to ‘chase’ on their soil. The more innovative the action, the more the counterpart will be in difficulty;
- j) nonviolent activists must always establish a ‘constructive program’, for example a series of things or achievements that are desired rather than a list of matters in dispute. For nonviolent actors there is always the burden of presenting a credible proposal and realization of aims;
- k) it is necessary to remember and know that nonviolence is lived only as a technique of action, and does not guarantee fairness of the end result. Nonviolent activists can use nonviolent methods for purposes that are not just or legitimate;

l) as a final point, training. A nonviolent struggle requires adequate preparation for the methods and techniques of nonviolence, otherwise the risk of the action being 'run by hand' can become very high.

Chapter 3. 4 Decision-making methods

The nonviolence training described here is designed to respond to the idea of providing tools for the creation of groups and the use of nonviolence for social change. In both the above-mentioned issues is important that people are aware of issues related to the management of the association for and/or groups, and the relationship between the people who form the groups and associations. Groups should deal with the dynamics, roles, and leadership that inevitably arise. Every moment of the life of a group, and every action that takes place outside, requires decision-making. Due to this, the decision-making methods are not secondary in the lives of a group and ignoring the operation may lead to the destruction of the group. In response to this important fact, the chapter is devoted to this subject.

There are several methods of decision-making, and no single one is ever perfect. Some methods may be more appropriate in deciding on the most urgent situations, methods that involve a greater degree of involvement of people and so on.

Here, the dissertation examines some methods of decision that are valid in a group activity, where group means a reality of 15/20 persons (ideal situation).

After all, making decisions means to address problem situations. There are different strategies in which to manage problems.

For example:

- competitive strategy based on win-lose or, paradoxically, the lose-lose (but you lose more than me),
- cancelled strategy based on lose-win where I sacrifice myself for you,

- collaborative strategy based on win-win where you try to win together and/or you mediate to prevent a party from feeling like it is a loser.

For brevity, the thesis will explain only a few methods: decisions by inertia, by authority, by minority and/or manipulation, by majority, by consensus, and by unanimity.

Decisions by inertia

This is when the group is tired for lack of interest, fatigue or other arguments. In this case, it is usual that the last proposal considered is then approved, even when, perhaps, no one is happy with that idea. With this process it is possible to avoid embarrassment in discussing proposals that the group, or part of the group, instead of addressing it, prefer to let fall on deaf ears.

Decision by authority

Within the group there is a well-defined hierarchical structure so that the decision made is based on the assigned roles. The involvement of group members is minimal because there is a process of delegating to the constituted or recognized authority.

The method can be based on authority:

- a) autocratic rule (only one person decides)
- b) consultation with autocratic (one person decides after consultation)
- c) oligarchy (a few people decide).

Decision for minority and/or manipulation

This is when, intentionally or accidentally, two or three persons within the group team up on the rest of the group and then pressure them to make decisions that may be taken without the consent of the real group.

To arrive at a decision taken in this way, the group of allies can manipulate the others to divert attention, seeking to avoid formation of an opposition being felt by any opponents of the obstructionists.

Example: 'At this point we all agree. Does anyone have any objections? No, good. Then, the proposal is approved'. Of course, the example should be considered if it occurs in a specific context and is being accomplished in a certain way, rather than inviting the dissenters to sit in silence because they psychologically feel like troublemakers.

Decision by majority

This is a method in which there is a risk splitting the group into two or more factions, triggering the mechanism, you win/lose. In this case there may be a temptation for those who have not seen the decision being adopted to make up the next time regardless of the positions expressed or emerged from the discussion.

To use this method of decision the group should be sure to have created a climate in which all participants feel that they have been able to fully express themselves and feel obliged to comply with the decisions of the majority.

Decision by consensus

This is the method preferred by groups that seek to work within a nonviolent framework.

Consensus is not unanimity. It is possible to have only when the communication is very open and the confidence is high. Therefore, the group does not make decisions in which all members consent (which does not mean they agree). All people should be able to express themselves and feel heard.

On the one hand, the consensus method is hampered by: competitive attitudes (win-lose); to be afraid to express feelings and conflicts, delegation to the leader, and just thinking about ones own needs. On the other hand, the consensual approach is favoured by: willingness to cooperate, trust, considering ideas as a legacy of all, mechanisms that hamper the leader (be careful to distinguish between authoritarian and functional leadership**), attention to enhance the value of feelings, empathy, and conflicts.

The phases of the consensus process are: information and proposals (perhaps by the method of brainstorming); selection and formulation of proposals, discussion, clear summary of the points raised, objections, decisions and implementation.

A central point in the early stages of the consensus process is that of the *objection*.

The objection can be of two types:

- objection blocking, in this case the decision is blocked and then, the objection itself is discussed,

- non-blocking objection; in this case the attitude of the individual can be either collaborative (I do not agree, but I will adapt and help) or uncooperative (I do not agree, the group is moving forward on this decision, but I do not feel I help).

In certain cases of extreme gravity and urgency, the group may need a mechanism based on trust that the group now has within it: this is the method of 'rapid decision makers'. This usually comprises two people who have the confidence of the group and who are responsible for the group to decide in certain situations. The decision may be questioned, but only after it has been executed.

