

A MANUAL FOR TRAINERS
IN THE WESTERN BALKANS

YOUTH PEER EDUCATION FOR PEACEBUILDING AND CONFLICT TRANSFORMATION



2021



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Prepared by
Anina Chileva and the Y-Peer PETRI-Sofia Team
Dr. Sara Clarke-Habibi, Peacebuilding Consultant
Dr. George Kut, Peacebuilding Consultant

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Introduction

Welcome! This manual focuses on youth peacebuilding and conflict transformation. It is designed for youth trainers and civil actors in the Western Balkans who are looking for ways to engage their peers – including vulnerable, marginalised and hard-to-reach youth – in peacebuilding and conflict transformation through non-formal education activities and projects.

The manual has been developed for beginners and intermediate youth trainers and educators in the field of peacebuilding. The proposed activities may be adapted, however, to other formal and non-formal learning contexts and age groups.

The manual draws together best practices and original material specially designed to meet the needs of youth educators in the Western Balkans. Key documents and resources that have been drawn upon are referenced in the bibliography.

As youth trainers, you will find everything you need to conduct educational activities with your peers. The manual includes user-friendly introductions to key concepts, regionally specific examples, and workshop outlines and practical suggestions on how to conduct educational activities with youth using interactive, non-formal learning methods.

We hope that by supporting the development of youth competencies for dialogue, peacebuilding and conflict transformation, this manual will help empower young people to have a more significant role in building safe, inclusive, peaceful and just communities and a greater voice in decision-making processes that affect your lives and future.

Who is this manual for?

This manual can be used by anyone seeking to provide trainings for youth on issues related to intercultural dialogue, peacebuilding, conflict analysis and conflict transformation. It is intended explicitly for youth peer educators and trainers in the Western Balkans, including those from or working with vulnerable, marginalised and/or hard-to-reach groups. This manual will be useful if you work:

- With youth ages 18-27 years
- With youth in regions and municipalities where conflict has occurred or has been highlighted as possible;
- With youth in isolated, poor and rural communities that are at higher risk of radicalisation;
- With youth not in education, employment or training (NEET)
- With youth from discriminated groups/minorities, including youth with disabilities, Roma youth, LGBTIQ+ youth, and youth survivors of gender-based violence.

This manual will be particularly helpful for youth who engage with issues of:

- Prejudice, discrimination, and inclusion
- Gender equality
- Interethnic and intercultural dialogue and collaboration
- Peacebuilding and conflict transformation
- Violence-prevention
- Human rights

Who are we?

RYCO was founded in 2016 by a joint agreement of 6 governments in the Western Balkans (Albania, Bosnia and Herzegovina, Kosovo*, Montenegro, North Macedonia and Serbia). RYCO's work focuses on promoting the spirit of reconciliation and cooperation between the youth in the region through youth exchange programs. Partnering with youth associations, schools and civil society organisations, RYCO promotes capacity-building and cross-border cooperation among youth and provides training for youth actors to support peacebuilding work among peers.

The United Nations Population Fund (UNFPA) is the United Nations sexual and reproductive health agency. Our mission is to deliver a world where every pregnancy is wanted, every childbirth is safe and every young person's potential is fulfilled. The organisation was created in 1969, the same year the United Nations General Assembly declared "parents have the exclusive right to determine freely and responsibly the number and spacing of their children.", and today it operates in 150 countries of the world. Today's generation of young people is absolutely massive: Some 1.8 billion people are between ages 10 and 24. How well they navigate adolescence will determine not only the course of their own lives, but that of the world. If empowered and given the right opportunities, youth are effective drivers of change. UNFPA partners with young people, helping them participate in decisions affecting them, and strengthening their ability to advance human rights and development issues such as health, education and employment.

Why is this resource needed?

Challenges Facing Young People in the Western Balkans Today

Young people in the Western Balkans face many social, political and economic pressures. Many of these challenges do not have easy solutions and are shaped by political narratives influenced by nationalistic narratives, prejudice and discrimination. The challenges of a rapidly shifting and less-than-stable global context remain interwoven with unresolved legacies stemming from the region's history of violent conflict.

Today's youth have been born during and since the Western Balkans conflicts of the 1990s. The young generations have grown up listening to accounts of the past, and many continue to be exposed to inter-generational traumas, nationalistic narratives, and societies and education systems built on ethnic segregation. Some worry that today's youth are more hardened in their identity lines and views of 'others', making social cohesion and sustainable peace harder to attain.² Others recognise a strong desire among today's youth to move beyond identity politics and to live normally in open, diverse and democratic societies.

It would be overly simplistic to say that history is the only challenge that young people in the region face today. There are many issues that give rise to opposing views, heated debates and moral dilemmas among youth. Unemployment, economic exploitation and systemic corruption; sexual identity, gender inequality and gender-based violence; politics, nationalism and manipulation; histories of oppression, violence and war; religion, ideology and extremism; beliefs and non-belief; identity/ies and interethnic/interreligious dating and relationships; low social and institutional

1. For the UN, all references to Kosovo shall be understood in the context of Security Council Resolution 1244 (1999). For RYCO, this designation is without prejudice to positions on status, and is in line with Security Council Resolution 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.

2. Source: Fischer, M. ; Petrovic-Ziemer, L. (2013) Dealing with the Past in Western Balkans Berghof Foundation.

trust; institutions; contemporary world politics, migration and brain drain, refugees and xenophobia; climate change and consumption behaviours; media and social media uses and abuses, uncertainty due to major forces such as COVID-19, etc. Today's youth are aware of the world around them and face complex issues, challenges and choices on a daily basis.

All these issues create anxiety about society and the future. Being still largely excluded from decision-making processes in local communities and the wider society, many young people feel uncertain about what they can do and what power they have to influence the world around them positively. For these and many other reasons, many youth in the region feel frustrated at the slowness of positive social, economic and political change. This frustration has given rise, in recent years, to more frequent and more violent public protests and demonstrations, and has contributed to worrying trends such as the growth of radical youth political groups and increased hate speech among young people, both online and offline. Vulnerable, marginalised and hard-to-reach youth face the same issues but with additional challenges of reduced opportunities, access, voice, resources and support.

Despite these regional challenges, it is important to notice the progress and breakthroughs that have been achieved in recent years as well. Most recently, new forms of regional collaboration in the Western Balkans have emerged, such as the Regional Youth Cooperation Office (RYCO), created in 2016³ through a joint agreement of governments in the WB6 region and supported by the United Nations Peacebuilding Fund, which is focussed on raising up youth peacebuilders in the region. At higher levels, cross-border tensions are finding creative resolutions,⁴ and the prospect of integration into the European Union continues to guide further economic development and institutional reforms. New citizen-led movements are also forming, demanding social change, and advocating for greater accountability from leaders and a greater role for youth in all sectors.

Youth in the region, especially those who are vulnerable, marginalised and hard-to-reach, still struggle to get access to decision-making spaces where they can participate in finding solutions and strategies that will secure a better future for themselves and their communities. Without greater voice and participation from young people, it is difficult to design appropriate and effective peacebuilding responses to the challenges they face. The result is then ineffective peacebuilding initiatives.

Part of the reason why youth participation remains low⁵ across the region is that the channels available to them for direct participation are neither sufficient nor efficient. Another part of the reason is that youth themselves need greater confidence in their rights and their ability to participate, including some evidence that their participation 'counts' and has an impact. This represents a missed opportunity for societies in the Western Balkans. The unique insights, energy and creative participation of youth in public and civic activities at the local, national and regional level are greatly needed. Youth know best what they experience and what they want to do about it. It is important to create safe and inclusive spaces in which girls and boys, young women and men from different walks of life, can consult together on how they experience the challenges they face,

3. The Regional Youth Cooperation Office (RYCO) is an independently functioning institutional mechanism, founded by the Western Balkans 6 participants (WB 6): Albania, Bosnia and Herzegovina, Kosovo, Montenegro, North Macedonia and Serbia, aiming to promote the spirit of reconciliation and cooperation between the youth in the region through youth exchange programs. The Agreement on the Establishment of RYCO was part of the Berlin process and it was signed by the WB6 Prime Ministers at the WB Summit held in Paris, on 4 July 2016.

4. For example, in early 2019, North Macedonia officially adopted its new name and settled a 27-year name dispute with Greece.

5. Looking at the data in the Youth Development Index, the region overall is poorest in the area of civic participation. Additionally, if we look at the data from the FES YEE study we can see that 16% of young people from Albania had volunteered, 21% in Kosovo, 13% in Macedonia and 19% in Bosnia and Herzegovina (Flere, Sergej, et al., 2015, p. 25). In Serbia the percentage measured was 39.4% (Tomanović & Stanojević, 2015, p. 69). Furthermore, most young people from the region are not part of any civic organisation or association.

on what they would like to do about it, on what direction they would like their societies to take in the future, and on how that future can be built effectively.

This is why we, at RYCO, together with our partners, are dedicated to creating greater opportunities for youth to develop the competences needed to participate proactively and constructively in reshaping societies, and are committed to an enabling environment for youth participation.

The Role of Youth in Peacebuilding

What inspires us is the awareness that, around the world, youth are playing an enormous role in social change. More and more young people are demonstrating that they are a vital and courageous force for change on such issues as climate action, human rights, health, education, anti-racism, social justice and violence prevention. Indeed, youth are becoming the drivers of awareness-raising and social action campaigns, raising their voices in all spheres of society and involving themselves directly in finding new and better solutions to the challenges affecting their lives.

In the Western Balkans too, young people and youth-led organisations are increasingly at the centre of efforts to advance peacebuilding and reconciliation in the region. Capacity-building through peer education, peacebuilding initiatives and advocacy campaigns aimed at strengthening youth awareness, knowledge and skills to challenge stereotypes, transform narratives, and breakdown systemic discrimination, are contributing to a shift in thinking and laying the foundations of a better future, including enhanced regional cooperation and reconciliation. RYCO is a key factor in this effort, partnering with civil society organisations and schools across the region to support initiatives that connect young people across borders to promote mutual understanding, exchange, and mobility. Examples of such initiatives that have been supported by RYCO are included throughout this manual.

Peer-led peacebuilding is one of the most energising ways for young people to develop their interpersonal skills, intercultural understanding and other necessary competences like conflict analysis to effectively transform conflict, prevent violence and promote collaboration among youth on peacebuilding and development initiatives. With enhanced skills and exposure to diverse cultures and perspectives, with a greater understanding of complex issues and greater competence and confidence in thinking innovatively about new alternatives, youth and youth organisations are better able to voice their needs and promote feasible and effective solutions. Youth are then in a better position to contribute to, take ownership of and benefit from an enabling environment, thereby reducing prejudice and discrimination between communities in the region, developing counter narratives and strengthening resilience to the destructive forces of nationalism.

Through such inspiring efforts, young people are being recognised as key actors in peacebuilding, reconciliation and conflict transformation. The historic United Nations Security Council Resolution 2250 adopted in December 2015 formally recognised the positive and necessary contribution of youth towards the maintenance and promotion of peace and security. UNSCR 2250 is a vital instrument that youth can use to counteract the exclusion of youth from peacebuilding negotiations and dialogue and decision-making processes intended to promote recovery and reconciliation. The more youth are involved in these processes, the more the world's governments will take account of the needs, aspirations and resourcefulness of youth, and the more youth will have confidence in and feel ownership over implementing the actions agreed. Indeed, the huge potential of youth and their role in the success of the peace and security agenda is key to the realisation of all of the UN Sustainable Development Goals.⁶

6. General Assembly of the United Nations, Youth, Peace and Security, accessed at: <https://www.un.org/pga/73/priorities/youth-peace-and-security/>

Passion alone is not enough for youth empowerment. Education, training and tools are needed so that young people become equipped with knowledge and competences to face these challenging issues, to understand them in their multidimensionality, to articulate their aspirations and values, to assess the options available, to innovate new approaches where needed, and to collaborate, plan and constructively act upon these issues in order to ensure their own well-being and the well-being of their societies and the world. Enabling vulnerable, marginalised and hard-to-reach youth to participate equally in these processes requires a shift in mindset and additional effort which this manual highlights.

The RYCO team is committed to supporting youth across the Western Balkans, like you, to do this. The preparation of this manual represents one important step in that direction. It is hoped that, by equipping you with training skills, guides and tools, you will be able to inspire and support your peers, in turn, to acquire the knowledge, values and skills needed to address concerns and conflicts that affect their lives – starting with understanding their root causes, identifying inclusive and creative solutions, and strategically putting them into action. Our vision is ambitious but we believe that **a better region starts with you(th)!**

The Peer Education Approach

Peer education is a methodology for empowering young people to become agents of positive change. Instead of relying on adult “experts” to tell youth what to think and do, peer education puts the experiences, ideas and creativity of youth at the centre of the learning process.

Peer education can occur in small groups or through individual contact in various settings: schools, universities, clubs, cafes, places of worship, street settings, shelters, or wherever young people gather. Although the preferred way for peer education is when participants physically gather together, nowadays peer education can take place in online spaces too, using a variety of creative online platforms.

Especially among vulnerable, marginalised and hard-to-reach youth, learning with and from peers is an important part of building and strengthening social connections and belonging. Peers have an easier time relating to one another’s life stage and experiences, which is why learning from peers can help create connections between concepts and ideas and the lived realities of daily life.

To conduct peer education effectively, you will need to develop specific capacities, including acquiring knowledge, values and skills needed to train and help mobilise other youth. This manual is designed to help you build these capacities in yourself and others by participating in and leading peer education activities, based upon the Y-PEER training model. The novelty of this manual is its inclusive approach with examples that enable you to conduct peer education in offline and online settings.

The Y-PEER Model

The Y-PEER model of youth training has been tested and refined in dozens of countries over the past 20 years.⁷ The Y-PEER approach builds capacities in youth through three levels of training:

- Basic training for “peer educators”
- Deeper training for “trainers”
- Advanced or specialised training for “trainers of trainers”

The first level (basic training) aims at empowering young people to pass on knowledge, skills and

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7. More about the Y-PEER approach, its background and available resources can be found on the Y-PEER website: <http://www.y-peer.org>

practical expertise to new participants in a peer education programme. Trainings at the local level introduces new information and skills that youth can use to organise and conduct outreach activities among peers in their community. Non-formal educational activities are combined with guidance and supervision from more experienced trainers, to improve the ability of peer educators to transmit accurate information and confidently and positively influence their peers.

The second level (aimed at future trainers) prepares those individuals who exhibit skills and commitment to peer education to conduct basic training. The training of trainers provides in-depth information about core concepts (in this case, peacebuilding and conflict transformation), along with techniques for conducting peer education training. Additional relevant topics such as youth participation, recruitment and retention of peer educators, the needs of vulnerable young people, and strategies for supervising peer educators are also addressed. This Manual provides a curriculum for this level of training.

The third level of training aims to equip more experienced trainers with advanced knowledge of training techniques and specialised knowledge on particular topics, such as gender-based violence, dealing with the past or trauma. These advanced and specialised trainers, in turn, support less experienced trainers and peer educators. They are encouraged to hold refresher workshops from time-to-time to pass on new and pertinent information and skills.

Through peer education, youth gain knowledge and practise using training facilitation skills to raise their peers' capacity. The "ripple" or "multiplying" effect results as youth trainers build knowledge and capacities among an increasingly wide population of young people.

Who are vulnerable, marginalised and hard-to-reach youth?

All youth should be included equally as key peacebuilding actors. In reality, some youth have many chances to participate in different youth opportunities, while other young people are excluded from participation on the basis of such factors as gender, sexual identity, ethnicity, nationality, religion, ability, geographic location or socioeconomic status. One of the key aims of this manual is to bring attention to the needs of vulnerable, marginalised and hard-to-reach youth to encourage youth trainers to be conscious and intentional about removing barriers to their full and equal participation.

To do so, it is important to first understand what we mean by these terms. Briefly:

Vulnerable youth: refers to youth who are at higher risk of harm or mistreatment.

Marginalised youth: refers to youth who are discriminated against by society, pushed to the margins and allowed little or no power to decide on factors that affect their lives.

Hard-to-Reach youth: refers to youth who are disconnected from social institutions and services through which other youth are normally engaged.

Understanding how these terms differ and intersect is important. Youth may be vulnerable and/or marginalised and/or hard-to-reach. It is also important to understand how such youth can face multiple forms of discrimination and barriers to participation, including in youth peer activities. In Part 1 of this manual, you will find fuller definitions of these terms with examples from the Western Balkans context. Throughout the manual you will find more guidance on how to engage these populations in youth peacebuilding initiatives, such as creating safe and inclusive environments based on mutual respect and trust, as a basis for approaching important and sensitive topics.

Objectives of the Manual

This manual aims to support youth peacebuilding in the Western Balkans. It offers a skills-based curriculum for peer education trainers in the areas of intercultural dialogue, peacebuilding and conflict transformation, giving particular attention to the needs of vulnerable, marginalised and hard-to-reach youth and promoting a gender perspective.

The manual aims to equip youth trainers and facilitators with:

- 1) **Knowledge of key concepts** related to peacebuilding and conflict transformation;
- 2) **Values, attitudes and beliefs** that support youth participation in peacebuilding, based on diversity, inclusion and human rights;
- 3) **Tools and techniques** for analysing, responding to and preventing conflict situations;
- 4) **Facilitation and training skills** for delivering non-formal peer education activities;
- 5) **Sensitivity and know-how** for engaging youth of diverse backgrounds and identities, including vulnerable, marginalised and hard-to-reach youth.

The goal of this manual is to support youth trainers in their efforts to build capacities and to mobilise untapped cadres of young people from diverse backgrounds, genders and identities across the Western Balkans, so that they are empowered to engage in peacebuilding, conflict transformation and youth advocacy across national, ethnic, socio-economic and cultural divides.

The training modules focus on boosting young people's agency as peacebuilders by strengthening their capacities:

1. To know and understand themselves, others and the world around them;
2. To build positive relationships with others;
3. To dialogue constructively with peers and decision-makers on issues of societal concern;
4. To value their own and others' unique perspectives and contributions;
5. To clarify and resolve misunderstandings and conflicts non-violently;
6. To analyse the root causes and effects of conflict;
7. To identify peacebuilding solutions that meet their own and others' needs;
8. To advocate for peace and for young people's participation in decision-making on peacebuilding policies and programmes;
9. To collaborate with others on creating innovative solutions, projects and platforms that address identified challenges;
10. To lead peacebuilding and reconciliation initiatives;
11. To be resilient in the face of setbacks;
12. To evaluate, learn from and build upon experiences.

See Appendix 1 for a fuller description of youth peacebuilding competences that this manual aims to support.

Contents of the Manual

Part 1: This section presents the key concepts you will be learning about and working with in this manual and your peer peacebuilding activities.

Part 2: This section provides a set of **training modules**, including activity guides, that will support you to introduce peers to the concepts and skills of intercultural dialogue, conflict analysis, conflict transformation, and peacebuilding. A **full index of activities** included in this manual is also provided. The activities suggested are intended as a starting point upon which other training topics and formats can and should be added. Each learning module includes a conceptual introduction and activity guides with tips for facilitators.

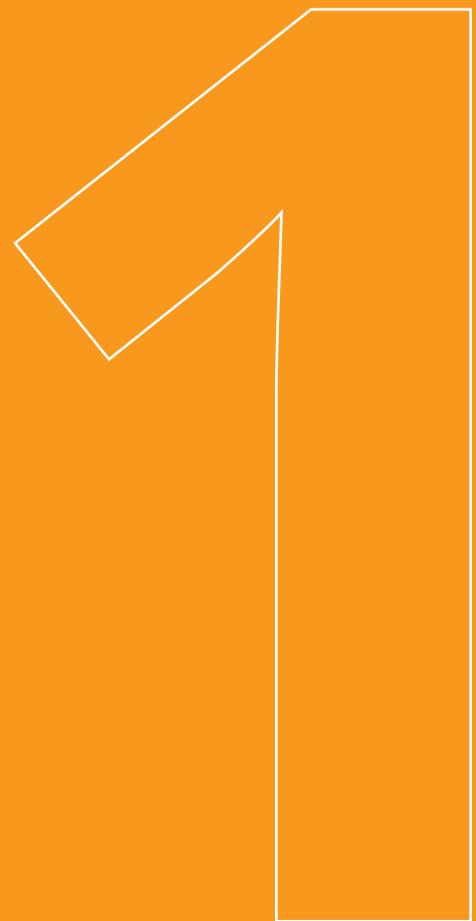
Part 3: This section presents the **foundations for peer education**, including tips on planning your educational activity, creating an enabling learning environment, understanding group processes, becoming a good facilitator or co-facilitator, handling difficult situations, and of course lots of ideas on interactive methods that will make peer education both fun and deep.

Appendices to the Manual present a youth peacebuilding **competence framework** that explains the competences that young people should acquire through effective education for intercultural dialogue, peacebuilding, and reconciliation, and provide additional tips on using various **interactive methods** in the context of peer education.

At the end of this Toolkit, a **glossary** of key concepts and terms is provided, along with a **bibliography** containing references to additional sources.

PART 1

KEY CONCEPTS



Part 1: Key Concepts

To support you and your peers in your work as peacebuilders, this first part introduces key concepts that we will be referring to throughout the manual and which will form the central focus of your peer education activities and training.

Understanding these terms will enable you as a trainer to be clear in explaining them to your peers and better support them as they plan and implement conflict transformation and peacebuilding activities in their communities. Take a moment to familiarize yourself with the following brief introductions:

Intercultural Dialogue

Intercultural Dialogue is an open and respectful exchange of views that enables mutual understanding and cooperation between individuals and groups belonging to different cultures. It is a way of communicating and listening that enables people to bridge different points of view and constructively navigate the diverse perceptions, needs and priorities that often make sensitive and controversial issues difficult to discuss.

Intercultural dialogue enables young people to better understand the history, cultures and worldviews of other people and develop more informed views on the social and political context of contemporary intergroup relations. It nurtures attitudes and behaviours of openness, curiosity and respect towards others leading to greater empathy, trust and solidarity. It cultivates skills of perspective sharing and critical thinking, helps young people to recognise and reject stereotypes, and enables them to confront prejudice and discrimination wherever encountered.

The aim of education for intercultural dialogue is to enable young people to engage in an open and respectful exchange of views with individuals and groups of different backgrounds, in pursuit of mutual understanding. The ultimate goal of this exchange is to create a collaborative environment that enables young people, their communities and leaders to overcome political and social tensions. Intercultural dialogue is thus a vital competence for all contexts and is the foundation of the other two fields of competence addressed in this manual: peacebuilding and dealing with the past.

Peacebuilding

Peacebuilding is about establishing the foundations for sustainability within and between societies that have experienced significant social conflict, violence or war. It is about ensuring that the relationships between diverse individuals and groups are grounded in and protected by agreements, policies, institutions, cultures and modes of behaviour that are non-violent, respectful of diversity, inclusive, equitable and just. Building peace thus depends upon acquiring a universal and integrative worldview in which the shared humanity and interdependence of all peoples are valued and the barriers to the full development and well-being of all members of society are recognised and transformed.

