

Workable Peace

ONE VILLAGE, SIX PEOPLE: LIVING IN RWANDA AFTER THE GENOCIDE

History and General Instructions

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Map of Rwanda



* Now called the Democratic Republic of Congo

I. Historical Background

*"The graves are not yet quite full.
Who is going to do the good work
and help us fill them completely?"*
-Radio Mille Collines Broadcast,
May 1994

In May 1994, the officials in control of Rwanda made the above statement on national radio. They were members of Rwanda's Hutu majority ethnic group. The recipients of the message were millions of desperately poor Hutu peasants struggling to survive. Those that the government wanted to put in their graves were members of the Tutsi minority ethnic group. Their objective was to eliminate the Tutsi from the face of the earth. They nearly succeeded.

Rwanda is a small country (about the size of the U.S. state of Massachusetts) in East Africa (see Rwanda map). There are actually three ethnic groups living in Rwanda. The Twa are the least numerous, making up only 1% of the population. They are of pygmoid origin, the first inhabitants of the land that is now Rwanda. They were mainly hunter-gatherers in the past, but most now **subsist** as village craftsmen.

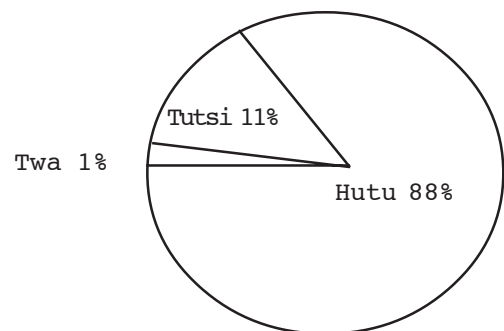
The Hutu are the most numerous, comprising 88% of the population. When the Tutsi arrived in the region long ago, they found the Hutu to be the **principal occupants**. The Hutu have probably been living in Rwanda since the fourth or fifth century A.D. They are primarily farmers.

The Tutsi are cattle herders who most likely came from Ethiopia, and comprise 11% of Rwanda's population. They moved to Rwanda around the 14th century A.D. The Tutsi had superior skills as warriors, and superior wealth in the form of cattle. They were able to establish a **monarchy**, the leader of which was known as the **Mwami (king)**. Soon the Mwami was in control of all Rwanda, with the original residents as well as the Tutsi newcomers as his subjects.

Hutu: Comprise 88% of Rwanda's population. Have lived in Rwanda since 4th or 5th century A.D. Primarily farmers.

Tutsi: Though only 11% of population, they were the dominant group in Rwanda since the 14th cent. Historically cattle herders. The Germans and Belgians ruled the region through them in the late 19th and early 20th centuries. Lost power when Belgium ceded the country to the Hutus in 1962.

Twa: Constitute only 1% of population, and live side by side the Hutu and Tutsi. Share the same languages and customs as the Hutu and Tutsi.



For the last five hundred years Rwandans have considered themselves to be **Banyarwandans**, inhabitants of the kingdom of Rwanda. They all speak the same language, **Kinyarwanda**. They all share the same customs. Most importantly, they have always lived together in the same villages. Therefore, in one Rwandan village there have always been three peoples living side by side, the Twa, the Hutu, and the Tutsi. Some Tutsi, and a very few Hutu, were members of the wealthy **elite** and close to the Mwami. However, most Banyarwandans, Hutu and Tutsi alike, were simply poor peasants struggling to survive from one year to the next.

Banyarwandans:
Inhabitants of the kingdom of Rwanda.
Kinyarwanda:
Language shared by Tutsi, Hutu, and Twa.