Decision by unanimity

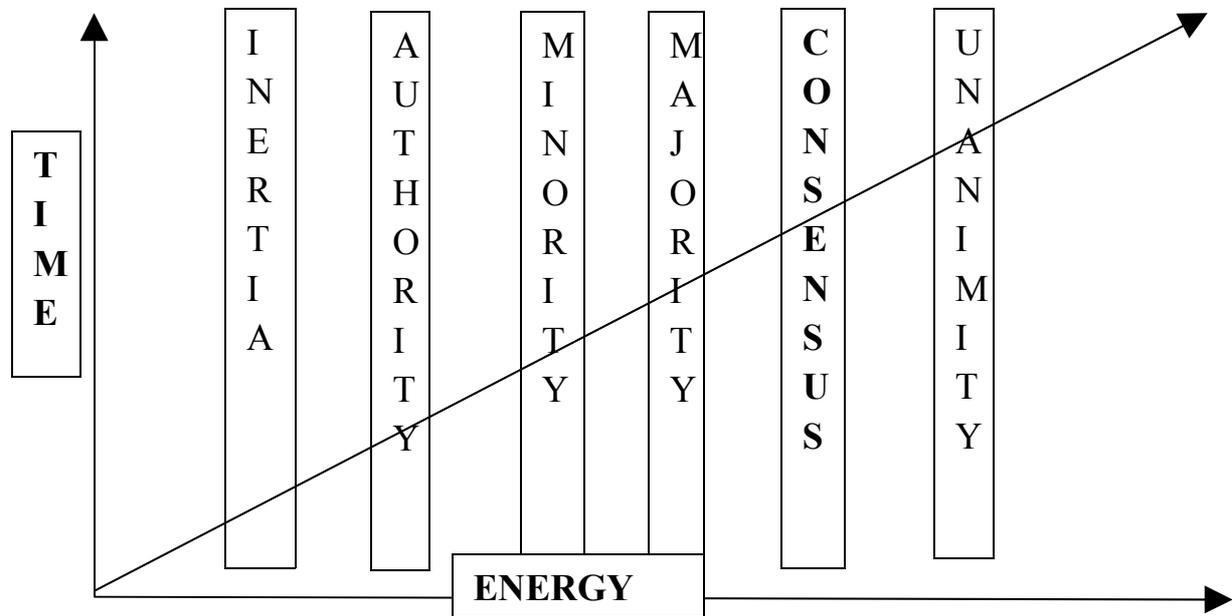
This is the perfect decision on a rational level, but extremely difficult to achieve.

Unanimity is not required if it can be replaced by a real consensus.

This method can be relevant to key decisions for the life of the group. The degree of energy and time required by this mechanism may be ineffective and costly for non-vital decisions.

** = authoritarian leadership is the one that leaves no space and centralizes all the roles on its own. This is typical of the charismatic leader.

The functional leadership distributes the roles and tasks within the group. All owners are empowered and feel part of the group.



Chapter 3.5 How to implement nonviolence training

There are many publications on nonviolence practical training, ranging from texts that provide only lists of techniques and activities to those which also give a philosophical and methodological framework to the exercise reported.

To implement training in nonviolence it is not necessary to invent anything new. Instead trainers must be both humble and creative at the same time. Humble to know that there are already a large number of authoritative contributions on the subject. This dissertation will provide a short review of the available literature, particularly of the main contributors and others who are mentioned in the bibliography section of this paper. However, we must also be creative in the sense of wanting to innovate, modify, and change instruments and exercises that

already exist. Without creativity, in fact, no progress can be made in human science, much less so with nonviolence.

The central idea followed by this literature review is to outline and to show how nonviolence training is a learning process that involves the whole person therefore highlighting the need to be interdisciplinary. For example, the contribution of the 'Theatre of the Oppressed' of Boal is important if it is related to understanding the pedagogy of violence (Parknas) and the psychology of nonviolence (Patfort). It is difficult to think of alternative ways to violence without creativity (Jaoui, De Bono) or nonviolent communication skills (Liss). The practical manuals related to nonviolence training that can be found through the bibliography and sites presented in this chapter are therefore the result of this process which draws the theoretical understanding and conceptualization of the main ideas on a set connected to practice of nonviolence. The contribution made by this dissertation to this already wide range of nonviolence training is to add new exercises, and tools to existing ones. Furthermore, the author gives a creative contribution to the reshaping and redefining of tools already described. Finally, the most important difference compared to other books and manuals is in its qualitative nature. In fact, in this thesis there are not only individual exercises or tools, but also programs of courses that can be undertaken by those interested in this method of learning and teaching the nonviolence. All this has hopefully been provided in a logical order for meeting the training needs of groups or associations that wish to experiment with their ability of action and social change through nonviolent philosophy and methodology.

