

# Mosquito Methods

– Conflict &  
Resolution



"In CISV individuals and their perspectives meet. Within these meetings, we create peace education. With concrete methods and a starting point in the challenges within society we encourage people to be active citizens, locally as well as globally. Based on the UN Declaration on human rights and democratic principles CISV Sweden is a non-profit, politically and religiously independent organisation, open to everyone. CISV Sweden is a collaborative organisation for and a union of the local CISV chapters within Sweden."

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## The People Behind This Book

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# **Mosquito Methods — Conflict and Resolution**

## Four Books on How to Create a Positive Change

In 2009 CISV Sweden released Mosquito Tactics - A Book About Peace Education. The title was inspired by the famous quote “If you think you are too small to have an impact, try going to bed with a mosquito in the room” and addressed CISV Sweden’s view on peace and peace education. As CISV Sweden is trying to create active global citizens through experiential learning and peace education the next step will be a set of four method books; Mosquito Methods.

Each of the four books in the Mosquito Methods series address one of CISV’s peace education content areas:

**Diversity** – Explores the identity of the individual and asks us to consider ourselves within our own and the wider community.

**Conflict and Resolution** – Helps us to understand how conflicts can arise deliberately or otherwise and what can be done to help bring a peaceful resolution.

**Sustainable Development** – Looks for integrated ways to promote economic and social well-being, while protecting the environment through the responsible use of natural resources.

**Human Rights** – Considers how human rights affect every aspect of our lives and how violations can lie at the root of problems such as poverty, violence and lawlessness.

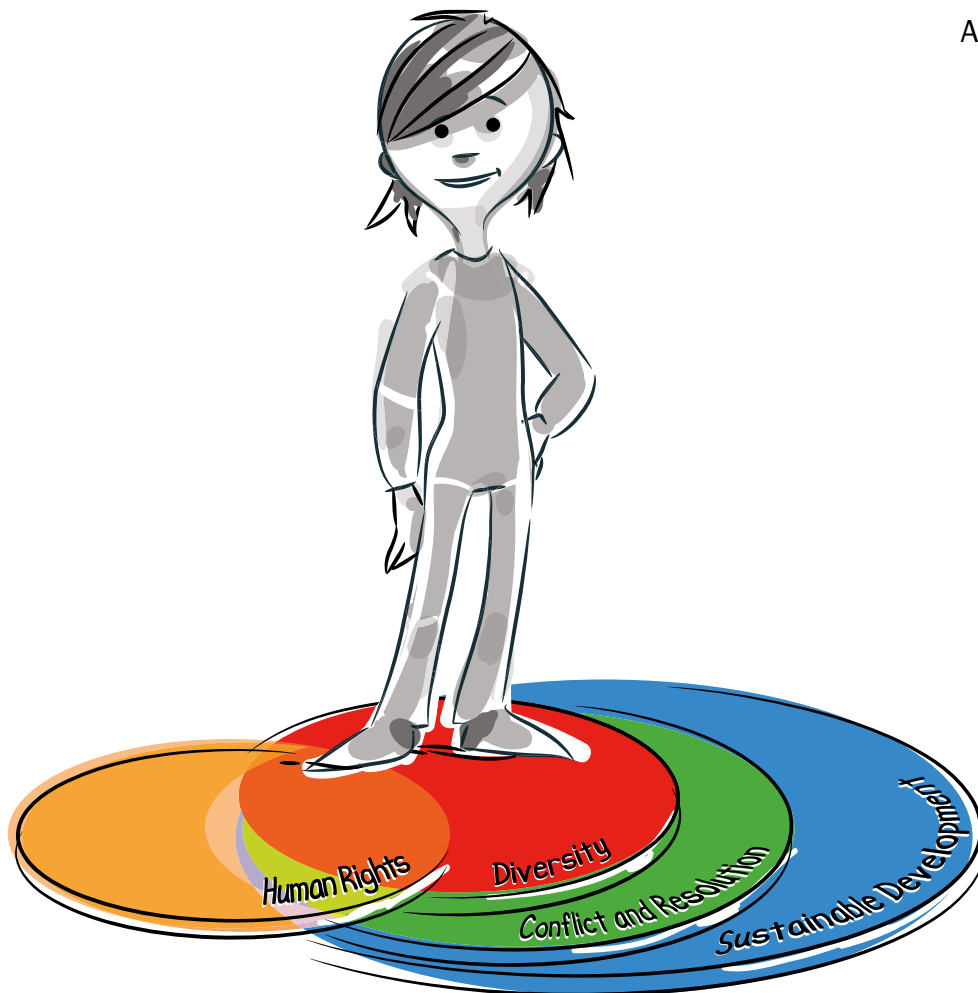
Each book includes information about how CISV works with experiential learning and an introduction to the content area. After the basic introduction each book is divided into chapters about different topics within the content area. Every chapter will also include an example of an activity that lets participants of different ages explore the theme through experiential learning.

Finally we want to send a big thank you to the ones who have contributed to the project, and the ones who are reading this book. It is our hope that Mosquito

Methods will be useful and that we all together can create projects to increase cultural understanding, for human rights, for good education for everyone, for peaceful solutions to all conflicts, for equality and diversity and against racism, discrimination, poverty and pollution.

/ The Mosquito Methods Team;

Anna Kristiansson  
Bodil Nordin  
Anton Ruus  
My Starbrink



## Peace - What Is It?

### *Peace Education - To Develop Yourself and Others*

Peace includes freedom, justice, democracy, and a world where everyone can enjoy their human rights. The main idea of peace education is that you will learn about people whose life differs from yours, which will help you find ways to resolve conflicts. It is an ongoing learning experience and you will gain more knowledge as you meet new people and learn from these meetings. These experiences also transform our attitudes and we gain skills that we can apply and develop over time. In this way peace education offers opportunities for individuals to develop themselves and simultaneously help others to do the same.

### *More Than the Opposite of War*

Even though war and peace are often described as opposites, there is much more to peace than simply the absence of war. Even if we are not in open conflict we can still have negative peace, and whilst negative peace is much preferred to war, it leaves much to be wished for. Discrimination, racism, poverty and other forms of so-called structural violence are still a part of everyday life even though we are “at peace”. This book however, along with its predecessor *Mosquito Tactics*, refers to peace as in positive peace; a society where no one is held back from fulfilling their dreams by the norms and social rules of their surroundings. Positive peace is the absence of discrimination and inequality, but not of conflicts. A conflict is not automatically negative, it all comes down to how we decide to handle it. Conflicts offer us the chance to learn from one another and grow as a group while discussing and finding solutions. As to this day, there is no place on earth where there is a positive peace.

It is important to remember that we are all part of a society, and that we all have an impact on other people’s opportunities. We have an individual, as well as a shared, responsibility for each other. Some acts of discriminating behaviour are more obvious than others. Some are constantly brought up, like those related to gender and ethnicity, whilst others, like those related to age and functionality, are not discussed as frequently. Many of these subtle forms of discriminating behav-