In 1897, the Germans conquered Rwanda. However, the number of Germans actually living in Rwanda was never very significant, so the German administrators chose to control Rwanda via a system of indirect rule through the Mwami. The Germans favored the Tutsi very much. They had heard rumors that the Tutsi were a race of white people living in the middle of deepest, darkest Africa. Some Tutsi did indeed look different from most of the Africans that the Germans had previously encountered. One German priest wrote, "We can see Caucasian skulls and beautiful Greek profiles side by side with Semitic and even Jewish features, elegant golden-red beauties in the heart of Ruanda." However, a German administrator described the Hutu as displaying, "very typical Bantu features. They are generally short and thick-set with a big head, a jovial expression, a wide nose and enormous lips. They are extroverts who like to laugh and lead a simple life." Obviously, the Germans favored the Tutsi. The Hutus were quick to understand that their colonizers considered them to be an inferior race that deserved to be ruled by the Tutsi. This type of negative ethnic stereotyping made the Hutu hate the Tutsi.

European Influence on the Region

Late 1800s: Germany conquered Rwanda. They favored the Tutsi and used them to maintain German control over the region.

Early 1900s: Belgium won the colony from Germany and continued to treat both the Tutsi and Hutu harshly. Due to mounting concern and questioning of Belgium's authority, Belgium ceded control of the government to the Hutu.

In 1916, the Belgians won Rwanda from the Germans. They continued the same system of indirect rule originated by their German predecessors. They favored the Tutsi socially and economically. They selected mostly Tutsi for government jobs. Places in schools were open only to Tutsi. Even the Catholic Church selected only Tutsi for the priesthood. However, these positions were few and far between and most Tutsi, like the majority of Hutu, remained poor peasants.



Missionaries in Rwanda.

After the Second World War, the Belgians began to develop concerns about their rule in Rwanda. The international community was criticizing them for their **discriminatory** colonial activities. However, what bothered them much more was that the Tutsi elites they had been coddling for so long began to question Belgian authority. Like the rest of Africa, the Tutsi were demanding independence for their country. In retribution, the Belgians removed all of their support for the Tutsi and gave it to the Hutu. Suddenly, the majority of the population that had been seething under the indignity of being treated as inferiors seized the reins of power, and when Rwanda became independent in 1962, a Hutu totalitarian regime was in control of the country.

The country's first president was Grégoire Kayibanda. During his rule, from 1962 to 1973, 10,000 Tutsi were massacred in **reprisals** by the government and Hutu civilians. Included among the dead was every single Tutsi politician living in the country. In addition, 336,000 Banyarwandans (mostly Tutsi with some Hutu sympathizers) fled the country.

In 1973, Juvénal Habyarimana took over the presidency during a **coup**. During the first years of his rule, Rwanda experienced relative calm. However, the Tutsi were still persecuted. They were allowed only 10% of the positions in schools, the civil service, and private establishments. In 1986, Rwanda's economy collapsed because the prices of its two main exports, coffee and tin, bottomed out on the world market. Economic instability led to political instability. In 1988, the Banyarwanda refugees (there were now some 600,000-700,000 living in exile) formed a political and military organization called the **Rwanda Patriotic Front (RPF)**. They were demanding the right to return to Rwanda, but Habyarimana had enough problems internally without letting the troublesome refugees return home.

Coup: (coo) A sudden overthrow of existing government

In 1990, the RPF invaded the north of Rwanda. Although they were soon repelled, the Rwandan government massacred 1,400 Tutsi in retaliation for the attack. The RPF would not give up, and they began to defeat the government's army. The government finally accepted a cease-fire with the RPF in 1993, after the RPF had managed to push its way to within 30 kilometers of Kigali, the capital city. Nearly 2,000 Rwandan Tutsis had lost their lives in retaliation for the RPF's actions. However, Habyarimana had finally agreed to allow the Banyarwanda refugees to return home, and to form a coalition government with the RPF and other political parties.

