

TRAINING COURSE DESIGN FOR YOUTH IN CORRECTIONAL
INSTITUTIONS IN CAPE TOWN

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DECLARATION

I declare that *Training Course Design for Youth in Correctional Institutions in Cape Town* is my own work, that it has not been submitted for any other degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

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Signature: 

SUMMARY

For three months I visited Bosasa Horizon Youth Centre in order to investigate the feasibility of conducting conflict resolution training with youth awaiting trial. My regular involvement in similar institutions led me to believe that conflict resolution training was not able to produce sustainable outcomes in the correctional settings for which they were designed. The internship provided an opportunity to assess the situation and propose a framework that I hope will have an immediate impact on conflict resolution and peace building in these institutions.

I observed and recorded as much as I could to try and determine the link between the environmental constraints and challenges inside the secure care facility and the failure of the existing course to produce sustainable outcomes. The lives of the young people for whom the courses have been designed are affected by a youth culture dominated by violence. Many have been abused and are caught up in circles of violence with little hope of breaking out. Many of the youths lack the capacity to enable them to free themselves from this circle. They experience enormous pressure from prison gangs to submit to and adopt a culture that places little emphasis on peaceful resolution to dispute and conflict. The relationships in the facility are further strained by racism.

The youths I spoke to were reluctant to be engaged because of high levels of suspicion and pressure from peers to maintain a code of secrecy. The lives of many of these youths have been severely affected by abuse and many do not trust others easily. The training course I propose herein takes cognisance of the experience of these young people.

The proposed framework differs considerably from Bosasa's existing lifeskills training course. The conflict resolution training at Bosasa fails to recognise that the generic model of conflict resolution is inadequate to address the specific need of the young people. I designed a framework that has a two pronged

approach. It aims to help develop the lifeskills capacity of the youths to break the vicious circle of violence and crime their lives are caught up in, while at the same time trying to help them become competent to deal with conflict and use non-violent alternatives for resolving conflicts and disputes.

The training has to contend with several other challenges presented by the secure care environment. The trainer works with youth who have dropped out of school and whose learning and concentration levels are very low. The language proficiency of the facilitator has significant impact on the levels of involvement and understanding of the youths.

The training at Bosasa is further affected by the fact that people who are not trained to integrate the theory of conflict resolution and peace studies in the work with these youths are offering it. Similar training for staff must support the conflict resolution training for the youth. The youths need role models who can demonstrate non-violent conflict resolution to them. This I hope will help consolidate the work being done outside of these institutions.

OPSOMMING

Ek het vir drie maande die Bosasa Horizon Youth Centre besoek om sodoende die uitvoerbaarheid van konflik resolusie opleiding met verhoor afwagtende jeug te ondersoek. My betrokkenheid in soortgelyke inrigtings het my gevolglik laat glo dat konflik resolusie opleiding nie in staat was om standhoudende uitkomst in die korrektiewe omgewings waarvoor dit ontwerp is, te lewer nie. Die indiensopleiding het 'n geleentheid gebied om die situasie te evalueer en om 'n raamwerk voor te stel wat ek hoop 'n onmidde'like impak sal maak op konflik resolusie en die bou van vrede in hierdie inrigtings.

Ek het soveel as moontlik interaksie waargeneem en dit opgeneem om sodoende die verhouding tussen die omgewing se beperkings en uitdagings binne die veilige bewarings fasiliteit en die mislukking van die bestaande kursus

om standhoudende uitkomst te ontwikkel, te ontdek. Die lewens van die jong mense vir wie die kursus ontwerp is, word geaffekteer deur 'n jeug kultuur gedomineer deur geweld. Baie was al misbruik en is vas gevang in siklus van geweld met min hoop om daar uit te breek. Baie van die jeug besit nie die kapasiteit om hulle instaat te stel om hulle self van die siklus te bevry nie. Hulle ondervind geweldige druk van tronkbendes om in te gee en om die kultuur aan te neem wat min fokus bestee aan vredevolle resoluëie van verskille en konflik. Die verhoudings in die inrigting is verder gestrem deur rassisme.

Die jeug met wie ek gesels het, was ongewillig om deel te neem as gevolg van hoë vlakke van agterdog en druk van ander om die kode van geheimhouding te onderhou. Die lewens van baie van hierdie jeug was ernstig geaffekteer deur misbruik en baie vertrou nie ander maklik nie. Die opleidings kursus wat ek voorstel neem kennis van die ondervinding van hierdie jong mense.

Die voorgestelde raamwerk verskil grootliks van Bosasa se bestaande lewensvaardigheids opleidings kursus. Die konflik resoluëie opleiding by Bosasa laat na om te erken dat die algemene model van konflik resoluëie onvoldoende is om die spesifieke behoeftes van die jong mense aan te spreek. Ek het 'n raamwerk ontwerp met 'n tweeledige benadering. Dit mik om die lewensvaardigheids kapasiteit van die jeug te ontwikkel sodat hulle die wrede siklus van geweld en misdaad waarin hul lewens opgevang is te breek, en terselfdertyd ook te probeer om hulle te help om op 'n voldoende wyse konflik te hanteer en om nie-geweldadige alternatiewe vir oplossings van konflik en verskille te gebruik.

Die opleiding moet worstel met verskeie ander uitdagings teenwoordig in die veilige sorg omgewing. Die opleier werk met jeug wat skool verlaat het en wie se leer en konsentrasie vlakke baie laag is. Die taal gebruik van die fasiliteerder het dus kenmerkende impak op die vlakke van betrokkenheid en verstaanbaarheid van die jeug.

Die opleiding by Bosasa word verder geaffekteer deur die feit dat dit aangebied word deur mense wat nie die opleiding integreer met die teorie van konflik resolusie en vrede studies in die werk met die jong mense nie. Die konflik resolusie opleiding vir jeug moet ondersteun word deur soortgelyke opleiding vir die personeel. Die jeug het rolmodelle nodig wat nie-geweldadige konflik resolusie aan hulle kan demonstreer. Ek hoop dat hierdie sal help met die konsolidering van die werk wat gedoen word buite hierdie inrigtings.

KEY WORDS

Conflict Resolution, Lifeskills Education, Youth, Correctional Institutions, Peace building, Violence, Youth Culture, Capacity Building, Prison gangs, conflict resolution framework

SLEUTELWOORDE

Konflik resolusie, Lewensvaardigheid opvoedkunde, Jeug, Korrektiewe inrigtings, Die bou van vrede, Geweld, Jeug kultuur, Kapasiteits bou, gevangenis bendes, Raamwerk vir konflik resolusie.

CHAPTER 1

INTRODUCTION AND AIMS OF THE INTERNSHIP

1.1 Introduction

The United Nations in 1998 declared the years 2001-2110 'The Decade for a Culture of Peace and Nonviolence for the Children of the World'. Correspondingly, the proclamation urged member states to teach the principles of nonviolence at every level of society.¹ The previous decades had been pervaded by civil wars in which children and youth were affected both as victims and as perpetrators.² The scenes of children on crutches with severed limbs, however, appear to have no real impact on the policies of war makers. A perusal of the news about the Democratic Republic of Congo alone confirms that children are still victims in these wars.

Gangs and violence are issues of concern in South Africa among youth development practitioners. Hundreds of South African youth are being inducted into criminal gangs on a daily basis. Gun wielding youngsters are killing each other on a daily basis in the name of gang solidarity. Many young people are being killed or violently attacked at shebeens and pubs in townships all over the country.³

The greater percentage of South Africa's youth under these conditions faces a very uncertain future. The solution to this reality seems to lie in the area of capacity building. Important questions to ask are, 'Would the occurrences of violence among young people decrease if they were capacitated with conflict resolution skills?' and 'Will the shootings among young people at shebeens and

¹ General Assembly Plenary-1a- Press Release GA/9807 49th Meeting (AM) 2 November 2000

² A vast amount of information in print documenting the numerous accounts of child fatalities and involvement as child-soldiers has saturated academic and public literature causing an overwhelming outcry for urgent activism to ensure futures without war and violence for the children of the world. These publications are too numerous to document. It is clear from this vast literature of which I have perused several hundred articles, that children should be placed at the centre of peace activism.

³ Most of these accounts are reported to me by the youth attached to the Quaker Peace Centre and confirmed by the media.

other social gatherings subside if they were trained to effectively apply these skills?' There appears to be no straightforward answers to these questions. The actions of many youth organisations and institutions suggest that they at least believe that these skills can have a significant impact in these situations.

Correctional youth institutions have long had to contend with the issue of violence among the youths remanded into their custody. They too seem to think that the solution lies in the area of building and enhancing the conflict resolution skills of the children and youth in their care. Numerous organisations are consequently allowed sufficient access into these institutions for this purpose. It seems, however, that the prison setting nevertheless poses unique challenges to these organisations and makes the task of assessing the impact of the various programmes difficult.

Several models of conflict resolution training have been put forth to transform these violent institutions. Among these models the contributions of Nic Fine (1996) and Nicro and the Centre for Conflict Resolution (CCR) deserve mention. These have had a significant impact on the transformation of correctional institutions. The relevance of these models has in the past three years again been questioned and correctional institutions are again calling on non-government organisations (NGOs) specialising in conflict resolution to intervene.

My internship was motivated by such a request. When Bosasa Horizon Youth Centre approached the Youth Programme of the Quaker Peace Centre (QPC) to assist with conflict resolution training I convinced the programme manager to agree to releasing me for three months to conduct a feasibility study at Bosasa first. The request came soon after the QPC Youth Programme's six-month evaluation, where concerns were raised about the difficulties encountered in offering training in prisons and places of safety. The challenge for the QPC as an organisation was to find ways of increasing the output of its training and its impact on the lives of its clients.

Prior to visiting Bosasa I learnt that they already had a conflict resolution training course in place. It was necessary to first establish why, when there was an already existing training course set up, they would request the assistance of an outside organisation. The investigation seemed relevant to the internship.

1.2 Rationale & Objectives of the Internship

The objective of the internship is two pronged. Firstly, the internship was undertaken to investigate the feasibility of conducting conflict resolution training in correctional youth centres. The researcher is a youth development practitioner and has experience in working with children and youth in prisons. Most training programmes in which the researcher participated either failed to produce the anticipated outcomes or had very little impact on the lives of the participants. Despite these findings several organisations enter the walls of correctional institutions daily embarking on these endeavours.⁴ Is there any explanation for this persistence?

Various training models have been designed and implemented that hope to achieve several purposes although two main aims deserve greater mention. The first is to decrease the levels of violence in prisons and in South Africa on the whole.⁵ This is in keeping with the global commitment of inculcating a culture of peace and non-violence. Youth are the perpetrators of a major percentage of the violence in communities across the country. Several reports have been produced

⁴ The Centre for Conflict Resolution (CCR), National Institute for Crime Prevention and the Reintegration of Offenders (Nicro), Quaker Peace Centre, Creative Education (CRED) are a few organisations among many providing training in conflict resolution in correctional facilities. The vision and mission statements of all these organisations and their continued involvement attests to the hopeful outlook that conflict resolution training in correctional institutions is a worthwhile endeavour.

⁵ Numerous reports have surfaced highlighting the necessity of prioritising violence reduction programmes among youth. The results of a survey conducted by Valerie Botha and Adele Kirsten among youth people in the Western Cape in 1994 reflect that approximately 80 % of the respondents between the ages 14 and 18 believed that young people should be taught to deal with conflict in a constructive manner. The majority of respondents further felt that the training should begin at the earliest level possible. Lorraine Glanz, "Violence in South African Prisons" presents a systematic and comprehensive investigation of the nature and consequences of prison violence on individuals and society. The report sketches the backdrop against which the case for well structured conflict resolution training is made.

during the previous decade which show that violence permeate prison society. Juveniles are increasingly at risk of being inducted into this culture of violence by being coerced into joining prison and street gangs.

In the prison gang culture, conflicts and disagreements are characterised by power struggles usually exhibited by the use of force. All stakeholders recognise that the situation is in need of immediate attention but few are able to successfully produce methodologies and approaches that generate sustainable desired outcomes.

The second aim is to facilitate a process that will enable the participants to deal with and resolve personal conflicts amicably and preferably peacefully.

A further objective is to share experiences among youth development facilitators in regard to components of conflict resolution training that are useful and those that need to be redesigned or omitted from the training curricula.

1.3 Background of Bosasa Horizon Youth Centre

Bosasa Horizon Youth Centre is a secure care facility, situated in Faure, near Cape Town. It was selected because the researcher responded to a request to provide conflict resolution training for the youths at the facility. Bosasa was opened in July 2000 following a High Court ruling which compelled the department of correctional services to either release or find alternative facilities, for children awaiting trial and juvenile prisoners at Pollsmoor prison, near Cape Town. A Johannesburg based private company, Dyambu Holdings, owns the secure care facility.

Following a tendering process the company was awarded the tender to manage the secure care facility. The company appears to have already established a reputation for using revolutionary methods to transform the lives of the children in

its care.⁶ Dyambu Holdings' pilot secure facility, Dyambu Youth Centre, was described by one media journalist as having little resemblance to a conventional prison other than the fact that residents are prohibited from leaving. Both facilities, Dyambu Youth Centre and Bosasa, have well-equipped computer centres, arts and crafts centres, soccer pitches and basketball hoops. In order to ensure that the boys return to society better people, special emphasis is placed on rehabilitation and helping them develop responsibility. Lifeskills and vocational skills development programmes have consequently been introduced to accomplish this objective.

Their vision is to help the youth empower themselves by developing talents and skills and exposing them to various techniques and competencies they require to earn a living when they return home to their communities. The staff at these facilities undergo extensive childcare and correctional institution training, but in Bosasa's case it appears as if few, if any, have had conflict resolution training. This partially explains why the QPC conflict resolution training was requested. An assumption that will be tested in this report is that at Bosasa, as at other NGOs, there exists the notion that anyone who is able to facilitate training workshops is able to provide conflict resolution training. Some of the youth and community workers interviewed during the internship period believe that understanding the basic principles of conflict resolution is all that is required to offer training. I hope to show herein that this notion is erroneous and may offer a possible explanation for why these organisations fail to offer effective training.

1.4 Background of the Quaker Peace Centre (QPC)

The Quaker Peace Centre was established out of a concern of the Cape Western Monthly Meeting (CWMM) of the Religious Society of Friends (Quakers) for the people affected by forced removals and apartheid. The Centre mainly works in

⁶ Hilton Hamann described the Dyambu Youth Centre as 'revolutionary...an operation like nothing seen before in a South African Prison' in an article entitled "Dyambu: The place where broken kids are mended" in the *Sunday Times*, 14 November 1999.

the Western Cape province and has a well-established office in Mowbray, Cape Town, with additional offices in Nyanga and Khayelitsha, near Cape Town.

The initial focus of the CWMM was around issues of justice and reconciliation in the Western Cape. The work of the QPC became more structured with the appointment of its first Peace Worker who was tasked with the responsibility of facilitating and assisting local communities to grow towards sustainable independence and self-empowerment.

A climate of political intolerance and violence existed in the Western Cape when the QPC programme began to specifically focus on helping the communities, whose political affiliations was causing a rift, to find ways of solving disputes peacefully. The reconciliation and reconstruction programme was tasked with this responsibility. It understood peace building as a process that addressed the physical, social, emotional and psychological needs of these communities. Its peace education programme aimed at enhancing the capacity of local communities to deal with conflict and solve problems with as little violent consequences as possible. The need to work specifically with youth, in and out of school, was recognised. The youth programme was formed to address youth issues specifically while enhancing the work of the peace education programme. The youth programme has developed expertise in youth development and now works throughout the Western Cape with children, youth and youth workers as their main clients.

1.5 Methodology

Three main techniques were applied during the internship period. A large portion of the time was dedicated to structured observations. An observation tool (appendix 1) was designed in order to categorise behaviour and interaction between juvenile youths and between the youths and centre staff. In most prison settings emphasis is placed on the interaction between youths while the role of staff in influencing and producing certain behavioural patterns is ignored. A key concern was to determine the relationship between the internal environment and

the impact of the conflict resolution training on the lives of participants. It was also necessary to assess the group dynamics in terms of personality types, interaction patterns between different language groups, concentration spans (especially where children who had lived on the streets were concerned), individual responses to authority and discipline, acting and reacting to gang sub-culture, etc. All these aspects play a very important part in the manner in which these young people engage others. As an observer I wanted to monitor these factors and investigate whether a pattern is not discernible which may then enable us to design training courses that are more comprehensive and integrative.