It is interesting to start this literature review with the contribution made by professionals such as Boal (1993) with his theatre of the oppressed in which he puts into play our body, psychological and socio-political oppressions. The theatre becomes an instrument to change and transform this oppression. Also important is the contribution of Patfoort (1989) to understand that there is pedagogy of nonviolence, or to Parkans (1998) to assess the implications of the

aggressive drive in human behaviour and his relationship with power and passivity. Another interesting addition is the author of 'lateral thinking' who examines the potential of human intelligence (De Bono 1996), joining the boost given from the line of those who like Jaoui (1991) observed 'creativity', as a permanent attitude to deal with situations and to decide how to live them. Finally, one can not overlook the contribution of Freire (1996) in the evaluation of the education system, and how each educational method can contribute to social change or rather to its preservation.

In relation to the second aim of the dissertation, reference is made to Jelf's manual (1982), analyzing group dynamics and the necessary training required to implement a social and political life. Furthermore, it is important to check the contribution of Liss (1992) with regard to the idea of democratic communication, especially within the realities of groups or associations. Likewise, the work of Fisher et al. (2000) is essential for people working in areas affected by conflict and violence. The separation of the book into four distinct parts (analysis, strategy, action, and learning) is very useful to understand how to develop a training manual of nonviolence. Fisher and Ury (1981) focused on the contribution of negotiation in shaping a desired method to use a training manual of nonviolence. The direct nonviolent action is not, in fact, the only dimension where it is possible to use nonviolent methods.

Concerning the last aim of this study, reference should also be made to the book written by Loos (1989) on cooperative games, where the game becomes a tool for learning and knowledge. The contribution of Euli et al. (1992) is valuable because their book describes more than two hundred nonviolence training exercises divided into several areas (for example, group dynamics, communication, knowledge of people).

The manual of the author and editor Mischnick (n.d.) is essential reading for trainers, with exercises for the nonviolent transformation of conflict that reflect

the contribution of Diana Francis. The report of Nonviolent Peaceforce (2001) is really useful; in fact, there is a specific chapter about training and preparation. Finally, from this brief literature review on the existing manuals, we cannot miss the valuable contribution of publications and books provided by some leading organizations and movements that have dealt with nonviolence training for many years if not decades. Reference must be made to: *Civil Resistance* (n.d.), *International Center on Nonviolent Conflict* (ICNC 2009), *International Fellowship of Reconciliation* (IFOR n.d.), *Nonviolence International* (2011), *Nonviolent Peaceforce* (NP n.d.), *Pax Christi International* (n.d.), *Peace Brigades International* (PBI n.d.), *Training For Change* (n.d.) and *War Resisters' International* (WRI n.d.).

Chapter 3.6 What are the challenges and the lessons in training for nonviolence?

The challenges that can be collected from training for nonviolence are linked to the sphere of our human and social dimension in which we live daily.

The challenge to our humanity is inherent in the idea of hope, where hope is to indicate the possibility for humankind to always improve its condition and not to be a slave to its past.

Hope is a tangible feeling, not a wishful thinking.

People who really hope are making concrete actions of hope in the present and in the place in which they perform. The hope is in finding every possible solution for improvement within the realm of concrete possibility.

Training for nonviolence then collects the hope and the challenge to change our social dimension. In fact, nonviolence requires profound changes in the social sphere. These changes are linked to power relations, economic, religious and educational institutions. The changes also affect the ability of people to have

opportunities for personal and social growth and the possibility of being able to change their individual condition.

Nonviolence training dares the person to go against the counter-current and to break the social rules in a creative way, in exchange for being able to offer an alternative perspective. In addition, the challenges relating to training for nonviolence dare us directly as individuals.

Educating nonviolence must start from our daily experiments, from areas closest to us and then by expanding the sphere on a social, national and worldwide scale.

Finally, the challenge in ensuring that nonviolence training is delivered is linked to the way it is taught. Nonviolence cannot be learned in a formalized context because it is a holistic training. It needs to bring into play all aspects of the person: emotions, feelings, rationality, and so on. Furthermore, it requires learning conducted not alone, but in small groups. The training for nonviolence is a path and also a process of changing, it starts with oneself and extends to the small group, and then to the broader dimension. All this with the clear goal to always be actors of change, and that by changing we need to learn new lessons.

Nonviolence training leads us to learn about the individual and the centre of the whole educational process, and that each course, each lesson is always different. This awareness requires that the trainer is always attentive, and is always ready to modify his/her original draft of the teaching to suit the needs of his/her students.

Another awareness of the trainer has to be the dowry of patience. The trainer needs to know that the path to nonviolence takes time because the trainee has to assimilate the lessons learned and make his/her own decisions. The training for nonviolence is through the whole person, and it takes place through direct experience. Somehow, the training activity reproduces the experience; however,

the time factor is also necessary so that the experience is decoded, analyzed and accepted as a teaching.

Moreover, training in nonviolence is not an individual activity. While it is possible to study a subject alone, nonviolence requires the sharing of the path or parts of it with a group of people. Sharing with others not only promotes the creation of experience, but also processes it in a context of multiple approaches and different contributions. The results obtained will be so much more than the sum of reflections of participants in training courses. Further confirmation of the need to proceed as a group and not alone in learning nonviolence is the fact that every direct nonviolent action requires the participation of many people and that people should feel good in terms of the motivations and preparation. In short, people must have confidence in the group with which they are putting themselves in play for achieving the goals.