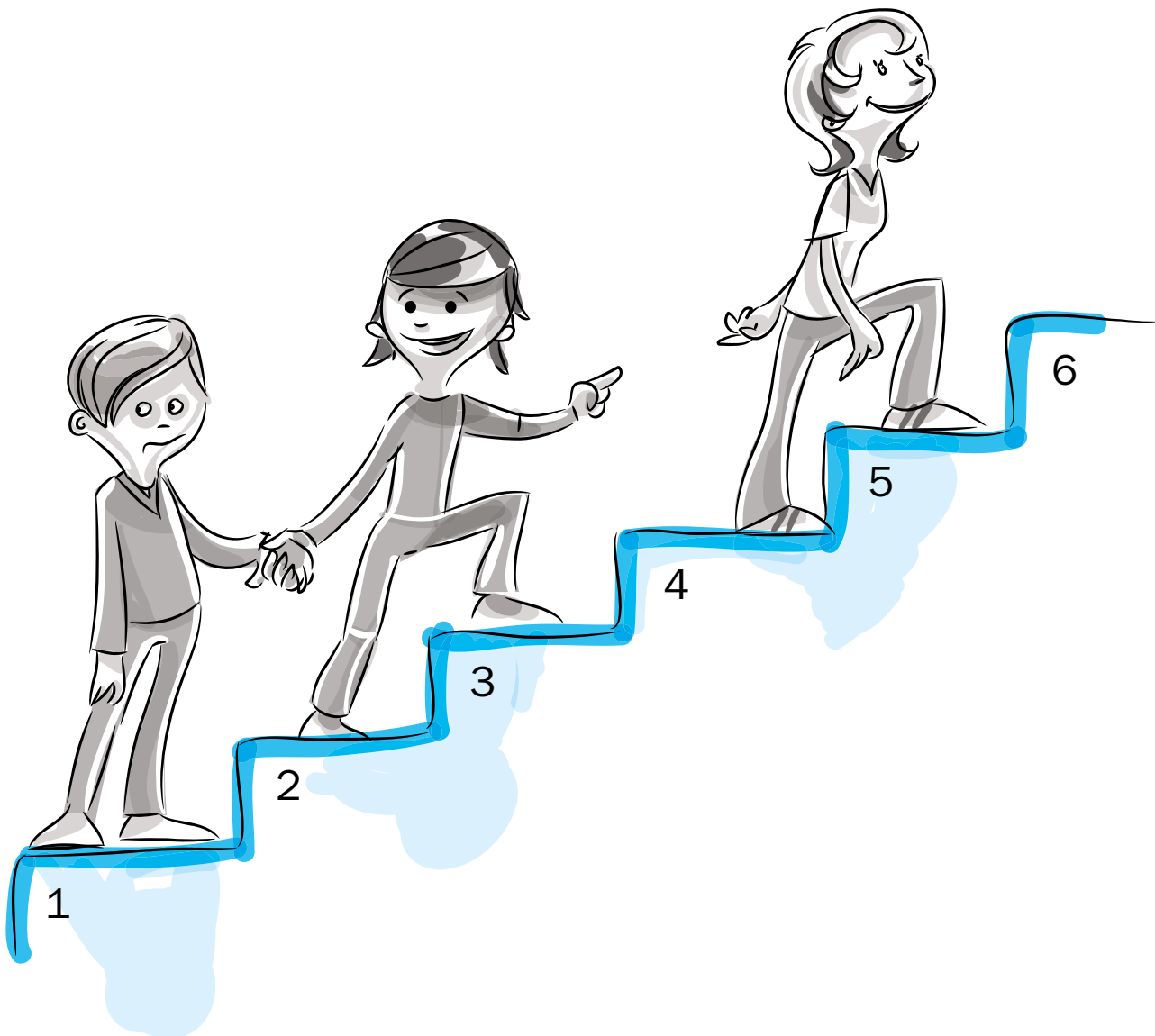
ours are deeply linked with the norms we follow, things we do but rarely reflect on. Meeting new people, especially those whose norms differ from our own, helps us become aware of our own prejudices and routine behaviours, enabling us to challenge and change them. With a deeper understanding of other people and the lives they live, it becomes easier for us all to cooperate. It is important, both on a local and global level, to learn how to handle conflicts that may arise when people with different values meet.

## **Four Pieces of Peace**

To achieve peace there are a number of things that we as active global citizens need to tackle. CISV is built on top of four pillars, our four areas of peace education. We believe that peace cannot be achieved unless we work with a broad spectrum of issues. The four pillars are Diversity, Conflict and Resolution, Sustainable Development and Human Rights.

## **Learning by Doing**

Before a group starts working together, it is important for the individuals to get to know each other and feel safe. Otherwise it will be difficult to discuss and come up with ideas, since the people in the group will not feel comfortable enough to express their opinions. These pages present a number of steps you might want to consider when working with a group. Think about the social development of any group as a staircase. In order to reach the top step, where everyone feels comfortable taking part in group activities, you first need to climb the lower steps.



In CISV, we have broken it down to the following six steps:

### **1. Names**

Name games make it easier for the participants to start talking to each other. To be able to call someone by their name enhances communication, and by learning people's names you show them respect. This helps your participants to feel more comfortable in the situation.

### **2. Communication**

To be able to discuss and express opinions, it is important that the participants can communicate in a way that suits everyone. It is important to learn in what ways your participants are comfortable communicating to avoid misunderstandings. This should be achieved before moving on to the next step. For example, some people need to talk while they're thinking, while others need to sit quiet and reflect before talking.

### **3. Cooperation**

This step is about cooperating with the other group members. Little by little, the participants will feel more comfortable with each other and partaking in group activities, which is important when it comes to speaking your mind and experiencing peace education.

### **4. Team building**

At this point, participants will have to start depending on others to do their part, whilst still managing their own, to reach a common goal.

### **5. Trust**

In order for the group to be able to discuss more serious and personal issues they need to trust one another. It is therefore important to focus on building trust at this stage.

### **6. Role Play**

This kind of activity requires that the group members have developed a deep bond, and not all groups reach this stage. The participants get to play roles that, for instance, can reflect the situation of different people in society. This way the participants learn to discuss and to express their opinions and thoughts. Make sure you plan your time so there is room for discussion after the role play has ended.



## **Do, Reflect, Generalise and Apply**

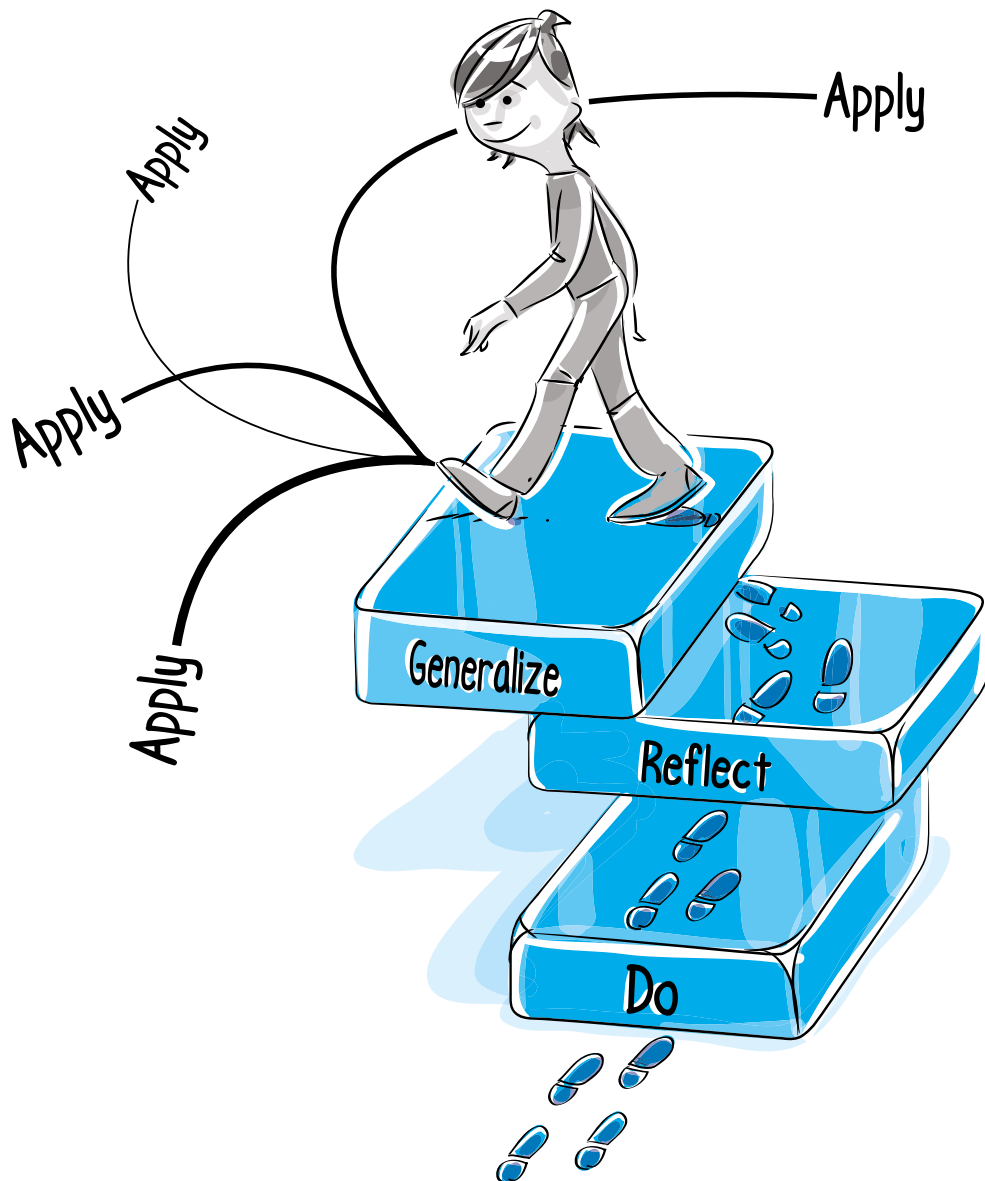
Learning by doing, or experiential learning, is a method of learning through experience rather than reading books or attending lectures. It involves putting ourselves into new, often prearranged, situations. After an experience, we discuss certain topics or how a problem could be solved. It is a good way of getting people with different backgrounds to meet and develop an understanding of each other.

