



CONNECTICUT CENTER FOR NONVIOLENCE EVALUATION REPORT: NEW HAVEN 2014

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Connecticut Center for Nonviolence Evaluation Report: New Haven 2014

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With Special Gratitude to CTCN's Honorary Board Chair, Dr. Bernard LaFayette

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Executive Summary

This evaluation examines the first-year of a multi-year plan of the Connecticut Center for Nonviolence (CTCN) to create healthier and safer communities in the city of New Haven through providing Kingian Nonviolence trainings to adults, children and youth. The long-term (5-10 years) goal of this initiative is to reduce violent crime among youth in the city. This plan is being implemented by the CTCN in collaboration with the Institute for Municipal and Regional Policy (IMRP) and Southern Connecticut State University through a grant awarded from the Connecticut General Assembly. Other key community organization partners include The New Haven Family Alliance (NHFA), Saint Martin de Porres Academy (SMDP), and Connecticut Center for Arts and Technology (CONNCAT). This report presents formative evaluation results for the first year, conducted from January 2014-July 2014.

CTCN's trainings are based upon *The Nonviolence Briefing Booklet: A 2-Day Introductory Workshop to Kingian Nonviolence Conflict Reconciliation* (LaFayette and Jehnsen, 2007). As its name implies, the Two-Day Core Introduction serves to introduce people to Kingian Nonviolence Conflict Reconciliation. Participants learn about Dr. Martin Luther King's philosophy and the practice of nonviolence. Due to its short time frame, the two-day workshop is not expected to result in major attitudinal or behavioral shifts. Those adults who are drawn to the teachings of Kingian Nonviolence are encouraged to sign up for the more intensive Level-I Certification training, which is expected to lead to personal transformation and to build nonviolence leadership capacity. Children and youth receive more intensive training through CTCN's ThinkKING Nonviolence Leadership Academy.

This was the first time CTCN implemented a five-stage, citywide plan for disseminating Kingian Nonviolence Conflict Reconciliation outside of its home base of Harford. In the Spring of 2014, a Two-Day Core Introduction workshop was held at SCSU and at CONNCAT. One Level-I Certification Training was held in June of 2014, based at SCSU and the Wisdom House Retreat Center. Lastly, two ThinkKING Nonviolence Leadership Academies for children or youth were held in July at SMDP and NHFA.

Evaluation Methods

Mixed qualitative and quantitative methods were used to evaluate the implementation of the workshops and trainings, and to assess participant outcomes. The evaluation research with children and youth was granted IRB approval from Central Connecticut State University on July 14th, 2014.

A baseline survey was administered at the start the Two-Day Core Introduction workshops to learn more about the participants who self-selected to participate. At the end of the workshops a satisfaction survey was administered. Observation was also conducted at the Two-Day Core Introduction workshops. The observations examined the workshops' implementation of the Kingian nonviolence curriculum, facilitation skills of the trainers, and participant responses to the interactive modules.

A pre and a post-test survey was administered for the Level-I Certification Training in Kingian Nonviolence to assess outcomes for the twenty-eight adults who were trained to become trainers. In addition to the survey, midway through the training, a qualitative 'Reflection Questionnaire' solicited participants' personal accounts of how they had applied what they had learned in the training in their daily lives. Observations were also conducted during two-thirds of the Level-I Certification Training.

For evaluating the ThinkKING Youth Nonviolence Leadership Academy, an anonymous retrospective post-test survey was administered to the children and youth. They also completed a brief, seven-item satisfaction survey.

Summary of Key Findings and Recommendations

Two-Day Core Introductions Baseline Findings

A total of 29 participants took part in the Two-Day Core Introduction workshops in the spring of 2014. More females than males chose to attend the workshops. Individuals in the fields of education and those involved in conflict mediation work were highly represented. Directors and employees of community-based organizations working on issues of public health and/or violence prevention were also represented. In total seven college or recent college graduates were in attendance (about 30% of the total participants).

A total of 23 participants completed a confidential baseline survey. Many of the attendees (52%) reported that they had little experience in their lives with violence and most (80%) considered themselves to be highly sensitive to violence. Observations of the workshops revealed that more than half of the participants had some foundation in nonviolence philosophy based upon their own belief systems and/or religious faith. Judging from the observations, most participants experienced a deepening of their understanding of Kingian Nonviolence and civil rights history as a result of the Two-Day Core workshops. It was evident from their definitions of violence at baseline that the curriculum introduced some participants to the idea that violence can include emotional and spiritual harm, as well as physical harm.

The satisfaction survey confirms that there was generally a high level of satisfaction among attendees on the quality of the training. All participants (100%) stated the workshop had improved their understanding of Kingian Nonviolence. Most participants (93%) either *agreed* or *strongly agreed* that they planned to use what they learned in their daily life. Also most participants (88%) either *agreed* or *strongly agreed* that they would share what they learned with co-workers and with family and friends. The importance of listening, empathy and perspective taking were several of the main skills participants mentioned having acquired through the workshop.

All of the participants (100%) reported that they had a chance to meet people of different backgrounds than their own during the training. This was also evident in my observations. People generally had opportunities to learn a little more about the others in the room, and to get a sense of their knowledge of the history and their comfort-level with Dr. King's teachings on nonviolence. The racial, ethnic, age, gender and occupational diversity in the room was key to the cooperative learning, conflict reconciliation, and leadership skill building that occurred during the workshop.

The facilitators were well prepared to facilitate the nonviolence curriculum and worked together effectively as a team. They were culturally competent, which was helped by the fact that they reflected a diversity of genders and ethnicities. Having a college-age or youth trainer as well (ideally from New Haven) to help with the recruitment might have drawn more college students to the workshops.

The Two-Day Core Introductions were successful in serving as recruitment for the Level-I Certification. At least eight individuals that attended a Two-Day Core workshop signed up for the Level-I Certification training in June 2014 (17%, of attendees).

Summary and Discussion of Level-I Certification Trainings

Level-I Certification Training Results

Twenty-eight adults initially attended the Level-I Certification Training, of which nineteen were certified upon completing the training. Five received their Level-I Certification a month later after receiving about 4-5 additional hours of training support. Newly certified trainers belonged to a range of youth-serving, faith-based and community-based nonprofits in New Haven. Newly certified trainers included a program manager and five outreach workers from New Haven Family Alliance. Other trainers included a parent, a youth volunteer, an academic administrator, a director of non-profit health literacy organization, a teacher, a university professor and a case manager for juvenile offenders.

A main goal of the Level-I Certification was for those trained to become Kingian Nonviolent Conflict Reconciliation practitioners in their communities, especially in working with youth. The reflection questionnaire demonstrated that midway through the training at least 62% of participants (15 out of 24; 7 did not complete the reflection questionnaire) had already begun to apply what they learned in the training to deescalate and mediate conflicts in their families, places of work, and communities. Situational contexts included disputes over someone having stolen from them to intervening in potentially life-threatening conflicts on the streets. Several participants reported having gained the motivation and/or courage to play a leadership role in addressing the root causes of violence in their communities, for example by addressing lack of local residents being hired by local law enforcement agencies.

The pre and post-test survey findings strongly indicated that the training had strengthened participants' nonviolence beliefs and leadership skills. Analysis of the results on each of the measures found significant change in a positive direction on Nonviolence Beliefs, Community Leadership Self-Efficacy and Intentions for Civic Engagement. One item from the Community Connection measure also had a statistically significant change in a positive direction. After the training, 50% of participants had increased their leadership self-efficacy and 40% reported increased intentions for civic engagement. Many of the newly certified trainers expressed an interest in remaining connected to CTCN and the other trainers. They wanted to continue to learn, were looking for opportunities to disseminate the teachings to others, and wanted to collectively apply what they had learned about community organizing using nonviolence strategies.

According to the pre and post survey, almost half (45%) of the participants also gained a greater sense of community in the city with people who are of different racial and ethnic backgrounds. This is part of the mission of the CTCN, which aims to bring diverse people together to find solutions to eliminating the root causes of violence in our communities. Observations during and after the training also confirmed that connections were made that crossed class, race, ethnic and gender lines.

The other measures did not show statistically significant change. At least five of the participants who completed the certification training were previously experienced mediators and were already involved in jobs that required they mediate and deescalate conflict on the streets. At baseline most participants reported that they had used each of the nonviolent approaches that were listed on the measure in the past thirty days, scoring an average of 2.94 ($SD=.54$) on all the items combined.

(Response options ranged from 1—4 with 1=Never, 2=Sometimes, 3=Often, and 4=Almost Always). After the training their scores had not significantly changed with a mean of 3.00 ($SD=0.50$). For the Conflict Reconciliation measure the baseline mean was 2.91 ($SD=.78$) and the post-test mean was 2.83 ($SD=.68$). The fact that the participants did not show significant change on either the Nonviolent Behavior or the Conflict Mediation measure may have to do with the limitations in the measure design, which asked about behavior only in the past month. As these behaviors are likely to be sporadic and dependent on situational context, the past month timeframe may not have been sufficient to capture any changes.

ThinkKING Children's Outcomes

For the ThinkKING Nonviolence Leadership Academy at Saint Martin de Porres Academy, a retrospective post-test survey was administered to assess outcomes for the children in the summer program. The children were between ages 11 and 13; the median age was 12. It was difficult to interpret some of the children's responses to the retrospective questions due to the way the questions were worded. Our conclusions regarding the children's outcomes should therefore be considered highly preliminary at this stage of the evaluation.

The mean response on the retrospective survey items indicated that overall the children reported improvements in their Nonviolent Skills after the training. Most children reported that after the training it was either *a little true* (33%), *pretty much true* (33%), or *very much true* (22%) that they had learned that it was sometimes necessary to accept suffering to achieve a goal, which is one of the Six Principles of Kingian Nonviolence. They also generally reported that after the training they had more confidence in their ability to stay out fights: 28% responded *a little bit true*, 33% *pretty much true*, and 33% *very much true*. Most of the children also thought that it was true that they learned to care more for others: 39% responded *a little true*, 33% *pretty much true*, and 22% *very much true*. The children also said they were more likely to stop and try to understand what other people go through after the training: 33% responded *a little true*, 33% *pretty much true*, and 22% *very much true*. Regarding social competency, about two-thirds (67%) of the children felt that it was at least *a little true* that after the training they enjoyed working more with other students they don't know: 22% for each response of either *a little true*, *pretty much true*, or *very much true*.

Most children (73%) reported that they were confident that they would graduate from high school before the training. One child slightly increased his/her level of confidence in graduating from high school after the training; changing from a response of *a little true* before the training to *pretty much true* after the training.

ThinkKING Youth Outcomes

For the ThinkKING Nonviolence Leadership Academy at New Haven Family Alliance, a retrospective post-test survey was administered to assess outcomes for the youth in the summer program. The youth were between ages 15 and 17; the median age was 16 years old. The youth post-test assessment tool included a brief Exposure to Violence Index to gather some basic information on social-ecology factors pertaining to youth violence. Only one-quarter of the youth (25%) grew up in families that experienced times in which they did not have enough money for food or rent. Although all of the youth in the program (100%) belonged to racial and ethnic minority groups, under half (44%) of

them stated that they had experienced racism in their lives. This could be because their definition of racism does not include unconscious bias, micro-aggressions or systemic racism. Most youth (75%) reported feeling safe at school and 67% also reported feeling safe in their community. Yet all of the youth (100%) had either experienced violence themselves (38% had been jumped) or violence to a close friend or family member, including either being jumped or shot at with a gun.

On the Violence Attributes Scale that ranged from 1-5, with 1 being nonviolent and 5 being very violent, most youth rated themselves as low-moderately violent—in the 2-3 range (77%). Only 22% rated themselves a four out of five, and none rated themselves a 5. The youth's responses to the Nonviolence Intentions Measure found that following the training they intended to use most of the nonviolent strategies they had been taught to respond to conflict. The youth responses on the Social Responsibility Measure indicated that all the youth (100%) felt that if they wanted to risk getting into trouble that was their business and nobody else's. However many youth also felt a sense of a social responsibility that involved caring about how their actions might affect others (79%) and making the world and their community a better place (77%).

On the retrospective questions about before and after the training, almost half (44%) of the youth indicated that they had some level of nonviolent skills at the start of the training. 100% said either it was *pretty much true* or *very much true* that they had learned it sometimes necessary to accept suffering to achieve a goal. Also, 78% said that it was either *pretty much true* or *very much true* that after the training they were more confident in their ability to stay out of fights. The youth's self reported empathy may also have increased after the training. Over half the youth (66%) said that they were more likely to stop and try to understand what people go through.

Based on the retrospective survey responses, all but one youth (89%) said that they were confident they would graduate high school both before and after the training. One youth shifted from having no confidence before the training to having a high level of confidence after the training.

ThinkING Nonviolence Youth Academy Satisfaction Levels

Both the children and the youth participants generally felt respected by the trainers and that they learned about nonviolence. Although they all (100%) agreed that participation was encouraged, this score was slightly lower (fewer said they strongly agreed) than the other items for both the children and the youth. Also both groups strongly agreed that they enjoyed the arts activities and the guest artists made learning more fun. The children and youth all agreed that they would recommend the program to their friends. The youth were also generally favorable to the idea of participating in a nonviolent club in their school, and about half of the children also were favorable to this idea.

General Recommendations

Two-Day Core Introductions

- In order to “seed” the New Haven community with Kingian Nonviolence practitioners, one recommendation is for the CTCN to continue to explore strategies for recruiting participants to the Two-Day Cores who both live and work in the urban areas of New Haven that are most affected by violence and its underlying root causes.

Level-I Certification Training

- Continue to explore ways to harness the heightened self-efficacy and motivation to practice conflict reconciliation and leadership in one's community among newly certified trainers.
- Explore the role of internalized violence in aggressive behavior and how this insight may be used to deescalate conflict.

ThinkKING Nonviolence Leadership Academy for Children

- Continue to find ways to facilitate more active participation of the children.
- Reinforce the teachings on the definition of violence, to try to ensure that all of the children know that violence can refer to mental and emotional, as well as physical harm.

ThinkKING Nonviolence Leadership Academy for Youth.

- Continue to find ways to facilitate more active participation of the youth.
- Explore ways that the youth can regulate their emotions to help them improve their ability to stay calm and not yell/argue in conflict situations.
- Explore youth's definitions and concept of racism, and introduce them to the concepts of unconscious racial bias, micro-aggressions and systemic/structural racism.

Evaluation

- Have at least two months lead time before program start-up to obtain parental consent.
- Build in time for the evaluation to the first and last session of each program, and make sure trainers are aware of this requirement.
- Develop a theory of change specifically for the youth programs to ensure we are measuring the right key intermediary outcomes.
- Investigate the role of the arts, using both qualitative and quantitative assessments, in the CTCN programming.
- Improve the measures for the intermediary or long-term outcomes by using validated measures and/or establishing external validity of our own measures through consultation and piloting the measures with key demographics.
- Conduct a six-month follow-up post-test with the new Level-I Certified Trainers to determine if the results remain evident.
- Conduct in-depth interviews with participants to document their application of the training material following their Level-I Certification.

Part One: Program Background & Evaluation Overview

A. Introduction

The mission of the Connecticut Center for Nonviolence (CTCN) is to empower communities to reconcile conflict through nonviolence education and the arts. The CTCN is dedicated to bringing people from diverse communities together in dialogue and creative expression to explore the root causes of violence and to learn constructive methods of conflict reconciliation. The CTCN delivers introductory workshops and certification trainings based on Dr. Martin Luther King, Jr.'s philosophy and methods of Nonviolence Conflict Reconciliation. CTCN's violence prevention approach is built on Dr. King's premise that in order to create healthier and safer communities change has to take place on a personal, interpersonal and societal level. In the words of Dr. King, "There can be no justice without peace and there can be no peace without justice." Hence, CTCN's workshops and trainings teach the beliefs and skills required to practice nonviolence and mediate conflicts, as well as strategies for successful nonviolent social change.

This evaluation examines the first-year of a multi-year project to create healthier and safer communities in the city of New Haven through providing Kingian Nonviolence training to adults, children and youth. The long-term outcome goal is to reduce rates of violent crime among youth in the city. The plan involves providing Two-Day Core Introduction workshops, Level-I Certification Trainings, and the ThinKING Nonviolence Leadership Academy for children and youth. The Two-Day Core Introductions provide people with the basic principles and methodology of Kingian Nonviolence and the Level-I Certification prepares adults to become trainers. The ThinKING Nonviolence Leadership Academy is based on the same content, but is delivered in a manner that is developmentally appropriate for either children or youth. The CTCN, in collaboration with the Institute for Municipal and Regional Policy (IMRP) and Southern Connecticut State University were awarded a grant from the Connecticut General Assembly for this initiative. Other key community organization partners include The New Haven Family Alliance, Saint Martin de Porres Academy, Cooperative High School for the Arts and Technology, and Connecticut Center for Arts and Technology (CONNCAT).

This report presents formative evaluation findings for the first year of CTCN's implementation of its plan in New Haven, conducted from January 2014-July 2014. The evaluation utilized mixed-methods to assess the dissemination of Kingian Nonviolence through the various workshops and trainings, as well as short-term outcomes of the trainings for the first year.

B. Violent Crime in New Haven

There is a recognized need to promote nonviolence methods of conflict reconciliation in the city of New Haven, especially in the lower-income neighborhoods that suffer from high rates of violent crime. In 2011, the city of New Haven had one of the highest rates of arrest for violent crime in Connecticut, at a rate of 1,772 per 100,000 population (<http://www.ctdatahaven.org>).¹ According to a

¹ For an important discussion on methodology on how to more accurately assess New Haven's violent crime ranking compared to other cities in the U.S. see

Community Wellbeing Index report produced by DataHaven (Abraham, M, 2013), from 2000-2010, assaults were the cause of 32% of total deaths among all men ages 15-34 in the Greater New Haven region. A majority of homicides (79%), involved guns and almost all the victims were either African American (76%) or Hispanic (19%), as well as male (93%). Youth, ages 15-24, accounted for 45% of the murder victims, and another 40% were between ages 25 and 34. According to FBI statistics, in 2011, there were 34 homicides in the city of New Haven, the city's highest rate since 1991's record of 36 victims. Of the 34 individuals who were murdered, half of them were 25 and under. While the region's overall crime rate has dropped in recent years, violence remains a serious public health and safety concern for the city.

Similar to other urban areas of the U.S., the underlying factors leading to youth violence in New Haven are complex. A youth participatory action research study led by the New Haven Family Alliance (NHFA) and the Robert Wood Johnson Clinical Scholars Program at the Yale University School of Medicine (RWJCSP) in New Haven, found that urban youth participants, aged 14-19, identified the roots of gun violence in their community as: 1) people; 2) the system; 3) family; 4) drugs, guns, & money; 5) peer pressure; 6) survival; 7) pride and disrespect, and 8) fear (Asomugha, Baron, Ellis-West, Hansen, Rao, Rosenthal, Tinney, Lucas, 2009). Research has shown that personal and social factors such as a history of victimization, cognitive deficits, low behavioral control, alcohol use, association with delinquent peers, and gang involvement increase the likelihood of youth violent behavior (CDC).

Social-ecological theory views violent behavior as a joint product of the individual and his or her environment, including the influence of peers, family, institutions, and culture (Bronfenbrenner & Bronfenbrenner, 2009; Lipsey & Derzon, 1998; Fagan & Catalano, 2000). According to the Commission on Behavioral and Social Sciences and Education (1993, p. 167), high rates of violence among African American youth may be partially explained by "patterns of ethnic, especially racial segregation [that] have created the conditions in which economic downturns and concentrated poverty have torn down the social fabric of black American communities..." A number of studies support the theory that concentrated poverty contributes to higher rates of neighborhood-level violent crime (Hannon, 2005; Anderson, 2000, Shaw & McKay, 1942).²

Poverty and segregation alone, however, are insufficient in explaining the conditions shaping urban violence today. Other contributing root causes are mass incarceration and the war on drugs that began under the Nixon administration (Clear, 2007; Alexander, 2010). The war on drugs has not curbed the demand for drugs in the U.S. Rather it has led to a highly lucrative, underground marketplace that is regulated by both guns and violence (Hart, 2014; Bogzaianos, 2012). Violence is also perpetrated on low-income communities through law enforcement's response to the illicit drug trade³, and unconscious racial bias that has historically labeled black and brown youth as criminals (Thomson, 2014). This has

² Mediating factors likely to explain this causal link include chronic stress, food deprivation, housing instability, feelings of hopelessness, self-medication etc.

³ As historian Thomson writes, "As important as it is to rethink the origins of the violence that poor inner city residents still endure, we must also be careful even when using the term 'violence, particularly when seeking to explain 'what seems to be wrong' with America's most disadvantaged communities. A level of state violence is also employed daily in these communities that rarely gets mentioned and yet it is as brutal, and perhaps even more devastating, than the violence that is so often experienced as a result of the informal economy in now-illegal drugs. This is a violence that comes in the form of police harassment, surveillance, profiling, and even killings—the ugly realities of how law enforcement wages America's War on Drugs."

resulted in disparate incarceration rates for nonviolent crimes within low-income, urban communities, which in turn has contributed to poverty, family disruption, and gun violence (Kennedy & Chance, 2011). In the words of urban sociologist Elijah Anderson (1994), “A vicious cycle has thus been formed. The hopelessness and alienation many young inner-city black men and women feel, largely as a result of endemic joblessness and persistent racism, fuels the violence they engage in.”