Last but not least, the trainer should be aware that training for nonviolence does not always produce the expected or desired results. It is quite possible to fail or to not fully achieve the objectives, even with good planning and execution of training. Nonviolence training, more than many other methods of education, experiences new encounters with people in their entirety. Consequently, the result can never be unique, standardized, or predictable, but instead is exposed to the variables of human behaviour.

Chapter Four

Training courses on nonviolence, a short summary

This chapter explains the content of ten training courses for nonviolence.

Eight courses are included on the basis of a logical path that begins with group formation, continuing with internal empowerment to end the practice on the central theme that has a group that wants to prepare itself for action, doing

campaign planning for social change. The theme is how to deal with a conflict situation.

There are two more courses: one is a special type of course because it has been designed to inspire associations and groups to perform training in an educational environment. The last is a basic course for people interested to participate directly in some nonviolent international actions.

All illustrated courses are annexed in an attached booklet for space reasons. The booklet is an important part of this dissertation, even if it is a specific part. It is important to notice that these courses are fully and entirely original. It means that they were used for the first time during my nonviolence training experience as I have already written above in the introductory chapter. Within the courses, I have used exercises already cited in other manuals and included within the bibliography.

In the booklet, the courses are designed to be implemented immediately and directly. They contain detailed route instructions on how to do them with content and support exercises. From time to time, only the title and some general suggestions are included. The bibliography and the websites mentioned in this thesis are used to overcome this gap, which also stems from the desire to allow setting the contents in better line with current contexts (the contents become outdated over time) and the needs of those organizing the course. A further important source of information is the appendix section where there are many useful tools for the execution of the ten courses, both in theoretical and practical terms.

In the context of the thesis, as well as for the booklet, the terms facilitator, trainer and animator are used interchangeably as well as for the terms participants, students, learners, and trainees.

Finally, there is no doubt that the contents, exercises, and games described here can be used by activists to prepare for nonviolent action in many other

situations. As a result, the dissertation provides a important set of tools, which are valuable and effective in different occasions and training courses.

The ‘fascinating heaviness’ of methodology...there is no work without rules

The course duration is around five hours.

The seminar took place in a group of people through which three simulations were fulfilled by the participants aimed at focusing on how the working method affects the results. It is useful to acquire knowledge and awareness of the dynamics that regulate activities within a group. When one group is at the forming stage, the first problem that arises is how to work to bring together a group of individuals. It is a basic step that understands the importance to have a set of rules and a method acquired for the management of the group life.

Mini-course on facilitating meetings

The course duration is around eleven hours delivered over two days.

Its objective is to put participants in a position to better manage a meeting of a group of people (up to 20/30 people). The ability to preside over a meeting is very important for a successful group as well as for a winning association. The course enhances the facilitators capability to help groups and associations to reach their objectives in a positive atmosphere and in an efficient/effective way, where all members feel they are doing something useful and valuable.

The dynamics within a group

The course duration is over a span of two days.

The aim of this course is to improve the awareness that a group is completely different to merely the sum of individuals. Therefore, everything that happens within the group is really important, in particular, all the types of relations that arise among the group members. Thereby, all participants in the group life

should keep in mind these dynamics for working in a better environment and with the willingness to give their contribution to group achievements.

Nonviolent communication

The course duration is two days.

There are many way to communicate within a group and an association. From time to time people do not pay much attention to how they express their opinions, ideas and suggestions and to what they say. Despite the importance of communicating, there is also a lot of superficiality in the way of acting out this significant function. This often leads to misunderstandings for both groups and association activities with the risk of disrupting performances or relationships. This course aims to help participants to be aware of this issue, in order to create a friendly, sincere and efficient climate within their groups and associations.

Education and nonviolence: do you have an idea?

The course duration is around four hours.

There is a misperception that nonviolence is for people who already have positive feelings for the rights of human beings, animal life and so on. In this incorrect concept, nonviolence lies within a person when he/she is born.

Conversely, nonviolence needs a lot of learning. Everyone has the facility to be educated to nonviolence theory and practice, even if they do not embrace the nonviolent philosophy. The course tries to explain that if people desire nonviolence in their life they have to study, to learn and to apply nonviolence, likewise they need to study and learn to become a teacher, a lawyer and a doctor.

Perceptions on nonviolence and violence

Participants: 25/30 people, time: 90 minutes.

The aim of this short course is to be attentive to the different visions of participants on nonviolence and violence. The result is that people often have the image of nonviolence as a positive insight; however, although it is less useful in daily and practical life, violence is negative, but real and sometimes necessary. Is it true? Is it not possible to change this perspective? The course tries to answer these two vital questions.

Conflict, nonviolence, and peace education

The course duration is two days.

This course should allow all participants to have sufficient knowledge on the meaning of conflict, nonviolence and peace education. It is a central point for those that are planning activities for nonviolent social change.

The course aims to introduce newcomers and supporters to the issues of nonviolent resolution of conflicts and the broader debate on the relationship between conflict and peace education.

Course on the conflict

The course duration is two days.