The participants must be given the opportunity to reflect on our new experiences in a constructive way. Through this kind of learning, experiences give us new knowledge that we bring to future situations. In the end, we will have improved our ability to manage new, unexpected or difficult situations.

It is valuable to meet new people, and to experience new things. At the same time, we need to have the opportunity to reflect on what we have learned. Something that happens can be understood in many different ways, depending on our background. If we are given the opportunity to discuss and talk about our reactions, we will probably react differently the next time we are in a similar situation.

The process of experiential learning involves moving from partaking in an event to reflection, putting our experiences in a larger context, and then using the new attitudes, skills and knowledge in future contexts accordingly.

In order to understand the concept of experiential learning you can look at the model on the next page. Following this process a participant goes from participating in an activity (do) to gain new knowledge to use in everyday life (apply). To be able to generalise, to put the activity in a context and see the bigger picture, time for reflection must be provided. Letting participants discuss questions in small groups will help them to reflect on what they have just done and why they acted in the ways they did.



## **Discovering Conflict and Resolution**

Some people are afraid of conflict, although they do not need to be. Conflicts will always emerge when people of different thoughts, ideas, opinions, feelings and behaviours meet and live together. It is quite normal. What we need to get better at is to find creative and peaceful solutions to conflicts. A conflict is often an opportunity for creating something new and better, where different values and experiences are woven together.

Resolution is reached when there are good possibilities of communication, co-operation and critical thinking. To study conflicts and understand why they emerge is important, because only then can we see to counteract and deal with structural violence in a long term perspective.

There are different types of conflicts between people, organisations and nations. To understand why conflicts emerge, start by reflecting over the conflicts that you yourself are part of, and consider why and how they emerged.

If you want to read more in-depth about how to understand and manage personal conflicts we would like to recommend the toolbox *Confronting Conflicts* which was written by Einav Dinur for CISV International in 2011. Find it at [www.cisv.org/resources](http://www.cisv.org/resources).

### **The Ingredients of a Conflict**

Conflicts are often associated with negative emotions. Although this might be true, there are several other elements in a conflict besides emotions. Being able to break down a conflict into the 'ingredients' that are always involved is helpful in understanding the conflict, and even more helpful in its resolution.

### **Facts**

Facts are the actions (or lack of actions) that took place. As such, sides to a conflict should generally be able to agree on the facts. Does this seem hard? It is, as in most cases people confuse the facts with their own personal interpre-









tation or opinion of them. This can lead to many sets or versions of facts that actually apply to only one situation.

It can be very hard to filter out the facts from our interpretations and feelings. Very often we mistake our feelings or interpretations for the actual facts. Especially in cases where people around us, or even society, agree with our interpretation of them. For example, say Tom told Anna that he wanted to be in the same planning group as she. Later, Anna joined another group. What Tom might understand from this is, “Anna doesn’t like working with me”. It could be that this is true. However, if Tom is trying to map out the facts, the fact is that Anna joined another planning group. That is the only fact. “Anna doesn’t like working with me” is an interpretation of the fact (caused perhaps by things Tom’s friends may have told him or his previous experiences). It could be that Tom’s interpretation is accurate, and Anna really does not like working with him. But, there could be many different things that led Anna to join a different group.

When trying to resolve a conflict, even if we are very confident that our interpretation is correct, it is very important to make that distinction between facts and feelings or interpretations. Think of facts as tofu. Tofu, on its own, does not have any flavour. It is the same with facts. The facts should not ‘taste’ like anything.

## **Feelings**

Our feelings reflect our personal interpretation of the facts. This is why identical facts can often generate different feelings in different people. For example, something that might really upset or frustrate you might not frustrate your friend or colleague, even though the facts are exactly the same.

Feelings are the flavour that we add to the tofu. That is why the same tofu can taste like chicken to you, but taste like soy sauce to someone else. Feelings are how we experience a conflict. As such, they are also an indicator that a conflict exists or how far it has grown or escalated. In that sense, it is important to be

in tune with and listen to your own feelings. Not to understand your feelings as the truth but to consider them as an indication that a conflict exists. If you feel annoyed with someone, or angry, or hurt – this is an indicator that there could be a conflict at hand. Do not ignore your feelings or try to push them away, but be careful not to mistake them for the facts or view them as the absolute truth. This part can be difficult in many conflicts.

Because feelings are personal interpretations, there is no right or wrong. Therefore, arguing over whether or not a person should or should not feel a certain way is not helpful or effective in resolving conflicts. For example, if someone is hurt by something you did, even if you didn't mean to hurt them, you should try to avoid saying "Oh, you shouldn't be hurt by that." Phrasing it this way suggests that what this person is feeling is wrong. Therefore, it would be more effective to say, "I'm sorry you feel hurt; I never intended for you to feel this way." By phrasing it this way you are acknowledging that the other person feels hurt and also explaining to them that this was not intentional. When you acknowledge how people feel, they will be more likely to listen and believe you when you explain that you didn't mean for them to feel this way.

## **Needs**

Needs are basic necessities that motivate us as individuals. For example: the need to be respected and valued; the need to be understood; the need to be loved; the need to be recognised. Different people have different needs, or different sensitivities to certain needs, which is why two people can have a different reaction to the same set of facts.

Our needs are actually the causes of the way we feel. When a need is not met, it generates feelings. A good way to think of needs is like a backpack filled with things that come from our culture, our religion, our personal experiences, traumas and so on. We take this backpack with us everywhere we go.



## **Facing Conflict**

Now we will explore the different reactions we have when conflicts arise. In order to simplify things, we will look at three of the reactions or approaches that could be considered the most common. Of course, one person can have different kinds of reactions and these can very much depend on things such as the type of conflict, the mood the person is in, and their opinion of the other person.

Which of the following approaches do you most identify yourself with? Think of a conflict you recently had – how would you classify your response? Are there different types of situations where your reactions differ? Do your reactions differ according to who the other side of the conflict is (friends, family, partner, work colleague, CISV, etc)? Do you take on a different approach when the conflict is not your own?

### **HIT**

The hitter has an aggressive approach to conflict. The hitter will usually get angry, defensive and will openly blame the other person or people for the existence of the conflict (“You did this and that and therefore we are in conflict”). Hitting will often increase friction between the sides and lead to defensiveness from other people involved in the conflict. The hitter is usually competitive and wants to be right, or to win the disagreement. Their reaction can be more about proving that they are right than finding a solution to the conflict. When a person ‘hits’, this is usually obvious to others. It can be in the language they use or in the tone of their voice, for instance. On the positive side, the hitter does not pretend that there is not a conflict; they acknowledge the conflict and react.

### **RUN**

The runner is a person who tends to avoid or deny conflict. The runner is usually afraid or reluctant to confront the other side and therefore the runner’s reaction to conflict is usually internal and is not so obvious to others.



People who ‘run’ wish to get rid of the conflict by not engaging in it, but avoiding confrontation does not mean that the conflict goes away. While the runner is trying to avoid (possibly aggressive) confrontation, this reaction can actually escalate a conflict as more tension builds under the surface between the parties involved.