According to the NAACP, 85% of low-income African-American residents of the Greater New Haven region live within the City of New Haven. Due to residential and income segregation in Connecticut, a Black and Hispanic child is four times more likely to attend a public school where the student poverty rate is higher than 40%, as determined by free school lunch eligibility than a White child (Rawlings, 2013). In 2010, incarceration rates in Connecticut for Blacks were 9.4 times higher than for Whites, and for Hispanics were 5 times higher than for Whites (Sakala, 2010). From 2006-2010, homicide rates were over three times higher in low-income neighborhoods of the Greater New Haven region, at a rate of 15 per 100,000 population, compared with 4 per 100,000 population for the state of Connecticut as a whole (Abraham, et. al. 2013). In two regional surveys of community wellbeing conducted by DataHaven and CARE (Abraham, et. al. 2013),⁴ when asked about whether or not children and youth in their town had the positive role models they need, around 72% of adults living in low-income communities in Greater New Haven reported “No,” as compared with 65% in medium-income neighborhoods, and 48% in high-income neighborhoods. In most high-income areas of Greater New Haven residents feel safe to walk in their neighborhoods, but in the region’s low income neighborhoods as many as 77% percent of adults reported feeling unsafe taking walks at night, and 30% reported feeling unsafe taking walks during the day.

A full exploration of the many complex historical factors that have led to racial segregation, concentrated poverty, and the war on drugs in New Haven and other metropolitan urban areas in Connecticut is beyond the scope of this introduction. However, this brief socio-ecological perspective on the etiology of violence sets the stage for understanding the multilevel strategies for violence prevention that are embedded in the teaching and application of Kingian Nonviolence.

⁴ In September and October 2012, DataHaven conducted its Community Wellbeing Survey, the largest survey ever conducted in our metropolitan region, involving interviews with 1,307 randomly selected households by landline and cellular phone. CARE simultaneously conducted its second New Haven Health Survey involving interviews of 1,298 randomly-selected households living in low-income neighborhoods of New Haven. These surveys were designed collaboratively, and featured overlapping questions about economic wellbeing, health, civic life, and neighborhoods to enable direct comparisons.

C. Introduction to Kingian Nonviolence Conflict Reconciliation

“Nonviolence is not simply a method of protest, but a system of thought, philosophy, art, methods and strategies whose purpose is bringing about complete change.” (LaFayette & Jehnsen, 2007)

Kingian Nonviolent Conflict Reconciliation is a holistic approach to violence prevention that aims to transform how individuals respond to conflict situations by giving them the skills to identify and address the root causes of violence within themselves and their community. The Kingian Nonviolence curriculum is based upon the writings and life of Dr. Martin Luther King, Jr. as well as other great leaders and citizens of the American Civil Rights Movement. As a student at Crozier Seminary and a doctoral student in philosophy at Boston University, Dr. King studied the great political philosophers, theologians, and spiritual leaders in history. His theory of nonviolence drew its main inspiration from the writings of Tolstoy, Thoreau, Gandhi and the three historic peace churches; the Brethren, Mennonites, and Quakers. The lessons Dr. King learned in the movement also informed his writings and teachings on conflict reconciliation. One of Dr. King’s most profound contributions to the nonviolent tradition was to have, “elevated nonviolence to become a third force in society; a social movement that transformed both the structures of society and its participants” (LaFayette & Jehnsen, 2007: p. 46).

The Nonviolence Briefing Booklet: A 2-Day Introductory Workshop to Kingian Nonviolence Conflict Reconciliation is the basis for CTCN’s workshops and trainings. Authors of the curriculum, Dr. LaFayette and Jehnsen, both received advanced degrees in the field of education from Harvard University Graduate School of Education: Ed.D. and Ed.M., respectively. They are each veteran nonviolent practitioners and educators. Dr. LaFayette was with Dr. Martin Luther King the day before he was assassinated and was told by Dr. King that the next goal of the movement would be ‘to institutionalize and internationalize nonviolence education.’ *The Leaders Manual – A Structured Guide and Introduction to Kingian Nonviolence: The Philosophy and Methodology* (LaFayette & Jehnsen, 2007) provides additional background information and source material utilized in the trainings.

The Two-Day Core Introduction curriculum directly draws upon several well-established educational and social-psychological theories proven to be effective in violence prevention, namely: social cognitive theory and social-emotional learning. The program delivery is also consistent with other best practices in youth programming, especially positive youth development, cooperative learning, multiple intelligences, and critical pedagogy/action research. (An overview of these approaches and their association with effective violence prevention programming is provided in Appendix A of this report). The approach is culturally appropriate for diverse audiences. Training components are multifaceted and utilize group exercises, teach backs, panel discussions, role-plays, videos and visual diagrams. The “train the trainers” design provides youth and adults an opportunity to serve as leaders in conflict reconciliation within their community.⁵

Social Cognitive Theory is encompassed in the beliefs, attitudinal and skills building activities. The curriculum apprises people of false beliefs about nonviolence as being a passive form of resistance and challenges ideas and conventions that condone violence. To paraphrase the words of Dr. LaFayette,

⁵ An unstructured, but none-the-less important, facet of the ‘train the trainer’ approach, are the unscripted testimonials from the peer trainers of how the curriculum has helped in their own personal and/or social transformation, which in turn may positively influence their peers receptiveness to the curriculum.

‘nonviolence is not the opposite of violence, but rather the antidote to violence.’ The Six Principles of Kingian Nonviolence are directly drawn from Dr. King’s *Pilgrimage to Nonviolence* (1960). These principles form the foundation of the nonviolence curriculum and serve as guides for both personal and social transformation. They represent, the “will,” encompassing both the beliefs and attitudes that cognitively orient a person towards developing the skills to practice nonviolence.

A key skills-building module teaches participants how to identify four types and three levels of conflict. These ‘Types and Levels of Conflict’ are tools for problem-solving how to deescalate conflict situations that might otherwise become violent. Participants are taught to question their assumptions, develop active listening skills, recognize both verbal and nonverbal social cues that signify conflict escalation, and to take action with the appropriate level of intervention.

The second half of the curriculum teaches six concrete steps for engaging in nonviolence conflict reconciliation. Participants are taught to first gather information including any historical and social ecological factors contributing to the root causes of the situation. The curriculum presents a “top-down, bottom-up” model of community organizing. It teaches citizens how to challenge oppressive power structures and empowers them to engage in civic leadership towards the goal of creating more just systems of governance and an inclusive, beloved community. In another skills-building module, called “Joy City,” participants are taught to apply the six steps through experiential, cooperative learning. Using a scenario, they practice gathering information and problem solving around a specific issue applying nonviolence strategies.

Role-plays, videos, visual diagrams, singing and music are used as instructional methods throughout the CTCN trainings. These various modalities appeal to people’s multiple intelligences and engage participants socially and emotionally, as well as cognitively in the teachings⁶. The Leadership manual (LaFayette & Jehnsen, 2007) explains that role-playing, or “unrehearsed, informal dramatization in which people spontaneously act out human relations problems,” helps learners to: “1) become aware of the feeling of someone else, 2) see a situation through other people’s eyes, or 3) experience how they would act or react in a given situation.” To practice conflict reconciliation, involves the whole person: body, mind, spirit, and emotions.

Throughout the curriculum, Dr. King’s writings and the historical lessons of the Civil Rights Movement, are drawn upon as exemplary guides for both personal and social transformation. Dr. King, along with many lesser known citizens in the movement—including children, youth and White allies—demonstrated tremendous courage and fortitude to challenge unjust, dehumanizing conditions and laws. Without the use of weapons or technology, they successfully mobilized around a sense of personal and social responsibility, and appealed to a higher moral compass of their assailants and the broader public. This history serves as an empirical precedent for recognizing the power of nonviolence as a “third force” that can be used to change laws and right injustices in society.

⁶ As Dr. LaFayette and other great civil rights leaders such as Henry Belafonte have stated, ‘music was the blood that ran through the Civil Rights Movement.’ Singing was used to bolster the spirit when nonviolent protesters were subjected to violence on the streets and in prison. Furthermore, Kingian Nonviolence teaches that creative strategies are needed to dramatize an issue so as to educate the broader public and/or to awaken the humanity in one’s opponent, even a potential assailant(s).

D. Prior Research on the Effectiveness of Kingian Nonviolence Training

A recent evaluation of CTCN's ThinKING Nonviolence Leadership Academy summer program at an urban high school (Werblow, J. Diamond, S., 2014) with mainly African American/Black and Hispanic/Latino students, found a statistically significant increase in their intentions to use nonviolent strategies to control anger and reduce conflict by the end of the program; $t(25)=2.3$, $p=.03$. The program had a slightly stronger effect on increased intentions to use nonviolent strategies for males than females. Qualitative results of several open-ended questions demonstrated that following the training, students were 92% more likely to view violence as something more than a physical act, and 325% more likely to view themselves as being able to handle situations using nonviolence. This study was limited by lack of a comparison group and randomized control design.

Operation Safe Community was a successful citywide, comprehensive, youth violence prevention initiative launched in Memphis Tennessee in 2006 (Darling, 2011). The initiative was spearheaded by top officials in government, criminal justice, business, education, faith-based and community-based organizations. Memphis City Schools implemented an array of new or enhanced programming as well as school security measures, including targeted interventions for at-risk youth. The broadest prevention component of this initiative was for all teachers in the schools to be certified in Nonviolent Crisis Intervention. Led by LaFayette and Associates, as many as 60,000 youth and teachers were trained in Kingian Nonviolence.

An evaluation of this comprehensive initiative in Memphis middle and high schools from 2007-2011 (Darling, 2011) found a decrease in serious police incidents (e.g. murder, aggravated, assault, drug offenses and weapons offenses) of 37% in high incident schools. Other offenses such as Intimidation, simple assault and sex offenses (90% of which are forcible fondling), while not counted as serious targeted police incidents, were also closely tracked. Those numbers initially increased from 2007-2008, but decreased from 2009-2011, due to specially targeted programming to address the problems. The schools also showed a reduction of 49% in repeat gang offenders. This study was limited by the fact that the contribution of the different interventions to the outcomes was not disaggregated and also a randomized, experimental trial was not conducted.

Another evaluation study of the Kingian Nonviolence training programs was conducted by a graduate student at the University of Rhode Island (URI) (Hallack, 2001) and utilized a three-month, post-test with 104 participants using a Nonviolence effectiveness scale developed by the evaluators. There were 4 intervention groups that received 3 different training formats from URI for different age groups (teachers, college and high school students). The demographics of all four groups combined were 67% female, 33% male, 92% Euro-American. After the intervention, the combined groups increased their knowledge, as well as their positive attitudes towards nonviolence philosophy. Behavioral outcomes were not significant, and behavioral intentions showed ceiling effects. High school students had the most inconsistent results compared to other intervention groups, and reported more violent behaviors. This study had limitations due to the lack of randomization, sampling and measurement bias, and low statistical power. Further research was recommended.

Combined, these studies strongly suggest that Kingian Nonviolence is a highly promising strategy for reducing violent behavior among youth. Our formative evaluation continues investigating the effects

this curriculum for both youth and adults. It also examines the challenges in achieving CTCN's longer-term goal of institutionalizing Kingian Nonviolence in schools and other community organizations in the city of New Haven.

E. CTCN Two-Year Program Plan for New Haven

The two-year plan for laying the groundwork to institutionalize Kingian Nonviolence in New Haven involves hosting a series of ongoing adult certification trainings, academies for youth, and youth-led nonviolence clubs. The plan is rolled out in five stages that operate in cyclical fashion every year. **Stage 1:** Develop key partnerships with local universities, schools and community service organizations to recruit adults who are interested in learning about Kingian Nonviolence. **Stage 2:** Offer Two-Day Core Introductions for adults and youth in various locations in the city. **Stage 3:** Provide Level-I Certification Training for adults. **Stage 4:** Offer the ThinkKING Youth Nonviolence Leadership Academy for youth, with newly certified Level I trainers as co-facilitators. **Stage 5:** Establish one or more youth-led nonviolence clubs at a school or community organization with youth who successfully completed the ThinkKING Youth Nonviolence Leadership Academy.

In January 2014-July 2014, the CTCN implemented Stages 1-4 of the plan. CTCN hosted two 2-Day Core Introductions in New Haven at Southern Connecticut State University (SCSU) and Connecticut Center for Arts and Technology (CONNCAT). Forty-six total adults attended these workshops.

Following the introductory workshops, a 70-hour Level-I Certification Training for adult trainers was held at SCSU. Twenty-eight adults initially attended the certification training, of which twenty-four received their Level-I certification.

Two ThinkKING Nonviolence Leadership Academies for children/youth were held in New Haven in July 2014. The programs were based at Saint Martin de Porres Academy (SMDP), an independent middle school for underserved children in the New Haven area, and at New Haven Family Alliance (NHFA), a community-based organization whose mission is to improve the quality of life for all families in New Haven. The programs each met daily for two weeks. Twenty-three children, ages 11 to 13, were in attendance at SMDP, meeting in the morning for two hours, for a total of approximately 28 hours. Ten youth, ages 15-17, met at NHFA for 4 hours in the afternoon, for a total of approximately 56 hours. The youth participating in the program at NHFA were mainly recruited from New Haven's Summer Youth Employment Program.

F. Evaluation Methods

This evaluation can be considered a formative evaluation as it was the first time CTCN implemented a five-stage, city-wide plan for disseminating Kingian Nonviolence outside of its home base of Harford. The evaluation covered the first year of the program implementation for four of the five stages of the city-wide plan. Mixed qualitative and quantitative methods were used to evaluate the implementation of the plan, and assess participant outcomes for the more intensive adult and youth trainings. The evaluation research with children and youth was granted IRB approval from Central Connecticut State University on July 14th, 2014.

Two-Day Core Introduction to Kingian Nonviolence Conflict Reconciliation

A confidential baseline survey was administered at the start the Two-Day Core Introductions to learn more about the participants who self-selected to take part in the workshop. At the end of the workshop a satisfaction survey was administered. Participant observation was also conducted at the Two-Day Core Introductions to document participant responses to the content and observe facilitation styles and fidelity in delivering the curriculum, as well as success in identifying individuals interested in becoming Level-I Certified Trainers.

Level-I Certification Training in Kingian Nonviolence

A pre and a post-test survey was administered for the Level-I Certification Training in Kingian Nonviolence to assess outcomes for adults. The anticipated outcomes and measures were designed based on several 'theory of change' discussions facilitated by the lead evaluator with three lead trainers from CTCN, the CTCN executive director (who is a level-three certified trainer), and an advisor to CTCN, who is an associate professor at CCSU, contracted by IMRP to support the implementation of the New Haven plan. In addition to the survey, mid-way through the training, a qualitative 'Reflection Questionnaire' solicited participants' personal accounts of how they had applied what they had learned in the training in their daily lives.

ThinkKING Nonviolence Leadership Academy for Children and Youth

Due to the short window of time between when agreements were finalized with the partnering organizations prior to the start of the ThinkKING Nonviolence Leadership Academy summer program there was insufficient time for program administrators to obtain parent consent to administer a confidential pre and post survey with the children and youth. Thus, an anonymous retrospective post-test survey was administered to the children and youth in the summer program instead. The concepts applied in this survey were Knowledge of Civil Rights History, Social Competency, Nonviolence Intentions, Nonviolence Behavior, Conflict Mediation, Empathy, Self-Efficacy (specifically confidence in graduating high school).

The survey, in part, utilized a "retrospective post-then-pre design." This design has several advantages. First, no personal identifier information is collected. The design also helps to alleviate any 'response shift bias' that may occur in the traditional pre-post design (Howard, 1980). 'Response shift bias' refers to a participant using a different frame of understanding in responding to an item at different times. This can confound the assessment of self-reported change (Rockwell & Kohn, 1989). There are also several potential limitations of this retrospective design (Klatt, J., Taylor-Powell, E., 2005). Memory may be biased even within short time frames, and accuracy may decrease with time (Nisbett & Wilson, 1977). Certain learners may have difficulty answering retrospective post-then-pre questions and thus it may be less appropriate for use with certain populations (Klatt, J., Taylor-Powell, E., 2005). Lastly, any self-report survey may be subject to 'social desirability bias,' or participants selecting the responses that they think are most socially acceptable. Anonymous surveys may be less subject to this bias.

Part Two: Two-Day Core Introductions

A. Introduction to Baseline Findings for Two-Day Core Introductions

The Two-Day Core Introduction to Kingian Nonviolence for adults was observed and a baseline survey administered at two different locations in New Haven: 1) Southern CT State University (SCSU) in March, 2) Connecticut Center for Arts and Technology (CONNCAT) in April 2014. There were a total of 19 participants who took part in the workshop at SCSU; 15 completed the baseline survey. There were 10 participants at CONNCAT; 8 completed the baseline survey.

Table 1: Participant Demographics:

Survey Respondents at SCSU & CONNCAT 2-Day Core Introductions (N=23)

Gender	Female	83%	Male	17%
Age Classification	Students	30%		
Race/Ethnicity	White	30%	Nonwhite*	70%

* Black/African American, Hispanic/Latino, mixed or Asian.⁷

B. Definitions of Violence at Baseline

The most common terms to define violence were the words ‘harm’ or ‘hurt’ directed at another person. The words ‘coercion’ or ‘force’ were also mentioned by six people in their definitions, implying an abuse of power. Five people included specific mention of psychological or emotional harm. Four people defined violence in terms of its opposite to peace, love or other forms of communal wellbeing. Three people understood violence to be a violation of another human’s rights, and three included moralistic or legal terms such as ill-fated, crime, etc. Two people mentioned structural violence. Also two people mentioned the words hatred, negativity, fear-derived. Also, several mentioned the effects of violence on the other person in the form of injury, pain or suffering. Only one person in the group had a definition of violence that only mentioned physical harm. And one person mentioned spiritual harm in their definition of violence. None of the participants explicitly mentioned the idea of internal violence in the form of self-loathing, although the two people who mentioned fear-derived and negativity may have indirectly implied this notion. Also, suicide or self-harm was not mentioned in any of the definitions.

⁷ Non-White race/ethnicity was not disaggregated to protect confidentiality as some trainings had only one or two individuals of a particular Non-White race/ethnicity.

Table 2: Definitions of Violence at Baseline: SCSU & CONNCAT Participants (N=23)	
<i>Themes</i>	<i>%*</i>
Harm or hurt (verbal and physical)	39%
Coercion or force	26%
Emotional or psychological harm	22%
Opposite of peace, wellbeing, love, right relations etc.	17%
Human rights violation	13%
Morals, ill-fated, or crime	13%
Affects all living beings	13%
Structural violence	9%
Affects non-living as well as living	9%
Negativity, Hate or fear derived	9%
Inflicts injury, pain or suffering	9%
Physical harm only	4%
Spiritual harm	4%
*% of participants whose definitions referenced a particular theme.	

C. Participants' Life Experience and Attitudes Towards Violence

Participants were asked to rate themselves on a scale of 1 (*a little*) to 5 (*a lot*) on "whether or not you have a lot of experience with violence in your life or only a little." The mean violence experience rate was 2.57 ($SD=1.47$)

The participants (35%) ($n=8$) reported having only *a little* experience with violence in their lives or having a low level; 17% ($n=4$) rated themselves a "2." Another 17% ($n=4$) rated themselves at a "3," which was the midpoint on the scale. A small percentage 17% ($n=4$) rated themselves a "4," and 13% ($n=3$) rated themselves a "5," having a lot of experience with violence in their lives.

Sensitivity to Violence

Participants were asked to rate themselves on a scale of 1 (*Tolerant*) to 5 (*Sensitive*) on "whether or not you see yourself as more tolerant or sensitive to violence." *Tolerance* was defined as one who thinks the use of violence is an acceptable way to deal with conflict. *Sensitive* was defined as one who thinks violence is not an acceptable way to deal with conflict. The mean for violence sensitivity was 4.57 ($SD=0.59$).

Almost half of the participants rated themselves the highest in sensitivity to violence (45%) ($n=11$), while 35% percent rated themselves a "4" ($n=8$), and 4% ($n=1$) rated themselves a "3" (*midway between tolerant and sensitive*). No one rated on the tolerant side, "1" or "2."

Ignoring Interpersonal Conflict

Participants were asked: "Is the best way to deal with interpersonal conflict in your life is generally to ignore it?" In response to this question, 95% ($n=21$) said "No," and only 5% ($n=1$), one person, said "Yes."

Inaction as a form of Violence

Participants were asked: “Can a person’s decision not to take action be a form of violence?” In response to this question, 82% ($n=18$) said “Yes,” and 18% ($n=4$) said, “No.”

Justification for Violence

Participants were asked: “Is violence ever an appropriate response to interpersonal conflict?” In response, the majority of participants, 73% ($n=16$), said “No,” and 27% ($n=6$) said, “Yes.”

For those that said, “Yes,” three of them explained that violence was justified in the case of self-defense, and one explained that a police officer was justified in using a weapon to stop someone who is acting violently (i.e. shooting other people).

For those who responded “No,” most explained that the use of violence will escalate the situation or result in further violence (“violence begets violence”). One participant similarly wrote, “My Taoist upbringing informs me that negativity begets negativity (what goes around comes around).” Another person expressed the view that, “It is my belief that there is always another option other than violence. Violence does not solve a conflict or a problem instead it causes further harm and damage.”

D. Methods Used to Resolve Interpersonal Conflict

Participants were asked to list three methods they use to resolve interpersonal conflict. Almost three-quarters of participants (73%) mentioned the use of communication, but listening was mentioned by only 18% of the participants. Almost one third of participants (32%) also mentioned mediation. Use of this strategy likely reflected the fact that at least five participants belonged to a semi-professional mediation network. Five participants mentioned ignoring the situation as an appropriate response. Other strategies mentioned by at least four participants included, introspection, prayer, mediation, and techniques to reduce one’s anger such as listening to music, or exercising.