A second technique was to co-facilitate workshops with the lifeskills facilitator and assess the training as a facilitator and not just as an observer. It is common in facilitation circles that observers tend to unfairly critique facilitation styles, techniques and approaches without a real sense of the group dynamics at play in and outside the sessions between participants. The co-facilitation process becomes a litmus test of how effective outside approaches and techniques are, in settings for which they were not exclusively designed. It was also necessary to test the durability of so-called generic techniques and learning activities such as story telling, using transactional analysis, using I messages, brainstorming, etc. It happens often in the training settings in which I find myself that I end up appraising the session, saying that I would have done this and that instead of some other activity. It was important for this internship that I suspend certain "expert" opinions in order to experience the dynamics the prison setting presents.

A third technique was to informally interview several of the youths who participated in the training course. It was important to hear from them how they perceived the training and whether they thought that the training would be useful in their interactions with fellow youths and staff, and also with others when they are released from the institution or transferred to another correctional institution. For the sake of the internship it was important to bear the following in mind. One of the primary reasons for participating in the internship was to assess the

feasibility of conducting conflict resolution training courses in settings where common sense suggests otherwise. The setting itself poses unique problems and problems encountered on all levels of society among individuals and groups. Hearing from the young people themselves would serve as a useful tool to help with the assessment of the impact of the training. The interviews were informal and took the form of general discussions about daily interactions in the centre and asking individuals to reflect on the content and skills developed while participating in the course. This involved a self-assessment and reflective look at themselves and how they interact and deal with conflicts that arise within the facility.

I recorded observations and ideas in a journal at the end of each visit. I read and reread the journal and found that two main themes emerged. The first pertains to conflict resolution as a component of the lifeskills training course, and the second was the interaction among youths and between staff and youths. The report focuses specifically on these two themes. The report comprises a narrative account of the required 120 hours internship. The first step was to evaluate the effectiveness of the conflict resolution component of the existing lifeskills course.

CHAPTER 2

CONFLICT RESOLUTION AS A COMPONENT OF LIFESKILLS EDUCATION

2.1 Introduction

The existing lifeskills course (appendix 2) is a 20 hour long training programme offered for five hours each day from Monday to Friday. Attendance at the course is compulsory for all new arrivals to the facility. Each class is comprised of between nine and fifteen boys.

The course modules are offered in the following order: communication skills, conflict management, democracy and sexuality with specific emphasis on HIV/Aids. Most of the participants only looked forward to the sexuality and Aids workshop. Often during this session they would ask very critical questions about sexuality, but it seemed they only did this to have a bit of fun with the facilitator. The rest of the time they were unresponsive.

Most of the boys who attended the sessions, which I observed, stayed only for the first hour and thirty minutes. They would ask to go to the toilet and would simply not return to the session again. Those who did stay for the session either did not participate or their attention was drawn to friends who disrupted the session by shouting through the openings of the windows. The classroom was very small, badly lit and not well situated. Sessions were constantly disrupted by youths banging on the door and windows, while others launched paper missiles and stones through whatever openings were available. Concentration spans were low and the levels of mistrust among the participants were visibly very high. The facilitator solicited their attention by promising them sweets during the workshop. The participants rarely responded to questions that required them to share information about themselves. The facilitator was proficient in English while the participants in most cases were from diverse backgrounds and fluent in either Afrikaans or Xhosa only. This made communication within sessions extremely difficult.

The facility is visibly polarised with coloured and black youths holding strongholds at opposite ends. This tension made its way into the lifeskills classroom.

Most of the youths seemed to have come to the lifeskills course because they were given sweets and others seemed only to want a change of setting from the dormitories or yard.

Many of the boys hardly spoke a word during the sessions and apparently did not understand what the facilitator was talking about. In order to keep their energy levels high the facilitator introduced several icebreaker exercises which seemed to be the most effective where participation was concerned. The lifeskills education was conducted under these conditions.

2.2 The Conflict Resolution component of the Lifeskills Programme

Five of the twenty hours assigned for lifeskills education were utilised for conflict resolution training. To include conflict resolution in the lifeskills training programme is consistent with several key youth development approaches. It takes cognisance of the fact that many of the basic skills employed during the conflict resolution process are also basic lifeskills that can have a significant impact on the quality of life of the participants. On a programmatic level the decision to discuss democracy before addressing conflict resolution is commendable. If understood it could help the youth understand the essence of what lies behind the principles of conflict resolution. Since conflict involves the power dynamics between competing individuals it helps when participants can be led to discover the importance of creating a balance of power. These youths are all familiar with the power dynamics that exist within the facility. Power is predominantly displayed through violence inside these institutions.

Flynn distinguishes between three types of prison violence, two of which occurred at the facility during the internship period. These are categorised as follows: "(a) collective violence (normally referred to as prison riots); (b) violence and counterviolence by agents of social control (i.e. violence on the part of the prison officials) - either initiated by them or merely reactionary; and (c) individualistic violence (on a person-to-person basis between inmates or between inmates and staff) (Flynn 1976 in Glanz 1996:391)".

During the internship I observed several accounts of violence on a person-on-person level and heard accounts from some of the conversations with the youths. However, I encountered only one riot incident. But this single occurrence so soon after the facility's inception highlights the difficulties this facility faces. It suggests that many of the youths in its care have already been hardened by the conditions of Pollsmoor prison and already exhibit a culture of violence that would make engaging them in alternative ways of conflict resolution a difficult undertaking (Everatt 1994: 83-84). It also raises important questions about the efficacy of alternative methods of maintaining control. This is a question that has also been asked by educators since the new legislation banned the use of corporal punishment in schools. Peace education practitioners swiftly moved in to disseminate models focusing on alternatives to corporal punishment. As more secure care facilities begin moving away from being institutions where violence is prevalent to places where there is a culture that respects human rights of prisoners, it seems that similar difficulties will be experienced.

A noticeable difference between the two institutions is that the staff at Bosasa were not educated in the same militaristic tradition where violence was the predominant means of establishing and maintaining control. At Bosasa violence as a means of social control is discouraged. All staff are required to undergo a Professional Assault Response Training (P.A.R.T) course offered by the National Association of Child Care Workers (NACCW).

Table 1. Description of the Professional Assault Training run by the National Association of Child Care Workers.

PROFESSIONAL ASSAULT RESPONSE TRAINING	
Course content	
1.	What happens when the treatment plan breaks down and a young person becomes dangerous? Distinguishing between obnoxious and dangerous behaviour. Deciding when non-compliance is not a symptom of pathology.
2.	Why change behaviour? Defining physically-injurious behaviour. Discerning the motivation behind the behaviour. Creating acceptable alternate behaviours.
3.	Professionalism: what brings me here? Choosing to work with difficult and sometimes dangerous youth. Using the self as a tool. Effects of moods and attitudes on performance.
4.	Preparation: am I ready to work with dangerous young people? Outfitting for safety. The need for mobility. Developing a practised observation strategy. Planning for self-control. Self-restoration and healing techniques.
5.	What causes violent behaviour? Legal model: defining danger levels. Stress model: understanding the assault cycle. Developmental model: understanding violence as a function of age. Communication model: analysis of "victim" and "aggressor" patterns. Environmental model: life-space contributors to violence. Basic needs model: Maslow's framework as it related to violence. Common knowledge model: fear, frustration, manipulation and intimidation as motives for violent behaviour.
6.	How can we match our response to the level of injury threatened? Guidelines for the use of reasonable force. The stress model and the timing of staff response. Defusing violence through verbal crisis communication. Techniques for evading, covering and deflecting. Restraint techniques to reduce the risk of serious bodily harm.
7.	Are we telling it "the way it was"? Describing rather than interpreting client behaviour. Accurately reflecting your own work. Nine essential features of a well-written incident report. The report as a learning tool in reducing violence.

The course aims at enhancing the capacity of staff to better deal with violence within the institution without the use of unnecessary force. It recognises that reasonable force may be necessary only when all other means have failed and when the situation warrants it. A closer inspection into the reason for the occurrences of violence at Bosasa seems to point in several directions.

In the case of the riot it seems as if the youths eventually became aggressive after the staff repeatedly ignored their complaints about conditions at the facility. In the conflict resolution workshop of Wednesday 30 August sufficient dissatisfaction was voiced by one of the boys who seemed unperturbed by the pressure to maintain a code of secrecy. In his irate protest he mentioned a dispute about the TV that was supposed to rotate on a weekly basis between dormitories but rested permanently with one dormitory whose residents built up a reputation of being powerful. He maintained that the staff was aware of this situation but even they seemed powerless to act. The boys were further

disgruntled with the empty promises of staff who had promised to take them on home visits but failed to live up to these promises. Some of the boys were still waiting for their promised home visitations. The most emotional complaint was about one particular careworker whose attitude, according to the boys, was unacceptable. The participant issued a warning that many boys were already joking about hurting or even killing this care worker.

For some of the youths the violence of the riot was an outcome of the levels of frustration they experienced. This position is supported by contemporary violence theory. One school of thought asserts that violence does not occur within a vacuum or devoid of certain pre-conditions (Lötter 1997:9). Crenshaw along with several violence theorists agrees that violence as it occurs in most protest scenarios is preceded by the failure of a range of alternative conflict resolution methods. Other times it occurs because one or more parties are not aware that alternatives are available or possible. Bosasa showed amazing prudence by establishing the 'bosberaad'⁷ as an alternative platform at which staff and youths could openly discuss disputes. The "bosberaad" was one of the mechanisms that was introduced in order to transform behaviour of the youths and possibly model new ways of interaction between staff and youths. At the "bosberaad" all stakeholders in the institution were required to attend. At these forum issues, concerns and other matters were tabled and everyone was allowed to participate and contribute as equals. Here youths were allowed to address the head of the prison and register complaints. It was meant to be a consultative forum, a means of opening up communication channels between staff and youths.

Unfortunately, this mechanism was not implemented appropriately according to the boys. Many of them felt that the 'bosberaad' was there to serve the staff. Complaints raised by the boys were never given 'real' attention. The youths felt very angry with some of the staff. One of the more mature and hardened boys described certain staff members as "mense wat net praat, maar hulle doen niks

⁷ A bosberaad is a weekly assembly at which staff and youths are encouraged to openly and honestly address and discuss problems and find joint solutions.

wat hulle sê nie. Hulle lieg net. Dis hoekom ons ook nie vir hulle respek nie." The lifeskills course is supposed to help promote the mutual respect for others. The problem with the course was that it focuses on helping the youths become more respectful towards staff but failed to encourage the same from staff.

During the democracy workshop, participants were reminded or educated about individual rights and privileges. The facilitator emphasised principles such as equality and respect for human worth. It was hoped that by including democracy as a theme a culture of listening to others could be inculcated. The facilitator emphasised that the youth should assert themselves in conflict situations and that they should try and prevent others from undermining them and diminishing their self-worth. From observing and co-facilitating these sessions I am convinced that the democracy workshops were least effective of all. Most of the boys did not seem to have a clue what the concept was all about. Even when explaining the concept I observed several moments in which the facilitator had a difficult time simplifying the concept.

He did use the "bosberaad" as an example to illustrate what he was talking about. It was interesting to note that some of the boys were critical of the "bosberaad" and therefore were equally negative about the concept of democracy. In three of the courses some of the boys did mention that if the "bosberaad" functioned as it was supposed to it would have a positive impact on the interaction among youths and between youths and staff. Some of them acknowledged that the situation at Bosasa was remarkably different from the awaiting trial section at Pollsmoor prison. Here they were at least treated differently. Some of the staff members do not belong in a place like Bosasa, according to one of the boys. He believed that their attitudes and behaviour were counter-productive to the ethos of Bosasa.

The first workshop in the sequence dealt with communication skills. Recognising that people are equal, valuable and deserving of respect and becoming increasingly aware of personal needs and those of others are important building

blocks for a culture of peace and non-violence. Add to this the competency to express and communicate these needs to others and understand the point of departure of others and you have the building of an environment conducive to conflict resolution. The challenge posed during the communication workshops was to enable the boys to understand and grasp the concepts listening and understanding. Throughout all the sessions it was obvious from the outset that the facilitator was having a difficult time communicating with the boys. Concentration spans were low, the facilitator spoke English while most of the boys spoke Afrikaans. The message was definitely transferred but there were no clear indications that the message was being received because the feedback received was scant or non-existent. All questions posed to the groups were not answered or attempted. None of the listening and communicating exercises initiated during the communication sessions did work as anticipated. It seemed as if the boys refused to participate. This was puzzling. I decided to ask the participants the following day why they did not want to participate during sessions.

Most of the boys I spoke to told me that they did not understand what was being spoken about and they did not want the group to make fun of them. So they decided to remain silent. This was better than being mocked for being stupid. It confirmed some of my suspicions since many of the boys have not had any schooling beyond lower primary level. Those who did, dropped out at senior primary or during the first year of secondary school.

A closer inspection of the quality of communication among youths and between youths and staff seemed to suggest that the reason why they resort to violence most of the time might be that they hardly listened to each other. Where communication between the boys was concerned very little attempt was made to try to listen or understand the situations. Some of them are physically small and realise the importance of developing survival strategies to help them endure the short-term, medium-term and long-term sentences. Several of the boys who have grown up in institutions tell of histories of violence. They were forced to be violent

towards their peers so that the violence towards them would recede. One boy was arrested after beating his best friend to death with a brick because of an argument over a can of coke. The only way they can feel safe is by learning how to defend themselves. According to one of the smaller children (twelve years old), "Die enigste way om to survive hier is om to bekly. Jy moet vir hulle wys jy is nie bang nie".

During one conflict resolution workshop a facilitator noticed a boy having a blade in the hand. She tried to get him to give it to her, but he refused. She tried to physically remove it but he resisted. She then asked her colleague to help her and got cut in the process. After a further struggle she eventually managed to take the blade from him. Another participant immediately protested: "Hy moet iets het om homself mee te verdedig. Die anders het wapens and hulle probeer om laaities soos hy seer te maak." I don't think the facilitators heard this. They did not respond. The facilitator asked them what they thought would happen if others got hold of the blade. "Hulle sal die seuns seer maak". She continued saying to them that "it is a threat to your security having it around. I am not saying you use it". At this point the boy whose blade it was walked out and the facilitator went after him. More boys were becoming restless then as a few of them walked out. The facilitator simply continued the workshop where he had left off before the interruption took place. It was as if the whole incident had never taken place. I personally felt that this would have been a very important point to discuss the difficulties of using alternative means of conflict resolution in a situation where everyone is predisposed toward violence.

This was indeed the feedback that I received from one of the older boys who has a history of gang involvement inside and outside the facility. She told me that these conflict resolution skills we were talking about was of no use to them inside or outside. The people they are in conflict with do not care about talking and seeking understanding.

Hulle stel net in een ding belang. Om die dade van die bende uit te voer. Daar buite skiet die manne jou voordat jy jou mond oop maak om te praat. Hulle skiet jou in drivebys. Jy het nie tyd om te praat nie. Jy verstaan nie wat aangaan nie. Daai is hoekom die laities net speel die hele tyd. Hulle worry nie eintlik wat julle het om te sê nie"

He continued to remind me that in some of their cases awaiting trial could last anything between one month and two years or more and they would have to defend themselves from others who want to spread the authority of the gangs.

Another thing that made the boys close up during workshops is the perception that others are dangerous or insincere. People never do anything for them without wanting anything in return. Some of them face further pressure of being under the constant observation of gang members. The need to please the gang far outweighs the need for personal growth. The gang provides personal protection and personal growth does not. Other boys confirmed this belief. It is fair to assume that most of the boys have been abused as children or have grown up in violent conditions. Trudy De Ridder suggests an explanation for the reason why so many submerge themselves into gang culture and the containment afforded by the rigorous rules and rituals of the gangs. This lifestyle has become a way for them to cope with the effects of their violent pasts (De Ridder 1997:35). At the same time it recognises the threats their present realities pose to their well-being. The reluctance to learn different ways of thinking and being might be explained in similar terms. It also provides insights which might explain why the quality of the communication and relationships with staff is superficial. Possible abuse from significant adults in their lives could affect their communication with staff whose behaviour seems to perpetuate this circle of violence which many of them are very familiar with (Fine 1996).