The purpose is to introduce the training method in terms of theory and practice. The course will address the crucial issue of conflict (at an interpersonal level and within the groups and social realities). The key theme of this training course is how to manage and transform conflict starting at the interpersonal level. The course analyzes the personal feelings and reactions that everyone has when one is faced with conflicts. Afterwards, the course enlarges the borders to other types of conflict levels (as mentioned above).

In the final part, we will also address the conflict in decision-making.

A special kind of course: peace education: the 'wellness' in the educational relation at school (course for teachers)

The course duration is over a span of three days.

This course deserves a special place because it has the potential to be an interesting source for those who want to have relations with the formal education system and for the theme of peace education.

School is not a place without conflict. On the contrary, it is an area in which many difficult situations arise. From time to time teachers are not able or ready to deal with these problems. This course gives some indications to fill in the gap.

The work guidelines are as follows:

- to be aware of the main approaches of education for peace. It is possible to speak of peace education, meaning many different things to each other. There are ways of understanding peace education concepts that depart from and arrive at somewhat different processing operations. The intention of the course is to highlight these differences;
- to analyse issues related to situations of conflict. This objective relates to the need to talk about peace education in circumstances in which it seems valid to consider more peaceful relationships, precisely in the conflict;
- to experiment with nonviolent methods for conflict resolution. The course aims to reflect on the possibility of using nonviolent way in resolving the conflict and on providing some operational tools.

Another interesting dimension to analyse within a school context is education in respect of: values that contribute to democratic life and human rights; moreover, education to allow communication in a multi-cultural environment with appropriate sensitivity to differences of culture and gender. This is another course dedicated to the school, and consists of four distinct modules of three hours each entitled: peer conflicts, conflicts between generations, intercultural con-

flict, and from conflict to war. The dissertation makes only a brief reference to the course for reasons of space, while being aware of the importance of the topic.

Course for international peace mediators (Barbiero 2011)

The whole course consists of four days.

The course for international peace mediators aims to provide initial basic tools for people interested in the study and the testing of nonviolent solutions of conflicts, including at the international level, with the aid of the Civilian Peace Corps, a service whose purpose is to intervene in a crisis or violent conflict with planned nonviolent actions, such as prevention, monitoring, mediation, interposition, and reconciliation.

The project 'focus' is centred on the Civil Peace Corps (CPC) and the method of nonviolence.

The course for international peace mediators is now in its ninth edition, starting from Thursday it will be take place for three full days until Sunday, including a public event open to the inhabitants of the venue for the course: the beautiful village of Bertinoro (Province of Forli-Cesena, Italy).

Chapter Five

Conclusion: there are challenges for all trainers and non-violent activists

Is it possible to draw some conclusions from an operational manual on nonviolence training?

A manual is always a product in development, subject to modifications, improvements, and amendments. This is because each manual tries to change, update, and improve on the previous manual.

In this case, it is certainly possible to reconstruct the path that has characterized this work.

The dissertation began by posing some relevant questions on knowledge dissemination and practice of nonviolent methods. Later, it explored the concept of education for peace, showing that this is a political awareness activity of people for social and economic issues and political justice. In addition, education for peace is marked by the phenomenon of the complexity and the need to identify the tools necessary to achieve the goal of peace. Research and direct action became two important ways to achieve peace. Direct action is a test of research, and research refines the tools of direct action. Education and the teaching of the results achieved complete the circle by highlighting the importance of conflict management (and not its negation) for social change that goes in the real direction of a lasting peace. The teaching method is not secondary, if the goal is to educate for peace. This is because the next chapter addresses the issue of training method. The approach is designed to be linked to learning that involves the whole person and brings into play all its communication channels: the visual, the auditory, the emotional and the body. The approach is active; it thrives on constant feedbacks from real situations and through direct experiences (with simulations, role play, etc.) during courses. These experiences are fundamental to deeply change people's perceptions, attitudes and behaviour.

The ten training courses presented in the dissertation (with detailed explanation in the attached booklet) are the focus of this paper. The techniques of nonviolent transformation of conflict management introduced through the courses and the appendices are therefore the culmination of this method of teaching. The method can be applied to other fields and other areas, but it is best expressed through common means and ends that nonviolence teaches as an answer of sense and content. The knowledge of what has been written on the subject

becomes central to connect existing information with new, but being aware that nothing is invented *ex novo* (from the beginning).

The following chapter on the method examines the various inputs related to training for nonviolence, even with indications of important web sites on the topic. The fourth chapter, with attached appendix, introduces the ten courses ranging from the formation of groups to the theme of conflict in a context of social change. It also describes different exercises and tools that can be useful in more educational opportunities.

However, these conclusions, need to include personal considerations and evaluations of the writer on this subject, as indicated in the introduction.

For most observations, the reader is referred to two valuable manuals: *Nonviolent Conflict Transformation. Training Manual for a Training of Trainers Course* (Mischnick nd: 11-18) and *Peacebuilding: A Caritas Training Manual. Section III: As You Trainer* (Caritas Internationalis, 2002: 191-223), and web site of *Training for Change* (nd).

