

Youth Peacebuilding Gathering August 24th-31st, 2008

Appendices

(April 14, 2009)

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Appendix I - Detailed description of theoretical underpinnings:

Every activity seeking to produce change does so from particular theoretical positions and ideological perspectives, some very intentional, and others less so. The Youth Peacebuilding Project is no different than other social projects. The most notable of these theoretical and ideological positions are:

A. Transformative Dialogue/Learning:

This formed the central core of our approach to the Peacebuilding project. **Transformative learning** is a process of getting beyond gaining factual knowledge alone to also become changed or 'transformed' by what one learns in some meaningful way – that the 'meaning structures' out of which the participants act change, thus resulting in a change of behaviour.

The theory posits that for learners to 'transform' – to change their *meaning structures* (see *Identity group theory*) - that is, beliefs, attitudes, and emotional reactions - they must engage in critical reflection on their experiences, which in turn leads to a transformation of perspective.

Perspective transformation leading to transformative learning, however, requires an additional step and usually results from a *disorienting dilemma*, which can be a single event, or occur over a period of time. We triggered the disorienting dilemma by having the youth meaningfully interact with members of these other identity groups of whom they had negative stereotypes – finding in the process that the negative stereotype had little, if any, merit while also coming to see the many positive features of the person/identity group.

As these stereotypes were shown to be demonstrably false (not by a lecture, but by facilitated interaction), they changed perspectives, followed by action and commitment.

The process that we used had three phases – trust-building, perspective sharing, and moving forward/action.

We also engaged the 'Contact Hypothesis' which states that inter-group contact can reduce prejudice and hatred when: 1. both groups have equal status in the contact situation, 2. there is sustained and personal interactions, 3. groups engage in cooperative activities where interdependence is required to achieve collective goals, and 4. equality is demonstrated as a social norm

For more on Transformative learning see Jack Mezirow's earlier theory of perspective transformation, Paulo Freire's "conscientization" work, and Jürgen Habermas's "emancipatory action" domain of learning.

B. Identity-based conflict:

The conflict we are dealing with is ‘identity-based conflict’ (Jay Rothman), or ‘deep-rooted conflict’ (Vern Redekop). In the project we often use the term ‘identity *group* conflict’ to highlight the fact that we are working with youth from specifically identified groupings in Winnipeg; refugee, aboriginal, and established. These terms refer to those whose families have arrived in the last decade or so (refugees), those whose families have been in this land for many thousands of years (Aboriginals), and those whose families arrived sometime in the last couple hundred years and the youth are at least second generation Canadians if not third or fourth generation (established).

Making a friend from another culture...

... made me a different person.” – youth participant, age 13

... demonstrated to me that everyone is entitled to their opinion.” – youth participant, age 15

... showed me that it’s important to learn about other people.” – youth participant, age 13

... means that now they know about me and the other way around.” – youth participant, age 14

... helped me to see that they may have different beliefs and cultures but they still are people.” – youth participant, age 14

For practical purposes, the group that we had at camp consisted of almost entirely African refugees, an Aboriginal component that was almost entirely Métis, and established youth who were almost all Caucasian from the inner city and the suburbs.

The ‘identity groups’ then, consisted of three separate ‘length of time in Canada’ groups, several distinct ethnic groups (Asian, African, Aboriginal, Eastern European, and European origins), and two socio-economic groups – urban and suburban. While not entirely accurate, this roughly translated into African refugees and Aboriginal youth living in the inner city, and white youth living mostly in the suburbs with some in the inner city. There were also a few Asian refugees.

‘Identity group conflict’ takes the position that the ‘conflict’ involves more than just the presenting issue – which is probably a ‘resource-based’ issue such as access to housing, jobs or other good or service of value. Identity group conflict theory states that this conflict must be addressed in different ways that resource-based conflict, or else the ‘solution’ that seems to have been accepted at the end of the intervention will prove not to have any endurance. This then leads to a despair about the conflict and about the unreasonableness of ‘the other’, since the conflict appears to have been solved and then one side or the other experiences it again, because the underlying nature of identity conflict had not been addressed.

There are then a variety of ways of understanding this ‘identity group conflict’. Without being too rigorous about it, the model we used classifies the conflict as involving issues of ‘meaning’, ‘connectedness’, ‘security’, ‘recognition’, and ‘action’.

Identity Group Conflict Theory and the Gathering:

Very briefly, clashes over ‘Meaning’ have to do with such things as the metaphors we use to understand life (the universe as a ‘machine’ versus ‘a set of relationships’, time as ‘linear’ versus ‘cyclical’), understandings of justice (‘punishment’ versus ‘safely reconnecting the offender to the community’), worldview (‘scientific’ versus ‘mythic’).

Religion, of course is a major factor in this aspect of identity as meanings are attributed to a wide variety of otherwise ordinary events and objects. These are not elements of society that overtly require a clash with others, but they do cause a negative social response due to the challenge that the other's 'world of meaning' presents to one's own.

At the Gathering, we dealt with this dynamic by recognizing and honouring all cultural understandings of meaning that we were aware of, or became aware of. Many of these were religious expressions – a variety of prayers/reflections at meal-time, Muslim prayer times and eating requirements, Aboriginal spirituality focusing on the sweat lodge, and others. We did teachings, and, as appropriate, either made room for, or participated in, activities with spiritual meaning.