Peacebuilding relies on, among other things, the ability to engage in intercultural dialogue and the ability to constructively address past and present conflicts. This requires competences in conflict analysis, conflict transformation and unity-building. Peacebuilding education thus depends upon a participatory and critical pedagogic approach that:

- engages young people directly in analysing the world around them,
- deconstructs received ideas and norms that have been used in the past to limit, exclude or dominate,
- recognises young peoples' own and others' latent powers and potential for positive social change,
- recognises pressing challenges, needs and opportunities in our globalised world, and
- uses young people's creativity and resources to jointly construct and collaborate on new paths of action that will increase sustainable well-being for all.

Reconciliation

Reconciliation is a gradual and intentional process of bringing conflict-affected parties back into relationship. Through reconciliation, ruptures to previous relationships that were caused by conflict, injustice and/or violence are repaired through mutual recognition and responsibility. This enables the rebuilding of trust and cooperation.

Reconciliation is, thus, inseparable from acknowledging and making reparations for past injustices, and is intended to establish a basis for recommitted relationships between former enemies characterised by truth, mutual recognition and responsibility, leading to increased trust and cooperation. In concrete terms, reconciliation involves "bringing together individuals, groups and societies burdened by past or present conflicts and negative representations and perceptions of 'the other'. Through shared experience, cooperation and ongoing exchange, new pathways are built to reconcile people who would otherwise remain trapped in the past."⁸

Conflict Transformation

Conflict Transformation is one of the processes that enable peacebuilding and reconciliation to occur. It starts with conflict analysis – a skill that involves looking carefully at the context, issues, actors and stakeholders in a conflict situation – based on which strategies for intervention can be found. Conflict transformation aims to shift the attitudes, context and/or behaviours surrounding the conflict so that not only it can be resolved equitably among all the parties involved, but the factors that created the conflict will not recur. Conflict transformation is thus central to all peacebuilding work, including initiatives with youth.

Inclusion

Inclusion means ensuring that individuals and groups with different backgrounds and needs are culturally and socially accepted, welcomed, valued and enabled to participate equally. Inclusion is the lens through which this manual on youth peer peacebuilding is conceptualised. All content and activities aim to be framed through an inclusive perspective. When organising youth activities, every person must have equal opportunities regardless of their national origin, age, race, ethnicity, language, religion, gender, educational level, socioeconomic status, or ability.

Youth actions for peacebuilding and reconciliation should strive to take whatever measures are necessary to reduce disadvantage, enable access, eliminate discrimination and exclusion, correct

8. RYCO statutes (p.6)

misinformation and rectify past injustice. Examples include: fostering awareness of discrimination, disadvantage and exclusion; developing strategies to counter stereotyping and prejudice and promote empathy and solidarity, implementing measures to eliminate physical, material and social barriers to access and participation; and advocating against attitudes, cultural practices and power structures that perpetuate inequality and injustice. To ensure inclusion in youth peer peacebuilding, particular attention should be given to the needs, concerns and aspirations of vulnerable, marginalised and hard-to-reach youth.

Vulnerable, Marginalised and Hard-to-Reach Youth

RYCO is committed to working with youth who have the fewest opportunities. This means giving priority to youth who are vulnerable, marginalised and/or hard-to-reach. For the purposes of this manual, we define these terms as follows:

“Vulnerable youth” refers to youth who are at higher risk of harm or mistreatment.

- Such as youth living in poverty, on the street or in unstable settings; youth without parental care or living in ‘alternative care’; youth exposed to family dysfunction, conflict, violence and/or bullying; youth with emotional, mental and physical health disorders; youth with disabilities; youth minorities, migrants and refugees; youth exposed to exploitation and trafficking; youth involved in conflict with the law, and youth at risk of harming themselves or others.
- Vulnerable youth are often dependent upon social systems of support as they face additional barriers to completing their education, gaining access to employment and housing, and/or maintaining healthy and secure relationships.⁹

“Marginalised youth” refers to youth who are discriminated against by society, pushed to the margins and allowed little or no power to decide on factors that affect their lives.

- Such as youth who are discriminated against on the basis of their gender, sexual identity, race, nationality, ethnicity, religion, physical appearance, lifestyle, sub-culture, political orientation, (dis)ability, or another characteristic.
- Marginalisation begins with negative stereotypes and prejudices against certain youth and results in them being socially excluded from the spaces and opportunities that other (socially approved) youth can access.
- Marginalised youth are thereby deprived of their rights to participate fully and equally in society.
- Youth who are marginalised often report feeling invisible, unwelcome and/or devalued.

“Hard-to-Reach Youth” refers to youth disconnected from social institutions and services through which other youth are normally engaged.

- Such as youth living in remote areas without access to youth services, associations, groups or clubs, youth not in employment, education or training; youth with little or no telephone, computer or internet access; homeless youth or migrant youth.
- Such as youth who make their own choice, for a variety of reasons, to disconnect from the mainstream social world, including youth services and associations.

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9. See Fernandes-Alcantara (2018), Vulnerable Youth: Background and Policies. Congressional Research Service.

Understanding how these terms differ and intersect is important. Youth may be vulnerable and/or marginalised and/or hard-to-reach. It is also important to understand how such youth can face multiple forms of discrimination and barriers to participation, including youth peer activities.

In the Western Balkans, **vulnerable, marginalised and hard-to-reach** groups of young people often include:

1. Young people living in poverty
2. Young Roma
3. Young people with disabilities
4. Young migrants and refugees living in exile and displacement
5. Young returnees
6. Young people identifying as LGBTIQ+
7. Young parents
8. Young people without parental care or in alternative care
9. Young people living in remote and rural areas
10. Young people living on the streets
11. Young people exposed to violence or the risk of violence and trafficking
12. Young people living with HIV

It is important to give special attention to vulnerable, marginalised and hard-to-reach youth. When the experiences, perspectives and needs of these youth are not taken into consideration, there is an important gap in our peacebuilding vision, strategy and approach. If the ideas, capacities and resources of these youth are not valued and nurtured, we miss out on having a positive impact on their lives and strengthening our own peacebuilding teams. ***Peace must be inclusive and just; otherwise, it is not true peace. A culture of peace can exclude no one.***

The key concepts introduced above lie at the heart of youth peer peacebuilding. The modules that follow in this Manual will guide you to take a deeper look at each concept and provide you with examples and activities that connect these ideas with the context and experiences of youth in the Western Balkans.

PART 2

**TRAINING
MODULES AND
ACTIVITIES**



Part 2: Training Modules and Activities

In this part, you will find **four thematic modules** that introduce key concepts and offer suggestions on participatory activities that you can use in your peer education trainings to build youth skills for peacebuilding.

- **Module 1** focuses on Intercultural Dialogue
- **Module 2** focuses on Violence, Conflict and Peace
- **Module 3** focuses on Transforming Conflict
- **Module 4** focuses on Mobilising Youth for Peacebuilding

Each module provides you with:

- a) **Learning objectives and outcomes** that participants will acquire by the end of the module;
- b) **Core concepts** and their relevance for young people in the Western Balkans;
- c) **Workshop activity guides** that are ready to use by youth peacebuilding trainers in peer education settings.
- d) **Tips for facilitators** on managing group process and attending to the needs of participants, including vulnerable, marginalised and hard-to-reach youth.

The workshop activities are designed to suit **non-formal peer education programmes** that use participatory learning methodologies. The activities are set out in a clear step-by-step way and presented in a logical order. The instructions are only offered as a guide, however, and an experienced trainer should feel free to select, adapt or combine the suggested activities to what best suits the training context and needs of participants.

Each of the activities proposed in this manual is intended to help build young people's understanding and competences related to the main theme. The activities vary in terms of their level of complexity:

- **Level 1** activities need very little preparation and demand little emotional or subject competence from participants or facilitators. They are short, simple activities mostly useful as starters to get people thinking about issues without going into too much depth.
- **Level 2** activities are designed to stimulate interest in an issue. They do not require prior subject knowledge. They help develop communication and group work skills and an introductory understanding of the topic.
- **Level 3** activities are longer, designed to develop deeper understanding and insights into an issue. They demand higher levels of competency in discussion or group-work skills.
- **Level 4** activities are more complex and demanding, both in terms of the preparation, the subject knowledge and the emotional involvement they entail. They are longer, go deeper, and require good group-work and discussion skills, including concentration and co-operation from the participants.

The manual offers a range of activities that can be tailored to the context and issues facing youth in the Western Balkans. However, not every training will employ all the activities proposed here. Trainers should select activities for a given peer education programme based on the group's pro-

file and specific learning needs related to the projects they will implement following the training. The training duration (1-day, 3-days, 7-days, etc.) will also determine how much time can be devoted to exploring a particular topic or skill through one or multiple activities. See the complete “**Index of Activities**” for an overview of the activity guides included in this Manual.

To provide you with an idea of how a peer education training agenda could be organised, here below are sample 1-day and 7-day schedules. These are only offered as examples and should be adapted to your group’s needs. **It would help if you also build in icebreakers and regular energisers to maintain the energy and motivation of the group.**

👉 SAMPLE 1-DAY TRAINING SCHEDULE¹⁰

Time	Day 1
8:30-9:00	Arrivals
9:00-10:30	Session 1 Official Welcome, Programme and Methodology Getting to Know Each Other
10:30-11:00	Tea/Coffee Break
11:00-12:30	Session 2 Conflict, Violence & Peace
12:30-13:30	Lunch
13:30-15:00	Session 3 Conflicts in Our Community
15:00-15:30	Tea/Coffee Break
15:30-17:00	Session 4 Conflict Transformation & Peacebuilding
17:00-18:00	Session 5 Moving Forward and Evaluation

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10. Adapted from UNOY (2018) Youth4Peace Training Toolkit, p. 83

▶ SAMPLE 7-DAY TRAINING SCHEDULE

Time	Day 1 Setting the Ground	Day 2 Intercultural Dialogue	Day 3 Conflict Analysis	Day 4 Peacebuilding	Day 5 Transforming Conflict	Day 6 Peer Education	Day 7 Moving Forward
8:00-8:30	ARRIVALS	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
8:30-9:00	Session 1 Official Welcome & Getting to Know Each Other	Session 1 Recap & agenda	Session 1 Recap & agenda	Session 1 Recap & agenda	Session 1 Recap & agenda	Session 1 Recap & agenda	Session 1 Recap & agenda
9:00-10:30		Session 2 Personal & Social Identities	Session 2 Violence, Conflict & Peace	Session 2 Working with Vulnerable & Marginalised Youth	Session 2 Peer Education & Interactive Methods	Session 2 Giving & Receiving Feedback	Session 2 Moving Forward: Follow-up Action Plans
10:30-11:00		Tea/Coffee Break	Tea/Coffee Break	Tea/Coffee Break	Tea/Coffee Break	Tea/Coffee Break	Tea/Coffee Break
11:00-12:30		Session 3 Culture & Intercultural Dialogue	Session 3 Conflict Drivers	Session 3 Localising the UNSCR 2250 Agenda	Session 3 Group Process & Facilitation Skills	Session 3 Practice Peer Education Sessions & Feedback	Session 3 Final Evaluation
12:30-13:30	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
13:30-15:00	Session 2 Learning Objectives & Methodology	Session 4 Stereotypes & Discrimination	Session 4 Conflict Analysis	Free afternoon	Session 4 Preparation for Peer Practice Sessions	Session 4 Practice Peer Education Sessions & Feedback	Departure
15:00-15:30	Tea/Coffee Break	Tea/Coffee Break	Tea/Coffee Break		Tea/Coffee Break	Tea/Coffee Break	
15:30-17:00	Session 3 Ground Rules & Non-Violent Communication	Session 5 Diversity & Inclusion	Session 5 Peacebuilding		Session 5 Preparation for Peer Practice Sessions	Session 5 Practice Peer Education Sessions & Feedback	
17:00-17:30	Session 4 Closing Reflections	Session 6 Closing Reflections	Session 6 Closing Reflections	Session 6 Closing Reflections	Session 6 Closing Reflections	Session 6 Closing Reflections	
18:30	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	
20:30		Organisations fair	Movie night	Free evening	Talent show or disco	Farewell night	

Index of Activities

Below is the complete list of activities that you will find in this Manual. Each has been carefully selected based on experience conducting effective youth peer education initiatives for peacebuilding and conflict transformation.

Reminder: Trainers should select activities for a given peer education programme based on the group's profile and learning needs. The training duration (1-day, 3-days, 7-days, etc.) will also determine how much time can be devoted to exploring a particular topic or skill through one or multiple activities.

Below is the complete list of activities that you will find in this Manual. Each has been carefully selected based on experience conducting effective youth peer education initiatives for peacebuilding and conflict transformation.

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page
1.1 Introductions Ground rules and agenda	Standard opening for all trainings	Group formation Orientation Ground rules	Game, brainstorming, personal reflection, presentation	Participants will: <ul style="list-style-type: none"> Know more about each other; Build the group's ground rules; Share their expectations and fears; Introduce the training agenda 	90 min	1	30
1.2 Personal and Social Identities	Appreciating the uniqueness of one's own and others' personal and social identities	Identity Diversity Identity Politics	Think-pair-share	Participants will be able to: <ul style="list-style-type: none"> Understand the difference between personal and social identities; Define their own personal and social identities; Explain how identities are influenced and used by social and political forces. 	30 min	2	34
1.3 Culture and Intercultural Dialogue	Defining "culture" and "intercultural dialogue". Understanding why dialogue is important.	Culture Diversity Identity Intercultural Dialogue	Small group brainstorming, mind-mapping	Participants will be able to: <ul style="list-style-type: none"> Define the terms "culture", "intercultural" Distinguish between visible and invisible aspects of culture and their interaction Provide good reasons for promoting and practising intercultural dialogue. 	30 min	2	41
1.4 Values Clarification	Identifying and evaluating personal values and their role in orienting their life choices and behaviours.	Values Peacebuilding	Think-pair-share, personal journal	Participants will be able to: <ul style="list-style-type: none"> Name and evaluate the values they attach importance to; Appreciate values that are important to their peers; Connect values with their role as youth peacebuilders 	60 min	2	44
1.5 Active and Empathetic Listening	Understanding differences between poor listening and active listening	Active Listening Empathy	Fishbowl Role-play	Participants will be able to: <ul style="list-style-type: none"> Define and practise active and empathetic listening skills. 	30 min	1	49
1.6 Dots	Understanding the nature of discriminatory behaviour and how it can feel to be excluded.	Discrimination Empathy	Game	Participants will be able to: <ul style="list-style-type: none"> Explain what social categorisation is and how it can lead to discrimination; Empathise with those who experience discrimination and exclusion. 	20 min	2	53

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
1.7	(Not) In My Neighbourhood	Measuring social/ethnic distance attitudes in the Western Balkans	Social/Ethnic Distance Stereotypes Prejudice Tolerance	Online poll	Participants will be able to: <ul style="list-style-type: none"> Assess their own attitudes towards 'others'; Recognise prejudices in themselves and their society; Reflect on the importance of breaking down prejudices to create more tolerant and inclusive societies. 	60 min	4	55
1.8	Stereotypes, Prejudice and Discrimination	Understanding barriers to intercultural dialogue, including nationalism and xenophobia.	Stereotypes Prejudice Discrimination	Brainstorming, pair-share, mind-mapping	Participants will be able to: <ul style="list-style-type: none"> Define and give examples from the Western Balkans of attitudinal barriers to intercultural dialogue. 	45 min	2	58
1.9	Online Bullying	Understanding the different forms bullying can take, connections between offline and online bullying, and ways to respond to bullying.	Bullying Intolerance	Brainstorming, scenario analysis	Participants will be able to: <ul style="list-style-type: none"> Understand the different forms that bullying can take, and the connections between offline and online bullying; Identify different ways of responding to cyberbullying; Raise awareness of the importance of responding. 	90 min	3	63
1.10	Intolerance, Racism and Xenophobia	Understanding the causes of intolerance, racism and xenophobia in Europe.	Intolerance Xenophobia Radicalisation	Photo analysis, Mind-map	Participants will be able to: <ul style="list-style-type: none"> Recognise the symptoms of intolerance and xenophobia in society; Analyse their root causes and effects. 	60 min	4	65
1.11	All That We Share	Appreciating commonalities and differences among people	Prejudice Diversity	Physical Activity	Participants will be able to: <ul style="list-style-type: none"> Appreciate similarities and differences between members of their group. Recognize that "first impressions" can be misleading. 	30 min	1	72
1.12	Identities and Society	Looking deeper at issues of identity in the context of cultural and societal norms.	Identity Prejudice Trust	Physical Activity	Participants will be able to: <ul style="list-style-type: none"> Recognise the influence of social contexts and norms on identity formation and expression; Recognise the sensitivity of controversial identity dimensions; Practise active and compassionate listening. 	45 min	2	73
1.13	Hot or Cold?	Introduction to controversial issues	Controversial Issues Diversity Intercultural Dialogue	Physical Activity	Participants will be able to: <ul style="list-style-type: none"> Recognise varying levels of comfort within the group on specific issues; Identify factors that make specific issues controversial; Appreciate the need for intercultural dialogue and peacebuilding skills. 	25 min	2	76
1.14	Human Likert Scale	Initiation into controversial issues	Controversial Issues Diversity Intercultural Dialogue	Physical activity	Participants will be able to: <ul style="list-style-type: none"> Appreciate different perspectives on controversial topics; Practise expressing their views on a controversial topic in the context of intercultural dialogue. 	15 min	2	78
1.15	Take a Step Forward	Understanding how we "some are more equal than others" depending on their life chances and opportunities.	Inequity Empathy	Physical Activity	Participants will be able to: <ul style="list-style-type: none"> Describe the significance of inequalities of opportunity in life outcomes; Empathize with those who are disadvantaged by society. 	60 min	2	83

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
2.1	What Kind of Violence is This?	Understanding the notions of direct, cultural and structural violence.	Violence	Case analysis	Participants will be able to: <ul style="list-style-type: none"> Classify examples of violence as either direct, cultural or structural; Recognize how these three forms of violence often interact. 	45 min	3	92
2.2	Defining Conflict	Defining conflict and its distinction from violence	Conflict Violence	Drawing, Mindmap	Participants will be able to: <ul style="list-style-type: none"> Develop a common understanding of conflict; Distinguish 'conflict' from 'violence'. 	90 min	1	98
2.3	Levels and Drivers of Conflict	Classify sample conflicts according to their level and driving factor(s)	Conflict Violence	Scenario analysis	Participants will be able to: <ul style="list-style-type: none"> Analyse the level and driver(s) of conflict scenarios 	45 min	1	
2.4	Chairs Dilemma	Simulating an intergroup resource conflict to introduce different conflict handling styles	Conflict Escalation Conflict Resolution	Game	Participants will be able to: <ul style="list-style-type: none"> Explain how resource conflicts can arise; Apply a range of conflict response styles to manage inter-group conflict; Reflect on their strengths, limitations and alternatives. 	45 min	2	100
2.5	Peace and Peacebuilding	Defining the concepts of peace and peacebuilding.	Peace Peacebuilding	Drawing, Role-play	Participants will be able to: <ul style="list-style-type: none"> Define the terms "negative peace", "positive peace", "inner peace" and "peacebuilding" Identify youth peacebuilding activities. 	90 min	1	105
2.6	Intro to Conflict Analysis	Understanding the purpose and components of conflict analysis.	Conflict Analysis	Presentation	Participants will be able to: <ul style="list-style-type: none"> Explain the key purposes and components of conflict analysis; Explain why conflict analysis is important as first step in conflict transformation and peacebuilding. 	30 min	2	109
2.7	Conflict Tree / Solution Tree	Practise using the Conflict Tree conflict analysis tool.	Conflict Analysis	Case Study Small groups Presentation	Participants will be able to: <ul style="list-style-type: none"> Conduct a conflict analysis using the Conflict Tree tool; Identify the root causes and effects of conflict; Identify possible solutions and entry points for conflict transformation and peacebuilding. 	60 min	2	112
2.8	Actor / Relationship Mapping	Practise using the Actor / Relationship Mapping conflict analysis tool.	Conflict Analysis	Role-play, Small groups Presentation	Participants will be able to: <ul style="list-style-type: none"> Conduct a conflict analysis using the Actor Mapping tool; Articulate dimensions of a historical or current conflict affecting youth in the Western Balkans. 	105 min	4	114
2.9	ABC (Violence) Triangle	Practise using the ABC (Violence) Triangle conflict analysis tool.	Conflict Analysis	Case study Small groups Presentation	Participants will be able to: <ul style="list-style-type: none"> Conduct a conflict analysis using the ABC Triangle tool; Explain the role and interaction of attitudes, behaviours and context in conflict, giving examples of each; Connect youth peacebuilding work with efforts to transform the ABCs of conflict in the Western Balkans. 	60 min	2	118
2.10	Mapping Needs and Fears	Practise using the Mapping Needs & Fears conflict analysis tool.	Conflict Analysis	Role-play, small-group conflict analysis, Presentations	Participants will be able to: <ul style="list-style-type: none"> Identify needs and fears underlying certain behaviours in a conflict; Recognise entry points for conflict transformation that address needs and fears. 	60 min	3	121

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
2.11	Migration and Xenophobia in Europe	Analysing a complex conflict: the migrant and refugee "crisis" and the resurgence of nationalism and xenophobia in Europe.	Conflict Analysis Migration Xenophobia Nationalism	Photo analysis, presentation, case study	Participants will be able to: <ul style="list-style-type: none"> Apply conflict analysis skills to a complex conflict Explain common factors underlying nationalism, xenophobia, violent extremism and hate crimes 	60 min	4	125
2.12	A Migrant's Journey	Simulating the challenges experienced by a migrant / refugee	Migration Xenophobia Violence	Forum theatre role-play	Participants will be able to: <ul style="list-style-type: none"> Empathise with the vulnerability and discrimination experienced by migrants and refugees; Discuss the role of various actors in shaping the experiences of migrants and refugees; Reflect on their own role in defending the human rights of populations forced to flee their homes. 	90 min	4	137
3.1	"Pull" Activity	Simulating an interpersonal conflict to introduce different conflict handling styles.	Conflict Responses	Fishbowl Role-play	Participants will be able to: <ul style="list-style-type: none"> Recognise that they have options in how they define and respond to a conflict. 	20 min	1	132
3.2	Personal Conflict Handling Styles	Conflict response self-assessment questionnaire and introduction to the five "styles" of handling conflict	Conflict Responses	Self-assessment questionnaire, Jigsaw peer education exercise	Participants will be able to: <ul style="list-style-type: none"> Name the 5 conflict handling styles Describe their benefits and limitations Decide how to frame a potentially conflictual situation Choose what method they wish to use to deal with it. 	60 min	2	133
3.3	When I am in a conflict situation...	Recognising our own thoughts, feelings, and behaviours in tense and conflictual situations and peer education work.	Conflict Responses Conflict Resolution	Pair-share	Participants will be able to: <ul style="list-style-type: none"> Reflect on their own feelings and behaviour in a conflict situation; Explore alternatives to dealing with conflict. 	60 min	2	138
3.4	Non-Violent Communication	Introducing and practicing non-violent communication.	Communication Conflict Resolution	Game, Fishbowl Role-Play	Participants will be able to: <ul style="list-style-type: none"> Express their concerns and needs non-violently; Practise empathy and respect for themselves and the other in a conflict interaction. 	60 min	3	143
3.5	Negotiating "Win-Win" Solutions	Exercising "win-lose", "lose-lose", "lose-win" and "win-win" solutions to conflict scenarios.	Conflict Resolution	Case studies	Participants will be able to: <ul style="list-style-type: none"> Recognise and apply the four basic solutions to a conflict; Apply them to progressively more complex conflict situations. 	30 min	3	146
3.6	Mediation Skills	Practising the process of mediation.	Conflict Resolution	Simulation	Participants will be able to: <ul style="list-style-type: none"> Describe the aims and process of mediation; Perform the role of a mediator; Reflect on the benefits and challenges of mediation based on their own practice. 	60 min	4	150
3.7	Dialogue Forum	Practicing collective knowledge-generation and action-planning on a peacebuilding question / agenda.	Conflict Transformation Peacebuilding Dialogue	Dialogue, World Café	Participants will be able to: <ul style="list-style-type: none"> Use dialogue to identify recommendations for priority actions in different sectors; Consult upon and co-construct solutions to shared problems; Generate youth recommendations for change-oriented action. 	120 min	3	155