Table 3: Methods to Resolve Interpersonal Conflict (N=22)	
<i>themes</i>	%
Communication	73%
Mediation	32%
Conflict resolution	23%
Ignore the situation	23%
Introspection	23%
Prayer or meditation	18%
Anger management**	18%

Listening	18%
Consulting a friend/family member	9%
Reasoning	9%
Apologize	5%
Agree to disagree	5%
Gathering information	5%
Counseling	5%

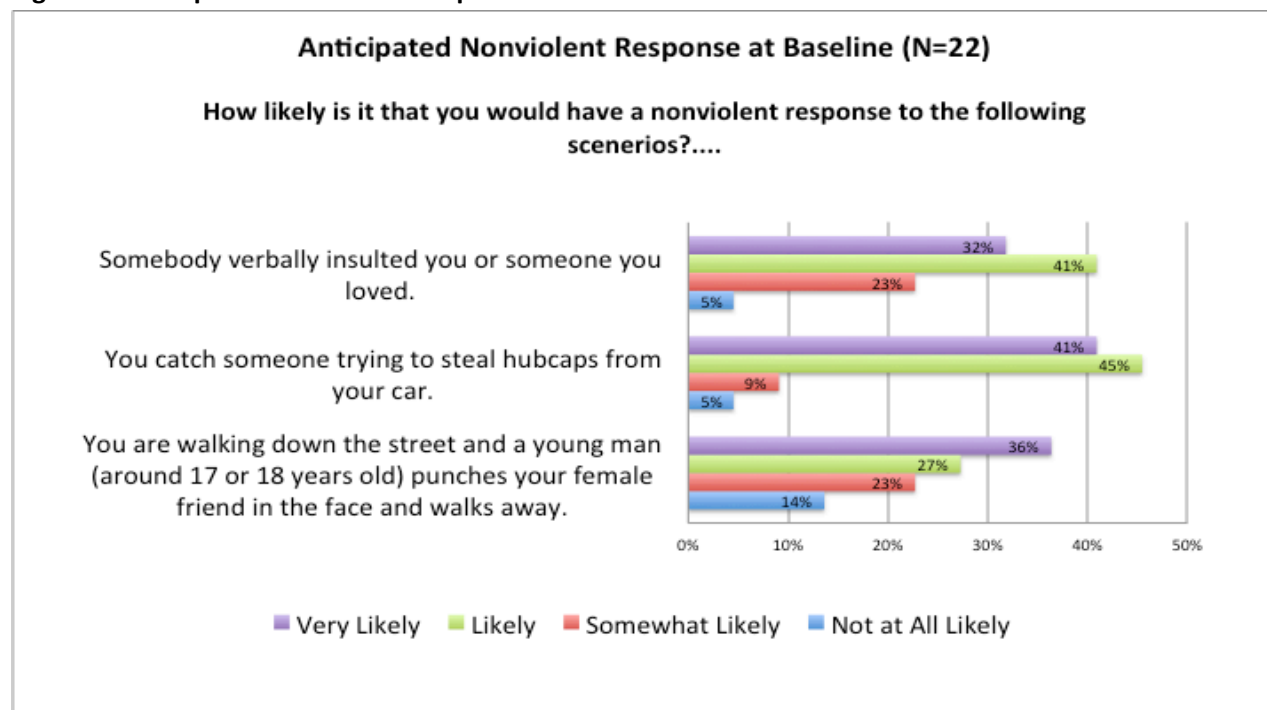
*% of respondents that referenced this theme

** e.g. breathing, exercising, time out, listening to music

E. Anticipated Nonviolent Response

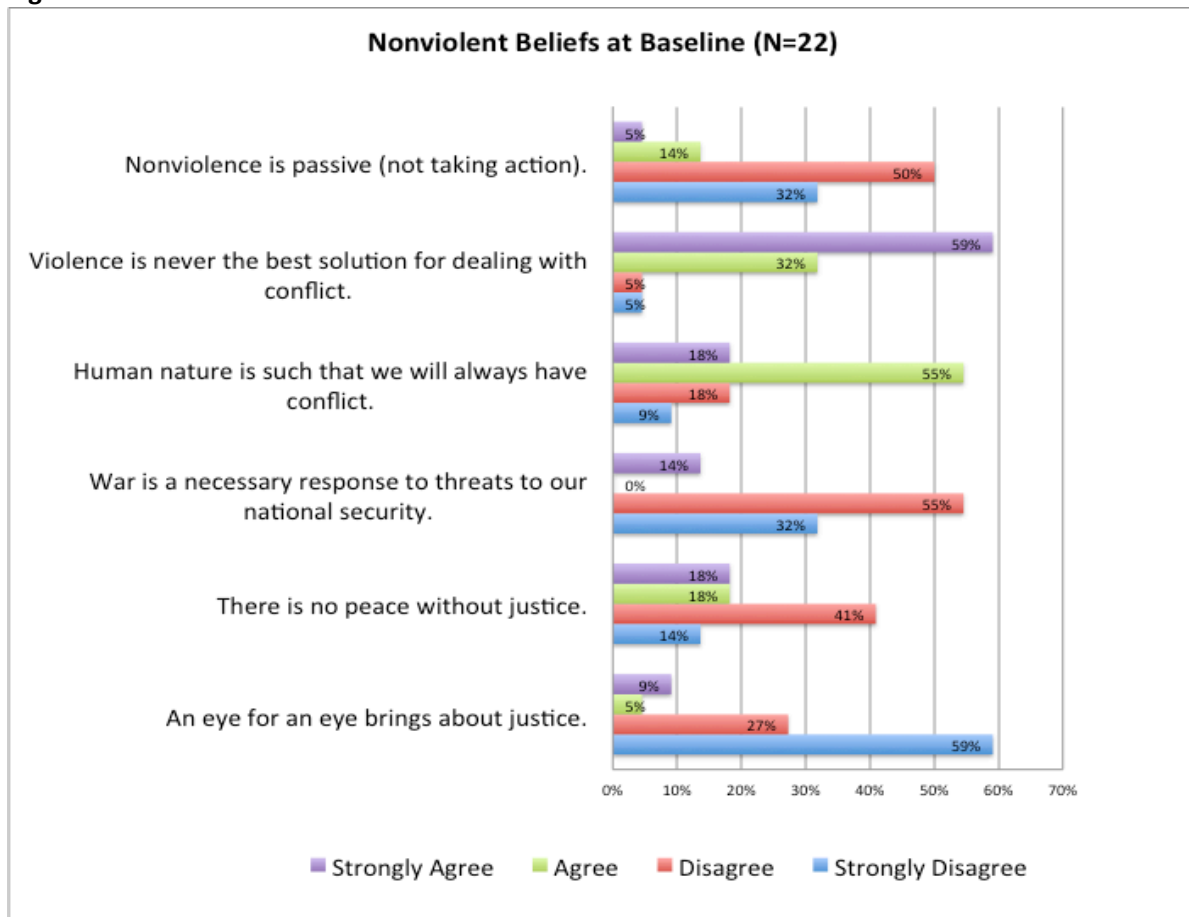
Participants were asked on the first day of the program to assess their likelihood of having a nonviolent response to three different scenarios. Most participants anticipated that they would likely respond nonviolently to a scenario that involved theft of personal property (86%), about three quarters anticipated they would likely respond nonviolently to a verbal insult toward someone they loved (74%), and more than half (63%) anticipated that they would likely respond nonviolently to an act of physical violence toward a female friend.

Figure 1: Anticipated Nonviolent Response at Baseline



Participants were asked about their nonviolent beliefs. The mean score for nonviolent beliefs at baseline was 3.00. Most people (86%) did not believe that: “an eye for an eye brings about justice.” A majority, 82% did not believe that “nonviolence is passive.” Most (90%) believed that: “violence is never the best solution for dealing with conflict.” 87% of participants did not believe that: “war is a necessary response to national security threats.” Only 36% believed that “there is no peace without justice.”

Figure 2: Nonviolent Beliefs at Baseline



Part Three: Process Findings of Two-Day Core Introductions

A. Satisfaction Survey of Two-Day Core Introductions

Participants completed a satisfaction survey following the Two-Day Core Introductions at SSCU and CONNCAT. The 35 individual response items for the survey are grouped below under broader conceptual categories and the mean score is reported for each conceptual category. Response options ranged from 1-5, with 1=*strongly disagree*, 2=*disagree*, 3=*neither agree nor disagree*, 4=*agree*, and 5=*strongly agree*. Overall the scores were very high for both groups of participants, with most of them either saying they *agree* or *strongly agree* with positive statements about the quality of the training in each area explained below.

The *Announcement* of the Workshop (1 item) asked if the goals of the workshop were clearly stated on the announcement. For *Workshop Content* (6 items), the items asked about whether the goals were clearly defined, the topics covered were relevant, the information was easily understood, and the handouts were helpful. The *Time* (2 items) asked if there was enough time for the activities and the right amount of time spent on each topic. The *Facilitators* (6 items) asked about their knowledge of the topic, preparedness, encouraging participation, answering questions, showing respect for participants, and working well as a team. *General Satisfaction* (4 items) asked if they were satisfied overall with the workshop, it met their expectations, and if they have a better understanding of Kingian Nonviolence. *Social Benefits* (2 items) asked if participants got to know each other, and if they plan to keep in contact. *Intentions to Apply Learning* (4 items) asked if they plan to use what they learned in their own life, plan to share information with co-workers, as well as friends and/or family members.

Table 4: Participant Satisfaction with Two-Day Core Introductions to Kingian Nonviolence at SSCU and CONNCAT (N=16; response scale of 1-5).

	SSCU	CONNCAT	TOTAL
Announcement of Workshop	4.67	4.50	4.59
Workshop Content	4.72	4.60	4.66
Time	4.65	3.67	4.16
Facilitators	4.80	4.72	4.76
General Satisfaction	4.75	4.46	4.60
Social Benefits	4.70	4.80	4.75
Intentions to Apply learning	4.60	4.25	4.43

Open-Ended Response Question: What One Action do you plan to take as a result of the training?

Most participants (93%) that completed the satisfaction survey said they planned to apply the skills they had learned in the training. For example, one participant said that he/she planned to include Kingian nonviolence philosophy in their classroom curriculum. Twelve other participants said they would apply what they learned to address conflict in their lives, either for themselves or by teaching others. For example, a participant said he/she planned to “Empower others to understand the

nonviolence training and try to be a better listener when engaging in conversation with others.” Another mentioned he/she plans to apply perspective-taking (“put yourself in other person’s place”). Another participant mentioned he/she planned to, “To monitor my actions when dealing with conflict and controversial people.” Three participants were inspired towards civic engagement; for example one planned to “Stop waiting around for the ‘right time.’ I plan to get more involved in activist movements.” Two participants said they were interested in becoming a Kingian Nonviolence trainer. Most participants (88%) also planned to share what they learned with co-workers, and or their family and friends.

Open-Ended Response Question: Has the training impacted your way of responding to conflict? If so, how?

All participants who completed the workshop satisfaction survey said that it had an impact on how they responded to conflict. They mentioned the following impacts: helping reflect and look at conflict in a different way; given alternatives; knowledge; better way of responding; broadened my repertoire; voice my opinion; using the arts; perspective-taking; having a structure for conflict reconciliation; strengthened outlook; separating evil from the person doing evil; strengthening inner peace in the face conflict.

B. Process Observations of Two-Day Core Introductions

Recruitment

Recruitment for the Two-Day Core Introduction workshops occurred largely through face-to-face meetings with university administrators and faculty, some outreach to community-based organizations engaged in violence prevention work, and an online network of semi-professional conflict mediators. Although the workshop announcement was sent to SCSU students, including the student committee of the NAACP at SCSU. Three students attended this workshop, two were graduate students and one was an undergraduate. Four students attended the training at CONCATT. Two CTCN trainers co-facilitated the workshop at SCSU and three CTCN trainers co-facilitated the workshop at CONCATT.

The following strengths, learning (i.e. teachable moments), as well as tensions and challenges were noted:

Commitment to humanitarian, social justice causes and to teaching nonviolence. Many participants came to the Two-Day Core with a strong commitment to humanitarian and social justice causes. This was evident right away during the “Paired Introductions” exercise, in which expectations were for the workshop were mentioned. About two-thirds of participants in each workshop (CONNCAT & SCSU) reported that they wanted to teach nonviolence to youth, and several specifically mentioned their concern over recent incidents of gun violence in New Haven. Several participants said that they wanted to work on self-improvement (e.g. become less judgmental of people, find better ways to communicate learn how to respond without anger, learn empathy or how to better understand people). Several participants also said they wanted to improve their understanding of nonviolent philosophy. Participants brought their own understanding of nonviolence to the workshop. For example, one participants explained Kingian Nonviolence Principle Six, “The Universe is on the Side of Justice,” in his own words: “Justice works with the laws of nature, injustice works against it. Like if you try to hold a

ball under water, it comes up.” Several participants in each group explicitly drew from their faith traditions such as Taoism, Christianity, and Native American religion.

Triggering of unresolved conflict situation from personal experience. During the workshops several participants openly discussed conflict situations that they were trying to resolve in their lives. For example, one African American brought up a recent work situation in which she was singled out for finger printing by her boss despite her many years of professional service. Another participant mentioned racial profiling of Hispanics/Latin Americans by the police in the East Haven community. Both of these situations were about racial injustice. The facilitators appropriately allotted time for each person to voice their personal experiences, and then respectfully tied these personal experiences back to the lessons of the workshop.

Group process built into the workshop modules. While there were no overt signs of conflict during the exercises, it was evident that tensions arose during some of the small group activities as one person tried to persuade others, or dominated the decision-making process. For example, during the “Values Exercise” individuals first had to select their own five top values from a list of about twenty and then were divided into small groups, and were asked to identify the top five values for their group. This “Values Exercise,” was designed to accomplish several things: 1) to help participants begin to analyze conflicts due to different values, 2) to have them reflect on their strengths and weakness as leaders, 3) and to teach conflict reconciliation skills in part through recognizing shared values.

At CONNCAT, after debriefing this module, several participants openly apologized to an individual in the group for whom a “value” that was clearly important to them did not get selected. In one case this individual was the youngest in the group, and thus the value of ‘having a successful career’ was more important to her than the older participants. At SCSU, during a discussion about conflict as potentially constructive, one participant reflected back on the Values Exercise, stating, “There is big conflict or little. Like we had in our group, we had to pick five things because we had disagreement. You guys opened my mind up.” Participants’ reflections on the process of reaching consensus illustrate that they were becoming more self-aware of group dynamics and were cultivating nonviolence leadership skills.

Learning Civil Rights History. During the training, participants learned many lesser-known facts about the history of the Civil Rights Movement. For example, they learned that Rosa Parks was not the first black woman to refuse to sit in the back of the bus, and they learned that she was actually trained in community organizing by the Highlander Institute. Participants also saw key sections of films about the Montgomery Bus Boycotts, the Children’s March, and the Freedom Rides, which provided a more in-depth, visceral understanding of nonviolent resistance. Generally participants were familiar with Dr. King’s oratory skills and public marches, but knew less about his scholarly achievements in theology and philosophy, the behind the scenes strategic planning and organizing of the movement, or the personal sacrifices Dr. King and many others made to bring about monumental social change. This historic perspective taught the importance of acquiring knowledge, personal commitment, sacrifice, and organizing strategy to becoming a nonviolence leader. During each of the Two-Day Core workshops that were observed, participants expressed a level of dismay, and for some of betrayal, at not having been

taught this powerful heritage in school. Another response that was expressed by one or more participants at each training was frustration at the pace of progress on civil rights today (e.g. ongoing battles e.g. for voters rights, police brutality, and against bigotry and discrimination).

Learning Conflict Reconciliation Skills. Following the “Paired Introductions” module, in which individuals had to speak as if they were the other person to whom they had just spoken, it was evident some individuals were more skilled at listening than others. Some of the stronger, more vocal personality types seemed to have the most difficulty recalling what the other person had said. One male who was partially blind, had better listening skills than most. He remarked this was due to the fact that he had to rely more on listening skills and memory, because he did not have the advantages of visual acuity.

During the second day of the training participants worked in small groups to identify two questions that they wanted to ask “experts” about the Six Principles they had been taught. After having come up with the questions, participants in each group were instructed that they were “the experts” and that each group would have a chance to respond to the questions of another group, answering from the perspective of Dr. Martin Luther King. This module teaches perspective-taking and appeared to help individuals understand and overcome any cognitive resistance to Kingian Nonviolence philosophy.

As with the Values Exercise, in these small groups one individual typically took on more of a leadership role in facilitating the process to come up with two questions for the group. Sometimes tension could be observed among group members depending on the leadership skills of this individual. Those leaders with better listening and collaborative decision-making skills were generally more effective in coming up with questions from the group with everyone’s input. Some individuals with theatrical ability seemed to especially enjoy speaking as if they were Dr. King. A few participants wanted very much to express their own thoughts and opinions instead of those of Dr. King. In addition to perspective taking, this module provided a cooperative learning opportunity and an occasion for building community connections within the group. In observing the body language and listening to the thoughtful responses given by participants to the challenging questions posed by others in the workshop, it was evident that this module was a turning point for them to be able to go deeper in their internalizing of Dr. King’s teachings (see Appendix C for an example of this).

Community Connectedness Across Diverse Racial/ethnic, and Social Divides. The individuals attending the training came from a range of cultural and social backgrounds. During the workshop, participants had a chance to discuss deeper questions on human relations and build an understanding of commonalities and differences across cultures. For example, in the SCSU a CTCN trainer referenced her own cultural background having grown up in the Queens, New York to illustrate how a verbally-aggressive communication style could seem normal in some families. A Japanese-American participant responded with her own example from her culture: “I am also thinking about cultural attitudes, cultural upbringings. Use my own upbringing that you are not supposed to speak up as a woman and girl. So you abide by your cultural code.” This led to a brief discussion about gendered communication styles in different cultures as it relates to conflict reconciliation.

The discussions on the history of the Civil Rights Movement also sometimes opened people up to talk about their own personal experiences with the movement. For example, during the training at SCSU one participant shared: ‘My mother was born and raised in Carolina. It had a huge tree in the

middle of town they used to lynch people. Anytime we went home from the Northeast to my street. We knew what was going to happen. They would shoot. My people could be seen through those windows. I get emotional thinking about it...”

The racial justice content of the workshop was observed to trigger strong emotions in participants at times. Some White participants responded with a sense of “White guilt,” as they grappled with the racial injustices both historically, and at present. For example, at CONNCAT one White participant of a Quaker background reflected during the training that it might be easier for her to adopt a stance of nonviolence and the practice of nonviolence, coming from a place of privilege and not having to live in the conditions that many lower-income, minority communities experience.

C. Strengths & Challenges of the CTCN Trainers’ Facilitation of Two-Day Cores

Strengths

- *Diversity of genders and ethnic background represented.*
- *Great team work among facilitators.* No serious tensions or conflicts between facilitators were noted during the workshops.
- *Strong use of multi-media.* Video clips of appropriate length were used to bring civil rights history to life. Songs were used to impart knowledge and evoke the spirit of movement building.
- *Sensitivity.* Facilitators were willing to accommodate discussions touching upon issues of injustice in the community and handled these concerns with great sensitivity.
- *High level of fidelity to the curriculum.* (Although this was not formally tracked, it was informally documented through the observations)
- *Clarity.* Broad range of pithy examples, both historical and contemporary, to illustrate key points of the curriculum. Clear responses were given to questions that were raised by participants.
- *High level of participation.* As one participant remarked, “Excellent trainers! Nice flow and glad the time didn’t drag on; kept us very engaged. I am very enlightened and encouraged.”
- *Strong punctuality and time management.* All the modules were covered, although the workshop could have benefited from having more time.
- *Strong knowledge and grasp of content.* Each of the senior trainers exhibited in-depth knowledge of Civil Rights Movement history and Dr. Martin Luther King’s writings, and some basic knowledge of the sources of inspiration for his writings.

Potential Areas for Improvement

- *Getting ahead of the group process.* In one instance, a facilitator corrected the spelling of nonviolence (not non-violence), but had not yet explained the rationale for this to the group.
- *Faith-Based Orientation.* One participant questioned the universality of Dr. King’s nonviolent teachings, due to their being faith-based. She asked if in order to practice nonviolence, she had to believe in a Christian God. The facilitators explained that one did not have to belong to any specific faith in order to practice nonviolence. However, the use of faith-based language and singing of faith-based songs may have contributed to this participant’s discomfort. For example, during this workshop, a trainer started singing a religious song: “I asked my brother. Come go

with me. Come go with me. I'm on my way. Thank god I'm on my way. Thank God on my way." A participant commented on the satisfaction survey, "Why/How can we change the training so that its NOT so religious? Why can't MORALS be the focus of change instead of a "higher power"(God)?

- *Facilitated Discussion.* One participant commented on the satisfaction survey that, "I wish more was done to prevent people from talking so much. Although the discussion was on topic, it was difficult for me to not get frustrated by a person talking more than others & constantly elaborating on their efforts, experiences, and personal opinions." It was observed that the 'parking lot' approach introduced at the beginning was rarely utilized during the workshops.
- *Not enough time to fully absorb the teachings.* Several participants admitted to not having a chance to complete the readings. Sometimes facilitators had to cut off interesting discussions in which individuals were clearly grappling with their understanding of the material being presented in order to make sure to cover all the modules. One participant noted this on their satisfaction survey, "The Six Steps we covered quickly. I would like to look at them more—I don't have a question on them yet, just the comment that they remain a little vague." The facilitators recognized that the material takes time to learn. Some of the principles can be difficult for people to accept, since they may go against what a person has been taught and the dominant ways of thinking in our society. For example, one participant asked on the satisfaction survey: "I still need to ask: is it the view of the trainers that violence, in all situations, isn't a choice they agree with?"

D. Summary and Discussion of Two-Day Core Introductions

More females than males chose to attend the Two-Day Core Introductions. Individuals in the fields of education, and those involved in conflict mediation work were well represented. Directors and employees of community-based organizations working on issues of public health and/or violence prevention were also represented. In total seven college or recent college graduates were in attendance, about 30% of the total participants.