Observing the quality of staff communication with youths suggests that some work is required where communication is concerned. Sixty-five percent of the structured observations of staff communication with youths were destructive

and counter-productive to the lifeskills courses. The theory discussed during sessions received too little experiential support. This might explain the reluctance among the boys to take the lifeskills sessions seriously.

The conflict resolution component took none of these factors into account. For the most part it seemed as if it was unaware that these factors even presented themselves. The participants were hesitant to speak about themselves or refused because so many of them were already attached to the prison gangs and were under constant observation (Southgate 1997:55). Many of them were also uncertain about the duration of their stay or whether they would be remanded for long periods. They had to ensure that they remain alert.

The Bosasa lifeskills course (appendix 2) was for the most part a 'talk shop'. Apart from playing a few games all information sharing took place using a question and answer approach. The impact of the workshops was assessed by the quantity of input and degree of involvement from participants. There was a noticeable lack of interactive and experiential learning techniques and activities, which I thought, could liven up and improve the output capacity of the conflict resolution sessions.

With the permission of the facilitator we tried out some of these learning activities. Even these proved largely unsuccessful. This was an important discovery for me because my training in both youth development and conflict management theory and practice suddenly reached a very critical point. We began testing different activities and techniques to see if a pattern would emerge that would help us out of the impasse we had reached and acknowledged. This was a very interesting place for us to be in. It confronted us with the question of the durability of conflict resolution training courses and the efficacy of various techniques presently being applied in the field.

The second litmus test for evaluating the effectiveness of the conflict resolution training course was to examine the interactions between youths and between staff and youths.

CHAPTER 3

THE IMPACT OF CONFLICT RESOLUTION TRAINING ON THE INTERACTION BETWEEN YOUTH AND STAFF AT BOSASA

3.1 Discussion

During only one of the conflict handling sessions did the participants talk about their unhappiness with the way they were being treated by some of the staff members. The facilitator immediately tried to engage them further in regard to the issues they had raised but was unsuccessful because some of the boys intimidated those who raised issues during workshops. The issue involved certain staff members who, according to the boys, were physically abusing them. These staff members adopted a stern approach towards the boys and would physically beat some of the boys who stepped out of line or acted disrespectfully. On three occasions I personally witnessed several boys being smacked so severely that I felt my stomach turn. This raised serious questions about the impact these events would have on the conflict resolution training being offered. I questioned the facilitator about this and his response was that the boys sometimes compel the staff to resort to such harsh measures.

The findings of a closer analysis of this staff corroborate that this is likely what happens. Some of the boys lack discipline and respond to authority in a very disrespectful manner. Sometimes staff members make reasonable requests (in my opinion) which the boys ignore and joke about. Some rudely refuse to listen and try to belittle the staff members. In all the cases I observed that the physical acts of violence resulted in the same unresponsive boys eventually obeying the instructions. One of the staff members stated that the violent outbursts were necessary because the youths need to be taught that they were no longer on the street or in a gang where different rules prevailed. They needed to realise that they were in prison and that it had rules, and that they were the ones who need to obey the rules. When they leave the place they are free to continue to live lives that have few boundaries.

The ages of the boys ranged from twelve to twenty one. Most of the boys came from ethnically diverse backgrounds. This had an impact on the interactions during the training workshops, specifically. The coloured youths had very little interaction with the black boys. Racism was one source of conflict. Even in the informal discussions a dichotomy between them and us could be discerned. The workshops were not mixed because communication between the two groups was too difficult for the facilitator to manage. In the two early sessions the only person who verbally participated was a fifteen-year-old Xhosa boy. The rest of the group seemed unable or unwilling to engage.

He too spoke of the conflict that existed between the boys and certain staff members and raised the issue of racism. He had lived on the streets for several years and the entire interaction he ever had with coloured boys ended up violent. He felt that those boys picked on black boys because they did not belong to gangs nor form themselves into any formal gangs. He said that he found it very difficult to listen to what was being talked about especially during the conflict resolution sessions.

He echoed what another participant said that what was being suggested was impractical and would not help him or boys like him much. "Outside people are very violent". The only way for them to survive on the street is to either be violent or run away to another place where there are no gangs or where the boys are friendlier. He had witnessed many of his friends who tried to talk their way out of situations being killed so he did not have a high regard for those approaches. Most of the boys listened attentively to him during the sessions and although none of them said a word several nodded in agreement with what he spoke about.

Two days later I witnessed, and so did the rest of the boys (approximately eighty), how three youths openly harassed and assaulted another boy. The only clue I had of what it was about was when one of the three said something along the lines that he was very unlucky to be the only white boy in the facility. Some of

the boys sitting in the yard found this very entertaining while others continued in their daily sitting in the sun ritual as if it was not happening before their very eyes.

I sensed that many had been numbed or desensitised by the amount of violence they had experienced or still could be experiencing in their lives. When I discussed this with the facilitator he reminded me that many of the boys were members of street gangs and/ or prison number gangs. The interaction between these gangs most of the time involves violence or some display of abusive power. Many of them were awaiting trial for assault with intent to do grievous bodily harm, murder, rape, etc. For many of the boys violence was common practice and they perceive it as necessary to assert themselves in institutions like Bosasa.

The third week of the internship was challenging for the staff at Bosasa. A water pipe burst on the Monday evening, which meant that Tuesday started without water. At eight thirty in the morning when I arrived I perceived a noticeable tension between staff and youths. By nine o'clock the boys had not eaten or had a shower and they refused to do anything until they had eaten and showered. A conflict about the use of the TV, which had been brewing for a while, had now openly manifested itself and some of the boys were verbally insulting each other. I called one of the boys aside and asked him to explain to me what the conflict was about. I invited him to brainstorm possible solutions for this conflict. He candidly interrupted me by explaining that the issue was something I knew very little about and it was not as simple as I thought. I could discern that he was suggesting, by the amount of secrecy, that the conflict involved rival prison gangs.

I mentioned my assumption to him. He confirmed it, but, refused to engage me any further and walked away. A week later I enquired about the situation and was informed by another boy that the situation was 'resolved'. The TV now permanently stays in the dominant group's room. The power and command

certain groups have has a significant impact on the lives of individuals and groups in the facility.

A day after the burst water-pipe incident a riot broke out in the centre. When I arrived all the windows had been smashed, door handles and hinges had been destroyed, everything short of burning the place had taken place. The place was in a mess. Emotions between the boys and staff were running high. The staff could not give any explanation for the sudden outbreak of violence. None of the boys were prepared to explain the reasons for the outbreak of the riot. An emergency "bosberaad" was called to address the situation. I got the impression that the situation had reached a stage where all the attempts to transform the correction service practice would soon be abandoned.

The emergency "bosberaad" was held but the boys seemed to withhold voicing their opinions. The head of the facility addressed the boys and asserted the position that riotous behaviour would not be tolerated and that the boys should make use of the channels provided to express their feelings and voice dissatisfaction. One of the channels referred to was the youth representative council. This council is made up of twelve senior boys.

The council functions in a similar way to a student representative council in schools. It represents the interests of the boys before the staff. The council was supposed to be representative of the diversity in the group. This, staff hoped, would ensure that dissension between youths was kept low. Most of the boys interviewed felt that the council was only a token council. The whole system was only a window dressing strategy. They felt that the system did not function properly because nothing transpired from all the complaints registered against a certain social worker who they felt did not get along with any of the boys. Several of the boys threatened that if they had an opportunity they would kill this social worker. I asked them why they did not use the "bosberaad" to register complaints like these. They said that the "bosberaad" too was another redundant and useless body. Most of them attended only because they did not want to lose out

on any of their privileges, a consequence of not attending. Some of them asserted that their faith in the system would only be restored if some concrete actions could come out of the "bosberaad".

After the riot a major clean up and restoration mission was embarked on. The decision reached at the "bosberaad" was that the boys would help in the reconstruction process since they were responsible for all the damage. When the renovations commenced only 30% of the boys were involved in the clean up. The rest continued in their daily ritual of following the sun. It was surprising to notice that most of the boys were allowed access to tools such as blades, chisels, screwdrivers, awls, hammers and mallets. They playfully pretended to stab each other when they were not working. I wondered whether this freedom was not irresponsible in the light of the tensions that had presented itself over the few weeks that I visited the centre. Surprisingly, the day passed by with no incidents of violence. I still wondered whether all the tools were accounted for at the close of the day. Previously, I had a conversation with one of the careworkers who described to me the number of occasions when they actually confiscated home-made weapons and other weapons either smuggled or stolen from one of the storerooms. Some of the boys spoke about the need to protect themselves against others especially in the evenings when they were locked up for the night. It was then when prison gang activities would flourish.

During the training one of the boys expressed irritation with the practice of raiding dormitories for weapons. He was angry with the facilitator because the staff did not really understand what it was like after lockdown in the evenings. I made a mental note to remember to speak to him after the session. When we did get to talk two hours later he explained to me in vague terms how important it was for them to be able to protect themselves. He confirmed what others had said previously, that most of the boys were armed and it was unrealistic for us to suggest that they go into the situation without a means of protecting themselves. He stated in no uncertain terms that he would never dare to move around the

prison unarmed or unprotected. He was a member of a street gang outside and a member of one of the prison gangs.

As member of a prison gang he enjoyed reasonable protection and freedom. He explained to me that it was important that I realise that the way of the gang is law. Prison gang sub-culture regulates all interactions between inmates in prison. When conflict did arise it was dealt with in terms of the gang code. He echoed what others were saying. Non-violent conflict resolution cannot be possible in such a violent setting. He did, however, think that it would one day be possible if prison gangs no longer existed. We both laughed when he suggested that the chances of eliminating prison gangs were very slim.

The boys seldom have significant conversations with outsiders. I, therefore, was only able to have a meaningful discussion with one other resident. I will come to the interaction with him shortly. It must be noted that the relationship with this first young man emerged as a surprise. He had been the one most aloof for the duration of the training course during my second week at the centre. He refused to make eye contact and ignored me whenever I tried to start a conversation with him. I tried continuously for days hoping to make some progress.

I was first attracted to him because the facilitator gave me a brief history of this young man. He had been the younger brother of the leader of one the most feared gangs in Cape Town, viz., the Americans. He had been awaiting trial for eighteen months after he was arrested with two other youths for a revenge killing. He participated because the victim had been responsible for the murder of his brother. He had recently been transferred from Pollsmoor prison. On the outside he came across as a hard and cold person. He hardly smiled and spoke in a very low tone. Like most youth in correctional centres he did not trust very easily. One boy explained to me that they (boys in gangs) only start relationships with people if they are convinced they will be able to benefit from that relationship. I was not surprised by his behaviour, but I realised that if I could convince him that non-violent conflict resolution techniques were possible and could prevail in most

scenarios it would facilitate convincing others. This reasoning was in line with the logic followed in critical case sampling. This logic operates along the lines of reasoning that if something is true for someone, within a given context and given certain variables, then it would most probably be true for others that function within the same context. In this case the argument goes as follows. If we could convince someone who was accustomed to using violence as a means of resolving conflict for most of his childhood, and who had been involved in street gangs for close to a decade, that alternatives were possible, then it is probable that we would be able to convince others from similar backgrounds. Dominant figures like him affected the group dynamics during training workshops. If boys like him did not participate it communicated to younger boys that it was unacceptable for them to participate as well.

The second youth who attracted my attention was a twenty-year-old who was arrested for his involvement in armed robberies. He believed that conflict resolution could be effective. He thought many of the boys did not realise that they were only practising one type of conflict resolution method. He in fact was familiar with several and did not care much for violence but when provoked he could easily become violent. Sometimes he needed to be violent and aggressive otherwise people tended to disrespect him. In our hour-long conversation he recounted several stories of heinous acts of violence he had been involved in order to teach people to respect him. What he helped to do was give an insight into the mindset of some of the youths that grow up in the townships. These youth show little or no remorse for the acts they commit. They fall into a particular category because they are as dangerous to themselves as to others. They have grown up with very little supervision and care and have not been able to develop a conscience or moral sense of right and wrong. There is very little that conflict resolution practitioners can do for these youths. De Ridder suggests that the best way to care for these individuals is physical confinement and mental containment (De Ridder 1997:35).

The lifeskills course had no immediate impact on the relationships between youths. An analysis of the serious lack in content, substance and strategic thinking of the conflict resolution session leads to the inevitable conclusion that it is incapable of bringing about any real change in interaction patterns.

The training was unbalanced as it failed to take the factors raised above into account. Conflict resolution training for staff was not prioritised. The facilitators lacked the scientific grounding and analytical competency to enable them to design a programme with the needs and dynamics of the youths in mind. It failed to recognise that some of the youth might belong to a specific category for which conflict resolution practitioners have not been trained and for which models have not yet been designed.

When the internship came to an end I revisited my journal entries of the first week's observations in order to determine if any visible changes had occurred. Did the training workshops have a significant impact on the lives of the boys? It was disheartening to learn from fifteen of the randomly selected boys that nothing had changed in regard to their attitudes, behaviour and actions. Was this genuine or were they not able to perform personal assessments to determine the impact on their lives? Was it too soon to tell? Should the assessment have been conducted at a later stage? Should sufficient time be given for them to put into practice what was discussed in the training workshops? These questions arose during my final walk around the place while observing and sharing with the facilitator my concluding thoughts and impression about the internship period.

CHAPTER 4

IMPLICATIONS AND DESIGN OF COURSE FOR CHILDREN IN PRISON

4.1 Discussion

Conflict resolution skills are essential skills to help transform the lives of young people whose lives have been uprooted by a predominant culture of violence pervading their communities. Many die or are seriously injured daily as territorial wars are waged in correctional institutions.

Bosasa, as a relatively new secure care institution, faces not only an enormous task of avoiding the difficulties that so many correctional institutions have experienced, but also an opportunity denied to other institutions. Introducing the lifeskills education programme was an important step towards achieving this goal. The situation is further compounded by the irregular duration of the stay of the young people, a process that is regulated by the courts and is very uncertain. Many of the cases for which these young people have been arrested, however, usually take months before sentencing is passed. This creates an ideal opportunity for sustained lifeskills education intervention and helps the careworker to better understand these youth.

Most of the youths come from violent communities and either experience or are exposed to excessive violence daily. They witness patterns of conflict resolution that they eventually practice themselves. Many seldom encounter situations in which alternative approaches to conflict resolution are demonstrated. Those who are aware of alternatives have not been able to develop the necessary tools to personally implement those alternatives.

Trained conflict resolution practitioners are equipped to design and modify training curricula that take the environmental challenges of different situations into account. They are able to produce training models best suited for each setting. The training course designed for Bosasa has a very basic framework.

The hope, it seems, was that a generic model would be able to produce outcomes consistent with those achieved by specialised models.

Conflict resolution training can only be effective when those providing training have a working understanding of the philosophical and theoretic underpinnings of the science of peace and conflict. The problem with generic models of conflict resolution is that they can be both suitable and inadequate for the purpose they were intended for (De Bono 1985:167-170). There are no guarantees that generic models would produce the same results in different situations.

Lifeskills education provides a framework that recognises the complexities of life. People experience a different quality of life according to the experiences they face. All require capacity to help them meet the demands for more effective responses to the challenge of coping with life. Lifeskills education provides opportunities to develop the necessary skills to cope with problems and live successfully. The essence of lifeskills education is therefore to assist people towards empowerment and eventually capacity building. The more skills people have, the greater are their chances for improved quality of life and functional behaviour (Rooth 1997:12-13).

When conflict resolution is said to be best suited within the framework of lifeskills education, the importance of the links between skills is recognised. Skills build on and interact with each other. When dealing with one specific skill, for example, conflict resolution, we are also dealing with other skills such as communication, problem-solving, decision-making, self-concept enhancement, anger management, etc. The relationship between the various skills can be illustrated as follows: "If we believe in ourselves and feel confident, we will deal with conflict more appropriately and find it easier to be assertive. If we can deal with conflict appropriately we will manage our anger better and prevent a great deal of stress" (Rooth 1997:16). From this simplistic description the complex interaction between skills is recognised.