## **STAND**

The stander, first and foremost, acknowledges that there is a conflict at hand. They are willing to stop and understand what led to the conflict, and separate the facts from the feeling and needs of the people involved.

‘Standing’ does not mean being passive. A stander can communicate their opinion and feelings, but they tend to do so in a constructive rather than an aggressive way. ‘Standing’ is not always an instinctive reaction to a conflict. It can be a reaction the stander has reached after they’ve had a chance to calm down. Or, they may have realised that pretending the conflict isn’t there does not lead to real resolution.

## **So, which approach is the right one?**

People often think that hitting and running is wrong and standing is right. This is partially true. Of course, we should all strive to ‘stand’ as much as we can. However, our reactions to conflicts are part of us, and trying to fight against them or judge ourselves for how we react does not help us to resolve conflicts.

This is where self-awareness plays such an important role. By developing awareness of yourself and your reaction to different types of conflicts, you can get to know yourself in a way that will eventually help you to ‘stand’.

For example, you may know that often for the first day after a disagreement, you are so angry that you will most likely ‘hit’. Knowing this, you can give yourself that time to calm down, understanding that your first reaction is dominated by angry feelings. During that day, you should not judge yourself for being angry or for not being able to ‘stand’ right away. Judging yourself is never constructive.

However, being aware of this pattern will enable you to consider the conflict more objectively, after you calm down. You can then ‘stand’ and think of what the actual facts were, what needs you had that were not met, what feelings that led to, and finally to communicate this and try to resolve the conflict.

In other words, ‘hitting’ and ‘running’ are not wrong. It could be that you will always have to ‘hit’ or ‘run’ first before you can move on to ‘standing’. Understanding these natural reactions is something that can help you to understand yourself, and may in the end make it easier for you to ‘stand’. Perhaps with practice, you can manage to ‘stand’ faster, or even right away.

Just as you have certain reactions (such as needing a day to calm down), others have their own reaction patterns. Therefore, there might be a situation where you are ready to ‘stand’, but the others are not. Understanding this can help you to see whether the other sides to a conflict want to ‘hit’ or ‘run’. Recognising this can help you to find a time to ‘stand’ that would be most productive for everyone involved.

A good way to identify if you are ready to stand is to ask yourself the following question (and try to answer honestly): ‘What is my objective? Is it being right and proving that I am right, or is it resolving the conflict at hand?’

It is okay to feel like you are in the right. If you feel that you are more focused on being right, take more time until you are truly ready to resolve the conflict. Forcing yourself or others into resolving a conflict, when not everyone is ready, is not effective. Ask yourself this question again and again. When you feel your objective is to truly resolve the conflict, then you are ready to ‘stand’.

### **The Building Blocks**

Sometimes conflicts work themselves out, but they often require something of us. To ensure productive and constructive conflict resolution, there are certain steps that must happen in the process. These steps can be referred to as the ‘building blocks’. Without these, it is difficult to begin talking about conflict management and resolution.

## **Self-Awareness**

Most of us do not try to create or provoke conflicts intentionally. It is more likely that we are unaware of how our behaviour contributes to a conflict, especially an interpersonal conflict (involving one or more other people). Therefore, the first and most fundamental step of conflict management is self-awareness. In order to have a real understanding of conflicts, you must look inwards and really reflect and understand how you behave, think, react, and communicate in a conflict situation. For that reason, conflict management cannot exist without the development of self-awareness.

## **Communication**

Normally, a conflict involves two or more people. Self-awareness alone is not enough for healthy conflict management. In order for the other side to understand how you are feeling, communication is necessary. Discussing disagreements and sharing your feelings can lead to opportunities to strengthen and improve relationships. Of course there are different ways of communicating, so there is also the question of how you communicate.

## **Openness**

Communicating how you feel in a conflict is not enough when you are looking to resolve a conflict. There must also be an openness to listen and understand the other side and their feelings and perceptions. Listening and being open are an integral part of conflict management and resolution.

adults and children must conform to adult ways of thinking and acting in order for their voices to be heard at all. Even when the setting is made “child-friendly” it is adults who have decided what constitutes child-friendliness.

Children are a minority group. This does not make children stupid. Neither does it give adults the right to decide not onl



# Create Training Climate

TRAINING CLIMATE

Volunteer  
the room

Bring  
positive  
😊

Show up  
(as)  
well-  
prepared

Agree on  
how to  
work with

Enough  
free-time  
(room)

Share the  
group-  
resources  
(name, experience, etc.)

Enough  
should  
know what  
to plan

Flexibility

When  
the timer  
runs out

How do  
you  
fit the  
work/pace

Steps

Information  
before  
hand

## Portrait: Cynthia Enloe



Cynthia Enloe is a professor and feminist writer who grew up in Long Island, suburb to New York. She is famous for various writings where she analyses women's role from both national and international perspectives. She took her Ph.D in political science from University of California, Berkeley in 1967. In her professional life, she has mostly taught at Clark University in Worcester, Massachusetts. She has published up to nine different books throughout the years.

Cynthia is one of the main and brightest thinkers around militarism from a feminist perspective. She shows how it affects the lives of women around the world. In her studies she tries to show that anything can become militarised and we must never stop being curious. Our curiosity is what will make us move forward. She is also discussing why we are taking different type of analysis for granted, such

as the thought of the human being having enemies.

Among all her important writings she has written "The Curious Feminist", "Bananas, beaches and bases" and "Gender' is not enough: the need for feminist consciousness". In Bananas, beaches and bases Cynthia is looking at different connections between women of different cultures during the 1800s. The book looks into the lack of understanding when it comes to foreign cultures and fascinations with difference in clothing and lifestyles of indigenous and colonial populations contributed to their continued subjugation.

During the summer of 2014 Cynthia was one of the main speakers of "Nordiskt Forum – New Actions on Womens Rights" in Malmö, Sweden. This is one of the largest Women Rights conferences that have been held in the nordic countries.

## Activity on Discovering Conflict and Resolution

This activity explores some of the terms often used in peace education, but which have different meanings to different people. The time required for the activity can be adjusted by giving the participants more or less time to discuss each topic.

### **Requirements:**

**Materials:** list of situations

**Time:** 90 min

### **Do, reflect, generalise, apply:**

Start by explaining to the participants that war is illegal according to the UN. Still, it happens all the time. Divide the participants into groups of four and give them following tasks:

1. Define what war is! These are some questions to consider:

- Who is involved?
- How many are involved? (scale of conflict)
- What are you allowed to do in a war? What are you not allowed to do?

When the groups are done, they should have come up with something like “war is when at least 11 people tries to resolve a conflict using violence or threats”.

Then let the groups discuss different situations, and if those situations matches their definition of war. This can be done either by printing the situations on different papers that you put in different parts of the room and then let the groups circle between them, or you can give each group a paper with all the situations on. When they are done, give them the next task:

2. Define what a conflict is! These are some questions to consider:

- Who is involved?
- How many are involved?
- What differs conflict from war? When does a conflict transform into war?

Again, let the groups try their definition on different situations. When they are done, give them the next task:

3. Define what peace is! These are some questions to consider:

- What can happen in a peace situation? What can not?
- Does peace have to be free of conflicts?
- Can a country be at peace if there is war somewhere else?

Again, let the groups try their definition on different situations.