On 6 April 1994, President Habyarimana was murdered when the plane in which he was riding was shot down over Kigali. Most likely, he was killed by Hutu associates within his own government, who were afraid of losing their power as a result of the peace agreement he had made with the RPF. For four years they had been preparing the Hutu peasants to kill their Tutsi neighbors through local training and hateful messages in the media. They had even armed some Hutu and formed them into killer militias, the **Interhamwe**. Within an hour of killing Habyarimana, they had put their plan into action and the genocide began. During the next two months 850,000 Tutsi were slaughtered. Over half the Tutsi population of Rwanda perished at the hands of their neighbors. Many other Tutsi were tortured, raped, and maimed.

Rwandan village, circa 1994



Refugees at Camp Goma, Zaire.

On 14 July 1994 the RPF declared victory in the war, which had broken out again when the genocide began. However, the massacres were already winding down. Two million out of Rwanda's seven million people, mostly Hutu, fled the country as refugees. Conditions in the refugee camps were hellish. The refugees were tightly controlled by the same local officials that had incited them to kill their neighbors. Some refugees had participated in the slaughter of the Tutsi, but in the refugee camp it was impossible to sort the innocent out from the guilty. On July 21, deadly cholera broke out in one camp called Goma. After two weeks, 50,000 people (5% of the camp's population) had died from the disease. Only in 1996, forced by instability within their host countries, did the Hutu local officials in the camps allow the refugees to return home.

Now that the Hutu refugees are returning home, Rwanda is faced with another crisis. In most communities there are conflicting claims to land and property. Figuring out who has the right to claim a piece of land can potentially throw the Hutus and Tutsis back into violent conflict.



Chronology of Major Rwandan Events

- 1897: German colonial rule exercised through Tutsi monarchy.
- 1916: Belgians conquer Rwanda and concentrate all chieftdom powers in Tutsi.
- 1946: Tutsi elites begin agitating for independence; Belgians switch support to majority Hutu, splitting independence movement and deepening the Hutu-Tutsi divide.
- 1959-1961: Tutsi-led monarchy is abolished and Hutu elite takes power. Hundreds of Tutsi killed in process.
- 1962: Independent Rwandan republic is declared with Hutus firmly in power.
- 1963-1964: Tens of thousands of Tutsi killed and hundreds of thousands expelled or exiled to four neighboring countries.
- 1962-1973: 10,000 Tutsi massacred; 336,000 Banyarwandans Flee.
- 1973: Coup brings President Habyarimana to power.
- 1990: Rwandan Patriotic Front (RPF) composed of Tutsi exiles and their descendants invades Rwanda from Uganda.
- 1990-1993: 2,000 Tutsi massacred in retaliation to RPF invasion.
- 1993: Government and RPF sign cease fire and repatriate exiled Tutsi.
- 1990-1994: 2,000,000 Rwandans (mostly Hutu) flee - 2/7 of total population
- April 1994: Habyarimana assassinated, presumably by hard-line Hutus. Massacres of 850,000 Tutsi occur over next three months.
- July 1994: RPF declare victory in the war. Deadly cholera breaks out in refugee camp killing 50,000 in Camp Goma.
- November 1994: Refugees return to Rwanda because of fighting in Democratic Republic of Congo (Zaire).

Body Count - From 1962 to 1994

860,000 Tutsi murdered over 32 years
 2,000,000 Rwandans in exile in 1994
 50,000 refugees dead in camp goma

Refugees returning home to Rwanda



Workable Peace: Rwanda Role Play
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II. SETTING FOR THE NEGOTIATION

This role-play is based in a village called G i s e n y i . Its located in the far north of Rwanda, on the border with Democratic Republic of Congo (Zaire). Gisenyi was one of the last Hutu strongholds to be taken over by the Tutsi Mwami that ruled Rwanda before it became a colony of Germany. As a matter of fact, the Mwami finally succeeded

in capturing Gisenyi only after receiving military assistance from the Germans. Life before the era of Tutsi domination, from 1900 to 1959, is well remembered by most of the Hutu residents of Gisenyi. If they themselves hadn't been there before the Mwami, their parents had. Therefore, the Hutu people in Gisenyi carry a deep resentment towards all Tutsi. They believe that every Tutsi had been their oppressor, invaders from the north that treated them as second class citizens.