This had a dual impact of helping everyone to understand, trust and honour the traditions of others at the Gathering. There was also a surprise benefit – the youth became much more confident and comfortable with their own traditions – they no longer felt that they needed to downplay something important to them in order to be friends with others who had different meaning constructs. This of course, provided a feedback loop by allowing them to be curious and respectful about traditions that weren't theirs – because they were strong enough in their own traditions that they weren't threatened by others.

'Connectedness' relates to the need for social bonding that is experienced in different ways from infancy through to death. As infants the connectedness needs to be with parents, and the 'connectedness circle' slowly expands as the person matures until it reaches some kind of zenith in mature adult-hood at which point it declines somewhat again to that of family and long-time close friends. The natural tendency in human relations is to limit deliberate connectedness to one's 'biological' or kinship circle, however defined.

In many ways, this was our entry point into the problem that we were attempting to address – that the youth were defining 'their people' by very narrow parameters such as country/continent of origin, and to some degree religion/spirituality traditions.

Our process was one of providing a context in which they could establish 'connectedness' across a full range of identity groups – that the sense of 'us' and 'them' would significantly cease to be a factor in their sense of whom they could be friends with. As our evaluation shows, we succeeded beyond our expectations in this regard.

We also dealt with 'connectedness' in our approach to 'attachment leadership', described as another entry in the theoretical underpinnings of the project.

'Security' is related to connectedness in that, when our personal resources fail us, our fall-back is to rely on 'our group' – usually family, then clan, ethnic or ideological identity, and religion. Security can mean physical as well as emotional security, income as well as 'our traditions and way of life'. This can then lead to an escalation of the conflict as both sides manoeuvre for more secure circumstances. This could involve the hoarding of already scarce resources, acquiring weapons or other forms of power, and in the most extreme cases, pre-emptive strikes, and certainly involves reduced contact with people who may threaten one's security.

At the start of the Gathering many youth and their parents had concerns about safety. There was a significant assumption that there would be fights and that some youth would come home having been 'beat up'. There were no fights, as outlined in the 'learnings' section of the report.

We definitely made 'safety' an essential part of the dialogue sessions, building trust over a period of days before the deeper more contentious topics were introduced.

Connected to 'meaning', 'Recognition' is an important part of the conflict, as both parties feel that they are under-appreciated for what they have to offer the world, resulting in feelings of injustice and assaults on dignity. In part this is due to disparate cultural values, meaning that something they hold dear (conservative dress for women) may well not be appreciated, and even derided by the other group. The personal need to be valued then is not met by members of the other identity group, causing further alienation.

At the Gathering we, and the participants for the most part, recognized any significant element that we could identify and that was brought to our attention. Suburban youth recognized the difficult contexts their urban counterparts were experiencing. Aboriginal participants recognized the displacement of the newcomers, and the newcomers recognized the pressures they put on the communities which they were joining. And the urban youth recognized that the suburban youth also struggled with the vagaries of life.

In that context, as the youth became aware of and recognized each others' difficulties, they developed trust and relationships based on underlying common human experiences, even though the real-world expressions of these varied significantly, and were in fact, in competition with each other.

Taking 'Action' becomes significantly constrained for the person/group caught in identity group conflict. As they conceive of moving out into the world to engage it meaningfully, they are confronted, at least in their minds, if not in reality, with the spectre of an entire identity group opposed to the accomplishment of their objectives. This significantly inhibits their motivation, and alters the approach that they take. For groups already in a disadvantaged position, this can lead to a significant dampening of motivation.

As noted in the evaluation section, we found that the process at the Gathering significantly increased the youth's self confidence in taking action for theirs' and others' benefits. The process at camp significantly removed the barriers between the youth and others, as well as building bridges of understanding and empathy for people outside their identity group – making 'action' not only possible, but desirable.

For more on Identity group conflict, or deep-rooted conflict, please see:

Jay Rothman - Resolving Identity-based Conflict, published by Jossey-Bass, or

Vern Redekop - From Violence to Blessing: How an understanding of deep-rooted conflict can Open Paths of Reconciliation.

C. Attachment-based leadership (an aspect of connectedness):

A fundamental premise of our leadership model is that children and youth want to, and need to, attach to adults in order to mature and grow as people. This is based in part on Gordon Neufeld's work in 'Hang On To Your Kids', as well as other writers. Neufeld writes that it is a fallacy to say that teenagers naturally attach only to each other and that adults cease to become important to them for their teenage years. His experience and research suggests strongly that teenagers need adults even more in those transition years than they did before, and that all an adult has to do is make themselves safely available in the context of a relationship and the teenager will 'attach' to them and bring their behaviour in line with that expressed by the adult leadership.

To that end we had a lot of adults on site, took time to ensure that every youth had an adult that they knew on site – and we would bring this adult into any situation with that youth that required attention, and the adults were trained in non-coercive leadership – for instance, letting the youth in each cabin determine the 'rules' for the week.

For more on attachment-based leadership see Gordon Neufeld's 'Hang On To Your Kids'.

D. Selection of Age Group to work with:

Programs of this nature – bringing people of conflicted or potentially conflicted identity groups together for the purpose of mitigating conflict and the impact of conflict - are not new. There is a long tradition of 'building peace' between ethnic, religious, and other identified groups. This work is done with a wide variety of age groups, and we have chosen a particularly narrow age range for our work.

We have chosen to work with youth aged 15 to 17. Some of our youth this year were a little younger than that – and our experience with them reinforced the wisdom of waiting until they were 15 years old.

