A Peace Education Curriculum for Bougainville

Bert Jenkins, Kathy Jenkins and Linley Cornish
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DEDICATION

This *Peace Education Curriculum for Bougainville* is dedicated with great respect to Sister Lorraine Garasu Soli who started us off on this peace education journey in 2003. She is a peacemaker and visionary for peace in Bougainville. Sr Lorraine currently organises and runs the Nazareth Rehabilitation Centre in Chabai. She is a member of the Catholic Sisters of Nazareth (CSN) and Saint Teresa’s Noviates of Chabai, both based in Bougainville. She is the eldest child of Chiefs Paul Gatana Soli and Celester Manohana Piniel, both of high status in her country.
# Table of Contents

DEDICATION ........................................................................................................................................... i

List of Acronyms .................................................................................................................................... viii

Foreword................................................................................................................................................... ix

Resources to collect in advance of delivering the Peace Education curriculum ........ 1

Introducing the Peace Education Curriculum ......................................................................................... 2

  The concept............................................................................................................................................ 2

  The philosophy..................................................................................................................................... 3

  Who is it for? ......................................................................................................................................... 4

  How to use the Bougainville Peace Education Curriculum................................................................. 5

  Acknowledgements .............................................................................................................................. 6

Instructions for Facilitators ................................................................................................................... 7

  Icebreakers for participants .................................................................................................................. 7

    Rationale (i.e., reason and justification for icebreaking activity) ....................................................... 7

    Steps in icebreaking activity .............................................................................................................. 7

  Cooperative Learning ............................................................................................................................ 7

    Why use Cooperative Learning groups? .............................................................................................. 8

    Assigning people to CL groups .......................................................................................................... 8

    Working in small CL groups: Simple strategies ................................................................................. 9

    Feedback from CL groups to the whole workshop: Simple strategies .......................................... 10

    Assigning roles and responsibilities for working in small CL groups ............................................ 10

  Rules for harmonious workshop participation ................................................................................... 11

  Evaluation of workshops ...................................................................................................................... 11

  Evaluation of student learning ........................................................................................................... 12

The Initial Workshop: Overview of 12 Interconnected Peace Themes ................................. 14

  The 12 Peace Education Themes for Bougainville ............................................................................. 14

  Aims of initial workshop ....................................................................................................................... 15

  Overview of initial workshop ............................................................................................................... 15

  Main Activity ....................................................................................................................................... 15
Workshop conclusion ....................................................................................................................... 17
Homework in preparation for next workshop .................................................................................. 17

Addressing the 1st Peace Theme: History of Bougainville [Past — Learning from the past] ................................................................. 19
Context Notes for Facilitators in preparation for the workshop ......................................................... 19
   Ideas collected from multi-stakeholder workshops ...................................................................... 19
Aim of workshop ................................................................................................................................. 20
Overview of workshop ....................................................................................................................... 20
Discussion before Main Activity (Preparation exercise) ................................................................. 20
Main Activity ...................................................................................................................................... 20
Workshop conclusion ....................................................................................................................... 24

Addressing the 2nd Peace Theme: The Bougainville Crisis [Past — Learning from the past] ....................................................................... 25
Context Notes for Facilitators in preparation for the workshop ......................................................... 25
   Ideas collected from multi-stakeholder workshops ...................................................................... 25
Aim of workshop ................................................................................................................................. 25
Overview of workshop ....................................................................................................................... 25
Discussion before Main Activity (Preparation exercise) ................................................................. 26
Main Activity ...................................................................................................................................... 26
Workshop conclusion ....................................................................................................................... 28

Addressing the 3rd Peace Theme: Culture and Kastom [Past, Present and Future] ........ 29
Context Notes for Facilitators in preparation for the workshop ......................................................... 29
   Ideas collected from multi-stakeholder workshops ...................................................................... 29
Aim of workshop ................................................................................................................................. 29
Overview of workshop ....................................................................................................................... 30
Discussion before Main Activity (Preparation exercise) ................................................................. 30
Main Activity ...................................................................................................................................... 30
Workshop conclusion ....................................................................................................................... 31

Addressing the 4th Peace Theme: Land and Environment [Past, Present and Future] ............................................................................... 32
Addressing the 5th Peace Theme: Women and Gender Equity [Past, Present and Future] ................................................................. 36

Addressing the 6th Peace Theme: A Society Free of Violence [Future — learn from the past, act now] ......................................................... 41

Addressing the 7th Peace Theme: Ethical and Moral Society [Future — learn from the past, act now] ......................................................... 45
Discussion before Main Activity (Preparation exercise) ................................................................. 60
Main Activity .................................................................................................................................. 60
Workshop conclusion ....................................................................................................................... 63

Addressing the 11th Peace Theme: Governance [Present and Future] ......................... 64
Context Notes for Facilitators in preparation for the workshop ...................................................... 64
     Ideas collected from multi-stakeholder workshops ...................................................................... 64
Aim of workshop .............................................................................................................................. 64
Overview of workshop ..................................................................................................................... 65
Discussion before Main Activity (Preparation exercise) ............................................................... 65
Main Activity .................................................................................................................................. 65
Workshop conclusion ....................................................................................................................... 67

Addressing the 12th Peace Theme: Conflict Resolution [Present and Future] .......... 67
Context Notes for Facilitators in preparation for the workshop ...................................................... 67
     Ideas collected from multi-stakeholder workshops ...................................................................... 67
Aim of workshop .............................................................................................................................. 68
Overview of workshop ..................................................................................................................... 68
Discussion before Main Activity (Preparation exercise) ............................................................... 68
Main Activity .................................................................................................................................. 68
Workshop conclusion ....................................................................................................................... 72

A Workshop to Finish: What does Peace for Bougainville look like? ......................... 73
     Aim of workshop ......................................................................................................................... 73
     Overview of workshop ............................................................................................................... 73
     Main Activity .............................................................................................................................. 73
     Workshop conclusion ................................................................................................................. 75

Appendix: Learning and Teaching Strategies .............................................................................. 76
     Attribute Web .............................................................................................................................. 76
     Brainstorm ................................................................................................................................. 77
     Concept Map .............................................................................................................................. 77
     Consequences and Sequels (C&S) ............................................................................................... 78
Double-bubble map (see 'Single-bubble map').................................................................78
Doughnut ...............................................................................................................................79
Extent Barometer ..................................................................................................................80
Fishbone .................................................................................................................................80
Impact grid ..............................................................................................................................81
Inside–outside circle (see 'Doughnut')...................................................................................82
Jigsaw ......................................................................................................................................82
KWL Chart ..............................................................................................................................82
Mind Map ...............................................................................................................................83
MODIFIED JIGSAW (see 'jigsaw')..........................................................................................84
noisy roundrobin (see 'roundrobin').....................................................................................84
Other Points of View (OPV)...................................................................................................84
PMI (plus, minus, interesting)...............................................................................................84
Publish: Circle: Refine ............................................................................................................85
Ranking Ladder .....................................................................................................................85
Role-Play .................................................................................................................................86
RoundRobin .............................................................................................................................86
Round Table ...........................................................................................................................87
silent roundrobin (see 'roundrobin').....................................................................................87
Single-bubble map .................................................................................................................87
Six Thinking Hats ....................................................................................................................88
Straw Poll ...............................................................................................................................90
SWOT Analysis .......................................................................................................................90
Think–Pair–Share ....................................................................................................................90
Timeline .................................................................................................................................91
Values Line ..............................................................................................................................91
Venn Diagram ........................................................................................................................92
Y-Chart .....................................................................................................................................93

Bibliography and Useful Resources ....................................................................................94
**List of Acronyms**

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABG</td>
<td>Autonomous Bougainville Government</td>
</tr>
<tr>
<td>BICWF</td>
<td>Bougainville Inter Church Women's Forum</td>
</tr>
<tr>
<td>BRA</td>
<td>Bougainville Revolutionary Army</td>
</tr>
<tr>
<td>BRF</td>
<td>Bougainville Resistance Forces</td>
</tr>
<tr>
<td>CCC</td>
<td>cooperation, critical reasoning and creativity</td>
</tr>
<tr>
<td>CL</td>
<td>Cooperative Learning</td>
</tr>
<tr>
<td>CSN</td>
<td>Catholic Sisters of Nazareth</td>
</tr>
<tr>
<td>GW</td>
<td>Group Work</td>
</tr>
<tr>
<td>NGO</td>
<td>Non Government Organisation</td>
</tr>
<tr>
<td>PNGDF</td>
<td>Papua New Guinea Defence Force</td>
</tr>
<tr>
<td>UNE</td>
<td>University of New England</td>
</tr>
<tr>
<td>USIP</td>
<td>United States Institute of Peace</td>
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Foreword

Worldwide, there is a growing albeit challenging recognition that education plays a vital role in resolving and transforming conflicts and all forms of violence toward a peaceful world. Some policies, programmes and projects in peace education can now be found in various levels of formal education as well as in non-formal education contexts. In its early manifestations, peace education focused on fairly specific goals and purposes, such as promoting international understanding to help prevent wars between nations which later expanded into a broad conception of disarmament education. However, as a whole range of root causes of conflicts and violence facing humanity was identified, a holistic multi-dimensional conception of peace education has evolved. While it is essential to overcome the direct violence of wars or other physical conflict, likewise the foundations of a peaceful world must also rest on the transcendence of structural violence manifested in local and global economic and social injustices, human rights violations, multiple types of discrimination, and environmental destruction.

Contextually, the literature on peace education initially illuminated more exemplars and practices in the global North, especially North America and Western Europe. However, through the initiatives of early leading members of the Peace Education Commission (PEC) of the International Peace Research Association (e.g., Robin Burns and Ake Bjerstedt), the annual International Institute on Peace Education founded by Betty Reardon, the World Council for Curriculum and Instruction, the Global Campaign on Peace Education and the publication venue facilitated by the PEC’s Journal of Peace Education, the endeavours of peace educators in the global South are now better known. In this regard, one South national experience which has provided a number of insights on the hopes and challenges of peace education comes from the Philippines, a country which continues to face serious manifestations of conflicts and violence. Educators such as Virginia Cawagas, Toh Swee-Hin, Ofelia Durante and Loreta Castro have shown how a holistic framework of peace education in a global South context needs to integrate diverse dimensions of building a culture of peace as well as a transformative and critical pedagogical process. This approach to peace education has been central to the Master of Arts in Peace Education programme at the University for Peace since its commencement in 2004.

In accord with the epistemological principle that knowledge cannot be the monopoly of particular dominant sites as promoted in colonial, neo-colonial and centre-periphery systems, the building of a culture of peace globally needs to acknowledge and draw lessons from all cultures, contexts and spaces. It is therefore very timely and relevant that Bert Jenkins, Kathy Jenkins and Linly Cornish have collaborated in this book to provide a conceptual and pedagogical framework for a peace education curriculum for Bougainville. Bougainville has endured so much human suffering and destruction in the bloody armed conflict between the indigenous peoples of Bougainville and the Government of Papua New Guinea. As envisioned by the authors, this
book was written “to help people in Bougainville reflect on the situation in their country, learn from the past, understand the challenges involved in creating a peaceful future, and reflect on how best to act to enable this future to become a reality.”

A key strength of this curriculum resource book is its being rooted to the local context so that the authors, although not being indigenous Bougainville people themselves, are not mechanistically importing a foreign “expert” model of education. Akin to the dialogical processes promoted by the Brazilian critical educator, Paulo Freire, the twelve core themes underpinning this Bougainville peace education curriculum and the teaching-learning or pedagogical strategies were generated through workshops involving diverse Bougainville stakeholders. The participants included members of communities, school inspectors and community trainers or facilitators. The authors want to emphasize that the Bougainville Peace Curriculum as “a curriculum for critical literacy” requires “cooperation, critical reasoning and creativity (CCC) to work well”.

In terms of level, the resource book is oriented for Years 8 and 9 in the Bougainville school system, especially in the learning areas of Social Studies and in Society and the Environment. The major topics are presented through 12 workshops, each focusing on a specific theme and integrating cooperative learning and critical literacy processes. In the first two workshops, learners are initially oriented to the history of Bougainville, the root causes of the Bougainville political crisis that culminated in armed conflict, and its tragic consequences inflicting thousands of deaths, injuries and internal displacements of peoples. These historical perspectives on how conflicts in a South context have seeds that were laid during colonization and post-independence neo-colonial policies and relationships are indispensable for learners to understand why the crisis arose and to explore alternative peaceful futures for Bougainville.

In the other ten workshops, Bert, Kathy and Linly demonstrated clearly a key conceptual principle of peace education, namely that specific themes of conflicts and violence embedded in the Bougainville crisis cannot be understood in isolation from other social, economic, political and cultural problems and root causes. Thus the direct violence of armed conflicts between the Bougainville independence movement and the Papua New Guinea military and other security personnel is necessarily interconnected with the deeply felt marginalization of Bougainville peoples to the economic exploitation of the region’s rich resources by the foreign TNC-led mining industry. The inequalities generated by such structural violence in Bougainville have similarly been root causes of many conflicts globally whereby indigenous peoples and local communities have waged struggles against giant mining TNCs and national state elites who disproportionately benefit from this resource extraction. Thus human rights, social justice and human security dimensions such as adequate health and employment are all intertwined in building a culture of peace in post-armed conflict Bougainville. Moreover, the workshops also highlight the core issue of the tension between the land rights of indigenous peoples and “globalization from above” policies. In addition, the workshops articulate well the urgent need for not only the peoples of Bougainville but also of Papua New Guinea to challenge economic
“development” and globalization activities, such as mining, which has already caused severe environmental destruction.

This book also includes workshops focusing on the tensions and conflicts in which culture plays a significant role. As emphasised by peace educators and peacebuilders, the intersections of intercultural relationships and other social dimensions of life need to be carefully understood in order to build a holistic vision of peace in society. One crucial intersection clarified by this curriculum relates to gender equity in Bougainville culture. Learners are sensitized to the impact of patriarchal traditions on women’s human rights, the exclusion of women and the serious problem of domestic violence and abuse. The authors as peace educators, while respecting kastam or indigenous culture and knowledge, appropriately challenge learners of this curriculum to consider and resolve the tensions between cultural rights and universal norms of human rights.

Furthermore, the book makes a valuable contribution in exploring the relationships between indigenous spirituality and the faith or religious institutions and practices, notably Christianity, that have developed roots through colonialism. In this regard, if the authors may be considering a revised edition in the future, the curriculum can well also help learners draw lessons from the emerging movements of interfaith dialogue as well as intra-faith dialogue in building a culture of peace.

The book also helps to raise critical awareness of the need to develop ‘ethics and morals’ necessary to ensure good governance, the elimination of corruption and substance addictions that have emerged or were accentuated during the conflict and crisis. Most importantly, the workshops motivate learners to acknowledge the value of indigenous conflict resolution strategies in which reconciliation plays a key role while also affirming the positive contribution of Christian beliefs in building an ethical, moral and just society.

Last but not least, this peace education curriculum for Bougainville demonstrates the relevance and necessity of participatory and dialogical pedagogical strategies. In each workshop, learners are facilitated to contribute their own understanding and perspectives while being open to considering the views of other workshop participants and the teacher-facilitators. A number of creative cooperative learning strategies are suggested for each workshop. However, given the orientation of the curriculum to affirming local and indigenous culture, users of the curriculum could also find it relevant and beneficial to integrate other participatory strategies such as popular theatre, singing, dancing, storytelling and other creative arts.

A final observation on the pedagogical orientation in this curriculum book relates to the Freirean framework of critical pedagogy so central to its vision and implementation. Clearly, Bougainville and other teachers and community trainers or facilitators will need to have adequate understanding and pedagogical skills in order to effectively teach this curriculum. Hence, the successful promotion of this peace education curriculum will depend also on the capacity-building of Bougainville teachers and community educators to conduct the workshops using Freirean or critical pedagogical strategies.
In sum, this Peace Education Curriculum for Bougainville clearly deserves to be implemented in the formal and non-formal community education institutions and systems of Bougainville. It provides a holistic educational framework for building sustainable peace in Bougainville that will in turn yield positive implications for creating a more peaceful Papua New Guinea. Through this resource book, Bert, Kathy and Linly have indeed enriched the global literature on peace education, especially in providing conceptual and pedagogical insights and lessons from a global South context.

Toh Swee-Hin (S.H.Toh)
Distinguished Professor, University for Peace
Laureate, UNESCO Prize for Peace Education (2000)

September 6, 2013.
Resources to collect in advance of delivering the Peace Education curriculum

A few workshops require some resources for participants to use in the activities. Some resources need to be gathered over a period of time rather than just before the relevant workshop.

1. Relevant resources from which to gather information concerning specific historical events in Bougainville are needed for the 1st Peace Theme: The History of Bougainville. School textbooks may already have such information available for copying.

2. Examples of objects that would be found in peaceful and violent societies are needed for the 6th Peace Theme: Society Free of Violence.


4. Short newspaper or magazine articles about health issues are needed for the 9th Peace Theme: Health.

Look in the Bibliography for other useful resources which will help you teach the Bougainville Peace Curriculum.
THE CONCEPT

The concept of peace in this context is about ending *direct violence* that affects the body and/or the mind. It is further related to ending *cultural violence*, which is violence justified by traditional culture, including Kastom, of how to behave and treat others. Peace also involves dismantling *structural violence*, including laws and policies upheld as established customs or norms that lead to unfair treatment of some groups while favouring others in society. Cultural and structural violence often lead to direct violence.

The Bougainville Crisis began when fighting started in 1988, led to closure of the Panguna mine in 1989, and ended in Arawa on 30 August 2001 with the signing of a peace agreement to end hostilities. The people in this land were recovering from armed conflict in which up to 20,000 people (10% of the population) died and well over 75% of the population was traumatised. They asked academics from the University of New England (UNE) in 2003 to help them develop a Peace Education Curriculum for use in schools and at the community level. The request for such a program came from the Bougainville Inter Church Women’s Forum (BICWF). The purpose of a peace education curriculum was to help people in Bougainville reflect on the situation in their country, learn from the past, understand the challenges involved in creating a peaceful future, and reflect on how best to act to enable this future to become a reality. Such an approach would enable people to pave the way for a happy and prosperous Bougainville, and the process would help prevent them from ever having to endure a similar crisis again. The *Bougainville Peace Education Curriculum* prepares participants to face challenges for peace and uses strategies that encourage action to bring about positive changes that are most likely to bring peace to Bougainville.

Peace Education involves a series of 'teaching encounters' that draw from people: their desire for peace, nonviolent alternatives for managing conflict, and skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality.

(Ian Harris & John Synott, 2002, p.4)

Where many Peace Education programs are imported from outside a country and developed by foreign experts, this program is a little different as it was constructed by giving local context a high priority. The Peace Themes came from local participants using interactive dialogue as a means of constructing relevant ideas on which to focus. These themes in turn were used in developing appropriate learning activities. The stakeholder workshops from which information was gathered included people from across the education spectrum, women and men, adults of different ages, and people from different parts of Bougainville. Twelve Peace Themes emerged in the 1st workshop where 24 people focussed on the 'What' and 'Why' aspects with respect to the
purpose of the curriculum. The 2nd workshop involved 6 community trainers from BICWF and 6 school inspectors from the Education Division of the Autonomous Bougainville Government (ABG) and focussed on 'How' to teach the curriculum using active learning strategies. In the 3rd and final workshop, involving 16 people who were community-based learning facilitators for BICWF, 4 retired schoolteachers and 4 community trainers, the activities developed by the academics from the information collected in the two previous workshops were trialled and fine-tuned. Thus the final versions of the 12 workshops that make up the Peace Curriculum were developed, based on the 12 themes. The Bougainville Peace Curriculum requires cooperation, critical reasoning and creativity (CCC) to work well. It is a curriculum for critical literacy.

THE PHILOSOPHY

The following quotes and ideas frame the approach taken in developing the Peace Education Curriculum for Bougainville.

Paulo Freire (1921–1997): …Freire's philosophy thoroughly informs peace education pedagogy and practice. His complicated concept of conscientization provides the foundation of peace education's hope for a link between education and social transformation. His insistence on dialogue and his discussions of egalitarian teacher–student relations provide the basis for peace education pedagogy.

(Lesley Bartlett, 2008, p.5)

If peace is both the destination and the journey then what we teach and how we teach it must not be separated in our preparations for working with pupils.

(Patrick Whitaker, n.d.)

For the 'Flower-petal Model of Peace Education', imagine or draw a flower with petals representing six peace themes, which can be studied as a holistic vision of peace:

Petal 1) Dismantling the Culture of War;
Petal 2) Living with Justice and Compassion;
Petal 3) Building Cultural Respect, Reconciliation and Solidarity;
Petal 4) Promoting Human Rights and Responsibilities;
Petal 5) Living in Harmony with the Earth;
Petal 6) Cultivating Inner Peace;

(Swee-Hin Toh and Virginia Floresca-Cawagas, 2003, Annex A2, pp.1-32)

...there are no simple answers to how education can contribute towards disarmament and development. But increasing awareness through education seems to be a way towards the kind of mobilisation that is necessary...