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
3.8	Society Shuffle	Developing youth-generated ideas for how to transform challenges positively and meet peacebuilding needs in their society.	Conflict Transformation	Negotiation game	Participants will be able to: <ul style="list-style-type: none"> Identify challenges and needs in their society and explain their inter-relationship; Justify priorities for change action; Make concrete recommendations for the changes that are needed; Identify possibilities for their own contribution to that process as youth. 	60 min	3	158
3.9	Transforming Intolerance, Promoting Positive Change	Identifying actions to transform intolerance and promote inclusive societies.	Intolerance Conflict Transformation Peacebuilding	Brainstorming, Dance/Drama	Participants will be able to: <ul style="list-style-type: none"> Identify a range of antidotes to intolerance, xenophobia and nationalism; Evaluate entry points for peacebuilding intervention in their society and region. 	45 min	3	161
3.10	Reconciliation	Understanding the concept of reconciliation, its prerequisites and progress in the Western Balkans.	Reconciliation	Mindmap, Reflection, Poetry	Participants will be able to: <ul style="list-style-type: none"> Define reconciliation and what it requires; Identify movements towards reconciliation in the Western Balkans; Envision their own role in promoting reconciliation. 	60 min	3	167
3.11	Visiting a Site of Memory	Learning about the conflict past of the Western Balkans and thinking critically about the past legacies in present times.	Remembrance Reconciliation	Fieldtrip / Guided visit to the site of memory, or Documentary viewing	Participants will be able to: <ul style="list-style-type: none"> Describe the significance of a memory site and its place in Western Balkans history; Link the legacies of the past to the regional challenges and needs for peacebuilding in the present. 	Several hours	4	169
3.12	Dealing with Intergroup Tensions during Youth Exchanges	Reflecting on how to intervene as a trainer when intergroup tensions arise during youth training workshops and exchanges.	Remembrance Reconciliation	Case studies	Participants will be able to: <ul style="list-style-type: none"> Recognise and discuss openly and respectfully some potential risks and challenges related to cross-border and intercultural encounters in youth peer education for peacebuilding and conflict transformation in the Western Balkans Help each other identify strategies for trainers to handle these risks and challenges in an ethical and inclusive learning mode 	90 min	4	172

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
4.1	Localising UNSCR 2250 Agenda on Youth, Peace and Security	Localising Agenda 2250 to support youth participation in community and societal peacebuilding.	Youth Participation Conflict Transformation Peacebuilding	Creative Presentations	Participants will be able to: <ul style="list-style-type: none"> • Explain the 5 pillars of UNSCR 2250 • Connect the 2250 Agenda to their own present and future work as youth peacebuilders. 	90 min	3	172
4.2	Climbing the Ladder	Understanding degrees of youth participation in decision-making and change actions.	Youth Participation Peacebuilding	Brainstorming, Role-play	Participants will be able to: <ul style="list-style-type: none"> • Define the different levels of youth participation; • Explain the factors that impede and enable youth participation; • Lobby for and organise a greater role for youth in decision-making and action; • Take greater responsibility for their own degree of participation. 	120 min	3	178
4.3	Strengths and Opportunities for Peacebuilding	Identifying personal and group strengths and opportunities for peacebuilding in the local, national and regional context. development partners in peacebuilding.	Youth Participation Peacebuilding	Storytelling	Participants will be able to: <ul style="list-style-type: none"> • Learn from youth success stories in local, national and regional peacebuilding. • Identify structures and institutions that support youth peacebuilding in their context. 	45 min	2	182
4.4	Change Your Glasses	Seeing the world through the eyes of someone who is disadvantaged by society.	Inequity Empathy	Outdoor Activity, Photo gallery	Participants will be able to: <ul style="list-style-type: none"> • Identify local barriers to equality in society; • Empathise with those who are disadvantaged by society; • Identify local opportunities to improve equity of inclusion and access. 	90 min	3	185
4.5	Force the Circle	Recognising the role of discrimination and exclusion in societal conflicts.	Discrimination Inequity	Game	Participants will be able to: <ul style="list-style-type: none"> • Understand the role of the social majority group in reinforcing discrimination against minorities; • Empathise with the efforts of minorities to gain social recognition and access; • To be aware of when we like to be part of the majority and when we like to be apart, or in the minority. 	30 min	2	191
4.6	Recruiting Young People for Peacebuilding	Learning how to recruit and engage young people for peacebuilding projects and activities.	Youth Participation	World Café	Participants will be able to: <ul style="list-style-type: none"> • Assess opportunities to recruit potential peer educators; • Assess risks and barriers to their participation; • Create strategies to recruit and retain peer peace educators. 	60 min	3	193
4.7	Peer Education for Peace	Identifying priorities for peer education for peace in youth's local and national communities, linking with other youth initiatives in the region.	Peer Education Peacebuilding	Forum theatre, group work	Participants will be able to: <ul style="list-style-type: none"> • Recognise the role of peer education in peacebuilding activism • Recognise peer peacebuilding challenges and priorities in the Western Balkans • Identify ideas for local peer education initiatives. 	90 min	3	197
4.8	Peace Journalism	Understanding the role of media in shaping conflict and peace narratives, and the importance of peace journalism.	Peacebuilding Journalism	Critical media analysis	Participants will be able to: <ul style="list-style-type: none"> • Critically analyse the use of language and the selective coverage of issues in news media; • Explain how peace journalism functions to counteract media biases that promote societal conflict; • Develop media content that contributes to peacebuilding. 	60 min	4	200

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
4.9	Youth Arts for Peace	Recognising the potential of art for community engagement, advocacy and change. Designing and implementing a community art project.	Peacebuilding Arts	Drawing, photo analysis, brainstorming, activist art	Participants will be able to: <ul style="list-style-type: none"> • Articulate a youth vision for community change; • Communicate it visually; • Implement a community arts and advocacy project. 	2 days	3	206
4.10	What is Advocacy?	Becoming familiar with the steps needed to craft advocacy messages and create an advocacy campaign.	Advocacy	Brainstorming, discussions, presentation	Participants will be able to: <ul style="list-style-type: none"> • Define “advocacy” and its key steps/ components; • Explain the importance of advocacy as a peacebuilding tool; • Design and implement an advocacy strategy for youth conflict transformation and peacebuilding interventions. 	60 min	2	212
4.11	Design Your Own Advocacy Campaign	Creating an advocacy campaign to bring youth-led peacebuilding messages and ideas to policymakers and the public.	Advocacy	Group work	Participants will be able to: <ul style="list-style-type: none"> • Design and implement an advocacy strategy for youth conflict transformation and peacebuilding interventions. 	90 min	4	216

Activity	Focus	Key Themes	Methods	Outcomes	Duration	Level	Page	
5.1	Interactive Training Methods	Understanding and practising interactive methods for various purposes in peer education.	Peer Education	Brainstorming, small groups, interactive activities	Participants will be able to: <ul style="list-style-type: none"> Describe the nature and function of various interactive methods; Conduct a range of interactive methods with peers. 	90 min	1	253
5.3	Handling Difficult Participants	Learning how to manage difficult interactions in group processes.	Peer Education	Brainstorming, small groups, Presentation, Discussions	Participants will be able to: <ul style="list-style-type: none"> Explain the basics of group processes in peer education; Explain how the behaviours of 'difficult participants' could impede and undermine the achievement of the group's results; Practise effective strategies for handling difficult participants' behaviour in their work as training facilitators. 	90 min	4	254
5.4	Facilitation and Co-Facilitation Skills	Learning how to facilitate and co-facilitate peer education trainings.	Peer Education	Brainstorming, small groups, Presentation, Discussions	Participants will be able to: <ul style="list-style-type: none"> Understand the effects of poor co-facilitation; Demonstrate how good teamwork contributes to the success of a training programme; Develop their own facilitation and co-facilitation skills through interactive exercises. 	90 min	3	256
5.5	Preparing for Peer Education Sessions	Learning how to design a peer education session and put it into practice.	Peer Education	Small group work	Participants will be able to: <ul style="list-style-type: none"> Plan, design and present a interactive peacebuilding session with peers. 	90 min	3	258
5.6	Conducting Sessions and Receiving Feedback	Practise conducting a peer education session and giving/ receiving feedback from peers and trainers.	Peer Education	Demonstrations, discussions	Participants will be able to: <ul style="list-style-type: none"> Gain experiential knowledge of how to conduct an interactive session on peacebuilding; Gain knowledge and skills how to give and receive feedback; Assess strengths and weaknesses of the presented sessions, based on the received feedback. 	90 min	4	259

Module 1: Intercultural Dialogue

Introduction

Intercultural dialogue lies at the heart of all peacebuilding and reconciliation efforts. RYCO defines intercultural dialogue as “A process of education that supports people to both understand culture and interact with people from cultures different than their own. In this understanding, culture can be many things (political, social, religious, national, community, regional, gender, etc.), and individuals can identify with or belong to more than one.”

Opportunities for intercultural learning occur when young people from different societies, ethnicities and life experiences meet and get to know each other, especially when those meetings provide them with an opportunity to question their stereotypes and prejudices, and to speak about their attitudes, experiences, challenges, needs and aspirations in a safe environment. To educate for intercultural dialogue, the concepts of “identity”, “culture”, and “intercultural” and “intercultural dialogue” should be clearly defined and understood.

Learning Objectives

This module aims to help youth trainers to:

- Introduce the concepts of identity, social identity and culture;
- Reflect on the values and skills that enable intercultural dialogue;
- Understand the importance of intercultural dialogue for creating inclusive, democratic and just societies;
- Recognise and dismantle barriers to intercultural dialogue;
- Reflect on the benefits and risks of discussing controversial issues with peers;
- Employ skills of intercultural dialogue based on tolerance and the respect of mutual differences.

Learning Outcomes:

By the end of this module participants will be able to:

- Reflect critically on their personal and social identities;
- Distinguish between the visible and invisible aspects of culture;
- Explain intercultural dimensions of conflict and peacebuilding;
- Identify their own values and show consideration to the values of others;
- Recognise the negative impact of stereotypes, prejudices and discrimination among peoples in the Western Balkans;
- Employ skills of intercultural dialogue to promote greater appreciation and tolerance of diversity in the region.

Summary of Key Learnings

- **Identity** refers to a person's sense of who they are and the self-descriptions to which they attribute significance and value.
- **Personal identities** are based on personal attributes (e.g. kind, funny, hardworking), social roles (e.g. sister, friend, colleague) and autobiographical narratives (e.g. born in a rural area, educated at a local school).
- **Social identities** are based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group).
- **Cultures** represent patterns of ideas, customs and behaviours shared by a group of people. Cultures are dynamic and evolving. Families, institutions, groups and societies have their own cultures. Most people have 'composite identities', meaning they belong to many groups and subgroups, and thus partake in multiple cultures.
- **Intercultural situations** occur whenever one perceives that the beliefs, norms and/or customs of another person or group are different from their own.
- **Intercultural dialogue** is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception. Intercultural dialogue is about creating an opening to see things from different points of view in order to better understand the other person or group and to get a fuller picture of the subject at hand. It begins by adopting a posture of learning and curiosity, and is facilitated by active listening, avoidance of stereotypes and prejudices, the practice of critical self-reflection, and openness to sharing.
- **Barriers to intercultural dialogue** include stereotypes, prejudice, discrimination (such as sexism, racism, homophobia, Islamophobia, etc.) and ideologies that exalt one group above others (such as ethnocentrism and nationalism), as well as poor communication skills.
- **Dialogue on controversial issues** requires self-awareness, respect for diversity and willingness to examine topics from multiple perspectives. It also requires the ability to suspend judgement, to distinguish fact from opinion, to be sensitive to others' backgrounds, to listen actively and empathetically, to exercise critical thinking about narratives and sources of information, and to practise critical self-reflection and emotional self-regulation.
- **Multiple perspectives** help us to see issues more fully and to understand others' experiences, values and feelings better.
- **The benefits of intercultural dialogue** include recognising and celebrating diversity in our communities, building higher degrees of mutual understanding and cooperation, and solving challenges more inclusively.

ACTIVITY 1.1 Introductions, ground rules and agenda

Overview	○ This session is standard for any training. All the elements of the session, including introduction of the participants, co-creation of ground rules, identification of expectations and fears, review of the agenda with the group, are crucial for the beginning of the training.
Complexity	○ Level 1
Group size	○ Any
Time	○ 90 min
Objectives	○ Participants will be able to: <ul style="list-style-type: none"> • Know more about each other. • Build the group's ground rules • Share their expectations and fears • Be introduced to the training agenda • Create an equitable and inclusive learning environment based on mutual respect
Methods	○ Interactive game, discussion, brainstorming, personal reflection, presentation
Materials	○ Bell or other noisemaker to call time; flip chart paper, Markers; Tape, Pens, Paper A4, coloured pens/pencils, three different coloured post-its
Preparation	○ Adapted questions if desired
Room setup	○ Open space for moving around

Instructions

Introduce the team [5-10 minutes]: Members of the training team should introduce themselves and briefly tell the participants about their background and training, emphasising their enthusiasm for the opportunity to work with this group.

Speed Dating: Know me better [40 minutes]:

1. Facilitators can prepare questions beforehand (see examples below).
2. Organise the group in pairs, standing or sitting in a circle. Have pairs face one another so that there is an outer circle and inner circle. Everyone should have a partner. If necessary, in order to create a pair one co-facilitator or someone from the organising team can be part of the exercise, but never leave a participant alone.
3. Read one of the questions below and allow pairs 2 minutes to respond to one another.
4. Call "time" by ringing a bell or switching the lights off/on rapidly so that participants know it is time to change to a new partner. This activity can get noisy with everyone talking at once, so make sure the "time" signal is clear.
5. Have the outer circle move rotate two places to the left so they are facing a new partner.
6. Repeat the same process with a new question and switching places again after 2 min.
7. Continue in the same way until the end of the activity.
8. After the last question, return participants to their seats to debrief.

Example questions:

Opening questions can be about lighter subjects like hobbies, fears, likes and dislikes, etc. to ease participants into the activity. The last questions should focus on the topic of the training.

- a) What is the meaning of your name?
- b) What do you/don't you like about your city or the place you live?
- c) What are you afraid of?
- d) What is the most important thing that happened in your life?
- e) What is your biggest success?
- f) Why did you apply for this training?
- g) Why peacebuilding?
- h) What would you like to achieve after this training?

Ground Rules [20 or 70 minutes]: At the beginning of a training session, the group should identify and agree upon ground rules or guidelines for its work, and also understand why rules are important. If there is time, do this game and then discuss ground rules. Otherwise, discuss ground rules before proceeding.

“Group Chaos” Game:¹¹ [70 minutes]

1. Instructions [5 min] Explain to the group that they will have only 20 minutes to complete eight complex tasks. That is a big challenge in a very short amount of time. Tell them that they can decide how to organise themselves, but the whole group should participate and contribute to the task. Set a timer and play the soundtrack of “Mission Impossible.”

2. Group work [20 min] Post / project the following where everyone can see it. Ensure that the group has a stack of flipchart papers and many markers.

Complete the following tasks

1. 10 most exciting holidays places to go
2. Invent a slogan for the group (with favourite words of the group)
3. If they would have another life to live it would be...
4. List of names of pets of all in the group
5. List the biggest passions in the group
6. Saying “I am madly in love with you!” in as many languages as possible
7. Drawing group portrait
8. Passionate dance off

3. Debrief [30 min] Once the time is up, ask participants to present all the tasks they have completed. Then ask them to take a seat for the debriefing. Build the group contract by asking the following debriefing questions.

- *How do you feel?* [one word from each person in the group]
- *What happened during the activity?*
- *Did you manage to complete all the tasks?*

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11. Adapted from UNOY (2018) Youth4Peace Training Toolkit, p. 90

- *What helped you to complete them?*
- *What did you miss?*
- *What did you need to complete all your tasks more efficiently? [Write down these suggestions on a flipchart labelled 'ground rules']*
- *If this were to become our group contract, what would you add? What do you need as a group to support each other in achieving the main objective of the training but also in supporting each other's learning objectives? [Add these to the 'ground rules']*

Tips: The trainer should ensure that certain common rules are included (see box below). As participants identify core values and principles, make sure they do not miss important ones such as respect, nonviolence, diversity, active listening, commitment, participation, etc. If nobody mentions these, feel free to suggest them and add them to the flipchart.

An important rule in a workshop dealing with sensitive issues is to respect all participants' privacy and confidentiality; it should be made clear that no one is allowed to share personal information about other trainees outside the group. Usually the participants are friends and live in the same community outside the training group. This is why it could be difficult for them to actively participate in the group process and share personal information without being sure that this information will "stay only in the training circle".

Some groups also operate by encouraging people to share their feelings if they are offended or hurt by someone so that the offender has a chance to apologise. This can be especially relevant in cases where participants feel hurt or insulted by jokes or remarks related to gender, ethnicity, ability, sexual orientation or personal characteristics. Make sure you ask the group for agreement before you proceed to write down each rule on the flip chart paper.

Other ground rules that accommodate the needs of vulnerable, marginalised and otherwise disadvantaged youth may be needed, such as not touching each other without permission or not speaking too softly or too fast.

Common ground rules

- Being on time
- Turning off cell phones
- Taking turns listening and sharing
- Respecting each other, even when you disagree
- Agreeing to participate actively
- Having the right not to participate in an activity that makes you feel uncomfortable
- Listening to what other people say without interrupting them
- Using sentences that begin with 'I' when sharing values and feelings (as opposed to 'you')
- Not using 'put-downs' (i.e., snubbing or humiliating people on purpose)
- Respecting confidentiality

[For ground rules related to difficult or sensitive subjects, see an example at Facing History and Ourselves: <https://www.facinghistory.org/resource-library/teaching-strategies/contracting>]

Reflection and Sharing: To close the process, ask the group: "Can we all agree to live by these rules for the duration of the workshop? If yes, please raise your hand." Ask if there are any objections. If so, be sure to take the time to process the objections with the group. Proceed ONLY after a set list of ground rules has been agreed upon by the group.

Once all participants have agreed on a set of rules, the list is posted in the training room for the entire duration of the workshop. At times, it may be necessary to remind participants of the agreed-upon rules.

Needs, expectations and fears [20 minutes]: The facilitator asks participants to write their needs, expectations and fears on each different coloured post-it. They will have 5 minutes to prepare and when they finish they will put their post-its on the flipchart. The facilitator will read the post-its and assess which expectations are likely to be met in the course of the training workshop and which ones may go beyond its scope. At the end of the workshop, a review of these initial expectations should be part of the evaluation. [20 minutes]

Introduction of the agenda: The facilitator provides a brief explanation of the training team's expectations for a successful workshop, being sure to incorporate participants' expectations. The facilitator explains what will happen during the training sessions in the next few days, so that participants are aware of what to expect.



KEY LEARNINGS FOR YOUR GROUP

- We are all members of this group and responsible for and to it;
- We have a common set of ground rules for interacting respectfully with each other;
- There is an agenda that frames our priorities and focus for the next few hours/days;
- The needs of participants are respected and will be accommodated as possible.

Identities

"Identity" refers to a person's sense of who they are, especially the aspects of themselves to which they attribute significance and value. Most people use a range of different "identity markers" (attributes) to describe themselves. Every person has both a personal identity and various social identities.

Personal identities are based on a combination of personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. daughter, friend, colleague) and autobiographical narratives (e.g. born in a rural area and educated at the local school).

Social identities are based on group memberships (e.g. to a particular nation, ethnicity, religion, gender, generation, social class, community, school, association, sports team, occupation, etc.). *Cultural identities* (the identities that people construct on the basis of their membership of cultural groups) are one type of social identity.¹²

Identities and Conflict

In times of social and political conflict, identities tend to become more narrow and rigid. Rival groups will often reduce membership to one essential attribute (such as race, religion, nationality,

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12. Based on Council of Europe (2018), *Competencies for Democratic Culture: Volume 1*, p. 29-31

sexual orientation, political affiliation or team), on the basis of which people are then organised into categories of “us” versus “them”.

This is called ‘othering’. Often, the ‘other’ (‘them’) is perceived as inferior yet dangerous, while our own group (‘we’) feel superior yet vulnerable.

Justifications for ‘othering’ commonly rest on claims to superiority, such as myths or traditions about racial or linguistic purity, national uniqueness, religious piety, socio-economic advantage, political dominance or other such claim. The problem with superiority narratives is that they become a barrier to understanding and appreciating diversity and are often used to legitimise injustice and violence against other groups. Superiority narratives tend to be founded in ignorance of others and demonstrate an immature worldview.

Leaders often manipulate populations based on their identities, creating a climate of fear centred on (real or imagined) threats to a narrow identity marker.

In democratic societies where migration, cultural exchange and diversity are increasingly normal, many individuals, especially young people, now have multiple social and cultural affiliations that they enjoy and manage on a daily basis in their families and communities. Their **composite identity** is not limited to one national, ethnic, religious or social group alone, but to broader, multiple and diverse groups.

Youth trainers can help peers learn to recognise and value their own and others’ multiple identities by reflecting on the sources and attributes of their identities. This awareness is an important defence against the dangers of being manipulated into intergroup conflict and violence.



What is important to your identity? What are the sources of your identity? How open are you to learning about other people's identities and what is important to them? Think of a time when you met someone quite different from yourself. How did getting to know them broaden your understanding of identity and diversity?

ACTIVITY 1.2 Personal and Social Identities

Overview	○ Participants reflect on their personal and social identities, providing them with an opportunity to appreciate their own uniqueness and the uniqueness of others. In the extension, participants reflect on the relationship between social identities and identity politics in the Western Balkans.
Complexity	○ Level 2
Group size	○ Any
Time	○ 30 - 70 min
Objectives	○ Participants will be able to: <ul style="list-style-type: none">• Understand the difference between personal and social identities;• Define their own personal and social identities;• Explain how identities are shaped and used by social and political forces
Methods	○ Think-pair-share
Materials	○ Handouts
Preparation	○ Copies of handout or blank paper for each participant
Room setup	○ Work islands

Instructions:

1. **“My Identity” mind map (30 minutes):** Have participants write the words “My Identity” in the centre of a blank page and circle it. Give them 5 minutes to write as many things about themselves and their own identities as come to mind. They should try for a minimum of 15 things that they associate with aspects of their identity.
2. Give participants 3 minute to **circle** the aspects of their identity that have to do with group belonging (such as religion, nationality, membership of political and social clubs or associations, etc.), and to **underline** aspects of their identity that are unique to them, their relationships, personal qualities or preferences.
3. Give participants 5 minutes to share with a peer, then 5 minutes to share with the group.
4. Invite participants to develop in pairs a working definition for “personal identity” and “social identity” (5 min).
5. **Debrief** by asking the group the following questions:
 - *How did you feel about the exercise?*
 - *What was surprising for you?*
 - *What did you learn?*
6. **Wrap-up** the activity by pointing out that:
 - People do not have a singular identity: we are not ‘only this or that’. We have multiple identities and affiliations at the same time.
 - Identity might have some visible elements but most importantly it entails a whole

- range of invisible characteristics.
- Identities are influenced by society, culture, religion, family, education, etc. but ultimately are the result of one's individual and personal decisions about "who I am and what I value".
- Identities evolve over time and are multi-layered. By reflecting on who we have been, are now and wish to be in the future, we realise that we are in a continuous state of evolution. If we can change, so can others. All people have the potential to grow and evolve in their understanding, values and behaviours. Our images of the "other" should also be open to change.