For other considerations, the dissertation has to start from the challenges and the lessons learnt during training for nonviolence. The challenges are both internal and external to the training. These are linked to internal, belong to the training process, and those external, belong to the general context in which the training takes place.

The internal challenges to training are many; below are listed the most significant for the author:

The first challenge is that of hope. As already indicated earlier in the thesis, it is hope that drives the change in depth. The nonviolence training delivery to people is not only a valuable tool to implement hope, but also to be a multiple of will in which to overcome the difficulties in changes to the existing demands.

The second challenge is that of interdisciplinary training to nonviolence. It affects the whole person and is measured on different levels of learning for which the traditional and formal method of teaching is inadequate and there is

need to implement the new procedures described above. It is also important to bear in mind the teaching of nonviolence in terms of the acquisition of learning theories, such as the one that says that 'people not only learn in different ways but also are able to digest that information in various ways, ... [*Howard Gardner*] calls multiple intelligences' (Caritas Internationalis 2002: 198).

The third challenge is that of the group. Training is not a nonviolent learning that takes place individually, and, after studying, you submit yourself to examination. Nonviolence training is learnt in the group setting. In fact, all the people provide a framework for learning and the reality of the experiences (both testified, both those experienced in the classroom) where participants feel and try what they discussed and theorized in the classroom together. The classroom, among other things is the place of exchange and confrontation, not assimilation, and therefore also the logistics of the classroom, its shape, material and physical conditions in which the training session takes place, are valuable elements for a successful training.

The fourth challenge is that of cross-cultural differences. Nonviolence training may not have a defined model that is valid for everyone. It must maintain lines and methodologies; however, being able to grasp the specifics of the context in which it operates and the people to whom the training project is addressed. The classical division between the Gandhian approach, related more to the whole person and the West, connected more to the mechanisms of acquisition and loss of power are two main divisions that still give us a sense of attention to have differences and comparison of cultures.

The fifth challenge is time. Speed is not encountered with nonviolence training. The motto ecologist of Alexander Langer (Rabini 1996: 146, 330) 'slower, deeper, sweeter' is suitable for training nonviolent. Human attitudes and behaviour change if the acquisition is deep; otherwise, changes are just a facade or dictated by the emotion of the moment: they are intended to melt like snow in the sun.

The sixth challenge is knowing how to change yourself and then to change the social situation or the conflict in which one is involved. Changing yourself to not change the context in which one lives is a sterile exercise.

The seventh challenge is the training path. Nonviolent training is not acquired once and for all; it needs a march of stages. The groups, associations, etc., who begin this process must be aware that they embarked on a road trip and have not yet reached the final destination.

The eighth challenge is organizational. Training activity should always be prepared. All aspects of training (from the program to the materials) should not be left at random and goodwill, always knowing and/or acquiring the necessary information on who are the beneficiaries of the course. It is also well known that this challenge is not faced by a single trainer or two, but instead an organizational team composed of several leading figures, and with multiple roles.

The ninth challenge is that of action research. Here, the thesis means that training prepares people to action. Subsequently, the action must be analysed and evaluated to improve the training activity itself. This should take place in a positive circle, that from an initial starting point, goes back to that same point with the changes learnt from the action and from the following reflection. There may not be training without a subsequent action.

The tenth challenge is the awareness of possible failure. The training has to do with people in their entirety and one can never really know how to, in what way, and for how long it will really change or affect their behaviour.

The eleventh and most significant challenge is the ability of individuals to manage their own internal instincts (anger, aggression, violence, envy, greed and so on) through the instrument of nonviolence, which impacts on attitudes and outer behaviour.

The main external challenges to training for nonviolence arise from the general context.

The first challenge is that of political and economic interests of the military-industrial complex. It is the most complicated and difficult challenge. The military-industrial complex had already been identified at the time of the third President of the United States of America (USA), Thomas Jefferson (Mead 2002). In 1961, President Eisenhower (Republican Party and former General of the Armed Forces) addressed the nation of political and economic intricacies of the military-industrial complex, heavily influencing all aspects of society, and ended up undermining the roots of American freedom and democracy (Ledbetter 2011).

The second challenge is the idea that 'war is merely the continuation of policy by other means'. The widespread belief behind this famous quote from Carl von Clausewitz is difficult to disrupt, especially in the power elite.

The third challenge is the idea that aggression and violence are human instincts that can not be controlled. The declaration of the scientists in Seville (UNESCO 1986) failed to tidy these misconceptions, which are still widely used as authoritative by various sources.

The fourth challenge is the idea that weapons are now considered a commodity like any other. After the fall of the Berlin Wall in 1989, states have abdicated control of weapons and its market (which was part of the foreign policy of a country) and have relied on simple market forces. Thereby there are not only private companies that sell arms to everyone, and there are also those who provide security services and paramilitaries to those who are able to pay the mercenaries 'services' (Vignarca 2004).

The fifth challenge is related to formation and refers to military schools, academies, and universities that are teaching the art of war. These schools have existed for at least two centuries in an institutional way and from these pass the

majority of people who will then lead governments and institutional apparatus of their own countries.