As 'children' – pre-youth – their understanding of the identity group dynamics is not sufficiently matured for the work to be meaningful. This is true both developmentally and experientially. Experientially, children almost universally start out quite color-blind (with exceptions if parents influence them otherwise), and slowly begin to realize that there are differences in skin color and perhaps other physical attributes that are significant. If there are behavioural and/or conflictual aspects to their realization, that reinforces 'difference' but usually significant conflict between visible minorities doesn't occur until somewhere around puberty. So 'children' haven't had an experience of the conflict sufficiently strong to take a major interest in 'resolving' it.

Secondly, it is also important for cognitive development to have matured to the point where abstract thinking about this issue is relatively comfortable. By the age of 15, most youth have sufficiently developed their ability to abstract the general from the specific that they can participate fully in the process.

We also choose not to work with youth over the age of 17. There are both practical and experiential reasons for this. Practically, we want our youth to be going back to high school for at least one more year – to influence their existing peers, and to assist in changing the culture of the school around these issues, rather than trying to do it initially in a new or more diffuse context, such as University or a workplace.

Experientially, exposure to this conflict over several years will entrench it to the point where it becomes difficult for the person to change. It is not impossible, but we want the one week at camp to bring about a significant change in behaviour – and if attitudes are significantly entrenched this won't happen – and we run the risk of limiting the change that occurs in others, if their older peers are digging in their heels.

E. Challenge by Choice:

Related to some of the principles of attachment-based leadership, we also committed not to force any participant into an activity that they were choosing not to engage in. We'd work hard to invite, and even persuade, sometimes the choices were limited, but in the end, every camper had the choice of what to do in any given circumstance.

F. Learning through Relationship (recognition and connectedness):

The dialogue sessions were structured for the participants to learn from each other. The highly skilled adults who led the sessions were there to provide safety, a structure, direction when the participants got bogged down, and other facilitative roles. But they were not there to provide lectured content or to determine/force an agenda.

Clearly, we'd brought the youth together for identity group issues, and this was a bias in the decisions the facilitators made, but some groups did spend time on other agenda.

G. Change from a 'Positive' Perspective:

We have deliberately called our work 'Peacebuilding' rather than 'Anti-racism'. There are a number of reasons for this, the most significant being that we want to communicate our intent in 'positive' terms – what we're 'for', rather than what we're 'against'.

Perhaps the best way of articulating our reasons for that is to say that we're following a model that states as a primary premise that when seeking change, 'you get more of what you focus on'. The theory implies that if we talk about 'racism', even as something to be avoided, we'll work against ourselves because we're focusing on the thing we don't want. So we talk about 'peace' in the context of a variety of identity groups, and the end result changes.

Many processes are emerging that use this approach in a variety of ways – including 'Search Conferencing' (what do you hope for?), and 'Appreciative Inquiry' (what strengths do we have that we can use to make our life better?). This then sets the usual 'problem-solving' model on its head by starting with a desired end and working back to the actions needed to achieve it, rather than starting with an undesired problem and determining actions to get rid of it.

H. 'Work' grouping vs. 'Play' grouping:

The group in which they had the difficult transformational dialogue needed to be composed of people with whom they did not sleep or play. Certainly their cabin groups would be composed of all the identity groups, but the individuals themselves would not be the same. This would allow for un-stressful relationships with other members of the identity group with which there may have been difficulty in the dialogue session.

I. 'Surfacing the conflict':

We deliberately surfaced the conflicts that were part of the fabric of the interaction between the identity groups. It was our intention to surface and deal with the negative stereotypes, generalized biases, and antipathies. Certainly we took our time to get to these difficult conversations, first building trust and relationship. But by the fourth and fifth days, the participants were actively discussing the issues that their differences raised.

By actually working through the issues we believe that the learnings will be maintained for a much longer period of time, but more importantly, we modelled a way of talking about these things in ways that led to deepened relationship rather than the destruction of relationship.

J. 'Cultural Mosaic', not 'melting pot' (connectedness):

Following the time-honoured Canadian tradition of highlighting and honouring cultural differences, we deliberately drew out the varied practices of the different traditions at camp. Some of these were religious, such as the Aboriginal sweat lodge, the Muslim prayer times and diet restrictions, and various Christian traditions. Others were cultural, such as food preferences or music and dance styles. Still others were related to current life circumstances, such as the level of violence in a community.

Differences were seen as an opportunity to learn and deepen relationship. We were gratified by the rapt attention paid to those who articulated their uniquenesses, and the comfort level that grew among the group as differences ceased to be seen as 'strange' or threatening.

Appendix II – Evaluation:

Evaluation - A. Youth Participant Survey Analysis

This data compilation was collected from the intake/outtake participant surveys completed by the youth participants before and after the Gathering. The surveys asked youth to identify their attitudes towards other identity groups using word collections provided by the survey. The participants coded the surveys in ways that allowed them to remain anonymous, yet gave us some identifying information, such as gender and identity group. In addition, they coded the surveys in a way that allowed us to match the pre-and post-camp survey of each participant.