### **Situations:**

#### **War:**

*On the 11th of September 2001, two airplanes were flown into the twin towers of the World Trade Center on Manhattan, New York. The islamic terror network al-Qaeda claimed responsibility for the attack.*

*In Rwanda in 1994, 800 000 Tutsi people were killed by Hutu people during a period of four months. The violence were at large one-sided.*

*In Syria in 2011, the Free Syrian Army and other rebel groups started to battle government troops. The goal was to overthrow the current dictator Bashar Al-Assad. More than 120 000 people has died and the rest of the world has chosen not to act, despite of the fact that Assad has used weapons of mass destruction against the rebels, which resulted in the death of many civilians.*

*Many years of subsiding rainfall lead to drought and famine in Darfur, Sudan in the 1980s. The subsiding rainfall has been connected to the climate change caused by carbon dioxide emitted mainly by wealthy western countries. The drought lead to the death of tens of thousands of people.*

*20 % of women in the world has been victim of either rape or attempted rape. In 2012, 28 000 women in Sweden were victims of abuse. In 85 % of the cases the perpetrator was*

*male, and in 75 % of the cases the perpetrator knew the woman.*

### **Conflict:**

*The meat production leads to far more emission of greenhouse gas than to produce and equal amount of vegetarian food. Some meat production also leads to deforestation, and there are moral issues connected to breeding for meat.*

*Almost 10 % of swedish students experience bullying. More than 2 % of ninth graders say that they have been victims of abusive violence during school hours.*

*In Norway in 2011 a man bombs the government building and then kills 69 youths active in the social democratic youth association. It was a politically motivated act.*

*In the 70s and 80s, the International Monetary Fund made developing countries that could not pay their national debts take part in Structural Adjustment Programmes. The programmes included cuts in social security and public spending (though not military) and a liberalisation and sell-out of governmentally owned natural resources to private owners. This lead to multinational companies being able to buy big amounts of resources in developing countries and to exploit cheap labour. The local population had to pay the price of a loan they never took, which increased the inequality of the world.*

*When two lovers break up there are often hurt feelings involved even though there is no physical violence.*

### **Peace:**

*“Sweden has not been at war in over 200 years”. On the other hand they sell the largest amount of weapons per capita, whereof 56 % is sold to autocracies.*

*In the animal kingdom there is a constant struggle for survival. Eat or be eaten. Are animals in nature at peace? Are they at peace when imprisoned?*

*The world still relies on fossil fuels, which sooner or later will run out. Is using them a*

*peaceful act? Peaceful towards who?*

*Is there peace between different political parties in your country? Are they at peace during debates?*

*Are you at peace or at war with yourself? Are there conflicts?*



# Communication

## Steps of communication

For some reason, people see communication as something simple. "I say what I mean, and you understand it". But reality is much more complex. You have probably been in many situations where someone completely misunderstood what you said, and you wondered "How could this happen?". Communication is not linear. It's a complicated process that can be divided into 6 steps, each increasing the difficulty of actually getting your message through. Let's go through them one at a time.

### Step 1 - What you intend to communicate

This is the easiest step of the six. While interacting with other people we usually only have a general idea of what we want to say, and make it up as we go. This leads us to..

### Step 2 - What you actually communicate.

People communicate differently. Our personality, culture, mood and relation to the recipient are just a few things that affect what you say and how you say it. Fear of hurting someone can make conversation about inappropriate behaviour being perceived as praise. Not to mention that non-verbal communication such as intonation and body language also communicates a message, whether you are aware of it or not

### Step 3 - What the recipient observes

Does the recipient hear what you are saying and your intonation? Do they see your body language? Read the sentence "Great job, I'm so impressed" and try to figure out whether you are being praised or insulted. Without context, it's impossible.

### Step 4 - What the recipient perceives

This is a central aspect in communication. Our cultural and personal backgrounds shape who we are, and hence how we interpret our observations. We

filter all incoming information through our experiences, mood, sense of humour, the physical environment and relationship to the sender.

### **Step 5 - What the recipient responds**

Following step 4, the recipient will in some way react to what they have perceived. This response can be verbal or nonverbal, explicit or implicit. Not showing any emotion or reaction is also a kind of response.

### **Step 6 - What you perceive of the response**

Just like the recipient filtered the outgoing information from you, you filter their incoming information. If you are used to verbal confirmation of what you said, how would you react if they didn't even nod?

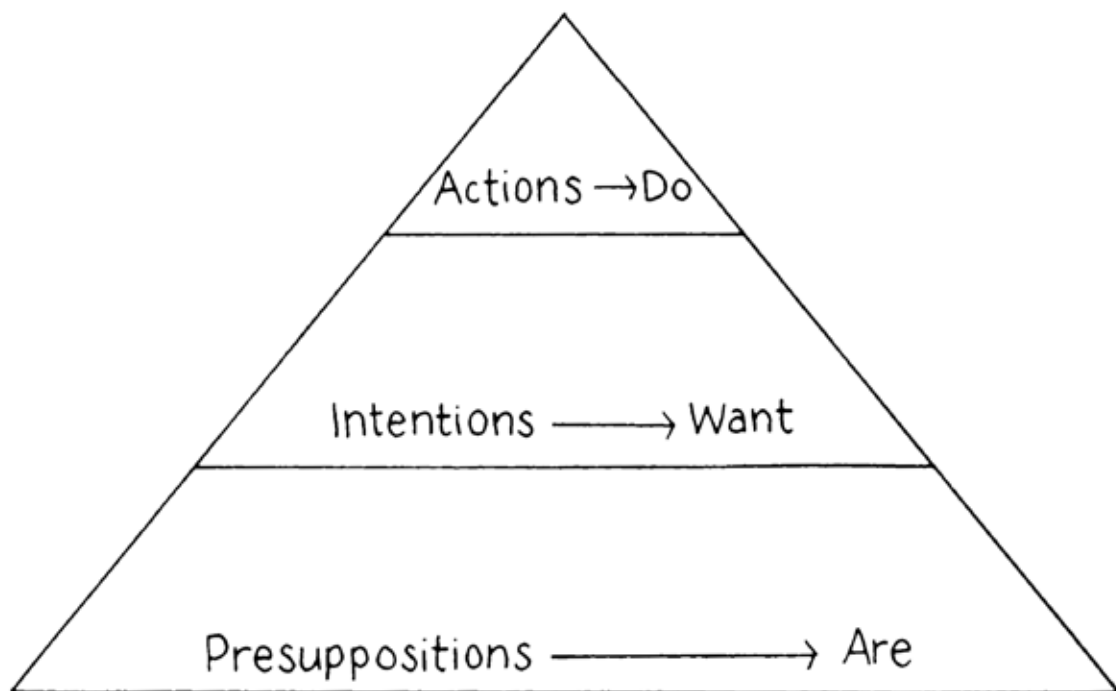
Communication is a process where information is bouncing back and forth between the parties with unlimited potential for misunderstanding. Within our own cultures it's relatively easy to communicate, since we perceive information the same way as our peers, but what happens when we go to a camp with people from ten vastly different cultures? How will the perceptions of your words change when you go from participant to leader? How do we become aware of our filters? And how can we communicate in a way that's inclusive, respectful, and empowering?



## The triangle

The triangle is a tool that helps you to communicate and it is also very effective in conflict resolution. The model consists of three parts: actions, intentions and presuppositions (preconceptions, norms, assumptions, prejudices etc.)

It can be used by first considering what your intention is with for example a



meeting or an action – what you want to do. When you have found out what your intention is, you consider what your presuppositions are about the person or persons you are going to meet. By considering your presuppositions you can make yourself aware of if there is something else you, regarding yourself, need to go over. If you do not consider your presuppositions this can lead you to enter a meeting with a notion or feeling that will affect your behaviour. When your behaviour is affected, that also affects your communication, what you convey with voice, body language and choice of words.

To exemplify; you are in a summer camp. You are going to be a leader with several other leaders. At the beginning of the camp, all the leaders will jointly set up rules for the children. The intention with the rules is to create a safe place that makes it possible for participants to enjoy themselves, and be free from injuries or conflict.

In the discussion, several suggestions arise of the importance of keeping times for going to bed and that it is prohibited to go for a swim without adult supervisors. When you consider what the presuppositions are, you realise that several of the leaders have a preconception that children always break the rules and refuse to listen when adults tell them to listen. If you do not begin with sorting out why certain leaders have these preconceived notions these leaders actions will affect the relationship with the children. If you decide to emphasise the importance of proper communication of the rules and why they are in place, there is a greater chance that the children will listen and respect the rules.

A chosen truth on intention level is that all people have good intentions with their actions and if you keep that in mind when someone says something or does something that you do not appreciate, it will be easier for you to understand the other person's perspective and actions in certain situations.



## Portrait: Dag Hammarskjöld



Dag Hammarskjöld was the Secretary General for the United Nations General Assembly from 1953 to his death in service in 1961. From the very start of his career he worked close by people with political power and worked his way up to the international political and economic arena. When a new Secretary General was to be elected, the first four candidates had been disapproved by the Soviet Union and Hammarskjöld's candidature came as somewhat of a surprise, but in the end 57 out of the 60 voting countries voted for him.