(Magnus Haavelsrud, 1993, p.285)
In order to create and maintain consensual peace, relationships among relevant parties must be dominated by cooperation, not competition. … Cooperation generally promotes greater interpersonal attraction among individuals than does competitive or individualistic efforts. Cooperative experiences also tend to promote greater social support than does competitive or individualistic efforts. Cooperative learning is the instructional use of small groups so that students work together to maximize their own and each other's learning. Any assignment in any curriculum for any age student can be done cooperatively.

(David Johnson and Roger Johnson, 2010, p.226)

WHO IS IT FOR?

Peace Education can be used for multiple focus groups (primary school, secondary school, the community, youth, women, men, elders/chiefs, or government servants). The *Bougainville Peace Education Curriculum* is a teaching tool for use by community trainers and schoolteachers. The curriculum is an activity-based programme developed over a long time for use in Bougainville. It was developed by the authors from content, ideas and information provided by locals in an interactive series of workshops. In these workshops there was much debate, exchanges of ideas, and dialogue that contributed to a genuinely participatory approach in developing the curriculum.

Facilitators or teachers will need to make adjustments to the approach they use depending on the learning group involved in the workshop activities, the participants' literacy abilities, their life experience, age, cognitive development, background, gender, socio-economic status and level of education. Other factors, such as race, ethnicity and whether they are indigenous may play a part depending on the context, their marginalisation status with respect to these factors and how these factors are playing out in the society in which the workshop is being run. In short, the workshops can be used for any group with minor adjustments, which can be made by experienced schoolteachers and adult educators. For schools, it is possible to introduce the workshops as lessons in the areas of Social Studies or Society and the Environment and directed at Years 8 or 9, where it can be assumed that the students have basic education competencies. For those with less education or skills in terms of literacy/numeracy levels, skilled facilitators will be needed to help with workshop activities. Instructions are provided for this purpose below and with each activity, along with a main set of instructions for facilitators in the next chapter, to help them work with small Cooperative Learning (CL) groups. As it stands, community education trainers, literacy facilitators, community trainers and schoolteachers teaching Year 8 or 9 in schools can use the *Bougainville Peace Education Curriculum* without too much difficulty. However, they may need some basic training to learn how to use the learning strategies in conducting workshops. Each learning strategy used in the curriculum is described in the Appendix.
HOW TO USE THE BOUGAINVILLE PEACE EDUCATION CURRICULUM

This Peace Education curriculum is written for the teachers of the curriculum, who will be facilitators of learning for those studying the curriculum. Instructions are therefore addressed directly to you, the Facilitators/Teachers. First read the Introduction and the Instructions for Facilitators. The Curriculum is a guide for teachers and adult educators to use in running 14 workshops on peace education focussed on peace issues for Bougainville. The teaching and learning style is not didactic; rather, it requires facilitation skills to allow participants to engage in active learning by working together on carefully designed activities using selected strategies, the details of which are explained in the Appendix. The educators and workshop participants are thus co-learners.

For each workshop, you (the facilitator) must take particular note of how the participants will work cooperatively in small groups and how they will evaluate participants' learning. We are assuming a workshop size of 24 participants, who will often be divided into 6 groups of 4 members. If your workshop size is different from 24, you will need to make some small adjustments.

Start with the Initial Workshop to get the ball rolling. This workshop will require some additional effort from you as it is the first exercise to build overall focus. Then continue with the workshop for the 1st Peace Theme and follow on with the workshops for all 12 themes.

Each workshop for the 12 Peace Themes is structured in a similar way:

- a section on context for you to read and summarise before the workshop
- a preparatory exercise to get participants to focus on the theme
- the main activity. This main activity consists of several distinct sub-activities which are described in consecutive Steps.

Each workshop could take two hours and be done over two weeks in a formal school setting for (literate) students in Year 8 or 9. In the first hour, cover at least the context and the preparatory exercise, and in the second hour, which could be in the following week, engage students in the main activity. Some workshops will need extra time because of the number of sub-activities included. If all workshops could be completed in two hours, it would take no longer than 30 hours spread out through the school year to complete the 14 Workshops, which include initial and final workshops in addition to the 12 workshops concentrating on the 12 Peace Themes. However some themes will need extra time because of the sub-activities suggested, and the curriculum will therefore take a bit longer than 30 hours. It is important to be flexible — some workshops might need longer than others to complete.

With less literate youths or adults, you should take as long as is needed — double the times allowed for school settings because literacy levels will vary and could be low. Thus in a
community setting, each workshop could be done over 4 hours in a particular afternoon during the week or on a Saturday morning.

The final culminating workshop helps to pull together all the understanding about how the 12 themes fit together to provide a template for peace in Bougainville. Again, it is important for you as teacher or facilitator to take time to do this well.

ACKNOWLEDGEMENTS

The development of the Bougainville Peace Education Curriculum would not have happened if not for the work of a number of people. At the beginning, Dr Peter Ninnes, Dr Scott Fisher and Dr Bert Jenkins from UNE were involved in discussing the need for a 'Peace Education Curriculum for Bougainville' with Sister Lorraine Garasu on a visit in 2003. Professor Helen Ware subsequently assisted with the application for a grant from the United States Institute of Peace (USIP), which enabled the funding of the project. Mrs Kathy Jenkins and Dr Linley Cornish from the School of Education at UNE provided the educational expertise to structure workshops, select learning strategies and design appropriate workshop activities to address the twelve Peace Themes. Dr Bert Jenkins from the Centre for Peace Studies at UNE carried out three workshops on Buka Island in Bougainville to gather essential feedback for writing the Peace Education curriculum.

The project also owes much to BICWF, the local partner organisation and its staff, who helped organise and run the workshops, recruit participants and liaise with the Education Division. Much has changed over the six years it took to complete the project (2005–2011). Bougainville became an autonomous region of Papua New Guinea; it changed leaders three times (Presidents Joseph Kabui, James Tanis, John Momis); BICWF changed executive directors three times (Lorraine Garasu, Marceline Tunim, Monica Rartsie Taga), and the Education Division's directors also changed three times during the project's life (Anthony Tsora, Aaron Rigamu, Bruno Babato). Unfortunately the project took six rather than three years to complete, partly because the Education Division could not allow the peace curriculum to be used in the formal education system (in schools) or give schoolteachers permission to attend the three workshops. Consequently, the USIP ended up providing only half the original grant for the project. The project would not have been completed if not for funding received from three sources: USIP (25,000 AUD), James Blythe Peace Fund (12,000 AUD), and Displaced Peoples Organization (2,500 AUD). The first draft of the curriculum was completed while Dr Bert Jenkins was a visiting professor at the UN Mandated University for Peace (UPEACE) in Costa Rica in 2010. Finally, all the people who gave up time to participate in the three workshops provided invaluable assistance.
ICEBREAKERS FOR PARTICIPANTS

Rationale (i.e., reason and justification for icebreaking activity)

Activities called 'icebreakers' allow workshop participants to relax and feel more comfortable to communicate and share information with each other. So it is a good idea to 'break the ice' before beginning. Getting to know each other helps people work better with each other.

Steps in icebreaking activity

- Participants form into pairs and play a game to learn about each other. Those who do not know each other well are paired up, i.e., those in pairs cannot already be friends as it will defeat the purpose of the exercise.
- In pairs, each person takes a turn in telling the other person about themselves. Each person must take notes and find out about the other person: 'something interesting', 'something different' and 'something that is shared in common'. They can also ask questions of each other in order to gain more information during this interaction.
- After approximately 10 minutes, each member of a pair takes turns to introduce the other person to the workshop class and report what they have learnt from their partner.

COOPERATIVE LEARNING

The Peace Education program introduced herein involves Cooperative Learning (CL) as part and parcel of its process of engaging participants in learning about peace together with others in a workshop setting. Cooperative Learning is an effective group of strategies that can enhance effective learning and thinking. CL is often mistaken as being exactly the same as Group Work (GW) but there are a number of significant differences between the two that guarantee the success of CL over GW. Genuine CL involves a number of principles which ensure that CL is effective. Firstly, there is a group product and each member of the CL group is responsible for contributing to the group's product, e.g., by helping to carry out their part/role in the project, report, role-play, oral presentation, display of a poster and so on. If each person doesn't play his or her part then the group will not produce a useful product and the group, on the whole, will fail. CL also means that all members of the group are engaged in some form of interaction, learning or thinking simultaneously, e.g., reading, writing, speaking or listening to each other as well as in researching together. Both academic goals (outcomes from the curriculum) and social skills (such as taking turns or resolving conflicts without hurting others' feelings) are set as aims for
Finally, peer and self assessment are carried out by members of the group to ascertain their level of achievement in relation to both the academic and social goals.

CL is about learning through the collaboration and encouragement of others in order to succeed as a group. It follows that if a significant aim of a country is to create a culture of peace as a part of their sustainable future, then CL would be more successful in achieving this goal than strategies which enhance individualism and competition rather than cooperation and dialogue.

*Please note that throughout this Peace Curriculum, when we refer to groups or small groups, we mean CL groups.*

**Why use Cooperative Learning groups?**

CL improves learning outcomes through increasing learner engagement. It involves any or all of the following: active learning, problem solving, creativity, imagination, a learner-centred focus, collaboration, project-based approach. As noted previously, CL is linked to Peace Education. In these Peace Education Workshops, activity-based learning is combined with selected learning strategies to engage participants in cooperative learning within small groups. Reasons for emphasising CL include the following points.

- 'Two or more heads are better than one' is a good way to look at working in CL groups. Many of our working situations in today's world involve working in teams.
- Using 'small CL groups' is a well researched and effective teaching and learning strategy.
- 'What' as well as 'how' participants learn is important. When learners actively participate in their learning (learner-centred), they tend to 'own' it more than when they simply 'receive' it from the teacher (teacher-centred or didactic approach to teaching and learning). Most people who were over 30 years of age in 2012 have experienced the didactic approach in school where students sat, listened to the teacher, wrote notes, crammed before exams, and reproduced what they memorised in written exams. If there is little personal input from a learner, then this kind of learning is shallow learning; it does not last and does not ensure a deep understanding hence it is difficult to apply in real life.
- Learner-centred education is more inclusive for both students and the teacher. Through learner-centred education, the teacher or facilitator also becomes a co-learner with the students. In this way, learning becomes a collaborative and interactive experience for all those involved.

**Assigning people to CL groups**

There are many different ways to assign people to CL groups and the choice depends on the purpose of the activity. It is not usually a good idea for friends to work together, unless there are
specific reasons to do so. Select randomly either by: asking people to pick a button from a box/hat containing different coloured buttons (each group has a different colour); asking people to pick a number (all those who picked number 4, e.g., form a group); or select names from a hat/box to form each group. Geographic location (where people come from) can also be used, with people from different locations being put in the same group (rather than a group being formed with everyone from a similar location).

CL works best when groups are smaller, e.g., 2–4 people. It is best to maintain group size at an optimum of 4 people per group, and for an experienced facilitator, have no more than 6 groups in a workshop. If the participants have very low literacy levels, it is necessary to assign a trained 'group facilitator' to one or more groups. If possible, also have a literate person who can read and write (basic education or higher) working in each small group to help with the process where literacy rates are low. Therefore if the level of literacy is very low, each small group will need a literate person and a group facilitator (who may be assigned to assist one or more groups). In sum, the number of group facilitators needed depends on the literacy level of participants.

**Working in small CL groups: Simple strategies**

We will assume the optimum size of 4 people in a group or 2 pairs in a group. The whole workshop group or class should be made up of no more than 6 small groups of 4 people (optimum size of 24 people in a workshop). You will need one main 'workshop facilitator' to guide the process and 3 small-group facilitators to support the groups, with each group facilitator helping 2 groups. The additional facilitators are essential where the literacy levels (reading and writing skills) of participants are low.

Simple strategies that are used over and over again in CL groups are brainstorming, discussing, and illustrating ideas.

**a) Brainstorming** in pairs or in small groups of 3–4 people (the smaller the group, the easier it is to manage). Brainstorming is about people working together to find as many points as they can in response to a task or focus question. Participants can work individually first, then combine their ideas in pairs; 2 pairs can get together to form a group of 4 and consolidate their ideas. Their final list of ideas can then be prioritised from the most important at the top of the list to the least important at the bottom.

**b) Discussion:** Within CL group activities, discussion is necessary to decide what content to include or leave out of a report or product. In prioritising (as outlined above), discussion is necessary to decide what the most important points, items or issues are. Do this prioritising by making a list and numbering the items, concepts or issues on the list, from most important to least important. Number the most important as (1), i.e., the smaller the number, the more important the issue, concept or item. Prioritising is a process that participants will be involved in over and over again when discussing in groups to come up with solutions, outcomes, positive
and/or negative views, and sets of ideas. Therefore, decisions made by pairs and groups require discussion among peers.

c) **Illustrating ideas:** It is often helpful to map or list ideas visually. A drawing or diagram summarising information is called a graphic organiser — it organises information graphically. Many different graphic organisers are used in the Peace Education workshops: Attribute web, Concept map and Mind map, Single-bubble map and Double-bubble map, Extent barometer, Fishbone, Impact grid, KWL chart, PMI table, Ranking Ladder, SWOT analysis grid, Timeline, Venn diagram, and Y-chart. All these graphic organisers are explained and illustrated in the Appendix on Learning and Teaching Strategies. Constructing graphic organisers works well as a CL activity.

**Feedback from CL groups to the whole workshop: Simple strategies**

a) **Group reporting:** Each small group has to share its ideas with the whole workshop, i.e., with the other small groups involved in the workshop. In this way, all participants can learn from the experience and the work of other groups who have been involved in the same exercise or activity.

b) **Facilitated discussion:** After the groups have reported, the workshop facilitators lead and guide whole-class talking about what was reported. Because the facilitators guide the discussion of the whole workshop, all the groups benefit from what is being discussed, shared and learned following the reporting process. Facilitated discussion has to be organised to enable each group to have a say about what other groups are reporting. This process of responding is especially important if all small groups worked on the same task, problem or focus question. Cross-fertilisation is important as it can enrich a debate and participants learn about variations in outcomes.

c) **Producing final outcomes:** After the sharing and dialogue with other groups, each small group considers the feedback it received in the facilitated discussions. The groups are given the opportunity to modify their ideas before mapping or documenting them for their final agreed product. This final product, which represents their outcomes, might be a diagram, map, poster, report or any other product.

**Assigning roles and responsibilities for working in small CL groups**

It is always wise to give different group members 'roles', otherwise only a few individuals may participate and/or dominate while the others become 'passengers' who rely on the hard work of one or two people. The assigned roles could be: *recorder, reporter, timekeeper, organiser, map drawer* (concept maps, mind maps and other graphic organisers) and *listener/questioner*. In a group of 4 the *timekeeper* and *organiser* roles can be assigned to the same person and the *listener/questioner* and *mapping* roles could also be assigned to the same person. Swap these
roles between group members when they are involved in different activities so that everyone has a turn at all the roles and thus has the chance to develop different academic and interpersonal skills.

RULES FOR HARMONIOUS WORKSHOP PARTICIPATION

1. Use respectful language at all times.
2. Respect what people are saying, including participants and the facilitators.
3. Let people have their say, so don't interrupt.
4. Listen actively and concentrate on the activity and task at hand.
5. Show peaceful behaviour at all times (no aggression).
6. Take your opportunity to participate in the discussion.
7. Ask questions if you do not understand something.

EVALUATION OF WORKSHOPS

Allow 10 minutes for evaluation after each workshop.

The following strategies are useful for obtaining feedback from workshop participants about the content and usefulness of the workshop.

Option 1: Draw a picture: Ask people to draw a picture of a happy, sad or straight (undecided) face to show how each person feels about the workshop. Ask them to write a sentence to explain why they picked this face. These responses are handed in at the end of a workshop. There is no need for participants to write their name on their response.

Option 2: Discuss and summarise: Ask each participant to tear a piece of paper into 3 strips. On the strips, each person writes down the 3 most useful aspects (one on each strip) of the workshop. Then ask them to form into pairs and combine their strips (6 points in total). Ask each pair to get rid of duplicate or similar points, and then to reduce the list to 3 points. Each pair has to discuss, combine and prioritise in order to reduce the number of points to 3. The pairs hand in these lists and the facilitator can then combine all this information to work out what participants felt were the most useful aspects of the workshop.

Option 3: Personal analysis: Ask participants to write a sentence or report verbally about:

1. what they liked about the workshop
2. what they did not like about the workshop
3. how to improve the workshop.
EVALUATION OF STUDENT LEARNING

After completing each workshop activity, the teacher or workshop facilitator may wish to evaluate how well or how much participants have learnt from carrying out an activity. Note that this evaluation is not the same thing as evaluating the workshop. For example, a participant might report that they liked the opportunity to be active in the workshop. This point is a positive evaluation of the workshop but does not give any information about what the participant actually learned. The following strategies are useful for obtaining specific feedback from workshop participants about their learning:

1. Ask participants to explain three things they have learnt about 'The Peace Theme' after having done an activity. Then ask them to order these points, from most important to least important. The answers can be either written in an exercise book or explained verbally to the facilitator or workshop group.

   *Note to Facilitators: Verbal and written options are provided to accommodate less literate participants.*

2. Ask participants: What is one thing you would like to know that you have not found out from the activity? Note this down in your exercise book and/or tell the facilitator or workshop group verbally.

   *Note to Facilitators: This second part of the learning assessment is to give the facilitator ideas for further developing the workshops for a particular Peace Education Theme.*

3. Ask participants to write a poem, a song or a story, or for those who prefer to use art as a means of expression, draw a picture, painting, sketch or cartoon, about some aspect of what they have learned about the Peace Theme on which the activity is based.

   *Note to Facilitators: This is a personal creative exercise. The Facilitator may wish to ask students to perform, read or display their productions for the class.*

4. Plan and perform a drama or role-play to demonstrate understanding of the Peace Theme. Consider using strategies such as popular theatre, singing, dancing, storytelling and other culturally relevant visual and creative arts in these performances.

   *Note to Facilitators: This is a creative exercise that can be carried out in small groups of up to 6 people per group, after completing a particular workshop on any of the Peace Themes.*

The 3rd and 4th options are performance-based and allow the Facilitator to assess overall learning.
Additional Note to Facilitators:

It would be appropriate, especially with community groups, to engage participants in using culturally based approaches to express their understanding of each Peace Theme. This can be done as an activity before the ‘main activity’ for each workshop, and following the ‘preparatory’ exercise and discussion. It would be relevant and beneficial here to use strategies such as popular theatre, singing, dancing, storytelling, visual arts and other creative arts. This performance-based activity could be carried out in groups of up to 6 people or by including the whole workshop class of around 24–30 participants.
The Initial Workshop: Overview of 12 Interconnected Peace Themes

(Recommended time 1–2 hours)

Twenty-four participants from different parts of Bougainville identified 12 themes relevant to a Peace Education curriculum for Bougainville. In the initial workshop, these 12 Peace Themes are introduced and explored. Each theme is examined in terms of its past, present or future relevance to peace in Bougainville.

THE 12 PEACE EDUCATION THEMES FOR BOUGAINVILLE

The 12 Peace Education Themes and their relevance to the past, present or future are summarised in Table 1. The relevance (past, present, future) is included in chapter headings throughout this Peace Education curriculum.

<table>
<thead>
<tr>
<th>Peace Education Theme</th>
<th>Past, present or future relevance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The history of Bougainville</td>
<td>Past <em>(learning from the past)</em></td>
</tr>
<tr>
<td>2. The Bougainville Crisis</td>
<td>Past <em>(learning from the past)</em></td>
</tr>
<tr>
<td>3. Culture and Custom (Kastom)</td>
<td>Past, Present and Future <em>(important at all times)</em></td>
</tr>
<tr>
<td>4. Land and Environment</td>
<td>Past, Present and Future <em>(important at all times)</em></td>
</tr>
<tr>
<td>5. Women and Gender Equity</td>
<td>Past, Present and Future <em>(important at all times)</em></td>
</tr>
<tr>
<td>6. Society Free of Violence</td>
<td>Future <em>(learn from past, act now for a peaceful future)</em></td>
</tr>
<tr>
<td>7. Ethical and Moral Society</td>
<td>Future <em>(learn from past, act now for a peaceful future)</em></td>
</tr>
<tr>
<td>8. Human Rights and Social Justice</td>
<td>Future <em>(learn from past, act now for a peaceful future)</em></td>
</tr>
<tr>
<td>9. Health</td>
<td>Future <em>(learn from past, act now for a peaceful future)</em></td>
</tr>
<tr>
<td>10. Employment and Development</td>
<td>Present and Future <em>(precondition for a peaceful future)</em></td>
</tr>
<tr>
<td>11. Governance</td>
<td>Present and Future <em>(precondition for a peaceful future)</em></td>
</tr>
<tr>
<td>12. Conflict Resolution</td>
<td>Present and Future <em>(precondition for a peaceful future)</em></td>
</tr>
</tbody>
</table>

*Note: The 12 Peace Themes are displayed in the Appendix as an Attribute Web. The Attribute Web learning strategy is also explained in the Appendix.*

The 12 themes, as listed in Table 1 above, emerged from three local stakeholder workshops conducted in Bougainville. There are possible interactions across all 12 themes, and these interesting overlaps are useful for understanding how the interconnectedness of the themes can help cultivate peace. However, close analysis showed that the themes have different emphases.
and therefore benefit from being treated separately. The themes are an interpretation about what emerged from the workshops, hence open to discussion and change. It is always possible to add themes as long as they are not already represented within existing themes.