When working with children and youth we are cognisant that the opportunities to develop the necessary coping skills are not always available to them. Growing up in the townships where peer relationships are often characterised by a significant degree of violence, the need for capacity to deal with these situations becomes important. De Ridder highlights the trauma many children and youth experience within these violent settings. They develop methods of dealing with disputes that are socially, morally and legally unacceptable. In extreme cases some become anti-social to the extent that they pose a danger to themselves and others. These youngsters require specialised therapy and intervention.

Conflict resolution training cannot help these youths. No model for such an environment exists at present. They require different care and social services and must be separated from others who can be rehabilitated and reintegrated into society (Ndlovu 1994:99, De Ridder 1997:35).

From the above discussion it is clear that the discipline requires skilled practitioners to ensure its effective transfer and development in individuals and societies. Knowledge about the range of theories and approaches to conflict resolution is an integral component necessary for the design of training curricula for a specialised milieu such as the prison setting.

Untrained practitioners too often expect that the youth they train should emerge from the five to twenty hours of training ready to produce concrete evidence that the training has had an impact on their lives. This seems unrealistic for the most part. Many of the young people at Bosasa considered it impractical and unrealistic to expect from them something which many of them feel inadequate to achieve.

There was no convincing evidence that any of the boys who took the lifeskills course were positive about the training. Most of them attended because it was a requirement and compulsory. Some of them attended because they wanted to use the training to gain credit with the courts. Several actually admitted that it

might help the magistrate to look favourably at their cases. This they thought would help them get lighter sentences or even be released into their parents' or guardians' custody.

The environment at Bosasa was partly conducive to the training programme and partly a hindrance to the process. For the most part the focus of the training was on the youths while the staff was allowed to perform their tasks in ways that greatly impeded the growth of the boys. The need for role models, to demonstrate that alternatives to violence can be effective, is great. Staff do try to model core values such as respect and valuing others but few are competent to demonstrate peaceful methods of resolving conflict, especially when confronted by situations in which the youth are disrespectful, violent and undisciplined.

Ideally, additional challenges such as the prison gang sub-culture must be rooted out if any long-term solutions are to be achieved. The mere existence of this subculture renders any attempt at inculcating a culture of peace and non-violence difficult. The culture can best be instilled where peace activism is consistently applied.

The self-confidence and self-esteem levels among the youths are considerably low. It seems feasible that conflict resolution training forms part of a broader training curriculum. Since lifeskills education is designed to enhance the personal, emotional, intellectual, and social development of the participants, it becomes important to include conflict resolution training in this training curriculum. The prison setting confronts the youths with interpersonal, intra-personal and social dynamics. They need opportunities to develop the skills to effectively deal with these dynamics.

Youths engage in a constant battle of having to assert themselves and survive. Conflicts in the correctional milieu revolve around competition for the scarce resources that the setting offers. In most prisons, power becomes a very crucial resource, especially where prison gangs are concerned. Most of the boys at

Bosasa learnt this in the street gangs. In prison they also compete for other commodities, such as cigarettes and marijuana and clothing. Even sexuality becomes a currency. When not used as currency it is forcefully taken from the individual. Where the masculinity of some of the boys has been forcefully taken it results in their adopting one of two conflict styles. They either avoid all conflict and allow themselves to be dominated by others while their human dignity and worth is being stripped continuously, or they dominate others and assert themselves by attacking at the slightest hint of confrontation. In the latter case they usually get what they want and abuse power to achieve this. Both these groups are the most difficult participants to work with. The second group refuses to consider other possibilities because this would entail relinquishing power and recognising the abusive power of others. The 'avoid and flee' group similarly refuses to consider other possibilities because of long histories of disempowerment. The challenge in the case of the group that avoids conflict should be to place the following objectives at the top of its agenda.

For conflict resolution training to be of significant impact it should aim at (1) raising individual levels of self-esteem and self confidence, (2) facilitating a process of personal, emotional, intellectual and social development to enable them to envision future possibilities for their lives. Hopefully, they will be able to imagine their lives beyond the street and prisons gangs where they can engage others as individuals and not as a member of a gang who constantly seek approval or struggle to assert themselves.

Conflict resolution skills, if well developed, will enable them to confront and engage others in ways that can help others to also envisage future possibilities. There is, therefore, mutual benefit in store for those equipped with conflict resolution skills.

The issue of racism and prejudice is one that presents serious challenges to building relationship within the secure care community. Although the link between prejudice reduction and other lifeskills can easily be recognised, trying to do too

much will impede the developmental process. Other lifeskills can build on the foundational ones covered in the proposed framework (appendix 3) that follows.

4.2 Framework Of Conflict Resolution Course

This report has found that conflict resolution training is effective only when it forms part of a broader capacity building strategy. Conflict resolution aims at building the capacity of individuals to enable them to negotiate the difficult terrain of human relationships where values appear to be largely dissimilar. In the midst of human interaction various factors are at play simultaneously. Responses to different scenarios are the result of invisible psychological, emotional and social and neurological processes that are complex. Responses to different situations are recalled from memory.

People operate within social systems and the interaction with others takes place within a framework of norms and values. They are socialised and taught acceptable behaviour as they move between social systems. Conflict resolution is therefore an attempt to re-educate and promote peace where violence prevails. Lifeskills education similarly aims to promote sustainable life management. Most lifeskills education literature includes conflict resolution on its lists of essential skills. Lifeskills education, according to Edna Rooth, recognises that conflict is a reality of life. Conflict can provide healthy opportunities for learning and growing. If people are unable to deal with it, conflict may become counter-productive (Rooth 1995:100). Since no single model for resolving all conflicts exists, lifeskills education should allow participants to discover what works for them (Rooth 1995:100). The proposed course (appendix 3) considers this and aims to provide such an opportunity. It has the following core elements.

4.2.1 Duration

The course should allow sufficient time for the participants to understand and practice certain skills before moving on to sequential levels of training. The proposed course requires at least three hundred and eighty four hours of training workshop hours. This could be offered over two training days per week, over six

months. Offering it for only two days a week has both psychological and social benefits for participants. They realise that they will still have reasonable free time left to interact with others while taking the course. It holds a further benefit where the training is concerned. The participants would be able to consolidate the theory and practice of each module by applying it practically. They would then be able to monitor and evaluate their own development as the training progresses. Difficulties can be recorded in journal form and can be shared at subsequent training modules giving participants opportunities to engage each other and provide each other with the necessary support.

4.2.2 The participants

For some of the boys it is difficult to assess how long they will be remanded in the custody of Bosasa. It is fair to say that many of them will be there for at least six months. Those younger than eighteen will definitely be there for longer than six months if found guilty and sentenced. Most of them admit that they are guilty of committing the crimes but try by all means to get off. The majority of them are not successful in this quest and therefore end up staying. Working with the youngest will also ensure that they become aware of alternatives before they are fully inducted into the prison gang system and adopt the sub-culture. The older group usually lie about their age and stay at Bosasa to escape the harsh environment of adult prisons. They stay at Bosasa because they know they can abuse their power and dominate the little boys. They also educate the younger boys about prison sub-culture and induct them into prison gangs. Some work is required where they are concerned but the training course should focus less on them and be more proactive in term of enabling the younger boys to capacitate themselves to endure the setting and so enhance their quality of life both in prison or when they are released.

4.2.3 Training Model

The training model proposed is a five stage model designed to take participants on a journey which begins with self-discovery and personal development, followed by exposing them to and providing opportunities to develop different

self-analysis and social analysis tools and skills. They are enabled to observe, analyse and understand the impact of events on their own lives. Once able to make this assessment further tools are introduced enabling them to determine how each tool can be used and in which situation it is best suited.

Conflict resolution is the nucleus that gives this model shape and structure. Participants are able to evaluate different responses in different situations and at each stage are able to understand why decisions to avoid, confront, compromise or attack are made. They are also able to assess the impact of each response on their lives. The model builds on that proposed by Nic Fine (1996) in "Through the Walls: Transforming Institutional Thinking".

The five stages of the course are offered in the following order:

4.2.3.1 Stage 1: Self-definition

This stage focuses on personal discovery and development. Participants are helped to explore the self. Learning activities are designed to help them discover the different factors that make up their identity and the role these factors play in developing the self-concept. They are also helped to discover how different levels of self-concept and self-esteem effect their decision-making and choices. They are exposed to various tools that will help them raise their self-esteem. They discover that an enhanced self-esteem impacts the communication and relationship with others and themselves. They learn to value themselves and turn less frequently to others for approval. They are able to make informed decisions based on personal strength and less on peer and group pressure. Reclaiming personal power as an essential component of conflict resolution is also emphasised.

4.2.3.2 Stage 2: Environmental and Situational Analysis.

Here they assess their lives in term of where they find themselves. They again are given tools to assess the impact of different actions, attitudes and behaviours on their lives. They assess the quality of relationships and quality of life. They are confronted with key questions such as (1) is this where I want to be? (2) How do I

feel about where I find myself and about what is happening to me? (3) If I could change my circumstances, where would I rather be right now, what would I like to be doing differently, what would I like to be experiencing? This stage allows them to do a reality check of their lives. They evaluate their positive and negative outcomes of different relationships, different environments in which they find themselves, different activities they are involved in, different decisions they make and why they make certain decisions. They are able to evaluate how decisions to apply certain conflict styles have led to certain experiences, some of which are responsible for them ending up at Bosasa.

4.2.3.3 Stage 3: Reality Check

This stage is very analytical and introduces several tools that are simple to use. It involves introspection and allows them to analyse the impact of certain decisions on their lives. They are also helped to see how, if they continue to maintain certain attitudes and behaviours, their lives are impacted by it. Decisions to always resort to violence when a dispute arises might, for example, result in the other person pressing charges or registering a complaint. This in turn may lead the prison authorities to take certain actions which usually result in extension of prison sentence and withdrawal of certain privileges such as probation. They are also helped to see how certain conflict styles can benefit them and hold additional benefits they never considered before. It is hoped that during this stage the dangers of joining prison gangs will be realised and they will be able to decide against it. They are also helped to see how the role played by their backgrounds and the significant relationship in their lives impact their conflict handling decisions.

4.2.3.4 Stage 4: Envisioning the Future

This envisioning stage helps them to either do something that should have been started a long time ago or to rediscover their dreams for the future. At this stage they have already begun working on personal development and therefore now are able to take the challenge posed during this training stage more seriously. This stage focuses on envisioning the future. Here they are helped to rediscover

their dreams. They are also helped to envision the world where the culture of peace and non-violence prevails. In this 'new' world they can be what they want to be. They are helped to formulate their own vision and mission statements for their lives. They explore and decide on values that are important to them and are helped to integrate these into their future goals. They are also helped to start developing a support system that will ensure that they are able to sustain these goals. Here they are also helped to envision the quality of relationship in the prison and set goals that can be achieved in the short-term, medium-term and long-term.

4.2.3.5 Stage 5: Taking Action

During this stage each participant is helped to tailor-make a programme of action that will enable him or her to progressively achieve their goals. They are helped to develop monitoring and evaluation tools so they can personally monitor their progress. The importance of forward planning is emphasised and the group is helped to build support systems enabling them to sustain the process when the training is concluded. They are also able to design individual responses to conflict scenarios based on the self-knowledge rediscovered during the training course.

4.2.4 The Learning activities

The learning exercises and activities mentioned below are not new. There is a plethora of learning activities in the field that should be applied to this training model. Care and skills are, however, required in order to assess the best exercises to use. Since most of the boys have low levels of education and low concentration spans I suggest keeping the programme simple and that all activities be very focused and the communication and discussions be kept simple.

The learning activities used during the training course include the following:

- 4.2.4.1 Ice breakers and energisers - playing together is a powerful learning tool. Using games that are non-competitive and relate directly to the

training being offered is critical to the success of the training course. The course seeks to instil values that support the culture of peace and non-violence.

- 4.2.4.2 Communication exercises - exercises to focus not only on interpersonal communication but give equal attention to self-talk. Exercises designed to develop listening should also give attention to helping participants to develop empathy.
- 4.2.4.3 Structured Activities - these activities usually make up the major part of training workshops. They often contain several instructions. Their value is often over-rated. Tasks like these should be broken into multiple small tasks. This seems to work best with the boys described in this report.
- 4.2.4.4 Role plays - role-plays and the technique of forum theatre was the most effective activity I encountered in the training with these boys. Role-plays should be very specific to the conflicts that occur in prison. Certain topics should, however, be avoided. This include prison gangs and sexuality. Sometimes the group recommends some of the topics and when this happens permission is given to travel on this fragile road. These topics should rather be avoided and discouraged as they could cause the group to close up during training. These topics continue to be something very sacred to many of the boys.
- 4.2.4.5 One-on-one consultations - this is by far the most important activity of the facilitator. It takes place outside of the training room and is usually done informally in the exercise yard of the prison. This is where boys are usually most honest and open about what is happening in their lives. Facilitators should make use of these sessions as far as possible. Here they also discuss personal problems and give insight into the prison world when the doors have been shut for the night. Being allowed into this private space is special and crucial for the training.

This framework is congruent with Nic Fine's model as it also proposes that the process youth will be engaged in can best be understood as a journey. It aims to move young people from a very uncertain reality to one where they have greater control in managing their lives and relationships.

The course (appendix 3) is a combination of learning activities from a variety of sources. It is different in as much as the exercises are carefully selected and combined under each stage to help participants to explore, discuss, critique and learn from self, others and the rich experiences brought to the workshop. The course itself took about ninety hours to produce. I first perused all training courses I could find on the theme conflict resolution. Ideally I hoped to find courses specifically designed for correctional institutions. To my surprise only three organisations in the western cape were active in designing their own courses for the training they offered in the respective institutions. These material was only available on request and not published for broader circulation. Secondly, I tried to scrutinise the learning activities used in all the training courses I could find. The findings of this process confirmed my suspicions that even the learning questions were similar in most of these literature. Apart from three organisations' approaches none of the literature asked any questions that were relevant to the correctional services context or the experience of the culture of violence that characterises the reality of a majority of the youth in those institutions.

This seems to corroborate the opinion that a generic approach to conflict resolution in correctional institutions has not yet been developed. The metaphor of a journey towards capacity building seems to emerge from a thorough analysis of the content and coherence of the courses. The proposed course follows a similar direction because it merely proposes guidelines for the direction conflict resolution practitioners can go to lead participants down a path of self-discovery that intersects with several key 'roads of discovery and learning' that the youths must travel on in order to free themselves from dangerous and risky lifestyles.

CHAPTER 5

CONCLUSION

Conflict resolution training in the prison setting requires further research. This internship has helped the researcher gain valuable insights about the challenges the setting poses to the field of conflict management.

The need for specialised training in peace studies and other social sciences becomes imperative. Conflict resolution training cannot be offered in an unsystematic manner. It does require a distinct measure of training in peace and conflict studies to have a significant effect on the lives and relationships of those being trained. Like other areas of conflict it requires models and approaches specifically designed to ensure that the impact of conflict resolutions is kept at an optimum level.

Within a climate where almost all the significant people in the lives of the boys resort to violence at the slightest incidence of conflict it is difficult to envision different futures for the boys or to get them to envision these futures for themselves. Attitudinal and behavioural changes among staff are required to ensure that the training in the centre achieves the envisaged outcomes.

The only conclusive statement that can be made about the entire internship experience in that has illustrated to me that conflict resolution training in correctional institutions has reached an impasse. The most obvious way out of the impasse is that researchers in the field give this setting the urgent attention it deserves. If this research is not prioritised it makes achieving the culture of peace and non-violence a distant reality for South African society.

Capacitating children and youth seems a plausible approach to the eradication of street and prison gangs and ultimately the transformation of South African society. The uncertain future that young people face can only be changed if we

take the challenge of helping them increase their lifeskills capacity in general, and conflict resolution capacity specifically.

Unless those individuals providing conflict resolution training ground their work on a thorough understanding of the theories of conflict, conflict resolution and peace studies, precarious outcomes for their training will prevail. It is not feasible to conduct conflict resolution training with generic models and formats. The models designed for the secure care environment should take the backgrounds of the youth and the environmental challenge present into account. It is imperative, if conflict resolution is expected to make a significant impact on these youth, that workshops are offered in the language participants are comfortable with. This implies that the existing facilitator be assisted other whom are fluent in Xhosa and Afrikaans. It is further recommended that the proposed training be translated into Xhosa and Afrikaans for this purpose.