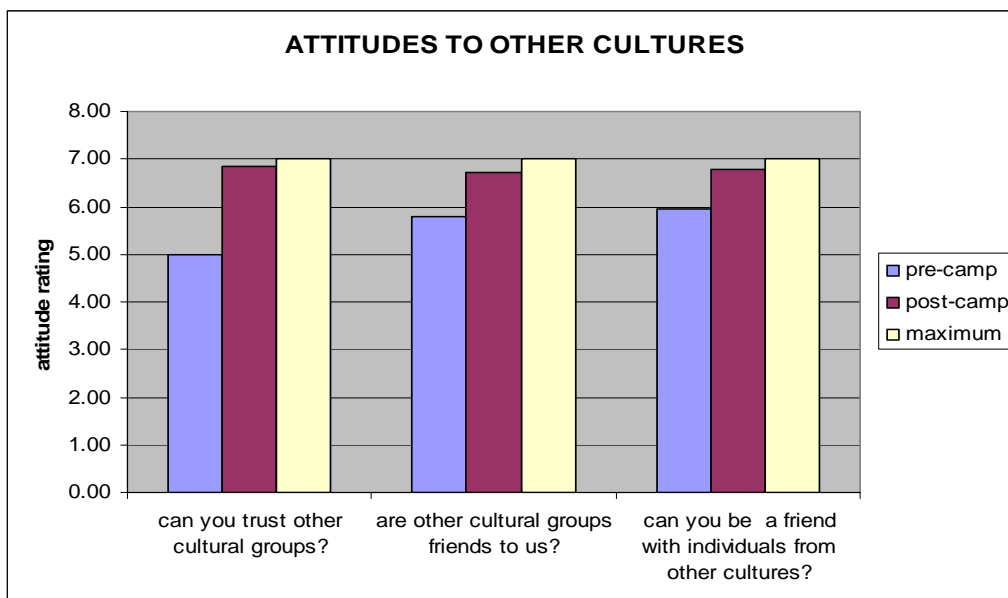
Out of 42 campers, we got back 20 usable matched surveys. We chose to use 15 surveys – five from each identity group. The significant results are noted below:

For all the youth as a group.

Questions 8, 9, and 14 were constructed as questions about specific cultural groups – namely ‘Arabs’, ‘Aboriginals’, ‘Americans’, ‘Christians’, ‘Canadians’, ‘Africans’, ‘Muslims’, ‘Atheists’, ‘Refugees’, ‘Rich People’, ‘Europeans’, and ‘Poor People’. The participants were invited to circle numbers from ‘1’ (most negative score) through ‘7’ (most positive score) to indicate their attitudes to each group. See the appendices for more detailed information on the surveys.

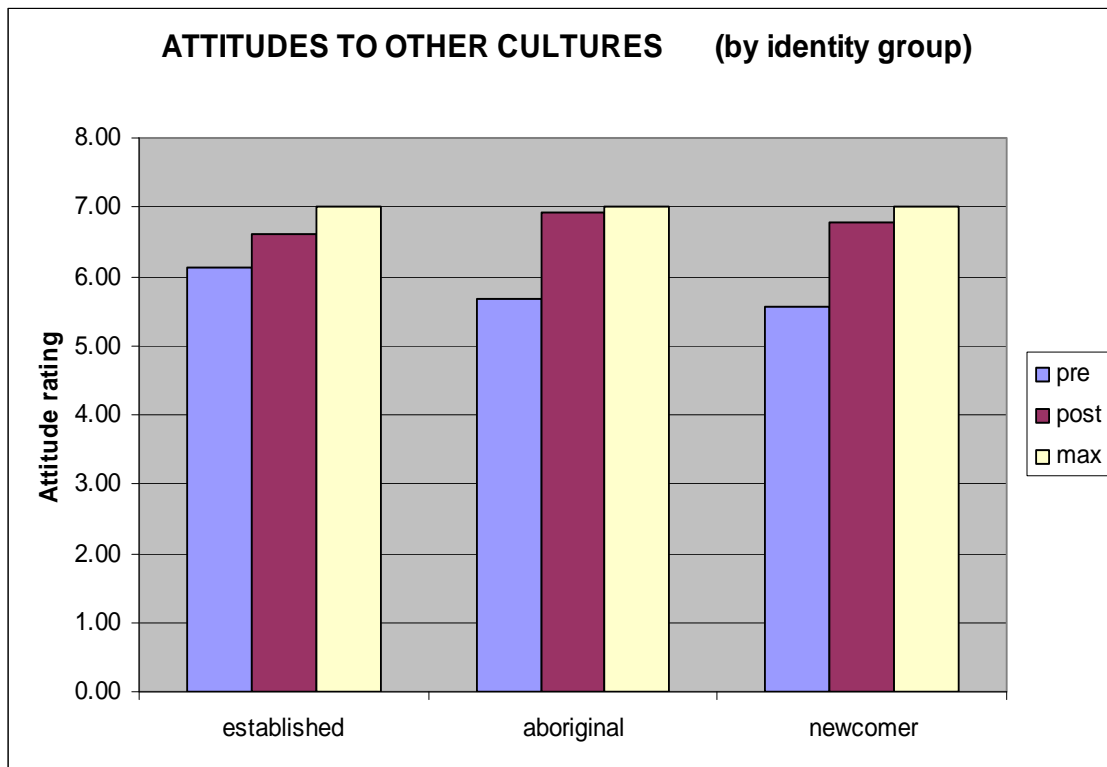
The pre-and post answers to these questions all showed significant increases in positive attitudes towards other cultures. The largest increase was in the question on ‘trust’ – going from an average score of ‘5’ to almost the maximum of ‘7’. Other questions also showed significant movement towards the maximum score.

Most of the participants, when answering this question on the return trip, simply circled the ‘7’ in all the identity groups – they had apparently ceased to be interested in evaluating trust and friendship issues on the basis of identity group.



While all identity groups showed significant increases in positive attitudes to members of other cultures, it is worth noting that the largest movement occurred among those who identified as Aboriginal, going from an average score of 5.8 to 6.9, almost at the maximum score of 7, while the least movement occurred among the 'established' identity group, who started higher than others at 6.1 and ended lower than others at 6.6.