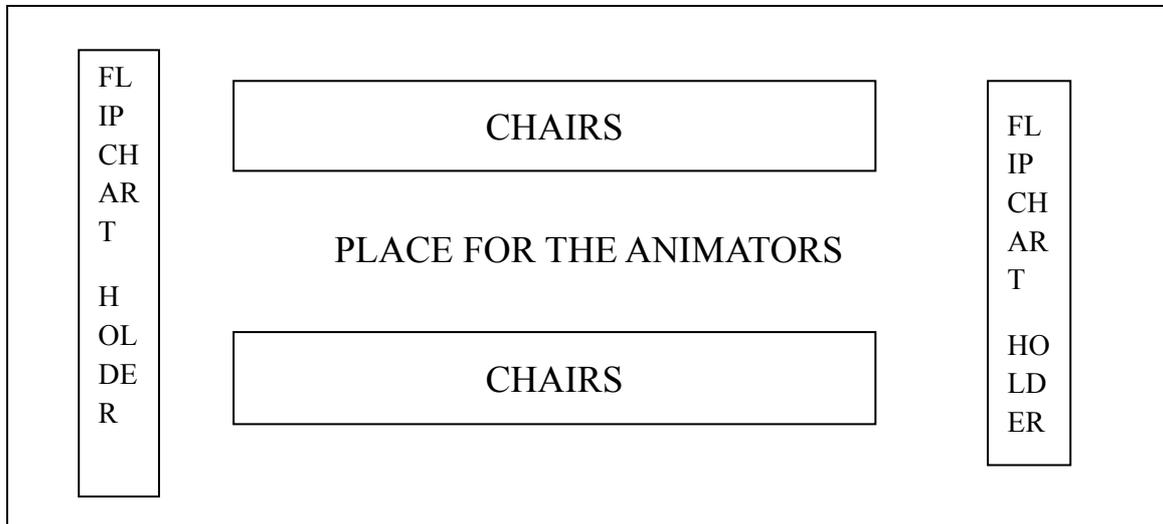
This is the picture that is delivered, and on which those who wish to propose change of nonviolence have to measure.

Nonviolence is not a 'mushroom' that sprouts in a desert area. A mushroom need a woodland, humus, rain and sunshine to emerge and grow, so the commitment to training is to spread this feeling and to grow these 'forests' in all areas possible.

The task is important and the road is long, and who is convinced of this path should do his/her part.

Appendix

Classroom layout



The chairs are arranged so as to have a central aisle surrounded on the sides of the same chairs, and two peaks from two flipchart holders. Participants will be invited to sit in front of one another.

List of materials useful for all courses

Stationery (markers of different colours, pens, pencils, slips, sheet of paper, scissors, staplers, sticky tape, masking tape); flipchart holder, overhead projector, transparencies, computer with video projector, slides (according to the topic of the course), flipchart pads, blocks of post-it notes, a brightly coloured ball of wool, posters already written with the agendas or issues to deliver during the course, specific materials related to the course or exercise (for example for the game 'All to take a shower' you could use one pair of plastic slippers, one bath, one robe).

Tip: it is important to check the location of the course before it commences in order to know exactly what is required.

Ground Rules/Group Agreements. Suitable for all courses

- 1) The game is 100% cooperative (we are all at stake, we seek collaboration).
- 2) Each one is willing to play the game with himself/herself and with others. Everyone plays for himself/herself and for others.
- 3) Who does not want to play is not forced, but who does not play may miss the opportunity.
- 4) Time is a precious and finite resource for all.
- 5) We will try to ensure that the time is spent on the needs of the group and for the purpose of the course.

The race of blind caterpillars.

This game is useful to introduce the rules of the course by not listing them verbally. The game takes about 40 minutes and is best played outdoors. The animators have to provide some items to use as obstacles in the path (such as a waste paper bin).

Participants are divided into teams. The tallest person stands at the end in the queue, whilst the shortest stands in front of the queue. Everyone must keep their eyes closed, except the tallest because he/she drives the 'caterpillar'. To facilitate the game, the first in line must keep his/her eyes closed, and must wear a blindfold. The caterpillar is formed from all the participants because they have their hands resting on the shoulders of the person in front of them.

The facilitator introduces the rules of the game: there is a path to follow with a few obstacles; who wins the game is the team who arrives at the end of the path first; participants must be quiet, no one can speak, scream, laugh or make any other sound; to communicate they can only use their hands resting on the shoulder of their companions: pressure on the right to go right, the opposite to go left, pull back on both shoulders to stop the caterpillar, push slightly forward

to send the caterpillar straight ahead. The facilitator reassures participants that they will not be injured during the course of the race.

A brief evaluation will then take place at the end of the game. The facilitator asks who won, then asks the participants to express their emotions and impressions of the game. Finally, the facilitator asks what elements and factors have hampered the achievement of the objective (for those who did not win) and what elements contributed to the victory of the caterpillar that finished first. After this session, conducted with the help of a poster, the facilitator introduces and formalizes the rules of the course.

Using the previous evaluation, the following list of ideas usually emerges: it is important to trust companions, communication can take place even without talking, it is crucial to listen (not only to hear), it is essential to be on time. Finally, trainees should be involved during the course and should play as a team, not as an individual.