Most of the attendees had very little direct exposure to violence and many had some foundation in nonviolence thinking grounded in their own belief systems and/or religious faith. At least a third of the participants had prior training in nonviolent communication and community mediation, and most participants generally endorsed nonviolence beliefs and admired Dr. King. The mean score for nonviolent beliefs at baseline was 3.00.⁸ At baseline, the belief that there can be no peace without justice was the one with the least support among participants. A little over a third believed this was true.

Although the survey and trainers did not ask people to disclose the religious faith or stance on religion, it was evident from participant's voluntary self-disclosures that the teachings resonated strongly with individuals from a diverse range of faith traditions, including non-Christian faiths. One

⁸ This score was a little lower than the baseline score for participants in the Level-I Certification training, which was 3.14. This difference in scores may be due to the fact that at least 30% of the participants in the Level One Certification Training had already completed the Two-Day Core Introduction at baseline.

participant found the training content to be overly faith-based, however this participant may have been an exception and may have been responding to a religious song that was sung during this one workshop. Three other atheists (it was later learned) attended the Level-I Certification training after completing the Two-Day Core and raised no objections to the faith-based content or delivery.

Judging from the observations, most participants experienced a deepening of their understanding of Kingian Nonviolence and civil rights history. From their baseline responses, it is evident that they were introduced to the idea that violence can also include emotional and spiritual harm, as well as violence to the self. Only about 22% of participants initially included emotional harm in their definition. At baseline none of the participants identified negative self-talk, “internalized” violence, or self harm in their definition of violence. Becoming aware of one’s own internalized violence may be a fundamental step in being able to self regulate one’s emotions so as to reduce aggressive behavior.⁹

There was observational evidence that the Two-Day Core workshop can have a powerful impact on people’s own processing of conflict situations, as several participants openly discussed conflict situations that they were experiencing in their lives. While sessions were not intended to serve as therapy or strategy sessions, the facilitators appropriately let the person speak while then steering the discussion back to the larger lessons of the workshop. The fact that participants were comfortable discussing issues of racial injustice in front of a diverse group, indicates that a high level of respect and trust that was established by the facilitators. Almost all the participants said they had gained conflict reconciliation skills that they intended to apply in their lives. The importance of listening, empathy and perspective-taking were several of the main skills they mentioned.

By the end of the Two-Day Core people generally had opportunities to learn a little more about the others in the room, and to get a sense of their knowledge of the history and their comfort-level with Dr. King’s approach. The racial and ethnic, age, gender and occupational diversity in the room was key to the cooperative learning and skill building that occurred. It is not very common in our culture for such a diverse group to have a chance to discuss their values and methods for handling conflict together or beliefs about violence.

The satisfaction survey confirms that there was generally a very high level of satisfaction among workshop attendees and they had improved their understanding of Kingian Nonviolence. Most (93%) agreed or strongly agreed that they planned to use what they learned in their daily life. Also most participants (87%) either agreed or strongly agreed that they would share what they learned with co-workers and with family and friends. Several participants right after the workshop asked about how they could become a certified trainer. There was also enthusiasm from at least three or more participants about teaching the material to others by bringing the Introduction to other schools or community organizations, or bringing others to future workshops.

⁹ In fact, at least one recognized scientific theory of aggressive behavior understands internalized violence to be at the root of aggressive behavior, in many cases this could be the result of prior histories of verbal and/or physical abuse. One hypothesis that could be explored in future research is the extent to which self-awareness of internalized violence, and recognition/identification of internalized violence in others, may be key skills that can be taught in order to strengthen people’s ability to regulate their emotions and apply nonviolence conflict reconciliation.

Part Four: Outcome Assessment of the Level-I Certification Training

A. Level-I Certification Training Assessment Overview

The Level-I Certification Training was a 70-hour training that took place in June 2014. The training sessions were held on weekday evenings and either Saturday or Sunday, ending with a three-day weekend retreat. The retreat was held at the Wisdom House in Litchfield, CT. Twenty-eight adults initially attended the certification training, of which nineteen were certified upon completing the training, and five received their Level-I Certification a month later after receiving about 4-5 additional hours of training support. The groups were facilitated by four CTCN trainers. Dr. LaFayette was present during the three-day retreat and led several training sessions.

A pre and post-test assessment survey was administered on the first day and then on the last day of the Level-I Certification Training. The survey included both open-ended and forced (likert-type) response items. The assessment was developed by the lead evaluator in collaboration with Executive Director of CTCN, Victoria Christgau, along with four trainers/advisors. The tool was based on their theory for how the training helps adults to adopt nonviolence as a way of life, specifically focusing on adults living in urban communities. Ms. Christgau is a Level-Three Certified Kingian Nonviolence Trainer and mentee of Dr. Bernard LaFayette, who is the honorary board chair of CTCN. Pastor James Lane and Dianne Jones are Level One Certified trainers and community leaders from Hartford with extensive experience in violence prevention and social justice organizing. Dr. Arthur Romano, is a Level-Two Certified trainer, and Dr. Jacob Werblow completed the Two-Day Introduction.

Key concepts that emerged in the theory of change discussion were used to identify the measures for the assessment survey. The measures were either newly developed or adapted from existing validated measures. New items were reviewed by the team for external validity. Several measures were adapted from other validated measures. Specifically, the experience and sensitivity to violence measure was adapted from Charles Collier's Sensitivity to Violence Measure, the Nonviolence Behavior measure was adapted from a CDC recommended measure for Violent Intentions—Teen Conflict Survey (cited in Dahlberg, 2005). Seven items for Community Connection were adapted from the Sense of Community Index-2 (SCI-2), mostly from the Influence subgroup and Civic Engagement questions were adapted from the U.S. Census Current Population Survey (2006, Measures of Community Engagement) (cited on [civicyouth.org](http://www.civicyouth.org)¹⁰).

Table 5: KINGIAN NONVIOLENCE Theory of Change for Adults	
Construct	Assessment Measure
Self-Transformation	
Challenging false beliefs about nonviolence	Nonviolence Beliefs (5 items)
Adopting the Six Principles of Nonviolence	Free Listing of 3 Principles, Reflection Questionnaire
Applying nonviolence skills in one's life	Nonviolence Behaviors (11 items) ⁱ
Applying nonviolence skills to mediate conflict	Nonviolence Conflict Reconciliation
Community Connection	
Strengthening sense of community connectedness,	Community Connection ⁱⁱ (7 items)

¹⁰ Retrieved from <http://www.civicyouth.org/tools-for-practice/survey-measures-of-civic-engagement/>.

including trust and a sense of responsibility to one's community	
Developing tolerance or empathy toward others who are perceived as different	Connection with others of different racial & ethnic background (1 Item)
Willingness to provide guidance and support to youth in community.	Youth Support (2 items)
Trust in community leaders	Trust in Leaders (1 item) ⁱⁱ
Nonviolence Leadership	
Knowledge of Civil Rights History	Knowledge of Civil Rights History (8 items)
Community Leadership Self-Efficacy	Community Leadership Self-Efficacy (2 items)
Intention for Civic Engagement	Intention for Civic Engagement (2 items) Civic Engagement (4 items; pre-test only)
ⁱ Adapted from "Violent Intentions—Teen Conflict Survey" by Bosworth & Espelage, 1995 cited in (Dahlberg, L. L., Toal, S. B., Swahn, M. H., & Behrens, C. B., 2005)	
ⁱⁱ Adapted from Chavis, D.M., Lee, K.S., & Acosta J.D. (2008).	

Table 6: Participant Data for Level-I Certification, Summer 2014 (N=25)			
Demographics		Occupations	
Male	57.7%	Activist/Advocate (n=2)	
Female	42.3%	Activist/Advocate (n=2)	
Under age 25	11.5%	Attorney (n=1)	
25 or over	88.5%	Education (Teacher, University Asst., Exec. Asst., Grad. Student) (n=4)	
Background	Yes	No	Outreach Work/Case Manager (n=8)
Prior Kingian Nonviolence Training	30%	70%	Other Social Services/Healthcare (n=4)
Work in New Haven	83%	17%	Other: Book Store Employee, Driver, Used Cars (n=3)
Provide direct services to youth	74%	26%	
Parent or caretaker of one or more children under age 18	63%	37%	

B. Level I Participants Experiences and Attitudes Toward Violence

Participants were asked to rate themselves on a scale of 1 (*a little*) to 5 (*a lot*) on "whether or not you have a lot of experience with violence in your life or only a little." The mean rate of violence experience was 3.84 ($SD=1.31$).

Over half the participants (12%) ($n=3$) reported having only *a little* experience with violence in their lives, rating themselves a "1"; 20% ($n=5$) rated themselves a "3." A higher percentage 28% ($n=7$) rated themselves a "4," and 40% ($n=10$) rated themselves a "5," having a lot of experience with violence in their lives.

Sensitivity to Violence

Participants were asked to rate themselves on a scale of 1 (*Tolerant*) to 5 (*Sensitive*) on “whether or not you see yourself as more tolerant or sensitive to violence.” *Tolerance* was defined as one who thinks the use of violence is an acceptable way to deal with conflict. *Sensitive* was defined as one who thinks violence is not an acceptable way to deal with conflict. The mean rate of violence sensitivity was 4.54 ($SD=.70$).

Almost half of the participants rated themselves the highest in sensitivity to violence (65%) ($n=17$), while 23% percent rated themselves a “4” ($n=6$), and 11% ($n=3$) rated themselves a “3” (*midway between tolerant and sensitive*). No one rated on the tolerant side, “1” or “2.”

C. Results of the Level-I Certification Training Pre and Post Assessment

Analysis of pre-test and post-test assessment results on each of the measures found significant change in a positive direction on Nonviolence Beliefs, Community Leadership Self-Efficacy and Intentions for Civic Engagement. One item from the Community Connection measure also had a statistically significant change in a positive direction. The other measures did not show statistically significant change. Below are the Results in Table of the Paired-samples t-test.

Table 7: Survey results before and after the Kingian Nonviolence Certification Training.

	Baseline Mean (<i>SD</i>)	Post-Test Mean (<i>SD</i>)
1. Knowledge of Civil Rights History	6.00 (2.94) ⁱⁱ	6.00 (2.94) ⁱ
2. Nonviolence Beliefs	3.14 (0.33)	3.33 (0.37)*
3. Nonviolence Behavior	2.73 (1.02)	3.03 (0.51)
4. Conflict Reconciliation	2.90 (0.78)	2.83 (0.68)
5. Community Connection	3.11 (0.63)	3.13 (0.43) ⁱⁱ
6. Trust in City Leaders	2.29 (0.69)	2.18 (0.73)
7. Community Leadership Self-Efficacy	3.35 (0.39)	3.56 (0.33)*
8. Community Youth Support	3.65 (0.49)	3.75 (0.47)
9. Intentions for Civic Engagement	3.58 (0.44)	3.78 (0.38)*

*Significant difference between two groups, paired samples t-test or Wicoxon Signed Ranks test (measure 9), $p < 0.05$.

ⁱ Calculated as the average total # of correct responses. The maximum total was 8.00.

SD=Standard Deviation

ⁱⁱOne item on this measure showed a significant change. This item was ‘I feel a sense of community with others in the city who are of different races or ethnic backgrounds from me.’

Below we report on those measures that showed significant change.

Nonviolence Beliefs

A paired-samples t-test was conducted to compare the level agreement with nonviolence beliefs at the start and end of the program. There was a statistically significant increase in the level of agreement with Nonviolence Beliefs from the start ($M=3.14$, $SD=.33$) to end of the program ($M=3.34$, $SD=.37$), $t(19) = -2.32$, $p=.031$.

Sense of Community with others of different races and ethnic backgrounds

A paired-samples t-test was conducted to compare responses to the item: “I feel a sense of community with others in the city who are of different races and ethnic backgrounds than me.” There was a statistically significant increase in this sense of community with others of different races or ethnic backgrounds from the start of the program ($M=2.95$, $SD=.887$) to the end of the program ($M=3.45$, $SD=.605$), $t(19) = -2.5$, $p=.021$. As many as (45%) of the participants gained a greater sense of community in the city with people from different racial and ethnic backgrounds.

Community Leadership Self-Efficacy

Four items assessed community leadership Self-Efficacy. The items were as follows:

- 1) If there is a problem in this city, we can work together to get it solved.
- 2) I feel that I count in this world.
- 3) I see myself as a community leader.
- 4) I believe I can make a difference in this city or state through voting.

A paired-samples t-test was conducted to compare community leadership self-efficacy at the start and end of the program. There was a statistically significant increase in Community Leadership Self-Efficacy from the start of the program ($M=3.35$, $SD=.39$) to the end of the program ($M=3.56$, $SD=.33$), $t(19)=-2.2$, $p=0.040$. After the training, 50% of participants had increased their leadership self-efficacy.

Intentions for Civic Engagement

The measure for intentions for civic engagement included two items: 1) I intend to take action to change an unjust law or policy that negatively impacts my community, and 2) I intend to teach nonviolence to others in my community. A Wilcoxon Signed Rank Test found that there was a significant increase in intentions for civic engagement from the program start ($M=3.58$; $SD=0.44$) to the end of the program ($M=3.78$; $SD=0.38$), ($Z = -2.309$, $p = 0.021$). On this measure, 40% of the participants reported having increased their intentions for civic engagement from baseline to post-test.

D. Participant Reflections On Their Practice of Kingian Nonviolence

Midway through the Level-I Certification Training, participants were asked to complete an anonymous reflection questionnaire that asked several qualitative questions that were designed to gauge whether or not they were beginning to internalize what they were learning in the training and apply it in their life. The two questions they were asked were: 1) Which one of the Six Principles of Nonviolence stand out to you at this time and why?, 2) Have you applied anything you learned from the training in your own life or work, or while engaging with youth? If yes, please give an example describing the situation. Below is a chart that organized the rationale for why participants felt a particular principle stood out to them. Principles Two, Three, and Six were selected the most frequently ($n=4$). No participants specifically selected Principle One, although several participants stated that all of the six principles stood out to them ($n=2$). Quoting one participant, “Each stands out as integral to the practice and philosophy of NV as each of them lends increased validity to the practice/philosophy of NV.”

Table 8: Participants' Selection of Principles (N=15) Which of the Six Principles of Nonviolence stand out to you at this time and why?					
Principle One: Nonviolence is a way of life for courageous people. (n=0)	Principle Two: The beloved community is the framework for the future. (n=4)	Principle Three: Attack forces of evil, not persons doing evil. (n=4)	Principle Four: Accept suffering for the sake of the cause to achieve the goal. (n=2)	Principle Five: Avoid internal violence of the spirit, as well as external physical violence. (n=1)	Principle Six: The universe is on the side of justice. (n=4)
	I like focus on actual reconciliation.	I believe people are "good" and given a positive environment, they would want to see others succeed. This is why I am so interested in nonprofit/policy work.	I lived through a situation where my brother was killed in the streets and I had a chance to retaliate but instead I started my own organization and now we are changing lives. I made a decision to help my community with the violence that's going on in our community.	In order to practice nonviolence one must feel internal peace and deny or obstruct hatred to others or self.	We are working for change and if we don't have the faith things won't change. I must hold on faith.
	It takes a village to raise a child. Get involved and stay consistent. Education transforms.	Because I think this principle teaches the main purpose of the nonviolence.	Life is a journey, fits with many things, but being able to endure physical and sometimes mental abuse and not respond in a violent way is the most powerful skill that can be taught to anyone because our first reaction is to fight back.		It is the foundation of Dr. King's strength.
	You have to build from the ground up to stop the monstrous volatile thinking and present the issues without judgment. These are the tools that will help them believe and then they can implement.	The inner resolve, the focus & discipline it took to fight for justice simultaneously moved me deeply. To find the balance of both fierce?/one? & beloved protest is an art I want to practice.			For me, #6 unifies all of the others under a single umbrella.
	No explanation given.	Because as long as you practice non-violence you will become strong at living a nonviolent life.			No explanation given.

Application of Training in Daily Life

Below are illustrative examples from the “reflection questionnaire” that were provided by sixteen of the Level-I Certification Training participants regarding their application of what they had learned in the training in their own lives. Their examples were grouped into the following thematic headings: prevention or conflict mediation; personal growth or self-regulation; deescalating an immediate violent situation; and conflict reconciliation or civic engagement. In their accounts, at least six of the participants directly referenced one of the six principles, demonstrating that the principles are serving as a cognitive guide for their practice of nonviolence. Several others ($n=3$) either directly or indirectly referenced the four types and levels of nonviolence in their responses. At least four participants gave examples in which they were able to question assumptions and apply cognitive reappraisal to prevent a conflict situation.

Prevention or Conflict Mediation ($n=6$)

1. I have spoken to some young girls regarding talking things out instead of fighting.
2. Yes, I accept the suffering and because of that I was able to start my own Stop the Violence organization. I try to teach and show the youth a different path instead of violence. I use my story and to demonstrate strength that no matter what comes your way God will help you through it all.
3. Yes, I have been reminding someone close to me to actually be as communicative as possible instead of resorting to violence, which is what she is used to. While this is in character anyway, I have been much more conscious and focused on the end goal, and finding anything she can do to avoid violence, while achieving peace and a fair/just outcome that she should have.
4. When I left here my younger sister who had a previous disagreement with friends the next day a message was posted (via) internet, which is what she interpreted to be intentionally directed toward her. She was able to listen to me and assess the situation and not comment because it was never posted for her.
5. Understanding the levels and types of conflict in detail can help and has helped with youth engagement with their own family. Ex: Domestic dispute between mom and child. I was able to talk to them about their distributive conflict—their perception of what exists or doesn’t in their home.
6. I was recently called to address a bullying incident with a group of girls. In the response to girl bullying they were deeply interrogating[?] a small group of teens, who were afraid to step forward. There was also a group of bystanders unwilling to bravely speak up for justice. The girls were attacking others in the bathroom and flushing their heads in the toilet with excrement. No one came forward; no one was caught in the act and it was essential to find a way to move the group to step forward on their own and either admit their wrongdoing or change their ways. I called a circle group, shared stories of violence and restitution and #2 framed on the 6th principle, “The universe is on the side of justice.” “I may not see; I said, “the teachers may not catch you...but there is a force that Knows and it will either expose your wrongdoing or support your kindness—what do you choose? And so—they sat with it and by the end—they came to a place of apologies and restitution without administrative intervention or suspension.

Personal Growth or Self-Regulation (n=4)

1. The material certainly helps with my own growth as a person and helps deepen my understanding of all the issues we study. I'm not sure I have a specific example of an application right now.
2. It is a common practice in my life since I have been on the spiritual journey. One of my experiences was when someone took something from me and I knew who it was and I confronted them, even then I wanted to hurt them. I allowed them to apologize and return the item.
3. With a relative at the moment and thought I have to attack his idea (wrong to me), not him.
4. With my own children, reminding myself that it is better to experience the frustration of their disrespect, non-compliance than to model/use violence to gain control of their behavior.

Deescalating an Immediate Violent Situation (n=2)

1. One day I came across two young men fighting, so I got between them while everyone else was watching. So I broke the two of them up, one of the young men was really agitated so I tried to calm him down, and he said to me to suck his private part. I threw my hands up and told the young man that I am not here to hurt you. I am only here to help you and to make sure you are safe. He walked off and apologized to me the next day.
2. Yes, I have applied my learning in a very violent situation and was able to get some good results even though there was a stabbing victim.

Conflict Reconciliation or Civic Engagement (n=5)

1. Multiple opportunities present themselves on a daily basis. I try to recognize these opportunities for reconciliation(s) and try to apply the principles as best I can. High school students, teachers, administrators, along with community members and parents are my "laboratory."
2. Yes, Principle 3. Attack forces of evil, not persons doing evil. It helps me offer a positive solution to today's problems.
3. Yes, I became more courageous. Since I started, I held a Town Hall meeting to bring the police and the community together. I wrote a speech entitled "No excuses" to honor the "beloved community" and I wrote a resolution to mandate that city residents be hired by city departments AFTER they learned through program cuts, that the universe really is on the side of justice. People discriminated against in city employment opportunities are losing their homes and are unable to pay taxes and (NOW) resulting in layoffs of city workers whose salaries they pay!!!
4. I am still working on it, but when you see so many unjust things going on around you. I go back to Martin Luther's training that it is not the people, person, but the systems, etc. that are unjust. And that is what I should be speaking against, not the individual doing it.
5. I would like to continue to work in education whether it be through direct service or reform, and I can take these skills into the schools and the often divided communities around them.

E. Observations of the Level-I Certification Training

The lead program evaluator observed about two-thirds of the Level-I Certification Training, and also attended the three-day weekend retreat (Friday-Sunday), which culminated the 70-hour training. At least eight participants in the certification training had completed the Two-Day Core Introduction. Five participants attending the training were street outreach workers engaged in youth violence prevention work with an established non-profit. Four participants were directors at local nonprofits.

Knowledge of Civil Rights History and Training Content

- *The amount of reading and information to be learned.* Participants generally found it difficult to complete the reading assignments and to find the time required to examine them thoughtfully and critically.
- *Resistance to trainer's leadership role in some cases due to race, gender, religion, cultural differences.* Mostly this resistance on the part of participants was subtle and was able to be overcome as participants became more familiar with the trainers. The diversity of the trainers in terms of gender, race/ethnicity, and age was a strength.
- *Differing views/opinions on civil rights history and ideological stances on the role of nonviolence versus violence in world history and conflict.* In one instance, a participant challenged a version of the civil rights history pertaining the NAACP's response to Claudette Colvin, who was the first African American women arrested in Montgomery for resisting bus segregation. This participant had grown up in the midst of many civil rights leaders and wanted to share his knowledge with the group. He also wanted to debate the merits of nonviolence as a solution to world conflict.
- *Intimidated by the knowledge and skill required to deliver the training.* This nervousness was most evident as people prepared to take the written exam.