Conflict resolution training for staff should be prioritised as well. The institution needs to be transformed and not just the youths. One on one interaction with the youths can help to significantly consolidate the process.

Conflict resolution training should be integrated in the care, rehabilitation and re-integration processes. It should consistently monitor environmental changes and suitably adapt the training to best suit the developmental needs of those for who the training is intended. It should further take the environmental and capacity constraints of the youth into account.

The training should expect realistic outcomes and recognise some outcomes can be achieved immediately while others can only realistically be achieved in the long term. Conflict resolution skills develop over time and mastery is achieved if worked at. With the necessary support and regular work to promote positive values the culture of peace and non-violence will gradually become attainable for youth in correctional institutions. The success of this endeavour will become more attainable if a parallel process is implemented in communities outside these

facilities. This way youth will not only be prepared to be re-integrated with their communities but the communities will also develop capacity to integrate and restore harmony with these individuals.

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Appendix 1: Copy of observation tool used to record observations during the internship.

Observation Sheet #		Date	
Interactions			
Positive Interactions			
One tick ([]) per incident			
Youth/ Youth			
			Total
Youth/ Staff			
			Total
Nature of Interaction		Description	Comments
Motivational			
Conversational			
Counselling/ Advice			
Correcting			
Compliment			
Casual & humour			
Negative interactions			
Youth/ Youth			
			Total
Youth/ Staff			
			Total
Nature of Interaction		Description	Comments
Dispute/ Conflictual			
Argumentative			
Prescriptive/ Unresponsive			
Ignoring/ Shouting			
Insult			
Authoritarian & Angry			

Appendix 2: Copy of the original Lifeskills course offered at Bosasa Horizon Youth Centre during the internship period.

LIFE SKILLS PROGRAMME

SESSION 1: COMMUNICATION

8:30 - 9:00 am	<p>ICE BREAKER e.g. jumping/breathing exercises Introduce self, co-facilitator and the lifeskills programme E.g. Weekly course, times of sessions, compulsory to attend etc.</p> <p>Establish group norms with the boys and write on newsprint and display for the entire duration of the programme</p>
9:00 - 9:30 am	<p>BRAINSTORM the topic LIFE SKILLS</p> <ul style="list-style-type: none">➤ Divide boys into small groups➤ Allow +/-10 min for discussions➤ Allow small groups to feedback in the big group & record the feedback on newsprint➤ Once groups finished, give definition of lifeskills using examples e.g. communication, stress management, conflict management etc.
9:30 - 9:45 am	<p>WARM UP GAME - Musical chairs</p>
9:45 - 10:00 am	<p>Introduce the topic for the day: COMMUNICATION</p> <ul style="list-style-type: none">➤ Divide Boys into small groups and allow them to brainstorm the topic of the day.
10:00 - 10:15 am	<p>Allow them to feedback to the big group. Record the feedback information on a sheet of newsprint.</p>
10:15 - 10:30 am	<p>Give definition of communication, putting emphasis on the key areas of listening and talking.</p>
10:30 - 11:00 am	<p>TEA TIME</p>
11:00 - 11:30 am	<p>POSITIVE LABELS</p> <ul style="list-style-type: none">➤ Ask boys to write positive words to describe themselves, on a label e.g. Adorable Andile. They must paste these labels on their chests.

- Help participants where necessary and boys can write in their preferred language.
- Important all labels must be positive

11:30 - 12:00 pm

SHARING

- Ask boys to share their positive labels with the people on either side of them.
- They are to briefly explain why they chose that description.
- Reflect: What happened? What did I feel? What did I learn?

12:00 – 12:20pm

Magic ball game (copy attached with game instructions)

- Reflect after the game e.g. What was the purpose of the game. Comments may include fun, laughter, getting to know each others names fast, relaxation.
- Ask those who were left out, how they felt, perhaps empathize with them.

12:20 – 13:00

Speaker/Listener activity

- Divide boys into pairs, one of them must play the role of the speaker and the other the role of the listener.
- The speaker has to talk for 5 min non-stop. The listener has to just listen for that 5 minutes.
- Once completed partners to report back on how they felt being just a listener and just a talker.
- Important to emphasize listeners body language.
- After 20 min, ask partners to swop roles. The listener is now the speaker and the speaker is now the listener. Discussion to follow
- Record feedback on newsprint.

13:00 – 13:15pm

MY NAME GAME

(copy attached with game instructions)

- After the game reflect on the importance of a game.

13:15 – 13:30 pm

Thank the boys for their participation and encourage them to attend the next day

13:30

Equipment needed:

LUNCH

1. Sheets of newsprint
2. Koki's for facilitators
3. Labels for name tags
4. Ball/Soccer ball

SESSION 2: CONFLICT MANAGEMENT

8:30 – 9:00 am	<p>ICE – BREAKER – Always start with an ice – breaker</p> <p>Ways of dealing with conflict:</p> <ul style="list-style-type: none"> ➤ Divide boys into sub groups and allow them to share with each other how they deal with conflict. ➤ Sub group to report back to the big group.
9:00 – 9:30 am	<p>CAUSES OF CONFLICT GAME:</p> <ul style="list-style-type: none"> ➤ Boys to sit in a circle. ➤ Throw a ball around, the one who has the ball must shout out one cause of conflict. ➤ Record that information on a sheet of newsprint.
9:30 – 10 am game	<p>POWER STATUS GAME: (copy attached with instructions)</p> <ul style="list-style-type: none"> ➤ When the game is finished, reflect: ➤ Lead the group into the theme of power to powerlessness as an important part of conflict.
10 – 10:30 am	<p>GROUP LEAD AND FOLLOW GAME: (copy attached with game instructions)</p> <ul style="list-style-type: none"> ➤ After the game reflect: What happened? What worked? What didn't work?
10:30 – 11:00 am	TEA TIME
11:00 – 11:30 am attachment	<p>INTRODUCE ASSERTIVENESS GAME: (copy with game instructions)</p> <ul style="list-style-type: none"> ➤ After the game reflect and encourage the group to solve things without fighting.
11:30 – 12:30 pm game	<p>RESOLVING CONFLICT GAME: (copy attached with instructions)</p>
12:30 – 13:30 pm	INTRODUCE MEDIATION EXERCISE:

- Two boys to role play being in a conflict situation e.g. The one took the other one's shoes.
- A third boy acts as a mediator.
- The facilitator needs to guide and facilitate the situation at all times.
- All the boys must have an opportunity to role play.

13:30

LUNCH

Equipment needed:

1. Sheets of newsprint
2. Koki's for facilitators
3. Ball/Soccer ball
4. Lead pencils and papers (A4 notepad) – for resolving conflict game
5. Prestik

SESSION 3: DEMOCRACY

8:30 – 9:00 am

ICE – BREAKER

Introduce the topic DEMOCRACY

- Divide boys into sub groups and allow them to brainstorm the topic.
- Sub group to report back to the big group and record information on newsprint.

9:00 – 9:30 am

Reflect from the sub group exercises

- Ask questions: Was the process democratic? How? Why? What happened in the small groups? Was democracy encouraged or discouraged?

9:30 – 10 am
game

REED IN THE WIND GAME: (copy attached with

instructions) – NB* Silence is essential for this game.

- When the game is finished, reflect:

10 – 10:30 am

Reflect from the game:

- How did it feel to be the reed? Did everyone get a turn? Discuss fairplay as a component of democracy.

10:30 – 11:00 am

TEA TIME

11:00 – 12:00 am

CHILDRENS RIGHTS

- Divide the boys into sub groups & give each group a piece of newsprint to write on what they think a child's rights are.
- Display their answers and compare it to the existing bill of children's rights.
- Discuss and clarify questions.

12:00 – 13:30 pm

Divide the boys into sub groups & give them each one of the following topics to work on:

1. Co-operation
2. Participation
3. Involvement
4. Decision – making
 - Boys to write on newsprint and display work on the wall.
 - Allow time to reflect.
 - Summarise the importance of Democracy in our facility.

13:30

LUNCH

Equipment needed:

1. Sheets of newsprint
2. Koki's for facilitators

SESSION 4: HIV/AIDS

8:30 – 9:00 am

ICE – BREAKER

Introduce the topic HIV/AIDS

- Divide boys into sub groups and allow them to brainstorm the topic: What is HIV? What is AIDS? Is there a difference between HIV/AIDS?
- Sub group to report back to the big group and record information on newsprint.

9:00 – 9:30 am

Discuss the following in sub groups

- Ask questions: Where do people say AIDS comes from? Will the person who is diagnosed HIV positive die immediately?
- Report back in the big groups & give correct information on HIV/AIDS. Dissuade stereotypes

9:30 – 10:30 am

OPEN DISCUSSION

- Is HIV infectious?
- How do we treat people with HIV/AIDS in our facility, community and homes?

***10 – 10:30 am

Reflect from the game:

- How did it feel to be the reed? Did everyone get a turn?
Discuss fairplay as a component of democracy.

10:30 – 11:00 am

TEA TIME

11:00 – 13:00 pm

Prevention and Managing of HIV/AIDS

- Nursing sister, Suzette will give input
- Talk about use of condoms, show visual aids, people living with AIDS, diet etc.

13:00 – 13:30 pm

Summarise workshops and respond to questions

13:30 pm

LUNCH

Materials needed:

1. Newsprint
2. Koki's

SESSION 5: CLOSURE

9:00 – 10:30 am

BOSBERAAD

10:30 – 11:00 am

TEA

11:00 – 13:00 pm

Play games

- Reflect back from the weekly workshops
- What did I learn?
- What do I still need to learn?
- Play music to the end

Appendix 3: Copy of the proposed Lifeskills course designed and compiled after the internship. This will be submitted to Bosasa to be used as part of their lifeskills course

Proposed Lifeskills and Conflict Resolution Course

STAGE 1: SELF DEFINITION

OUTCOMES

At the end of the module the participant will

- Have a clearer understanding of what self-concept is and the things which impact upon the self-concept
- Be enabled to identify and apply the skills and knowledge necessary for them to examine personal qualities and behaviour, and
- Be able to make changes where necessary
- Have enhanced and developed personal power and positively assert themselves when interacting with others
- Be able to locate personal responses to conflict and link it to self-concept and levels of self-esteem

INTRODUCTION

Facilitator introduces the topic self-definition. Explain that the session will involve personal exercises. Participants will be given opportunity to work by themselves for the greatest part of the session. They will be asked to share certain parts of their personal reflection and self-exploration. They may share on a level they feel comfortable. They may pass if something is too difficult to share or if they feel that they do not trust the group enough yet. But try to encourage them to share no matter how small. This is important for the group. NB! There may be high levels of mistrust among the participants. The level of honest sharing might serve as an indicator of the impact of the sessions on the individuals. They need to feel safe within the group. There may be a lot of giggling , disruptive behaviour and frivolousness initially. This may be because most boys will feel uncomfortable with the process. Many are not used to speaking about themselves and letting people into the sacred spaces of their lives. Be prepared for difficult moments. It is part and parcel of the process. The major challenge will be this first session.

THE PROCESS

Icebreaker: THE BIG WIND BLOWS/ THE SUN SHINES
ON...(depending on the weather).

Description:

Non-threatening sharing exercises that help the participants become comfortable with sharing information about themselves.

Instructions:**Brainstorm:**

What is self-concept?

What effects or impacts on our self-concept?

Instructions:

Invite participants to shout out what comes to mind when they hear the word self concept. Record the responses on newsprint. Tell them not to censor- just to say what they think. Do the same with the second question.

Facilitator's input:

Self-concept is a term used to describe the way we see, think about or feel about ourselves. It refers to all the beliefs, ideas, images and knowledge we have of ourselves. Life experiences and the meanings we assign to them, the way others see us and the feedback we get from significant others.

Other definitions include:

- a person's view of what he/ she is good at
- Where his/ her interests lie
- His/ her talents, skills and abilities
- Personality and personality traits
- Perceptions of self as a moral actor

How do we develop our self-concept?

- We listen to others and take queues from the way others treat us
- We speak to ourselves (SELF-TALK). We either say positive or negative things about ourselves. We value ourselves accordingly. Others may sometimes treat us in a certain way that is not in agreement with the way we treat ourselves. This often leads to disputes/ conflicts with ourselves and others but may not always be expressed due to personal qualities and other factors.
- Self-handicapping- Sometimes we make excuses for actions, attitudes and behaviour and under-achievement when confronted by the success of others
- Self-glorification- Sometimes we overstate our abilities and lie about them when confronted by the success and power of others
- Social-comparison- constant comparison of the self with others and competence to that of others.

Bingo Game:

Further sharing and providing an opportunity to discover similarities and difference in background, experiences.

Instructions:

Hand each participant a bingo card. (see below). Tell participants that their purpose is to find someone in the room who matches the description in each box. Once this person is found he must sign his name to the relevant box. The person cannot sign the sheet more than once. Tell them that when you say GO they may begin. They must go around the room and talk to as many participants as they can. The first person to fill the page with signatures may call out BINGO. When you are convinced they understand all the instructions say GO. You may play very funky music at this stage just to help them settle in.

Discussion:

- What did you learn from this game?
- How did it feel to share?
- What does getting to know people have to do with peace making skills?
- How do you feel at this stage of the session?

Facilitator's input:

When we get to know others, it helps to understand others' world views and to grow together in the community. Knowing yourself and sharing yourself with others helps them to understand your position and increases possibilities of exploring alternatives should conflicts arise.

Icebreaker: PATTERN BALLS**Description**

This exercise helps the participants recognise their connectedness. They also discover how different factors impact on their performance in groups. They learn to accept responsibility for their own actions. They realise increasingly the notion of self in the context of groups (other selves).

Instructions:

Instruct the participants to form a circle. They should all raise their left hands. Explain to them that you will start the exercise by passing a kush ball to one of them. Before you pass the ball to the participant you will call out the name of the person to whom you will pass the ball. That person who received the ball should do the same until everyone received the ball. They should lower their hands as soon as they receive the ball as a sign that they already received it. Ask them to remember who they received the ball from and who they passed the ball to. Tell them to now try to repeat the pattern created during the first round, without calling out each others names. Allow this to continue each time adding a new ball to the exercise. Watch while a lot of confusion ensues and a lot of laughs is generated.

Paper Bags**Instructions:**

Tell participants that they will be required to work alone, in their own space and in silence, and find words, images and symbols that depict their outer self. This refers to all the different roles they play in the community or inside prison, the image they project to the outside world, their friends and family, choice of clothes, hobbies and work. They must try and find pictures that represent everything that is part of the outer self and the extensions of themselves.

When finished cut out pictures that represent the inner self. Their dreams, hopes, desires, fantasies, traumas and tragedies, fears, joys, loves, rejections, despair, visions, wishes and secrets. These they should place inside the envelopes.

Tell them that they will only be required to share the outside of the bags but not the inside. Remind them that it is an opportunity to explore and discover some of the complexities of who they are. So they should don't be afraid to be honest.

Put up guides to help them create these collages.

Sharing:

Give each participant to share the outside with the group. Try to control the group as they may have difficulty sharing and respecting one another during sharing. Some may try to belittle others so remind the group of what the sessions are for. Each one must share. They may decide how much they want to share. It is often useful if the facilitator also creates a collage and starts sharing it helps boost the confidence of some of the participants.

Discussions:

Who am I?

How do I want people to see me?

What is my relationship with the community?

Who are the important people in my life?

What do people expect from me?

What am I put here for?

Where am I going?

How do I get their?

Difference between perceptions of self inside prison and outside in the community

How does the community people perceive you

How do you feel about it?

Groups you belong to

Why do you enjoy being part of the group?

What needs are being met by a particular group?

What don't you like about a particular group?

Icebreaker: COUNT TO TWENTY

Instructions:

Tell the participants the task is for them to count to twenty. Each participant must spontaneously add a consecutive number to the count. If two people call out the same number the count is restarted. This is more difficult than it sounds and as far as I know there is no secret to getting it right. This is a good exercise for individuals to monitor their own input and judge for themselves whether their participation helps or hinders the group performance.