During this time the world was divided by the cold war and the risk of violence and need for diplomacy was high. Through "silent diplomacy" Hammarskjöld was partially successful

in stopping or limiting conflicts, but also faced setbacks in a polarised world. One of his greatest moments happened in 1960, when he in the General Assembly responded to the Soviet Union's demands of him to step down and be replaced. In this speech he proclaimed that his job was not to satisfy the world powers, but rather all the nations who the UN existed for.

Dag Hammarskjöld's life ended tragically as his plane crashed while flying over the area which today is Zambia. The crash has been a topic of discussion, as there never has been a proper explanation of the cause. Theories presented range from it being caused by a mistake made by the pilot to it being an arranged murder. As of 2015, there is still no final answer.

## Activity on Communication

This activity gives participants a greater understanding of the need for effective communication and attentive listening while cooperating with others. It is a short and fun activity where the participants work in pairs to complete the task at hand.

### Requirements:

- **Materials:** Pens and papers.
- **Time:** 30 - 40 min

### Do:

Divide the participants into pairs, ask them to sit back-to-back on the floor. Give everyone a paper and a pen each, and ask the pairs to name one of them “A” and the other “B”. Tell the participants that person A in each pair will have one minutes to draw something on their papers, and that they have to use the whole minute to draw. No one can talk during this time, and the Bs must not see what their partner is drawing. When the time is up, ask the As to put down their pens.

Now tell the Bs to pick up their pens. The A will now, still sitting back-to-back with B, describe their drawing. Bs will use the instructions to duplicate the first drawing. Bs can only listen, and are not allowed to talk. Give the pairs about five minutes to do this. When time is up, ask the Bs to put down their pens.

Give the pairs a few minutes to compare and discuss their drawings.

Ask the pairs to go back to their back-to-back position and tell everyone that this second part of the activity will be different. Give everyone new sheets of paper, or ask them to use the other side of their previous ones. Now tell the Bs that they will have two minutes to draw something, and that they have to use the whole two minutes to draw, and should draw something a bit more complicated than a simple shapes. When the time is up, ask Bs to put down their pens.

Now tell As to pick up their pens. This time the As will reproduce Bs drawing, but they can

only get information about the drawing by asking yes or no questions. Bs are only allowed to say yes or no during this part of the activity. Give the pairs about five minutes to do this. When time is up, ask the As to put down their pens.

Give the pairs a few minutes to compare and discuss their drawings.

**Reflect:**

Discuss the following questions:

- How did your pair do? Were the drawings alike?
- Which task was most difficult? Why?
- Did you come up with any tricks to communicate more effectively?

**Generalise/Apply:**

- What difficulties are there when communicating in everyday life?
- Why does people communicate in different ways from each other?
- How can we improve our ways of communicating with others?

## **Nonviolence**

Nonviolence is a method of resolving conflicts in a peaceful way, and is more than just the revulsion of violence. It is also the idea that not taking part in violence is not enough, but that we should resist it in an active way. We need to confront the violence and act against oppression.

Nonviolence is also connected to civil disobedience, which means to openly break laws - without violence - and to be ready to face the consequences of that act.

## **Nonviolent action**

The principle of nonviolence is under all circumstances not only to refuse using violence but actively using the tools of nonviolence. Nonviolence does not equal passivity, which is rather considered doing nothing.

It was Gandhi who started the big nonviolent movement in India as a tool liberating the country from the British rule. Have you heard about the salt march? The British Empire had monopoly on salt in India, incomes and taxes were used to finance the colonisation. Gandhi with others made a long march and started producing salt themselves as a way opposing the British rule.

Inspired by Gandhi, Rosa Parks, M.L. King and many others have fought for the civil rights for the African American. Rosa Parks refused, after a long working day, to give up her seat in the bus for a white man, which she was expected to do because she was coloured. M.L. King led successful boycott actions and it was during this time he held the speech “I Have A Dream”.

There are also examples of contemporary nonviolent movements. One is the Otpor movement in Serbia. It was a nonviolent movement led by students with the goal to remove the dictator Slobodan Milosevic.





There are many ways for one to start working nonviolently and create a nonviolent movement. Gene Sharp is the name of the founder of the Albert Einstein institute. He is a professor and has made various research and writing on nonviolence and nonviolent movements. He has written the book “From dictatorship to democracy” that was first writer for the Burmese people but has inspired many other as well. Sharp also published the book “198 Methods of Nonviolent Actions” where he breaks down what nonviolence is, what tools we can work with and how we should work with them.

The most important thing to remember when it comes to nonviolent actions is that they can be done anywhere by anyone. In your everyday life it could be that you boycott certain brands, or that you eat vegetarian food. In a larger perspective it could be about organisation big demonstrations or work against militarisation in your country.

### **Civil Disobedience - a Personal Reflection by Elin Lundell**

It was an early Sunday morning in December and where I stood among friends outside a fenced industrial area I started to lose sensation in my feet from the cold ground. I was too nervous to care though, and as soon as it was my and my comrade’s turn to crawl under the fence the adrenaline in my body made me forget all about it.

A couple of hours later I’m sitting in the back seat of a police car. Outside the car I can see my comrade is being interrogated by another police, but I know she can’t see me where I’m sitting through the shaded window. “So you and your friend crawled under the fence to create a memorial place?” the police asked me when going through the notes he took during his interrogation with me.

“Yep”, I answered, while thinking about the angel, the candle and the tomb wreath that we brought with us under the fence. Together with a stone with the words “Memorial place of the unknown civilian” written on it in golden letters

the items became part of a manifestation aiming to bring attention to all the civilian victims killed by Swedish weapons. Weapons being produced on the fenced area whose boundaries we didn't respect, the reason to why I'm now locked up in a police car.

What we did this Sunday morning, refusing to obey certain laws of a government in order to bring about social change, is called "civil disobedience". There are many definitions of what civil disobedience is, and the term is closely connected to similar terms, such as civil resistance and nonviolent resistance. One definition claims that activists who carries out the act of civil disobedience needs to 1) act nonviolently, 2) not vandalize, 3) act openly and 4) take responsibility for their actions. No matter how people who carries out civil disobedience defines it, the focus is on the disobedience itself, and therefore that's also the focus of this text.

Civil disobedience is not only about disobeying unjust laws, or only about the direct effects of the disobedience. Civil disobedience is also a way of challenging the obedience, which in itself is a precondition for the injustice we are protesting against. To crawl under a fence is a way of questioning why the production of weapons needs to be protected, and to make a memorial place for civilian victims of Swedish weapons in a place where you're not allowed to be is a way of questioning why those civilian lives shouldn't matter to us. It's a way of saying "We know that this can go on only as long as people don't really know what's going on here" with your hands rather than your mouth.

When we crawled under the fence to the industrial area, we did it because we believe that no one have the right to kill other beings, and that it's more important to follow this conviction, and question the assumed right export weapons that are being used to kill people, than to obey the law that prohibits us from approaching the area where these weapons are being produced. Because of that we were considered criminals.

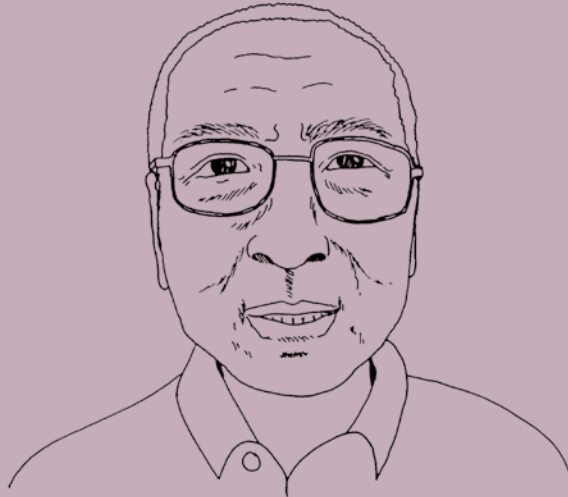
To face the consequences of disobedience after disobeying a law is a way to defy the system of unjust laws. It could seem counterproductive to, on the one

hand be disobedient enough to break the law and on the other hand be obedient enough to accept a punishment for the disobedient action. But the fact is, that activists, through disobeying openly and handing themselves over to the police undermines a collective fear of punishment that the ruling power want to maintain.