Alternative for younger participants:

For younger participants, the worksheet "Let's Identify!" (overleaf) can be used to prompt participants to list adjectives they would use to describe themselves, their skills, favourite books, hobbies, etc.

Note for facilitators on self-disclosure: Each participant will decide for themselves what to disclose about their identities and what to keep private. If a participant discloses a sensitive issue, the trainer should model a respectful attitude, acknowledging the sharing but not asking additional questions in this exercise.

Extension: "Is Your Identity Yours?" (20 minutes) For a more mature group or a more intensive training setting, this extension may be used to reflect on the relationship between social identities and identity politics in the Western Balkans.

- After making their identity maps in the first part of the activity, give participants a few minutes for sharing examples and reflections with the group. Then ask: *"Are our identities 'ours', or do others define and control them?"*
- Allow students to discuss this question from different points of view. Lead the group to recognise that external influences on our identities can be strong, but we also always have the power to choose what we associate ourselves with.
- Next introduce the relationship between politics and social identities.
- Divide students into small groups and ask them to identify at least 3 ways in which politics and identity interact, plus 3 examples of how this interaction shows in their own society.
- Come back together and debrief with the group for 10 minutes, summarising key points on the board / flip chart.

Extension: "Identity Politics in Society" (30 min) In small groups, read and discuss brief case studies or newspaper clippings where social identities have been mobilised for political purposes – help participants to recognise and contrast exclusive and inclusive discourses about identity. Have them answer the following questions: *Which social identity does the narrative focus on? What identity markers are being invoked in this case? Is this social identity being cast in a positive or negative light? How is the social identity being mobilised and why? What appears to be the political purpose?*



KEY LEARNINGS FOR YOUR GROUP:

- **Identity** is a social construct that has a dynamic and multiple nature; all people have multiple identities, and these develop over time.
- **Personal identities** are based on personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. daughter, friend, colleague) and autobiographical narratives (e.g. born in a rural area, educated at a local school).
- **Social identities** are based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group), such as personal qualities, interpersonal relationships and roles, and life experiences and narratives.
- **Identity politics** refers to the manipulation of identity markers for the purpose of advancing the political interests of one group versus another.
- Identity discourses that are **exclusionary** and discriminatory tend to deny or devalue the existence of diversity and to portray different identity groups as being in competition or conflict with one another.
- Identity discourses that are **inclusive** tend to acknowledge and value the existence of diversity and place importance on shared interests and concerns.

Handout: Let's Identify!

Instructions: This is a **think-pair-share** activity. Give participants 10 minutes to fill in their own forms. Then invite them to turn to their neighbour and for 5 minutes to take turns sharing aspects of their personal identity. If time allows, the pairs may rotate once or twice to enable sharing with other members of the training group.

Number of Siblings

Birth Order

Favorite Music

One Skill you are Proud of

Favorite Movie

Favorite Book

Favorite Food

Favorite Hobby

Favorite Color

Personal Motto

Three Adjectives to Describe Yourself

1. _____

2. _____

3. _____

Name

Culture¹³

Culture is generally understood as a pattern or set of beliefs, norms and customs shared among a group of people. UNESCO’s Universal Declaration on Cultural Diversity (2001)¹⁴ defines culture as “the spiritual, material, intellectual and emotional features of a social group,” including their values, beliefs, attitudes, behaviours, customs, traditions, practices, identity, lifestyle, language and religious faith.

Culture is reflected in our language and colloquial expressions, clothes, food, laws, heritage, history, technology, in the values or attitudes that are reflected in our conversations and relationships, in the ways we relate to each other as families, neighbours and friends, and in the way we do things.¹⁵ It is also expressed in the arts, music, dance, theatre, architecture, literature and in the festivals we celebrate.

Hidalgo (1993) compared culture to an iceberg. She explained that some aspects of culture are highly visible, while others are below the surface and can only be guessed at or learned as our understanding of the culture grows. Like an iceberg, the visible part of culture is only a small part of a much larger whole. These visible traits often relate to material aspects of culture such as clothes, food and language. In contrast, other aspects such as values, beliefs and social roles remain below the surface. The invisible aspects of culture influence the visible ones. These invisible dimensions of culture are those which shape the way we think and which provide a filter through which we perceive the world. It is said that cultures “clash” when people encounter visible and invisible aspects of culture in another person or group that differ significantly from their own. Sometimes this culture clash can feel threatening; at other times it can feel thrilling or even liberating.



How much do you understand your own culture? What are its visible and invisible aspects? Think of a moment when you encountered a person from a different culture. What did you notice as different: the visible aspects of their culture or the invisible aspects of their culture? What happened, how did you feel and how did you respond?



Source: <http://expatwithkids.blogspot.com/2015/03/whats-cultural-iceberg.html>

13. Based on Council of Europe (2018), Competencies for Democratic Culture: Volume 1, p. 29-31

14. UNESCO Universal Declaration on Cultural Diversity (2 November 2001): http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

15. Joe De Leo (2010). Reorienting Trainer Education to Address Sustainable Development: Guidelines and Tools for Education for Intercultural Understanding. Bangkok: UNESCO.

Limitations of the Culture Iceberg Model

There is a risk with the “culture iceberg” model in that it presents culture as monolithic – that is, it presents cultures as separate islands to which one either belongs or doesn’t. In reality, cultures and cultural belonging are more fluid, plural, and intersecting. Indeed, the history of the world is one of interculturalism where cultures have communicated and exchanged through migration and trade. Groups of any size can have their own distinctive cultures. This includes families, nations, ethnic groups, religious groups, cities, neighbourhoods, work organisations, occupational groups, interest groups, generational groups, teams, and so on. As people belong to many different groups simultaneously, they also belong to many cultures. Within each group or culture, each person also occupies a unique social position and attaches personalised meanings and feelings towards a given group or culture based on their unique life history, experience and personality.

Cultures are learned and passed onto new generations, but they are also dynamic and evolving. Even ‘old’ cultures are internally heterogeneous, contested, dynamic and constantly changing. Groups and their cultures are influenced by political, economic, social and historical developments. Cultural groups are always internally heterogeneous as individuals enact cultural norms and practices in personalised ways. Over time, cultural norms, values, practices and their meanings are often debated and shifted to accommodate new realities.



*How many cultures do you belong to? Are they ‘old’ cultures or ‘new’ cultures or both?
How do you participate in those cultures in your own personal way?*

Intercultural Dialogue¹⁶

Intercultural dialogue is an open and respectful exchange of views between individuals or groups who perceive themselves as having different cultural affiliations from each other.

Intercultural situations can involve people from different places, people from different regional, linguistic, ethnic or faith groups, or people who differ from each other because of their lifestyle, gender, age or generation, social class, sexual orientation, education, occupation, degree of religious observance, and so on. When done well, intercultural dialogue fosters collaboration, reduces intolerance, prejudice and stereotyping, enhances social cohesion and helps resolve conflicts. Intercultural dialogue can be a challenge, however, especially when the participants perceive each other as representing ‘rival’ groups or when a participant believes that their group has been harmed by the group of another participant (i.e. has been discriminated against, exploited or harmed by violence or genocide).

Nevertheless, intercultural dialogue is fundamental to the healthy functioning of democratic, culturally diverse societies. As stated by the Council of Europe (2018, p. 24), “Intercultural dialogue is the most important means through which citizens can express their views to other citizens with different cultural affiliations...Intercultural dialogue is thus crucial for ensuring that all citizens are equally able to participate in public discussion and decision making.” Thus, “learning how to engage in dialogue with people whose values are different from one’s own and to respect them is central to the democratic process and essential for the protection and strengthening of democracy and fostering a culture of human rights.”¹⁷

16. Based on Council of Europe (2018), *Competencies for Democratic Culture: Volume 1*, p. 29-31

17. Crick (1998) in Council of Europe (2017), p. 7

In the Western Balkans, it is not uncommon to hear such remarks as, “What do you mean intercultural? We are all from the same culture”, or “Everyone knows what happened in the past, there is no need to discuss it” or “Some things are too political to discuss with youth”. The reasons for this weak culture of dialogue in the region are many: dialogue is not promoted in regional education systems; schools teach young people to reproduce knowledge rather than to analysis information critically; trainers may be open-minded but receive little training or support; a patriarchal culture continues to subordinate the place of children and youth to authorities, thereby discouraging young people from voicing their views and questions; and regional dialogue has not a political priority nor promoted by media. Supporting the development of young people’s competences for intercultural dialogue is important for their lives as citizens and for achieving cooperation and well-being among societies in the region. To create an enabling environment for intercultural dialogue, the following skills are very important:

- Intercultural competence
- Active and empathetic listening
- Recognising and overcoming barriers to intercultural dialogue
- Understanding the causes and consequences of bullying, hate speech and hate crimes
- Countering and preventing hate speech
- Respect for diversity
- Dialoguing on controversial issues
- Differentiating between facts and opinions
- Critical Engagement with Information Sources and Narratives
- Consider Multiple Perspectives
- Achieving Higher Level of Mutual Understanding and Cooperation

Intercultural Competence

As youth trainers, you will want to help yourself and your peers to develop intercultural competence. Intercultural competence involves awareness, knowledge and understanding of other cultures, for the purpose of living together peacefully and harmoniously. It also involves changing our attitudes and behaviours to be more tolerant and accepting of diversity.

The three components of intercultural competence include:

- 1) the ability to know and manage oneself,
- 2) the ability to know and manage encounters with others (difference), and
- 3) the ability to integrate what is learned from those differences into one’s existing frames of understanding and expectation.



Source: *Intercultural ability catalogue*. Adapted from Steixner 2007: 169

ACTIVITY 1.3 Culture and Intercultural Dialogue

Overview	○ Understanding what is “culture”, what is “intercultural dialogue” and why it is important.
Complexity	○ Level 1
Group size	○ Up to 30, in groups of 3
Time	○ 30-45 min
Objectives	○ Participants will be able to: <ul style="list-style-type: none">• Define “culture”, “intercultural”• Distinguish between the visible and invisible aspects of culture.• Explain how the invisible aspects of culture influence the visible ones.• Ability to provide good reasons for promoting and practising intercultural dialogue.
Methods	○ Small group brainstorming, mind-mapping
Materials	○ Blank paper and pens for all participants, an image of Hidalgo’s “culture iceberg”, blank culture iceberg handout. Copy or projection of “blind men and elephant” image.
Preparation	○ Review pages 39-44 of this Manual.
Room setup	○ Work islands

Instructions:

Origins of Our Names activity (15 minutes, optional):

1. Organise participants into groups of 3 and invite them to share the story of their names. For example, who gave them their name? Is there any interesting situation behind it? What is the meaning of their name? Did they have any inconvenient situations because of their name?
2. After they shared their stories within the groups, every group chose to present the most interesting story. The task is to present it as a non-verbal scene.

“Culture” mind map (10 minutes):

3. Have participants work in groups of 3 to brainstorm associations they make with the word “culture”, using a mind-map. Prompt participants’ thinking by asking: What do you associate with the idea of ‘culture’? How do you know when someone has a ‘different’ culture? Note down your ideas. Are all aspects of culture visible? What may not be visible? Invite groups to share their ideas. Note and complete these on the board.
4. Help participants to create a working definition of “culture”.
5. Discuss: “Where do we see cultures in our society?” Participants will probably point to groups based on racial, religious or ethnic characteristics. Acknowledge these and ask, “Where else do we find cultures?” Lead them to associate the idea of culture with other types of groups and associations, such as in families, workplaces, institutions (like schools), clubs, associations and among interest groups (e.g. by music genre, etc.)

Culture Iceberg (15 minutes):

1. Present the “Culture Iceberg” concept, but do not show the completed diagram yet. Handout the blank version of the iceberg and give participants 10 minutes to note down more visible

- and less visible aspects of culture. In discussion, help them complete the picture.
2. Present a visual of Hidalgo's model of culture as an iceberg. It shows the elements of culture that are on the surface and the elements that are more symbolic and not so visible. Point out that only a small proportion of the iceberg is above the surface. Talk about the limitations of this model.
 3. Discuss: "What can happen when people from different cultures meet?"
 4. Lead the participants to understand that, depending upon how similar or different they are (above and below the surface), they may find it easy or difficult to understand each other. Ask: Can you think of some examples? E.g. (not)shaking hands between men and women, addressing elders with (in)formality, (not) killing animals for food, interrupting/ waiting while others are speaking, (not) believing in accountability for one's actions in an afterlife, etc. They may or may not also borrow from each other. E.g. music and clothing trends, food cultures, spiritual beliefs and practices, etc.

Debrief the activities by discussing with participants the following questions:

- Do all people in a group share exactly the same beliefs, values and behaviours?
- What happens when people from different cultures meet?
- What are the potential benefits of intercultural dialogue?

Lead participants to recognise that there is always **diversity within groups** and **sharing between groups**. Cultures are thus dynamic, not static, and evolve over time.

Lead participants to recognise that **intercultural situations** occur whenever one perceives that another person's or group's beliefs, norms and/or customs are different from their own.

Introduce the notion of **intercultural dialogue** as an open and respectful exchange of views between individuals and groups belonging to different cultures leading to a deeper understanding of the other's perception of the world. Show the image of the blind men and the elephant to stimulate reflection on the benefits of intercultural dialogue.



KEY LEARNINGS FOR YOUR GROUP:

- **Cultures** represent patterns of ideas, customs and behaviours shared by a group of people. Cultures are dynamic and evolving.
- Like an iceberg, some parts of culture are visible (e.g. material aspects of culture such as dress, food and language), while other aspects are below the surface (e.g. values, beliefs and social roles and expectations).
- Families, institutions, groups and societies have their own cultures. Most people have 'composite identities', meaning they belong to many groups and subgroups, and thus partake in multiple cultures.
- **Intercultural situations** occur whenever one perceives that the another person's or group's beliefs, norms and/or customs are different from their own.
- **Intercultural dialogue** is an open and respectful exchange of views between individuals and groups belonging to different cultures leading to a deeper understanding of the other's perception of the world. Benefits of intercultural dialogue include seeing things from different points of view and getting a fuller picture of the subject at hand.

Example of good practice: Youth Action for Intercultural Understanding

Young people have been particularly affected by the conflicts that characterised the Western Balkans region from 1990-2001. Although they were too young (or not born) when the conflicts occurred, family histories and cultural memories have permanent traces from the war and it is still common that young people hear the language of hate toward other ethnicities. Many youth in the region have not travelled abroad and have few opportunities to meet peers from other parts of the region. As a result, many youth are fairly xenophobic and are afraid of differences.

The programme “Democracy Learning Youth Participation” organised by the Group Most (which means “bridge”) in Belgrade, Serbia, directly addresses prejudice and the fear of diversity among youth.¹⁸ All kinds of differences are tackled, but particular emphasis is placed on cultural, ethnic, and religious diversity. The programme emphasises those elements that link all human beings to one another and explores issues related to human rights. The idea is to make young people aware of their prejudice, but not afraid of it. The goal is to show them that they can choose to react differently to those feelings and to develop feelings of tolerance, curiosity, and respect.

The programme includes a seminar on intercultural understanding which is based on simulation games and discussions where young people can confront their fears and find ways to celebrate diversity. In a session called “Three Cultures,” the participants are organised into three groups. Each group is assigned a particular culture with specific religious patterns, behaviours, value systems, gender relationships, and language characteristics. They are placed in an imaginary situation where they are supposed to cooperate, but where they must react according to certain predefined cultural patterns. According to programme managers, these sessions can be very intense and at times disturbing to the participants, but the end result is highly positive. After the session, there is a discussion about the ways in which these simulation exercises relate to their real-life experiences and the steps these youth can take to respond to diversity in a more positive way.

The organisers at the Group MOST observe that it is often difficult to separate ethnicity and religion in the Balkans. They believe that religion is the principal way of defining ethnicity in the region and that each religion has its own cultural patterns. More especially, religions and ethnicities are politicised and manipulated to increase intergroup competition and distrust. At the same time, they feel there is hope for the future in the fact that there are also significant shared cultural patterns between ethnic groups in the region (e.g., living in the same region for centuries, similarities in the language, etc.) that transcend political conditions. These similarities can be used as a means to connect young people.

18. See „What Works in Building Tolerance Among Balkan Children and Youth“ by Cathryn L. Thorup, International Youth Foundation (2003), pp. 33-36.

Example of good practice: Untold Thoughts

The project, "*Untold Thoughts*" was a peacebuilding project led by DIS-YOUTH Theatre in Banja Luka (Bosnia and Herzegovina) and supported by RYCO with partners from CDO BiH in Mostar (Bosnia and Herzegovina), CEKOM Youth Theatre in Zrenjanin (Serbia) and Theatre Youth of Macedonia in Skopje (North Macedonia). Eighty-six young people from each of these cities collaborated together to write, produce, and perform a theatre play discussing issues of social tension in their communities. To create the play, the youth first interviewed 120 people in their localities about their beliefs, knowledge, prejudices and opinions concerning other nationalities and migrants in the region, the „Balkan mentality“, and European integration and identity. Mentored by professional actors from the three societies, but writing the scenario, roles, and music themselves based on the inputs they gathered, the youth found artistic ways to tackle a lot of issues in their communities. Ten of the youth premiered plays throughout the region, including at the Youth Festival in Niš, Serbia, where they received one of the awards. Through touring their play around the region, the youth learned more about other Balkan cultures. In addition to new friendships, youth participants gained performance skills and personal skills, like maturity, improved communication, and self-esteem.

Values

Values are an important part of the culture. Values are the ideas and principles that an individual most appreciates and believes in. Values are influenced by life experiences and by what is learned from parents and family, religious beliefs, friends and peers, school, literature and media, and more. All people live by certain values, whether or not they are aware of them. Indeed, values guide and govern our lives, shape our choices and behaviours, inform the way we communicate, influence our responses to conflict and orient our approaches to peacebuilding. Values can differ between cultures and indeed between individuals. Some values are indispensable foundations for sustainable peace: these universal values need to be learned and practised. The relative importance that people and groups place on certain values over others can lead to a conflict of values. Awareness of one's values is therefore important for efforts at conflict resolution and peacebuilding.

ACTIVITY 1.4 Values Clarification

Overview:	○ In this exercise, participants reflect on their personal values and the role they play in orienting their life choices and behaviours. Then, they have an opportunity to connect values with the work of peacebuilding and their roles as youth peacebuilders.
Complexity:	○ Level 2
Group size:	○ Any
Time:	○ 60 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Become aware of the values they attach importance to• Continuously review and evaluate how their values influence their life choices and behaviour• Appreciate values that are important to their peers• Connect values with their role as youth peacebuilders
Methods:	○ Think-pair-share, personal journal
Materials:	○ Flip chart paper; Markers; Pens; copies of Exercise sheets 1 and 2
Preparation:	○ Copies of the handout for all participants.
Room setup:	○ Any

Instructions:

Values I Value:

1. Hand out **Exercise sheet 1** to all participants.
2. Give participants 5 minutes to select **10** of the following values/behaviours that most reflect what they value. The example below can be printed or projected on a screen.
3. After all participants selected their values, ask them to form pairs and share with each other the 10 values and how they affected their life. [15 min]

My Top Values

4. Hand out **Exercise sheet 2** to all participants. Have them work individually to identify the most 3 important values in their life and answer the question in the exercise sheet below: [10 min]
5. Form new pairs and share:
 - Your top 3 values
 - Your beliefs about those values
 - The behaviours you exhibit

6. **Journal:** Ask the participants to reflect on the questions below, individually and in silence, writing in their notebooks for about 5-10 minutes. Put some peaceful music on if appropriate.
- *How did I feel about this exercise?*
 - *What surprised me?*
 - *What insights or conclusions can I draw from the experience?*
 - *In what ways can values be connected to peacebuilding?*
 - *How will I apply my values to my future activities as a peacebuilder?*
7. **Closing circle** [20 min]: Invite team members to share their reflections, either going around the circle or randomly. Encourage them to connect with their way of feeling. When the time is up or it feels like the right time to end, close the session. Thank the participants for their engagement and participation.

Extension: Time allowing, you may explain the following to your group:

Values can be divided into two types:

- 1) **Terminal values**, which are the overall goals that we hope to achieve in our lifetime (freedom, peace, justice, dignity, etc.), and
- 2) **Instrumental values**, which are not an end goal but rather provide the means by which an end goal could be accomplished (money, diploma, etc.).

Another way to think about values is in terms of:

- a) **Spiritual values** that one develops within oneself (e.g. self-knowledge, happiness, beauty, harmony in relationships, creativity, love, peace)
- b) **Material values** that relates to external objects and achievements (e.g. money, goods, profit, status, living standard, power, influence).

Invite the group to share ideas of how terminal & instrumental values, and how spiritual & material values are important to peacebuilding processes.



KEY LEARNINGS FOR YOUR GROUP:

- Values are a compass in our lives: they direct our priorities and choices and motivate our behaviours.
- When our behaviours and choices are not aligned with our values, we can feel inner conflict.
- Values play an important role in peacebuilding. Not all values are equally conducive to peace. Values that are most conducive to peacebuilding are based on a universal and inclusive mindset founded on the recognition of the oneness and interdependence of the human race.
- Any values that are based on an 'us' vs. 'them' mindset will ultimately lead to competition, conflict and division.

Handout

👉 EXERCISE 1: VALUES

Achievement	Clarity	Efficiency	Friendship	Listening	Respect
Adaptability	Coaching/ Mentoring	Enthusiasm / Positive Attitude	Future Generations	Making a difference	Reward
Ambition	Caution	Entrepreneurial	Generosity	Openness	Risk-taking
Balance work-life	Competence	Environmental awareness	Health	Patience	Safety
Being liked	Conflict resolution	Ethics	Humility	Perseverance	Self-discipline
Being the best	Continuous learning	Excellence	Humour/fun	Personal fulfilment	Teamwork
Caring	Peace	Fairness	Independence	Personal growth	Trust
Compassion	Creativity	Financial stability	Integrity	Professional growth	Wealth
Community involvement	Dialogue	Forgiveness	Job security	Recognition	Well-being
Commitment	Ease with uncertainty	Freedom	Leadership	Reliability	Wisdom

👉 EXERCISE 2: MY TOP VALUES

My top 3 values	My beliefs about those values	How do I express these values in action

Active and Empathetic Listening

Active listening is another necessary skill for communicating effectively with others. Have you ever noticed how some people pretend to listen but are actually thinking of other things? Or how they are just waiting for the soonest opportunity to jump in and take over? Or how people (pre)judge those speaking and consequently give less attention to what they say? Or how people only listen to what they want to hear, thus filtering out everything else as unimportant? These behaviours become barriers to good communication. Active and empathetic listening is about learning to communicate better.