A reasonable hypothesis is that the aboriginal and newcomer groups, having had more negative experiences that they would have attributed to the established group and/or each other found that the individuals they were relating to were very different than the perception that they'd carried into the camp. The established group, having had many fewer negative personal experiences whose cause they would attribute to the other, would have less reason to think badly of them and subsequently less reason to have a massive change of opinion. More work needs to be done to determine whether this or other possible explanations adequately explain the differences that we saw.

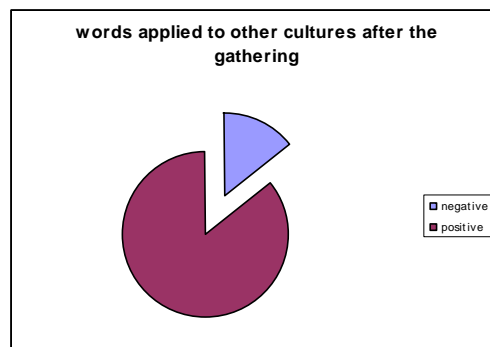
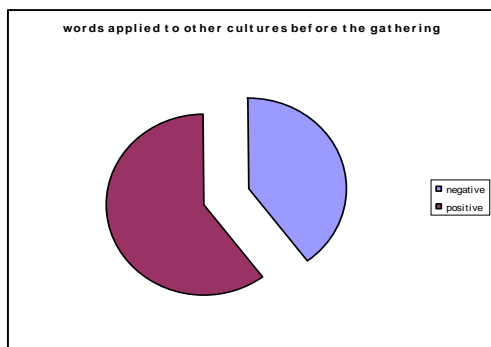


Question 19 addressed a similar theme in that it was interested in what words (some positive, some negative) the participants would apply to people of other cultures.

The pie charts below demonstrate clearly that attitudes shifted significantly while at camp. The chart on the left shows that prior to camp, 40% of the attitude responses were negative, whereas, after camp only 15% were negative. Given that living and playing together for a week could have led to drastically different results, we were very pleased to see this positive change in attitudes.

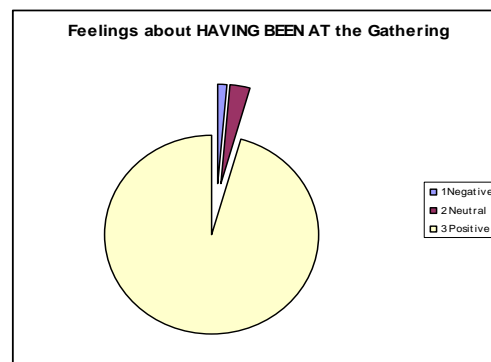
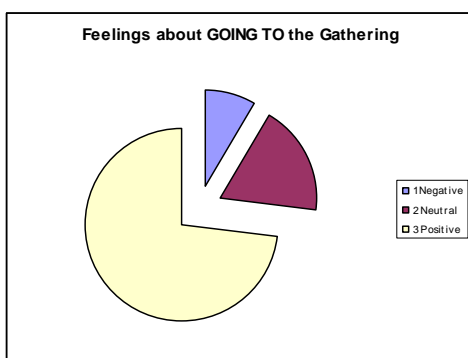
Digging a little deeper into the responses, we found that, of the 8 negative responses entered post-camp, four were from a single individual who had also included 7 positive responses. The remaining four negative responses were spread among the identity groups, and in each case where there was a negative response there were at least three positive responses.

See the compiled data in Appendix 8.



Question 17 elicited an identification of the feelings that the participants could identify in themselves before camp (how you feel about attending the Gathering) and after camp (how you feel about having been at the Gathering). They were asked to circle any of a list of 20, namely; angry, ashamed, cautious, confident, curious, determined, excited, happy, indifferent, interested, nervous, optimistic, pessimistic, proud, realistic suspicious, scared, uncertain, worried, and other _____.

The pre-and post- surveys showed a remarkable change in feelings. Over-all the participants circled many fewer feelings in total on the way home, but of that smaller total, a significantly higher percentage were positive. See the pie-chart below, and compiled data in Appendix 8.



These pie charts signal that there was some apprehension prior to the Gathering and a clear shift in the feelings that the participants had about the Gathering when it was over – the work done at the Gathering appears to have had a significant positive impact.

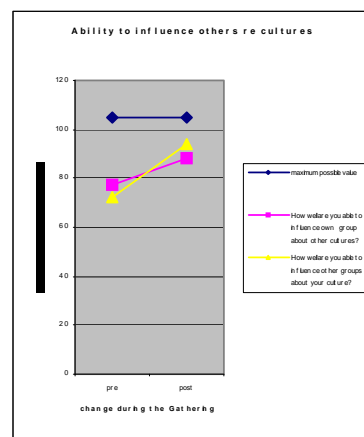
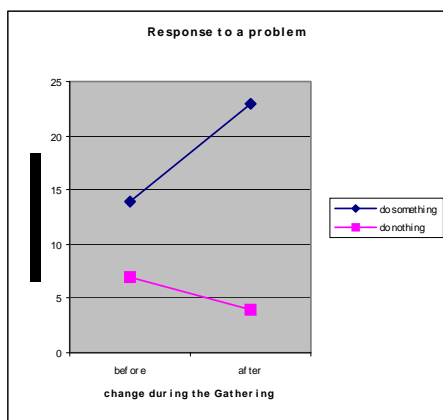
Questions 10, 11, and 15: *This set of questions revolved around the change in self-confidence of the participants in a variety of areas. Some of the questions in this area were subtle and others more direct. This is an important element of the evaluation, because the literature states that a strong sense of conflict with another identity group reduces the person’s confidence to take action, either for oneself or for another. One of the suggested reasons for this is that the strong sense that there is an entire group of people united in opposition to me, especially if the participant is from a minority group, is a significant disincentive to try anything significant.*

The participants showed a marked improvement in their self-confidence in the areas tested. See the data and charts, followed by commentary.