Self Sculpture**Instructions**

Tell participants that they are a select group of artists that have been invited to participate in a self-concept sculpture. The facilitator and co-facilitator decide before hand who will be the sculpture and who will be a famous artist. The artist then begins the sculpting by giving a brief description of the sculpture. This is X. he comes from a place we all know so well. The reason why I am giving it this posture (*arranges sculpture in a very strong and confident position*) is because X comes from a family background that is very supportive. His family always encourages him to decide what he wants and then do his best to try and achieve it. They always support him even if they do not really agree with his choices sometimes.

Invite the artists (participants) to now come up and shape this sculpture any way they please. They must always explain why they choose a particular posture. They are all from a school of art called the cynics. Most of them believe in pessimistic forms of expression. Their art is sometimes destructive. The facilitator may have to give an example to help if participants find it difficult at first.

Icebreaker: THE BIG WIND BLOWS (focus on dislikes only)**Self Talk****Facilitator's input**

Ask participants if there is ever absolute silence in their heads.

These conversations are a normal part of being a human being. However, as we have seen they can be destructive if they focus solely on a person's negative aspects or experiences. People often go over and over negative issues and put them down in their minds. In the end it resembles an irritating repetitive noise of a record that has got stuck.

Instructions

Give the participants a few minutes to identify the negative self-talk in their heads. Ask them to write down in the first column negative things that have been said to them and who have said them. These could be people that you know very well.

Sharing

Tell the participants that it would be good if some of them wish to share some of the things but there are some personal things that they may not wish to share with the group. Some of the negatives, which are in their own heads, are true. Some are unfounded. Some of the things that we say to ourselves are unduly harsh as we sometimes set our standards according to what we think people believe we should be. However, we do want to do something about the negative qualities that we have. You will need to bring about these changes in a properly thought out deliberate manner.

Two reasons for this.

1. To avoid demanding an instant change in your behaviour
2. To avoid increasing rather than decreasing the amount of negative self-talk in your head

The goals they set must therefore be realistic. They also need to be kind to themselves.

A good idea is possibly to set enough time for themselves to change - as much as twelve months.

Once they have a timeframe to work in, they should decide on a practical action plan which addresses the root causes of the negative behaviours.

They can begin by having a go around where everyone is given an opportunity to say something positive about the persons seated next to them.

Take as Much as you need

Instructions:

Facilitator passes a roll of toilet around to the group and gives only one instruction to the group to take as much as they need. Afterwards the facilitator instructs the group that each one has to say one positive thing for each piece of paper they have in their hands. This is a follow-up on the self-concept workshop and allows the group to build on their self-concept by focusing on their positive qualities.

STAGE 2: ENVIRONMENTAL AND SITUATIONAL ANALYSIS

OUTCOMES

At the end of the session participants will

- Have had an opportunity to explore the power their past experiences hold over their behaviour in the present
- Draw essential lessons from past experiences
- Develop the ability to control impulsive and provocative urges to respond without thinking about the consequences
- Be able to evaluate and discern positive and negative outcomes of relationships and environments
- Be able to conduct environmental scans and assess the impact they have on personal decision making
- Be able to identify the link between environmental conditions and conflict resolution approaches/ styles

Recap:

Tell the participants that it has been a week since the last session. Ask if any of them were aware of the different influences spoken about during the first session. E.g. were they aware of any pressure to act or behave in a particular manner? Did any of them say or do anything that made people feel the way some of them say they felt during the previous session? Were they aware of their self-talk and what was it saying? Did they have any conflicts or disagreements with others? What type of things is it that people were saying that made them angry or sad or happy etc? How much of the feedback they received from others this last week was positive and how much was negative?

Allow some sharing and discussion to take place.

Bombs & Shields

Instructions:

All stand in a circle - Ask each participant to choose one other person in the group, but not to tell that person that she has been chosen. Explain to the group that their choice is not personal - they are choosing someone merely to use as .point of reference in the exercise.

Mark out the physical space in which the exercise will now take place.

Explain to the participants that the person they have chosen is their 'bomb' - is a threat to them _ and they must keep as far as possible from their bomb to be safe.

Facilitator call the start. Participants move around for a few seconds until the facilitator calls on them to stop.

The participants return to stand in a circle. Now they choose another person in the group, again without saying who it is This time, their chosen

person is their 'shield', and protects them. During the exercise they must stay as close as possible to their shield to be safe. Again, the facilitator start and end this part.

Now ask the participants to try to keep themselves as far as possible from their bomb, at the same time keeping their shield between them and their bomb for protection. Again, the facilitator start and end this part.

For the final part ask participants to keep themselves at all times at an equal distance from their 'bomb' and their 'shield'- for example, forming a triangle, with them as the other two points. Again, the facilitator call the start and end of this part.

Feedback:

Facilitator lead a brief reflection on this warm-up exercise with the purpose of introducing the theme for this session. Useful questions to ask are.

- What did it feel like avoiding your bomb all the time in the first part? Who had the control in that situation? Which person/ people or which situation in your life does that remind you of?
- What was it like being so close to your shield all the time in the second part? Who had the control in that situation? Which persons/ people or which situation in your life does that remind you of?
- What was it like having to use the shield to protect you from the bomb in the third part? Who had the control then? Who or what protects you in life like that? If the bomb was part of you, if it was inside you, what could it be?
- What was it like being at an equal distance from the two people in the final part? Who had the control then? If that was the relationship you had with two people, what would it be like?
- What sorts of things in your community are like bombs? What situations, people, activities do you try to avoid as much as possible?
- Who or what do you regard as shields?
- What or who inside prison are like bombs?
- Who or what are like shields?

Red Rags

Description:

a short role-play exercise

Use this introduction to link Red Rags to the previous exercise:

Imagine the bomb was your own anger, your temper or your emotions, and could explode or burn inside you under particular circumstances. Imagine a situation in which you feel you lose control of yourself: you feel your emotions are controlling you. Someone says something to you or someone does something to you, and you react, you experience powerful

emotions. This exercise is called Red Rags. It gets its name from the expression 'red rag to a bull' - when a red rag is waved in front of the bull, it sees red and charges for it, as if out of control.

Ask participants to choose a situation in which another person says or does something to them, which they know would make them react in a violent, aggressive, or abusive manner

They role-play this situation with a partner: they tell their partner what role they must play (for example, my father) and explain what they should say (for example, leave everything you are doing and go buy me two beers).

The scene should only last a few seconds. It literally freezes that moment when hurt or anger is experienced. The partners then swap over. Each pair should have two short scenes to show back to the rest of the group, so that every participant has one turn. Coordinate the pairs playing their scenes back.

After each scene, ask the participant whose scene it was to give a one-word title to describe how it feels when that situation happens in real life, for example 'insulting', 'humiliating', etc.

Repeat all the titles given by the participants, and ask if the scenes have anything in common.

Getting Hooked

Description

A structured role-play exercise

Use this introduction to link 'getting hooked' to the previous exercise:

Our purpose here is to take a look at what happens to people when they lose control of themselves in difficult or stressful situations. The red rag is like a hook that gets hold of us, so that we could say we actually get hooked just like a fish: we lose all control and the person on the other end just reels us in. So we will look at what happens when we get hooked, at how the more hooked we get, the more our options get shut down, like going down an ever-narrowing tunnel. If we can understand what happens to us at such times, then we can work on a way to get unhooked and to get back our control and power in challenging situations. Today, we will discover how the 'bomb' of anger inside us is put together, and get to know its many parts. In a later session we will look at defusing the bomb and taking away its power over us.

As an example, we will use a hook that regularly traps people: a verbal insult. As in Red Rags, this role-play exercise is very focused and brief.

One participant becomes the insulter and the other participant becomes the insulted person

Choose one of the role-plays from the previous exercise

Ask the 'insulter' of the role-play to stand at one end of the room opposite the insulted person. Place a line of four empty chairs between them.

The participants replay the scene- repeat the insult, and the reaction.

The participants replay the scene again, but now the insulted person must have a thought before he can react by saying something or approaching the insulter:- ask another participant to sit in the first empty chair, and the insulted person to stand next to that chair.

The person sitting thinks of a thought that might be going through the insulted person's mind - the type of thought that would encourage him to get hooked into a confrontation with the insulter- and says this thought out loud.

A second participant comes to sit in the next chair, and utters another thought to 'wind up' or provoke the insulted person, who moves forward each time she is fed by a thought. This continues with the other chairs.

After seeing the first version, repeat the exercise with other participants taking over the roles. The row of chairs provides a train of thought that pushes the insulted person into reacting to the verbal abuse.

Once you have a variety of thoughts available, you can start describing the different roles of each thought, e.g. a provoking thought, a justification, an excuse, a manipulating thought, a fearful thought, etc. The group can now start to 'unpack the punch' and find out the parts of the hooking process - the hook, the line, the sinker. You can identify:

- What the initial hook was - in this case, the belief that they had been insulted;
- The train of thoughts that might occur in such a situation - the line;
- The feelings or emotions that were experienced which allowed the hook to sink in and take hold much deeper -the sinker.

Feedback:

Some questions to ask are:

What did you observe in this exercise? Did you notice anything that was similar to how you behave in similar situations in real life? Can this process be useful to you? How?

Can being able to identify the hook, the line and the sinker help us in tough situations? How?

Summarising comments:

Many people will argue that they don't think, that they just react, that things happen so fast that there is no time for thinking anyway. "I hit first and think later". This is because they are no longer aware of their thoughts. At some stage in the past, they would have had a train of thoughts directing them to respond in a certain way, but now their reactions have become 'automatic', as if they have a permanent, in built command to react in a particular way in certain circumstances. They no longer have the ability to think or consider other options.

This exercise plays a valuable role by recreating that thought process, and creating a mental space that enables them to start recovering from these thought processes.

Icebreaker: CHINESE SOCCER

Instructions:

Ask participants to form a circle and spread their legs so that their feet touch those of the people of either side of them. Tell them that you will place a ball in the middle. Their aim is to try and hit the ball so that they can score goals. They score when they hit the ball through the legs of other participants. Every time someone scores the participant is penalised. Penalty one- they have to turn around and play the game back to front. This is extremely difficult to do but is also a lot of fun. Penalty two- still playing back to front but now they are only allowed to use one hand. Penalty three- the must leave the circle and are kicked out of the game.

The participants will always try and eliminate those who have penalties against them. What does this say about power relationships?

Power Statues

Description:

A session on conflict resolution can become too theoretical. Be aware of this throughout. Often when people attend conflict resolution workshops they seem to have all the jargon and recall the right answers. However in an experiential lifeskills workshop it is essential to need to relate the theme of conflict to a personal level and look at the gut-level reactions rather than define and discuss without a personal investment. This exercise can be used to experience conflict

Instructions:

Tell participants that this is a non-verbal exercise. They are required to work in pairs.

Person one is a person with power over person two and has to demonstrate this through his actions and body language. Person two responds to this situation, expressing his feelings through movement and finally freezing into a position which best embodies these feelings.

Get the participants to swap roles, so that each participant has an opportunity to be both powerful and powerless.

Once the process has been completed, tell everyone to look around the room. Ask for volunteers to show the group their power statues and describe how they felt.

Ensure that the entire group is listening to the feedback.

Leading questions to the volunteers could include the following:

- How did it feel to be in a position of power over another person?
- How did it feel to be in a powerless position?
- Which position did you prefer?
- How did you react to both positions?
- What emotions do we associate with power and how do they affect us?
- Can you relate any of the emotions you felt to situations in your life?
- Did you have any specific feeling towards the other person?

NB! Remember that there are no right or wrong answers. Participants who enjoy being in a position of power should not be made to feel bad about this. Allow brief discussion, and then leads the group into the theme of power versus powerlessness as an important component of conflict. Point out that our attitudes to both concepts determine how we respond to conflict.

Icebreaker: PAPER ON THE HEAD

Instructions:

Give each participant a sheet of A4 paper and tell them they are required to put the paper on their heads. If the paper falls off it is the responsibility of other participants to place it back on those participants' heads. When the paper has fallen off the participant must freeze until someone comes and places the paper back on the person's head.

Concentric Circles

Description:

A sharing exercise in pairs.

Instructions:

Divide the participants into two equal groups. One group can sit on a small circle of chairs facing outwards, and the other group can sit in a larger circle of chairs facing inward, so that each person has a partner sitting opposite them.

Each time a question is asked one partner responds and the other partner just listens. They then swap over.

Give clear instructions as a time and who starts, and get one circle to move after each question is complete, so that participants work with at least four partners.

The questions are:

Describe someone in your life who you respect/ who you admire/ who inspires you/ who you have learnt from...and why?

Describe a time in your life when you felt proud about what you did...and why?

Describe a time in your life when you didn't feel proud about what you did...and why?

Describe a quality you would like your children/ a child to see in you...and why/

Feedback:

Facilitator lead a discussion to reflect on the sharing in pairs. Possible questions are:

- What was it like being listened to? What was it like to share with someone else?
- What was it like to listen to someone else?
- Was there anything that you noticed when listening or sharing about yourself or your partner?
- What is important about listening? About being listened to?
- What is important about sharing yourself with others? About others sharing themselves with you?
- When do you stop listening to others? When do others not listen to you?
- How can this lead to conflict with others?
- How can listening to others help resolve conflicts?

Closing: THUMB THING

Description:

A plenary reflection and feedback exercise. This provides an opportunity for everyone in the group to comment on whatever they have noticed, or learnt, or appreciated, or something they have discovered about themselves during the session.

Instructions:

Tell the participants to form a circle and say one thing that they learnt or stood out for them during the session. When they have done they put out their right hand and turn the right thumb to the left. The next person speaks and the two lock thumb in palm. As more people speaks the closer to a huddle is formed. At the end the facilitator tells the group to go down and come up shouting YES!

STAGE 3: REALITY CHECK

OUTCOMES

At the end of the session participants will

Have done further introspection into the many factors that impact on their inner world

Be helped to discover the advantages and disadvantages of applying different conflict styles to different situations

Recognise the importance of making informed decisions when confronted with disputes and conflicts

Be given opportunities to assess the impact of gang involvement on future hope and dreams

Have an enhanced understanding of conflict and conflict resolution

Have an enhanced understanding of violence and its negative consequences

Two Cultures

Description:

An exercise that helps participants to begin thinking differently and find creative solutions to problems. For some it will be important to get them to realise that they are able to think outside of the conventional mode. This exercise is fun and helps them realise that alternatives are possible and in certain situations very necessary.

Note that many of the participants do not perceive other realities beyond gang and prison life. The community's attitudes towards them makes moving along very difficult. This exercise helps them to move along and stimulates creativity.

Instructions:

This exercise involves role-play. Divide the group into two. Tell the groups that they belong to two different cultures on a remote island. Meet separately with each group. Inform them that they will be given three chances to guess what the identity of each group is. Explain that each group will be given two tasks to perform before the king and his entourage. Each are given distinct characteristics.

Group 1: Must always have their fingers moving and may only move about in pairs.

Group 2: Must always have physical contact with at least one other member of their group and the leader must always speak in a low voice.

The groups must do all they can to prevent the other group from guessing their distinguishing characteristics. All must be performed inside a sacred circle (facilitator will prepare before the exercise starts). Once inside the circle it is compulsory that the characteristics are visibly displayed. If it is

not done probably the king will pretend to be pierced by jolts of pains until the group behave accordingly. This should be avoided because it gives the other group clues as to what the features are. After each task a representative of each group must enter the sacred circle and try and guess one of the features of the other group. The same rules for entering the circle applies. The groups may ask for assistance from one of the king's servants. After the second round of tasks they are given another opportunity to guess. After this a third round is given. During the third round each group may give a task to the other to perform to try and force them to reveal their distinguishing features. A final round of guessing is allowed. After this groups should share their features if it has not already been guessed. The tasks can be simple and should be creative, e.g. one group must perform a hippo dance and sing shosholoza. Each group performance must meet the king's approval.

Remember this is an exercise in creative thinking so make it interesting.

Discussion:

How did you find the exercise?

What happened during the planning stage? What happened during the performance stage?

What worked? What didn't?

What could have been done differently?

How do the lessons from this exercise relate to conflict resolution?

Broken Squares

Materials:

2 sets of broken squares

Participants to make 5 squares of equal size. Five per group and if extra, one needs to observe the process and make sure that the group follows the rules.