Self-Transformation through the Training

- *Conflict reconciliation among trainees.* In one group, as they were conducting teach-backs of the material, a conflict erupted at the pervasive level (raised voices, aggressive body language, accusatory language) between two participants who had worked together previously in a supervisor/student volunteer capacity. The conflict was not observed by the evaluator, but the subsequent mediation was observed. Each person in the conflict was first addressed individually by a few members of the community, and was reminded of the nonviolence conflict reconciliation skills they were learning. Then a successful mediation took place facilitated by a CTCN trainer. One participant, who was the youngest in the group, recognized that she needed some additional help in addressing her own tendencies to emotionally flare up in response to the slightest perceived injustice.

Asking for advice on how to convince youth to adopt the practice of nonviolence

- *Questioning of how to convince the youth to practice nonviolence.* For example, one participant asked on their post satisfaction survey: "How to make nonviolent choices in a violent situation which is blatantly life threatening. Then return to being nonviolent." During the training at

SCSU a female participant asked, “... I am sitting here thinking about the young people I am going to talk to with. They have no connection to the universe and hope.”¹¹ Another participant during the retreat asked advice from Dr. LaFayette as follows: “In working with young people how do you get that level of discipline in a situation where there is that same level of violence. The pushback I always get is if he has a gun, then I need to protect myself and get a gun. On some level I can understand that, they want to protect themselves and feel safe.”¹²

- *Opportunity to go deeper with the material.* The “Expert Panel” exercise—in which participants are given the chance to answer questions about nonviolence as if they were Dr. King— gives participants a chance to learn from each other and helps them to go deeper with their understanding of nonviolence philosophy. An illustrative example of this process is provided in Appendix C, part III which describes the “Expert Panel” discussion about Principle Five.
- *Application of nonviolence in one’s daily life as the training is happening.* Several participants mentioned to the group, how they were applying the training in their lives. For example, one mentioned an incident witnessing a police officer making an arrest utilizing excessive force, and described how she intervened.

Movement Building and Leadership Development

- *Testimonials.* Several participants gave powerful testimonials during the training of a pivotal time in their lives when they decided to choose the path of nonviolence over violence. One male participant spoke of his decision not to retaliate after his brother was murdered, realizing that if he did, not only would he land in jail, but also the cycle of retribution would continue in a never-ending downward spiral. Another male had a similar story in which a cousin of his was shot and killed, and he too realized that revenge was not the answer. A CTCN trainer also shared a story of his own transformation while in prison, in which he made the decision to leave a gang knowing he would have to withstand violent retribution from the gang as a result. Several other participants testified to being atheists, but explained how they still believed in the practice of nonviolence.
- *Building a stronger sense of community among those trained.* This sense of community was illustrated in the conversations and connections that people made, especially during the culminating three-day retreat.
- *Motivation to host a training.* By the end of the training, several participants expressed an eagerness to incorporate learning into ongoing practice and to initiate a training in their own work or community setting.
- *Wanting to take collective action to apply what has been learned about nonviolent community organizing.* In the words of one participant, “And when I lay down everyday I dream this. People call it passionate. I do know this. It is 360 degrees in a circle. We need 360 degrees of action.” This sentiment was echoed by other participants in the Level One Certification.

¹¹ For notes on the response given by CTCN Trainer, Warren Hardy, see Appendix C.

¹² For the transcribed response given by Dr. LaFayette to this question, see Appendix C to this report.

F. Implementation Strengths and Challenges of Level-I Certification Program

Facilitation Strengths

- *Effective Teach-Backs.* During the teach-backs, facilitators were highly adept in their ability to constructive feedback and participants generally seemed receptive to the feedback they received. The facilitators were especially good at teaching the new trainers how to use illustrative examples that are general and simple enough to communicate effectively with diverse audiences. Facilitators were also good at teaching trainers how to balance their own religious convictions with the ecumenical mindset required for teaching nonviolence to diverse groups.
- *Modeling Conflict Reconciliation.* Facilitators were generally adept at handling both the old wounds/conflicts that were communicated, and any new conflicts that surfaced during the training.
- *Leadership Development.* They were also adept at managing the different personality types in the training. For example, at the end of the training an individual who was more introverted, but very engaged with the training, was selected to speak to the group about what he gained from the experience. Facilitators, each in their own way, emphasized the personal transformation and leadership skills required to practice nonviolent conflict reconciliation. In the words of one of the trainers, “You have to live it, to give it.”

Facilitation Challenges

- *A few individuals occasionally dominated the discussion.* Generally facilitators were good at directing the discussion back to the modules. However, at times they could have utilized the parking lot to manage discussions and prevent a few individuals from dominating the discussions.

Implementation Challenges

- *Fidelity to King’s Philosophy.* There was some (productive) tension between trainers over holding each other accountable to teaching key points that take the training to a deeper level in expounding on Dr. King’s philosophy, but are not written down in the training manual.
- *Requirements for Certification.* Some participants that originally signed up for the training found it difficult to commit the hours required for the certification training. There was also tension among employees at a partner organization as to whether or not the training was required, and concern over whether not receiving the certification might affect their employment situation or status.

G. Summary and Discussion of Level-I Certification Training

From observing the Level-I Certification Training, it was evident that many participants experienced growth on a personal level in applying the principles, types/levels and steps of nonviolence in their daily life. Results of the pre and post measure for nonviolent beliefs also showed that participants acquired stronger nonviolent beliefs by the end of the program. As with the Two-Day

Cores, participants appeared to grapple with the teaching on an emotional/psychological as well as cognitive/intellectual level. The training also triggered some individuals' recollection of unresolved conflicts they had experienced in family, community or work situations. Those with more serious unresolved conflict situations were likely to need additional help beyond the training to resolve these issues for themselves. The diversity in the group, intentional creation of interpersonal tensions during the group training process itself, and the creation of sense of community cohesion among training participants was pivotal to this personal growth process. Participants reported a statistically significant increase in their trust of others in the city from different races or ethnic backgrounds by the end of the program.

A majority of participants were clearly inspired and motivated to teach nonviolence in their community following the training. Questions on how to apply the training in working with youth on the streets were raised several times during the training. The responses to these questions from the trainers were varied, but mostly emphasized the role of the trainer in leading by example in their community. Dr. LaFayette and the other trainers acknowledged that not everyone in the community would be ready emotionally and psychologically to grasp the message of nonviolence and be capable of practicing it. But it was also repeatedly emphasized by the CTCN trainers that the root causes of violence could be addressed through collective nonviolent social action and leadership to help create the conditions in which nonviolence principles could be embraced and become part of the social fabric of a community. Evidence of the effectiveness of this message and the skills could be found in the fact that participants reported a statistically significant increase in community leadership self-efficacy by the end of the program. There was also significant increase in intentions for civic engagement by the end of the program. Participants were able to provide concrete examples of how they had already begun applying the lessons to mediate conflict in their homes, wider circle of relationships, and in their jobs--working with youth in the community.

Part Five: ThinKING Nonviolence Leadership Academy Outcomes

A. ThinKING Program Overview

As was mentioned in the introduction, two ThinKING Nonviolence Leadership Academies were held in New Haven in July 2014. The programs were based at Saint Martin de Porres Academy (SMDP), an independent middle school for underserved children in the New Haven area, and at New Haven Family Alliance (NHFA), a community-based organization whose mission is to improve the quality of life for all families in New Haven.

First, we provide the results from the retrospective post-test survey for the program at SMDP and then we provide the results from the program at NHFA.

B. ThinKING at Saint Martin de Porres

The program at Saint Martin de Porres Academy met daily for two weeks. Twenty-three children, ages 11 to 13, were in attendance at SMDP, meeting in the morning for two hours, for a total of approximately 28 hours. Their median age was 12. Table 9 presents information on the participant demographics.

Table 9: SMDP Participant Demographics (N=20)	%
Male	60%
Female	40%
African American/Black	50%
Hispanic/Puerto Rican	35%
White	10%
Other race or ethnicity	5%
Age 11	25%
Age 12	35%
Age 13	40%

C. Children's Definitions of Violence Post-Training

Almost one-third of the children gave the definition of violence provided in the training, which was "physical, mental and emotional harm." Several other children provided their own wording for the definition, but included both physical and emotional harm in their definitions. Five children had definitions that were only physical. Other definitions were broad, without specifying different types of harm or hurt. One child defined violence with the term "cruelty."

Table 10: SMDP Children's Definitions of Violence (N=20)	
physical, mental, emotional harm	30% (n=6)
Own definition w/ physical & emotional harm.	10% (n=2)
Physical harm only (e.g. killing, shooting etc.)	20% (n=5)
Generally hurting or harming another person	30% (n=6)

Cruelty	5% (n=1)
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D. Outcomes for ThinkING at Saint Martin de Porres

Retrospective Survey Responses Items

After completing the program at Saint Martin de Porres, the children were asked to rate themselves before and after the training on their nonviolence skills, empathy, social competency, and confidence in ability to graduate high school. The response items ranged from 1 to 4, with 1=Not at all true, 2=A little true, 3=Pretty much true and 4=Very much true.

The children responses to retrospective questions about how they were before the training versus after the training are summarized as follows:

Children's Nonviolent Skills:

Before the Training

The mean score for the children on their retrospective self-reported nonviolent skills before the training was 2.79.

Most children reported that before the training it was *not at all true* or only *a little true* that before the training they usually would attack people, not problems. The mean response to this item was 3.39, as this item was reverse coded.

For whether or not before the training they could stand up for themselves without fighting or threatening other people, the children's responses ranged from 1-4. However, slightly more children reported that it was *pretty much true* or *a little bit true*. The mean response to this item was 2.61.

For the statement before the training if someone called me a bad name, it wouldn't get me angry, most of the children reported that this was *a little true* or *pretty much true*, however 4/18 (22%) reported this was *Not at All True*. The mean response to this item was 2.39.

After the Training

The mean response on these two items about self-reported improvement in nonviolence skills after the training was 2.93 for the children.

A majority of children either felt that it was either *a little bit true* or *pretty much true* that after the training they learned that it is sometimes necessary to accept suffering to achieve a goal. Their mean response on whether they learned that it is sometimes necessary to accept suffering to achieve a goal was 2.67.

The children were about evenly distributed among *a little bit true*, *pretty much true*, or *very much true* in response to the statement that after the training I am more confident in my ability to stay out of fights. The mean response for the children on this item was 2.94/3.17.

Figures 3-7: SMDP Nonviolent Skills Before the Training

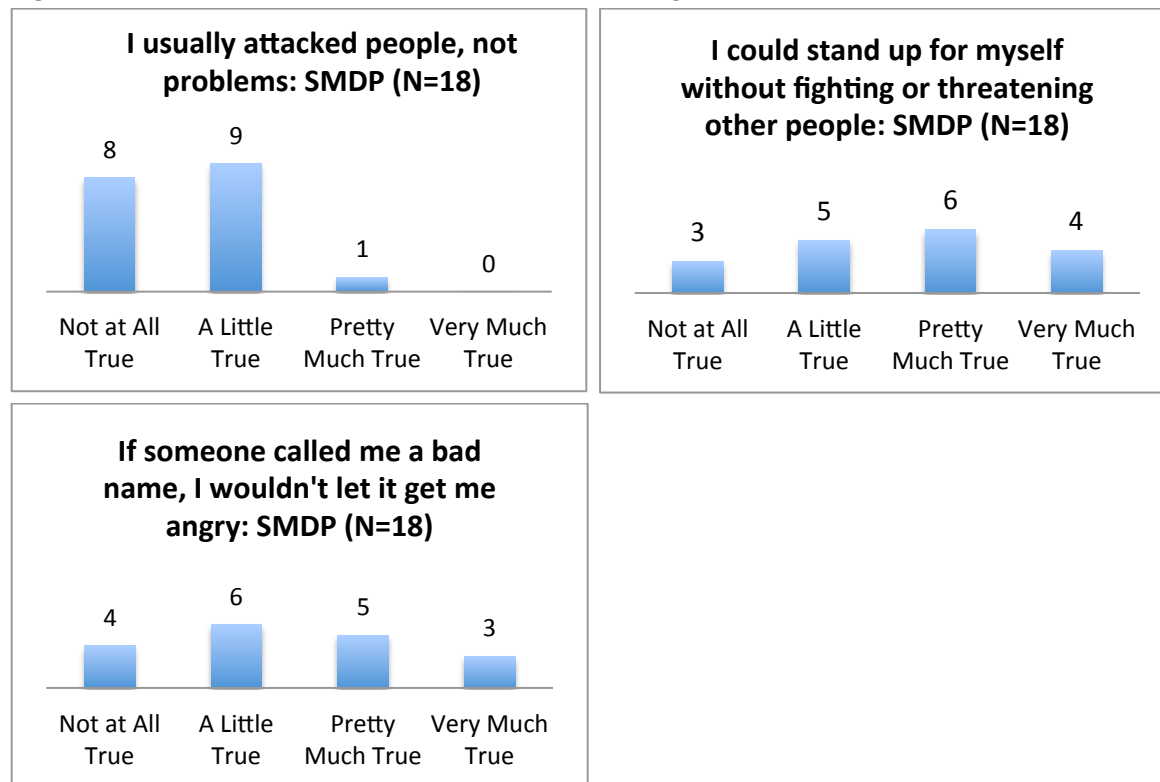
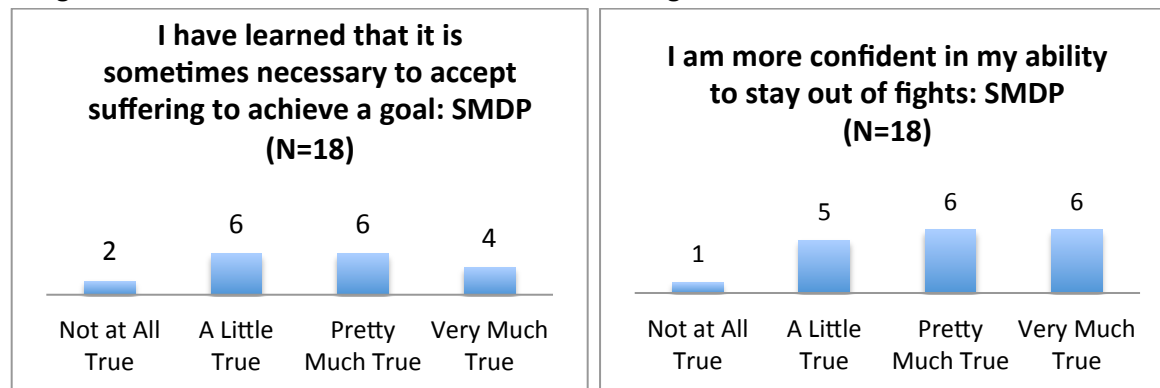


Figure 8-9: SMDP Nonviolent Skills After The Training



Children's Empathy:

Before the Training

The mean score for self-reported empathy before the training was 2.53 for the children, indicating that generally the children had a moderate level of empathy before the training. Most children reported that it was either *a little true* or *pretty much true* that before the training they usually felt bad after they hurt people's feelings. The mean on this item was 2.67.

Just over half the children reported that it was either *not at all true* or *a little bit true* that before the training they tried to understand how other people thought and felt. The mean was 2.39.

After the Training

The mean score for improvements in empathy after the training was 2.45. This indicates that most children felt the training had moderately improved their empathy as a group.

Children mostly responded that it was *a little true* or *pretty much true* that after the training they are more likely to stop and try to understand what other people go through. The mean on this item for the children was 2.67.

The children also responded that it was either *a little true* or *pretty much true* that after the training they care more about other people's feelings. The mean on this item was 2.22.

Figures 10-11: SMDP Empathy Before the Training

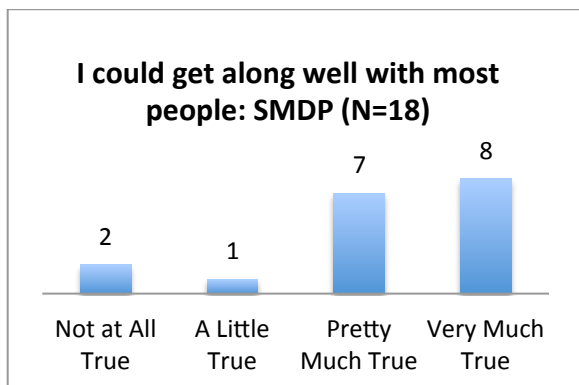


Children's Social Competency Before and After the Training

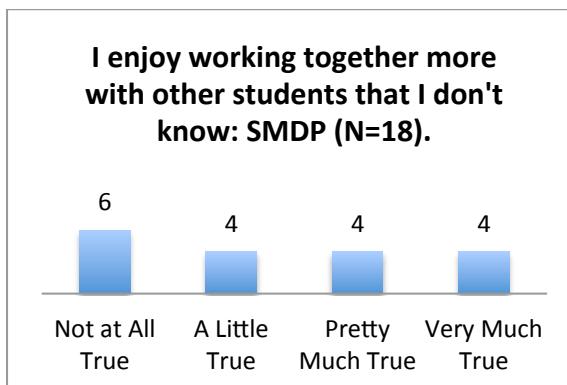
A majority of children said that before the training they got along well with most people. The mean score for social competency before the training for the children was 3.17.

The children had varied responses to the statement that after the training they enjoyed working together more with other students that they do not know. Slightly more children responded that this was *not at all true*, but the rest were evenly split between the other three responses ranging from *a little true* to *very much true*. The mean response for the children on this item was 2.33.

Figure 14: SMDP Social Competency Before the Training



Figures 15: SMDP Social Competency After The Training



Confidence in Graduating High School

Children

The majority of children reported that before the training they were confident that they would graduate high school. The mean on this item for the children was 3.53. After the training the children and youth remained highly confident that the would graduate high school. The mean for the children was 3.56.

Figure 16: SMDP Confidence in Graduating Before Training

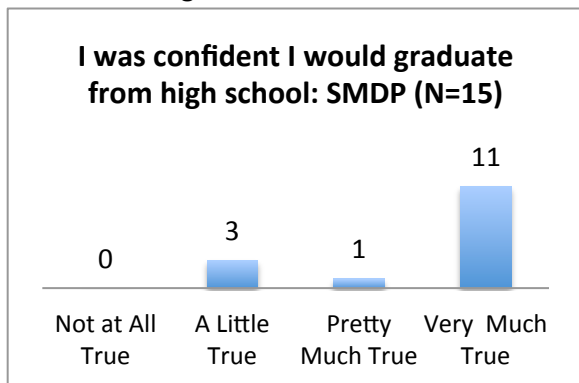
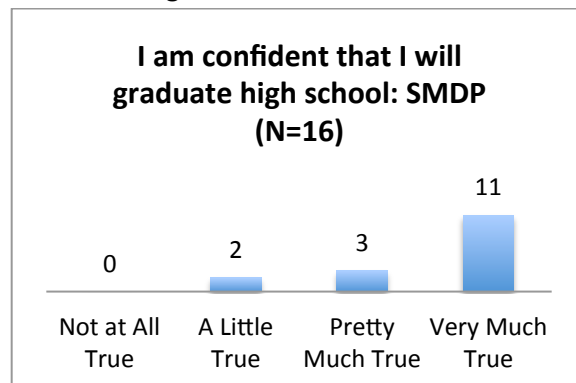


Figure 17: SMDP Confidence in Graduating After Training



E. Children's Satisfaction with the Training

At the end of the program, the children were asked to rate their satisfaction with the trainings on a scale of 1-4, with 1=*Strongly Disagree*, 2=*Disagree*, 3=*Agree*, and 4=*Strongly Agree*. Results are reported in the table below.

Table 11: Children's Satisfaction with Trainings: SMDP (N=23)	
	Mean (SD)
1. The trainers were respectful of me.	3.48 (0.59)
2. The trainers helped me learn nonviolence.	3.52 (0.51)
3. I would like to be involved in a nonviolence club at my school/community center.	2.65 (0.71)
4. The trainers encouraged me to participate.	2.96 (0.88)
5. I enjoyed the arts activities.	3.87 (0.65)
6. The guest artists helped make learning more fun.	3.57 (0.59)
7. I would recommend this training to my friends.	3.13 (0.97)

F. Discussion of SMDP Children's Outcomes

Limitations of the results are that it was that a direct comparison between their reported behavior before and after the training is complicated by the fact that many of the questions were worded differently for the before and after items, though related to the same concept. Also, due to the small number of participants use of statistical methods designed for larger samples could produce misleading results. Our conclusions regarding the children's outcomes, thus, must be considered highly preliminary at this stage of the evaluation.

Most of the children retrospectively reported that prior to the training they had some level of skill in practicing nonviolence. Nonetheless, most children reported that after the training it was true that they had learned that it was sometimes necessary to accept suffering to achieve a goal, which is one of the Six Principles. They also generally reported that it was true that they had more confidence in their ability to stay out fights. Most of the children also thought that it was true that they learned to care more for others and to understand their thoughts and feelings after the training.

Regarding social competency, most children retrospectively reported that before the training it was true they got along well with most people. About two-thirds of the children felt that it was at least a little true that after the training they enjoyed working more with other students they don't know. It is difficult to know how to interpret the negative response to this item (those who said it was not true), as it is possible that some responded this way because they felt they knew all the other students in the training.

Most children reported that they were confident that they would graduate from high school before the training. It appears from the survey, that one child increased his/her level of confidence in graduating from high school after the training from a little true to pretty much true.

Overall the children responded favorably to the ThinkKING program. Their reported levels of satisfaction with the training were generally high, either agreeing or strongly agreeing with statements

about the quality of the trainers, in regards to the respect they were shown and having learned nonviolence. The children especially reported enjoying the arts activities. They were slightly lower, but still all positive, in their assessment of the level of participation that was encouraged by the trainers. Slightly more participants were interested in participating in a nonviolent club at their school, than those that were not. Most of the children also said they would recommend the training to their friends.