In questions 10 and 11 the participants were asked to rank their ‘ability to influence’ on a scale of 1 to 7, with 7 being the maximum ability to influence. The data and line graphs follow.

Questions 10 and 11		pre	post
Q. 10	How well are you able to influence own group about other cultures?	77	88
Q. 11	How well are you able to influence other groups about your culture?	72	94
	maximum possible value	105	105

Question 15	..If an important problem arises, how likely are you to do something?	pre	post
I would.....			
..do something myself		5	8
..form a group		5	8
..join a group		4	7
..DO SOMETHING		14	23
..wait		6	4
..do nothing		1	0
..TAKE NO ACTION		7	4



It is worth noting that the participants initially thought they were less able to influence other cultures than they were able to influence their own – but then after camp that had reversed, in that both values increased significantly, with their sense of ability to influence other cultures exceeding that of their ability to influence their own!

It would appear that, while at camp, they had had very good results in bringing about change in other's opinion about their own culture.

Some trends evident in the identity groups:

Aboriginal Youth

Questions # ...

2 to 7. After the camp, participants believed peace as the absence of violence and hostile feelings is more possible, and were more willing to work for this kind of peace.

8, 9. For almost all of our participants, feelings of distrust towards other groups shifted dramatically towards trust, in the vast majority of cases to complete trust for all named groups; and there was a significantly wide-spread shift where other people-groups that had been initially defined as 'enemy' or 'not sure' shifted to 'definitely a friend.'

15. after the camp participants said that if a problem arose within their school community about something that was important to them they were more likely to do something about it (join or form a group to do something about it)

17. Participants felt excited, happy and proud about being at peace camp

21. b) After camp participants identified themselves as being more generous and kind

Established Youth

Questions #

2. after camp participants believe that peace as the absence of violence is definitely possible

3. after the camp participants believed peace as the absence of violence and hostile feelings is more possible

4. after the camp participants believed peace as the absence of violence and hostile feelings, and the presence of cooperation, is more possible

5. after the camp participants were more committed to working for the kind of peace that is the absence of violence

6. after the camp participants were more committed to working for the kind of peace that is the absence of violence and hostile feelings

8. a b c f g h l In these main categories (more than others) feelings of distrust shifted to complete trust

11. after the camp participants thought that they were better able to influence the opinions of people from other cultures about their own culture

15. after the camp participants said that if a problem arose within their school community about something that was important to them they were more likely to do something about it (join or form a group to do something about it, or do something about it themselves)

17. Participants felt excited, happy, confident and proud about being at peace camp

21. b) After camp participants identified themselves as being more intelligent, generous, open-minded and more willing to sacrifice for peace

Newcomer Youth

Questions #

5. 5.2 to 7 somewhat committed to very committed to work for peace (the absence of violence)

6. 5.2 to 7 somewhat committed to very committed to work for peace (the absence of violence and hostile feelings)

8. **a,b,c,e,h,l,j** In these main categories (more than others) feelings of distrust shifted to complete trust

9. b,c,h, general shift from 'enemy' or 'not sure' to definitely a friend

15. after the camp participants said that if a problem arose within their school community about something that was important to them they were more likely to do something about it (join or form a group to do something about it)

21. b) After camp participants identified themselves as being more generous, open-minded and more willing to sacrifice for peace

Evaluation - B. Participant's responses to qualitative questions

The following quotes were gleaned from the participant's post-camp surveys. They are the answers to questions 1, 12 b, 13 b, 16 b, 19 b, and 34

Aboriginal Youth Quotes

Most Important Experience (Question 1):

- learning from different cultures and understanding why they are different and why they are like what they are like.
- learning what others had to say and their opinions – because everyone has a say. I thought this because I've never really met other people before. 'We're all family (everyone).'
- learning about different cultures and making peace with them. Because by learning/making peace with other people's cultures we are making friends and they are there for you like my new friends were at this camp
- meeting people from other cultures and I got along with them pretty good
- learning about peace and enjoying ourselves. Respecting each other and ourselves.
- hurting my knee, because so many people were helpful. It helped me get through the pain

Why is it important to make a friend from another culture:

- Because they made me a different person.
- to share love, culture, confidence, and friendship
- because I learned a lot about different cultures, stories and religions
- because we were mostly from different backgrounds and can get along with everyone.
- because I want to learn about their life and culture (peacebuilding)
- I like learning about different cultures and making friends from different cultures
- so I can understand how they feel
- I made a friend from Africa and he's probably the nicest kid I have ever met
- it was awesome – I learned how to count to ten in another language
- I learned that everyone is entitled to their opinion
- because its important to learn about other people
- because now they know about me and the other way around
- because they may have different beliefs/cultures but they still are people

Other comments:

- I think everybody's culture is great, nice, gentle, kind
- They're all kids just like me and we all had fun

Newcomer Youth Quotes

Looking back on camp, what were the two most important experiences and why?