**AIMS OF INITIAL WORKSHOP**

There are three outcomes you should aim to achieve in the initial workshop:

- to provide an overview of the 12 Peace Themes
- to examine how the 12 Peace Themes are related to past, present and future
- to learn how to apply the 12 Peace Themes in analysing a complex issue.

Each of the workshop aims is presented in a separate section below, with suggestions for activities to help participants achieve the aims.

**OVERVIEW OF INITIAL WORKSHOP**

Participants become familiar with the 12 Peace Themes (Step 1). They then consider, in Step 2, how each theme is relevant to the past, present or future. In Step 3, participants map the themes into a three-circle Venn diagram to show their relevance to the past, present or future. In order to illustrate how complex issues can run across several themes, in Step 4 participants explore how the closing of the Panguna mine affected two Peace Themes. They report their ideas to the whole workshop in Step 5. In the final step (Step 6), participants express ways of bringing about a transformation from a violent culture to a peaceful culture. After the main activity, homework is organised for the next workshop.

**MAIN ACTIVITY**

It is important that participants spend some time familiarising themselves with the 12 Peace Themes in this initial workshop, before the individual workshops on each theme.

<table>
<thead>
<tr>
<th>Step 1: Discuss each Peace Theme separately with the whole workshop/class. What does each participant think is included in each theme?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Copy Table 1 onto the board or give each participant a copy. If participants are not literate, let them draw a symbol or picture next to each theme to identify it in their minds. Go through the 12 themes so everyone becomes familiar with them.</td>
</tr>
</tbody>
</table>

| Step 2: Using Table 1, discuss with the whole workshop/class how each theme is relevant to the past, present or future. Make sure participants understand and agree with the relevance as set out in the table. |
On one level, all the themes reflect different aspects of peace from past, present and future perspectives. On another level, each theme is more or less relevant to a different time dimension, such as more relevant to the past than the future. Some themes might be relevant to two dimensions. In short, a neat pattern does not emerge. The ideas in italic in the right-hand column of Table 1 are interpretations of how the time dimensions relate to the themes. Themes 1 and 2 are historical in focus; themes 3, 4, and 5 involve all three dimensions; themes 6, 7, 8, 9 are challenges for creating peaceful futures; and themes 10, 11 and 12 are sets of conditions, actions or negotiations that can assist in moving Bougainville from the present towards peaceful futures; these themes are priorities for action in the present.

The next activity for the participants is to 'map' the themes against these time dimensions so they have a visual picture of how they interrelate. Think of the curriculum as having three intersecting circles representing (1) the influences of the past or history, (2) actions needed now in the present, and (3) the effects of past and present actions on the challenges of moving towards a peaceful future. These intersecting circles form a Venn diagram.

**Step 3:** In pairs, participants map the Peace Themes into a three-circle Venn diagram to show their relevance to the past, present or future.

Ask participants to work in pairs. Ask each pair to draw 3 large intersecting circles. Label one circle Past, one circle Present, and the third circle Future. Fit the themes into the appropriate part of the circles with respect to their relevance to the past, present or future. Try to write or illustrate the name of the theme but if there is insufficient space in some parts of the diagram, record the number of the theme.

In essence, the intersecting lessons from the past help to reflect on the root causes of conflict; the challenges for the future revolve around resilience, reform, and reason; and the actions required right now (in the present) ought to address the priorities of resolution and reconciliation on the one hand, and restoration and reconstruction on the other. Although politics did not emerge in the stakeholder workshops as a theme on its own, the political along with the economic can be seen as a continuous common thread connecting all 12 themes in one way or another.

The next part of the workshop involves using the 12 interconnected themes to analyse a complex issue.

**Step 4:** In groups of 4, participants analyse how the closing of the Panguna mine affected two Peace Themes, and illustrate their views in a picture.

In developing a scenario or focus topic on which to plan an activity, note that you are often dealing with complex issues that run across several themes. For example, an educator developing a lesson on HIV can link this issue to several of the Peace Themes (Ethical and Moral Society, Health, Human Rights and Social Justice, Society Free of Violence, Women and Gender Equity,  

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1 See Appendix on Learning and Teaching Strategies for an explanation and illustration of a Venn diagram.
The Crisis). Always consider interactions between themes when analysing issues surrounding a complex topic by asking: How is this issue interrelated with all 12 Peace Themes? In this way the focus on an issue is integrated across themes and you have the potential to deal with more than one theme at once. As part of the initial workshop, try this by focussing on 'The Panguna Mine'. How is the mine related to each of the 12 themes? What are the overlapping issues that emerge? Try the exercise and you will see how it works to help understand a complex issue about mining for Bougainville.

Divide the workshop into 6 groups. For 24 participants, each group will have 4 people. Each group selects two peace themes on which to work, and no two groups will have the same themes (6 x 2 = 12). The task for each group is to come up with ideas about how each of their peace themes is related to the Panguna mine, the closing of which led to the Bougainville Crisis. This activity should take about 15 minutes. Ask groups to draw a picture on butchers paper to illustrate their views.

**Step 5:** Each group explains the links they see between their themes and the Panguna mine.

Groups describe their picture to the whole workshop, summarising their views about the effect of the closing of the mine on their selected Peace Themes.

**WORKSHOP CONCLUSION**

To end the initial workshop, reflect on the positive and empowering aspects of how to transform crisis-related issues into hope for a peaceful future. It is crucial not to repeat negative lessons from history; we all know this but it still happens. Transformation from a culture of violence to a culture of peace depends on: learning from the past, re-visioning the future and practising with wisdom *not to repeat* the same mistakes again. Nobody wants another 'Crisis' in Bougainville because it was painful, created trauma and led to much suffering and many deaths.

**Step 6:** Ask participants to express ways of bringing about a transformation from a violent culture to a peaceful culture. Rather than spending time examining crises and disasters, doom and gloom, how could they improve situations?

The ideas expressed will be revisited in future workshops.

**HOMEWORK IN PREPARATION FOR NEXT WORKSHOP**

At the conclusion of the initial workshop, you need to divide participants into groups to do some research prior to the following workshop, on the history of Bougainville.

Participants at the multi-stakeholder workshops used to plan the Bougainville Peace Curriculum identified the following events as relevant to the history of Bougainville: settlement; discovery by Europeans; Christianity and church missions; colonialism and the colonial period; occupation during WWII; Bougainville as part of PNG; the Crisis; the peace process; autonomy — moving
towards referendum; and independence. These events can be summarised into the following four focus areas:

1. missionaries and churches
2. Bougainville as a colony/part of New Guinea (both German New Guinea and Australian New Guinea)
3. occupation of Bougainville by foreign armed forces in WWII (Japan, USA, Australia)
4. the influence of the new state of PNG following independence.

Prepare 24 pieces of paper by cutting a piece of A4 paper into eight pieces. (Using the longest side each time, fold the A4 page in half, then half again, then half again, to give eight rectangles. Three A4 pages will give you 24 rectangles.)

Write each event on 4 pieces of paper. Divide the workshop into 4 groups with 6 people in each group. If some people are absent, the groups might be smaller but make sure there are at least 4 people in each group. Each group selects one of the events listed above. Make sure each group selects a different event, e.g., Group 1 selects event 1 (missionaries and churches), Group 2 selects event 2 (Bougainville as part of New Guinea). Record each group's members and their selected event.

The task of each group is to discuss their aspects of the history of Bougainville with the people in their village, including family, friends and elders. Each person needs to find out the issues associated with these events in history and bring their findings to the next workshop.

When groups have selected their event, give each group member the piece of paper with their event written on it. Participants who cannot read need to draw a picture on their paper to remind them of their event.
Addressing the 1st Peace Theme: History of Bougainville

[Past — Learning from the past]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Refer to the 'homework' section at the end of the last chapter (the initial workshop). Participants need to do some community research before attending this workshop. Facilitators need to gather materials on specific historical events in the history of Bougainville. Participants will use these materials during the workshop. Relevant resources include school textbooks from which information can be copied for the participants to use. Facilitators also need to provide 20 sheets of cardboard suitable for poster displays.

The 1st Peace Theme is the History of Bougainville (learning from the past). It is important to understand the history of Bougainville before the Crisis in terms of the following events:

- early contact with European and Asian seafarers whose ships went past, came near or stopped in Bougainville
- the effects of the German colonial period and then Australia, Papua New Guinea and the Mining Company
- changes in religion which happened with the coming of missionaries and the establishment of Christian churches across the Pacific
- WWII where both the imperial forces of Japan and American forces with their Australian allies occupied parts of Bougainville at different times during the war
- influences of western education
- the effects of globalisation\(^2\) and how these affect Culture and Kastom.

Reflect on how such events created and continue to create conflict within the country. Also reflect on how the 'Crisis' is a recent chapter in the history of Bougainville.

Ideas collected from multi-stakeholder workshops

The History of Bougainville: settlement, discovery by Europeans, Christianity and church missions, colonialism, the colonial period, occupation during WWII, Bougainville as part of PNG, the Crisis, the peace process, autonomy — moving towards referendum and independence.

\(^2\) 'Globalisation' refers to the process of the world becoming the same everywhere due to economic integration. This integration is driven by increased trade and investment, and greater movements of people, goods, capital and ideas. There are positive, negative and interesting consequences of globalisation. Globalisation is not neutral; it produces measurable effects.
AIM OF WORKSHOP

The aims of the workshop are:

- to learn about the major events in Bougainville's history
- to realise how these events have influenced the country's past and present
- to assess whether these events can help to predict or understand Bougainville's future.

OVERVIEW OF WORKSHOP

The workshop begins with general discussion of some aspects of Bougainville's history. Following this introduction, the main activity involves research into the main events investigated for homework prior to this workshop. What students already know and what they want to find out is recorded before a cooperative learning strategy is used to guide their research into the events. The workshop concludes with an examination of what participants have learnt about the historical events.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Before participants investigate the post-colonial history of Bougainville, it is useful to think about pre-colonial times.

Personal task: Mention three things you 'Know' about the history of Bougainville before colonial times.

Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

Focus questions: Where did the different people (language groups) who are living in Bougainville come from? What do you know about Bougainville before the missions?

MAIN ACTIVITY

The main activity has seven main parts. In Step 1, participants partially construct a KWL chart to record what they Know and what they Want to know about Bougainville's history. Following this exercise, in Step 2 they use a modified Jigsaw structure to gather information about Bougainville's history and write the information on cards. In Step 3, they play Silent Card Shuffle to form a timeline with their illustrated cards. The events from the different groups are then combined in Step 4 into one timeline on the board. After a Round Table discussion of the events in the timeline, each group adds further information to the timeline, about the effects of the historical event (Step 5). Finally, in Step 6, participants complete their KWL charts.
**Step 1:** Participants construct a **KWL chart**\(^3\) on major events in Bougainville's history.

A KWL chart is simply a table with three columns: K, W, and L. In the K column, learners record what they already **know** about a subject while in the W column they record what they **Want** to know. At the conclusion of the period of learning, they record what they have **Learnt**.

Address the whole workshop class about filling in the K column by listing the important historical events that they already 'know' about from their homework research or general knowledge. Once they have individually filled in the K column, participants fill in the W column with questions about what they want/would like to know in relation to Bougainville's history. Leave the L column empty until the end of the workshop.

Examples of what might go in the K column could include historical events such as: colonial influences under Germany; colonial influences under Australia; post-independence era as part of Papua New Guinea; the coming of missionaries and establishment of churches; WWII and occupation by Japan, USA, Australia; western education and change; and the Crisis. Try to get participants to give specific examples of these influences and events rather than just the general points as listed here.

*Note: Do not provide hints or answers until the participants have done some thinking and have contributed to the exercise, otherwise they may just wait for the answers and not think for themselves. They should already know something about this from their research. If they need prompting, you can mention some of the general points in the last paragraph and ask them to think of specific examples related to these points.*

**Step 2:** Participants engage in a **Jigsaw**\(^4\) to share information about the history of Bougainville.

A Jigsaw is a cooperative learning structure suitable for information gathering and sharing. It involves group members doing individual research on part of the topic being studied and then teaching the other group members what they have learnt. Each person's individual research is like one piece of a jigsaw. When all people in the group have taught everyone else what they researched, the 'pieces of the jigsaw' are combined into 'the whole picture'.

The first thing you need to do is set up home groups and expert groups so you can implement the Jigsaw structure, as explained below.

For homework, several people researched each topic from the given list. Group 1 (4–6 people) researched the first topic of 'missionaries and churches', Group 2 (4–6 people) researched the second topic of 'Bougainville as part of German and Australian New Guinea', and so on. You should have recorded the names of the group members at the end of the last workshop so you can remind participants if necessary. Number all the people in Group 1 as 1s, all the people in Group 1

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\(^3\) See Appendix on Learning and Teaching Strategies for an explanation of KWL Chart.

\(^4\) See Appendix on Learning and Teaching Strategies for an explanation of Jigsaw.
2 as 2s, and so on. All the 1s will become an 'expert group' on event 1, all the 2s will become an expert group on event 2, and so on. The expert groups use the information they gathered for homework in Step 4 below.

As well as expert groups, you need home groups for this activity. Form four 'home groups' which consist of at least one person from each homework/expert group, i.e., each home group will have at least one person who researched each event. So the expert groups relate to one event (all 1s, all 2s, all 3s or all 4s) but the home groups relate to all events (1s, 2s, 3s and 4s).

Begin by forming four home groups, each with four people who researched four different events: persons 1, 2, 3, 4. Then add one or two people to each group, depending on whether there are 24 or fewer participants present at the workshop. Thus home group 1 might consist of 1, 1, 2, 3, 4; home group 2 might consist of 1, 2, 2, 3, 4, 4). The important point is that each home group must have a 1, a 2, a 3 and a 4. The 'extra' people are distributed as evenly as possible into the home groups. If all 24 participants are present, then each home group will have 6 people. Each event will have been researched by at least one person in each home group but two events will have been researched by two people. (In the example above, Group 2 has two people who researched event 2 and two people who researched event 4.) Record the names of the people in each home group, and whether each person was a 1, 2, 3, or 4. This recording may save confusion later5.

Note to Facilitator: If the level of literacy is low among participants, make sure there is at least one additional literate person in each expert group (and each home group) to act as a group facilitator. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

Once the groups have been formed, participants engage in the Jigsaw activity.

Note to Facilitators: This activity needs relevant resources from which to gather information concerning specific historical events. As mentioned above, school textbooks may already have such information available for copying. Remember that you asked participants to speak to people in their villages about the events and to bring their findings back to the class. This was a research exercise to enable participants to gather information or stories. They were already organized into 'expert groups' for this homework. The expert groups will now extend their knowledge of their historical event through research using the materials you provide.

In their expert groups, participants read about and discuss their event (e.g., colonisation by Germany and Australia and what happened during these periods). They then make up cards (on cardboard) to illustrate their event. For example, expert group 1 writes 'Missionaries and churches' on the top of their card. Expert group 2 needs two cards, one for 'German colonial

5 You might find that listing the names in a table is a useful way to keep a record of the groups. Draw a table with 5 columns. Leave the first column blank and label the others Event 1, Event 2, Event 3, Event 4. Down the first (blank) column of the table, write Home group 1, Home group 2, Home group 3, Home group 4. Then across each row, list each person's name in the relevant column depending on whether they are a 1, a 2, a 3, or a 4. Some events will have two names from one group.
period' and one for 'Australian colonial period'. All cards should be illustrated with a picture or drawing to enable those who can't read to identify the event. For example, an illustration for 'German colonial period' could be a picture of plantations of cocoa and coconuts. Each card must be replicated four times so that every home group can have a copy. There will be 20 cards in total because expert group 2 has two cards, and each home group therefore gets 5 different cards (one for events 1, 3, 4 but two for event 2).

**Step 3:** Home groups play Silent Card Shuffle (shuffling of the cards) to form a **Timeline** with their illustrated cards.

Each home group places its five cards on the floor or table and — without talking — the members proceed to arrange the cards sequentially (i.e., in order, time-wise, to demonstrate the sequence in which the events took place in history, e.g., Germans came before Australians). In this way, each group is actually constructing a Timeline with their cards.

When the cards have been arranged in order, the group members may talk and question each other about the order. For example, if someone is not sure whether the German period occurred before or after WWII, they can ask the expert in their group who has previously researched and discussed this topic in their expert group.

**Step 4:** The whole class constructs a **Timeline** on the board, with dates/years. (Use the range of years as accurately as possible.)

Get the groups in turn to list their events on a Timeline on the board. Write the events under the Timeline. Ask groups to add their events in chronological order, i.e., the order in which they occurred. If participants know the actual years, add them to the Timeline. Discuss whether anyone thinks significant events have been overlooked or whether the order of any events should be changed.

**Step 5:** Home groups have a **Round Table** discussion about historical events and how these have influenced the people — their culture, social interactions, politics and the economy in Bougainville.

After the Round Table, each home group in turn adds some points to the Timeline on the board to note the effect of each event. If the name of each event is written under the Timeline, one effect of the event (or several if there is room) can be written above the Timeline.

Steps 4 and 5 enable participants to learn about the history of Bougainville, about what happened, when, and what effect it had.

**Step 6:** Individuals fill in the L column of their KWL chart.

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6 See Appendix on Learning and Teaching Strategies for an explanation of Timeline.
7 See Appendix on Learning and Teaching Strategies for an explanation of Round Table.
With respect to filling in the L column of the KWL Chart, each participant has to explain three things they 'Learned' about 'The History of Bougainville' during this workshop. If possible, order these with respect to time, i.e., what happened when, from most recent to the most distant past (long ago). The answers can be either written in an exercise book/journal or explained verbally to the facilitator.

Note to Facilitators: Verbal and written options are included to allow less literate participants to participate fully. Step 6 is part of the 1st personal learning exercise which may be carried out after each workshop (described in the section 'Evaluation of learning' in the 'Instructions for Facilitators' chapter). It is also tied here to the KWL activity for the 1st theme.

WORKSHOP CONCLUSION

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
Addressing the 2nd Peace Theme: The Bougainville Crisis
[Past — Learning from the past]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

In order to be able to move towards achieving sustainable peace, it is essential first to understand The Bougainville Crisis, to accept it as a part of the history of Bougainville, and to learn from the lessons of this period. This approach is necessary to prevent a destructive situation such as the 'Crisis' from taking place again. The story needs to be kept alive for future generations; they need to know what happened and why it happened, so that it will serve as a warning and a useful case study. The Bougainville Crisis is also linked to a long battle for independence that began with various nationalist and independence movements. These movements go back to the early colonial period, and include resistance to becoming part of PNG and the bid for independence when PNG gained its independence in 1975. The 'Crisis' is seen as a period in history that is similar to a 'war for independence' that took place between colonised peoples and their colonisers. It allows the people of Bougainville to develop a new identity for the future as an independent nation. Whatever is decided in the referendum that is planned to take place in 2017, Bougainville would remain at least autonomous if not an independent nation state.

Ideas collected from multi-stakeholder workshops

The Bougainville Crisis: closure of the Panguna mine; schools closing — no schools for children; economic blockade — no services; invasion by Papua New Guinea Defence Force (PNGDF); internal violence and armed conflict — between factions Bougainville Revolutionary Army (BRA) and Bougainville Resistance Forces (BRF) and other inter-clan armed factions, violent retaliation; food insecurity — food gardening disrupted; fear; trauma; death; injury; and uncertainty.

AIM OF WORKSHOP

The aim of the workshop is to learn about and from the Bougainville Crisis in order to guard against a repeat of such violence taking place in the future.

OVERVIEW OF WORKSHOP

Participants identify what they personally know about the Crisis, then together they identify many different causes of the Crisis. They group the causes into general categories and then rank them according to their perceived importance in causing the Crisis.
DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about the Crisis.

**Personal Task:** Participants mention three things they know about the Crisis.

*Note to Facilitators:* The answers can be written down in an exercise book by each participant or verbally explained to their facilitator.

Divide the participants into small groups of 4 people to discuss the following focus question.

**Focus Question:** Why was it called the Bougainville Crisis?

*Note to Facilitators:* If the level of literacy is low among participants, make sure that there is at least one literate person in each group. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

MAIN ACTIVITY

The main workshop activity has seven distinct parts. In the first part (Step 1), participants' individual ideas about the causes of the Crisis are recorded visually in a joint summary. Together, in Step 2 the participants group the different causes into similar categories, e.g., political causes. Next (Step 3), they summarise the causes in a diagram and present them to the class (Step 4). In Step 5, participants discuss and rank the relative importance of the different causes. In Step 6, each group's ranking is discussed with the whole workshop group. To complete the workshop (Step 7), participants discuss selected causes and how they could be prevented from occurring in the future.

**Step 1:** Use an Attribute Web\(^8\) to list all workshop participants' contributions on the board or on butchers paper.