G. ThinkING at New Haven Family Alliance

There were nine youth participants who completed the post-test survey at New Haven Family Alliance. The median age was 16. A majority of participants were female. Participants were either African American/Black or Hispanic/Puerto Rican. Ten youth, ages 15-17, met at NHFA for 4 hours in the afternoon, for a total of approximately 56 hours. The youth participating in the program at NHFA were mainly recruited from New Haven's Summer Youth Employment Program.

Table 12: NHFA Participant Demographics (N=9)	
Male	33%
Female	67%
African American/Black	56 %
Hispanic/Puerto Rican	44%
Age 15	22%
Age 16	33%
Age 17	44%

Not taking Action

Participants were asked: "Can a person's decision not to take action be a form of violence?" In response to this question, 56% ($n=5$) said "Yes," and 44% ($n=4$) said, "No."

Violence Behavior

The youth were asked to rate themselves on how violent they think their behavior is in getting what they want on a scale of 1 to 5, ("1"=I'm nonviolent, "3"=I am sometimes violent, & "5"=I am very violent). According to the youth's responses, 33% ($n=3$) rated themselves a "2," and 44% ($n=4$) rated themselves a "3" (sometimes violent). Additionally, 22% ($n=2$) of the youth rated themselves a "4" out of 5.

Violence Exposure: NHFA

The exposure to violence index included two items pertaining to structural violence. Only one-quarter of the youth participants grew up in families that experienced times in which they did not have enough money for food or rent. Just under half of the youth participants ($n=5$) stated that they have experienced racism in their lives. The measure also included two items about feeling safe. Most youth participants (75%) reported feelings safe at school and 67% also reported feeling safe in their community. More than half of the youth participating in the program (63%) reported that they had been jumped, and all of the participants (100%) who responded said that they had a friend who had

been jumped. In regards to gun violence, a high percentage (71%) had a family member that was shot with a gun, but no participants reported that they had been shot at with a gun.

Table 13: Violence Exposure Index (N=9)	Yes	No
a. In the family I grew up in, there were times when we did not have enough money for food or rent (N=9).	25%	75%
b. I have experienced racism in my life. (N=9)	44%	56%
c. I have been jumped (N=8)	38%	63%
d. A friend of mine has been jumped. (N=8)	100%	0%
e. A family member has been hurt by an act of violence here in the U.S.A. (N=8)	75%	25%
f. I feel safe in my community. (N=9)	67%	33%
g. I feel safe at school. (N=8)	75%	25%
h. A family member of mine has been shot at with a gun (N=8)	71%	29%
i. I have been shot at with a gun. (N=8)	0%	100%

Definitions of Violence: NHFA

Participants were asked to define violence in an open ended-response question. One-third 33% (n=3) of participants specifically mentioned the definition of violence provided in the training, namely “physical, mental and emotional harm”(c.f. #1, #3, #7). A few participants, 22% (n=2) had a broad definition related to harming or causing destruction to someone else (c.f. #2, #6). One participant had a strictly behavioral definition of violence (c.f. #5). One participant’s definition (c.f. #4) suggested that that this youth misunderstood the Kingian definition of violence, conflating it with any type of conflict. One person referenced their neighborhood as a definition of violence (#38).

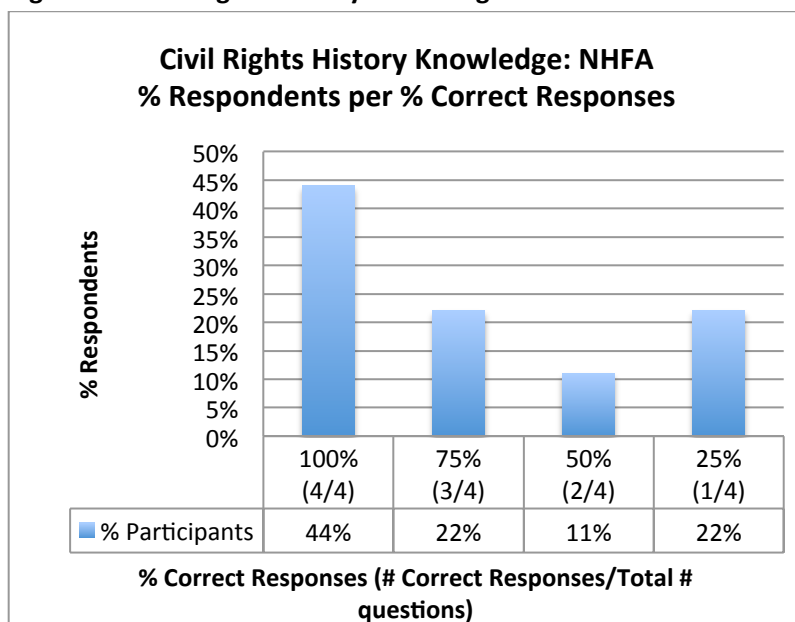
Table 14: Definitions of Violence (N=9)
1. Physical, mental, and emotional harm.
2. Anything that hurts someone in anyway
3. Physical or emotional harm to another person.
4. When people cause any type of conflict
5. Bad behavior, not doing the right thing, and acting up.
6. Violence to me is a form of destruction towards people acted by other people. It causes death, pain, hate, and mixed emotions to those that are affected by it.
7. Spiritual, physical, mental, and/or verbal harm to yourself or others.
8. My neighborhood is a definition of violence.
9. All bad and negative things.

H. Outcomes for ThinkING at New Haven Family Alliance

Knowledge of Civil Rights History: NHFA

Participants were asked four questions about civil rights history. Almost half of the youth participants answered all four questions correctly. Several (22%) answered three quarters of the questions correctly; 33% answered fewer than half the questions correctly.

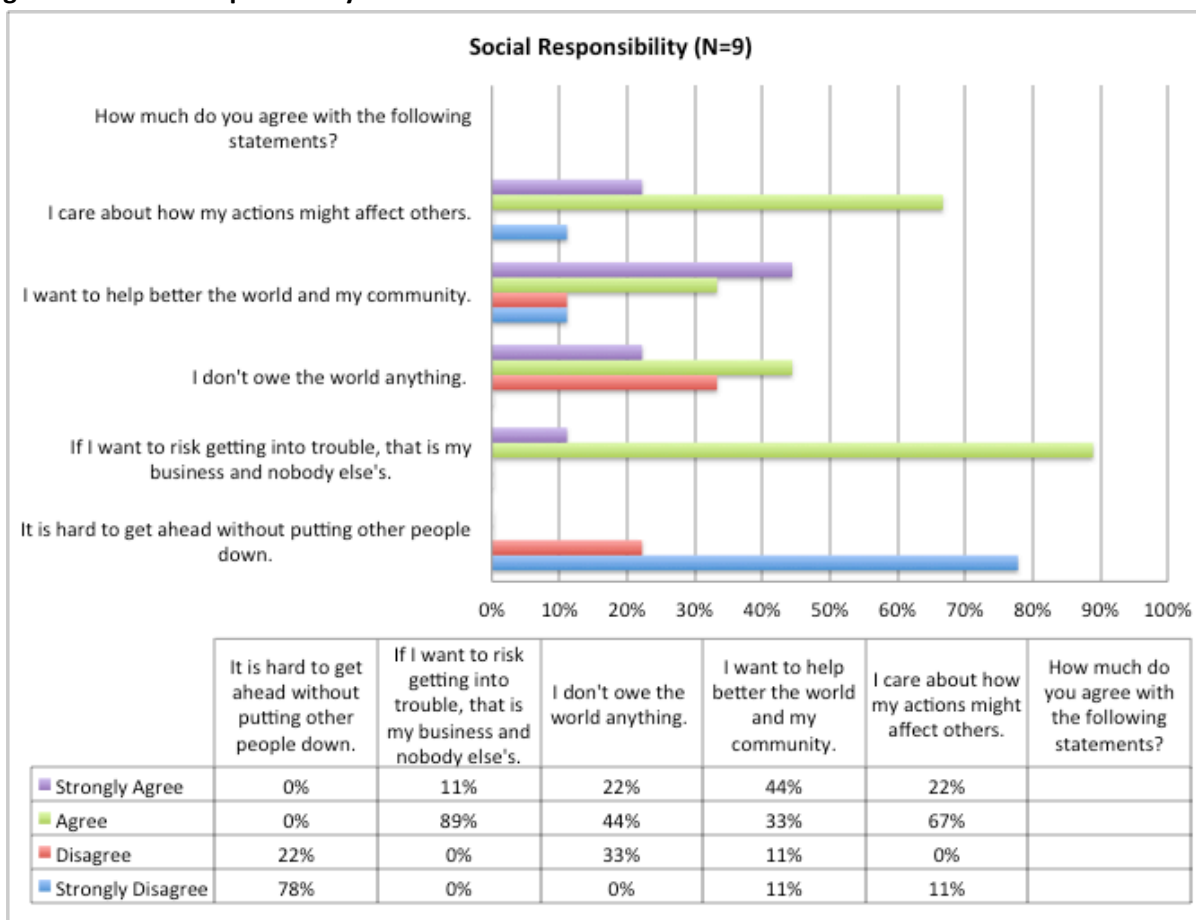
Figure 18: Civil Rights History Knowledge



Social Responsibility: NHFA

All of the youth respondents (100%) either *agreed* or *strongly agreed* that if they want to risk getting into trouble it is their business and nobody else's, yet 89% also reported that they care about how their actions affect others. The responses to questions about their social responsibility to the world were also somewhat contradictory; 66% of the youth *agreed* or *strongly agreed* that they don't owe the world anything, however 77% reported that they want to help better the world and their community. All of the respondents (100%) either *strongly disagreed* or *disagreed* with the statement that it is hard to get ahead without putting other people down.

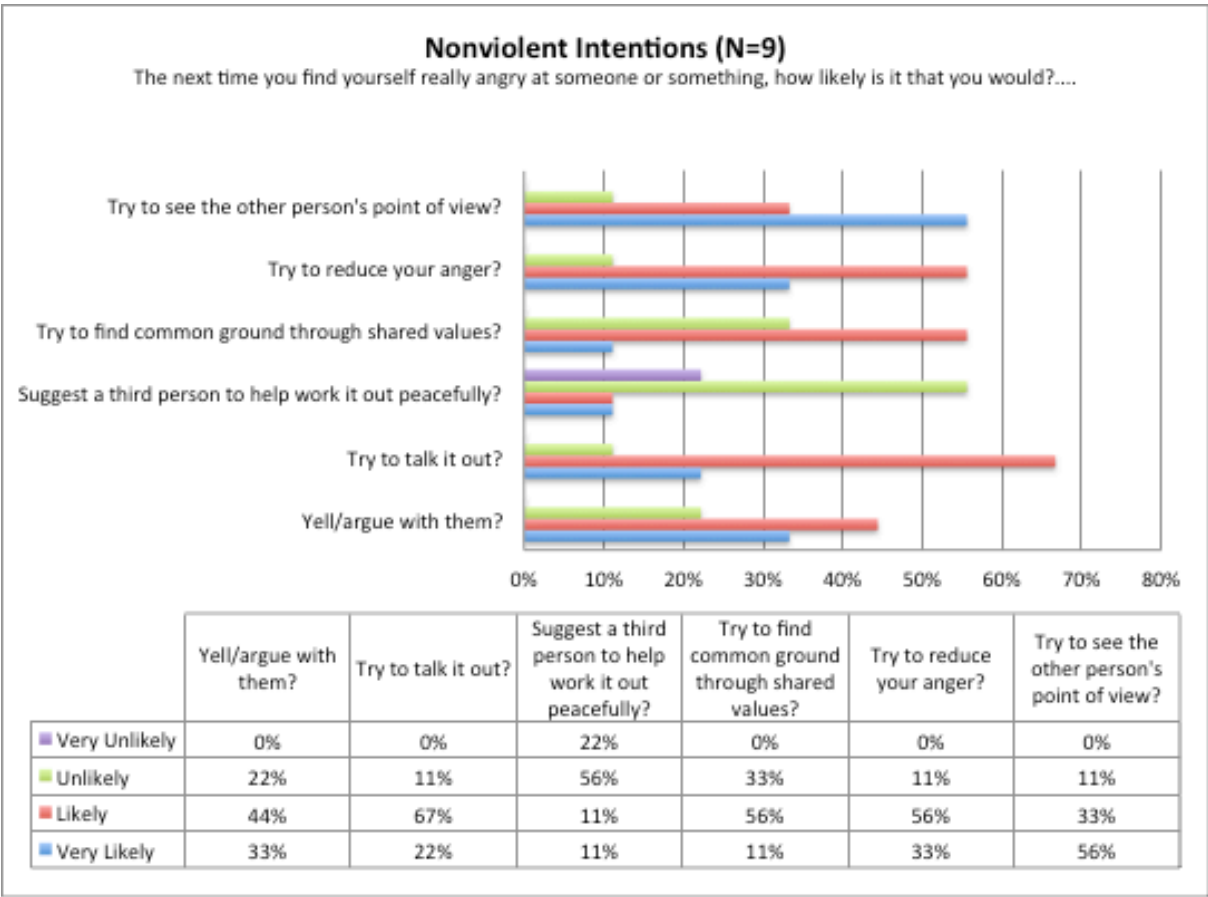
Figure 19: Social Responsibility: NHFA ThinkING



Nonviolent Intentions: NHFA

The mean for Nonviolent Intentions at Post-test was 2.76 (SD=0.33). This measure indicates that most youth in the group intend to use most of the nonviolent strategies. Of the respondents, 89% reported that it was *likely* or *very likely* that they would try to talk it out, 88% reported that it was *likely* or *very likely* that they would try to reduce their anger, and 77% reported it was *likely* or *very likely* that they would try to see the other person's point of view. Slightly fewer youth (67%) reported that they would *likely* or *very likely* try to find common ground through shared values, and only 22% reported that they would suggest a third party to help work it out peacefully. Also, 77% reported that it was *likely* or *very likely* that they would yell/argue with the person.

Figure 20: Nonviolent Intentions: NHFA ThinkING



Retrospective Survey Response Items

After completing the ThinkKING Nonviolence Leadership Academy summer youth program at New Haven Family Alliance, the youth were asked to rate themselves before the training on their nonviolence skills, empathy, social competency, and confidence in ability to graduate high school. The response items ranged from 1 to 4, with 1=Not at all true, 2=A little true, 3=Pretty much true and 4=Very much true.

The youth's responses to retrospective questions about how they were before the training versus after the training are summarized below.

Nonviolence Skills

Before the training

The mean score for the youth on their retrospective self-reported nonviolent skills before the training was 2.39, indicating that generally the youth reporting moderate levels of nonviolent skills at the start of the training.

Most youth reported that before the training it was *not at all true or a little true* that before the training they usually would attack people, not problems. The mean response to this item was 3.11.

An equivalent number of youth reported that it was either: *not at all true, a little true, or pretty much true*, that before the training they could stand up for themselves without fighting or threatening other people. The mean response to this item was 2.00.

For the statement before the training if someone called me a bad name, it wouldn't get me angry, youth responses ranged from 1-4, with three reporting *not at all true*, two reporting *a little true* two reporting *pretty much true*, and only one reporting *very much true*. The mean response was 2.11.

After the Training

The mean total response indicated that they thought it was true that their nonviolence skills had improved after the training. Their mean score was 3.39 for the youth, indicating a generally high level of truth to the statement that the training helping them to develop nonviolence skills.

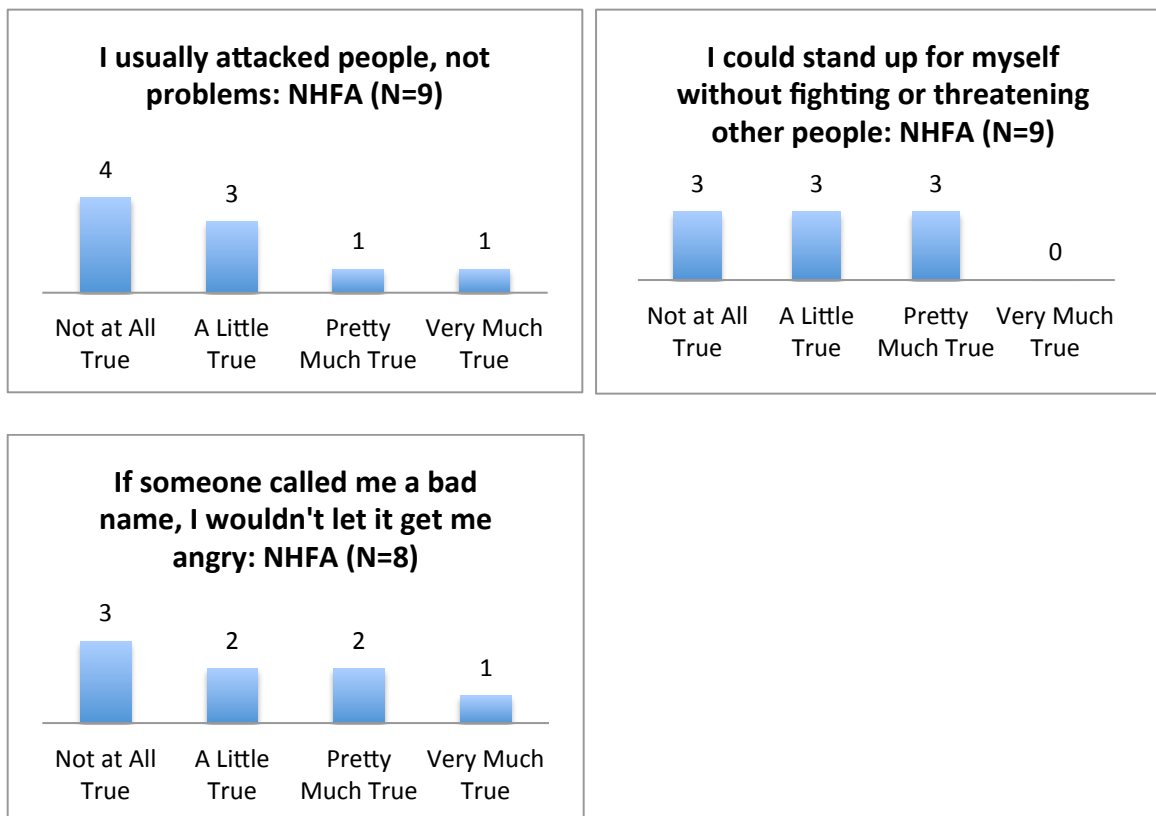
For the youth, most either responded that either it was *very much true* or *pretty much true* that after the training they learned that it is sometimes necessary to accept suffering to achieve a goal. Their mean response for this item was 3.56.

The youth mostly reported that it was *very much true* or *pretty much true* that after the training they were more confident in their ability to stay out of fights. The mean for the youth on this item was 3.22/3.14.¹³

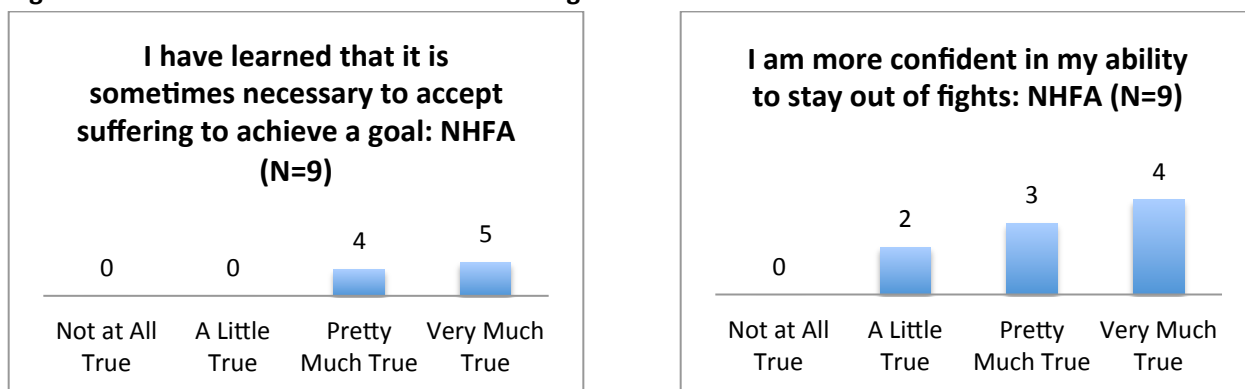
¹³ This question was asked twice on the survey. Both means were used in a calculating the total mean for nonviolent skills, giving this item slightly more weight than the other item on this measure in the overall mean.

Nonviolent Skills

Figure 21-23: Nonviolence Skills Before Training



Figures 23-24: Nonviolence Skills After Training



Empathy:

Before the Training

The mean total empathy score was 2.11 for the youth. Most of the youth reported that it was either *not at all true* or *a little true* that before the training they tried to understand how other people thought and felt. The mean was 2.11.

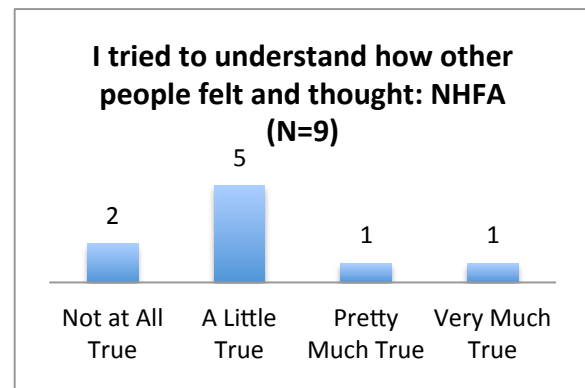
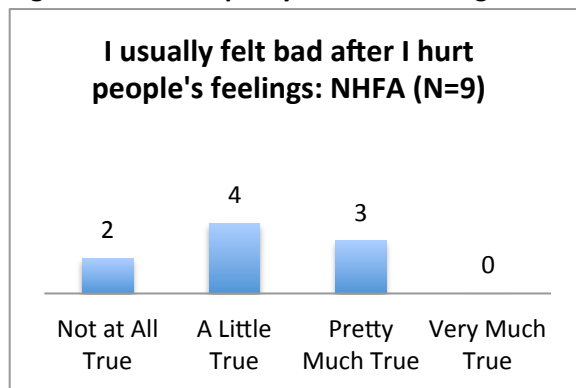
The youth also mostly reported either that it was *not at all true* or *a little true* that before the training they usually felt bad after they hurt people's feelings. The mean was 2.11.