- Meeting new people and knowing the culture and religions
- Learning people's characters, having fun with other kids
- Working together with people from different places
- Making new friends
- When I was going to camp I didn't trust anyone at all but when I began to learn more about them I trusted them

Established Youth Quotes

Top two reasons why you wanted to come to the Summer Peace Gathering:

- Further my knowledge about different cultures.
- Open my eyes.
- To meet new people.
- To be inspired and inspire others.
- The Sweat lodge, because it helped me feel better.
- Being with everyone because I felt happy with them.

Looking back on camp, what were the two most important experiences and why?

- Making friends because friendships never end.
- The important thing was that I am not a judgemental person anymore.
- Meeting my cabin mates because I made first impressions which turned out to be wrong. It taught me that assumptions aren't always right.
- The dialogue session where I shared my knowledge on gangs. It showed me how used to the violence & that it isn't ordinary, because most of the people listening were shocked.
- Learning about other religions, because it helped me learn about myself.
- Experiencing nature, it made me more alert to what goes on around me.
- Group activities with the whole camp, because I learned about everybody and made friends.
- Swimming and canoeing, because I enjoy it so much.
- It was an eye opening experience for me to be able to hear and experience the sweat lodge and see their culture.

What is the best thing you can say about someone from another culture?

- I had no idea Aboriginals felt that way about White people.
- Together we are one.
- Nothing could ever compare to how this camp changed my opinion on different cultures and people. This was the most amazing experience ever and nothing can ever take this away from me. I love this scamp and I want to spend time with everyone all day, everyday.
- I like Native people, I learn about their culture and I like it. I change my mind about them.

Evaluation - C. Cabin Leader Project Evaluation summary

The following data compilation was collected from evaluation surveys completed by youth leaders following the Peace Gathering. Youth Leaders were surveyed regarding schedule, workload, successes and participants.

Preparations and Training: MSC, Ka Ni, and the Y were the contact points for the leaders and the length of involvement varied from one to eight months, with from none to 5 training sessions attended.

The most useful part of training was getting to know each other prior to camp. The most repeated request was for more role-plays in the conflict resolution and behaviour management workshops – which, along with the canoe trip were most cited as useful workshops.

Cabin Groups: Age/maturity level was the most common success/problem factor cited. Challenges were: communication, not knowing each other, and differing expectations of each other and the campers.

Equal responsibilities worked well except where difference in experience was large. The high number of staff was generally appreciated, especially when needs were high, though some had too many leaders.

An unwillingness to participate in some afternoon activities was the most common challenge. In response, cabin leaders modeled positive behaviour and spoke/listened to the campers, among other strategies.

Proposed changes most often cited were more time with the cabin groups together in ways that facilitated conversation – both as a whole group and one-on-one.

Accommodations/Meals/Breaks: Cabins good – walking in the dark not so good.

Re meals: people appreciated how the different dietary needs were met, and there was a desire for more 'ethnic' food, especially to meet the needs of female campers, many of whom didn't eat well. Getting people in on time was a problem, as was getting them to clean up at the end.

Snacks were very much appreciated, and people wanted more and better organized snack times.

24 Hour Supervision: Most cabin leaders felt that they enjoyed the time away from participants to connect with other cabin leaders. Some indicated that a more structured supervision schedule for time off may have helped to ensure a sharing of the work load and clarity of expectations.

Program: "describe a typical day at the Gathering"... easy in the morning, busy in the afternoon, fun in the evening and challenging at bedtime.

Activity Rotations: There was a desire for more variety and choice - more mental or arts activities, more teambuilding activities, a cultural learning module, as well as a rest time, perhaps right after meal time.

Evening Programs: Evening programming was enthusiastically praised – the exceptions were that Bafa Bafa was confusing for most, and the dance music wasn't right for the group.

Mixed reviews for: Colour games – from 'very engaging' to 'too competitive'; and Closing activity - from 'a great way to end the Quest for Peace' to 'overwhelming for some'.

Supervision: Support from the project coordinator and section directors was universally praised, and a desire was expressed for more support from Pioneer Camp staff and more contact with the dialogue facilitators.

Sweat lodge/Cultural teachings: All appreciated the sweat lodge, and suggested that more cultural teachings could include: smudge, sharing circle, herb picking, cultural values/ideals; choosing teaching based on ethnographies of participants; Muslim, Christian; and more about the sweat lodge.

Gathering General: Everyone enthusiastically called the Gathering a success!

Future interests: Everyone was enthusiastic about future involvement.

Evaluation - D. Dialogue Facilitation Evaluation Summary

Pre-Camp session:

- People appreciated the pre-camp session, and it would be strengthened by:
 - Including the learnings from the previous year;
 - Having more and/or longer sessions;
 - Spending more time getting to know fellow facilitators;
 - Getting more information about the campers and the Gathering itself;
 - Spending more time with role-plays;

Manual:

- The dialogue manual was very helpful and easy to use;
- More sample lessons and activity ideas, and given out earlier;

Logistics:

- The facilitation spaces varied from very good to inadequate.
- Private accommodations, meals and the box of supplies were all appreciated.