Through participating in actions of civil disobedience, I want to show other people what I consider to be wrong in this society but hopefully I'm also encouraging other people to question laws instead of blindly obeying them and making them equal to their own moral. I'd say civil disobedience is, just as much as it's about questioning laws, also about following other kinds of laws. To realise that the laws of a government is unjust, you need other moral principles to tell you what's right and what is wrong. These principles could come from a religious faith, from an ideology, from the declarations on human rights or from anything else you believe in.



## Portrait: Liu Xiaobo



Liu Xiaobo was born in the north-eastern parts of China in 1955. At university he studies literature and during the 80ies he would publish two books that brought him to the centre of the Chinese regime criticism.

He was first sentenced to prison after his participation in the protests in Tiananmen Square and has since then served numerous jail sentences. In 2009 he was sentenced to eleven years in prison after he allegedly had spread information to undermine the Chinese regime. In

2010, Liu Xiaobo was awarded the Nobel Peace Prize for his long and non-violent struggle for human rights to be implemented in China.

Because of his prison sentence he could not participate in the award ceremony to personally receive his prize, and he was also denied a representative to accept the prize in his stead. The Chinese government reacted strongly to Liu Xiaobo's nomination, denouncing it and refusing to visit in the award ceremony

## Activity on Nonviolence

This activity lets participants explore and discuss their own opinions on violence and non-violence.

### **Requirements:**

- **Materials:** A flip board, whiteboard or similar and markers.
- **Time:** 30 min

### **Do:**

Draw a line in the middle of the flipchart and write VIOLENCE over one column and NONVIOLENCE over the other. Then get the participants to brainstorm words that they associate to each word. It can be anything; feelings, opinions, ideas, organisations and so on.

### **Reflect:**

When you have filled both columns with words, ask the participants to discuss them and to focus on possible contradictions in each column. This can be a good time to split into smaller groups, so that everyone can join the discussion. After a few minutes, ask each group to tell the others what they talked about.

### **Generalise/Apply:**

In small groups or one big group, discuss the following questions:

- When is violence acceptable?
- What level of violence is necessary for a society to protect its members and grant their rights?
- When is nonviolence realistic?

## Group Dynamics

When a group of people needs to make a decision, solve a problem or in other ways cooperate, a process that is often referred to as group dynamics takes place. Group dynamics is about how the different norms, feelings and opinions of the group influence the way it functions. It is important to discover how group dynamics affect us, in order to understand why racism, sexism and other forms of prejudice and discrimination exists - and how to work against them.

### Don't worry – it's just a phase

Lets go through the concept of group dynamics. Imagine yourself playing Super Mario; you know that game all 90's kids played on their Gameboys. If you are too old or too young to remember this, the goal of the game is to collect coins, avoid falling into holes and level up. Now, a group's development is kind of like Mario himself. The group starts at level 1 knowing they have a mission to complete - getting to the finish line. During the development, or the level, a lot of things can happen. Sometimes the game is going really smooth and the group is collecting coins and getting a lot of bounces. But the group sometimes fails and falls down in a hole and have to start all over again. Other groups are able to just run straight forward to the finish line as fast as possible, neither falling nor down or collecting all those coins up high. Both tactics work, they all follow through the task to complete the level. The second group example usually does not need to reflect on the time on the track since they did not face any obstacle. The first example, on the other hand, definitely learned more of the failures and rewards. At the same time they gain a lot of experiences. The level can be seen as a timeline and the best and most fun level is the one when teams cope with both ups and downs and the team spirit prospers.

From the moment where the individuals in a group meet to the moment they complete their task, or Super Mario level, the group transforms through different stages. Individuals in a group react differently to challenges and have dif-

ferent ways to cooperate. This forms the group through its members. There is a model to map these changes, which is called Tuckman's model. It generalises and divides the development in five stages.

What is the first thing you do when meet a new group? Usually, you introduce yourself and hope that the others will do the same. This is the first phase forming, the start of building a team. The participants gather first impressions and information about each other and make friends. The individual's behaviour is driven by a need to be accepted by others and therefore tries to avoid conflicts and disagreements. This is a comfortable stage to be in but the avoidance of conflicts can mean that not much actually gets done. This is a very important step for further cooperation since the individuals exchange personal information and start to build their relationships here. It is kind of hard to have a good teamwork without knowing the group members names, right?

So what has this got to do with the theme of the book, conflict and resolution? When a basic trust has been developed and team members feel comfortable to question others' opinions, conflicts are likely to occur. This is the storming phase. There can be a natural transition between the first two stages, for example when the group members disagree on goals, course of approach or experience leadership difficulties. Conflicts can emerge during any phase or when the conditions of the group change. Without tolerance and patience this part can be destructive and lower the team members' motivation. Since individuals deal with conflicts in diverse ways the atmosphere in a group can change drastically when the understanding between participants is not working. Therefore is constructive and regular communication the key for a group to make progress and maybe even develop faster.

At the norming phase, the team have agreed on goals and a mutual plan on how to complete the task or Super Mario level. Some may have to give up their own ideas and agree with others to make the team function. In this stage, the group members feel responsible to make the team succeed. This generates the per-



Varför är du i SVAR?





forming stage where the group actually is collecting coins in the Super Mario-level, i.e. achieving tasks as a team. This is where the team is high functional and complete missions without unnecessary conflicts. When the time is up and the group is near the finish line one last phase can occur – the adjourning phase. The team members now realise they are going to split up and prepare to say goodbye. Not all groups come to this stage since there need to be a limited time or one last task to make a team split up. But many groups go through all of these stages in cycles. For example, when a new group member arrives or one member leaves, the group has to start all over again. The group has now fallen down in a hole in the Super Mario game and has to go back to the beginning. Everyone have to reintroduce themselves and maybe set new roles. This can make groups rearrange their goals and tactics to develop in another direction.

To me, this is what group dynamic is all about – the dynamic development. A group's process is affected by its environment, group members and time limits. This makes the phases more or less intense. If the team is aware of a time limit, for instance when participating in a short activity, members tend to avoid feuds to keep up the good mood and maybe skip the storming phase. But to have a long and sustainable relationship in a group, when starting up a project or attending a camp for a month, some conflicts are worth to highlight and solve.

With this said, the more you play Super Mario, or train yourself to deal with different groups, the more comfortable you get when the discussion in a team is heating up. You get used to that we all work differently –and that that is okay. You will also realise that every group goes through different stages and that conflicts or disagreements are parts of that. So if you feel uncomfortable when conflicts appear in groups, don't you worry – it's just a phase.

## **Leadership: More Than Just a Buzzword - a *Personal Reflection* by Anton Ruus**

Manager, administrator, captain, politician, or that one friend you all turn to when your group of friends face a decision; leaders, all of them. Some of them are perceived as leaders because of their profession whilst others have been given, or some even taken on, the leadership role. They all however share at least one common feature: people around them look to them when it is time to make a group decision.

But is that all there is to it? Is a leader simply a person who decides for alternative A or B and then expects others to follow, and if so, how did that person get into that position?

My experiences so far tell of very different leaders in different situations. During my years playing soccer our team captains were elected by the coach, and aside from being better-than-average players they also shared something else. The captain was always someone who enjoyed respect, whose voice during half time would silence his teammates' jabbering about how superior we were to the other team, indifferent of the current score. When he spoke, we listened. What he decided we needed to do better to turn the game in our favour would be what we focused to do the next 45 minutes.

A completely different situation, but with striking similarities, was two friends debating a political topic, both of them turning to me for support for their view of the matter. In an instant, I was given the power to choose what was "right". If being a leader is taking decision, I was suddenly given the leadership there and then, without having any want for it or having done anything to deserve this position. That cannot possibly be leadership!