After the Training

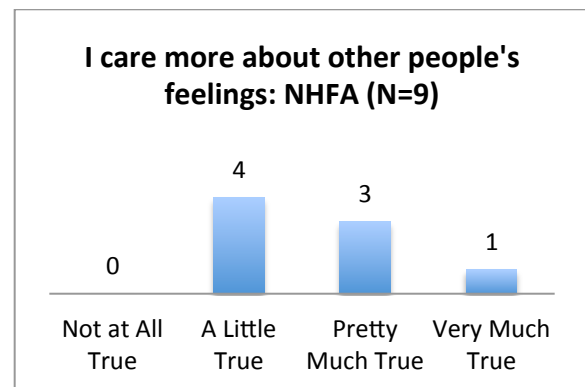
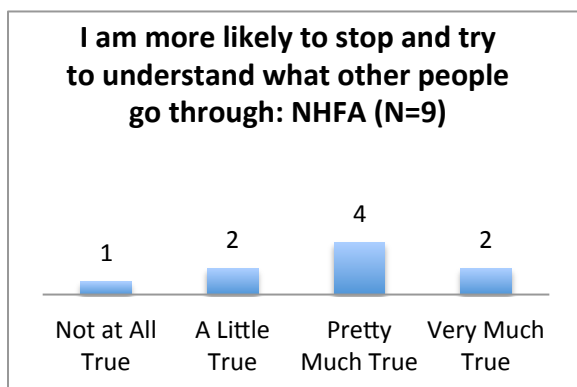
The mean total score on their agreement that their empathy seems to have increased after the training was 2.72. Most of the youth reported that it was *a little true* or *pretty much true* that after the training they care more about other people's feelings. The mean on this item for the youth was 2.63.

A slightly higher number of youth stated that it was *pretty much true* that after the training they were more likely to stop and try to understand what other people go through. Several reported it was either *a little true*, or *very much true* and one youth said it was *not at all true*. The mean for the youth on this item was 2.78.

Figures 25-26: Empathy Before Training



Figures 27-28: Empathy After Training



NHFA Youth's Social Competency Before and After the Training

Most youth said before the training they could get along with most people. The mean score on this item was 2.89. After the training the youth were also divided on this statement, with four reporting that after the training it was *very much true* that they enjoyed working together more and four other students stating this statement was *a little true*. The mean response for the youth on this item was 3.00.

Figure 29: Social Competency Before Training

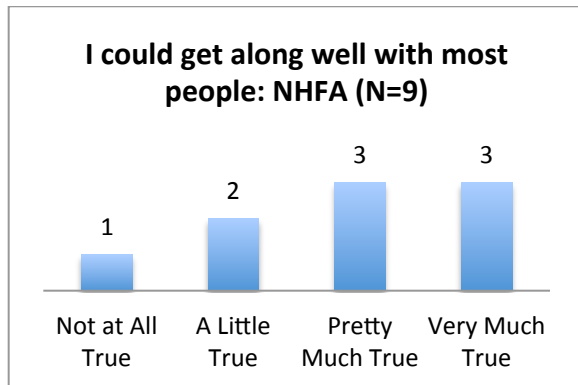
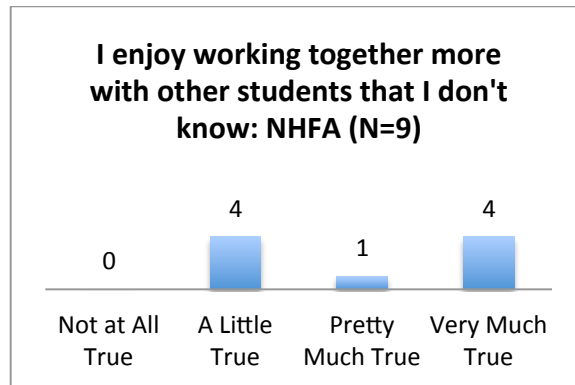


Figure 30: Social Competency After Training



Confidence in Graduating High School

NHFA Youth Confidence in Graduating Before and After the Training

The majority of youth reported that before the training they were confident that they would graduate high school. The mean before the training was 3.67 and after the training was 4.00.

Figure 31: Confidence in Graduation Before Training

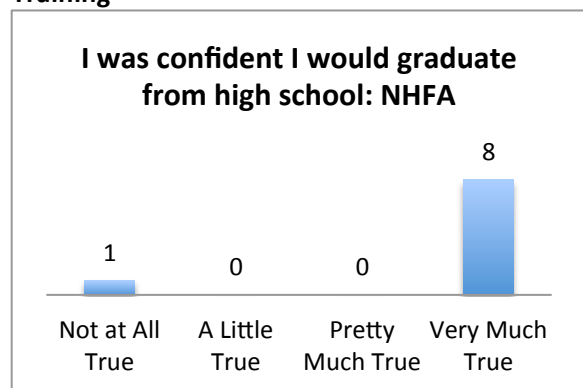
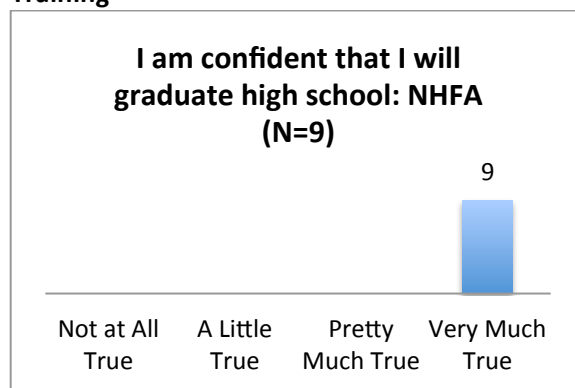


Figure 32: Confidence in Graduation After Training



I. Youth's Satisfaction with ThinkING program

At the end of the program, youth participants were asked to rate their satisfaction with the trainings on a scale of 1-4, with 1=*Strongly Disagree*, 2=*Disagree*, 3=*Agree*, and 4=*Strongly Agree*. Results for each group are reported in the table below. The youth were also asked an open-ended question for any additional comments or feedback on the training.

Table 15: Youth's satisfaction with trainings: NHFA (N=10)	Mean (SD)
1. The trainers were respectful of me.	3.50 (0.53)
2. The trainers helped me learn nonviolence.	3.60 (0.52)
3. I would like to be involved in a nonviolence club at my school/community center.	3.00 (0.53)
4. The trainers encouraged me to participate.	3.40 (0.52)
5. I enjoyed the arts activities.	3.80 (0.42)
6. The guest artists helped make learning more fun.	3.80 (0.42)
7. I would recommend this training to my friends.	3.50 (0.53)

Table 16: Youth's Open-Ended Comments: NHFA
1. I've learned many things in this program, things that I was supposed to be taught at school but wasn't. I've enjoyed the last two weeks. It taught me how to be humble and non-violent.
2. I really learned a lot, and would like to continue this program to learn a lot more and be able to tell others about what I have learned. It was a great experience.
3. It is a good program for youths in the streets to come and join. It would really make them think twice about their actions. I learned so much about nonviolence, really because I don't encourage it either.
4. More hands on to keep the youth engaged and not bored. Otherwise I had a pretty good time and I'm glad to be able to have participated.

J. Discussion of NHFA Youth Outcomes

On the Exposure to Violence Index, one-quarter of the youth reported having grown up in families that experienced times in which they did not have enough money for food or rent. Although all of the youth in the program belonged to racial and ethnic minority groups, fewer than half of them stated that they have experienced racism in their lives. Given the focus on racial injustice in civil rights history, their response to this question warrants further exploration. The fact that many of them did not experience racism may be due to the fact that they live in a majority Black and Hispanic community. Also, it is possible that they equate racism with the forms of discrimination that existed prior to the Civil Rights Movement, and do not associate it with the forms of racism that exist today. Their understanding of racism, for example, may not include unconscious bias, micro-aggressions or an understanding of systemic racism.

The violence exposure index also included two items about feeling safe. Most youth in the program (75%) reported feeling safe at school and 67% also reported feeling safe in their community. Yet all of the youth had either experienced indirect violence themselves or violence to a close friend or family member in their community, including either being jumped or shot at with a gun. Important to consider here is how the youth define being in their community. Do they feel safer in certain parts of the city than others? How often do they venture outside of their communities and do they still feel safe then?

On the Violence Attributes Scale that ranged from 1-5, with one being nonviolent and 5 being very violent, most youth rated themselves as low-moderately violent—in the 2-3 range (77%). Only 22% rated themselves a four out of five. The youth's responses to the Nonviolence Intentions Measure found that following the training they intended to use most of the nonviolent strategies they had been taught to respond to conflict. It is unclear how to interpret their responses however in light of the definition of violence they learned, which includes both physical, mental and emotional harm. Some youth may be verbally aggressive, while others may be physically aggressive. In any event, most of the youth did not consider themselves to be on the nonviolent end of the spectrum.

The youth's responses to the nonviolence intentions measure indicates that most of them intend to use nonviolent strategies. Since we did not have a baseline measure with which to compare, we cannot necessarily attribute this outcome to the trainings. However, it is promising that they intend to utilize nonviolent strategies, especially trying to talk it out, and trying to reduce their anger, and seeing the other person's point of view. Slightly fewer youth reported that would try to find common ground through shared values, and only a small percentage reported that they would suggest a third party to help work it out peacefully. It is unclear why seeking help from a third party was not a widely endorsed strategy. It is possibly of some concern that many of the youth said that it is likely that they would yell/argue with the person. It is likely that these youth still require more practice in regulating their emotions when engaged in a conflict. However, arguing in a respectful manner to communicate one's point of view, could be considered a viable nonviolent option. So perhaps the wording on this item could be revised for a more accurate assessment of their intentions to practice nonviolence.

The youth's responses to the social responsibility items appeared to be contradictory, suggesting that individualistic, self-centered thinking co-exists with a sense of social responsibility. They feel a responsibility for themselves independently of others, while also feeling a sense of a social responsibility that involves caring about others and making the world a better place. All of the youth disagreed with the statement that it is hard to get ahead without putting other people down, which indicates they consider nonviolence to be a viable option, and also suggests that self-interested behavior and caring for others are not necessarily mutually exclusive in their thinking.

The idea that inaction can be a form of violence was grasped by a little over half the youth in the program. One-third 33% ($n=3$) of participants specifically mentioned the definition of violence provided in the training, namely "physical, mental and emotional harm"(c.f. #1, #3, #7). For those providing their own definition, a few may not have fully grasped or subscribed to this broader definition of violence, which is important in the practice of nonviolence conflict reconciliation skills.

On the retrospective survey items, generally the youth indicated that they had moderate levels of nonviolent skills (*a little true or pretty much true*) at the start of the training. The mean total response for questions about after the training indicated that they thought it was true that their

nonviolence skills had improved after the training. The training helped them learn that it is sometimes necessary to accept suffering to achieve a goal and the youth mostly reported that after the training they were more confident in their ability to stay out of fights.

The youth's self reported empathy before and after the training appears to have increased, however we did not test for statistical significance due to the small sample size. Their social competency was high, on the other hand, and did not appear to have changed.

All but one student reported that they were highly confident in their ability to graduate from high school. Based on the survey responses, one youth shifted from having no confidence before the training that he/she would graduate from high school to having a high level of confidence after the training.

The youth participants generally felt respected by the trainers and that they learned about nonviolence. Although they all agreed that participation was encouraged, this score was slightly lower than the other items. Their responses indicated enthusiasm for the arts components of the training. The youth were also favorable or highly favorable toward recommending the program to their friends. They also were generally favorable to the idea of participating in a nonviolent club in their school.

K. Implementation Challenges of ThinkKING Program and Recommendations

This was the first time the ThinkKING program was provided at both Saint Martin de Porres Academy and New Haven Family Alliance. Also, it was the first time the two CTCN trainers had independently led a ThinkKING program. A focus group with three CTCN trainers and the CTCN executive director following completion of the ThinkKING summer programs forms the basis for this brief account of some of the main implementation challenges that were encountered.

Although the trainers were well prepared and skilled in delivering the Kingian Nonviolence curriculum, there was a short turn-around for the start of the programs. This short time frame had to do in part with uncertainty over the funding provided through IMRP. One of the lead trainers for the program at New Haven expressed the view that she would have liked to have had more input into the logistical planning for the program. Some last minute changes were made regarding the involvement of artists in the program at NHFA, to allow the youth to work with both artists (musical and a T-shirt artist), instead of having to choose one of the arts workshops. Other logistical challenges were encountered with the evaluation, as there was insufficient time to get permissions signed by parents. Having had a group meeting several months in advance of the program start-up with all the key program staff could possibly have alleviated some of these communication challenges and led to smoother implementation.

Part Six: Summary of Formative Evaluation Key Findings and Recommendations

A. Two-Day Core Introductions

The Two-Day Core Introductions workshops are intended to serve as general introductions to Kingian Nonviolence Conflict Reconciliation. While learning about nonviolence certainly does occur during the Two-Day Core Introductions, the training is not expected to produce major attitudinal or behavioral shifts due to its short time frame, according to CTCN's Executive Director. However, the intention is that those who are drawn to the teachings of Kingian Nonviolence through the Introductions will become more motivated to commit to the Level-I Certification Training. The Two-Day Core Introductions were successful in serving as recruitment for the Level-I Certification. At least eight individuals that attended a Two-Day Core workshops, approximately 17%, of attendees, signed up for the Level-I Certification training in June 2014.

The facilitators were very well prepared to facilitate the nonviolence curriculum and worked together well as a team. They were highly culturally competent, which was helped by the fact that they reflected a diversity of genders and ethnicities. However, perhaps having a college-age or youth trainer as well (ideally from New Haven) to help with the recruitment might have drawn more college students.

Judging from the observations and the satisfaction survey, most participants experienced a deepening of their understanding of Kingian Nonviolence and civil rights history as a result of the Two-Day Core workshops. It was evident that the curriculum introduced some participants to the idea that violence can include emotional and spiritual harm, as well as physical harm. The satisfaction survey confirms that there was generally a high level of satisfaction among attendees and that all participants (100%) stated the workshop had improved their understanding of Kingian Nonviolence. Most participants (93%) either *agreed* or *strongly agreed* that they planned to use what they learned in their daily life. Also most participants (88%) either *agreed* or *strongly agreed* that they would share what they learned with co-workers and with family and friends. The importance of listening, empathy and perspective taking were several of the main skills participants mentioned having acquired through the workshop.

All of the participants (100%) reported that they had a chance to meet people with different backgrounds than their own during the training. This was also evident in my observations of the Two-Day Core, that people generally had opportunities to learn a little more about the others in the room, and to get a sense of their knowledge of the history and their comfort-level with Dr. King's teachings on nonviolence. The racial, ethnic, age, gender and occupational diversity in the room was key to the cooperative learning, conflict reconciliation, and leadership skill building that occurred during the workshop.

B. Level-I Certification Training

The Level-I Certification Training findings strongly indicate that the training has an effect on participants' beliefs, attitudes and skills required to practice Kingian Nonviolence Conflict Reconciliation. The reflection questionnaire demonstrated that midway through the training at least 62% of participants (15 out of 24; 7 did not complete the reflection questionnaire) had already begun to apply what they learned in the training to deescalate and mediate conflicts in their families, places of work, and communities. Situational contexts included disputes over someone having stolen from them to intervening in potentially life-threatening conflicts on the streets. Several participants reported having gained the motivation and/or courage to play a leadership role in addressing the root causes of violence in their communities, for example by addressing lack of local residents being hired by local law enforcement agencies.

One goal of the main goals of the certification training is for the participants to become nonviolent conflict reconciliation practitioners in their communities. Analysis of pre-test and post-test assessment results on each of the measures found significant change in a positive direction on Nonviolence Beliefs, Community Leadership Self-Efficacy and Intentions for Civic Engagement. One item from the Community Connection measure also had a statistically significant change in a positive direction. The other measures did not show statistically significant change. After the training, 39% of participants had increased their leadership self-efficacy and 50% increased their intentions for civic engagement. Almost half (45%) of the participants also gained a greater sense of community in their city with people who were of different racial and ethnic backgrounds from themselves.

The other measures did not show statistically significant change. At least five of the participants who completed the certification training were previously experienced mediators and were already involved in jobs that required they mediate and deescalate conflict on the streets. At baseline most participants reported that they had used each of the nonviolent approaches that were listed on the measure in the past thirty days, scoring an average a 2.94 ($SD=.54$). (Response options ranged from 1—4 with 1=Never, 2=Sometimes, 3=Often, and 4=Almost Always). After the training their scores had not significantly changed with a mean of 3.00 ($SD=0.50$). For the Conflict Reconciliation measure the baseline mean was 2.91 ($SD=.78$) and the post-test mean was 2.83 ($SD=.68$). The fact that the participants did not show significant change on either the Nonviolent Behavior or the Conflict Mediation measure may have to do with the limitations in the measure design, which asked about behavior only in the past month. As these behaviors are likely to be sporadic and dependent on situational context, the past month timeframe may not have been sufficient to capture any changes.

C. ThinkKING Children's Outcomes

The retrospective post-test indicated that overall the children reported improvements in their nonviolent skills after the training. It is difficult to interpret some of the children's responses to the retrospective questions due to the way the questions were worded. As explained previously, our conclusions regarding the children's outcomes should be considered highly preliminary at this stage of the evaluation.

The mean response on the retrospective survey items indicated that overall the children reported improvements in their Nonviolent Skills after the training. Most children reported that after the training it was either *a little true* (33%), *pretty much true* (33%), or *very much true* (22%) that they had learned that it was sometimes necessary to accept suffering to achieve a goal, which is one of the Six Principles of Kingian Nonviolence. They also generally reported that after the training they had more confidence in their ability to stay out fights: 28% responded *a little bit true*, 33% *pretty much true*, and 33% *very much true*. Most of the children also thought that it was true that they learned to care more for others: 39% responded *a little true*, 33% *pretty much true*, and 22% *very much true*. The children also said they were more likely to stop and try to understand what other people go through after the training: 33% responded *a little true*, 33% *pretty much true*, and 22% *very much true*. Regarding social competency, about two-thirds (67%) of the children felt that it was at least *a little true* that after the training they enjoyed working more with other students they don't know: 22% for each response of either *a little true*, *pretty much true*, or *very much true*.

Most children (73%) reported that they were confident that they would graduate from high school before the training. One child slightly increased his/her level of confidence in graduating from high school after the training; changing from a response of *a little true* before the training to *pretty much true* after the training.

D. ThinkING Youth Outcomes

Responses to the Violence Exposure Index provide information on participant's exposure to social-ecological factors pertaining to youth violence. Only one-quarter of the youth (25%) participants grew up in families that experienced times in which they did not have enough money for food or rent. Although all of the youth in the program belonged to racial and ethnic minority groups, under half (44%) of them stated that they have experienced racism in their lives. Their understanding of racism may not include unconscious bias, micro-aggressions or systemic racism.

The Violence Exposure Index also included two items about feeling safe. Most youth participants (75%) reported feelings safe at school and 67% also reported feeling safe in their community. Yet all of the youth had either experienced indirect violence themselves or violence to a close friend or family member in their community, including either being jumped or shot at with a gun.

On the Violence Attributes Scale that ranged from 1-5, with one being nonviolent and 5 being very violent, youth rated themselves as low-moderately violent—in the 2-3 range (77%). Only 22% rated themselves a four out of five. The youth's responses to the Nonviolence Intentions Measure found that following the training they intended to use most of the nonviolent strategies they had been taught to respond to conflict. Since we did not have a baseline measure with which to compare, we cannot necessarily attribute this outcome to the trainings. However, it is promising that they intend to utilize many of the nonviolent strategies, especially trying to talk it out, and trying to reduce their anger, and seeing the other person's point of view. Slightly fewer youth reported that would try to find common ground through shared values, and only a small percentage reported that they would suggest a third party to help work it out peacefully. Many of the youth said that it is likely that they would yell/argue

with the person, however the extent to which this indicates aggressive behavior or lack of emotional regulation is hard to gauge from the wording of this item.

The youth responses on the Social Responsibility Measure indicated that all the youth (100%) felt that if they wanted to risk getting into trouble that was their business and nobody else's. However many youth also felt a sense of a social responsibility that involved caring about how their actions might affect others (79%) and making the world and their community a better place (77%). All of the youth (100%) disagreed with the statement that it is hard to get ahead without putting other people down, which indicates some level agreement with nonviolence as a viable option in their lives.

On the retrospective questions about before and after the training, almost half (44%) of the youth indicated that they had some level of nonviolent skills at the start of the training. The mean total response for questions found that they thought it was true that their nonviolence skills had improved after the training. 100% said either it was *pretty much true* or *very much true* that they had learned it sometimes necessary to accept suffering to achieve a goal. Also, 78% said that it was either *pretty much true* or *very much true* that they were more confident in their ability to stay out of fights. The youth's self reported empathy may also have increased after the training. Over half the youth (66%) said that they are more likely to stop and try to understand what people go through.

Based on the retrospective survey responses, all but one youth (89%) said that they were confident they would graduate high school both before and after the training. One youth shifted from having no confidence before the training to having a high level of confidence after the training.

E. ThinKING Nonviolence Leadership Academy Satisfaction Levels

Both the children and the youth participants generally *agreed* or *strongly agreed* they felt respected and that they learned about nonviolence. Although they mostly *agreed* that participation was encouraged, this score was slightly lower than the other items for both the children and the youth. Also both groups responses indicated strong enthusiasm for the arts components of the training. The children and youth both generally *agreed* that they would recommend the program to their friends. The youth were generally favorable to the idea of participating in a nonviolent club in their school, and about half of the children also were favorable to this idea.