Instructions:

Divide the group into two. Groups should choose five players and the rest will be observers. This is a silent exercise. Tell the groups that you will hand the players each an envelope. They are not allowed to look inside the envelope until all the rules have been explained. Once the facilitator gives the instruction GO! they may begin. The goal of each group is to form five equal sized squares. They must follow the rules at all times. The job of the observers is to make sure that the rules are adhered to. They should be very strict. Facilitator reads the rule twice before announcing GO!

Rules:

1. There should be no talking or sound made during this exercise.
2. Participants are not allowed to take pieces from anyone. They may not ask or communicate in any way.
3. They may only offer their own pieces.

4. They are allowed to refuse a piece.
5. The exercise is only complete when the goal has been met.

Observers' responsibilities:

Observations

- ◆ Who is taking control or withdrawing, especially if they completed a square?
- ◆ Who was willing or unwilling to give their pieces away?
- ◆ How well is the group working together?
- ◆ How was the frustration expressed?
- ◆ What was the turning point for the group?

Discussion:

How did you find the exercise?

What worked, what didn't?

What could have been done differently?

Any other observations can be noted.

Icebreaker: FLAGS

Instructions:

Instruct participants to arrange themselves on both sides of a tube or broomstick. They are to select a spot in the room where they would want to place their flag. They have just landed on the moon and are quite keen to make their mark for their countries. Once they have decided on a suitable place to place their flag they must do everything in their power to plant their flag first.

Discussions:

What happened?

Who did what and why?

Could thing have been done any different?

Why did they do what they did?

I am conflict

Description:

During this section participants will be helped to explore how much they already know about conflict. The facilitator will lead the participants to discover how they feel about conflict, how they handle conflict and evaluate their ability to handle conflict. Knowing one's self and your attitude towards conflict is an important step in resolving conflict. Participants will explore how mediation can be used as a means of resolving conflict within the work camp context.

Instructions:

Place a chair in the middle of the room with the words I AM CONFLICT pasted so that everyone can see it. The facilitator instructs participants to

get into a position that demonstrates the way they usually respond to conflict. Tell them that this is a general conflict in an everyday scenario. After a few moments ask them to now get into a position that demonstrates the way they respond to a conflict that involves someone very close to them, e.g. a partners, parents, siblings etc. It must be a personal situation.

(First Scenario) Tell us about the position you chose. Why do you choose that position?

(Second Scenario) Why did you change your position (those who did change)? What does it tell you about the way you deal with conflict in different situations?

This next section provides opportunities for participants to practice strategies that will enable them to break out of existing cycles of behaviour. They will declare what it is they want for their lives, what obstacles might stand in their way, and what the first steps are that they need to take in order to create the future. They experience giving and receiving support

Icebreaker: OLD SOCK

Description:

A warm up exercise.

Instructions:

Divide the participants into two teams. The teams form a line at opposite ends of the room, so that each member of a team stands directly opposite a member of the other team. Give each pair of opposing team members a number.

A facilitator stands in the middle of the room at an equal distance from both teams, dangling a sock at the end of his/ her outstretched arm.

The facilitator calls a number, and the two opponents come forward to grab the sock. If they can grab the sock and get it back to their team without being touched by their opponents, they get a point for their side.

If the one who grabs the sock gets touched on his way back, the point goes to the other side.

Later in the game, the facilitator could call out two numbers together, so that four participants go for the sock at the same time.

Feedback:

Facilitator leads a short discussion on Old Sock. Focus on identifying the various tactics and skills that were used during the game, how they worked and how they were adapted.

Recommended questions:

What tactics were used in the game? Which tactics worked particularly well?

What did you learn from observing other people's tactics? In which ways did you adapt what you learnt? What skills did you use when observing and observing tactics?

Is there anything you discovered in playing this game that you could use in your life as a skill? How can you use the lessons learnt from this game in the conflict situations you find yourself?

A sample response:

It worked well when I took my time and allowed my opponent to grab hold of the sock. I could then position myself in such a way as to get a point for my team. In my life I could also create that space for myself to be able to think and have more control in specific situations.

Imagining

Instructions:

Facilitator asks participants to imagine what they would choose to be if they were (for example) an animal, a piece of music, a fruit, or an implement, and to think why. The facilitator chooses the theme for the exercise. Participants then get a turn to give a response.

E.g. If I was an animal I would like to be an elephant, because I would like to live long and I would like to have a good memory.

Jailbreak

Instructions:

This game requires an odd number of participants. Create a circle of chairs on which half of the group is seated. One chair in the circle needs to be empty. The other half of the participants each stands behind a chair. The outer circle of standing participants is 'prison warders'.

Each has a prisoner to guard except for the warder who is standing behind an empty chair. The objective of the game for this particular warder is to fill his chair with a prisoner. The object for all the other warders is to prevent their prisoners from escaping their chairs. The object of the game for the prisoners is to escape from their chairs to the available empty chair.

The warder with the empty chair winks at one of the prisoners, who then tries to spring from her chair and cross over to the empty chair without being touched by her own warder.

The warders are not allowed to move their feet from a set position at least one foot behind their chairs. They have to stand with their arms hanging loosely to their sides.

If a prisoner escapes, then the new warder with the empty chair has to try and get a new prisoner to his chair. After a time, the facilitator can suggest a swap over- the warders become prisoners, and the prisoners get a chance to be warders.

Feedback:

Recommended questions:

What was the purpose for the prisoners in Jailbreak? What was the purpose for the warders?

Did the prisoners really escape? Where did they escape? Did the warder really have to be concerned with an escape?

What would you say about someone who kept on trying to escape but never did? Who or what keeps this self imposed prison that we call a vicious circle intact?

Vicious Circle

Instructions:

Facilitator joins about four sheets of newsprint together, and draws a series of six circles, two large circles (1+4) and four smaller circles (2+3+5+6) as shown in the diagram below.

Note: do not write the numbers inside the circles- they are for the purposes of this explanation only.

Ask participants to call out their responses to a series of questions. Write up words or phrases from these inside each circle.

Circle 1

Write underneath the outside of the circle: WHAT HAPPENED TO ME?

Ask the participants: What happened to you/ what happens to people in order to get them into a vicious circle in the first place? Who or what was responsible for getting you into trouble? Who or what was to blame?

Listen to their responses (for example: beaten by my father, kicked out of school, pressure from friends), and write them up inside the first circle in an edited version (for example: violence or physical abuse, expulsion, peer pressure).

Write above the outside of the first circle: I GOT DONE TO.

Explain: When all these things happen to us, we experience them as if we have been victims of our circumstances.

Circle 2

Write underneath the outside of the second circle: WHAT I FELT.

Ask: What feeling do you have when you get done to? How do you feel when all this happens to you?

Call out specific words written down in the first circle and get responses from some of these (for example: angry, sad, depressed) and write them down inside the second circle.

Circle 3

Write underneath the outside of the third circle: WHAT I THOUGHT.

Ask: What is going on inside your head when one of these things happen to you.

Write responses in third circle (for example: I'm worthless, I hate you.)

Circle 4

Write underneath the outside of the fourth circle: WHAT I DID.

Ask: What do you do when these things happen to you and you experience these feelings? What action do you take when you have these thoughts.

Write responses in fourth circle (for example: become violent, try to kill myself, abuse alcohol etc.).

Write above the outside of the fourth circle: I GOT EVEN.

Explain: When all these things happen to us and we feel and think the way we do, we experience a desire to get even, to do something in order to get revenge, to get our own back).

Circle 5

Write underneath the outside of the fifth circle: WHAT IT GAINED ME.

Ask: What do you get for yourself/ what do you gain when you take one of these actions?

Call out specific words written in the fourth circle and get responses (for example: escape, satisfaction, power, respect), and write them down in the fifth circle.

Circle 6

Write underneath the sixth circle: WHAT IT COST ME.

Ask: What do you lose/ what does it cost you when you take one of these actions?

Again, call out specific words from the fourth circle and get responses (for example: freedom, health, a sense of belonging, love) and write them down inside the sixth circle.

Facilitators should now take the participants through the complete vicious circle. Ask: Do you see how vicious circles work? Do you see how it all fits together? Do you see how it is created? Do you see who creates it? You don't have to write their responses down- this is merely to check their understanding and to get them to put the vicious circle in their own words.

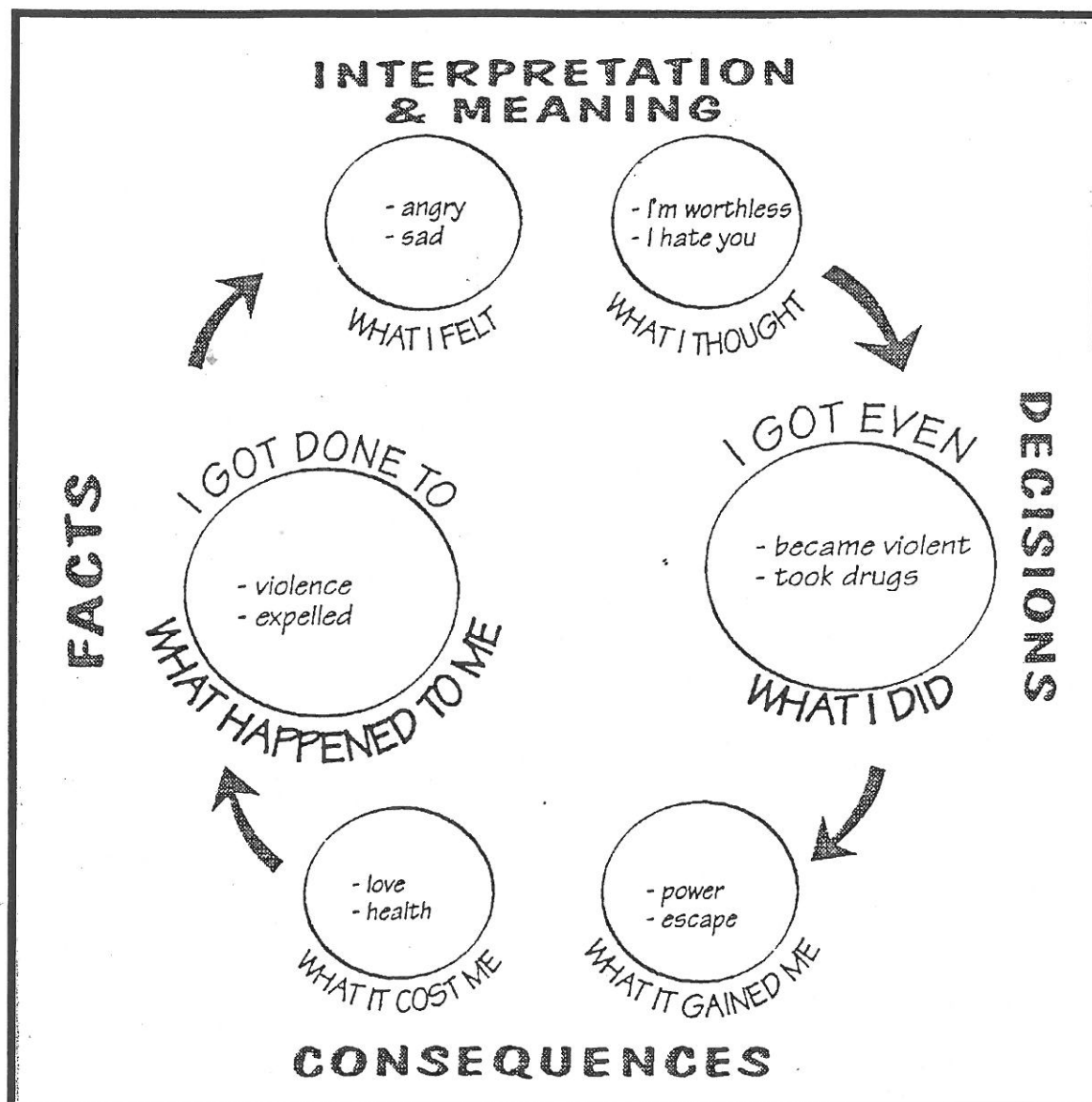
Facilitator can now relate this exercise to the getting hooked exercise.

The words written in the first circle are the facts. Write FACTS in big letters down the left side of the first circle.

The words down in the second and third circles (thoughts and feelings) are our interpretation of the facts, the meaning we give to what happened (for example, What happened to me is that I got done to). Write interpretation/meaning in big letters above the second and third circles.

The words written in the fourth circle (the actions taken) are the decisions we take (for example: I decided to do what I did to get even, to save face). Write DECISIONS in big letters down the right side of the fourth circle.

The words in the fifth and sixth circles (costs & gains) are the consequences we live with as a result of our actions. Write consequences in big letters underneath the fifth and sixth circles.



Divide the participants into small groups.

In the groups, each participant must first identify a vicious circle he is involved in now (encourage them to think about a vicious circle of conflict and another vicious circle, or one he has experienced in the past.)

After they have each shared their vicious circle with a small group (they need only give a brief description using the structure above- a few words under each heading), ask one participant to volunteer to work on finding a way out , or identify an exit point from their vicious circle.

The groups then discuss: How could a person break out of his circle? At which stage could he have done something that would have allowed him to get out of the circle? What would he have to do?

The small group each presents their own example of a vicious circle, and their ideas as to the exit points – the way out. The other participants should be encouraged to contribute their ideas on possible exit point.

Feedback:

Lead a discussion on Vicious Circle. The focus is on what the participants have learnt from taking part in the exercise and sharing their experiences with each other, and what they have gained by the support received from others.

Recommended Questions:

What have you learnt from looking how the vicious circle works?

What have you discovered from seeing the vicious circle of others?

What can you gain from being aware of your own vicious circles?

What support have you given others or received from others?

Conflict Circle

Instructions:

Facilitator gives each participant a large sheet of paper and asks everyone to draw a large circle on his or her sheet. Using crayons, the participants then have to draw the people and the situations they are currently in conflict with. A symbol of the self is placed in the middle of the circle while symbols of other people and situations are drawn in relation to this central self. The most severe conflicts are shown furthest from the centre while the least severe ones are shown closest to it. The distance from the centre symbolises the alienation from the self. See example below.

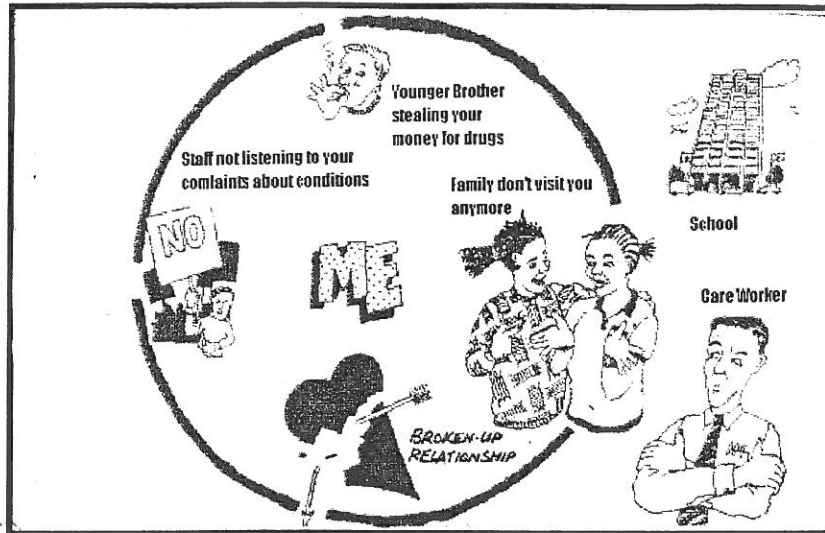
Play music in the background. The music should be slightly disturbing.

After the activity ask participants to share their conflict circles in pairs.

Questions to work on are:

What do I want the outcome of the most serious conflict to be? What must the other person do to change this situation? What must I do to change this situation?

Finally the two partners give each other advice on which strategies to use.



This is an evocative exercise and participants may need some time to relax afterwards. Also, remember that the conflict circles are not for sharing in the larger group. You need to tell the participants that they do not have to share all their conflict symbols with their partners if they do not wish to.