Ask participants to identify all the causes of the Crisis. Try to consider all possible causes, even if they were not the biggest causes. Specific examples of causes might be: the Panguna mine, independence struggle, colonial influences, inequity between locals and outsiders. Illustrate the causes on the Attribute Web where possible so non-literate participants can recognise the cause.

*Note to Facilitators:* Do not give out answers until the participants have done some thinking and contributed, otherwise they may wait for the answers. If participants start to run out of ideas, prompt them to think about categories, e.g., environmental causes, historical causes, political causes, economic causes, social causes, cultural (Kastom) causes, political causes, health

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\(^8\) See Appendix on Learning and Teaching Strategies for an explanation of Attribute Web.
causes, etc. Do not write the categories on the Attribute Web as the next part of the activity involves grouping the causes into categories.

**Step 2:** Look at all the causes suggested on the web and begin to discuss how these can be categorised into groupings (economic, political, cultural, etc).

Do not complete the activity as this is completed in the next step. This part of the activity will suggest possible headings (categories) for the next part of the activity.

**Step 3:** In groups, participants complete a Fishbone\(^9\) (cause and effect diagram) on butchers paper.

Divide the workshop into small groups of 4–5 people. Give each group a piece of butchers (or other) paper. Draw a Fishbone on the board to show participants what it looks like. Explain that at the 'head' of the 'fish' is the Crisis as the event that is going to be analysed. Along the major 'bones' of the 'fish' are the category causes of the crisis. One major bone, for example, will be labelled 'economic causes'. Each major bone can be labelled as one of the categories identified in Step 2 above. Participants need to think of other categories for the other major bones.

On the smaller 'bones' joined to each major bone, participants write the factors that contributed to that particular cause. Ask participants to organise ideas from the Attribute Web by categorising causes first and then identifying associated factors that fall under each cause. Which factors, for instance, are examples of economic causes? Also ask participants to identify 'Crisis' effects associated with the causes. The effects can be written near each heading on the major bone. Thus near the major bone labelled 'economic causes', participants write the effects of the economic causes.

*Note to Facilitators: In case you need to prompt participants, some examples of contributing factors include the following. Environmental causes: water pollution, soil contamination, death of fish/animals; social causes: displacement and resettlement of villagers, a decline in fishing livelihood, loss of land; health causes: illness in villages caused by pollution, skin disorders, trauma; political causes: opening of the mine, invasion by the PNGDF; economic causes: the blockade, removal of public services, unavailability of goods. Causal factors may not fall neatly under a single cause category. For example the closing of schools, which is related to loss of services, may come under both economic and social causes. Make a decision based on discussions among the participants when this happens — or write the factor in both categories.*

**Step 4:** One by one, groups show their completed Fishbone to the whole class.

Note and discuss any differences in the causes or factors identified. As each group presents, list on the board all the different categories of causes and also factors associated with each cause.

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\(^9\) See Appendix on Learning and Teaching Strategies for an explanation of Fishbone.
**Step 5:** Participants use a **Ranking Ladder**\(^{10}\) to evaluate how they view the importance of each cause listed on the board.

Ask the question: To what extent did each cause contribute to the crisis? In their Fishbone groups, ask participants to select and rank the 5 most influential causes of the crisis. Write the most influential cause on the top rung of the ladder and the others underneath, in order 1–5. Following this recording, each group looks at their 3 most important causes (1–3 on their ladder). They then examine the factors contributing to each of the 3 causes and rank these factors in order of their perceived importance.

**Step 6:** Compare and discuss the groups’ Ranking Ladders.

One by one, each group draws its ranking ladder on the board (or butchers paper).

Facilitate a discussion among the groups on agreement or disagreement of rankings, and why. Each group is asked to justify its rankings of the 3 most important causes and the factors associated with each cause.

**Step 7:** To finish the main activity, select 3 main causes from the groups’ ranking ladders and discuss how to prevent these causes from creating a crisis in future.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

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\(^{10}\) See Appendix on Learning and Teaching Strategies for an explanation of Ranking Ladder.
Addressing the 3rd Peace Theme: Culture and Kastom
[Past, Present and Future]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Knowing and maintaining Culture and Custom (Kastom) is part and parcel of creating a peaceful society in Bougainville. Kastom provides 'continuity' linking the past to the present and the future. People must understand how to live together according to Kastom so that they can survive the challenges that enter from outside Bougainville and also pressures that emerge from within. Strong Kastom can be a means of preventing violence, promoting the process of living together peacefully, and avoiding the collapse of society. Under certain circumstances, Kastom could also lead to violence and war between different cultural groups such as tribes. Kastom also provides the means to avoid cultural transformation and resist unwanted change. In modern times being a 'good Christian' is part and parcel of living a moral and peaceful life. Religion is cultural. In Bougainville, Christianity has influenced traditional Culture and Kastom since the missionaries came.

Kastom is also linked to 'Land and Environment' issues and the role of women as traditional custodians of land in a matrilineal system. However, Bougainville is not culturally the same all over with Buin and many of the atolls not being governed by matrilineal rules for the transfer of land between generations. Whatever we believe, Culture and Kastom undergo slow changes in a changing world. Culture and Kastom are considered always to remain the same, assuring cultural continuity and helping people to develop and maintain their cultural identity in Bougainville, within language groups, clans, extended and nuclear families. The reality, however, is that these examples of Culture and Kastom are all modified over time as people adapt to fit into a globalising modern world. As a result, there can be conflict between younger and older generations about the importance of Kastom.

Ideas collected from multi-stakeholder workshops

Culture and Kastom: Customs (Kastom); religion; language; local governance by chiefs and elders; land and land ownership; taboos; relationships between older and younger generations, men and women, close relatives, clans, one-toks (language group), and outsiders.

AIM OF WORKSHOP

The aims of the workshop are:

- to identify how Christian perspectives and Bougainville's cultural perspectives differ
- to analyse the effects of Christianity on Bougainville's culture
• to highlight conflicting views of potential concern.

OVERVIEW OF WORKSHOP

In small groups, participants identify the ways in which Christianity has affected Bougainville's traditional culture. They consider questions related to membership of Christian and/or Kastom groups, the different views of each group, and how Christianity has influenced Kastom. By categorising their responses in a PNI (Positive, Negative, Interesting) table, they identify areas of concern/clash.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

<table>
<thead>
<tr>
<th>Personal Task: Mention three things you 'Know' about Culture and Kastom in Bougainville.</th>
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<tbody>
<tr>
<td>Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.</td>
</tr>
<tr>
<td>Focus Questions: What is Culture and Kastom? Why is it important to maintain Culture and Kastom? Does Culture and Kastom change over time?</td>
</tr>
</tbody>
</table>

MAIN ACTIVITY

Note to Facilitators: Participants will work in small groups of 4 people. Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong and remain in the same group if the workshop continues on a different day. If the level of literacy is low among participants, make sure there is at least one literate person in each group. Answers and ideas can be written down in an exercise book by each participant or verbally explained to their facilitator.

The main workshop activity has four distinct parts (Steps 1–4). Participants work in small groups of 4 or fewer people. In the first part of the main activity (Step 1), participants identify similarities and differences between Christian and Bougainville Cultural perspectives of 'neighbours'. In the second part (Step 2), they compare and contrast Christian and Bougainville Cultural perspectives, illustrating their ideas in a table of similarities and differences. In the third part (Step 3), they complete a PNI (Positive, Negative, Interesting) table to categorise the effects of Christianity on Culture and Kastom in Bougainville. In the final part (Step 4), they discuss as a class areas of concern/clash between the different perspectives.

| Step 1: In their groups, participants discuss the concept of 'neighbour' and how it differs from the perspectives of Christianity and Bougainville Kastom. |
Ask participants to consider Jesus's second commandment: Love thy neighbour, or Love your neighbour as yourself. Ask them to discuss, in the context of life in Bougainville, 'Who is your neighbour?' Tell them to consider the question with respect to their extended family, sub-clan, clan and language group, and other groups, including other language groups and foreigners. Discussion should answer the question of 'who are our neighbours?' from Christian and Bougainville Kastom perspectives.

**Step 2:** In their groups, participants analyse their responses from Step 1 into similarities and differences between Christian and Bougainville Kastom perspectives of who your neighbour is.

Tell participants to look at their responses from Step 1 about different perspectives of 'neighbour' (e.g., Kastom and Tambu rules, language group perspectives, perspectives of different Christian churches). Categorise them into views that are similar and views that are different. Summarise the results in a table with two columns: Similar views, Different views.

**Step 3:** Each group completes a PNI\(^1\) table to show how Christianity has influenced Culture and Kastom in Bougainville in (a) Positive ways, (b) Negative ways, and (c) Interesting ways.

Draw a blank PNI table on the board (as below). Tell each group to copy the table and write down (list) as many points as possible to explain how Christianity has influenced Culture and Kastom in Bougainville in (a) positive ways, (b) negative ways, and (c) interesting ways. When they have completed their table, each group looks at the points in the Negative and Interesting columns to identify areas of concern/clash.

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<tr>
<th>Positive</th>
<th>Negative</th>
<th>Interesting</th>
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**Step 4:** As a whole class, participants discuss how Christianity has influenced change in Culture and Kastom.

As part of the whole-class discussion, get participants to consider the main clashes between the two perspectives.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

\(^1\) The PNI table is a variation on a PMI (Plus, Minus, Interesting) table — see Appendix on Learning and Teaching Strategies.
Addressing the 4th Peace Theme: Land and Environment
[Past, Present and Future]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Land and Environment are both very important in Bougainville culture. The land and natural environment are integral parts of Bougainville identity, which need looking after and passing on from one generation to the next, in the best condition possible. In a matrilineal society, women are the accepted custodians and traditional landowners and this applies in most parts of Bougainville. They are responsible for land transfer and land use as well as managing land within clans under rules set by Kastom. As in other parts of PNG, 'land is life' and it is connected to the community in a special way. The idea of private land ownership is an alien concept according to Kastom. Land belongs to community, clans and families; it can't be sold to outsiders. However, various churches own land in Bougainville. The Roman Catholic Church in particular owns significant areas of land. Land can also be leased for agreed periods and the government may lease, alienate or acquire land from traditional landowners for building the infrastructure needed to support modern societies. The constructions for this infrastructure may include: schools, universities, technical colleges, hospitals, airports, harbours, wharfs, parliaments, government offices, government housing, government guest houses, power stations, power-line cables, radio aerials and TV dishes, communication towers, roads, bridges and canals. Yet, these land uses are difficult to negotiate today.

Ideas collected from multi-stakeholder workshops

Land and Environment: pollution, dying animals, poisoning of rivers and the ocean, disputes over land ownership, disputes over land use and land-use planning (Mining, Building a City), displacement of people, compensation claims, equity, and poor health due to land contamination.

Note to facilitators: Before the workshop, you need to construct sets of 'hats' with an explanation of the type of thinking each 'hat' requires. See the notes in the Appendix and below in Main Activity, Step 1. Each group (6 in total) will need a set.

AIM OF WORKSHOP

The aims of the workshop are:

- to explore the advantages and disadvantages of private land ownership (which is at odds with Kastom)
- to recognise that land and the natural environment are integral parts of Bougainville's identity which must be looked after for following generations.
OVERVIEW OF WORKSHOP

In small groups, participants use the Six Thinking Hats structure to discuss, from six different perspectives, the issue of private land ownership in Bougainville. As a whole class, the different group ideas are combined into one table. Participants vote as groups and individually on whether private land ownership should be adopted in some form or other. They discuss reasons for their conclusions and what they see as the potential results of adopting private land ownership. As a concluding activity, they complete a PNI table to summarise the positive, negative and interesting points of view about private land ownership in Bougainville.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down points about land ownership in Bougainville.

Personal Task: Participants mention three things they 'Know' about Land and Environment issues in Bougainville.

Note to Facilitators: Participants can write down the answers in their own exercise book or they can verbally explain their answers to the facilitator if they are not literate.

Focus Questions: Is there a place for private land ownership in Bougainville? How many different types of land ownership are there in Bougainville today?

MAIN ACTIVITY

The main activity has four distinct parts. In the first part (Step 1), participants work in small groups of 4 people to explore the issue of private land ownership in Bougainville. In the second part (Step 2), group responses are combined into one table on the board. In the third part (Step 3), participants vote on whether they agree or disagree that private land ownership should be adopted in one form or another. To complete the workshop (Step 4), participants discuss how and why private land ownership should or should not be adopted, and what they see as the potential results of adopting private land ownership. They complete a PNI table to summarise the different points of view.

Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong and remain in the same group if the workshop continues on a different day. If the level of literacy is low among participants, make sure there is at least one literate person in each group.
**Step 1:** Using de Bono's *Six Thinking Hats*\(^\text{12}\) strategy, participants explore the issue of private land ownership in Bougainville.

The Six Thinking Hats strategy involves looking at an issue from six different perspectives. Each perspective can be represented as a different-coloured 'hat' and when a person 'wears' a particular hat, s/he analyses an issue from the perspective of that particular hat. You do not need real hats — you can use small coloured objects or coloured strips of paper to represent each 'hat'.

Hand out a set of 'hats' (or coloured objects or pieces of coloured paper) to each group. Each set must have six colours: red, white, yellow, black, green and blue, and contain a guide to the 'hats', i.e., what type of thinking each coloured 'hat' represents. You need to construct these guides in advance of the workshop, as noted in the paragraph above the 'Aim of workshop' section.

On the board, write the following instructions for each 'hat':

- **Red Hat:** Articulate your *feelings* about private land ownership. Note that no reasons for having the feelings are given.
- **White Hat:** List any *facts you know* about private land ownership. For example, does it exist at all? In what form? What have been the effects?
- **Yellow Hat:** List and explain the *positive benefits* of private land ownership.
- **Black Hat:** List and explain the *negative effects* of private land ownership.
- **Green Hat:** How can we combine private land ownership and maintenance of traditions? Be creative!
- **Blue Hat:** *Make a judgement* about the issue of private land ownership based on the discussion of each Hat. Should private land ownership be adopted/allowed or not?

Groups look at each 'hat' in turn and write as many points as they can on separate pieces of paper (a different piece for each 'hat').

**Step 2:** Combine the group ideas into one table.

On the board or butchers paper, draw a table with six columns, one for each 'hat'. Get each group in turn to contribute one point in the column for each 'hat', until all points have been included. Note that groups might not agree on answers for each hat, especially the Blue Hat.

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\(^{12}\) See Appendix on Learning and Teaching Strategies for an explanation of the Six Thinking Hats strategy.
Step 3: Take a Straw Poll\(^{13}\) of every group to see how many groups agree and how many disagree that private land ownership should be adopted in one form or another. In case groups cannot agree, take a second straw poll of individual views.

Ask one person from each group to raise his or her hand if the group was able to agree about whether private land ownership should be adopted in one form or another. Record the results for groups which could agree (either in favour or not in favour). Some groups might not be able to agree on one view or the other (which is OK) so take a second straw poll of individuals.

Step 4: Whole-class discussion of how and why private land ownership should or should not be adopted.

The straw polls in Step 3 summarised both group and individual views. Now ask participants what they see as the potential results of adopting private land ownership. Use a PNI table (as in the previous workshop) to summarise the positive, negative and interesting points of view related to adopting private land ownership. Use the table as a prompt to discuss 'the way forward' in relation to private land ownership in Bougainville.

WORKSHOP CONCLUSION

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

\(^{13}\) A straw poll is an informal vote taken to see what kind of support there is for an idea.
Addressing the 5th Peace Theme: Women and Gender Equity
[Past, Present and Future]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Because of women's role as traditional landowners and matrilineal custodians, issues about Women and Gender Equity are considered to be central to peace in Bougainville. In traditional culture by Kastom, many women are chiefs in their own right and possess a certain grass-roots authority to start and stop 'wars' fought over land and its use and abuse. Respect for women as traditional landowners and gender equity in general are considered essential for sustainable peace in Bougainville. Women as landowners must be allowed to work with their chiefs in local areas to make important decisions about the use and tenure of land. Although women are not allowed to speak publicly by the rules of Kastom, their voices can be heard through local male chiefs who work with them to decide land issues and disputes. The parliamentary system, the council of elders as well as the council of chiefs in Bougainville need to be more inclusive of women's views and of women as leaders, especially in a traditional sense regarding the use of land according to Kastom. Land is an integral part of life and identity; land belongs to the community (extended families, clans). Women should be respected in the domestic life of the community. Moreover, women today should also have opportunities to become politicians and leaders and not be marginalised. More women should enter university and be able to earn the same pay as men. They should aim to be whatever they want to be, even rocket scientists, astronauts, surgeons, judges or presidents of Bougainville. In the world, men and women should be equal human beings. Violence against women is seen as offensive behaviour that takes away their human rights. Women are mothers of the land in Bougainville culture.

Ideas collected from multi-stakeholder workshops

Women and Gender Equity: women in parliament, women in decision-making roles, equal pay for equal work, respect for matrilineal landowners' voices to be heard, violence against women is not accepted as a norm, women and men should have equal rights

AIM OF WORKSHOP

The aim of the workshop is to explore the different perspectives of men and women on a range of issues relevant to Bougainville that revolve around Gender and Equity.

14 In most parts of Bougainville there is a matrilineal cultural system where land is passed down the mother's line. However cultural systems in Buin, Nehan and other atolls, especially those with Polynesian culture, are different.
OVERVIEW OF WORKSHOP

Participants identify what they personally know about traditional roles of men and women and consider whether there is gender equity in Bougainville. After identifying stereotypical male and female views, participants compare them to identify similarities and differences.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about Women and Gender equity.

**Personal Task:** Mention three things you 'Know' about 'Women and Gender Equity'.

*Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.*

**Focus Questions:** Why should women and men be treated equally? What are the roles of women and men in Bougainville culture, according to Kastom?

MAIN ACTIVITY

The main workshop activity has seven distinct parts. In the first part (Step 1), participants brainstorm issues where men and women might have different opinions. In the second part (Step 2), participants work in small groups to list stereotypical15 female (women's) views related to an issue selected from the brainstorm. Such views are summarised in a Single-Bubble Map. In the third part (Step 3), another Single-Bubble Map is constructed for the same issue, to summarise stereotypical male (men's) views. In Step 4, groups combine their Single-Bubble Maps into a Double-Bubble Map and then, in Step 5, each group shows their Double-Bubble Map to the whole class for discussion of the issue illustrated. Following all the presentations and discussion, participants vote (Step 6) on the two issues they see as most important in relation to Women and Gender Equity. To complete the workshop (Step 7), women list individually the stereotypical views they think men have about women, and men list individually the stereotypical views they think women have about men. The various views are discussed with the whole group to see if there is consensus about the most stereotypical views each gender holds about the other.

*Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember their group. Make sure there is gender balance in each group. If the level of literacy is low among participants, make sure there is at least one*

15 'Stereotypical' views are widely held views that are believed to be typical of a particular group, e.g., Women are good carers; Men are not emotional. Stereotypical views are usually over-simplified. While they do not represent the characteristics of all members of a particular group, they are put forward as representative of that group.
literate person in each group. See section in 'Instructions for Facilitators’ chapter on running small-group exercises.

**Step 1: Brainstorm**\(^{16}\) issues where men and women might have different opinions.

Some examples of areas where men and women might have different opinions include: women in politics, land ownership, women going to university, employment of females in all kinds of jobs, equal pay for women and men. Write participants' examples on the board.

Divide the class into groups of 4 people. Let each group select one issue from the brainstorm but make sure each group has a different issue.

**Step 2:** In their small groups, participants list stereotypical female views related to their issue and construct a Single-bubble Map\(^{17}\).

There will be some males and some females who will agree with many of the views listed. Instruct groups to think about *stereotypical* views carefully. Tell them to think especially about the views of an educated or modern female. Views can include what they think would happen if the issue were adopted — how women would be affected, how men would be affected, how children would be affected, how the economy would be affected, and so on. An example of a Single-bubble Map for the issue of 'equal pay for women' has been started below.

**Issue: Equal pay for women**

![Single-bubble Map](image)

**Step 3:** In their small groups, participants list stereotypical male views related to their issue and construct another Single-bubble Map.

Each group repeats Step 2 for Male views of the same issue. They will then have two single-bubble maps, for stereotypical female and male views of the same issue.

**Step 4:** Each group combines their Single-bubble Maps into a Double-bubble map\(^{18}\).

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\(^{16}\) See Appendix on Learning and Teaching Strategies for an explanation of Brainstorm.

\(^{17}\) See Appendix on Learning and Teaching Strategies for an explanation of Single-bubble Map.
In order to construct a Double-bubble Map, each group needs to compare the stereotypical views of men and women. Any views likely to be common to both males and females are placed in the centre of the diagram. Views traditionally or commonly held by males only are placed on the 'male' side of the map, and views likely to be held by females only are placed on the 'female' side of the map. An example is shown below.

**Issue: Equal pay for women**

![Double-bubble Map example](image)

**Step 5:** Each group shows its Double-Bubble Map to the whole class for discussion of the issue illustrated.

The whole class discusses the issue in terms of how acceptable any proposed changes (such as equal pay) would be to the community, how the proposed changes would contribute to a peaceful society, how sustainable the proposed change would be, and the equity considerations of the proposed changes.

**Step 6:** Individuals vote on the two issues they see as most important in terms of promoting gender equity in Bougainville.