Every resident of Gisenyi, Hutu and Tutsi alike, is desperately poor. Most are unable to grow enough food to meet their daily caloric requirements. Each owns a small plot of land on which they have built a house and where they grow what food they can.

When Rwanda gained its independence and the government fell under the control of a small group of Hutu elite, some Hutu took out their anger on their Tutsi neighbors in Gisenyi. Some Tutsi were killed, others fled the country. After 1970 there was an uneasy peace between the ethnic groups in Gisenyi.

The local leader, the *bougestre*, talked frequently about the Tutsi threat in the early 1990's. He said that the Tutsi army was waiting just over the border in Uganda. He said the Tutsi were planning to invade and, with the help of their compatriots in the country, kill all the Hutu and take their possessions. What the bougestre said was confirmed by what was being broadcast on national radio. The Hutu were warned to be wary of the Tutsi, and to be ready to defend themselves against the enemy.

When the genocide began, Gisenyi was isolated

from the first events. They heard on the radio that the feared Tutsi uprising had begun. Throughout the country it was necessary to hunt the Tutsi enemy down. Yet the Tutsi in Gisenyi did not seem to be revolting with their compatriots. Nerves were on edge as the people of Gisenyi waited.

Then, one night, airplanes landed outside of Gisenyi. Armed Interhamwe militiamen infiltrated the village and began to slaughter the 'enemy' Tutsi. The next morning, the Hutu in Gisenyi woke to rumors that the Gisenyi Tutsi had begun their revolt, that they were out to kill the Hutu if the Hutu did not eliminate them first. Soon, the Hutu of Gisenyi began to join the militia. Those that tried to protect their neighbors were immediately killed as collaborators. Those that did not take part in the slaughter became suspect and were executed. To resist participation in the genocide made one guilty of collusion with the enemy. It was a crime for which one could lose one's life. Few Hutu were able to keep their hands clean of blood. Very few Gisenyi Tutsi were able to survive.

Finally, rumors began to spread that Tutsi soldiers from Uganda were about to sweep into the village and slaughter all the Hutu for their participation in the genocide. The Hutu of Gisenyi were herded together by their bougmestre and forced to flee into Zaire. Those that lagged behind were shot by the Interhamwe. The residents of Gisenyi spent two years in exile at the Goma refugee camp in Zaire. While there, they were under the complete control of the bougmestre. He dictated when they could obtain food and water, whom they could talk to, and whether they could seek medical help when they got sick. Many lost relatives in the camp to starvation, thirst, and disease.

When eastern Zaire, where Goma was located, itself broke into civil war in 1996, the refugees were herded back to Gisenyi by the bougmestre. However, the village was not completely deserted when they arrived. Some people, both Hutu and Tutsi, had settled there and claimed squatter's rights to the land they occupied. The new government of Rwanda had set up an administration in the area as well.

The people of Gisenyi returned to find that their village had changed, and that some of their lands had been claimed by others. All of the people in this negotiation knew each other before the genocide, except for the new prefect (governor) of the region, who had been sent by the new government in Kigali.



Tutsi woman and child at Camp Goma, Zaire.

III. ROLES IN THE NEGOTIATION

Bernadette is a 44 year old Tutsi woman. The night that the killings started in Gisenyi, the Interhamwe invaded her house just as she and her family had drifted off to sleep. The militiamen burst through the front door, grabbed her husband and dragged him outside. She ran to protect her two youngest children, but was followed by several militiamen carrying machetes. She heard her husband outside begging that the children be spared, but then

he was silenced with a bullet to the head. Bernadette's children were torn from her arms by the militiamen and killed with machetes. Then they closed the front door and took turns raping Bernadette. When they were through, they dragged her outside and attacked her with machetes and sticks. At dawn they left her for dead. However, she was able to drag herself into the bush, where she was found five days later by a Hutu woman. She was taken in and cared for by this woman. Nine months later Bernadette bore a child whom she named Constance.