Suggestions for the camp generally:

- An early morning energy activity would help in the early going;
- An 'all camp staff meeting' would bring the staff together;
- adding skills-building sessions in the afternoon – i.e. conflict resolution;
- the 15 minutes before lunch could be better organized;

Debrief/planning time

- Debrief sessions could be re-structured and shorter;
- More time given for co-facilitator planning would be good

The sessions with the participants:

- surfacing of conflict as a pre-cursor to peace was a very positive approach
- more time on 'where to go from here' would be helpful;
- need to acknowledge that our work is limited – we can't change the protection issues for kids, for instance;
- Having three diverse facilitators worked very well, though sometimes some overlap;
- Some participants resisted the content;
- The imbalance of loud and shy was difficult to overcome;
- More session time would be good – either more sessions or longer sessions;
- More participant participation in the planning/shaping of the camp;

Arts Component:

- there were quite a number of comments on how to improve the connection between the arts sessions and the purpose of the camp;

Comments by facilitators that evaluate the outcomes:

- Participants went from 'awkward' to 'family' in the eight days;
- Saw peace being built every day;
- Leaders were being 'raised' to make a difference

Evaluation - E – Data tables for graphs in report

The data for the ‘attitudes to other cultures’ graphs (Question 19) on page 23

Question 19						
Which of the following words do you apply to people of other cultures?						
			before camp		after camp	
			negative	positive	negative	positive
1	Arrogant	N	2		1	
2	Ignorant	N	4		1	
3	Inconsiderate of others	N	3		0	
4	Intelligent	P		7		7
5	Generous	P		2		5
6	Intolerant	N	2		1	
7	Kind	P		8		11
8	Open-minded	P		9		8
9	Uninformed	N	1		0	
10	Unwilling to listen	N	3		2	
11	Violent	N	4		0	
12	Willing to Sacrifice for Peace	P		5		7
13	Lazy	N	4		3	
14	Hard working	P		4		6
15	Other	P		0		3
Total negative, total positive			23	35	8	47
Percent negative and positive			40%	60%	15%	85%
Total number of responses			58		55	

The Data for the graphs showing the results of the question 17 regarding their personal feelings about going to, and having been at the Gathering (page 23)

	Feeling	P/N	Pre-Gathering			Post-Gathering		
			Negative	Neutral	Positive	Negative	Neutral	Positive
1	Angry	N	1			0		
2	Ashamed	N	2			0		
3	Cautious	-		2			0	
4	Confident	P			6			6
5	Curious	P			7			2
6	Determined	P			4			2
7	Excited	P			12			13
8	Happy	P			12			14
9	Indifferent	N		1			0	
10	Interested	P			11			7
11	Nervous	-		6			0	
12	Optimistic	P			4			3
13	Pessimistic	N	1			0		
14	Proud	P			8			12
15	Realistic	P			4			1
16	Suspicious	N	3			1		
17	Scared	N	1			0		
18	Uncertain	-		6			1	
19	Worried	-		2			1	
20	Other	-		0				3
	TOTALS	P-9	8	17	68	1	2	63
		--5	9%	18%	73%	2%	3%	95%
		N-6			93			66

Appendix III – Names and positions of Staff and Volunteers

	Name	Role	Total
1	JM.Penner	cabin leader	
2	Janet Young	cabin leader	
3	Syd Toni	cabin leader	
4	Shimby Z-G	cabin leader	
5	Erica Young	cabin leader	
6	Amber Sinclair	cabin leader	
7	Kayla Swanson	cabin leader	
8	Ruta Tesfaldet	cabin leader	
9	Ayan Salah	cabin leader	
10	Helen Davies	cabin leader	
11	Tom Groening	cabin leader	
12	Abdullahi Mohammed	cabin leader	
13	Jeff Sutherland	cabin leader	
14	Ko'en Beaulieu	cabin leader	
15	Abbas Ahmed	cabin leader	
16	Gordie MacIntosh	cabin leader	
17	Shamsa Abdi	cabin leader	
18	Marcie McMillan	cabin leader	
	Subtotal cabin leaders		18
19	Tyler Morden	boy's section director	
20	Kendra Williams	girls' section director	
	Subtotal Cabin leader supervision		2
		TOTAL CABIN LEADERSHIP	20
21	Noëlle DePape	Dialogue coordinator	1
22	Whitney Kellar	dialogue facilitator	
23	Bequie Lake	dialogue facilitator	
24	Martha Chicas	dialogue facilitator	
25	Kenton Eidse	dialogue facilitator	
26	Ilham al-Khateeb	dialogue facilitator	
27	Megan McKenzie	dialogue facilitator	
28	Abdi Ahmed	dialogue facilitator	
29	Paul Ssembwere	dialogue facilitator	
30	Alisa Birnie	dialogue facilitator	
31	Carol Moar	dialogue facilitator	
32	Claire Kelly	dialogue facilitator	
33	Jean Altemeyer	dialogue facilitator	
34	Winston Thompson	dialogue facilitator	
	Subtotal dialogue facilitators		13

35	Anne Baragar	arts facilitator	
36	Dorothy Penner	arts facilitator	
37	Emerson Cardoso	arts facilitator	
38	Diane Lafournaise	arts facilitator	
39	Coffie Evans	arts facilitator	
	Subtotal Arts facilitators		5
40	Cecil Redsky	Sweat lodge elder	
41	Grace Redsky	Sweat lodge elder	2
		TOTAL FACILITATORS	21
42	Jacqollyne Fitznor	delegation leader	
43	Ken Mason	delegation leader	
44	Lise Brown	delegation leader	
45	Sara Harrison	delegation leader (2 days)	
	Subtotal delegation leaders		4
46	Phoebe Burns	director	1
47	David Pankratz	Director's assistant	1
48	Kim Foxworthy	Nurse (5 days)	
49	Marilyn Pankratz	nurse (3 days)	2
		TOTAL OTHER LEADERSHIP	8
50	Muuxi Adam	videographer	
51	Saul Henteleff	videographer	
		TOTAL VIDEOGRAPHERS	2
	Total number of staff and volunteers at camp		51

Appendix IV - Pre- and post- gathering surveys

Attached