STAGE 4: ENVISIONING THE FUTURE

OUTCOMES

At the end of the session participants will

Have been helped to share their hopes for the future, future dreams

Be able to assess the risks which current modes of operating pose to realising their dreams

Be able to imagine a way of life beyond prison that is free from the lure of future engagement with the criminal justice system

Recognise alternative responses to conflict and appreciate the value of the culture of non-violence and peace.

Be taken through a process of goal setting and planning for life beyond prison.

Envisioning the Future

Descriptions:

The exercise is designed to enable participants to dream about the future and build a picture of what their futures can be and how this can be realised.

Instructions:

Ask the participants to find a position in which you feel comfortable. Tell them that you will be taking them through a process of guided visualisation. The exercise will be discussed afterwards and they will be required to write down as much of the vision as they can remember.

Guided Visualisation:

Facilitator guides participants using the following guide:

Ask participants to get completely relaxed and find a space in the room where they can hear your voice and be as comfortable as they can be.

Tell them to:

Close your eyes and imagine yourself standing in front of a very high wall. Let go of any limitations that you may have. Here in this imaginary world everything is possible. Imagine yourself crossing the wall. Some of you may choose to fly over, others may choose to break through it. Others may choose to walk right through it. You can do anything. This wall is the only thing standing between you and the future you always imagined for yourself. On the other side of the wall you can create a world that you would like to be living in. Walk down the path that they see in front of you. Stop and imagine that you are six months down the road. Look around you. Try and capture and much as you possibly can from what you see around you. What are you doing? What kind of activities are you involved in. Remember this is a world that you have created without limit. You are free to be all you can be and do all you can do. Walk further and continue to create this future world paying careful attention to details, to the skills you have and the resources available to you. Where do you see yourself five years from now? Stay at the five year mark for a while and pay careful

attention to everything you see. What is the nature of your personal and community relations like? Make mental notes about what you see. Try to remember as much as you can. Now slowly start returning to the present and stop once more at the six month mark and look around once more at where they would like to be. Now return to the present and back over the wall. When you are ready you can open your eyes and return to your seat.

They should now take some time and write down all they can remember about the future six months from now and on a separate sheet five years from now.

Solutions Role-play

Ask Participants to choose a conflict or pattern of conflict that is really close to them, something that will make a significant difference in their lives.

Instructions:

Tell them to write what the conflict is on a piece of paper.

Next they should write down why they think this conflict occurs.

Who does what or says what?

Now ask them to find a partner. The two should discuss among themselves and agree on one conflict that they will be required to role-play.

The role-play should be no longer than two minutes. It should contain three scenes. Scene one should include an introduction of the actors and issue. Scene two should show how the conflict comes about leading to a freeze frame at the climax of the conflict. Scene three would be the resolution to the conflict.

During the presentation all groups role-play scenes one and two. They freeze. Then members of other groups must come up and replace the two actors and provide a solution to the conflict without being given time to think. They must just offer an alternative solution, the first thing that comes to mind. It can be outrageous, humorous but should be a solution. After about four or five alternatives ask the two original actors to come and show the actual solution.

Follow the same procedure until all groups have presented.

Discussion:

What have you learnt about conflict and conflict resolution from this exercise?

How can the principles of this exercise be used in your daily lives in the prison and outside in the community?

How can the group help you develop your ability to resolve the conflicts in your life in a peaceful manner?

Challenge each participant to try and apply these principles and lessons learnt during this exercise during the next two weeks and ask them to evaluate the outcomes of these conflicts for themselves. They should come prepared to the following session ready to share some of their discoveries and experiences.

Icebreaker: BY ALL MEANS

Description:

An Icebreaker exercise to help them become aware of changes in the way they think and behave.

Instructions:

Ask for two volunteers.

Divide the remaining participants into two groups. Ask them to join their hands and form closed circles.

Tell the two volunteers to TRY and join those groups.

The groups usually interpret this instruction as TRY and keep them out. While the volunteers interpret this as FORCE your way into the group. If they have paid any attention to the previous session the volunteers will actually simply ASK the groups if they can join them or a group members would simply INVITE the volunteers to join them. NO FORCE! NO STRUGGLE.

Facilitator may have to remind participants of the possibility of more than ONE solution being possible.

Rules For Fighting Fair.

Instructions:

Hidden Rule Game: Choose an arbitrary rule to disqualify learners (do not tell learners what the rule is - throwing overhand, throwing with left hand, catching with one hand, etc. Have learners toss the ball back and forth, disqualifying the unknowing offenders. Continue until only 2-3 participants are left or until the participants show significant frustration. After the game,

Discussion:

Is this game fair? Do you want to keep playing it? Why not? Did anyone try to figure out what were the rules?

Did you succeed? (Tell the participants the hidden rule)

How could we make this game fairer and more fun for everyone? (By treating everyone the same) Would you like to play a game like soccer, cricket etc, without rules? Why not? What is the purpose of rules? The rules for games are written down; are the rules for life written down anywhere? Where do we learn rules for life?

Human beings are always responsible for their choices and decisions, which hold actions and consequences. We are not born knowing how to solve conflicts, and we may develop habits that are not helpful. What are

some of the ineffective habits that people learn? The Rules for Fighting Fair are powerful tools to help us develop healthy and helpful habits. Discuss each rule:

1. IDENTIFY THE PROBLEM: "We have to know what the problem is to come up with a solution to resolve it."

2. FOCUS ON THE PROBLEM: "We stay focused on the problem we've identified rather than bringing up other things that are bothering us."

3. ATTACK THE PROBLEM, NOT THE PERSON: "Staying focused on the problem allows us to come up with solutions. Attacking people makes them feel bad."

4. LISTEN WITH AN OPEN MIND: "If we listen with an open mind, we'll be open to new ideas and try to understand where a person is coming from."

5. TREAT A PERSON'S FEELINGS WITH RESPECT: "If we respect people's feelings, we will not call names, insult people, say "shut up" or disregard their views."

6. TAKE RESPONSIBILITY FOR YOUR ACTIONS: "If we are responsible, then we accept the consequences of our behaviour and can learn from it."

Discuss:

How will the Rules for Fighting Fair help Bosasa?

Our dormitories?

Our communities?

JOURNAL WRITING

Let learners write in their journal on one or more of the following topics:

The Rules for Fighting Fair...

I can help people to use the Rules for Fighting Fair by...

We should all use the Rules for Fighting Fair because...

RULES FOR FIGHTING FAIR



1. Identify the problem.

2. Focus on the problem.

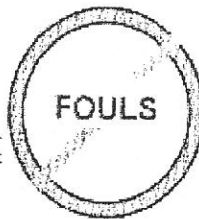
3. Attack the problem not
the person.

4. Listen with an open mind.

5. Treat a person's feelings
with respect.

6. Take responsibility for your
actions.

- ♦ Name Calling
- ♦ Blaming
- ♦ Sneering
- ♦ Not Listening
- ♦ Getting Even
- ♦ Put Downs
- ♦ Bringing up the Past



- ♦ Threats
- ♦ Pushing
- ♦ Hitting
- ♦ Bossing
- ♦ Making Excuses
- ♦ Not Taking Responsibility

STAGE 5: TAKING ACTION

OUTCOMES

At the end of this session the participant will

Have designed a life management system giving him greater control of the outcomes of his actions and decisions

Feel confident and hopeful about the future

Be familiar with and competent to apply several conflict resolution strategies to different situations

Be more assertive when interacting with others

Be able to monitor their own growth and make changes where necessary

Recap

Facilitator reminds participants that during the previous session a start has already been made to integrate the lessons of the course in everyday life. Some of them may already realise how difficult it is to make a change. It is hard work and requires a fair degree of commitment. Remind them how far they have already come and ask the group to share some success stories. They need not look for big successes only the small changes that they now realise when they reflect on it. A common opinion or concern raised by most of the boys during the internship period is how to make a difference when others have not been through the same process they have been. This is a good point to remind them of their responsibility to TEACH others. Remind them of the creative solution exercises where the number of alternatives that exists to resolve conflict surprised them. Every time they decide to be different someone is bound to notice. Some will not like the change and others will be blown away by it. The culture of peace and non-violence requires commitment. There are no people better suited for the task than they are. No one else can change people about him or her better than THEY can. Tell them this session will focus on developing strategies that change lives.

Ask a few participants to volunteer sharing some of their success and celebrate this by inviting the group to become an audience in a tumultuous applause exercise.

Tumultuous Applause

Instructions

Make a few notes about the success stories. Then organise the room into a concert set up. Ask the volunteers to wait outside the room until they are called. Instruct the rest of the participants that they are to applaud in a way they would if their favourite pop star or person had just walked into the room. Tell them that you will announce each participant and them as he or she works on to the stage they must applaud as if it is their own hero. This is a celebration! Enjoy it. Provide the energy for it. Participants usually feel very affirmed and excited about themselves.

Ask some of them to share with the group how it feels receiving such applause. Tell them to start getting used to the feeling because this is the way they will feel as they continue to practice and apply these peace skills in their everyday lives.

Supporting Yourself

Description:

An individual exercise focusing on acknowledging mistakes

Instructions:

Facilitator tells participants that one way in which to undermine ourselves and the communities we live in is to deny or to ignore the mistakes that we have made. When others do not acknowledge mistakes they have made it tends to CREATE rather than reduce conflict.

Ask each participant to think of a mistake they have made, for example: 'I said I would visit my mother, but did not turn up when she was expecting me. I know she is mad and disappointed at me. I have not spoken to her or been home since.'

Take some of the participants through the following process:

- Firstly acknowledge what you have done.
- Secondly, accept responsibility for it.
- Thirdly, CLEAN UP what you have done, that is clear up the mess, have any conversations you need to have, do what you need to do.
- Fourthly, see what you can do to make sure that it will not happen again.

Ensure that participants understand the difference between being blamed for something and taking responsibility for it.

In feedback, concentrate on what this process has to offer them.

Icebreaker: PAPER ON THE HEAD

The reason for playing this exercise again is to help participants to start taking decisive action.

It also helps them to assess how easy it is to make the same mistakes and that the more you become aware of the possibility for this happening the more careful you become. Adapt the exercise by writing the participant's name on the paper. Each time the paper falls off the participant's head he or she must freeze. The facilitator writes his or her name on another piece of paper and places it on their head. He must still find the paper that has fallen off and place it on his or her head as well.

Peer Refusal techniques

Description:

Dealing with peer pressure is one of the hardest things many of the youth will have to face. One of the most effective tools for the youth to develop will definitely be how to say no to powerful friends. Many would by now realise that the only way to stay out of prison and not re-offend is to change the activities they are involved in and often this includes the friends they keep. In the light of gang solidarity and code this will be the greatest challenge for most of them attached to gangs. It is important to recognise this and not to force the boys into this difficult decision. They alone know when they are ready for this. As with conflict resolution many of them would like to walk away and avoid the conflict if they were not pressured by friends to do something about it.

Ask the group to brainstorm the most common peer pressure scenarios. Write this up on newsprint. Give each participant a coloured round mini label. Ask them to go to the board and stick the label next to the most difficult of these scenarios. Count these labels and use the one with the most labels for the exercise.

Write up the scenario. Divide the group into three mini groups. Talk them through the proposed peer refusal technique steps 1-3.

1. Ask Questions. Most people who experience peer pressure hardly get an opportunity to ask questions. They just do what is expected for fear of being rejected by the group, solidarity doubted, trust questioned etc.
2. Come up with a reason why. People experiencing peer pressure do not have time to always provide a reason for not getting involved in activities even when they are able to predict the outcomes.
3. Suggest other things to do. This is a real art and people experiencing peer pressure usually lack the skills of shifting the energies of the group to something more worthwhile. The secret is to recommend something that leaves no question in your mind about where your allegiance lies. Nor gives them the impression that you are afraid to do the thing they recommend.

Ask each group to go away and work out steps 1-3 in their groups. They should focus on the scenario written up. These responses are shared in plenary. Participants are asked to critique some of the contributions. They are encouraged to offer alternatives to the contributions they critique.

These contributions can be written up neatly and even be produced in a credit card form for them to use the next time they experience pressure of this nature.

Steps 4-5 are personal steps that require a lot of courage. Remind them of the adapted PAPER ON THE HEAD exercise. Success is achieved one step at a time. They must be patient and gentle with themselves. You must emphasise the concern for personal safety.

4. Just say NO. For many youths this is not an option because of various factors. The same fears apply- rejection, sense of belonging, low self-esteem, low confidence levels etc.
5. LEAVE. Walking away can be the most dangerous thing someone can do. It can also be the most courageous act a person can do. It is important that they bear the groups they belong to in mind.

Do the right thing

Description

A tool to help in the decision-making process. Emphasis is placed on consequences and outcomes of actions. It is hoped that they will realise the central tenet: If it is not right or legal don't do it, as it will negatively effect your life.

Situation	Values: How might your decision affect beliefs that are important to you?	Relationships How might your decision effect relationships you have with other people?	Self-esteem: How will your decisions effect the way you feel about and see yourself?	Consequences: What will happen if you do this?	Ethics and Legality: Is it the right thing to do. Is it legal?
Friends ask you to help them break into a neighbour's car?					
You don't have money for a chocolate. Do you go into the local 7-11 to shoplift or not?					

Instructions:

Hand each participant a DO THE RIGHT THING sheet. Do this in plenary. Work through example 1 and get participants to call out responses. Help them realise that this tool could mean the difference between re-offending and staying out of prison.

My future: Step by Step

Description:

The second part to the envisioning the future exercise.

Instructions:

Ask participants to decide on a goal they that would like to achieve in the next six months.

They should write this on top the page.

Now they should identify three obstacles to achieving this goal.

My goal:			
Obstacles	Why is it an obstacle		How can it be overcome
1.			
2.			
3.			
Skills I already have	Skills I need to develop	What must I do to acquire these skills?	Time required
The Schedule: What must I do first?		Time used	Time left
2.			
3.			
4.			
5.			
Goal Achieved		Goal not achieved	
What worked	What did not		
What will I do differently			
When will I restart		What will I start on first	

I WILL ACHIEVE MY GOAL IF I PERSIST

Take participants through these steps. Remind them that achieving a goal takes time and energy but has tremendous personal benefits.

CLOSING

Y evaluation.

Description:

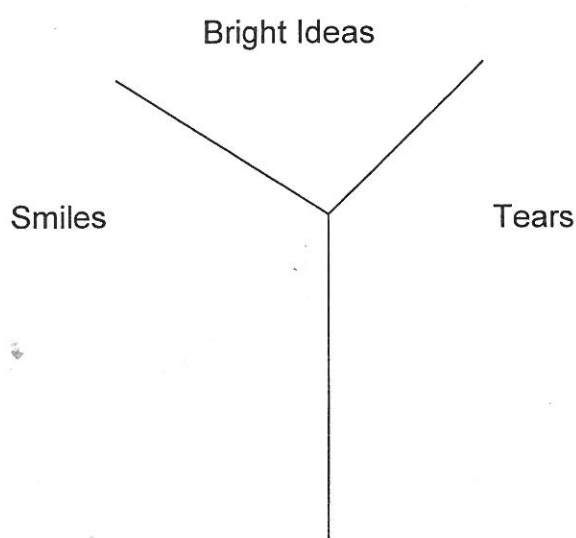
This provides an opportunity for the participants to give the facilitators feedback about the strengths and weaknesses of the course.

Smiles, Tears and Bright Ideas

Invite participants to say what they enjoyed most and found useful during the training course – Write these on the Smiles Side of the paper.

On the Tears sections write down all the things they did not like or did not find helpful.

Under Bright Ideas write down any recommendations they may have for how the course can be improved and the impact enhanced.



The Next Step

Here the facilitator can give information about opportunities that are available for participants to continue this training and to practice and develop their skills. Participants might have ideas on how this work could be developed within the institution. They might want to make specific requests to staff on future participation, support etc.

Closing Ceremony

It is a good idea to have certificates available to hand out to the participants who attended the workshop and participated in all sessions. A guest could be invited to give a brief talk on achieving goals and to hand graduates their certificates. It is also a good idea to close the workshop with an inspirational poem or piece of writing. The poem RISK is highly recommended.

If possible hold a closing ceremony every few months and invite all staff. This spreads the idea of the programme to a larger audience, and allows participants to be acknowledged publicly.

RESOURCE LIST

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