Soon after the birth of Constance, Bernadette returned to the land that had been owned by her husband, and the home in which she had lived during the 25 years of their marriage (see Gisenyi Map). The bougmestre that had been in office from 1962 until 1990 had given the land to her husband because it had been abandoned by another Tutsi family in 1962. That family had fled the country during the killing of Tutsis that had occurred that year. However, the transfer of land made by the bougmestre had never been officially documented. Therefore, Bernadette has no written proof that the land had actually belonged to her husband.

Bernadette is completely alone because no other relative survived the genocide. Though she farmed her land for over a year following the genocide, she became sick two months ago and was too weak to plant crops this season. She is now relying on food given by the government and the goodwill of people in the village to survive. However, Bernadette is shunned by most of the villagers. Constance is malnourished and often sick.

Bernadette

44-year old Tutsi woman whose family was killed in the genocide.

Bore a child named Constance as a result of being raped by her family's murderers.

Her son, Jean, married Hutu neighbor, Ancille's daughter, Anne.

Before Jean was killed in the genocide, he wrote a will in which the land he was to inherit (Bernadette's) would be bequeathed to his wife (Anne) in the event of his death.

Bernadette, is now sick and unable to plant crops on her land. Ancille and Anne claim rights to this land.

Ancille is a 45 year old Hutu woman who managed to escape the forced exodus to Goma. Before the genocide she was a neighbor of Bernadette's, and the two women often spoke as they worked in their adjoining fields. In April 1994, when the militiamen passed Ancille's house on the way to Bernadette's, they demanded that her husband join them in eliminating the Tutsi threat. Therefore, Ancille's husband was a murderer of Bernadette's children and one of her rapists.

Ancille's husband is now in prison, having been accused by Ancille and Bernadette of participating in the genocide. She and her 16 year old daughter, Anne, now live alone on their small plot of land. Before the genocide, Anne married Bernadette's oldest son, Jean. Ancille has in her possession a will written by Jean, her son-in-law. The will says that the land he would one day inherit from his father (Bernadette's husband) was bequeathed to his wife (Anne) in the event of his death. Therefore, Ancille claims the land on behalf of her daughter, Anne. Until this season, Ancille did not attempt to take any land from Bernadette. Now that Bernadette is too sick to plant any of the land, Ancille and Anne have planted crops on a portion of the land next to their own field.



Ancille

45-year old Hutu woman and Bernadette's neighbor.

Her husband aided in the murder of Bernadette's children and rape of Bernadette.

She and her daughter, Anne, now claim rights to Bernadette's land through a will written by Anne's husband (Bernadette's son) giving the land to Anne.

Ancille and Anne have begun planting crops on Bernadette's unattended plants.

Refugees returning to their homes.



Frederic is a 22 year old Tutsi Banyarwandan refugee who arrived in Gisenyi yesterday. He had just spent the previous three weeks migrating from Uganda with his family and his large herd of cattle. His father, who died several years ago in Uganda, had owned the land where Bernadette now squats before fleeing the country in 1962, in the wake of massacres of Tutsi in Rwanda. Frederic has in his possession his father's original title to the land, given to him by the Government of Rwanda's local representative in 1962, just before he fled Rwanda and became a refugee. No other title to the land has ever existed.

Frederic has moved onto the land being occupied by Bernadette and Ancille, because he claims that it is his. Besides, his cattle are exhausted, half starved, and desperately in need of water. Both food and water are available on the contested land. However, he has not been able to properly control the herd, and it has gotten into and destroyed some of Ancille's crops.

Frederic

22-year old Tutsi herder who recently migrated from Uganda who is claiming Bernadette's land as his own.

His family left the land during the 1962 Hutu uprising and he possesses his father's original title to the property.

No other title exists.

His herd of cattle are grazing on the land and destroyed some of Ancille's and Anne's crops.