F. General Recommendations

Two-Day Core Introductions

- In order to "seed" the New Haven community with Kingian Nonviolence practitioners, one recommendation is for the CTCN to continue to explore strategies for recruiting participants to the Two-Day Cores who both live and work in the urban areas of New Haven that are most affected by violence and its underlying root causes. This includes parents, business people, school teachers, police, and college students etc.
- Involve some of the newly certified trainers in co-facilitating ongoing Two-Day Introductions in New Haven whenever possible.

Level-I Certification Training

- Potentially seek opportunities to emphasize and explore the role of internalized violence in aggressive behavior and how this theory might enhance one's ability to deescalate conflict situations and also screen for youth who might be at risk for violent behavior. This aligns with other areas of research on the association between trauma and violent behavior that may be particularly pertinent to working with certain communities and populations of youth.
- Continue to explore ways to harness the heightened self-efficacy and motivation to practice conflict reconciliation and leadership in one's community among newly certified trainers. This may include finding ways to maintain communication networks among the trainers, and/or ensuring that they are connected to other organizations engaged in nonviolence community organizing work.

ThinKING Program for Children

- Continue to find ways to encourage active participation of the children.
- Reinforce the teachings on the definition of violence, to try to ensure that all of the children know that violence can be mental and emotional as well as physical harm.

ThinKING Program for Youth.

- Continue to find ways to encourage active participation of the youth. Reinforce the teachings on the definition of violence, to try to ensure that all of the youth know that violence can be mental and emotional as well as physical harm.
- Explore ways that the youth can regulate their emotions to help them improve their ability to stay calm and not yell/argue in conflict situations. Explain or conduct a role play or some other means of illustrating the benefits of having a third party help the youth work out a peaceful solution to a conflict.
- Explore youth's definitions and concept of racism, and introduce them to the concepts of unconscious racial bias, micro-aggressions and systemic/structural racism.

Evaluation

- Build in time for administering the surveys at the start and end of the trainings and make sure trainers are aware of this requirement.
- Build in at least two months time prior to program start-up to obtain parental consent for the children/youth programs and IRB approval when necessary.
- Include an investigation of the role of the arts both qualitative and quantitative in the CTCN programming and its role in regards to mediating/moderating the outcomes.
- Develop a theory of change specifically for the youth programs to ensure we are measuring the key intermediary outcomes.
- Improve the measures for the intermediary or long-term outcomes by using validated measures and/or establishing external validity of our own measures through consultation and piloting the measures with key demographics. Also, consider ways to measure enhanced nonviolence skills that do not rely on past month behaviors, which may vary according to circumstance.
- Conduct a six-month follow-up post-test with the Level I Trainers to determine if the results remain evident.

- Conduct in-depth interviews with participants to document their application of the training material following their level one certification.

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Appendix A: Violence Prevention Literature Review (Brief)

This concise literature review of Evidence-Based Violence Prevention covers the following areas:

- Social Cognitive Theory and Skills-Based Models of Violence Prevention:
- Peer Mediation
- Social-Emotional Learning (SEL)
- Cooperative Learning
- Multiple Intelligences and the Arts
- Asset-Based Programs and Positive Youth Development
- Multilevel Interventions, Action Research and Empowerment Evaluation
- Quality Prevention Programming in Schools

Social Cognitive Theory and Skills-Based Models of Violence Prevention

According to a 2001 U.S. Surgeon General report on best practices for youth violence prevention, “in most youth populations -- universal, selected, or indicated¹⁴ -- behavioral and skills-oriented strategies are among the most effective.” These strategies are generally more effective than counseling, unstructured psychodynamic therapy, strictly normative approaches, or punitive strategies (Gendreau & Ross, 1987). Skiba and Peterson’s (2000) review of public school violence prevention programs identified the following components of successful programs: conflict resolution and social skills training, classroom management strategies, parent involvement, and implementation of a series of school-and district-wide administrative systems and procedures (e.g. data collection, early warning and screening, crisis and security planning, etc.).

Most behavioral and skills-based approaches to violence prevention are grounded in Social Cognitive Theory (SCT)¹⁵ (Bandura 1960). This theory posits that learning occurs in a social context, and that there is a dynamic and reciprocal interaction between an individual’s behavior and their social environment. Scientific reviews of violence prevention programs have shown positive results for programs based in SCT (CDC, 2002, Elliot, 1998; Fagan, 2013; Frey, 2000; Kerns, 2002,). Specific elements of SCT universal violence prevention curriculum can include the following: problem solving skills, interpretation of social cues, conflict-resolution, social competency, communication skills, moral-reasoning, self-efficacy,¹⁶ and modeling of pro-social behavior. Skills-based interventions based on SCT are also known to be effective in reducing youth violence in high-risk populations ([Kazdin et al., 1989](#); [Chandler, 1993](#); [Arbuthnot & Gordon, 1986](#)).¹⁷

¹⁴ This refers to a classification of prevention interventions based on the intended recipients. ‘Universal’ programs are for everyone in a population; ‘Selective’ are for subpopulations considered to be at-risk, and ‘Indicated’ are for populations known to have already engaged in the problem behavior.

¹⁵ Formerly referred to as Social Learning Theory.

¹⁶ Self-efficacy is the perception that one can achieve desired goals through one’s own actions.

¹⁷ For example, one year after participating in a social problem-solving intervention, children and young adolescents exhibiting antisocial behavior showed significantly lower aggression scores and lower rates of externalizing behavior ([Kazdin et al., 1989](#)). An intervention with serious male offenders that included a social perspective-taking/role-taking produced results that included improved role-taking skills and reduced serious delinquent behavior ([Chandler, 1993](#)). A moral-reasoning-based intervention implemented in “behavior-disordered” high school students demonstrated long-term positive effects in reduced police contacts and official school disciplinary actions ([Arbuthnot & Gordon, 1986](#)).

Recognizing the contribution of family dynamics to violent behavior among youth, another effective element of violence prevention programs involves training parents in child management skills. A review by [Dumas \(1989\)](#) shows that parent training can lead to clear improvements in children's antisocial behavior (including aggression) and family management practices.

Peer Mediation

The effectiveness of peer-led programming for violence prevention has had mixed reviews. A 1987 review of interventions by Gottfredson found peer-led programs—including peer counseling, peer mediation, and peer leaders—not to be effective. However, youth mediation remains a recommended strategy by the National Crime Prevention Council (NCPC). According to the NCPC, peer mediation provides youth with skills in communication, anger management, leadership, and decision-making that help them to remain resilient against crime, violence, and substance abuse. The Peers Making Peace® is an evidence-based youth mediation program endorsed by the U.S. Department of Education. Reported results from an evaluation of this program included a 90.2% reduction in assaults and a 57.7% reduction in discipline referrals. Another smaller-scale evaluation found that youth in a peer mediation program demonstrated reduced supportive attitudes toward violence, and a lower escalation of aggressive behavior relative to a control group (Sheehan, DiCara, LeBailly, & Christoffel, 1990). These and other more current evaluation findings warrant an updated meta-analysis of ‘peer-led’ violence prevention programs, especially those that teach youth mediation, conflict resolution, or conflict reconciliation skills for them to apply in their role as peer leaders.

Social-Emotional Learning (SEL)

The Collaborative for Academic, Social, and Emotional Learning (www.casel.org) identifies five core competencies associated with Social-emotional learning (SEL): self-awareness, self-management, social awareness, relationship management, and responsible decision making (Zins, Weissberg, et al., 2004). A key facet of SEL is emotion regulation. This refers to the processes by which individuals control their emotions, through techniques such as gaining self awareness, identifying triggers, reappraising the situation, and altering one’s response (Gross, 1998).¹⁸ Some techniques focus specifically on impulse control and/or stress-reduction (Catalano et. al. 2004). Encouraging empathy and hopefulness are other components of emotional intelligence (Goleman, 1995) that contribute to emotional regulation.

Social-emotional learning (SEL) approaches have proven effective in violence prevention (. One review study identified social-emotional competency as a key mediator in preventing aggression (Frey, 2000). Other studies have found that students who participate in SEL programs were less likely to exhibit high-risk behaviors, including violent behavior (Hawkins et al., 1997). Schools which teach SEL have been found to have fewer suspensions and expulsions compared with other comparable schools (Dymnicki, 2007). For example, a controlled trial of the Second Step program, which works to develop empathy, problem solving skills and anger management, found significant decreases in physical aggression and verbal hostility and significant increases in prosocial behavior (Frey, 2000). Another

¹⁸ Suppression of one’s emotions is one technique people deploy, however, according to Gross’s review of reappraisal versus suppression strategies to emotional regulation, “Experimental and individual-difference studies find reappraisal is often more effective than suppression.” (Gross, 1998)

clustered randomized control trial evaluation of the SEL program, promoting Alternative Thinking Strategies, found modest positive effects for reduced aggression and increased prosocial behavior and improved academic engagement (Bierman, K. L., Coie, J. D., Dodge, K. A., Greenberg, M. T., Lochman, J. E., McMahon, R. J., & Pinderhughes, E., 2010).

Cooperative Learning

Cooperative learning is an important pedagogical strategy used in several evidence-based violence prevention programs. Cooperative learning places students of various skill levels together in small groups, allowing them to learn from each other. Studies by [Slavin \(1989, 1990\)](#) show that this approach has positive effects on students' attitudes toward school, race relations, and academic achievement. Aggression Replacement Training is an evidence-based program for reducing aggressive behavior among youth exhibiting this behavior that involves extensive use of cooperative learning via role-playing of scenarios (Glick and Gibbs 2009).

Multiple Intelligences and the Arts

Another pedagogical technique used in the Kingian Nonviolence curriculum that has a strong research base is the theory of multiple intelligences. This model was proposed by Howard Gardner in his 1983 book *Frames of Mind: The Theory of Multiple Intelligences*. Gardner articulated seven criteria for a behavior to be considered a form of intelligence and used these criteria to identify eight different forms of intelligence: 1) musical–rhythmic, 2) visual–spatial, 3) verbal–linguistic, 4) logical–mathematical, 5) bodily–kinesthetic, 6) interpersonal, 7) intrapersonal, and 8) naturalistic. He later suggested that moral intelligence was also worthy of inclusion. He argued that each individual possesses a unique blend of all the intelligences and that instruction should not be limited to a single modality of learning.

Arts-based programming specifically supports the multiple intelligences model. Both theater and dance movement therapy have proven to be effective approaches to violence prevention for ethnically diverse elementary school children in randomized control trial evaluations (Kisiel, Blaustein, Spinazzola, Schmidt, Zucker, & van der Kolk, 2006; Koshland, Wilson, & Wittaker, 2004).

Since the 1990s scholarly interest in the role of the arts in conflict transformation has grown (Liebmann 1996; European Centre for Conflict Prevention 1999; Urbain 2007). This literature demonstrates how the arts are used to connect people across social and racial/ethnic divides with the goal of promoting peace (Shank & Schirch 2008; Hunter, 2008; Woodhouse, 2010). However, generally outcome evaluations of this work have not been scientifically rigorous (Bergh & Sloboda, 2010). Arts-based programs are generally recognized within the literature on asset-based or positive youth development which both have a strong evidence base, as discussed below.

Asset-Based Programs and Positive Youth Development

In a 2004 report issued by the Department of Health and Human Services Office of the Assistant Secretary for Planning and Evaluation, it was recommended that prevention efforts shift from a single problem focus to one that addresses protective factors as well (Catalano, 2004). Within this framework, instead of focusing on developmental problems, a young person's healthy social, cognitive, emotional and behavioral development, are considered to be key assets for preventing problem behaviors

(Catalano, 2008; Shek, 2012; Guerrero, 2008). Currently there is a growing body of prevention intervention work in the area of positive youth development (Allison, 2011; Catalano, 2002; Catalano, 2004; Fret, 2000; Guerrero, 2008; Shek, 2012; Sun & Shek, 2010; Sun & Shek, 2012). In a review of 25 positive youth development programs, Catalano et. al. found that at least seven of the programs showed reductions in aggressive behavior (2004). Elements of effective positive youth prevention programs include: providing a safe environment, setting developmentally-appropriate expectations, supportive relationships with an adult (s), social inclusiveness that respects diversity, positive social norms, youth empowerment, skill building, and integration with family, school, and community (Community Programs to Promote Youth Development, 2002; Leffert, 1996). Staff in these programs should foster all of the above components through their own attitudes and behaviors in working with and supporting youth's positive and healthy development.

Multilevel Interventions, Action Research and Empowerment Evaluation

A focus on strengthening assets within a community can include interventions aimed at empowering community members to advocate for policy changes that will improve the conditions in their community. Strategies to alter these conditions can include advocacy for policy changes that reduce rates of poverty, unemployment, increase educational resources in schools, or end discriminatory policing practices (Black, 1998).

Empowerment evaluation promotes knowledge exchange and more equitable community partnership between academicians and community leaders (Fetterman, 2004). This approach to evaluation is closely allied with action research---also known as participatory action research (PAR), or community-based participatory action research (CBPR). Community members who have a personal stake in the reduction of violence in their community, are guided in the application of scientific research methods with which to gather data and influence policy-makers and other community leaders on addressing the root causes of violence in their community (David-Ferdon, & Hammond, 2008; Thomas, 2012).

Quality Prevention Programming in Schools

Research indicates that effective program implementation is at least as important to a violence prevention program's success as the actual programming content (Satcher, 2001). A major reason that many prevention programs fail to demonstrate effectiveness is likely due to implementation challenges. The National Study of Delinquency Prevention in Schools examined factors that contribute to successful implementation of prevention programs in a sample of 1,279 schools (Gottfredson, Gottfredsen, Czeh, Cator, Cross & Hantmen, 2000). Their findings showed that quality programs depend on the following factors: 1) a strong, experienced program coordinator, 2) integration into normal school operations, 3) strong organizational support (i.e., high quality training and supervision, support of the principal), and the 4) standardization of program curriculum and procedures.

Appendix B: Youth Violence Statistics in Connecticut

According to the Centers for Disease Control, youth violence is the second leading cause of death for young people between the ages of 10 and 24. Youth violence indicators are available from the Connecticut Youth Risk Behavior Survey¹⁹, which represents a sampling of students from both urban and suburban school systems. In 2013, as many as 27% of Hispanic students, 25% of Black students, and 19% of White students reported that they were in a physical fight one or more times during the past twelve months. Also, 10% of Hispanic students, 8% of Black students, and 6% of White students reported having been threatened or injured with a weapon such as a gun, knife, or club on school property one or more times during the past 12 months. Youth also reported that they had chosen not to go to school because of feeling unsafe on the way to or at school in the past thirty days, with 11.6% Hispanic students, 5.6% Black students, and 5.4% White students reporting having felt unsafe.

The Connecticut Office of the Child Advocate recently produced a report on gun-related deaths and injuries in Connecticut from 2001 to 2012²⁰. In this twelve-year period, 94 children died from gunshot wounds, including 20 from the recent Sandy Hook school massacre. Of these, 79% were homicides, 17% were suicides, 2% were accidental, and 1 case was undetermined. They also found that 64% of the gun-related deaths were among youth ages 15-17, and 77% of the deaths were among males. Of these deaths, 44 (47%) of the children died in one of three cities (Hartford, New Haven and Bridgeport) and lived in those cities, or very nearby.

During the same twelve-year period, hospital records show that 924 children were treated for gun-related injuries.

- 88% were boys
- 94% were ages of 12-17 years
- 62% were Black
- 14% were Hispanic/Latino
- 10% were White

Similar to patterns of gun-related deaths and homicides, 63% of gun-related injuries occurred in one of the three cities: Hartford, New Haven and Bridgeport.

¹⁹ Department of Public Health, State of Connecticut. (2013). Connecticut Youth Risk Behavior Survey: Summary Tables 2013. Retrieved from http://www.ct.gov/dph/cwp/view.asp?a=3132&q=388104&dphNav_GID=1832.

²⁰ Office of the Child Advocate, State of Connecticut. (2013). *12 Years of Child Gun Deaths and Injuries in Connecticut*.

Appendix C: Level-I Certification Observation Notes

Question for Dr. LaFayette during CTCN Level-I Certification Training

[Participant 1]: “Working with young people how do you get that level of discipline in a situation where there is that same level of violence. The pushback I always get is if he has a gun then I need to protect myself and get a gun. On some level I can understand that, they want to protect themselves and feel safe.”

Dr. LaFayette: “The kind of question you asking. You are the role model, they have to see you in action and that is the thing that gives them the confidence that this thing is possible. They see in you the knowledge, wisdom passion and they have respect for you.

Not all those who were in the [Nashville] sitins downtown were in the [nonviolence] training. But they were able to discipline themselves. We always made sure that they were not armed. We pleaded with them that that would harm the movement if you were armed. They would define that as a mob. They would say defend themselves cause you got weapons. Keep your eyes on the prize and the goal you are trying to reach. In each step your goal is reflected in each step. Your ends must preexist in your means. That is the goal you are trying to reach, people should be able to see that in your action and your path going toward your goal. With these young people who said they had to defend themselves. That is not where they belonged in the nonviolent movement. There were others and some had family members. We didn’t always have everybody. Before that is we have to get that committed few. A few people can make such a huge difference. That is the other thing that really attracted me. Some you we are not going to convince. That’s not your goal, to convince everybody. You got to get to the point where you have enough committed people ready to go. They believe in you and have confidence, and if you say this method is going to work. Smiling cause I get to the church and said how many of you from Chicago, you have to leave your knives too. At least 70% used to carry knives in that day. We appreciated the fact they decided not to go downtown. Nobody was sure you don’t know what you going to do when you get to the situation. I was sitting next to this girl. This guy comes up and strikes a match to the girl’s hair. Her hair was burning. So I knew I would be a bad example if I punched the guy out. I reached out to her to put the fire out in her hair and you know what she said to me, don’t interfere with my suffering.”

Question and Response during CTCN Level-I Certification Training

Participant: For me, and your testimony was pretty awesome. I get that. Cause I am connected to the universe, but I ma sitting her thinking about the young people I am going to talk to with. They have no connection to the universe, and hope?

CTCN Trainer Warren Hardy. I’ll respond to that cause I can give what works for me. I am working with the youth that get no love. Their way of love is disrespecting something. The first thing I said...you got to live it, to give it. You already have a relationship...so if they trust you, they don’t have to see too much. Trust you before things happen? It may not happen over night. If you are consistent, slowly but surely you are going to win them over. I want to live. I was in a gang, for me to get out of the gang...but I made it. I was able to accept what would happen to me...I stayed strong. I was escorted wanting to get

out of gang. We are going to stand here together. I know that I created a lot of this mess. I was willing to accept the consequences. **Your dedication is going to be their medication.** How bout that!"

Question on the topic of Principle Five from the Level-I Certification Training, "Expert Panel" Module.

Principle Number Five is Avoid internal violence of the spirit, as well as external physical violence.

The question posed by participants in the training was, "If I retaliate or even think about retaliating does that exclude me from being a nonviolent activist or practitioner?"

Participant 1: I don't think it excludes. We all fall short. Sometimes you have to crawl before you can walk. Like any business you start you lose in the first five years. Before you gain. So sometimes you have to suffer. You are still trying to commit to the work.

CTCN Trainer P. Lane: Key word is trying. That's a real good piece there. If I retaliate physically. Means you back slipped. Versus in mind I am going... Stinking thinking. Still responsible. It does not exclude you.

Participant 2: Often you don't have control of your mind. Sometimes they just pop up. It is what you do with what is in your mind. If you have a machine. If you are prone to retaliate maybe you don't need to be on the front lines. You can still be a part of the movement. Recognizing that you are not in a place to respond nonviolently. We are going to put you in a place until you get there.

CTCN Trainer: Anybody else?

Participant 3: I watched that D-Day movie yesterday. That dog busted on my arm. The dog jumped on my arm. I am practicing nonviolence? Someone sick the dog on me. I pick up a rock, kill him and flee. He talks about on the front lines. He tearing my tendons out...and I kill him and flee. Dr. King...

CTCN Trainer Pastor Lane: Wait I got your question.

Participant 4: I was going to say that nobody is perfect. We all sin and we were born into sin. That would not exclude you from being a nonviolent practitioner.

Participant 5: You do have the intention and trying, but you fall short.

Participant 6: You can think about it, but I think it is different when you react. You can think about what you want to do, but there is different from reacting.

Participant 7: I think it is based on every situation. A dog biting you, may be different than a person. You trying to get him off you. It depends on who you are, your personality. Depending on the situation. You may have some things, you may be thinking as you get bitten. At the same time it may be a knee jerk reaction. That dog was sent to you by the police officer, the fire fighter, but um yeah I don't see nothing wrong with that you was trying to defend yourself.

CTCN Trainer Pastor Lane: What you think in your mind, becomes your words, become your action, become your destiny and your character.

Participant 8: If I killed the dog, the dog's life is not as valuable if I was to have that same reaction to the human being. If someone was sent to kill you...

The dog was the force...

Participant 5. I don't think it is acceptable to kill the dog. In the context of the rally or the march. Before we do that we are going to talk to people, people given the climate of the times. That kind of reaction is to be expected. If you are going to put yourself out there. That you are going to get bitten, punched, and beaten and possibly killed. Dr. King I said it is worth dying for. You should also be prepared to die if it comes to that.

CTCN Trainer P. Lane: The dogs released on folks. They allowed the dogs to do that damage. They [those in the movement] were trained. They tried to avoid the violence of retaliation.

Some people nodding. As P. Lane is speaking.

What brought the dogs out? The dogs came out because the bricks were being thrown. Who threw the bricks?

Avoid internal violence of the spirit, as well as external physical violence. It takes more power and strength to allow that to happen. It takes more power to reserve. You call on those reserves inside. You call upon the sense of why I am here. You rely on the training.

Good job! Everyone claps!