Tell participants to think about which issues need to be tackled first, second and third. In other words, which are the priority issues for obtaining Gender Equity in Bougainville?

**Step 7:** What are the stereotypical views that emerge from the exercise?

Tell women to list, individually, the stereotypical views they think men have about them, and tell men to list, also individually, the stereotypical views they think women have about them.

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16 See Appendix on Learning and Teaching Strategies for an explanation of Double-bubble Map.
End with a short discussion involving the whole class. Conclude by writing on the board, in two columns, what men and women think are the most stereotypical views.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

**HOMEWORK IN PREPARATION FOR NEXT WORKSHOP**

If possible, collect (or ask participants to collect) examples of objects that would be found in peaceful and violent societies. Take them to the next workshop for participants to use in their Time Capsules. Examples of things that could be found in a Time Capsule representing a peaceful society could be: tools of employment, a charter of human rights, decorative crafts, art works, particular kinds of colourful clothes, photographs of people engaged in and enjoying community activities. Examples of objects that could be found in a Time Capsule representing a violent society could be: guns, weapons, photos of devastated landscapes, photos/pictures/paintings of very rich people alongside obviously poor people (e.g., beggars), a food kitchen, people with bandages, tombstones, graves, buildings in decay, overgrown gardens and torn dirty clothes or military-style clothes being worn.

*Note to Facilitators: It is important that participants do not bring real weapons to the workshop. Tell them either to bring toy replicas, drawings or cardboard cut-outs to represent weapons.*

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19 A 'Time Capsule' is a box or tin or other container which holds a collection of things typical of a particular society or culture. The container is the 'capsule' and the objects within it are representative of a particular 'time' in the society's history, usually the present time. A society which solves its problems by force, for example, would have weapons in its Time Capsule, and a farming society would have farming tools in its Time Capsule. A Time Capsule contains a number of different objects which represent the society or culture. The Time Capsule is buried or locked away for a future society to find or open in the future. The members of the future society can then see how their society is different from the past society.
Addressing the 6th Peace Theme: A Society Free of Violence
[Future — learn from the past, act now]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

A peaceful future for Bougainville is seen to be one that involves creating A Society Free of Violence. Getting rid of or reducing violence is seen as an important goal if the future is to be peaceful. Of course, the trauma and grief caused by the 'Crisis' has made this a priority. This is also linked to other themes such as the need for 'Conflict Resolution' skills and maintaining 'Culture and Kastom', as well as themes addressing the challenges of creating an 'Ethical and Moral Society', and in promoting 'Human Rights and Social Justice'. Violence became a way of life in Bougainville during the Crisis but it is a habit that can be broken or unlearned. People should be able to speak honestly about their views and women should be able to live without fear of violence. Payback violence should be replaced with conflict resolution and transformation processes. Violence must not be used to force people to agree to changes they do not want. Dialogue and negotiation are better options. Transforming Bougainville from where it is now into a 'Society Free of Violence' is a challenge but one that is necessary and worth pursuing. The Church, strong Kastom and processes for dealing with anger issues will help this transition from a culture of violence to a culture of peace. We all know that periods of armed violence were worse during and soon after the Crisis. Since then some healing has taken place, reconciliations have been successfully negotiated and completed, and most people have returned to living 'normal' lives. However, residual violence remains in communities, particularly in the south and central parts of Bougainville but generally all over. Some of the violence seen today is still linked to the Crisis but not all of it. Land disputes; jealousy; anger; competition for resources, women or possessions; and various disagreements or disputes still lead to violence. The abuse of alcohol, especially potent home-brewed spirits with a high methanol content, is one of the main factors associated with violence, including armed violence and domestic violence. Conflict is a normal part of human life but there is no need to resort to violence when resolving conflict. There are other ways: through dialogue, counselling, trauma healing, mediation and negotiation. We must start with our small children and make sure they learn to share, to be assertive and not learn to be bullies who grab things they want from others after threatening them with violence or beating them up. We do not want future leaders to be bullies who resort to violence, otherwise society will remain violent. Reducing violence is a challenge for Bougainville

20 Violence is a challenge in all societies without exception, including among East and West, North and South, Western and non-Western, Developed and less-Developed, Rich and Poor, so we are not pointing at Bougainville here as a special case. However, like many other countries in the same position (e.g. East Timor, Sri Lanka, Cambodia), Bougainville is recovering from violent armed conflict and civil war, which does create some additional problems.
Ideas collected from multi-stakeholder workshops

A Society free of Violence: resolving conflicts without resorting to violence, dialogue processes, dispute mediation, a society free of alcohol and drug abuse, absence of dangerous weapons and small arms, gainful employment and better education to provide knowledge and understanding.

AIM OF WORKSHOP

The aim of the workshop is to learn about the characteristics that a peaceful society, one that is free of violence, would display.

OVERVIEW OF WORKSHOP

Participants identify what they personally know about a society free of violence. Groups then make a Time Capsule representing either a peaceful or a violent society. Groups swap their Time Capsules and each group puts together a detailed description of the society as represented by the contents of the Time Capsule. Groups share their ideas about what characteristics a peaceful society (i.e., a society free of violence) should display.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

<table>
<thead>
<tr>
<th>Personal Task: Mention three things you 'Know' about creating 'A Society Free of Violence' with respect to the future of Bougainville. What are the main challenges?</th>
</tr>
</thead>
</table>

Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

Focus Questions: Why are the youth (ages 15–25) angry and how can this anger lead to violence?

Tell participants to think of situations where anger leads to violence and consequently to damage being done to people and property.

MAIN ACTIVITY

The main workshop activity has four distinct parts. In the first part (Step 1), participants think individually about the characteristics of a peaceful society and a violent society. In the second part (Step 2), small groups then construct a Time Capsule, half the groups to represent a peaceful society and half to represent a violent society. In Step 3, groups swap their Time Capsules so that 'peaceful' groups get a 'violent' Time Capsule, and vice versa. The fourth part (Step 4) involves small groups choosing three characteristics of a peaceful society to present to the workshop.

21 Why do some disaffected youth identify themselves by wearing red or black bandannas/scarfs?
Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

**Step 1:** Ask participants to think individually about what makes up a peaceful society as opposed to a more violent society.

Participants should individually write down or illustrate their ideas under the two headings 'peaceful society' and 'violent society'.

**Step 2:** Participants make a Time Capsule

Divide the class into an even number of groups (e.g., two, four, or six groups). Give each group a container (cardboard box, bag, basket) to represent a Time Capsule. Each group is nominated as being either a 'peaceful society' or a 'violent society' and there should be equal numbers of each group type (e.g., three peaceful and three violent). Each group makes lists of, or draws, objects/things that they expect to find or see/visualise in their type of society (either peaceful or violent). If feasible, provide some actual objects for individuals to use or ask them to bring some to the workshop (see 'Homework' note at end of previous workshop, and note again the importance of not having any real weapons in the workshop, only representations of weapons). Examples of things that could be found in a Time Capsule representing a peaceful society could be: tools of employment, a charter of human rights, decorative crafts, art works, particular kinds of colourful clothes, photographs of people engaged in and enjoying community activities.

Examples of objects that could be found in a Time Capsule representing a violent society could be: guns, weapons, photos of devastated landscapes, photos/picture/paintings of very rich people alongside obviously poor people (e.g., beggars), a food kitchen, people with bandages, tombstones, graves, buildings in decay, overgrown gardens and torn dirty clothes or military-style clothes being worn.

**Step 3:** Each 'peaceful' group gives its Time Capsule to a 'violent' group in exchange for their capsule. All groups decide what type of society is represented by the objects/things in the capsule passed on to them.

Tell groups to think about more than just whether the society was peaceful or non-peaceful but to identify its specific characteristics as well. For example, was it based on farming, hunting,

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22 As noted at the end of the previous chapter, a 'Time Capsule' is a box or tin or other container which holds a collection of things typical of a particular society or culture. The container is the 'capsule' and the objects within it are representative of a particular 'time' in the society's history, usually the present time. A society which solves its problems by force, for example, would have weapons in its Time Capsule, and a farming society would have farming tools in its Time Capsule. A Time Capsule contains a number of different objects which represent the society or culture. The Time Capsule is buried or locked away for a future society to find or open in the future. The members of the future society can then see how their society is different from the past society.
fishing or cash crops? Was it a musical society? Were there schools or other educational institutions? Were there cinemas or other types of entertainment? Groups should use their imagination to visualise different possibilities and participants need time to think carefully by drawing a picture in their minds. Here are some steps each group can follow:

(1) Discuss some of the ideas that you have identified about the society whose capsule has been opened by your group. Describe what you can say about this society. Prepare to tell the rest of the class the story about the society associated with the Time Capsule that has been found and opened.

(2) In turn, each group tells a story to the whole class about what sort of society they think is represented by the Time Capsule, and why they think so. Each group reports verbally — you could encourage each group member to discuss a different idea that has been identified via the capsule — or they can act it out as a role-play to depict the society discovered through the Time Capsule.

Note to Facilitators: During the trials, participants had problems drawing pictures and/or visualising a peaceful society and also in expressing ideas verbally. However, expression through drama worked very well.

**Step 4:** Each group lists three characteristics that a peaceful society would display.

Tell groups to discuss which characteristics they wish to choose and create/collect what they decide are three characteristics of a peaceful society. Each group will write these characteristics on the board or display them on butchers paper. Discard duplicate characteristics at the end of the exercise.

After the groups have shared their ideas about what characteristics a peaceful society (i.e., a society free of violence) should display, the whole class sees if any other characteristics have been omitted. All participants will have been involved in some discussion about these points, either when their group created a time capsule, when they explained the objects found in the time capsule which belonged to the peaceful society, or when deciding in this step which three characteristics to select.

*Note to Facilitators: Add anything obvious that might still be missing.*

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
Addressing the 7th Peace Theme: Ethical and Moral Society
[Future — learn from the past, act now]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Creating an Ethical and Moral Society in the new Bougainville is a desired end to which society and local communities have to work. Crime, erosion of Kastom, corruption, poor governance, introduction of new values and the effects of globalisation must not lead to chaos. Maintaining Kastom through family and clan relationships and being good Christians are seen as means through which a downward spiral of ethics and morals can be avoided. Ethics and morals provide people with a sense of right and wrong in the way they conduct themselves in society. So Kastom and Christianity are both seen as essential ingredients for maintaining an ethical and moral society in Bougainville. Becoming an ethical and moral society is considered to be part and parcel of becoming a peaceful society. Ethics and morals were compromised during the Crisis; this has to be rectified in order for it not to happen again. Morals are about rules that are set by the laws in society, by state laws and legislation, by religion/church and also by Kastom (indigenous law). Ethics are more about how a society expects and encourages people to live in such a way as to abide by rules and customs set by that society so that they conduct themselves to maintain a state of harmony and good will. Ethics and morals in practice are about behaving like 'civilised' people or being good human beings. In Bougainville, ethics and morals could be related to codes of conduct/behaviour at the community level within language groups, clans, extended families and also in nuclear families.

Ideas collected from multi-stakeholder workshops

Ethical and Moral Society: Uphold human rights, practise social justice, functioning religion, keeping local laws according to Kastom, law and order are maintained, elimination of alcohol and drug abuse, respect for marriage and morality, and equity across different groups in society.

AIM OF WORKSHOP

The aim of the workshop is to explore whether Christianity and Kastom can co-exist peacefully to create the Ethical and Moral Society that Bougainville wants.

OVERVIEW OF WORKSHOP

Participants explore what an Ethical and Moral Society in Bougainville would look like under the influences of Christianity and Kastom. They summarise features of Christianity and Kastom and then compare them. After a discussion of whether Kastom and Christianity have to always
be seen as distinct and separate, they identify ways in which Kastom and Christianity do or do not contribute to an Ethical and Moral Society in Bougainville. In the last part of the workshop, participants identify the main challenges in relation to creating an Ethical and Moral Society in Bougainville.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about an Ethical and Moral Society.

| Personal Task: Mention three things you 'Know' about an Ethical and Moral Society. |

Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

Focus Questions: Would Kastom and Christianity (Organised Religion) contribute in the same way to creating an Ethical and Moral Society? If no, explain why not. If yes, explain why.

MAIN ACTIVITY

Note to Facilitators: Make sure there are no more than 12 pairs altogether, and no more than 12 people (6 pairs) allocated to each group (total number of participants = 24). If the level of literacy is low among participants, make sure there is at least one literate person in each group. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

The main workshop activity has seven distinct parts. In the first part (Step 1), there is a whole-class discussion of a definition for an Ethical and Moral Society. Following this, in Step 2, participants work in pairs using the Think–Pair–Share strategy to visualise what an Ethical and Moral Society in Bougainville would look like under the influences of Christianity and Kastom. In the next part (Step 3), the whole class contributes to Y-charts that summarise Christianity and Kastom. These charts are then compared in Step 4 by means of a Venn diagram. In the next part (Step 5), participants engage in another Think–Pair–Share to discuss whether Kastom and Christianity have to always be seen as distinct and separate. Two more steps complete the workshop. In Step 6, the workshop is divided into two groups. Participants work in pairs within the larger group to list three ways Kastom and Christianity contribute to an Ethical and Moral Society in Bougainville and three ways they don't. Finally, in Step 7, the two large groups engage in a RoundRobin to identify the main challenges in relation to creating an Ethical and Moral Society in Bougainville.

Step 1: Using whole-class discussion, ask the workshop group for a definition of an Ethical and Moral Society.
This exercise starts participants thinking about the issues related to such a society in Bougainville. Once everyone has some ideas, they can successfully contribute to the Think–Pair–Share in the next Step.

Introduce the **Think–Pair–Share** strategy: (i) individuals think about the task and their response to it; (ii) in pairs, participants discuss their individual thoughts; (iii) each pair's thoughts are shared with the whole class. In this way, everyone's ideas are included in the class discussion.

**Step 2:** Using Think–Pair–Share, participants visualise, imagine and discuss what a moral and ethical society in Bougainville would look like under the influences of both Christianity and Kastom. How does each of these contribute to a Moral and Ethical Society?

Use everyone's ideas from the Think–Pair–Share in the next step.

**Step 3:** Construct two whole-class **Y-Charts** on the board or on butchers paper.

The Y-charts encourage taking different perspectives on the influences of Christianity and Kastom. Construct one Y-chart for Christianity and one for Kastom.

**Step 4:** When both Y-Charts are complete, discuss the similarities and differences and summarise them with the whole class in a **Venn diagram**.

The Venn diagram should show that the general goals/aims may be the same in Christianity and Kastom (e.g., both want followers to lead a moral and peaceful life). The Venn should also show specific similarities between Kastom and Christianity, such as that sharing is better than greed. Specific differences are also shown, such as matrilineal ancestry or certain taboo relationships being part of Kastom but not necessarily part of Christianity.

**Step 5:** Participants complete another **Think–Pair–Share** related to the following questions: Do Kastom and Christianity have to always be seen as distinct and separate? Can someone be 'loyal' to both Kastom and Christianity? Can they co-exist?

In other words, can Kastom and Christianity both contribute to creating a moral and ethical society or must there be conflicts of interest? Can they contradict or clash on certain issues but still work together to create an Ethical and Moral Society?

*Note to Facilitators: These questions and discussions all help to show that different religious ideas or belief systems have similarities but they are expressed in different ways.*

**Step 6:** Identify class conclusions related to Kastom, Christianity and an ethical/moral society.

Divide the participants into two groups of equal size.

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23 See Appendix on Learning and Teaching Strategies for an explanation of Think–Pair–Share.
24 See Appendix on Learning and Teaching Strategies for an explanation of a Y-Chart.
25 See Appendix on Learning and Teaching Strategies for an explanation of a Venn-diagram.
26 Keep in mind that pairs are needed so it is OK if there is an additional pair in one group if it does happen.
Ask participants to work in pairs again within the two groups. Allocate 'Christianity' to one group and 'Kastom' to the other group. Ask each pair to write three points for each of these questions: How does Christianity/Kastom *contribute* to a moral and ethical society? How does Christianity/Kastom *not contribute* to a moral and ethical society? Each pair thus writes six points about Christianity or Kastom.

**Step 7:** Each large group engages in a **RoundRobin**\(^{27}\) to identify the main challenges to creating an Ethical and Moral Society in Bougainville.

The two groups use the responses from each pair in Step 6. In their groups, each person says a point and one person writes it down, making a group list of all the points. When all points have been recorded, the RoundRobin is complete. Each group then reports its ideas to the whole class. Discuss findings with the whole class and list the main challenges identified on the board or butchers paper.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

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\(^{27}\) See Appendix on Learning and Teaching Strategies for an explanation of RoundRobin.
Addressing the 8th Peace Theme: Human Rights and Social Justice
[Future — learn from the past, act now]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

A society in which Human Rights and Social Justice are considered high priorities is important for a new post-conflict Bougainville. The lessons learned from the 'Crisis' include an understanding of what it means to live in a society where both social justice and human rights were disregarded and ethics and morality became casualties as a result. Both 'Human Rights' and 'Social Justice' are associated with creating peaceful futures and are held up as important elements for a new Bougainville where a fair and just system must prevail to prevent violence. To become familiar with what Human Rights are, look at the Universal Declaration of Human Rights. These rights are about freedom, justice and peace (living free of violence) for all human beings regardless of colour, gender, race, age, language, religion, nationality, political affiliation/opinion, education level, class, caste, social order, property, status, origin or birth. All these rights should be upheld by the rule of law. Those who do not uphold these basic rules for equity should be dealt with under the law. A just society is one where Human Rights are upheld and protected under the law. Human Rights violations include issues such as: lack of gender equity; violence against women; racism against Polynesians, New Guinea Highlanders or Asians; ethno-centrism against other tribes, other language groups or people from other islands; child abuse and neglect; incest; lack of employment/work; lack of equal opportunity; not being paid for working; lack of recognition (identity); poverty, lack of food and basic needs or inadequate standard of living; war; slavery; torture and barbarous cruelty; unlawful imprisonment or prosecution; denial of natural justice or due protection under the law; lack of privacy; lack of freedom to move about within one's own country or to leave any country; denial of asylum; being deprived of having a nationality; being denied the right to own property; being denied the right to choose a religion; being denied education; being denied public services; being denied a vote or chance to be involved in the government of one's own country; being denied social security protection, a pension, holidays or adequate periods of rest during a working day.

Ideas collected from multi-stakeholder workshops

Human Rights and Social Justice: A basic education for all, access to health services, children's rights, women's rights, men's rights, right to live free from violence, food security, adequate employment, good governance, a fair judiciary, and restorative justice with respect to the 'Crisis'.
AIM OF WORKSHOP

The aim of the workshop is to determine how Human Rights and Social Justice can contribute to a peaceful future, given that during the 'Crisis' issues such as freedom, fairness, justice and people's rights were disregarded and compromised.

OVERVIEW OF WORKSHOP

Participants identify what they personally know about Human Rights and Social Justice, then work on activities to identify what they think are the three most important Rights for Bougainville. After identifying these Rights, they specify links between particular Social Justice issues and the associated Human Rights. An important part of the workshop is visualising what a future society would look like if inclusive of human rights and social justice.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about Human Rights and Social Justice.

**Personal Task:** Mention three things you 'Know' about 'Human Rights' and also three things about 'Social Justice'.

*Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.*

**Focus Question(s):** What are the major Human Rights issues for Bougainville? What are the main Social Justice Issues for Bougainville? Discuss Human Rights and Social Justice.

*Note to Facilitators: These may be difficult tasks if there is no clear understanding about what these terms 'Human Rights' and 'Social Justice' mean.*

MAIN ACTIVITY

The main workshop activity has seven distinct parts. The first part (Step 1) is a whole-class discussion about what 'social justice' means. In the next part (Step 2), everyone participates in a cooperative activity called Publish: Circle: Refine with the purpose of identifying what they see as the three most important Rights for Bougainville. After a whole-class discussion (Step 3), participants individually draw a cartoon or poster (Step 4) to advertise the importance of their three human rights for Bougainville. In the last parts of the workshop, participants link their ideas about Human Rights to the concept of Social Justice. In Step 5 they illustrate links between the concepts on butchers paper. To conclude the workshop, the small groups engage in a Silent RoundRobin (Step 6), focusing on what a future society would be like without human rights and
social justice, and then a Noisy RoundRobin (Step 7) focusing on what a future society would be like if inclusive of human rights and social justice.

*Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group. See section in 'Instructions for Facilitators' chapter on running small-group exercises.*

**Step 1: Whole-class discussion** about what 'social justice' means.

Look at each word at a time; explore the word 'social' and then 'justice'. The relevant issues to discuss are the nature of what is 'just' and 'fair' across and within a society. There should be no advantage or disadvantage because of wealth, age, race, religion, gender — 'The same rights should be shared by all.' Provide examples to stimulate discussion.

**Step 2: Participants engage in Publish: Circle: Refine** to identify what they see as the three most important Rights for Bougainville.

Before the Publish: Circle: Refine activity, the class should spend a few minutes deciding what human rights are, e.g., Human rights reflect the basic rights and freedoms to which all human beings are entitled.