Joseph, a 25 year old Hutu, is the newly appointed prefect (governor) of Gisenyi Province, where the village of Gisenyi is located. Prior to the genocide he lived in Kigali, the capital city. He managed to avoid participating in the genocide by never leaving his house. He also managed to hide in his house two Tutsi children whose parents were killed on the first night of the massacre. Therefore, Joseph received his new position as a reward for the assistance he provided to the Tutsi during the genocide.

Joseph's job is to settle land and property disputes in the area. Because Rwanda is in political turmoil, he has a great deal of latitude in how he can go about his job. Joseph's father had been a village leader, and had always managed to settle disputes by calling the villagers together in the village common and asking them to decide upon the best and most fair outcome to a conflict. His father's ability to encourage people to work together made a strong impression on young Joseph. He would like to see the Hutu and Tutsi of Gisenyi work together to find a solution to their conflicts, like the Banyarwandans of old always did.

He must also investigate accusations made against those accused of participating in the genocide. If he finds the evidence against an individual strong enough, he must report that person to the police, who will then imprison the accused.

Joseph

25-year old Hutu, who is recently appointed governor of Gisenyi as a reward from Tutsi government for harboring Tutsi children during the genocide.

He seeks to follow his father's example by settling disputes through village discussion.

He is also responsible for reporting those who participated in the genocide.

Charles, a 60 year old Hutu and the local bougmestre since 1990, had been elected to his position by the people of Gisenyi. The Hutu in the village decided not to re-elect the previous bougmestre because they thought he was too easy towards Tutsi, giving them land when there were Hutu who did not have enough. Rwanda is extremely over populated, and land is a precious commodity. Without land, a family cannot eat.

Prior to the genocide, Charles encouraged the Hutu of Gisenyi to hate and fear their Tutsi neighbors. He gave weekly public addresses in which he called the Tutsi invaders from the north, and attacked them for stealing Rwandan land from its rightful owners, the

Hutu. Although he did not kill Tutsis during the genocide, he did nothing to stop the slaughter, and may have helped direct some of the interhamwe killers to Tutsi homes. When the RPF neared Gisenyi, Charles forced most of the Hutu population to flee to Goma in Zaire. He has just returned to Gisenyi with most of the villagers, and has reclaimed his elected position. He says he was elected by the people of Gisenyi, and is therefore the rightful local leader. Now that he is back, he says Joseph no longer has any power.

Charles

60-year old Hutu and local bougmestre elected by people of Gisenyi.

Prior to the genocide he encouraged local Hutu to hate and fear the Tutsi.

He is suspected of having aided the interhamwe during the genocide.

Since his return from the refugee camp he has reclaimed his position.

He claims Joseph holds no power because he was not elected by the people of Gisenyi.

Perpetune is a 29 year old Hutu woman whose family managed to escape participation in the genocide. However, when Charles the bougmestre rounded up the people of Gisenyi for exile in Goma, Perpetune's family could not hide. They left behind all of their possessions, abandoning their house and their land. Perpetune's husband died in Goma during the cholera outbreak, because the bougmestre would not allow her to fetch one of the foreign doctors that had recently arrived to take care of the sick, and she herself became debilitated. When Perpetune returned to Gisenyi, she found her land and house unoccupied. It is located next to Ancille's land, on the opposite side from that occupied by Bernadette. She has since moved back in with her children, but has been unable to plant crops in her field because it is too late in the year's growing season to begin sowing. So, she has struck an agreement with Ancille. Since Perpetune is too weak right now to work herself, her children will help Ancille finish growing the crops that she has planted already. In return, Perpetune will get half the harvest. Next year, they plan to plant crops on all of the contested land.

Perpetune

29-year old Hutu woman who did not participate in the genocide.

Her family was forced to flee to Goma where her father died.

She returned with her children to find her house and land unoccupied, but it was too late in the season to plant crops.