- **Active listening** is about putting aside all prejudices, expectations and distractions and listening fully and attentively to the words and the body language of the other person.
- **Empathetic listening** is about understanding another person's feelings or experiences from within their own frame of reference. When we put ourselves 'in another person's shoes', we are often more sensitive to what that person is experiencing.

By practicing active and empathetic listening, we learn to pause our own inner narrative and to centre our attention respectfully and compassionately on the other person. We listen to what they are actually saying (not what we believe they mean), and we watch for clues in their body language about how they are feeling. Someone who listens actively is able to accurately echo back what they have heard. Someone who listens empathetically can accurately describe the feelings of the person that they have been listening to. The more we listen actively and develop empathy to what the others are saying and feeling, the better we can create environments conducive to intercultural dialogue, peacebuilding and reconciliation.

To practise active listening, try the following tips:



Source: Centre for Creative Leadership, 2016

1. **Be attentive:** Focus fully on the other person, without interrupting or getting distracted by your phone, computer or other people. You can show that you are listening and understanding with body language such as maintaining eye-contact and nodding your head, and with small comments such as 'yes', 'ah', 'okay', etc.
2. **Listen to understand:** Listen not only to the words the other person is saying but consider their underlying feelings, thoughts and opinions. Try not to judge, but rather to view the situation from their perspective.
3. **Ask open-ended and probing questions:** Instead of jumping to conclusions, ask questions to encourage the other person to further explain and propose their own ideas, interpretations and solutions.
4. **Request clarification:** Ask clarifying questions about anything that you did not fully understand or may have misunderstood.
5. **Paraphrase:** Show that you're listening by briefly repeating what the other person has said and checking whether you have correctly understood it (e.g. 'So what you're saying is...' or 'I hear you saying ... is that right?')
6. **Be attuned to feelings:** Pay attention to their body language and tone of voice. If the other person appears upset, angry, frustrated, sad, anxious, excited, etc. acknowledge their emotions. Show concern for them, even if you disagree with their opinion.
7. **Consult (if necessary) and Summarize:** If appropriate, consult on options related to the situation at hand. Summarize what you have discussed together and agree on how to implement any decision that has been made.
8. **Appreciate:** To complete the active listening process, reflect on what you learned or appreciated while listening and give positive feedback and encouragement to the other person.

ACTIVITY 1.5 Active and Empathetic Listening¹⁹

Overview:	○ Active listening is a necessary skill for any true communication. This activity gives participants an opportunity to see poor listening and active listening acted out in a role-play.
Complexity:	○ Level 1
Group size:	○ 10 – 30
Time:	○ 30 min
Objectives:	○ Participants are able to practise active and empathetic listening.
Methods:	○ Fishbowl role-play
Materials:	○ Flipchart and markers, handout of “Active Listening Tips”
Preparation:	○ Copies of handout for each participant
Room setup:	○ Chairs in a large circle, two chairs in the middle (optional)

Instructions:

1. This activity uses the “Fishbowl” method where the group sits in a large circle and observes an interaction that is role-played in the middle.
2. Select two volunteers and tell them to leave the room and wait in the hallway where you will give them instructions (see below).
3. Meanwhile give the following **instructions to the rest of the class**: Use the next 5 minutes to brainstorm with the person beside you and identify 5 signs of a good listener.
4. While the others work in pairs, join the volunteers and give them the following instructions. **Instructions to the volunteers**: Tell them that they are going to role-play a dialogue in two rounds. One person will be the speaker and one will be the listener.
 - a. The speaker should speak about a (pretend) situation that has upset them during their day (a failed exam, an argument with a friend, etc.) They should try to communicate what happened and how they felt about it. They should act those feelings as well.
 - b. **In Round 1**, while the speaker is speaking, the listener should do many things that show she/he is not really listening (looking distracted, interrupting, missing emotional cues, not asking questions, choosing only one word that is said and then going off-topic with their own remarks, acting judgementally towards what the person is saying, etc.)
 - c. **In Round 2**, the speaker will try again to say what they were saying before, and this time the listener will demonstrate the qualities of active and empathetic

19. Adapted from: <https://positivepsychology.com/kindness-activities-empathy-worksheets/> and <https://positivepsychology.com/active-listening/>

listening (making eye contact, not speaking, nodding or verbalizing that they are following what is being said, asking non-judgemental questions for clarification, echoing the other person's words or feelings, etc.)

5. Return to the class and have participants sit in a large circle. Explain that they will listen to two friends speaking and will be asked to share what they observe afterwards.
6. After Round 1 is played (2 minutes), debrief with the group: What did you notice in this interaction? What was Person A doing and what was Person B doing? Which behaviours of Person B indicated that they were not listening? How would you feel in this situation if you were Person A?
7. Repeat the exercise and debriefing with Round 2.

Debrief the activity by summarising for participants the following listening mistakes to avoid. Write them on a flipchart, if possible, using the symbols for active listening tips shown on page ... of this Manual.

Tips for Active and Empathetic Listening

- **Listen:** When listening, keep comments and opinions to yourself – concentrate on remaining silent and attentive while the other person is talking;
- **Eye contact:** Maintain good eye contact and pay attention when looking directly at them;
- **Listen more:** Pause before saying anything after the speaker—leave the floor open in case they are not finished.
- **Show you're listening:** Communicate non-verbally with encouraging body language (such as nodding), while being aware of their non-verbal cues; and
- **Paraphrase:** When the other person stops talking, try paraphrasing with key words they used and check whether you have a clear understanding of what they said;
- **Ask:** Ask follow-up questions to show that you are making a genuine effort to understand what they are sharing or experiencing.
- **Listen from their perspective:** Consider their perspective – listen to fully understand what the other person is saying about their experience rather than preparing your reply;
- **Empathise:** Identify and reflect the speaker's feelings, for example you can say, "You sound angry," or "You seem to be upset." Ask yourself, "How would I feel in this situation?"

Extension: With mature participants, the "Six Tips" included below can be given as a handout.



KEY LEARNINGS FOR YOUR GROUP:

- Active listening is vital for effective communication.
- Empathetic listening helps us to understand others better.
- Both active and empathetic listening require that we practise suspending our own urge to speak, as well as our urges to judge, to jump to conclusions or to simply be distracted.
- The more we listen actively to what others are saying and develop empathy for what they are feeling, the better we are able to create environments that are conducive to intercultural dialogue, peacebuilding and reconciliation.

Handout: Six Tips for Active and Empathetic Listening

Here are a few steps on how to become an active and empathetic listener.

- 1. Nonverbal involvement:** Look at your counterpart instead of studying people passing by. Show your attention by nodding your head or raising your eyebrows. Make sounds that indicate attentiveness. Remember that even by listening, we are communicating non-verbally (Weger et al., 2010).
- 2. Pay attention to the speaker, not your own thoughts:** Devote your whole attention to the speaker. Being mindful means being present in the moment and paying attention to what is happening right now (Kabat-Zinn, 2003). In a conversation, this means observing the speaker while they are sharing their story. Be aware of subtle changes in their voice, the way they mimic you, the words they use and the emotions they are experiencing. Try to truly understand the thought process of your conversation partner (Ucok, 2006). Observe your own thoughts, but from a distance, and resist the temptation to engage in them.
- 3. Practise Non-Judgment:** Being mindful means practising non-judgment. There is no need to agree or disagree with what is being said or evaluate the statements being made. Remember that offering your active presence is more important than having their deeper question answered (Rogers & Farson, 1957). A skilful active listener is able to receive the message without the need to judge or respond with their own bias.
- 4. Tolerate silence:** Resist the urge to fill moments of silence. There are different types of silence. Respecting quiet moments can be a powerful tool for a deep conversation. It gives the speaker and receiver a chance to reflect and continue with this process. So often we rush to “fill” silence, right before someone has a breakthrough thought to share. If you find silence difficult, you can encourage the person to continue by asking open questions such as “What do you make of this?” or “Tell me more about what happened.” Do not underestimate silence for a potentially rich conversation.
- 5. Paraphrase:** Paraphrasing is another powerful communication tool. Starting with sentences such as “So you are saying that...” or repeating in your own words what you believe the other person said, are ways to show that you followed the conversation and understand. You can also paraphrase by asking the speaker a question, such as, “So are you saying that you felt uncomfortable in that experience?” While paraphrasing does not necessarily make people feel understood, it does create a greater sense of closeness and intimacy in a conversation. This is a key part of building trust and possible friendships (Weger et al., 2010).
- 6. Ask questions; Express empathy:** When you finally do respond, try to not simply hammer your own point. Resist the impulse to tell your story on the topic. Ask open questions such as “How do you interpret this?”, “What did it mean to you?”, or “What did you do after this happened?” Open questions are a powerful tool for deepening a conversation and uncovering hidden reasoning (Weger et al., 2010). For example, if someone is sharing how sad they are about a lost pet, do not respond by talking about when this last happened to you. Instead, ask them a follow-up question to show that you care about their experience. Show your attentiveness and empathy using sentences such as “I can imagine how sad you must have been.” If they share a happy update, show attentiveness and empathy by saying something like, “It must feel wonderful! I can imagine how happy you must feel!”

Barriers to Intercultural Dialogue

Other barriers to intercultural dialogue include negative patterns of thinking and behaving. Some of these barriers that youth in the Western Balkans encounter include:

- 1. Stereotypes:** widely held, simplistic beliefs about the members of a social identity group. Some stereotypes are positive, others negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of other groups.
- 2. Prejudice:** negative preconceived judgements about a person or group that are not based on reason or actual experience, but rather on some social attribute (such as religion, gen-

der, race, ethnicity, language, nationality, etc.) that is disliked or some unfounded belief about the person or group.

3. **Discrimination:** unequal treatment of different categories of people, often on the grounds of race, age, sex, gender, or other actual or assumed personal characteristic, that serves to exclude or distance them from other groups or to limit or deprive their access to the full realisation of their rights.
4. **Ethnocentrism:** the attitude that one's own cultural, national or religious group is superior to other groups.²⁰
5. **Nationalism:** exaltation of one's nation and national interests above all others, often to the detriment of other nations.
6. **Xenophobia:** fear and hatred of foreigners or of foreign things.

These barriers to intercultural dialogue are often interrelated. For example, in the Western Balkans, societies continue to manifest high levels of blaming, stereotyping and prejudice towards each other, and indeed among their own diverse communities, further perpetuating nationalism and hindering the regional development of peace, security and prosperity. Young people continue to inherit narratives about the region's past that focus on blame and division rather than reconciliation and cooperation. These are fed by stereotypes that are learned in home environments, from the media and at school, which lead to simplistic views of 'others' upon which judgements are formed. 'We' do not like 'them' because they are 'different' and vice versa. These negative feelings make young people feel uneasy about interacting with others, so we seek to keep 'them' at a distance. Discriminatory language, behaviours and policies that keep 'others' out of 'our' schools, workplaces, neighbourhoods and families further divide societies. If left unchecked, these ways of thinking can escalate to other forms of violence among youth and between societies in the region.

Ideological extremism of any kind is a barrier to dialogue. Extremist narratives tend to mix ideological, political, moral, religious and social narratives, reducing them to a simplistic ideological structure that combines facts with half-truths and misinformation in reaction to a range of real or imagined grievances.²¹ Violent extremists elevate one identity group over others, mobilising people and resources to violently destroy existing political and cultural structures and supplant them with totalitarian and intolerant alternatives.²²

Overcoming these barriers to intercultural dialogue begins by breaking down the original stereotypes and prejudices and creating counter-narratives and inclusive, just and empowering alternatives. Meeting others and interacting with them in a safe and cooperative environment helps us to see that we have many things in common and that what makes others unique is not a threat to our own uniqueness and vice versa. This is why youth peacebuilding and peer education are so important.

20. The FES YEE study also finds that "religion is an important marker of their personal identity" and that "large segments of the youth population claim to belong to the dominant religion in their country". Finally, "belief in religious dogma is also high" among young people in the region (Flere, Sergej, et al., 2015, p. 26).

21. Crosby, Patricia & Ali, Assan (no date). Counter Narratives for Countering Violent Extremism. The Commonwealth. <https://thecommonwealth.org/sites/default/files/inline/ComSec%20CVE%20Counter%20Narratives%20Presentation.pdf>

22. Bak, Mathias, Nilas Tarp, Kristoffer & Schori Liang, Christina (2019). „Defining the Concept of 'Violent Extremism': Delineating the attributes and phenomenon of violent extremism". Geneva Paper 24/, August 2019

ACTIVITY 1.6 Dots²³

Overview:	<i>This is a simple and interactive activity to initiate young people into a discussion of discrimination. The game stimulates processes of social categorisation that often lead to grouping, exclusion and discrimination. In the process, participants learn how they sometimes contribute to discriminatory behaviour and how it feels to be discriminated against.</i>
Complexity:	<i>Level 2</i>
Group size:	<i>10 – 30</i>
Time:	<i>20 min</i>
Objectives:	<i>Participants will be able to explain what social categorisation is and how it happens, and will be able to empathise with those who experience exclusion and discrimination.</i>
Methods:	<i>Physical game</i>
Materials:	<i>Dot stickers in different colours (min. 2 of each), and 1 white dot sticker</i>
Preparation:	<i>None</i>
Room setup:	<i>Open space for moving around</i>

Instructions:

1. Ask all participants to stand in a circle with their eyes closed. Tell them that they are not allowed to talk for the whole duration of the game.
2. Stick one dot on the forehead of each participant. Make sure that only ONE participant has a white dot.
3. When you are finished sticking the dots, ask the participants to open their eyes.
4. Say the following simple phrase loudly and repeat it only 3 times: “Make groups”. You will notice that people will start grouping themselves according to the colour of the dots on their forehead.
5. Observe the person with the white dot – how they are accepted or rejected from others. Observe this person’s body language as the game progresses.
6. After 3-5 minutes, ask the groups to sit down and start the discussion.

Alternative: If you have more time available, simply pause the exercise and ask participants to “Make new groups” (do not explain further). Participants may think that the facilitator will stop when the right system and right groups are made – this will help their reflections later. If possible, do this re-organising twice. After one or several rounds, have participants sit down and start the discussion.

23. Adapted from UNOY (2018) Youth4Peace Training Toolkit, p. 37

Tip: You can have some participants who observe the activity.

Careful: This activity can be sensitive if the participant with the white dot has been discriminated against in the past. Make sure you do a good debriefing and address feelings that arose during the activity. This is not an activity to be done at an early stage of training; it should come when the group is comfortable and has created a safe space.

Debrief with the group:

Ask everyone:

1. How do you feel?
2. What happened? How did you group yourselves? Did you use a strategy?
3. How did you feel not knowing what you have on your forehead?

Ask the person with the white dot:

4. What happened during the whole game and how did you feel?

If you had participants do multiple rounds of grouping, ask:

5. Who was setting up the rules to make groups?
6. How did your understanding of “the group” change from one round to the next?

At this point, ask them to take the stickers from their forehead to reveal what they have.

7. Ask participants to relate this game with reality.
8. Tell them that the instruction was simple, that they grouped themselves according to what they had in their forehead, but you did not say if it is according to shape or colour. Tell them that they could have all formed one group, because they all had a DOT on their foreheads – regardless of its colour.
9. Explain the concept of ‘social categorisation’: how we tend to group people into categories that divide people into ‘us’ and ‘them’.
10. Encourage participants to give real life examples related to the game (e.g. how people are categorised by cultures, races and gender, etc.) What does this mean to the group? Explain that we always have options to choose a wider, more inclusive category of belonging to prevent exclusion and discrimination. Brainstorm ideas for some wider categories (e.g. humans, fellow citizens, living beings, etc.)
11. Finally, you can also link this activity with the concepts of inclusion and diversity.



KEY LEARNINGS FOR YOUR GROUP:

- Social categories are not necessarily negative. The psychological process of categorising is how people simplify the world in order to understand it in more generalised terms.
- However, the categories we create can lead to stereotyping, negative discrimination and exclusion.
- It is important to be aware of the categories into which we put people and whether or not these are based on stereotypes that lead to prejudice and acts of discrimination.
- Both individuals and groups contribute to discrimination and its undoing.
- To prevent discrimination and exclusion, we can begin by enlarging our categories of belonging.

ACTIVITY 1.7 (Not) In My Neighbourhood

Overview:	This digital activity requires the training facilitator to create a simple online poll that measures social/ethnic distance in the Western Balkans. Participants will respond to the poll anonymously prior to or during the training session. It is sensitive and needs to be debriefed with a discussion of what 'social distance' represents, how it is connected to stereotypes and prejudices, and how meaningful contact and cooperation with 'others' helps to reduce estrangement, break down prejudices and build closer social relationships.
Complexity:	Level 4
Group size:	15 – 30
Time:	30 minutes prep; 30 minutes activity.
Objectives:	<ul style="list-style-type: none">• To become aware of one's attitudes towards different types of 'others';• To recognise prejudices in oneself;• To reflect on the importance of peacebuilding to break down prejudices and create more tolerant and inclusive societies.
Methods:	Online poll and discussion
Materials:	Internet connected devices (e.g. mobile phone, computer, tablet) to respond to online polls; screen and beamer to project poll results
Preparation:	The online poll should be created in advance by the trainer. The participants will need a mobile phone or computer with internet access to respond to the poll.
Room setup:	Any

Notes for the facilitator

The exercise aims to take a quick poll of the social distance attitudes of training participants towards different groups of people in Western Balkans societies. The poll must be conducted anonymously in order to discuss the results without stigmatising the participants. The activity can be sensitive and should be debriefed well.

For background, **social distance** refers to "the perceived or desired degree of remoteness between a member of one social group and the members of another, as evidenced in the level of intimacy tolerated between them." Social distance research has been used over the past 50 years to monitor tolerance levels between different social groups. In Western Balkans research, it is often called "ethnic distance".

Instructions:

1. Use an online poll-making tool like SurveyMonkey (www.surveymonkey.com), Google Forms (<https://docs.google.com/forms>) or other to create a short poll on social distance attitudes, as follows. Depending upon the polling tool you use, you may choose either a “sliding scale” answer format or a “multiple choice” answer format.

👉 HOW WOULD YOU FEEL IF THE FOLLOWING PEOPLE MOVED INTO THE APARTMENT/HOUSE NEXT TO YOU?

	Very comfortable	Comfortable	Uncomfortable	Very uncomfortable
A Roma family				
A homosexual couple				
A retired couple				
A family from Albania				
A family from Bosnia and Herzegovina				
A family from Croatia				
A family from Kosovo				
A family from Montenegro				
A family from North Macedonia				
A family from Serbia				
A family from China				
A family with a teenager who has a physical disability				
A family of migrants				
A family of asylum seekers				
A priest				
An imam				

👉 **ALTERNATIVE:**

<i>I accept/ I am ok / I don't mind if a...</i>	Bosnian	Albanian	Serb	Montenegrin	Croat	North Macedonian	Kosovar
Becomes President of my society							
Is a citizen of my society							
Lives in my neighbourhood							
Lives in my building							
Is my friend							
Is in a relationship with one of my closest relatives							
Marries one of my closest relatives							
Is my girlfriend / boyfriend							
Becomes my spouse							
Teaches my children							

2. **Open the Poll:** When ready, activate the online poll, provide the link to participants via email/ Whatsapp/Viber, and give all participants 5 minutes to respond anonymously to the questions using their mobile phone or computer with an internet connection.

3. **View the Final Results:** Once all the participants have responded, close the poll and click on the provided link to view the aggregated results. The results are presented as graphs with percentages.

4. **Share and Observe:** Share the results with the group and invite reflection on what they observe in the responses. Ask:

- a) *What do you notice in the poll results?*
- b) *Which social groups are more and less accepted as neighbours?*
- c) *We are a diverse group of youth who are interested in peacebuilding. Do you think the results would be the same with a random group of youth in the region?*

Careful: It is likely that one of two results will occur with a group of youth in a peacebuilding training: either the participants will respond to the anonymous poll honestly and it will show in results that depict higher and lower degrees of comfort with different social groups, **OR** the participants will respond

with the “politically correct” peacebuilding attitude and all of the responses will show high degrees of comfort with all diverse social groups. In both cases it is important to carefully debrief.

5. Discuss: If the results show a range of comfort levels with different social groups, be mindful that some training members may get upset, especially if it is their own social group that is less accepted. It will be important to ask several follow-up questions to process feelings and to lead the group to reflect on the effects of prejudice in their societies and to think constructively about their role as youth peacebuilders:

- a) *How do you feel about these results?*
- b) *How did you feel about your choices?*
- c) *Were you sure how to answer the questions?*
- d) *What was the hardest question?*
- e) *What made you answer like that?*
- f) *When were you more comfortable answering? When were you less comfortable?*
- g) *Where do our feelings towards other groups come from?*
- h) *What helps young people to feel more comfortable with ‘others’?*
- i) *How does this relate to our work as youth peacebuilders and peer educators?*

6. Debrief: As you debrief with the group, try to make connections to the following key points:

- Explain to the group what ‘social distance’ is and how it is used in research to track attitudes towards ‘others’ in society.
- Explain the importance of contact and positive interaction with other groups for reducing prejudice and distance between them (this is called ‘contact theory’ and it is well-proven by research). Link this to the role of youth as peer peace educators.



KEY LEARNINGS FOR YOUR GROUP:

- Social distance attitudes are connected to stereotypes and prejudices that shape our attitudes and comfort levels towards ‘other’ groups. Social/ethnic distance polls measure these attitudes.
- Research in the Western Balkans shows that young people vary in their attitudes and comfort levels towards different groups. Our attitudes towards others are influenced by how much contact we have with them; what we know about them; and whether our interactions are competitive or cooperative. [For results of real social distance research in the Western Balkans, you can refer the group to RYCO’s 2018 research report entitled “*What We Already Know About Young People in the Region*”.]
- Meaningful contact and cooperation with ‘others’ helps to reduce estrangement, break down prejudices and build closer social relationships.
- The more we have cooperative interaction with others, the lower our levels of discomfort and prejudice become and the more comfortable we feel living in a closer relationships (e.g. in the neighbourhood, in our workplace/school, as a member of our own family, etc.).

ACTIVITY 1.8 Stereotypes, Prejudice and Discrimination²⁴

Overview:	To recognise barriers to intercultural dialogue. To understand what “stereotypes”, “prejudices” and “discrimination” are, how they are related and how they interfere with effective intercultural dialogue, peacebuilding and reconciliation.
Complexity:	Level 2
Group size:	Any
Time:	45 min
Objectives:	Participants are able to define and give examples of these key terms from their own contexts, and to empathise with being the object of assumptions, stereotypes and/or prejudice and discrimination.
Methods:	Brainstorming, pair-share, mind-mapping
Materials:	Paper, pens, flipchart / board
Preparation:	Review page 53 of this Manual
Room setup:	Any setup, with writing surfaces.

Instructions:

1. **Examples** (8 minutes): Write a couple of common stereotypes on the board that are not too sensitive, such as: “*All old people are forgetful*”, etc. Alternatively, write some sentence-starters and have participants complete them out loud (with stereotypical answers). E.g. Old people are... Girls are... Boys are... Refugees are... Jews are... Americans are... etc.