Have participants read or listen to the sorts of issues that are addressed by the Charter. For example, Article 3: Everyone has the right to life, liberty and security of person. Article 4: No one shall be held in slavery or as bonded servants; slavery and the slave trade shall be prohibited in all their forms. Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Now move on to the Publish: Circle: Refine activity.

**Step 2a:** Ask each participant to write or think individually about what they consider would be the three most important Human Rights for Bougainville to display.

*Notes for Facilitators: Participants can use the UDHR to provide hints for this task but it is better if they can state it in their own words using their own ideas first.*

**Step 2b, 'Publish':** When the 'individual' part of the task has been completed ask participants to form into groups of 4 and combine all their ideas. This means that each group will have up to 12 different Human Rights in front of them (4x3) if everyone has selected different Rights. It is

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28 See Appendix on Learning and Teaching Strategies for an explanation of Publish: Circle: Refine.
likely that some people will select the same Rights so the actual number of different Rights will probably be between 4 and 10. Each group now has to reduce its total number of different Rights to three, based on what the group believes are most important Rights for Bougainville. Groups need time to look at or discuss the list, explain, discuss, debate, compromise and/or prioritise their points. Each team member must agree with the three Rights that are decided upon, therefore each person in a group must be able to explain to others why they came up with these three points. For example, why did they decide on these three Human Rights in particular for Bougainville and not some others? Ideas may be combined, deleted altogether or rewritten after discussing everyone's ideas. Each group writes down its three selected Rights onto a piece of butchers paper and hangs it on the wall (i.e., publishes it).

**Step 2c, 'Circle':** One person from each group remains at their poster as the 'defender' or the 'explainer' of their choices while the other three group members circle around the room from one poster to another, questioning and taking notes as they progress. Participants need to progress through at least four other group posters before they move on to the next step in the activity.

**Step 2d, 'Refine':** Participants re-form their group of 4 and revisit their choice of Rights in light of what they learned and discussed by visiting the other groups' posters. Their job is to refine their three Human Rights and then present them to the whole class. Here the focus is: Why do members of the group think these are the three most important rights? What did they learn from other groups? Revised posters should now be hung on the walls for all participants to see. Allow some time for the completion of this task.

**Step 3: Whole-class processing and discussion**

Ask the class, What can you notice about the Human Rights issues to which all contributed? Are there any similarities or differences? Why do you think the different groups agreed/disagreed about the choice of three Rights?

**Step 4: Individual creative/visual work**

Ask participants to draw a cartoon or poster to advertise the importance of their three human rights for Bougainville. The cartoon or poster should aim to convince the population of Bougainville that these Rights are essential in order for 'peace' to continue. Tell participants to provide examples in their cartoon or poster that explain the importance of the Rights or illustrate what society would be like without them.

**Step 5: Group exercise to integrate ideas and link Human Rights and Social Justice**

Give out butchers paper to each group of 4. Fold the paper in half. On one side of the paper (e.g., the left side), one person in the group draws a circle and prints 'Human Rights' inside it in large letters. On the other side of the paper, the person draws another circle and this time prints 'Social Justice' in large letters inside the circle. The group's job now is to illustrate as many links as possible between these two concepts. This should be done by writing words and/or by drawing
on lines linking the circles. The words or drawings should describe how Social Justice leads to Human Rights and how Human Rights can be linked to Social Justice. For example, if the justice issue is 'violence against women', the corresponding Human Right is related to the idea that every one has the right to live a life that is free of violence. If a justice issue is 'access to basic education' then an important corresponding Human Rights issue is the right of every person to have access to basic education. In a just society, human rights are upheld and protected by law.

**Step 6: Silent RoundRobin**

Ask participants to think quietly about what a future society would be like *without* human rights and social justice, e.g., disparities between rich and poor, between educated and uneducated, between men and women, between Polynesians and Melanesians. What would be the visible effects of these disparities? What would be the emotional effects? An example of an emotional effect might be 'eruptions of violence'. After everyone has had a chance to think of answers to these questions, get them to share their ideas with the whole group.

**Step 7: Noisy RoundRobin**

In their groups of 4, participants discuss what future society would be like if inclusive of human rights and social justice. Tell groups to think about what changes there would be in society, and what particular changes they would expect to see in Bougainville. Encourage them to speak up in their groups about their ideas. A literate person in the group writes down the ideas.

After a minute or two, give a signal to the groups to pass their paper to the group on their left. Each group then reads the ideas on the piece of paper and adds any new ones they can think of. Each time they write an idea, it must be a new one that they have not written before.

*Note to Facilitators: You need to clap your hands or whistle or give some other signal at regular intervals for the groups to pass their lists to the group on their left.*

This final activity is a chance to have creative, informed input following the previous activities. At the end of the Noisy RoundRobin, when each group has its original paper back, ask a member of each group to report their ideas. Give other groups the opportunity to comment and discuss.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

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29 See Appendix on Learning and Teaching Strategies for an explanation of Silent RoundRobin.
30 See Appendix on Learning and Teaching Strategies for an explanation of Noisy RoundRobin.
HOMEWORK IN PREPARATION FOR NEXT WORKSHOP

Note to Facilitators: In the following workshop, participants need sources of information about Health issues. You need to collect articles from newspapers and magazines for a few months beforehand, if possible. You can also ask participants to bring any articles they can find to the next workshop, or even interview their friends and family about their experiences with any issue related to health.

Addressing the 9th Peace Theme: Health  
[Future — learn from the past, act now]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

Many people died during the economic blockade set up by the government of Papua New Guinea during the first half of the Bougainville 'Crisis', particularly between 1990 and 1995. People in Bougainville have expanded the official figure of 15,000 deaths during the Crisis to 20,000, where the additional 5000 are believed to be attributable to the lack of services, particularly medical services and medicines, which resulted in a significant number of people losing their lives from medical conditions that were treatable. From the lessons learned during the Crisis, Health is now a priority for the people of Bougainville. Therefore a peaceful Bougainville is considered to be one in which people have access to basic health services, hospitals and doctors, and are educated about how to live healthy lives. If Bougainville had its own Health services, health professionals and para-professionals, the blockade would not have resulted in so many deaths. The view is that more people from Bougainville need to be trained as health professionals as well as grassroots health workers, at every level. Here peace and development go hand in hand. Basic hygiene, good nutrition, dental health, women's health, the availability of trained midwives, dealing with alcohol and drug abuse, knowledge of using herbal remedies and counselling services to deal with trauma, anger and mental health issues are all considered essential for the promotion of good health in Bougainville. A healthy society is a peaceful society; this is one key idea that emerged as part of the discourse on health and peace. People's health declined during the crisis because Bougainville was reliant on services and expertise from outside. This prompted the people of Bougainville to equate autonomy and independence also in terms of having essential health services run by the Bougainville people for the people in Bougainville. One thing that became obvious during the Crisis is that in times of war or when there is widespread armed violence, a health crisis occurs. A common view also prevails that in times of peace there can be 'economic development' and the realisation is 'there can be no such development without peace'. Hence, a healthy Bougainville is associated with a peaceful Bougainville. Health is seen as a function of peace and development.
Ideas collected from multi-stakeholder workshops

Health: Harm from armed violence (stabbings, chopping up, and shootings), domestic violence (assault, bashings, rape), drug and alcohol abuse, pollution, poor nutrition, food insecurity, dental health, trauma, mental health and stress, deaths in childbirth (women and babies), health services and medicines are available in times of peace and these are in short supply in times of war.

AIM OF WORKSHOP

The aim of the workshop is to learn more about health issues through linking ideas about peace in Bougainville to a healthy Bougainville.

OVERVIEW OF WORKSHOP

Participants identify what they personally know about 'Health' issues in Bougainville, before rating their opinions about the importance of health as a government priority. Groups investigate a health issue selected from a class brainstorm and report their findings to the whole class as a stimulus to discussion of the issue. When all groups' issues have been discussed, participants again rate their opinions about the importance of health as a government priority.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about Health issues in Bougainville.

**Personal Task:** Mention three things you 'Know' about 'Health' issues in Bougainville.

*Note to Facilitators:* Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

**Focus Question:** In what ways are 'Health' issues connected to Peace? Discuss the links from a Bougainville perspective.

MAIN ACTIVITY

The main workshop activity has six distinct parts. In the first part (Step 1), participants rate their opinions, on a scale of 1 to 5, about the statement: Health is an important priority for government attention. The results are summarised in an Extent Barometer. In Step 2, participants discuss and justify their views by forming and using a Values Line. Following this discussion, the whole class brainstorms (Step 3) issues related to Health. Using a **Modified Jigsaw** approach, each

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31 See Appendix on Learning and Teaching Strategies for an explanation of Modified Jigsaw.
group then investigates one of these brainstormed issues in Step 4. To conclude the workshop, the whole class discusses (Step 5) the links between health and peace. The Values Line and Extent Barometer are repeated (Step 6) to assess any changes in opinion.

Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group to act as a group facilitator. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

**Step 1:** Participants think about how strongly they agree with the following statement: 'Health is an important priority for government attention.' They rate their opinion as 5 (strongly agree), 4 (agree), 3 (not sure), 2 (disagree), or 1 (strongly disagree).

Ask participants to hold up fingers to match their level of agreement (5 fingers for strongly agree, and so on). Get everyone to line up so that all the people with one finger raised are at one end of the line, then all the people with two fingers raised, then the people with three fingers raised, then those with four fingers, and finally those with five fingers are at the opposite end.

Make a note of how many people there are with each opinion (strongly agree, etc). Summarise the results on an Extent Barometer\(^{32}\).

**Step 2:** Use the Values Line\(^{33}\) to explain and discuss your opinion with a partner.

A line-up showing the strength of people's opinions about an issue or statement is called a Values Line. Part of a Values Line exercise involves people explaining their opinion and why they ranked it 1, 2, 3, 4 or 5. To form pairs for discussion, split the line in the middle. One half stays still while the other half moves. Move the 'moving half' from the middle to the end of the original line, so that the 'strongly agree' people end up opposite people who were in the middle of the original line, and the 'strongly disagree' people also end up opposite people who were in the middle of the original line. For example, for 24 people you might have a Values Line like this:

```plaintext
# # # # -- -- 0 0 0 0 + + + + * * * * *
```

5 strongly disagree, represented as: #
4 disagree, represented as: --
4 neutral, represented as: 0
5 agree, represented as: +
6 strongly agree, represented as: *

---

32 See Appendix on Learning and Teaching Strategies for an explanation of Extent Barometer.
33 See Appendix on Learning and Teaching Strategies for an explanation of Values Line.
Split the line in the middle, between the third and fourth neutral person (12 people in each half):

# # # # – – – 0 0 0 | 0 + + + + + * * * * * *

Now the three 0 (neutral) people walk to the * (strongly agree) end of the original line, with the others following, so there are two lines formed:

0 + + + + + * * * * * *

# # # # – – – 0 0 0

Everyone is now opposite someone with a different point of view. Each person tells the person opposite them why they think the way they do about the issue in focus (Health is an important priority for government attention).

**Step 3:** Ask participants to return to their seats and brainstorm 'health issues in Bougainville'.

*Note to Facilitators: These issues could be related to basic health services, hygiene, good nutrition, dental health, women's health, the availability of trained midwives, alcohol and drug abuse, malaria, knowledge of herbal remedies, counselling services to deal with trauma, anger and other mental health issues or any others not mentioned.*

Write all the brainstorm points on the board or on a piece of butchers paper.

**Step 4:** Take part in a Modified Jigsaw\(^{34}\), where each group selects one of the health issues from the list to investigate further.

*Note to Facilitators: This information-gathering exercise will work better if a short newspaper or magazine article about each issue is the focus of the group's investigation. You need to collect articles from newspapers and magazines for a few months beforehand. You could also ask participants to bring in articles. See note on Homework at the end of the previous chapter.*

In this activity, the whole class is viewed as one group and each small group becomes an expert group on one part of the topic (one health issue). After selecting an issue for which they have an article to read, each group discusses the issue and lists as many points as they can about what they know about the chosen health issue. Each group then reads their article and makes more informed decisions about what points to list.

After their investigation, each group reports orally with a summary of their chosen health issue and what they know about it. The class discusses each issue — Is the problem bigger than they thought? Do they have personal experience of the issue? *Note to Facilitators: People might not be prepared to share their experiences.* What would it take to improve the health issue?

**Step 5:** Discuss the links between health and peace.

To guide participants, ask the question: Why is a healthy society a peaceful society?

\(^{34}\) See Appendix on Learning and Teaching Strategies for an explanation of Modified Jigsaw.
**Step 6:** Redo the Values Line and the Extent Barometer to see if there has been any change of opinion following participation in the activity.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
Employment and Development initiatives including the availability of and access to education, and appropriate training opportunities to match these desired ends, are seen as essential for a peaceful future in Bougainville. The youth of Bougainville represent over two thirds of the population. People below the age of 35 outnumber those above this age. The youth are the future of Bougainville. However, it is the youth who are most likely to cause trouble, to become frustrated and also to abandon Kastom because it is seen as out of place with the times and needs of young people. A clear message that came across from the participants in the workshops was that youth need to be meaningfully occupied making a fulfilling living. Jobs on community lands through community-based organisations and NGOs, in the public service, or in small businesses including trades such as carpentry and garment production, are seen as necessary for sustaining peace in Bougainville. Many of the people in Bougainville say economic development is an essential requirement for peace. 'No peace without economic development' is a common saying. Employment for youth is seen as the main problem for economic development and social development. Why is this? Because if the youth are not gainfully employed, there is a chance that they will copy their predecessors who joined the BRA and gained a sense of purpose by becoming armed rebels. Hence the fear is that the youth of today could likewise turn to militancy. Youth militancy would have a destabilising influence and the future would be affected adversely. Therefore finding jobs for present and future generations is an enormous challenge. In Bougainville, many jobs can be provided because the country is rich in natural resources, plantations and fisheries as well as having potential for ecotourism, the mining industry and sports. The youth of Bougainville need to hope they can be educated and trained and gainfully employed in the future. The government needs to consider this challenge as a means of dealing with youth militancy in the future by creating more job opportunities for young people. However, there is a need to deal with the illiteracy that arose due to disruption of formal education during the Crisis when young people could not finish school or did not start school because of armed violence. This so-called 'lost generation' is in addition to the many young people who drop out of school before completing a basic education (Year 8). This lack of education happens for one reason or another including factors associated with the Crisis, parents not encouraging their children to stay in school or not valuing education, and the lack of funds to pay school fees.
Ideas collected from multi-stakeholder workshops

Employment and Development: education and training, increasing sources of funding and investment, better infrastructure, micro-finance, expansion of products and markets and sustainable development, new avenues for employment, explore alternatives to mining

AIM OF WORKSHOP

The aim of the workshop is to get people to think about the impacts on society of increasing or improving the chances for employment through education/training and sustainable indigenous development.

OVERVIEW OF WORKSHOP

Participants discuss what society would look like with an educated and gainfully employed population versus what society would look like with an uneducated and unemployed population. After completing an Impact Grid on an event from the past, participants complete two more Impact Grids predicting the effects of possible future events.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about Employment and Development.

Personal Task: Mention three things you 'Know' about the area of 'Employment and Development' with respect to the future in Bougainville.

Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

Focus Question(s): Apart from mining in Bougainville, what other employment opportunities can be developed to provide jobs by improving activities on community-owned land (e.g., fisheries, tourism and sport)? How can the government (ABG) assist in this process?

MAIN ACTIVITY

The main workshop activity has four distinct parts. In the first part (Step 1), participants complete an Impact Grid to show what happened when The Mine became part of the development agenda in Bougainville. Following this analysis, in Step 2 the whole class completes another Impact Grid to predict what society would be like if the population had better education, was able to contribute to decision-making, and could make wiser and more informed choices regarding development. In Step 3, participants work in small groups to complete another Impact Grid to predict the effects of expansion and transition of the cocoa industry to organic
cocoa. The different predictions in this Impact Grid are ranked (Step 4) in order to categorise them as to how beneficial they would be.

Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group to act as a group facilitator. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

<table>
<thead>
<tr>
<th>Step 1: Practise using an Impact Grid35 by thinking about something that has already happened. What happened when the mine became part of the development agenda in Bougainville?</th>
</tr>
</thead>
</table>
| An Impact Grid is a table that allows the effects (impact) of an event to be categorised under different column headings. People's ideas are written in the different columns. For example, one social/cultural effect of the mine was that villages had to be relocated to dig a big hole in the ground. Was this effect a good thing or a bad thing? Another impact is that the Jabba River became polluted because it was used as a drain to carry wastes and tailings away from the mine site. Fill in the Impact Grid as a whole-class activity. (Some examples of impacts are shown in the grid below.) Use the following stimulus questions to encourage more ideas:

  What lessons can be learned from past experiences with poor mining development?

  Which factors are most important for sustainable development? (Are economic factors crucial? Are honest politicians crucial? How important are the environment and health?)

  What industries could have negative environmental effects? How could these effects be reduced? |
<p>| Impact Grid on the Effects of Mining Development |</p>
<table>
<thead>
<tr>
<th>Social/Cultural</th>
<th>Economic</th>
<th>Environmental</th>
<th>Political</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relocation of villages</td>
<td>Loss of livelihood, e.g., fishing in particular areas</td>
<td>Loss of rainforest Pollution of a whole river system</td>
<td>Formation of the BRA in opposition to the mine Formation of Panguna Landholders' Association Mine sabotaged by BRA</td>
</tr>
</tbody>
</table>

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35 See Appendix on Learning and Teaching Strategies for an explanation of Impact Grid.
Then go through all the points that are made in the impact grid and colour positive effects one colour and negative effects a different colour. This gives a visual impression of whether the development of the mine was a good thing or a bad thing overall.

**Step 2:** As a whole class, complete an Impact grid related to what society would be like if the population had better education, was able to contribute to decision-making, and could make wiser and more informed choices regarding development.

These results require an education that empowers the population to be more critical of the government's decisions and to take action. Informed people need their voices to be heard to enable them to prevent mal-development.

Some suggestions have been written in the grid below. Note that there might still be some negative effects. Once again, colour positive effects one colour, negative effects a different colour so that the effects are visible.

**Impact of Improved Education/Training on Employment and Development**

<table>
<thead>
<tr>
<th>Social/Cultural</th>
<th>Economic</th>
<th>Environmental</th>
<th>Political</th>
</tr>
</thead>
<tbody>
<tr>
<td>More literate population</td>
<td>More family income – more wealth accumulation</td>
<td>Awareness of sustainability issues and links between environmental damage and mal-development</td>
<td>Government is kept honest by educated population willing to be critical of poor decisions</td>
</tr>
<tr>
<td>Less alcohol abuse</td>
<td>Better infrastructure</td>
<td>Greedy people more able to exploit the environment</td>
<td></td>
</tr>
<tr>
<td>Less fighting</td>
<td>More professionals (higher paid workforce)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family stability</td>
<td>More money staying in Bougainville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>More schools and better education</td>
<td>Greater disparity between rich and poor</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Step 3:** In small groups, complete an Impact Grid on a different form of development such as expansion and transition of the cocoa industry to organic cocoa. What might happen to society if this industry is developed?
Note to Facilitators: Ask participants to work in groups of 4. Each group can work on the same topic (effects of a change to production of organic cocoa) and then pool their ideas in a central Impact Grid on the board. Alternatively, groups can work on different topics. Other possible topics include predicting the effects of a sustainable fishing industry, an ecotourism industry, or an organic coconut oil industry.

**Step 4: How can we decide whether it is a good idea to develop an organic cocoa industry?**

After the Impact Grid has been completed, people can see what the different predictions are but they can't always decide whether or not it would be a good idea to go ahead and develop the industry. The different effects that are listed in the Impact Grid can be given numbers to represent whether the effect would be very positive (5), slightly positive (4), neutral (3), slightly negative (2), or very negative (1). If there are fifteen different effects predicted, a neutral score would be 15x3 = 45. When all the numbers in the impact grid are added up, if the sum is greater than 45, then it would be a good idea to develop the cocoa industry (because the result is more positive than neutral). If the sum adds up to less than 45, then there would be more problems/issues or negative effects than advantages in developing the cocoa industry (because the result is more negative than neutral).

People might say that one effect is more important than other effects and so should get 'double points'. The whole group can discuss this approach and different numbers can be put in the Impact Grid to see how the total value (sum) changes and how people's opinion about the value of developing the organic cocoa industry changes. If possible, play with ideas. If there is time, go through the process of allocating numbers and adding up totals for every Impact Grid that was constructed by the different groups.

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
Addressing the 11th Peace Theme: Governance
[Present and Future]

CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP

One of the visions for the new Bougainville from 'Autonomy' onwards is the idea of promoting good and responsible Governance. 'Good Governance' must be clearly defined. What does it mean? What does it not include? People really do want their politicians to represent the interests of the whole constituency — all language groups, all clans, men, women, old people, youth and children. They want politicians and leaders to be honest. They do not want leaders who are corrupt and 'feather their own nests' from business opportunities while in office or leaders who abandon support of the people to make their own fortunes or build their own business houses. They want to maintain a process whereby corrupt politicians can be removed from office and prosecuted for corruption. Politicians must demonstrate integrity as elected leaders responsible to the people. Corrupt politicians cannot lead Bougainville to a peaceful future where a sustainable peace is the desired target. In a peaceful nation there should be: equity, justice, law and order, adequate education and training opportunities, adequate health services, respect for Kastom, respect for religion, no use of violence, gender equity, fairness in business, no corruption, and support for economic development opportunities at all levels (grass roots, districts, whole nation). Ex-combatants in government and parliament may be heroes from battles fought in the 'Crisis' but this does not give them any licence to be dishonest or corrupt. They must be accountable to the people the same as any other politicians in office.