She made a deal with Ancille. In exchange for half the harvest, her children will help harvest food that Ancille and Anne planted.

IV. ISSUES TO BE RESOLVED

In the time allotted, the participants in the negotiation should seek a workable solution to three issues:

1. OWNERSHIP: Who owns the land claimed by Bernadette, Ancille and Frederic? Remember, the land had been given to Bernadette's husband by the bougmestre in 1962. Bernadette claims that because her husband is dead, the land belongs to her. However, Rwandan legal precedence rarely recognizes the right of a woman to inherit the property of a male relative without a written will. Ancille claims the land is Anne's, because Bernadette's son (Anne's husband) had written in his will that when his father died and he became owner of the land, his wife would inherit the land in the event of his own death. Perpetune backs up Ancille's claim, because her agreement with Ancille is the only way she can get enough food to feed her children. Frederic claims that he owns the land because he holds the original title, even though his father abandoned the land in 1962 and is now dead.

2. CATTLE: Where should Frederic graze his cattle? Frederic has brought a herd of thirty cattle from Uganda. They are exhausted and near starvation. When he arrived yesterday, Frederic brought the herd to the land he claims (the same land claimed by Bernadette and Ancille). He would like to continue grazing the herd on this land. But Bernadette and Ancille do not accept Frederic's claim to the land, and Ancille does not want Frederic's herd to eat the bean and sweet potato plants that she has planted on the disputed land. On the other hand, part of disputed land has no crops planted on it, so no one would be harmed if Frederic grazed his cattle there. Perpetune and Charles, as well as other villagers, may also be willing to offer some of their unplanted land for grazing, if Frederic will give them something in exchange.

3. DECISION-MAKING: Who should decide the answers to these two questions?

It is customary in Rwanda for villagers to meet with local officials to discuss their problems. Usually, the local officials will listen to the concerns of the villagers, and then try to make a decision that is fair to the villagers and also right according to Rwandan laws and customs. In this case, both Joseph and Charles may claim the right to decide the case—Joseph as the governor of Gisenyi province, and Charles as the bougmestre of Gisenyi. Because there is some confusion about who is in charge, the villagers might try to reach an agreement together; it is not clear whether Joseph or Charles would allow the villagers to decide by themselves.

V. INSTRUCTIONS FOR THE NEGOTIATION

The negotiation will begin as a village meeting which six people attend. Because Joseph called the meeting, he will begin as the meeting chairman. Charles may challenge Joseph's right to chair the meeting. If so, the group will have to decide together who is the chair.

Prior to the actual negotiation sessions, you will spend time preparing by reviewing the facts individually and then with your same role groups. There will also be time for informal meetings with other characters to explore the issues together before you meet face to face around the negotiation table.

Next, the negotiations will take place in four (4) sessions. The first three (3) sessions will be devoted to exploring each issue individually starting with Ownership, then Cattle and finally Decision Making. In these sessions everyone will have a chance to explain his or her goals and interests.

After hearing everyone's point of view, participants are asked to generate as many possible solutions that meet each group's needs for that specific issue. In the fourth negotiating session the participants will try to package an overall agreement covering all 3 issues. The Chair will be responsible for writing down any agreements that the group does reach.

At the end of the role play there will be some class time devoted to debriefing the negotiations. Everyone who played a role will complete a *PEACE Checklist*, in which you will rate your own performance on each of the Workable Peace skills. Each team will meet to review its performance, provide feedback to team colleagues and discuss what the team learned as a whole. A member of the group should summarize what is discussed in order to present it to the class. As a whole class you will discuss the group presentations, review some of the key moments in the negotiation and examine what you've learned about history and conflict management as well as how it relates to your lives.

In brief, the role-play will proceed using the following structure:

Preparation

- Individual Prep
- Same Role Prep

Four Negotiating Sessions

- Negotiations by Issue (1/2/3)
- Packaging (4)

Debrief

- Written reflection
- Discussion in Teams
- Class Discussion