Note: You may choose to put more sensitive starters related to regional ethnic groups or vulnerable and marginalised groups, but be aware that this creates a higher risk of causing offence in your group and can set a negative precedent if not facilitated carefully. For example, an internet source provides the following stereotypes of national groups in the Western Balkans: *Slovenians (polite and clumsy), Croats (aggressive and athletes), Bosnian (merchants and resellers), Serbs (aggressive and like turbo-folk music), Macedonians (usurp Greek history), Kosovo Albanians (pastry cooks and have lot of children), Montenegrins (sleepy and lazy),²⁵ Roma (beggars and tricksters).*²⁶

24. Adapted from Facing History and Ourselves, <https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/stereotypes-and-single-stories>

25. Source: <https://www.nationalstereotype.com/balkan-stereotypes/>

26. Source: <https://theconversation.com/to-europes-shame-roma-remain-stigmatised-outsiders-even-when-they-live-in-mansions-95468>

2. Give participants a few moments to consider the phrases. Then ask them to share their reactions. Lead participants to the conclusion that the statements are too general to be true; encourage them to recognise that it is also unfair to make such sweeping statements. Help participants make the connection between the phrases and the term stereotype.

3. Have participants work in pairs for 5 minutes to write down additional stereotypes they might have heard or thought about. Bring the group back together and ask for examples. Then ask them to share their reactions.

4. Discuss:

- Has someone ever stereotyped you (that is, assumed something about you, based on one aspect of your identity)?
- Was it a positive assumption or a negative one?
- How did it make you feel?
- How did you respond?

5. **“Stereotype” Mind Map** (10 minutes): Tell participants that the assumptions we make about each other are sometimes based on stereotypes. Lead participants through the steps of the Mind Map to develop their understanding of stereotypes.

Have participants write the word “stereotype” in capital letters in the centre of the page. Have participants then brainstorm words, examples and feelings that they associate with stereotypes and organise them around the keyword on their page.

6. Have participants share their mind maps with a pair. They can revise their maps with additional ideas that extend or challenge their thinking. Invite examples from the group and write on a class mind map that you hang in the room and refer back to over the course of the unit.

7. **Working Definitions** (7 min): Using the information on their mind maps and from their discussions, ask participants to write a “working definition” of *stereotype* underneath their mind map. Ask volunteers to share their ideas to create a class working definition of stereotype, which you can then add to the class mind map.

8. Explain the relationship between **stereotype**, **prejudice**, and **discrimination** (10 min):

A stereotype is a simplistic belief about a group of people generalised to all group members. Some stereotypes are positive, others negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of ‘others’.

Prejudice is a preconceived judgement or attitude towards a person or group based on assumptions rather than facts. Intergroup prejudice has the following characteristics:

- It is based on real or imagined differences between groups.
- It attaches values to those differences in ways that benefit the person/group passing judgement.
- It is generalised to all members of a target group.

Discrimination occurs when prejudices are translated into action.

Example:

- *A person who says that ‘all Montenegrins are lazy’ is citing a **stereotype**.*
- *A person who says, ‘because he is Montenegrin, he must be lazy’ is guilty of **prejudice**.*
- *One who refuses to hire a Montenegrin based on this stereotype and prejudice is guilty of **discrimination**.*
- Not all stereotypes result in discrimination, but many do.²⁷

9. Explain that **ethnocentrism** and **nationalism** are examples of how stereotypes, prejudices and discrimination are used to promote the interests of one group over others. Ask participants to add these additional terms to their mind maps and connect them to other previously noted ideas.

////////////////////

27. Source: <https://www.facinghistory.org/holocaust-human-behavior/stereotyping>

10. Explain that sometimes we hold prejudices without even realising it. This is called **implicit bias**. “Thoughts and feelings are “implicit” if we are unaware of them or mistaken about their nature. We have a bias when, rather than being neutral, we have a preference for (or aversion to) a person or group of people. Thus, we use the term “implicit bias” to describe when we have attitudes towards people or associate stereotypes with them without our conscious knowledge. A fairly commonplace example of this is seen in studies that show that white people will frequently associate criminality with black people without even realising they’re doing it.”²⁸

Ask the group for ideas of what people can do **to prevent and overcome** stereotypes, prejudices and discrimination. Note their ideas on the board or flipchart. Some examples could include:

- Suspend our assumptions about others until we get a chance to know them better
- Take each person as an individual instead of as a representative of a particular group
- Stand up for someone who we see is being treated with prejudice. Debunk assumptions and show solidarity.
- Insist of equal treatment of all people regardless of their gender, race, ethnicity, religion, nationality, etc.
- Monitor ourselves for biased or discriminatory behaviour or speech, and make changes when needed
- Call out prejudice and discrimination when we encounter it (“name-and-shame”)
- Advocate for non-discriminatory laws and policies in our schools, communities, institutions and government .



KEY LEARNINGS FOR YOUR GROUP:

- Stereotypes, prejudices and discrimination are all barriers to intercultural dialogue.
- To overcome these barriers to intercultural dialogue, it is necessary to break down their faulty logic and replace them with more nuanced, accurate and inclusive understandings.
- Intercultural dialogue itself makes this possible: meeting others and interacting with them in a safe and cooperative environment helps us to see that we have many things in common and that what makes others unique is not a threat to our own uniqueness and vice versa.

Bullying, Hate Speech and Hate Crimes

Hate speech is an extreme form of violent communication. Hate speech, bullying and cyber bullying, like other forms of aggression and violence, are destructive.

“Hate speech is defined as speech that offends, attacks and threatens groups or individuals based on some of their ethnicity, skin colour, religion, gender, sexual orientation, etc. It may also be directed against different political and other opinions or social

28. Source: <https://perception.org/research/implicit-bias/>

backgrounds. Hate speech is expressed with the aim of creating contempt for a person or group, inciting discrimination or hostility, provoking criticism of the environment, feeling insecure and fearful, instigating and provoking violence, and creating a feeling that such behaviour is generally accepted, tolerated, and that it would not be punished. As a result of being exposed to hate speech, emotional stress is created, feelings of less value, humiliation and loss of human dignity are challenged, and the right to equality and equity is challenged, all of which leave consequences in the personal, emotional and social field of the functioning of an individual or group. We can witness the growing presence of hate speech in political discourse and the public sphere, as well as on the internet. We see it on social networks used by young people, but also in the public space, to which we are all exposed, whether online or offline.”²⁹

Hate speech, whether offline or online, threatens fundamental human rights. The right to freedom of expression excludes any form of expression that incites hatred and conflict, and many countries have legislation that penalises such activities.

The internet can function as an “echo chamber”, amplifying and confirming extremist beliefs. Education in digital literacy is thus vital to enable young people to engage not only with the literal meaning of the materials that they encounter on the internet, but also with the communicative purposes of those materials. In addition, they need skills for identifying fabricated news stories on the internet (by, for example, checking the authorship, checking whether the sources of information cited within the story really do support the views that are being expressed, checking other independent sources of information to corroborate the story, checking the dates of photos that have been used, etc.).

While laws and penalties can limit hate-based activities, they cannot transform their underlying causes. Destructive attitudes and behaviours will persist so long as their underlying causes remain unaddressed. Hatred is often an outward expression of deep-seated fears and anger related to a perceived threat or unmet need. A range of factors can increase a young person’s sense of vulnerability leading to negative thinking, hatred and radicalisation. Some of these factors include problems at home, estrangement from others, identity conflicts, lack of positive role models, lack of exposure to alternative points of view, experiences of discrimination, deprivation or marginalisation, experiences of injustice, and disillusionment with leaders and non-violent approaches to problem-solving.³⁰

Countering and Preventing Hate Speech

There is a range of strategies that can be used to counter extremist narratives. **Counter narratives** are designed to directly challenge, deconstruct, discredit and demystify violent extremist narratives by refuting misinformation and challenging the extremist ideology through emotional appeals, theology and other arguments. Counter-narratives aim to expose the hypocrisy and lies of extremists so that populations vulnerable to recruitment are dissuaded. **Alternative narratives** aim to provide a compelling alternative to extremism by mobilising public attention around what we are ‘for’ rather than what we are ‘against’. This is often done by sharing positive messages and stories that promote social values of tolerance, openness, inclusion, freedom and democracy. (See RAN, 2019 for examples).³¹

29. Source: United Nations (2018), Dialogue for the Future manual, p. 32-33

30. Source: Council of Europe (2018), Competences for Democratic Culture: Volume 3, Chapter 6.

31. Source: Radicalisation Awareness Network (RAN) (2019). Preventing Radicalisation to Terrorism and Violent Extremism: Delivering counter or alternative narratives. European Union. https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-best-practices/docs/delivering_alternative_narratives_en.pdf

While hate speech should not be tolerated, the expression of hostility in a learning situation may be transformed into an opportunity to address some of the underlying fears and needs that young people may be struggling with. When young people express hatred, trainers and trainers can choose from several strategies to address it:

<p>1. Draw the line</p>	<p><i>To indicate that the choice of words is undesirable, or that it does not represent your opinion/of the organisation.</i></p>	<p>You firmly disagree with what is being said or how it is being said. You might not have or not be able to bring in arguments to do so, but you make your position clear.</p>
<p>2. Report</p>	<p><i>To have a publicly posted hate message suppressed.</i></p>	<p>In the case when hate messages have been posted in the public domain, you may need to take immediate action to suppress their circulation. You can achieve this by confronting the person who produced the hate message, the owner of the profile or platform, to take it down, or by reporting it to the social network or the administrator of the page where the message has been posted. You can also contact hotlines, the government or the police to report discrimination.</p>
<p>3. Refute</p>	<p><i>To refute or debunk a hate message or repressive narrative by demonstrating that it is factually incorrect.</i></p>	<p>If you decide to try refuting a hate message, it is important to counter it with facts that contradict and prove its irrelevance.</p>
<p>4. Offer alternatives</p>	<p><i>To offer a counter narrative that shows that there is a different way.</i></p>	<p>You may decide not to react directly but rather to promote alternative narratives that offer positive perspectives. A conflict analysis will help you to better understand the context and possible unmet needs that may be driving a person or group to use hate speech. You can then collaborate with other to design alternative narratives that offer positive messages. By “providing accurate information, by using humour and appealing to emotions on the issues involved, and by accounting for different perspectives and views” alternative narrative can make a difference (WE CAN!, CoE, p.12) Note: creating a new peaceful narrative does not happen overnight; it needs to be developed strategically and be mainstreamed.</p>
<p>5. Dialogue</p>	<p><i>To understand where they're coming from and search for a shared solution.</i></p>	<p>A more direct strategy is to engage in dialogue using nonviolent communication. A dialogue is not about convincing the other, it is rather about understanding needs and what drives them. While this strategy seems more apt if you know the actors involved, you can always try even with perfect strangers as it can be very impactful. Dialogue is best when combined with community strategies to promote the inclusive belonging and wellbeing of all members, especially those who feel the most left out and frustrated.</p>

Adapted from: Mediawijs. Cited in UNOY 2018.

ACTIVITY 1.9 Online Bullying

Overview:	○ In this activity, participants learn to recognise different forms of bullying and the serious social and emotional impacts they can have on young people. Participants also become familiar with a range of strategies for preventing and addressing bullying. Through the discussion of sample scenarios, the group exercises deciding how to respond.
Complexity:	○ Level 2
Group size:	○ Up to 30
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Recognise the different forms that bullying can take; • Recognise connections between offline and online bullying; • Identify different ways of responding to cyberbullying; • Raise awareness of the importance of responding to bullying.
Methods:	○ Brainstorming, scenario analysis
Materials:	○ Flip chart paper; Markers; Tape; Projector; Screen; Internet connection;
Preparation:	○ Make 4 signs on A4 paper and stick each one in a different corner of the room. The signs should read: Nothing, Respond to the bully, Report the behaviour, Something else.
Room setup:	○ Ensure enough space for participants to move around the room.

Instructions:

Start by asking participants what they understand by the term “bullying”. Prompt them to think about different ways people might bully others.

Point out the signs in the corners of the room and explain that you will read out a number of different scenarios. Everyone should choose which of the following options best fits what they would do:

- *Do nothing*
- *Respond to the bully / bullies*
 - For example, engage in discussion, hit back at them, or something else. If the bully is unknown, this option may be irrelevant.
- *Report the behaviour*
 - For example, to a teacher, parent, site administrator, or other authority.

- *Something else*
 - For example, bring others into the discussion, set up a 'solidarity group', etc. Ask the participants for further ideas.

Explain that after each scenario has been read out, participants should go to the corner that is closest to how they would probably respond. Tell them to be honest about what they think they would do!

Read out the first scenario and give participants time to select their corner. Once they have taken a position, ask a few in each group to explain why they chose that response. Then read out the next scenario and continue until you feel enough cases have been discussed.

Scenarios:

1. You have received several abusive emails and text messages from addresses or numbers you don't recognise. Some have been threatening; it seems that the bullies know you. What do you do?
2. Some people from your college have edited some photos of yours and posted them online with nasty comments. You think you know who it is. What do you do?
3. A boy with a different ethnic/religious background has just joined your class. Your friends make fun of him and have started posting mean jokes about him on their social networks. They keep telling you to retweet or re-post the jokes. What do you do?
4. A group of people in your class have been spreading a hurtful rumour about you on social networking sites. Many colleagues now won't speak to you. Even your friends are starting to think the rumours may be true. What do you do?
5. A girl you know, Masha, was called "fat" and "ugly" at first and then it turned into people calling her a "slut" long before she even understood the meaning of the word. When she had her hair cut because she wanted to feel good about herself, the name calling changed to "pretty boy." Masha was bullied so much that she begged her mom to homeschool her. She wanted an escape from the horrible youth at school but her mom refused. The bullying continued at home through social media. What do you do?

Debriefing

Use some of the following questions to debrief the activity:

- How did you find the activity?
- Which scenarios did you find most difficult to respond to and why?
- Do you think all were examples of bullying?
- Have you ever come across bullying or cyberbullying – either as a victim, perpetrator or witness (bystander)?
- Who counts as a witness (bystander) and what is their role in preventing and stopping bullying?
- What can you say about the relation between offline and online bullying?
- Are there any important differences?
- Has the activity made you look at bullying / cyberbullying in a different way?
- Has it made you think you might respond differently in future?
- What can you do against cyberbullying?
- Who should take action to prevent cyberbullying? What should the role of the media networks, service providers, the police, parents, the school authorities, etc., be?

Tips for facilitator

- Participants may want to choose more than one option, for example, responding to the bully and reporting the abuse. If this happens, tell them to take the corner which seems most important, and then give them the chance to explain their position.
- Be aware that some participants may be experiencing bullying, perhaps from others in the group.
- You will need to be sensitive to the different personal needs or conflicts and not press anyone to respond if they do not seem willing to.
- If there are participants who are experiencing bullying, the activity may bring their concerns to the surface, leading them to recognise their need for further support. You should either make it clear that you can offer such support – in confidence – or you should have alternative support systems you can point them to. Before the activity, you may wish to explore existing local or national services, for example, helplines or organisations offering support to the victims.
- If participants are unfamiliar with cyberbullying, or do not seem to recognise its damaging nature, you could use some background information to raise their awareness about the issue and about approaches other people have used.

Ideas for action

According to the answers, the facilitator can also discuss various ways for following up on the activity, for example, raising awareness of the problem (online or offline), setting up a support or solidarity group, implementing an anti-bullying policy for the group, or creating a 'No to online bullying' campaign, and so on.



KEY LEARNINGS FOR YOUR GROUP:

- Bullying is intentional behaviour intended to embarrass, humiliate, manipulate and/or frighten another person;
- Bullying takes many forms, both offline and online;
- Individuals who are bullied are often too afraid, embarrassed or ashamed to report the behaviour;
- The psychological and social effects of bullying on victims can be lifelong;
- Adults and authority figures, unfortunately, do not always take reports of bullying seriously even though they should;
- There are a number of strategies that young people, institutions and communities can employ to prevent, stop and address bullying.

ACTIVITY 1.10 Intolerance, Racism and Xenophobia³²

Overview:	○ This activity examines the underlying causes of intolerance, xenophobia and scapegoating at a deeper level. It uses photo prompts from recent news items to spark reflections and debate on the causes and consequences of rising xenophobia and nationalism in Europe.
Complexity:	○ Level 3
Group size:	○ 8 – 20
Time:	○ 60 min
Objectives:	○ To recognise the symptoms and causes of intolerance and xenophobia.
Methods:	○ Photo analysis, discussion, mind-map
Materials:	○ Photos of intolerant and xenophobic behaviours / protests / graffiti; handout
Preparation:	○ Select and print photos or use sample images provided
Room setup:	○ Any

Instructions:

Introduction: In this activity, we will reflect on what causes people to behave intolerantly and violently towards others. In a follow-up session, we will learn about what we can do to prevent the spread of intolerance in our society.

Visual Prompts and Discussion: “I’m going to show you some pictures from the news and I would like to describe what you think is happening.” Show the images of intolerant and extremist behaviours [see suggested images or select your own]. Guide the group in discussion using the following questions. Acknowledge each of the participants’ contributions.

- What do you see in these images?
- What is happening here?
- Why do some groups become angry and intolerant towards other groups?
- How do you think this kind of intolerance makes people feel?

Definitions: Engage the group in trying to define the following key terms, and then summarise.

- **What is “intolerance”?** Intolerance means an unwillingness to accept beliefs/ lifestyles/ behaviours which are different from one’s own.
- **What is “xenophobia”?** Fear and hatred of strangers or foreigners, or anything strange or foreign.

32. Source: “Paint the Change Curriculum” by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

Point out to the group that people who behave intolerant and/or xenophobic ways often **try to blame the other person**, the 'different' person, for their problems and aggressive behaviour (this is called scapegoating). But they are not the real cause. It is important to understand the real causes in order to find ways to transform them.

For example, in the Western Balkans, societies continue to manifest high levels of blaming, stereotyping and prejudice towards each other, and indeed among their own diverse communities, further perpetuating conflict and hindering social peace and development. Young people continue to inherit narratives about the region's past that focus on blame and division rather than reconciliation and cooperation.

Mind mapping: Use a flipchart to create a concept map or give each participant a paper to create their own. Write "Causes of Intolerance" at the centre and circle. Prompt the group with the question below and guide participants to build their concept map with the following keywords. Help the group to define each keyword, either verbally or in writing.

Question prompt: *"What do you think are the root causes of intolerance and discrimination in the Western Balkans?"*

Answers should include:

- **Ignorance and fear:** when people of different races, religions, nations and cultures don't have contact with each other, they fear what they do not know, they fear what is 'different', believing it to be a threat to their own way of life.
 - Ignorance means lack of knowledge, information, awareness or understanding.
 - Fear is a feeling of anxiety due to a perceived threat of danger, pain, or harm.

Question prompts:

- *What are people ignorant about?*
- *What are people afraid of?*
- *What else leads people to be intolerant?*

- **Stereotypes and prejudice** are often learned in homes and through media
 - A stereotype is a widely held (simplified) image or idea about a person or thing. Stereotypes are based on ignorance. Solicit some examples from the group.
 - A prejudice is a prejudgement – a preconceived and unfounded opinion about someone or something, that stops you from getting to know them and usually leads to dislike, hostility, or unjust behaviour towards them.

Question prompt:

- *What are some of the stereotypes and prejudices people express around here, at school or in the street?*

- **Frustration and anger:** based on dissatisfaction with the way society is going and a sense of anxiety that there is no way to change things for the better.
 - Frustration is feeling upset that you cannot achieve what you want, often linked to a perception that other people or circumstances are preventing your success.

Question prompt:

- *What are people frustrated and angry about here?*

- **Scapegoating** means blaming others for your problems / the problems in your society
 - Making other people suffer for things you're upset about, instead of taking responsibility yourself or blaming the actual wrongdoer.

Question prompt:

- *Who do people here blame their problems on?*

Discussion: Guide the group in discussing the following questions.

- *Have you ever seen/heard people being intolerant (on the street/bus/in shops/at school, etc?) What happened?*
- *How did that experience make you feel?*
- *Has anyone ever treated you with prejudice or intolerance?*
- *How did you want to be treated instead?*

In response to these questions, participants may cite racist comments or jokes, hate graffiti, fights. They may express having felt shocked, embarrassed, bad, angry, afraid, and frustrated. They may cite wanting to be treated with respect, equality, feeling included, normal, safe, etc.

Listen to the participants' stories and acknowledge their prejudged and/or mistreated experiences. Demonstrate empathy.

Closing circle: Wrap down the activity with a closing circle, as follows:

- Check in with the group about their thoughts and feelings: *How are you feeling after this discussion?* [You may facilitate sharing by having a special object (a stick, a stone, something else that is symbolic), to pass around the circle. The one who holds it gets to speak. You can model sharing by answering the question yourself and then passing the object to the next person.]
- It is to be expected that the participants are reflective. Some may not have words for how they feel. Some participants may say they feel concern, anger, and anxiety. Some may be energetic.
- Acknowledge participants' responses and ask others to raise their hands if they have similar feelings (group similar feelings together so no one feels singled out).
- Summarise by agreeing that intolerance and prejudice are bad for communities. Wrap up the session positively by letting participants know that there are many things people and societies can do to prevent and reduce prejudice, hatred and violence between people. In the upcoming sessions, they will learn about tools and strategies for transforming intolerance, xenophobia and discrimination. [See Activity 3.7 for example]



KEY LEARNINGS FOR YOUR GROUP:

- Intolerance and extremism take many forms;
- The main causes of intolerance are ignorance and fear, stereotypes and prejudice, frustration and scapegoating others for problems in society;
- Most people – regardless of their national origin, race, religion, age, sex, sexual orientation, educational background, social class or ability – simply want to be accepted and valued for who they are.
- Young people can play an important role in preventing and transforming intolerance in their families, social circles, communities and society by keeping their own fears and prejudices in check, helping others to see beyond stereotypes, and participating more proactively in the resolution of societal challenges.