Ideas collected from multi-stakeholder workshops

Governance: Honesty and integrity (desired qualities for politicians); no tolerance of corruption; equity (all language groups treated the same); women participating in politics; a fair judiciary; transparency with respect to natural resource development planning, finances, budget expenditure and payouts; and no favouritism for relatives and friends.

AIM OF WORKSHOP

The aim of the workshop is to explore what good governance could mean as opposed to bad/corrupt governance.
OVERVIEW OF WORKSHOP

Participants identify what they personally know about 'governance' and 'good governance'. After comparing 'good governance' and 'bad governance' in a Venn diagram, participants complete a SWOT analysis to explore the issues associated with 'good governance'.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

**Personal Task:** Mention three things you 'Know' about 'Governance'.

*Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.*

**Focus Questions:** What is good governance? What would you **hear** your politicians (Regional Minister, a Member of Parliament or the President of Bougainville) **saying** if they were practising good governance? What would you **see** your politicians **doing** if they were practising good governance?

*Note to Facilitators: A good way to summarise the discussion would be in a Y-chart.*

MAIN ACTIVITY

The main workshop activity has three distinct parts. In the first part (Step 1), participants complete a Venn diagram to show the effects of good governance and bad governance. Following the combination of points into one Venn diagram, the small groups complete a SWOT analysis in Step 2 to explore the issues associated with 'good governance'.

*Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group. See section in 'Instructions for Facilitators' chapter on running small-group exercises.*

**Step 1:** In small groups, participants complete a **Venn Diagram**\(^{36}\) to show the effects of good governance and bad governance.

Tell participants to think about the following questions: What are the features of good and bad governance? What do they have in common? How do they differ? This activity will help people to think about what governments do. (Examples of similarities include: both good and bad governments have the power to affect people's daily lives and wellbeing; both are involved in decision making; both interact with the population; both need income such as that provided by collection of tax revenue from the population. Examples of differences include: honest/dishonest;\)

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\(^{36}\) See Appendix on Learning and Teaching Strategies for an explanation of Venn Diagram.
focused on the good of the whole country/focused on personal or family gain; equal opportunity/nepotism or favouritism; spending money wisely/spending money wastefully or for personal or family benefit.)

When the groups have finished constructing their Venn diagrams, combine the points of each group onto one Venn diagram, on the board or butchers paper.

**Step 2:** Use a **SWOT Analysis** to explore the issues associated with 'good governance'.

Some of these issues will have been mentioned in the Venn activity.

Explain that a **SWOT Analysis** is a way of analysing a topic or issue by considering the Strengths, Weaknesses, Opportunities and Threats. For example:

**Strengths** of having good governance: what would or should result if good governance is being practised? (e.g., honest politicians, good representation by politicians, foreign aid is used wisely)

**Weaknesses** of having good governance: Are there any? (e.g., would there be civil disobedience amongst a cross-section of the population whose activities are curbed by good governance? Would an alternative political model involving a 'benevolent dictator' work better to prevent corruption in Bougainville than a so-called 'good governance'?)

**Opportunities** provided by having good governance: What would change in Bougainville? (e.g., could Bougainville become a global player? Would it have more autonomy regarding controlling its own future? Would Bougainville be more likely to have a peaceful future?)

**Threats** to good governance: What things (attitudes, behaviours, actions, events, situations) are likely to make good governance difficult? What threats do you know or foresee? What would result if Bougainville were unsuccessful in achieving good governance? (e.g., Bougainville could return to being disempowered or unstable; corrupt politicians might act in their own interests rather than in the interests of the people; bad governance could mean non-sustainable use of resources and a non-peaceful future; and corrupt people might use extortion of money or resources to increase their own wealth or power at the expense of the people of Bougainville.)

The **SWOT Analysis** can be conducted orally but it is a good idea for someone to write the suggestions on the board so there is a visual demonstration of ideas. It makes it easy to see, for example, if there are more suggestions for 'Strengths' than for 'Weaknesses'. A SWOT analysis is usually summarised in a square (see Appendix) but a table can also be used, as shown below:

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Weaknesses</th>
<th>Opportunities</th>
<th>Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

37 See Appendix on Learning and Teaching Strategies for an explanation of SWOT Analysis.
It is also good to discuss any actions that can be taken on the basis of this analysis, e.g., what action can be taken to reduce a particular threat?

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.

**Addressing the 12th Peace Theme: Conflict Resolution**

[Present and Future]

**CONTEXT NOTES FOR FACILITATORS IN PREPARATION FOR THE WORKSHOP**

**Conflict Resolution** is needed now in order to deal with what actually happened during the 'Crisis' and to understand the root causes of the violent conflict that took place but also to seek justice, work on reconciliation processes, employ mediation where it is needed and reach closure for all those who were involved. The necessary peacemaking skills for organising third-party mediation and the facilitated-dialogue processes needed for making peace and resolving conflict are seen as important for everyone in society including children. The idea here is to work on promoting means of solving problems without resorting instantly to violence, something that has become habitual since the Crisis, with progression from anger to rage and then to violent reactions. Practical skills in the use of non-violent means of negotiating, engaging in dialogue, and campaigning for rights and justice without using violence, are essential. These skills are needed in schools, particularly in Year Nine to prevent 'tribal wars' from developing in high schools where youth from all over the island meet. Traditional means of resolving conflict based on Kastom need to work alongside Christian values and approaches to forgiveness. All the approaches and skills in peacemaking will help in the present to heal deep wounds and resolve hatred created by violent conflict during the Crisis; they will also help people to prevent violent conflict from happening again by learning to deal with their differences without turning to violence. The lesson is that violence is not an appropriate means of resolving disputes, conflicts or other kinds of differences.

**Ideas collected from multi-stakeholder workshops**

**Conflict Resolution**: All aspects of peacemaking; the skills to maintain peace and prevent violent conflict: conflict resolution, restorative justice, mediation, reconciliation, forgiveness, dialogue and negotiation, promoting co-existence, and anger management, especially for youths
AIM OF WORKSHOP

The aim of the workshop is to explore different perspectives (different views) about something which is causing conflict, through engagement that is both emotional (what you feel deeply about and is heart-felt) and/or intellectual (what you think in your mind about the reasons rather than or in spite of what you may feel).

OVERVIEW OF WORKSHOP

Participants identify what they personally know about 'Conflict Resolution' and discuss an issue that has caused some conflict. Different points of view about an issue are examined and defended, and participants respond both emotionally and intellectually to the arguments. They then discuss how their views were challenged during the workshop. To conclude, participants consider the short-, medium- and long-term consequences of adopting a particular perspective or point of view.

DISCUSSION BEFORE MAIN ACTIVITY (PREPARATION EXERCISE)

Prepare participants for the workshop by getting them to think about or write down some ideas about Conflict Resolution.

Personal Task: Mention three things you 'Know' about 'Conflict Resolution'.

Note to Facilitators: Participants can write down the answers in their own exercise book or verbally explain their answers to the facilitator if they are not literate.

Focus Question: Should the administrative capital of new Bougainville be in Buka or Arawa?

MAIN ACTIVITY

The main workshop activity has seven distinct parts. In the first part (Step 1), participants think about their point of view related to a particular issue. The views are transferred anonymously to an Attribute Web which represents a visual brainstorm of all the different points of view. Then, in Step 2, each participant writes why they personally agree with one point of view. In Step 3 each participant randomly selects one of the Other Points of View (OPV) and says why someone might agree with it. As other people listen to the defence of the view, they write their Red Hat response to it. Following this exercise of responding emotionally, in Step 4 participants engage in intellectual arguments about the points of view, using the Doughnut and PMI strategies. Participants then reflect about their preferred point of view (Step 5) and whether it was challenged in the workshop. If they are willing, they share their thoughts in Step 6. Finally (Step 7), participants consider the short-, medium- and long-term consequences of adopting a particular perspective or point of view.
Note to Facilitators: Make sure there are no more than 6 groups and no more than 4 people allocated to each group (total number of participants = 24). Allocate participants to groups in equal numbers. Participants should remember the group to which they belong. If the level of literacy is low among participants, make sure there is at least one literate person in each group to act as a group facilitator. See section in 'Instructions for Facilitators' chapter on running small-group exercises.

**Step 1:** Brainstorm a range of views that are in conflict about a particular issue.

Refer to the different points of view about the siting of the administrative capital of new Bougainville (as just discussed). This is one example of an issue that has caused conflict. Note that conflict does not have to be expressed in violent action — different points of view are in conflict. Now select another issue that has caused conflict. For example, two common Bougainville conflicts are: Should foreigners be allowed to own land in Bougainville if they buy it at a good price? Should women be allowed to wear shorts? Examples of 'views' in conflict could be any kind of disagreement over which people will have different views or perspectives.

Note to Facilitators: You will find several ideas below as examples. However, please think of other ideas and conflicts that may be useful or relevant to your own community/school/group.

Ask participants to write their personal views about the conflict and issues surrounding the conflict on a piece of paper and hand them in to the facilitator. The facilitator then writes the views on the board. If the facilitator thinks a diagram would be more effective, s/he could use an Attribute Web, with 'views of the conflict' written around the circle containing the issue.

Note to Facilitators: If some participants are illiterate someone will have to write for them or they could draw on the attribute web. Keep the pieces of paper with different views written on them for Step 3 below.

**Step 2:** Participants write a sentence or two about why they agree with a particular view, side or perspective.

From the list on the board or the points on the attribute web, ask participants to select the perspective (a particular view, side or point of view) which is closest to their own view. Then each person writes down privately, on their own in their exercise book or note pad, a sentence or two about why they agree with this particular view, side or perspective.

Note to Facilitators: This writing is done first, before the activity of defending other points of view begins (see below). If participants are illiterate, they can think about their ideas and remember them for later, when they will be given a chance to talk about their personal views about the conflict.
Step 3: Using OPV\textsuperscript{38} and the Red Thinking Hat\textsuperscript{39}, explore different views from the emotional perspective.

Put the pieces of paper with people's different points of view/perspectives into a box, hat or other container. OPV, Understanding 'Other Points of View', requires people to draw (pick, select) one of the views at random from the container and then defend the view, i.e., say why some people agree with this view, why it is an appropriate view. This random selection avoids people being identified with a particular point of view and makes sure that the positive points are presented rather than all the negative points. The OPV could be done in small groups of 4 people, with reporting, followed by a discussion with the whole class. All possible different views need to be explored in the time available.

Each time someone speaks about 'a particular view' about the conflict, ask participants to think about or note or share their Red Hat response/s to this view, i.e., their emotional commitment to the view. The Red Hat involves expression of feeling, with no justification required. For example, 'This view is unfair' is an acceptable Red Hat response because it is an expression of feeling — how someone feels. Reasons why it is unfair are not given.

Step 4: Explore the different points of view 'intellectually' using the Doughnut\textsuperscript{40} and/or PMI\textsuperscript{41} strategies.

This exercise requires participants to think more deeply about the different points of view. Participants vote to select what they see as the two most important points of view from the list on the board/attribute web. There must be some conflict between the two perspectives or views selected. These selected views will be used again.

Students form pairs (2 people in a group), with one person No.1 and the other No. 2.

First iteration of Doughnut: The No.1s form the 'inside circle' and No.2s form the 'outer circle'. Organise the two circles so that each person in the outer circle lines up opposite a person in the inside circle. Note to Facilitators: There need to be even numbers for each person to have a partner so you may need to join one of the circles. Assign one perspective (as voted for above by the whole class) to the inside circle and the other perspective to the outer circle.

No.1s and No.2s face each other. No.1s have three minutes to argue their perspective/view to the No.2s. Then the roles reverse, and No.2s have three minutes to argue their perspective/view to the No.1s.

On a given signal from the facilitator, No.1s (inside circle), move two people to the right. The above process is now repeated, with a different partner but the same perspectives/views.

\textsuperscript{38} See Appendix on Learning and Teaching Strategies for an explanation of OPV (Other Points of View).
\textsuperscript{39} The Red Thinking Hat is one of the Six Thinking Hats, as explained in the Appendix and the chapter on Land and Environment.
\textsuperscript{40} See Appendix on Learning and Teaching Strategies for an explanation of Doughnut.
\textsuperscript{41} See Appendix on Learning and Teaching Strategies for an explanation of PMI.
For the third rotation, No.1s move four people to the right (so they are now opposite a third, different person). This time, No.1s and No.2s swap perspectives and argue the different or other point of view – the opposite to what they were arguing before. They can use ideas learned from the previous rotations if they want to when responding. Swapping perspectives promotes active listening.

To summarise the activity, construct a PMI on the board, where participants share ideas from the Doughnut activity. The points listed can be their own views or ones they heard during the activity. P = plus (positive) points about the perspective, M = minus (negative) points about the perspective, I = interesting ideas which arose from the activity.

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**Step 5:** Participants repeat Step 2 above, i.e., they write again about their preferred perspective.

The point of rewriting their point of view is to reflect on whether their ideas were challenged as a result of the workshop. Even if their writing does not represent a change of view, it can be a stronger justification for their view.

**Step 6:** If participants are willing, they share their reflections orally.

Participants can share if/how their ideas were challenged using a Round Table approach. Participants sit in groups of 3 or 4 and discuss an issue. Usually, team members take it in turn to offer a suggestion or contribute their point/s to the discussion.

**Step 7:** Using Consequence and Sequel, consider the short-term, medium-term, and long-term consequences of adopting a particular perspective.

*Note to Facilitators: Another option for this workshop is to explore different perspectives on an issue by means of a Role-Play. For example, small groups can role-play justifying the necessity for a mine to local residents. Group members take on roles such as President of the company wanting to mine, member of an environmental agency, Landowner, resident, District Representative. This option could be good for a class (workshop group) where literacy is low.*

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42 See Appendix on Learning and Teaching Strategies for an explanation of Round Table.
43 See Appendix on Learning and Teaching Strategies for an explanation Consequence and Sequel.
44 See Appendix on Learning and Teaching Strategies for an explanation of Role-Play.
WORKSHOP CONCLUSION

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
A Workshop to Finish: What does Peace for Bougainville look like?

AIM OF WORKSHOP

The aim of the workshop is to facilitate an overall understanding of what Peace is as well as how to bring it about.

OVERVIEW OF WORKSHOP

The workshop activity has three distinct parts. In the first part, participants work in pairs to create personal representations of 'peace' as a general concept. Pairs then join into groups of four to list points related to two selected Peace Themes. Finally, the whole workshop combines their ideas into one synthesised concept map about Peace in Bougainville.

MAIN ACTIVITY

The first part of the activity involves participants working in pairs to create a metaphor or symbol to represent peace.

Step 1: Pairs create a metaphor or symbol to represent peace.

Help participants with this idea of creating a metaphor or symbol by working through an example with the whole class. The process involves comparing two concepts or objects in some way to highlight similarities. For example, the metaphor 'Love is a flower' involves thinking about how 'love' and a 'flower' (such as an orchid) are similar. Brainstorm ideas related to the idea of love as a flower:

- Love is a flower → Beautiful
  - Needs care to make it last (vase, water)
  - Wilts and dies but more will bloom if plant is healthy

Divide students into pairs and ask each pair to create a metaphor or symbol to represent Peace.

Peace is …

Following the construction of a peace metaphor or symbol, participants select and summarise two Peace Themes.
Step 2: In groups of 4, participants identify concepts related to their two Peace Themes.

Write 'Peace' on a large sheet of butchers paper and hang it on the wall. Get each pair (12 pairs) to select one of the Peace Themes. Then get two pairs to join into a group of 4 (6 groups). Each group lists points related to each of their selected themes, e.g., Human Rights and Social Justice, and The Crisis; or History of Bougainville, and Ethical and Moral Society. Using black marker pen so the writing is clearly visible, groups label two pieces of paper with a heading of their two Peace Themes. They then write their points under each heading and hang the lists on the wall. There will be 12 'posters', plus the paper for the map of 'Peace'.

The concepts from the different themes/groups are then combined in the following activity into one concept map about 'Peace'.

Step 3: Participants synthesise their ideas into a Concept Map\(^45\) of Peace.

Using different coloured strings or strips of coloured paper, each group will begin to make links between the central theme, their own themes, and the themes in all the other posters on the wall, e.g., a link between 'Peace' and Human Rights and Social Justice, 'Peace' and Ethical and Moral Society, 'Peace' and Employment and Development, 'Peace' and The Crisis, and so on. Tell participants only to make links between themes if they can see an obvious connection. For example, there might not be many links between Ethical and Moral Society and History of Bougainville.

On strips of paper or cardboard, participants write an explanation of each link to explain the relationship between the concepts. For example, to link 'Good Governance' and 'Health' someone could write 'ensures well equipped government hospitals for' on the cardboard, thus making the link: 'Good Governance ensures well equipped government hospitals for Health'. Alternatively, someone else might write 'needs enough trained nurses and doctors from' to make the link: 'Health needs enough trained nurses and doctors from Good Governance'. Drawing an arrow at one end of the cardboard link tells readers the direction to read the link.

Participants may wish to speak about the links rather than write about them. If so, you as Facilitator can write the links.

Following the class work described above, the wall will be covered in a diagram — a complex concept map with all the 12 themes linked to the central idea of 'Peace' and also links between themes with explanations of how these contribute to peace. This large concept map will serve as a visual guide to help understanding of how all themes/topics of the Peace Education Curriculum and also the many sub-topics that lie within each theme interact and contribute to bringing Peace for Bougainville.

\(^{45}\) See Appendix on Learning and Teaching Strategies for an explanation of Concept Map.
Finally, students should spend some time analysing, questioning and revising the links that have been highlighted in order to see how all these themes can help generate a culture of peace for Bougainville.

*Final note to Facilitators: This exercise helps to visualise peace for Bougainville as it appears to participants who have completed the Peace Education curriculum.*

**WORKSHOP CONCLUSION**

Conclude the workshop with an evaluation exercise as described at the end of the introductory chapter, Instructions for Facilitators.
Appendix: Learning and Teaching Strategies

The Learning and Teaching strategies consist of:

1. diagrams or Graphic Organisers that represent information visually. Examples include concept map and KWL chart.

2. cooperative learning structures that group students in specific ways to explore and express their learning. Examples include Jigsaw and Think–Pair–Share.

3. other strategies that encourage participants to be actively involved in learning. Examples include Brainstorm, Consequences and Sequels.

The different strategies are listed alphabetically so they can be easily located.

ATTRIBUTE WEB

An Attribute Web is a diagram where ideas about a topic are written on the ends of lines from a central circle. The topic is written in the central circle. An attribute web is like a brainstorm in diagrammatic form. The ideas are not grouped in any way. It is a very simple diagram. An attribute web of The Peace Themes for Bougainville is shown below. (See also 'Brainstorm'.)

Attribute Web of Peace Themes for Bougainville
BRAINSTORM

A Brainstorm is usually a group or whole-class strategy. People say what they know or feel about a topic or idea. All the ideas are written down with no judgement about whether they are right or wrong, sensible or silly, appropriate or inappropriate. The idea is to get as many different ideas on the board or paper as possible, and very quickly. A brainstorm reflects the knowledge people already have about something. A brainstorm helps people remember or think of new ideas by seeing other people's ideas. A brainstorm can consist of a list of terms/ideas or a visual representation of terms/ideas in an Attribute Web. In other words, an Attribute Web can be thought of as a Visual Brainstorm.

CONCEPT MAP

A concept map is a diagram that illustrates concepts and sub-concepts. The map includes multiple relationships — it shows both how sub-concepts can be related to a major concept and how the sub-concepts can be related to each other. Links between the different concepts are drawn and the relationship between the concepts is labelled on these links. Links should be in the form of an arrow to show how the map should be read, i.e., the map should be read in the direction the arrow points, from one concept via the link to the adjoining concept. This relationship should be able to be read as a whole sentence. Multiple links can be made between any concept and a number of other concepts. (Note: A concept map is not the same thing as a mind map. A mind map is less complex and does not usually show inter-relationships among sub-concepts. It usually only contains multiple links to a central concept. The nature of the relationships is not made explicit in a mind map. See 'Mind Map' below.)

Concept Map of Living Things
Steps for constructing a concept map:

- Write down as many concepts as you can think of that are related to the main topic. Ideas need to be reduced to concepts. You can write the concepts on smaller pieces of paper to allow for moving them around the map.
- Write the central concept in the middle of the page/board.
- Arrange the related concepts around the central concept. Concepts that are more closely related to the main concept are often placed closer to the main concept/topic, while concepts that have weaker relationships are placed further away from the main concept/topic.
- Once you have arranged the concepts, draw arrows to link them and label the relationships. The arrow indicates the direction in which the relationship should be read, e.g., 'violence causes injury' rather than 'injury causes violence'. The two concepts are 'injury' and 'violence' and the label on the arrow is 'causes'.
- Make sure the relationship can be read as a sentence.
- Where appropriate, include multiple links from one concept to a number of others.