Guidelines for role-playing

- 1) there is no right or wrong roles,
- 2) there are no ridiculous roles or attitudes,
- 3) the instrument has a value in itself (it is not the purpose of the exercise),
- 4) every role is important,
- 5) it is important for viewers or observers to monitor and write down the strategy of the protagonist,
- 6) it is important for each participant to identify himself/herself in the part, trying to avoid stereotypes (for example: bad policeman, good peace activist, severe teacher).

The roles can be acted upon within a simulation that produces or reproduces a real situation that could happen.

Forum Theatre (simplified technique):

- representation of a real situation,
- the facilitator asks the participants if they agree with the solutions implemented by the protagonist,
- the facilitator asks if there a spectator willing to play or simulate new solutions according to certain rules: a) repeat the scene with the protagonist, b) the spectators stop the scene, d) we proceed again with other spectators as long as there are ideas or the result does not change.

The other players must play, as long as possible, the same role previously staged. If one plays a part to be oppressive, then the uncooperative attitude of oppression must be maintained (in fact, the changes should not be sudden and should at all costs not arrive at a happy ending. It only changes if it feels real) and when it seems that the actors do not respect their roles, the spectators will be able to replace them with new ways to play the action.

Participants play cards some statements

The participants are divided into four groups that will be dealt 13 cards of the same suit.

During the meeting, the facilitators write up to the thirteen of the most significant phrases that emerge from the discussion. If the meeting time is reduced, instead of gathering the sentences of the participants, the facilitators arrive with thirteen sentences already prepared.

Each team decides which phrases to assign to the card, then they write the sentences on the poster, in order of priority. The facilitator asks each team to report in writing the cards played on the phrases of the poster. For this work facilitators must give a definite time.

Then the groups go back to plenary, a spokesperson tells the other teams the reasons that led to the selection of those papers. While the spokesperson

explains and justifies the provision of the cards, the facilitator of the bill attacks the cards.

When all cards have been placed on the board, a discussion begins on the reasons that gave rise to the choices of the specific cards. The cards once played, cannot be moved.

At one point, the discussion stops and the animators choose whether to:

- analyse the results shown;
- add up the points of the cards to get a super classification of the statements made;
- play the cards as facilitators and explain the reasons.

This action closes the meeting.

What is a Civil Peace Corps? (Barbiero 2011)

A service with the aim to train men and women to go into a conflict situation to effect change with nonviolent methods and planned nonviolent actions. People of any age can take part in this kind of project.

The thinking related to the creation of the CPC is based on the potential that nonviolence offers to conflict management and also on the idea that civilians can communicate more effectively between the parties in conflict. Civilians are not usually perceived as a threat; also the absence of hierarchical constraints facilitates a greater understanding of democratic values. Civilians do not threaten national pride, sovereignty of local military commanders, militia leaders and political leaders (they are not rivals). Thirdly, they can act more quietly, without propaganda apparatus. The interposition, in this case understood as a willingness to enter ‘into the conflict’, does not have an enemy. Rather ‘the enemy’ is the war itself which it aims to end. The CPC are aimed to give all parties the opportunity to address the reasons of the conflict at their root cause and to look for stable solutions and mutual satisfaction.

Today in conflict management, using only the resources associated with traditional diplomatic and military strategies is not enough. Comprehensive peace should therefore be aimed at humanitarian aid, development cooperation and conflict resolution. Interventions must be coordinated at the international level. They should relate to the needs of the population in the conflict zone, to be compatible with civil society and other actors in the field. They must be nonviolent, flexible and practical; however, they should be distinguished from coercive action. Finally, they should also be able to counter the escalation of violence from the beginning.

Questionnaire

Your answers will help the course organisers to improve the course, thank you.

1) What is the degree of compliance that you feel you have reached between the initial objectives and results?

High, Relatively high, Fairly high, Moderate, Low

2) Were your expectations met?

Very, Rather, Moderate, Little, Not at all

3) In this course, did you feel that you learnt new inspirations and ideas?

Very, Rather, Moderate, Little, Not at all

4) With what degree of transferability do you think you can use things learnt in your daily life (everyday life means the life of every day, and the activities you do with other people)?

High, Relatively high, Fairly high, Moderate, Low

5) What is your evaluation with respect to the climate/atmosphere that developed in the group?

Good, Pretty good, Fairly good, Ok, Bad

6) What is your assessment on the work of the animators?

Good, Pretty good, Fairly good, Ok, Bad

7) What is your assessment in relation to supporting material supplied?

Appropriate, Fairly adequate, Moderately appropriate, Not adequate, Not at all appropriate

8) What is your evaluation with respect to the teaching method used?

Valid, Pretty good, Moderate, Limited validity, Not valid

9) To you the duration of the course appeared:

Excessive, Adequate, Insufficient

10) Would you suggest to increase/decrease the part about:

11) Would you invite your friend to this course?

Yes, May be, No, I do not know

Do you have any comments or suggestions?

12) Please could you comment on the:

- location of the course

- classroom and equipment used

- meals and coffee breaks

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