Sample images



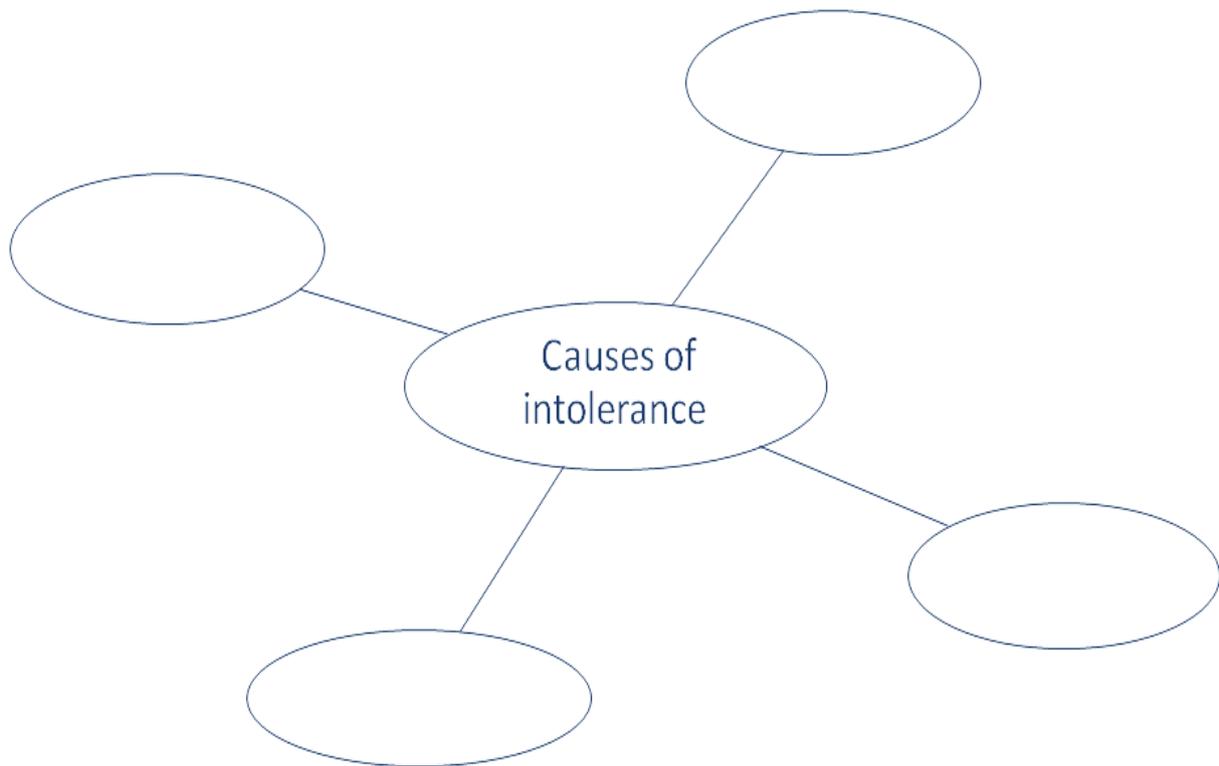
NEWS
Germany sees almost 1,000 anti-Muslim crimes in 2017

October 2019
Hate crimes double in five years in England and Wales



NEWS / EUROPE
Hate crimes on rise in Greece amid surge in 'nationalist populism'
19 APR 2019

Handout



Respect for Diversity

Respect is essential to intercultural competence.³³ Without respect, communication with other people becomes either adversarial or coercive. In adversarial communication, the goal is to “defeat” the other person by trying to prove the “superiority” of one’s own views over theirs. In coercive communication, the goal is to impose, force or pressurise the other person to abandon their position and adopt one’s own position instead. The other person is not respected in either case and there is no attempt to engage with other people’s views. Without respect, dialogue loses its key characteristic as an open exchange of views, through which individuals who have differing cultural affiliations from one another can acquire an understanding of the perspectives, interests and needs of each other.

Respect is founded on the recognition that the other person has inherent value and is worthy of one’s attention and interest. It recognises the other person’s dignity and affirms their right to choose and to advocate for their own views and way of life. Thus, intercultural dialogue requires respect for the dignity, equality and human rights of others. It also requires critical reflection on relationships between the cultural groups and between majority and minority populations. Minority views, including but not limited to those of vulnerable, marginalised and hard-to-reach youth, enrich discussion and should never be excluded.³⁴

33. From Council of Europe (2018), *Competencies for Democratic Culture: Volume 1*, p. 24

34. Ibid.

ACTIVITY 1.11 All That We Share³⁵

Overview:	○ To recognise that people who seem different from ourselves often share experiences and interests in common, and that those who seem similar to us are often different in various ways too.
Complexity:	○ Level 1
Group size:	○ 10+
Time:	○ 30 min
Objectives:	○ Participants are aware of similarities and differences between members of their group. Participants recognise that assumptions based on physical attributes or “first impressions” may be misleading.
Methods:	○ Physical exercise
Materials:	○ Masking tape
Preparation:	○ Prepare statements for reading.
Room setup:	○ Open space. Create 4 boxes in the room with the masking tape, for participants to cluster within. Leave an empty space in the middle of the room.

Instructions:

- Putting People in Boxes:** Ask participants to group themselves in the four corners of the room by visible/physical characteristics that you have previously decided: for example, male/female/other gender, being short or tall, light or dark haired, with or without disability, etc. According to these criteria they will be « inside the boxes », meaning in the squares on the floor. These represent the superficial categories that people often put others in based on physical appearances that sometimes relate to stereotypes and prejudices.
- Getting Out of the Box:** Read the following statements and ask them to go to the middle if the statement applies to them. Statements should build from light or humorous to more significant or serious in relation to the social context in which the lesson or training is taking place. For example, statements could range as follows:
 - You have brown hair / blue eyes
 - You are afraid of spiders
 - You have a sister / brother / both
 - You love to dance / sing / play guitar / listen to heavy metal
 - You are vegetarian / gluten-intolerant
 - You are an introvert / extrovert

35. Source: UNOY (2018), p. 32

- You've been to Africa / South America / Asia
 - You care about the environment / future of the planet
 - You've protested something you're passionate about
 - You've been in love / heart-broken
 - You have never been bullied / bullied others
 - You've lost someone you were close to
 - Etc. etc.
3. **Debrief** the activity by asking the group: How did you feel about this activity? What did you observe? What surprised you? Did you label some people and now have a different understanding of them? Why? What can we learn from this for our daily lives and interactions with people who seem different from us?
 4. **Reflect** with the group on how we tend to create stories about the "other" based on the visible attributes or received stereotypes. Yet people may be very different from our preconceived ideas and often have many less obvious things in common.



KEY LEARNINGS FOR YOUR GROUP:

- We sometimes look at our differences more than our similarities. It is also easier to identify what makes us different rather than what brings us together. Sometimes, we let our own prejudices decide how we interact with others in society.
- What is on a person's inside is much greater than what is on the outside. By getting to know people beyond appearances, we often find we have a lot in common. We also often find that what we don't have in common is interesting and opens up a learning and personal development space.

Good practice: Intercultural Dialogue with vulnerable youth

Within the project "Support to the refugees and asylum seekers in the Republic of Serbia", the Belgrade Centre for Human Rights developed the "CoolTour Tube" program, an intercultural learning curriculum for working with mixed groups of youth from Serbia and young refugees coming from Afghanistan, Iran, Syria and other countries who currently live in the Krnjaca Asylum Centre and Obrenovac Reception Center. Through educational workshops, drama and animation workshops, youth had an opportunity to tackle the topics of stereotypes, prejudices, power relations and inclusion. The young participants were young people with different backgrounds, including vulnerable groups of youth such as: youth at risk, youth with a sight impairment, LGBTIQ+ youth, and young refugees. The project resulted in two animated films: "The Fairytale" and "On Dreams", and one theatre performance of "The Fairytale about the Boy and Those Who Are Afraid". See: <https://www.youtube.com/watch?v=Kh9bpMIU8jg&t=10s>. The scenarios for both animated films and the theatre performance were created together with the participants during the educational and creative process. All participants contributed to animation, including youth with sight impairments who contributed to the animation with drawings. Using the language of drama and animation, language and cultural barriers had been overcome.

ACTIVITY 1.12 Identities and Society

- Overview:** ○ This exercise initiates youth into talking about deeper aspects of their identity. Society influence how comfortable we feel about our personal and social identities. Like the visible and invisible dimensions of the culture iceberg, many young people feel that there are certain parts of their identity that people notice or that are easier to share, and other parts of their identity that people do not notice or that are more difficult to share.
- Complexity:** ○ Level 2
- Group size:** ○ 10+
- Time:** ○ 45 min
- Objectives:** ○ Participants will be able to:
- Understand the difference between personal and social identities;
 - Define their own social identity aspects;
 - Consider their identities critically and how identities are more or less keenly felt in different social contexts;
 - Adopt a personal identity that positively influences the diversity of identities in society.
- Methods:** ○ Individual work; discussion; video-presentation; workshop activity
- Materials:** ○ Paper, markers, tape
- Preparation:** ○ Prepare paper signs in advance and tape them around the room
- Room setup:** ○ Ability to move around

Instructions:

1. **Multiple identities;** the facilitator asks the participants to consider their multiple identities. Place printed words around the room each listing a social identity category such as age, race, ethnicity, gender, sex, sexual orientation, religion, social class, ability status, nationality, first language, values, hobbies, etc. Then read 5-6 of the following questions.
2. Without speaking, participants move to the newsprint that most clearly helps them answer the question.
3. With the others who moved to the same category, participants should discuss for a few moments why they moved to that space.
4. Then read the next question and repeat the process.

Sample questions:

- a) What part of your identity do you think people first notice about you?
- b) What part of your identity are you most comfortable talking about with other people?
- c) What part of your identity are you least comfortable talking about with other people?

- d) What part of your identity gives you the most confidence?
- e) What part of your identity did you struggle the most with growing up?
- f) What part of your identity is the most important to you?
- g) What part of your identity is least important to you?
- h) What part of other people's identities do you notice first?
- i) What part of your identity have you felt socially marginalised by?
- j) What part of your identity have you felt socially privileged by?
- k) What part of your identity would you like to learn more about?
- l) What part of your identity do you think least about?
- m) What part of your identity connects you most with your peers?
- n) What part of your identity distinguishes you most from your peers?

5. At the end of this part, the facilitator thanks the participants and asks them to sit in the circle.

Debrief:

- How do you feel during the process? What happened?
- Was it hard to identify with the questions?
- Did this activity help you? How?
- What surprised you, if anything?
- What did you learn?

Closing discussion: Highlight that identities have personal and social dimensions and these evolve over the course of your lifetime. This may include aspects of your life that you have no control over, such as where you grew up, the colour of your skin or ethnicity, as well as choices you make in life, such as how you spend your time and what you believe. Individuals and communities have the power to contest and redefine the socially constructed aspects of their personal and social identities.



KEY LEARNINGS FOR YOUR GROUP:

- **Identity** is a social construct and has a dynamic and multiple nature
- All people have multiple identities, and these develop over time.
- Our identities connect us to others and distinguish us from others.
- Aspects of our identity put us in relative positions of social advantage and disadvantage.
- Individuals and communities have the power to contest and redefine the socially constructed aspects of their personal and social identities.

Dialoguing on Controversial Issues

A big part of the work of youth peacebuilding is learning how to have “difficult conversations” on “sensitive issues” in ways that lead to greater clarity, empathy, understanding, discernment and cooperation. Among youth in the Western Balkans, sensitive and controversial issues can include issues of sexuality, unresolved histories of violent conflict/war, authoritarianism, political propaganda and manipulation, lack of independent news media, lack of critical thinking, the prevalence of unemployment and corruption, marginalisation of youth from policy-making and

decision-making, rigid/pessimistic mentalities/worldviews, intergroup prejudices, intersectional forms of disadvantage and discrimination against minorities, rural populations and women, gender-based violence, youth violence and more.

Approaching these topics can be difficult when it involves dialoguing with others whose values and perspectives differ from our own or with whom we have previously experienced conflict or violence. According to the Council of Europe (2015), controversial issues “tend to be complex with no easy answers. They arouse strong feelings and tend to create or reinforce divisions between people engendering suspicion and mistrust” (p. 8). They often give rise to disputes about underlying facts, interests, motivations and values. As peer educators and trainers, it is therefore important to prepare carefully before approaching controversial issues in peer education settings, and establish ground rules with the group. Some common ground rules for difficult discussions include the following:

Ground Rules for Difficult Discussions³⁶

1. Listen respectfully, without interrupting.
2. Listen actively and with an ear to understanding others’ views (i.e. don’t just think about what you are going to say while someone else is talking.)
3. Criticise ideas, not individuals.
4. Commit to learning, not debating.
5. Comment in order to share information, not to persuade.
6. Avoid blame, speculation, and inflammatory language.
7. Allow everyone the chance to speak.
8. Avoid assumptions about any member of the group
9. Avoid generalisations about social groups.
10. Do not ask individuals to speak for their (perceived) social group (i.e. Speak from the “I” perspective, rather than the “We” perspective)

Setting ground rules for difficult discussions ensures that everyone in the group commits to the same ethics of communication. Whether ground rules are co-created by the group or presented by the facilitator, they should be discussed and agreed to by all. They can then be referred to as a helpful reminder and support when dialogue becomes tense.

36. Source: “Guidelines for Discussing Incidents of Hate, Bias, and Discrimination”, Centre for Research on Learning and Teaching, University of Michigan, 2016.

ACTIVITY 1.13 Hot or Cold?³⁷

Overview:	What makes some issues more controversial than others? The following activity is designed to help participants explore the factors that make issues controversial.
Complexity:	Level 2
Group size:	15 – 30
Time:	25 min
Objectives:	Participants become aware of differing comfort levels within the group on certain issues. Participants become aware of the factors that make issues controversial. Participants recognise the challenges that different types of issues can pose in the context of intercultural dialogue and peacebuilding.
Methods:	Physical activity, discussion
Materials:	You will need sticky notes – several for each participant, Three large labels - 'HOT', 'COLD' and 'LUKEWARM', A blank wall, Handouts
Preparation:	Make copies of the Handout (see below) on factors that make issues controversial – one for each participant – or convert it into a Power point slide.
Room setup:	Find an area of blank wall and attach a large label saying 'HOT' at one end. Attach another label saying 'COLD' at the other end, and one saying 'LUKEWARM' in the middle.

Instructions:

1. Give participants some 5-6 sticky notes.
2. Ask them to think of controversial issue examples (in general, or on a specific topic such as conflicts in the Western Balkans from the 1990s to the present day) and write one on each of their sticky notes.

Some possibilities include:

• Alcohol use	• Corruption in society
• Drug use	• Violence at home
• Sex before marriage	• Political & religious radicalisation

37. Source: Council of Europe (2015), Teaching Controversial Issues, p. 40-41

• LGBTIQ+ sexuality and rights	• Interethnic friendships & dating
• Teenage parenthood	• The 1990s wars
• Abortion	• Genocide
• Prejudice & hate speech	• Persecution/imprisonments during communism
• Gender-based violence	• Bullying (online / offline)
• Racism	• Interethnic violence among youth
• Policies towards present-day migrants and refugees in the Balkans	• Others...?

These can be clustered if desired in three categories:

- a) Traditional controversies (abortion, etc.),
- b) Contemporary controversies (corruption, etc.),
- c) Historical controversies (war crimes, memorials, intergenerational traumas, etc.)

3. Ask them to stick each of their sticky notes on the wall in the position that indicates how comfortable or uncomfortable they feel it is in their society/classroom/family today - COLD for completely comfortable, HOT for too hot to handle and 'LUKEWARM' for no feelings either way.

Tip: This exercise is best done in silence. It allows participants to develop and express their own concerns and anxieties without being influenced by anyone else.

4. Give them a few minutes to look at the issues other people have chosen and where they have positioned them.

5. **Debrief:** Arrange chairs into a circle for discussion and ask the participants to share how they felt about this exercise and the different responses that they and others have offered.

Variations: There are several variant exercises on the same theme, any one of which may be used in preference to the one above:

- **Human Likert scale** (See Activity 1.14 for full instructions)
- **Graffiti wall** - A space on the wall is designated as the 'Graffiti Wall'. Participants write their controversial issues on 'sticky notes and stick them on the wall with comments about how comfortable or uncomfortable they feel about discussing them. They read what others have written and add their own comments on sticky notes. **Note:** This exercise can be sensitive as anonymous comments may be more controversial than when people speak directly and publicly own their remarks. Debrief carefully in case offences are caused.



KEY LEARNINGS FOR YOUR GROUP:

- Issues are controversial when they invoke strongly opposed opinions and feelings, usually grounded in people's value systems and/or political orientations.
- An issue may be considered controversial by one person but not another.
- Understanding what makes an issue controversial is the first step to understanding different views.
- By using skills in active listening, critical thinking and intercultural dialogue, young people can consider controversial issues from different perspectives before drawing their own conclusion on the matter.

ACTIVITY 1.14 Human Likert Scale

Overview:	This is a variation of the 'Hot or Cold?' Activity. In this exercise, students move around the learning space to represent where they stand on a given topic/question/statement. This method is a participatory and safe way to initiate students into complex and controversial issues. Participants practise sharing opinions and reflections on a sample controversial theme or topic.
Complexity:	Level 2
Group size:	Any
Time:	10 – 15 min
Objectives:	Participants become aware of different opinions on controversial topics. Participants practise expressing their own views on a controversial topic in the context of intercultural dialogue.
Methods:	Physical activity, discussion
Materials:	Two signs labelled "Strongly Agree" and "Strongly Disagree"
Preparation:	You will need to prepare in advance 5-6 controversial statements related to the subject you are introducing. Post the two signs at opposite ends of the room or wall.
Room setup:	Open space

Instructions:

1. Have all students stand up in the middle of the room.
2. Explain that the topic you are about to study is considered controversial and that people have contrasting views about it.
3. Explain that you are going to introduce the topic by reading some statements / arguments that have been made in the media/ politics/ history textbooks, and they will have a chance to express their view 'silently' along a continuum of 'agree' to 'disagree'.
4. Say: *"Move to the left side of the room if you agree with the statement and move to the right side of the room if you disagree with the statement. You may also stand in the middle or anywhere else along the scale to reflect your views."*
5. Read a statement and wait for participants to move to the position that reflects their views.
6. For example, if you are introducing the topic of intergroup relations, sample controversial statements might be:
 - a. *"Boys and girls of different religions should be allowed to date and marry each other."*
 - b. *"It is natural that people should want to stay with their own (national/ religious/ linguistic/ racial) group."*
7. Once students have situated themselves along the scale ask some of the students to share:

- a. *Why do you decide to stand where you did?*
 - b. *From what perspective are you looking at this issue?*
 - c. *Does anyone else come from another perspective?*
 - d. *What do we learn by bringing these different perspectives together?*
8. Have students return to their seats and debrief the activity by asking them how they felt about it, before following up with a more substantial presentation of the subject.
 9. Review the differences between “perspectives” and “perceptions” (see pg. ... of this Manual) as a way to introduce the importance of considering multiple perspectives on issues. Show the image of the two simultaneous truths (circle/square) on page. ... of this Manual to stimulate reflection.

Variations:

- “Take a Stand” – have students stand up if they agree with a statement.
- “Step to the Line” – have students line up in a row. If they agree with the statement they step up to the line. Once on the line students are asked if they want to share why they stepped up.
- “Cross the Line” – have students cross the line if they agree with a statement or remain on the other side of the line if they disagree with the statement. Once face each other, the two sides can engage in a quick debate about why they agree or disagree with a statement.



KEY LEARNINGS FOR YOUR GROUP:

- **Controversial issues** “tend to be complex with no easy answers. They arouse strong feelings and tend to create or reinforce divisions between people engendering suspicion and mistrust”. They can give rise to disputes about underlying facts, interests, motivations and values.
- Approaching these topics can be difficult when it involves dialoguing with others whose values and perspectives differ from our own or with whom we have previously experienced conflict or violence.
- **Different perspectives** on the issue can shape different perceptions (understandings) of its implications and importance.
- A big part of the work of youth peacebuilding is learning how to have “difficult conversations” on “sensitive issues” in ways that lead to greater clarity, empathy, understanding, discernment and cooperation.
- Discussing issues from multiple perspectives can help us to understand the issue and others better, and can expand our understanding as well.

Facts vs. Opinions

Before approaching controversial issues, it is very important that participants learn to **distinguish facts from opinions**.³⁸ To discuss controversial issues constructively, it is vital that the objective and subjective dimensions of the issue being discussed can be distinguished and properly evaluated before attempting to draw conclusions.

38. Source: <https://keydifferences.com/difference-between-fact-and-opinion.html>

A fact is something that has taken place or is known to have existed and which can be validated with evidence. Facts are strictly defined and can be measured, observed and proven, i.e. supported by proofs, statistics, documentation, etc. Facts are derived from research and study and make statements true. Therefore, a fact is a verifiable truth or reality. The interpretation or value judgement of facts represents an opinion.

An opinion is a personal view or feeling or judgment about a subject (something or someone), that may or may not be substantiated by facts. An opinion is a subjective statement that cannot be proved true or false. Opinions are highly influenced by a person's feelings, thoughts, perspective, desires, attitude, experiences, understanding, beliefs, values, etc. Due to individual differences, every person's opinion on a particular matter may be different. An individual's own opinion on a given issue may also change over time.

👉 **FACT VS OPINION COMPARISON CHART**³⁹

	FACT	OPINION
Meaning	Fact refers to something that can be verified or proved to be true.	Opinion refers to a judgement or belief about something.
Based on	Observation or research.	Assumption or personal view.
What is it?	Objective reality	Subjective statement
Verification	Possible	Not possible
Represents	Something that really happened	A perception about something
Changeability	No, a fact is universal	Yes, it differs from person to person
Words	Shown with unbiased words.	Expressed with biased words.
Debatable	No	Yes
Influence	Facts have significant power to influence others.	Opinions have limited power to influence others.
Robustness	Robust in the face of debate	May be swayed and discredited



How do you distinguish between facts and opinions when you are listening, speaking, reading an article or listening to the news? Do you take time to verify claims and sources? Are you careful about possible biases you might have?

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39. Source: <https://keydifferences.com/difference-between-fact-and-opinion.html>

Critical Engagement with Information Sources and Narratives⁴⁰

In addition to distinguishing between facts and opinions, it is important to develop a critical stance on sources of information. This means learning to analyse the content and the (mis)uses of government documents, research reports, new articles and debates, historical plaques and monuments, and other sources of information that are often mixed with opinions. Youth peacebuilders need to learn to recognise how these can be manipulated and (mis)used to promote particular interests, politics, ideologies and claims that feed conflict narratives and behaviours.

Social media is a particularly powerful influencer among youth today. As youth trainers, you may want to discuss with your peer education participants how they use the internet and social media, and identify together both the benefits and the potential dangers of e-media. On the one hand, internet and social media make access to information, learning, exchange and collaboration among people worldwide a lot easier. On the other hand, that same access significantly increases the risk of being exposed to false and deliberately misleading content. Young people can be particularly vulnerable to content and spaces that promote radicalisation of views based on ideologies of intolerance and extremism leading to misogyny, homophobia, bullying and other forms of hate speech.

In peer education settings, especially those with vulnerable, marginalised and/or hard-to-reach populations that are often targeted in online spaces, it is therefore really important to create opportunities to challenge, discuss and deconstruct the negative narratives that youth encounter and to find constructive ways to counteract them.⁴¹ It is necessary to seek out reliable facts, evidence, and arguments on sensitive topics like remembrance and reconciliation. For example, exploring how the past is remembered, how historical narratives are constructed and negotiated over time and how the events are remembered can lead to further conflict and violence if we are not alert to political agendas (e.g. how the memory of the Second World War was exploited in the 1990s to stir fear and invoke aggression), represents an opportunity to practise open dialogue, personal reflection, critical thinking and enquiry. [See activity on Peace Journalism for an opportunity to put critical engagement into practice.]

Considering Multiple Perspectives

Another key skill for intercultural dialogue, peacebuilding and conflict transformation, is learning to see things from other perspectives. Different perspectives are not necessarily right or wrong, but they can be helpful in expanding one another's thoughts and ideas on a topic and gain a more complete picture of the situation, especially if the topic is controversial.

Considering multiple perspectives becomes easier with experience, but, at first, youth might find it difficult, confusing or even threatening: *Does it mean that I have to abandon my own perspective? Do I have to agree with the other person's point of view? Does my own understanding of what is 'right' has less value?*

When these concerns arise, you can clarify the difference between a "perspective" and a "perception" with your group.