However, is decision-making the only thing that makes a leader? My answer would be no. While decision-making can be the very duty a manager was hired to do, it is merely the final action resulting from a long process of creating a

goal, understanding the circumstances, motivating the group etc. If the only requirement for the manager's position was the ability to make a decision, anyone could do it. He was however probably picked out a number of applicants for his ability to envision a better future, analytical skills, social competence or whatever skill was most highly valued for that position.

If the same "rule" apply in less bureaucratic environments, the team captain of my football team had to be someone with the ability to motivate all of us and make us all work for the same goal, literally. While I do realise that the captains all did or tried to do just that, they all had different approaches to doing it. Some would shout their ideas as loud as they can, others would ask for how everyone else experienced the game so far before trying to incorporate it all into something constructive. A few tried talking to people individually to avoid stigmatising people in front of the others, and many gave positive feedback or encouraging words to his team. No matter the choice of action, they all tried to unite us to overcome a challenge. To do this they had to make decisions, taking as much information as possible into account as possible, including their knowledge of the group and their status in the group.

All of the examples so far have been of, if not authoritarian, at least people who lead from the frontline. I am however convinced that being the centre of attention is not required to be a leader and that leading could be much more subtle. An example of this is a leader on a CISV camp, whose responsibility is not to call all decisions or even prohibit people from making mistakes. To me, a good CISV leader is instead someone who tries to gently steer the group in the correct direction to maximise learning, and only interferes to avoid more serious concerns.

I guess it is safe to say there are many different ways to lead. Everyone does it differently, and each situation also requires different types of leadership to create the most positive outcome. It is probably healthy for all of us to try a different styles and situations to become not only flexible leaders, but



## Portrait: Mother Teresa



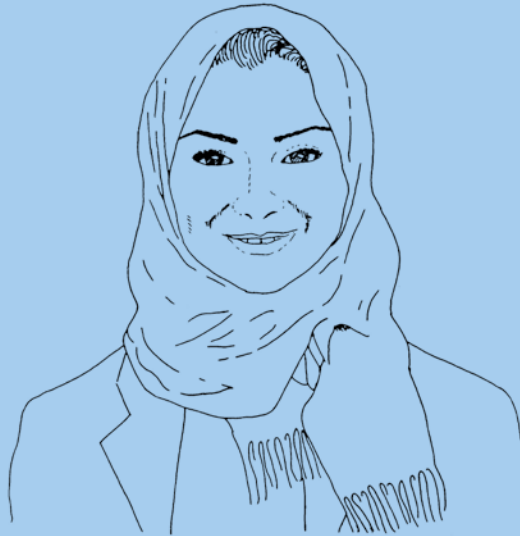
Teresa of Calcutta was a roman-catholic religious sister and the founder of the order Missionaries of Charity. She was born in Albania in 1910, but later moved to India where she carried out most of her work. For more than 45 years she tended to the poor, sick, orphaned and dying, while her order grew bigger. At the time of her death in 1997, Missionaries of Charity existed in 123 countries, operating nursing homes, soup kitchens, orphanages and schools, among other things.

In 1979, Mother Teresa was awarded the Nobel Peace Prize for her efforts in the struggle to overcome poverty and distress, which also constitutes a threat to peace. She refused to take part in the conventional ceremonial feast, and instead she used her prize money to host a dinner for about two thousand homeless in Calcutta, India.

Even though Mother Teresa did much good, she has also been criticised for her prompt opposition to abortion, which she frequently expressed.



## Portrait: Asmaa Mahfouz



Asmaa Mahfouz is an Egyptian activist born in 1985. At the age of 23 she founded the April 6 Youth Movement along with five others, an activist group established to support a strike on April 6th. Less than a year later the Facebook group of the movement had about 70 000 members, who all gathered around their interest for discussing freedom of speech, economic stagnation and government nepotism.

Thanks to a video blog post, she has been credited to have helped to spark protests

that started the Egyptian Revolution in January 2011. In the video Mahfouz encouraged Egyptians to demand human rights and to express their disapproval of the regime.

Later in 2011, Mahfouz was awarded the Sakharov Prize, which is given to groups or individuals who dedicates their lives to the defence of human rights and freedom of thought. Other laureates of the Sakharov Prize include Nelson Mandela, Kofi Annan and Malala Yousafzai.

## Activity on Group Dynamics

What kind of leader are you? In this activity we want the participants to discover some common leadership styles and what defines each of them. The activity also allows the participants to identify which type of leader they are.

### Requirements:

- **Material:** Tape/chalk
- **Time:** 45 minutes

### Do:

With tape or chalk, make straight line from one end of your activity space to the other. Explain to the participants that the line represents a spectrum. Name the left and right ends of the line A and B respectively and let A represent the answer “always” and B represent “never” to the questions about to follow. Ask the participants to place themselves along the line in accordance to their answer. After all questions have been answered, ask them to place themselves on an average position they made so far.

I speak my mind, even if it might have negative consequences.

In a conflict, I am confrontal and will not avoid an argument.

I am outspoken, people rarely have to wonder what I think of something or what my needs, wants and feelings are.

Now, make a new line through the other so that they together make up a cross. Name the upper and lower ends C and D respectively, with C representing “always” and D “never”, and again ask the participants to move across the line in accordance to their answers to the coming questions, without moving along the old line. After the questions have been answered, ask them to place themselves on an average position.

I keep my emotions to myself when in the leadership role.

I can keep my emotions outside of my judgement when reacting to a situation.

I am calm in stressful situations and think things through before acting.



Explain in short what the different characteristics are of each leadership style represented by each square on the floor.

### **A,C: Architects**

- + Good at analysis and observation, factual, thinking outside the box.
- Can be slow at making decisions, getting dug down too deep in facts,

Every well functioning group needs a few architects to make sure what they are working to achieve is based on accurate understanding of the situation. With too many however, there might be too little initiative taken to ensure that the group makes progress and not just discuss the matter.

### **B,C: Do-ers**

- + Comfortable with decision-making, often takes critical feedback well, makes things happen
- Uncomfortable when the group is indecisive, might miss out on information, can come across as impersonal

A group needs it's Do-ers to make sure work gets done and they are able to meet potential deadlines. A Do-er must however make sure they don't get too individualistic and work with the group towards the set goal.

### **A,D: Social Experts**

- + Good at listening to others concerns, building a group feeling and is an excellent team player.
- Risks downplaying their own needs, avoids speaking up against someone if it could cause a conflict and the focus on social atmosphere might slow down decision-making

Social Experts make sure everyone feels comfortable in the group and are often the glue that keeps the group together. Too much concern for everyone's feelings might however hinder the group from taking risks, and thus slowing down progress.

## **B,D: Motivators**

- + Injects energy and confidence in others to develop their ideas, problem solver, innovative.
- Might take critique of ideas personally, may try too hard energising others, group members can feel too “challenged” by the motivation attempts

A Motivator can get the group back on track if it gets stuck on an issue through either an innovation of their own, or empowering someone else to develop their idea. A leader from this square must be careful not to take criticism personally and not unintentionally step on someone’s toes when enthusiastic about something.

Split up into groups of five and move on to the Reflect and Generalise parts.

### **Reflect:**

- Do you recognise your leadership style in the description of the square you ended up in?
- Were there any clusters of people in any part of the diagram?
- Did you learn something new about yourself?

### **Generalise/Apply:**

- Do you believe there are any drawbacks of being too much in one corner of the diagram?
- Can you think of situations where each leadership style is more useful than the others?
- Is there something each of you in the groups want to focus on to improve your leadership skills?
- Can you think of a leadership style not represented in this activity?









# Notes

Here are a few blank pages for your own notes and ideas.  
Get creative, take action!













# Mosquito Methods

## Four Books on how to Create a Positive Change

To achieve peace there are a number of things that we as active global citizens need to tackle. Mosquito Methods is a series of four books that aims to give people the tools to work with four areas of peace education;

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**Conflict and Resolution** – Helps us to understand how conflicts can arise deliberately or otherwise and what can be done to help bring a peaceful resolution.

**Sustainable Development** – Looks for integrated ways to promote economic and social well-being, while protecting the environment through the responsible use of natural resources.

**Human Rights** – Considers how human rights affect every aspect of our lives and how violations can lie at the root of problems such as poverty, violence and lawlessness.

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