CONSEQUENCES AND SEQUELS (C&S)

This strategy is one of Edward de Bono's CoRT Thinking Skills\(^4\)\(^6\). The aim of the Consequences and Sequels strategy is to make people think about what will happen if a particular idea or solution to a problem is adopted. What will happen immediately? What will happen a short period of time later? What will happen after a year or so? What will happen after many years? The results of adopting an idea or a change are mapped out for the short, medium and long term. Problems that might arise are identified, especially problems that are not obvious in the short term but might develop in the long term. As the common saying goes: Today's solution can become tomorrow's problem.

DOUBLE-BUBBLE MAP (SEE 'SINGLE-BUBBLE MAP')

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\(^4\) Cognitive Research Trust. The CoRT Thinking Programme is a package of thinking skills, including those for creative thinking, with explanations of each skill and exercises to practise each skill. See de Bono 1986, 1992 in the Bibliography.
DOUGHNUT

The Doughnut is also sometimes called Inside–Outside Circle. It is a strategy for getting everyone to take part in discussion of a topic. People form two circles with equal numbers in each, one inside the other (in a doughnut shape). When the teacher says 'go', the outside circle walks in one direction and the inside circle walks in the opposite direction. When the teacher says 'stop', the people in the two circles line up opposite each other and facing each other. Everyone is now in a pair. The person in the inside circle states what he or she thinks about the topic being discussed while the other person listens. Then they change and the outside person says what she or he thinks. The teacher says 'go' and 'stop' several more times so that everyone gets to hear more different opinions. At the end, everyone is asked to think about whether they have heard some different opinions and whether they have changed their minds in any way.

The Doughnut can also be used like a debate, where people have to argue a particular view even if they don't agree with it. Two different views of a topic or idea are agreed before the Doughnut activity. During the doughnut activity, the people in the inside circle have to argue why one point of view is right (even if they don't agree with it) and the people in the outside circle have to argue why the other point of view is right. After everyone has argued for one point of view with two different people, the next time the teacher says 'stop' the people in both circles have to change points of view and argue for the opposite case.

Source: University of Texas, Teaching Resource Centre, Instructional Tactics and Strategies
EXTENT BAROMETER

This strategy shows the extent of agreement with a particular idea, judgement or issue. It illustrates both the range and strength of people's decisions. In the diagram below, the range of agreement with an idea was from Low to Fairly High. (No-one rated their level of agreement as Very High or No agreement at all, so the full range of possibilities was not used in this case.) The numbers alongside the labels show the number of people who expressed that level of agreement: 13 people had a Fairly High level of agreement, 9 people had a Medium level of agreement, and 2 people had a Low level of agreement. In this example, the strength of agreement was good, since Fairly High and Medium were the most strongly supported categories and 22 out of 24 people had medium to fairly high support for the idea. Some analysis is required by the participants in order for an evaluation to be made and displayed, e.g., "To what extent was … responsible for ...?" The following language for the labels encourages participants to respond in a range of ways: Very high, Fairly high, Medium, Low, None at all; or Strongly agree, Agree, Not sure, Disagree, Strongly disagree.

![An example of an Extent Barometer](image)

FISHBONE

A Fishbone is a diagram in the shape of a fish that illustrates 'cause and effect'. The effect is shown in the 'head' of the fish, and the causes of that effect are shown on the 'bones' of the fish. For example, 'Healthy Body' could be the overall effect shown on a Fishbone. In the illustration below, a fish head has been drawn but a simple rectangle or circle is simple, easy to draw and label. For this example, you write 'Healthy Body' in the head of the fish or in the rectangle/circle.

The points written on the bones of the fish illustrate what contributes to (causes) a healthy body. Main categories or headings are written on the larger bones. In this diagram, the labels are
general: 'Factor 1', 'Factor 2', and so on. Two main sub-points or factors for 'Healthy Body' could be 'Diet' and 'Exercise'. So 'Diet' would be written for 'Factor 1' and 'Exercise' for Factor 2. Then to be even more specific the bones are broken down even further. 'Exercise' can be broken down into details/examples, e.g., regular, aerobic, yoga, running, gym workouts. These points are placed on the horizontal 'bones' (labelled 'Detail/Example' in the illustration) under the main 'Exercise' heading to show what contributes to 'Exercise'.


**IMPACT GRID**

An impact grid is a table that shows the impacts or effects that a certain action, behaviour or decision may have in various areas. For example, a government decision can have social, economic, environmental and political impacts. Potential impacts can be examined before a decision is finalised or after an event has taken place to review its influences.

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INSIDE–OUTSIDE CIRCLE (SEE 'DOUGHNUT')

JIGSAW

Jigsaw is a cooperative learning structure\(^{47}\) which is used for information-gathering and sharing. *Home groups* are formed and each group member is given a number. For example, in a home group of 4 people, one person becomes Number 1, another Number 2, and so on. Each numbered person is then either given or chooses a specific topic on which to become an *expert*. The Number 1s from each home group then move to an *expert group* where they research the specific topic, discuss it together, create summaries of it, etc. Once they have taught and learned from each other about the topic, they return to their different home groups to teach the other members about that specific topic. The Number 2s do the same about their specific topic, and so on for all members of the home group. After all expert group members have returned and shared their materials and information with their home group, they produce an end product to summarise their learning about the whole topic, e.g., a poster, presentation, role-play, report.

**MODIFIED JIGSAW** is a variation on the normal Jigsaw. In the Modified Jigsaw, different groups investigate a specific topic or aspect of a topic. The 'home group' is then the whole class. Each group shares its information with the whole class rather than one person sharing with his or her small group. Alternatively, a Modified Jigsaw can involve each person in a CL group investigating a different aspect of a topic and sharing their information with the other members of the group. Each person investigates individually rather than as part of an expert group.

**KWL CHART**

A KWL Chart is a table that outlines what students *'Know'* already about a certain topic or issue, what they *'Want'* to know and what they have *'Learned'* about this same topic or issue. The *K* and *W* are filled in before the period of learning, and the *L* is filled in after a lesson, teaching activity or unit of work. Each person should fill in his or her individual KWL chart but a combined class chart can also be made from individual contributions.

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<th>What I 'Know' (K)</th>
<th>What I 'Want' to know (W)</th>
<th>What I 'Learned' (L)</th>
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MIND MAP

A mind map is a diagram that illustrates any sub-concepts that can be related to a major concept or points that can be related to a topic. A mind map displays the main point/concept and its descriptions or sub-concepts but does not label the links between them. The sub-concept is often not a concept at all but a phrase or sentence. Colour and visual images are often used to aid memory if the points need to be learned. Mind maps are often drawn with different lines/parts of the map in different colours and with drawings, images, symbols or icons to illustrate each part. (Note: A mind map is not the same thing as a concept map. A concept map is more complex and shows inter-relationships among sub-concepts, not just relationships to a central concept. The nature of the relationships is also made explicit in a concept map.)

Mind Map of 'Living Things'

Steps for constructing a mind map:

- Write the central concept in the middle of the page/board.
- On a separate piece of paper, write down as many concepts or ideas as you can think of that are related to the main topic.
• Arrange these ideas around the central concept, joined by some sort of line. The lines from the central concept are often drawn in different colours, or dotted or dashed to make them different from each other. If some of the ideas are sub-ideas of others, link them to these ideas rather than to the central concept.

• Extend some of the ideas by further lines to new sub-ideas.

• Draw some sort of image on the lines to illustrate each of the ideas.

MODIFIED JIGSAW (SEE 'JIGSAW')

NOISY ROUNDRobIN (SEE 'ROUNDRobIN')

OTHER POINTS OF VIEW (OPV)

OPV is a thinking strategy that is another one of Edward de Bono's CoRT skills. It promotes consideration of decisions, ideas or aspects from different points of view. When thinking about a village's polluted environment, for example, look at the issue from the perspective of the villager who is being affected as well as the miners who are causing the pollution. Other points of view might include those of the people who work in the mines and need the employment, local government officials who monitor environmental issues, local government officials who receive revenue from the mines, and children who might be affected by health issues in the future.

PMI (PLUS, MINUS, INTERESTING)

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<th>Minus (Negative points)</th>
<th>Interesting</th>
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PMI is a thinking strategy that is another one of Edward de Bono's CoRT skills. It is a table that displays different assessments of an idea, issue, statement or proposed solution to a problem. PMI stands for Plus, Minus, Interesting. You can also think of the letters as standing for the Positive points, Minus points (the negative points) and the Interesting points about an idea or statement. Sometimes people use PNI (Positive, Negative, Interesting). After participants have brainstormed or thought about a range of points, they categorise them and list them in the relevant column of the table. Interesting points are those that are relevant but not able to be categorised as positive or negative. An example for the topic of Cooperative Learning is 'how to assess', which is relevant and interesting but not positive or negative. Note, however, that the way a point isworded will affect which column is most relevant. If a person thinks that 'assessment is problematic' for cooperative learning, the point would be written in the Minus column rather than the Interesting column.
**PUBLISH: CIRCLE: REFINE**

This strategy is strongly cooperative and promotes creative and critical thinking, drafting and editing. It also enhances communication and information-sharing skills.

Firstly, a group of 4 comes together to share their ideas about a certain issue. They will bring their individual research or thoughts to the group. After sharing their ideas, they agree on a common response (or definition or design, depending on the nature of the issue) which is drafted (published) onto a poster size piece of paper and hung on the wall.

One team member remains with the poster to explain the group's ideas and/or defend their points of view while the remaining members of the group (3 people) circle around the room visiting each poster, discussing and challenging the ideas and taking other groups' ideas on board. Each team member should take notes as they travel around the room visiting each poster.

After re-forming their original groups, the teams discuss the new ideas and refine their work in order to publish their product again and then present it to the whole class. The presentation can include examples of how they changed their ideas after listening to the ideas of the other groups.

**RANKING LADDER**

![An example of a ranking ladder](image)

A ranking ladder is a diagram that is shaped like a ladder. The order in which ideas are placed on the ladder shows the prioritisation or ranking of points from most important down to the least important. The process of prioritising requires participants to discuss the points, in pairs or groups, including the reasons for their ranking. Each person needs to be able to explain their group's or pair's ranking, e.g., why they thought a particular point was the most important.
ROLE-PLAY

A role-play is an activity where participants take on the roles they have been assigned or have chosen, and perform a short play, acting in a way that is natural to this role. For example, a participant might take on the role of a politician and would have to be persuasive in speaking to the people about what he/she could do for them as citizens of the country. Issues can be explored by means of role-plays, with different people acting as villager, farmer, miner, government official, and so on. The same issue can be explored several times, with different people taking on different roles.

ROUNDROBIN

RoundRobin is a cooperative learning structure. People sit in groups. They are given a topic or issue to discuss. The first person either writes a point on a piece of paper or says a point orally while someone else writes it down (a recorder). Then the next person has to make a different point, and so on around the group until everyone has had at least one turn. If someone cannot think of a different point to make, they say 'pass' or pass the paper on without adding anything. When everyone has run out of ideas or when the teacher says 'stop', the different groups report their ideas.

Noisy RoundRobin is a variation where each group discusses its ideas and one person writes them down on a piece of paper. At the teacher's signal, the piece of paper is passed to the group on the left. The new group reads the ideas and adds to the list any other ideas they have. They cannot write ideas they wrote on a previous piece of paper — each time they write an idea, it must be a new one. When each group gets its original piece of paper back, the group members discuss the list of ideas. They might design a poster with all the ideas, or select the ideas they like best to put in a diagram (such as a Ranking Ladder; see above). Each group reports its results to the whole class.

With Silent RoundRobin, the class is again divided into small groups (4–6 people) but this time all group members have their own pieces of paper. When the question is posed each person writes down as many ideas as they can. After a minute or two, the facilitator says 'change' and each piece of paper is transferred one person to the left. (The direction of change can be either clockwise or anti-clockwise but it must be consistent — all changes must be in the same direction.) With Silent RoundRobin, all group members are writing all the time. When the time is up for the activity, the group shares and discusses their ideas in order to prioritise the best idea/s so they can be reported to the whole class.

[48 See Kagan (1992) in the Bibliography.]
ROUND TABLE

Participants sit in groups of 3 or 4 and discuss an issue. Usually, team members take it in turns to offer a suggestion or contribute their point/s to the discussion.

SILENT ROUNDROBIN (SEE 'ROUNDROBIN')

SINGLE-BUBBLE MAP

A Single-bubble map is a diagram to illustrate the main aspects of the topic that is being focussed upon. It is similar to an Attribute Web. It can also be used to outline the specific views of a certain group in focus, e.g., men's views and/or women's views. Each group (men and women) would have a separate Single-bubble map. The separate maps can then be combined into a Double-bubble map (see below).

A Double-bubble map combines two Single-bubble maps to make a comparison between two points, people, ideas, topics. Any points in common — shared points — are placed between the two Single-bubble maps and only written once. Points of difference or dissimilar points are placed on the outer sides of the diagram. In the diagram below, if Topic A represents Men's views and Topic B represents Women's views, then the views they share are placed in the middle (‘similar views’) and the views that differ are placed on the outside of the relevant circle.
The Six Thinking Hats represent six different types of thinking (de Bono, 1987). Real hats can be used or they can be represented by pieces of coloured paper, coloured buttons or balls, or some other physical object. The visual cue is helpful for group activities. Alternatively, the thinker can say: 'Wearing my yellow hat, I think …'. The different hats are red, white, yellow, black, green and blue.

Looking at a decision from different perspectives enables people to look at issues more broadly and not get into a rut with their thinking. For example, if a decision is made without analysing it from a number of perspectives, the decision might prove rational but still might not work because people who are involved are not committed to it emotionally. Thus Red Hat thinking actually looks at the decision or problem solution from an emotional viewpoint, i.e., a person's gut reaction without any justification. All types of thinking should be encouraged in order to ensure that the issue, decision or solution has been examined fully. The different hats and the type of thinking they represent are described below. If you have internet access, you can find a coloured diagram on the website of the NSW Country Areas Program: http://www.cap.nsw.edu.au/thinking-tools
**Red Hat** thinking is *emotional* thinking, or how someone feels about an idea or topic. When people wear the red hat, they say how they feel about something. They do not have to say why they have these feelings or opinions.

**White Hat** thinking is *facts and evidence* thinking. When people wear the white hat, they get information that is relevant to the topic they are learning about. They get evidence to support arguments.

**Yellow Hat** thinking is *positive* thinking. When people wear the yellow hat, they list the good points about an idea. They concentrate on how the idea would be an advantage.

**Black Hat** thinking is *negative* thinking. When people wear the black hat, they list the bad points about an idea, or the things they need to be careful about. They concentrate on how the idea would be a disadvantage, on the things that could go wrong, what caution needs to be exercised.

**Green Hat** thinking is *creative* thinking. When people wear the green hat, they list new suggestions or ideas that might overcome the problems listed with the black hat.

**Blue Hat** thinking is *planning* thinking. When people wear the blue hat, they think about the problem they are trying to solve. They summarise everyone else's ideas, they monitor the problem-solving process, they make suggestions for what needs to be done next, they plan how to do something. This type of thinking is also called metacognitive thinking, which means 'thinking about your thinking'.

The following table is a useful summary of the coloured hats and the type of thinking they represent. It can be copied and given to people as a reference when they are engaged in a Thinking Hats activity. If you have coloured pencils or pens, add some colour to the relevant row in the table (e.g., red colour in the Red Hat row). The Thinking Hats strategy works well in small groups of 5 — everyone 'wears' the Red Hat to express their feelings about an idea, then each person is given responsibility for one of the remaining hats. Alternatively, everyone can wear whatever hat they like but when it is their turn in a discussion, they indicate which hat they are wearing. They can indicate by putting on the relevant hat or by putting a coloured object in front of them.

<table>
<thead>
<tr>
<th>Hat</th>
<th>Type of thinking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red Hat</td>
<td>What are our feelings about the idea?</td>
</tr>
<tr>
<td>White Hat</td>
<td>What are the facts of the idea? What information do we have?</td>
</tr>
<tr>
<td>Yellow Hat</td>
<td>What are the positive points about the idea?</td>
</tr>
<tr>
<td>Black Hat</td>
<td>What are the negative points or problems that may arise?</td>
</tr>
<tr>
<td>Green Hat</td>
<td>What are some alternative ideas? What would overcome the problems?</td>
</tr>
</tbody>
</table>
### STRAW POLL

A straw poll is an informal vote amongst participants to see what the majority of them would vote for, e.g., a particular action, idea or person. The vote is usually taken by raising hands. The number of hands does not necessarily have to be counted — a straw poll is often used to gauge a rough idea of interest or preference and a visual indication of a majority or minority consensus is often all that is needed.

### SWOT ANALYSIS

SWOT is a framework for analysing a topic or issue. 'S' stands for Strengths, 'W' for Weaknesses, 'O' for Opportunities, and 'T' for Threats. People identify the strengths of a suggestion, topic or issue, then the weaknesses. They explore the opportunities (positive results and outcomes) that would open up if the suggestions were adopted or the issue resolved, then the threats (negative results or constraints) that might contribute to causing problems. The points are usually arranged in a four-part grid as shown below.


<table>
<thead>
<tr>
<th>POSITIVE ANALYSIS</th>
<th>SWOT analysis</th>
<th>NEGATIVE ANALYSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>S</strong> STRENGTHS</td>
<td><strong>W</strong> WEAKNESSES</td>
<td><strong>T</strong> THREATS</td>
</tr>
<tr>
<td><strong>O</strong> OPPORTUNITIES</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### THINK–PAIR–SHARE

Think–Pair–Share is a three-part activity where individuals first think of their response to a particular question. In pairs, individuals then tell their thoughts to each other, discuss them and agree on a common response or list of responses. Lastly, pairs share their ideas with the whole class. The Think–Pair–Share is a useful activity to get everyone involved rather than a teacher just asking for individual responses (which can embarrass some people). It is a very easy cooperative learning structure to use and is helpful for introducing people to 'group learning'.
TIMELINE

A Timeline is a diagram that indicates visually the order in which certain events happened over a certain time period. If years are included, the timeline also indicates when the events happened. The following example shows a timeline of some of the main events related to WWII in Bougainville.

VALUES LINE

The Values Line is a cooperative learning structure (Kagan, 1992). People line up in order of how strongly they feel about something, with those who 'strongly agree' at one end of the line and those who 'strongly disagree' at the other end of the line. The line is then split in the middle. One half of the people stay where they are (e.g., the people from 'strongly agree' to the middle). In the other half, the person in the middle of the original line walks to the end of the original line with everyone else in the split line following. This means the person who was originally in the middle is now opposite a 'strongly agree' person. The last person in the line which moved, who is a 'strongly disagree' person, is opposite someone who was in the middle of the original line. In pairs, each person tells the other person why they think the way they do. If desired, an extra step can be added where each person then reports to the whole class what the other person thinks and why. This step ensures that each participant has to listen actively to the other person's point of view. The Values Line is illustrated below for a class of 24 people.

First line-up, from 'strongly agree' to 'strongly disagree':

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Not sure</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17  18  19  20  21  22  23  24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Then after the split:

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Not sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  2  3  4  5  6  7  8  9  10  11  12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13  14  15  16  17  18  19  20  21  22  23  24</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Not sure | Disagree | Strongly Disagree
VENN DIAGRAM

A Venn diagram is used to highlight in a visual way the similarities and differences between two concepts, topics or ideas. Two overlapping circles are drawn and labelled, one for each concept, topic or idea. Similarities between both topics/concepts are listed in the overlap between the circles (because the points are common to both topics/concepts). Differences between the concepts, topics or ideas — points that only apply to one of the topics — are displayed in the non-overlapping part of each circle.

For example, a Venn diagram can be used to compare and contrast 'good governance' and 'bad governance'. The aspects that only apply to good governance are written in the outside of the 'good governance' circle and the aspects that only apply to 'bad governance' are written in the outside of the 'bad governance' circle. All the points that good governance and bad governance have in common, such as 'laws are made', are written in the overlap of the two circles.

Source: NSW Country Areas Program, DET (2011)

A three-circle Venn diagram can be used to compare and contrast three concepts, topics or ideas.
Y-CHART

A Y-Chart enables learners to develop a deeper understanding about a topic or issue by thinking about it from three different perspectives — what learners think it looks like, sounds like, and feels like. Learners write their ideas in the three different spaces outlined by the letter Y. In one space, they write what the topic or issue 'looks like'. For example, for the topic of Kastom: What does Kastom look like? (e.g., headdresses, tattoos). In another space, they write what the Kastom 'sounds like' (e.g., music, chants, greetings). In the third space, they write what Kastom 'feels like' (e.g., ritual is comforting).
Bibliography and Useful Resources


http://www.c-r.org/our-work/accord/png-bougainville/contents.php

Note: Download this resource from the web site above at no cost after registering on-line; it is about the Bougainville Crisis and Peace Process.


Note: This resource is available to download at no cost via The University of Otago, New Zealand. It is a resource developed by 'Teachers Without Borders'.