- **Perspective** refers to a person's point of view.
- **Perception** refers to a person's understanding of the situation.

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40. Adapted from Council of Europe (2015), Teaching Controversial Issues

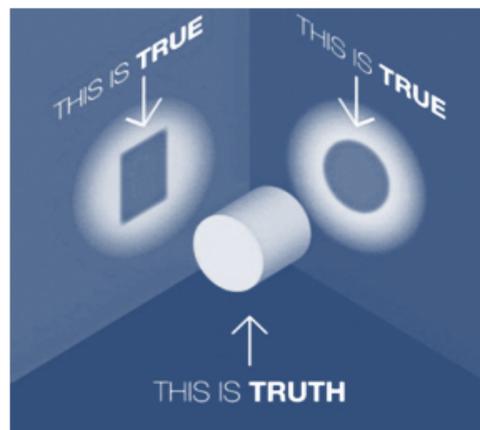
41. See: „Making sense of the past that refuses to past: Recommendations for responsible teaching of the wars in Yugoslavia and its successor states," Devedesete.net, <http://www.devedesete.net/policy-paper/>

A person's point of view (their perspective) is influenced by many factors:

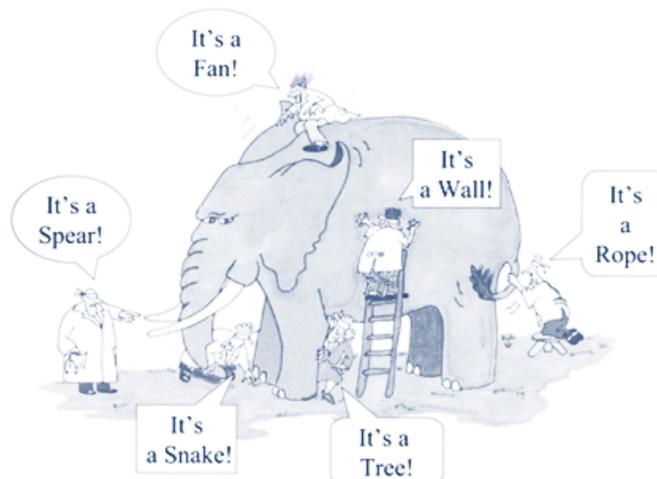
- their closeness to and role in a situation,
- the information they have or don't have,
- their expectations of the situation,
- their social identity, social position and degree of perceived power,
- their relationship to others involved in or affected by the situation,
- their physical, mental and emotional state of being at the time,
- their maturity, worldview and degree of experience in similar situations

Seeing things from another person's **perspective** (i.e. point of view) may change our initial **perception** (i.e. understanding) of the situation, but not always. Consider the following two images and what they reveal about the nature of multiple perspectives:

👉 **FIGURE 1: DIFFERENT PERSPECTIVES CAN SEEM INCOMPATIBLE, BUT BOTH BE TRUE**



👉 **FIGURE 2: SIX BLIND MEN TRY TO DESCRIBE AN ELEPHANT FROM THEIR OWN PERSPECTIVE**



Take a moment to consider the following example. Suppose you were to ask a diverse group of youth living in the Western Balkans about the challenges of youth peacebuilding. How might the perspective of an 18-year old homosexual male in Serbia who faces bullying and violence and lacks the support of trusted adults differ from the perspective of a 19-year old religious female in Kosovo who recently completed her studies but whose parents do not allow her to participate in activities that oblige her to travel?

ACTIVITY 1.15 Take a Step Forward⁴²

Overview:	○ We are all equal, but in society today some are “more equal than others”. In this activity, participants develop awareness and empathy for the perspectives of those who face inequalities by taking on roles and moving forward depending on their chances and opportunities in life.
Complexity:	○ Level 2
Group size:	○ 10-30
Time:	○ 60 min
Objectives:	○ <ul style="list-style-type: none"> • To become familiar with vulnerable, marginalise and hard-to-reach (underserved) communities and groups • To raise awareness about the inequality of opportunity • To develop imagination and critical thinking • To foster empathy with others who are less fortunate
Methods:	○ Physical activity
Materials:	○ Role cards, music player and soft music, a hat or bowl for drawing papers from.
Preparation:	○ Read the instructions carefully. Review the list of “situations and events” and adapt it to the group you are working with. Make the role cards, one per participant. Copy the (adapted) sheet, cut out the strips, fold them closed and put them in the hat/bowl.
Room setup:	○ An open space (large room or outdoors)

Instructions:

1. Create a calm atmosphere with some soft music or ask the participants for silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not show it to anyone else.
3. Invite them to sit down (preferably on the floor) and carefully read what is on their role card.
4. Now ask them to begin to get into their role. To help, read out some of the following questions, pausing after each one, to give participants time to reflect and to build up a picture of themselves and their character’s life:
 - What was your childhood like? What sort of accommodation did you live in? What kind of games did you play? What sort of work did your parents do?
 - What is your everyday life like now? Where do you socialise? What do you do in the morning, the afternoon, the evening?
 - What sort of lifestyle do you have? Where do you live? How much money do you earn each



42. Source: Compass: Manual for Human Rights Education with Youth People, Council of Europe, 2015, p. 281-285

month? Do you have leisure time? Do you have holidays? How do you spend this time?

- What excites you and what are you afraid of?
5. Now ask the participants to remain absolutely silent as they line up beside each other (like on a starting line).
 6. Tell the participants you are going to read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
 7. Read out the situations one at a time. Pause for a while between each statement to allow participants time to step forward and look around to note their positions relative to each other.
 8. At the end, invite everyone to note the final positions. Then give them a couple of minutes to come out of their role before debriefing in plenary.

Debriefing and Evaluation

Start by asking participants what happened and how they feel about the activity. Then go on to talk about the issues raised and what they learnt. Caution: This activity can be sensitive if participants identify with the life situations and inequalities affecting the different roles. Be attentive to participants who may be experiencing difficult emotions.

- *How did you feel stepping forward – or not?*
- *For those who stepped forward often, at what point did you begin to notice that others were not moving as fast as you?*
- *Did anyone feel that there were moments when their basic human rights were being ignored?*
- *Can you guess each other’s role? (Allow participants to reveal their roles during this part of the discussion)*
- *How easy or difficult was it to play the different roles? How did you imagine what the person you were playing was like?*
- *Does the exercise mirror society in some way? How?*
- *Which human rights were at stake for each of the roles?*
- *What first steps could be taken to address the inequalities in society?*

👉 ROLE CARDS: PRINT, CUT AND FOLD THESE ROLE CARDS FOR PARTICIPANTS TO RANDOMLY SELECT FROM A HAT OR BOWL.

You are an unemployed single mother.	You are the president of a political youth organisation whose “mother” party is now in power.
You are the daughter of the local bank manager. You study economics at university.	You are the son of a Chinese immigrant who runs a successful fast-food business.
You are a Muslim girl living with your parents who are devoutly religious people.	You are the son of the American ambassador to the place where you are now living.
You are a soldier in the army, doing compulsory military service.	You are the owner of a successful import-export business.
You are a disabled young man who can only move in a wheelchair.	You are a retired worker from a factory that makes shoes.
You are a 17-year-old Roma girl who never finished primary school.	You are the girlfriend of a young artist who is an alcoholic.
You are an HIV-positive middle-aged prostitute.	You are a 22-year-old homosexual.

You are an unemployed university graduate waiting for the first opportunity to work.	You are a fashion model of African origin.
You are a 24-year-old refugee from Afghanistan.	You are a homeless young man, 27 years old.
You are an illegal immigrant from Africa.	You are the 19-year-old son of a farmer in a remote village.
You are a 25-year-old, single blind man who uses a guide dog to get around, but who hasn't been able to get work	You are a foreign-exchange student living from a modest student loan.
You are a 35-year-old single female who cares for her chronically ill parents.	You are a fisherman in an area where international companies depleted stocks from over-fishing
You are 22-year-old employee in a pharmacy who lives in his hometown with his parents, who are also employed.	You are a small-scale farmer who lives off your own crops and sells whatever remains to buy other necessities.
You are a 40-year-old nurse, employed in a hospital 1-hour away from where you live.	You are a manager in the construction business with government contracts.

Situations and Events

Read the following situations out loud. After reading out each situation allow time for participants to step forward and check how far they have moved relative to others.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festival with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.

Tips for facilitators:

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group. You may need the help of co-facilitators to relay the statements.

In the imagining phase at the beginning, it is possible that some participants may say that they know little about the life of the person they have to role-play. Tell them, this does not matter much and that they should use their imagination and do as best as they can.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance this impact, it is important that you adjust the roles so that only a minimum of people can take steps forward (i.e. can answer “yes”). If you have a large group, keep this in mind as you devise more roles.

During the debriefing, it is important to explore how participants knew about the character which they were playing. *Was it through personal experience or other sources of information (news, books, or jokes)? Are they sure the information and the images they have of the characters are reliable?* In this way you can introduce how stereotypes and prejudice work.

Variation: Run the activity as described. Then play a second round that has the potential to reveal sometimes undervalued competencies. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- *W on a small budget and where to find the best bargains.*

You can adapt this method to highlight inequalities in many other areas of concern, for instance, participation in political and social life or gender issues. If you focus on another issue, you will have to develop different roles and statements. When doing so, be aware of potentially sensitive roles and statements.

You may do this by working in smaller groups and asking your participants to explore who in their society has fewer, or more, opportunities or chances, and what first steps can and should be taken to address the inequalities.

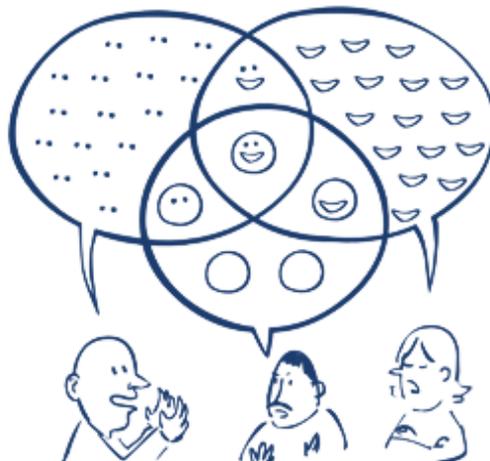


KEY LEARNINGS FOR YOUR GROUP:

- Although all people are supposed to have equal access to human rights, many do not have it because of their social and economic position in society.
- People face barriers to the full enjoyment of their rights, sometimes based on their gender, nationality, race/ethnicity, religion, political affiliation, geographic location, economic status, political status, disability, and/or sexual orientation.
- Some people face multiple forms of disempowerment and discrimination based on the combination of several disadvantaged identity markers – this is called “intersectionality”.
- Inequalities of opportunity lead to significantly different developmental outcomes in people’s lives and can feed into social divisions and conflicts.
- Empathy with others who are disadvantaged is a good first step, but concrete actions must also be taken to reduce social and economic inequalities and to promote greater social justice

Achieving Higher Levels of Mutual Understanding and Cooperation

The purpose of adopting a multiple perspectives approach and practising intercultural dialogue is not simply to convince others of our own point of view or to conclude that different perspectives are irreconcilable. Rather, the purpose is to achieve higher mutual understanding and cooperation levels. The better people understand each other, the better they become at anticipating and preventing misunderstandings, solving problems without violence and finding constructive solutions to challenges that result in greater social cohesion and goodwill. It is a means for building unity amid diversity, and a core competence for conflict transformation and peacebuilding.



Module 2: Understanding Violence, Conflict and Peace

Introduction

Becoming a youth peacebuilder requires specific knowledge, attitudes and skills to understand and transform conflict and promote changes in society through active, inclusive and non-violent strategies.

Module 2 introduces you to the meaning, causes and dynamics of conflict, how it impacts individuals, groups and systems, how its escalation towards violence can be prevented, and how it can be transformed into opportunities for improved dialogue, inclusion, justice, equity and well-being. Special attention is given to gender and violence, and the role of women in peacebuilding.

The proposed activities provide a common set of conflict analysis tools for thinking about personal and societal conflict situations. These will prepare you to make strategic choices concerning the actions you and your peers can take to deescalate and transform potentially violent conflicts.

Learning Objectives

This module aims to help youth trainers to:

- Introduce a common vocabulary for different types of violence and conflict;
- Introduce some key psychological, social, structural and gender dimensions of violence;
- Recognise diverse responses to conflict and ways of handling it;
- Identify diverse roots and drivers of conflict;
- Define the concepts of peace and peacebuilding;
- Introduce and practise using participatory tools of conflict analysis.

Learning Outcomes

By the end of this module, participants will be able to:

- Distinguish between different forms of direct and indirect violence;
- Recognise common responses to conflict and how they affect the outcomes of conflict;
- Employ a range of conflict analysis tools to:
 - Analyse a conflict context;
 - Identify the actors, roots, drivers, expressions and impacts of a conflict;
 - Identify possible entry points for intervention;
- Describe the characteristics of negative, positive and inner peace;
- Identify the aims and characteristics of peacebuilding;
- Consider their own role as youth peacebuilders.

Summary of Key Learning

- **Violence** takes many forms. It may be physical, verbal, sexual, emotional, psychological, economic, environmental or symbolic. Violence refers to any act that causes harm or intentionally prevents people from achieving their full potential. Specialists distinguish between three categories of violence: direct, structural and cultural (or symbolic) violence.
- **Conflict** occurs when there is a perceived incompatibility between the needs, goals or strategies of two or more parties. How conflicts are handled determine whether they are

ultimately negative or positive: in other words, whether they lead to greater division or greater understanding.

- **Peace** is the outcome of healthy human development. 'Negative peace' refers to the mere absence of direct violence. 'Positive peace' refers to the additional presence of conditions that enable the development of inclusive human well-being.
- **Conflict resolution** can take many forms and have many outcomes. To address conflict, one must first get a better understanding of its root causes, along with the factors and individuals/influences that are shaping it. Conflict resolution thus begins with a 'conflict analysis', based on which solutions can be identified.
- **Resolving a conflict** can be easy or difficult depending on the complexity of the concern, the number of parties involved, and their maturity and willingness to collaborate on finding solutions. The best solutions are the so-called 'win-win' solutions. Particularly when they are inclusive and just, win-win solutions will result in higher degrees of unity.
- **Peacebuilding** aims to transform the root causes of conflict by working towards just and inclusive societies. This means improving the conditions of human life, improving human relationships, finding constructive solutions to problems and building better systems.

What is Violence?⁴³

Violence takes many forms. It may be physical, verbal, sexual, emotional, psychological, economic, environmental or symbolic. Violence refers to any act that causes harm or intentionally prevents people from achieving their full potential.

"Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social, or environmental damage, and prevent people from reaching their full potential. Violence is both the direct and indirect cause of the difference between the potential (what could be) and the actual (what is)." (Galtung, 1969)

According to the World Health Organisation, violence is:

*"the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."*⁴⁴

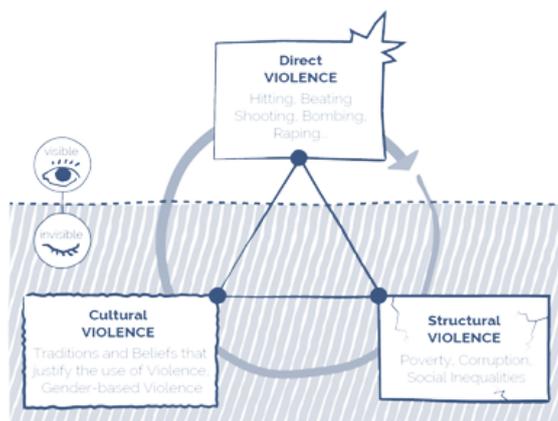
This definition emphasises that a person or group must intend to use force or power against another person or group for an act to be classified as violent. Violence is thus distinguished from injury or harm that results from unintended actions and incidents.

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43. Based on UNOY (2018), Youth4Peace Training Toolkit, p. 8-10

44. Source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2652990/#ref4>

➤ **DIRECT VIOLENCE IS NOT THE ONLY FORM OF VIOLENCE, BUT IS IT THE MOST VISIBLE ONE.**



Source: UNOY (2018), p. 9

Adapted from: Galtung, J. 2004

Direct violence is usually the most visible kind of violence. It manifests through direct behaviours. It is often physical, but can also be sexual, psychological or verbal violence.

Examples include: all forms of physical assault, hitting, beating, shooting, bombing, killing, torture, sexual assault and rape, property destruction, etc. as well as insults and verbal abuse, bullying, humiliation, hate speech, and psychological threats of violence.

Structural violence is less visible but can affect a whole population or particular groups within a population. It is manifested as indirect violence caused by unjust social structures (i.e. institutions, policies, procedures) that cause discrimination against or inequalities among groups, social classes, genders, nationalities and other minorities in ways that limit their access to rights, services, resources and opportunities.

Examples include: systemic poverty, inequalities and discrimination resulting from unjust laws that do not give certain groups (such as minorities or women) the same access or rights as others.

Cultural violence legitimises direct and structural violence based on cultural norms, traditions and values. It is another invisible form of violence as it relates to people's attitudes, feelings and values and it is usually anchored in the culture of a society. We might not even realise it but our culture through its jokes, songs, and beliefs promotes forms of discrimination, mistrust, hate or polarisation that in turn can justify the use of direct violence or having structures that permits those forms of violence to flourish.

Examples include racist and sexist humour, patriarchal norms and behaviours, early and/or forced marriages, imposing or forbidding particular religious and/or language practices, etc.

It is important that your peer education participants understand that these three forms of violence are interrelated. Cultural and structural violence lead to direct violence. Direct violence reinforces structural and cultural violence. Direct forms of violence are visible as behaviours while structural (attitudes) and cultural (contextual) forms of violence are invisible. To address direct violence, it is necessary to promote behaviour change. To address structural and cultural violence, it is necessary to promote structural reforms and education.



Peacebuilding is so vital because every society is affected by various forms of violence. Can you identify in your society or region examples of the three forms of violence described above (direct, structural and cultural violence)?

Psychological Dimensions of Human Aggression

Human aggression and violence are complex subjects. It is helpful to understand that there is a range of factors – including biological, psychological, social and situational factors – that interact and contribute to the appearance of aggressive and violent behaviours.

At the individual level, violence occurs as the *final step* in a series of conflicting developments within the mind, usually in response to a perceived or actual **threat** – whether that threat is to one's survival, identity, moral integrity, sense of autonomy, sense of self-efficacy and/or sense of justice. Threats give rise to **feelings** of fear, anger and anxiety. When we feel threatened, if we feel that we have the resources necessary (whether physical, psychological, material or social) to deal with the threatening situation, then we see it merely as a challenge or conflict that we feel capable of finding a solution to and we manage our response to it in a considered and hopefully rational way. However, when we feel that we do not have the resources necessary to deal with the threatening situation, we become **overwhelmed** and flooded with feelings of panic, frustration, rage and/or desperation. This ignites our instinctive responses to threat – known as “flight”, “fight” or “freeze”. Our **thoughts** turn to finding ways to escape the situation or defeat it. Sometimes we don't know what to do and we are paralysed. All of this can happen in just a few seconds, or build up over days and weeks. Whether our response is quick or slow, both intense fear (our “flight” instinct) and intense anger (our “fight” instinct) can lead to **acts** of aggression and violence.

Similar psychological processes occur at the collective level of human societies. Conditions which can increase feelings of individual and collective threat are numerous. Some of the most prevalent in our world today include: unsafe and unhealthy social and emotional environments for growing children and adolescents, youth unemployment and boredom, poverty and economic exploitation, discrimination and exclusion, past conflicts and grievances, ongoing armed conflict, sexual exploitation, domestic violence, authoritarianism and oppression, ignorance and ideological extremism, racism and xenophobia, impunity for perpetrators of violence, and the normalisation of the cultures of violence and apathy. Given that many of these conditions interact, **violence is often cyclical**.



What forms of aggressive and violent behaviour appear in your family, community and society? What role do feelings of fear, anger and anxiety play in these situations?

It is important to know that **violence is not inevitable** despite the current prevalence of insecurity and threat in human life. First of all, peacebuilding and conflict transformation (which are the subject of this manual and your training) are precisely oriented to **addressing the root causes** of human insecurity and improving conditions in society so that people can live, grow and thrive in healthy, safe, prosperous and just communities. Secondly, **violent behaviours and cultures are learned and can be unlearned**, which is why education (including peer education) is so important.

ACTIVITY 2.1 What Kind of Violence is This?

Overview:	○ Introducing participants to the notions of direct, cultural and structural violence. Testing participants' understanding of these concepts by having them classifying different scenarios into these three categories. Discussing how these different types of violence often interact.
Complexity:	○ Level 3
Group size:	○ Any
Time:	○ 45-60 min
Objectives:	○ To recognise examples of violence as either direct, cultural or structural
Methods:	○ Case classification
Materials:	○ Copies of the violence case study examples (1 copy per group), pre-cut if needed. Handout / projection or flipchart drawing of the "Violence Triangle".
Preparation:	○ Prepare alternate case examples that are pertinent to the training group if necessary.
Room setup:	○ Small group seating

Instructions:

Step 1: Defining violence

1. Brainstorm with the group about what forms violence can take. Jot these on a flipchart and classify verbally what these examples represent (attitudes, physical actions, words, etc.)
2. Write on a flipchart the definition of violence as follows:
"Violence are the actions, words, attitudes, structures or systems that cause physical, psychological, sexual, social or environmental damage/harm and/or prevent people from reaching their full human potential."

Step 2: Understanding the Violence Triangle

3. The next part of this activity will gradually construct the "violence triangle" presented on p. 94.
4. On a new flipchart page, introduce the notions of direct, cultural and structural violence – writing only the words (without connective lines) in a triangle formation. Talk through each of these terms to explain what they mean and give/invite one basic example of each.
5. Organise participants in small groups. Give each group a copy of the "violence triangle" handout and a complete set of cards with examples of violent behaviours, attitudes and contexts (see below – copy and cut out in advance). If time is limited, give each group only 2-3 cases.
6. Allow groups 15 minutes to read and classify each example as illustrative of direct, cultural or structural violence. Provide them with the following instructions (either printed or projected on-screen):

Read and discuss each case study, one at a time. Use the following questions to guide your reflection and discussion:

- *What kind of violence is being depicted in this case? [Tip: there may be multiple types interacting]*
- *What attitudes, behaviours and non-actions are contributing to this violent situation?*
- *What do you think the outcome / effect of this situation will be?*
- *Do you recognise this type of violence in your own community? Have you witnessed anything similar? What happened?*
- *Who can be called upon and what can be done to help prevent or respond to this kind of violence? (e.g. family, friends, neighbours; a trusted teacher or doctor; local community; public authorities, media, etc.)*

7. Check-in: When time is up, bring the groups together and discuss with the following questions:

- a) *Did you find this activity easy or difficult?*
- b) *How did you classify (example 1, 2, 3, etc.)?*
- c) *Why was it difficult to put certain examples in a single category?*

8. Debrief: The group will likely find that some examples were easy to classify, while others seemed to belong in multiple categories. Discuss how physical, cultural and structural forms of violence often interact and feed into each other. Demonstrate this by drawing connective lines and arrows in the triangle diagram on the flipchart.

- *What thoughts and feelings did this activity raise for you?*
- *Can we always know, just by looking at people, who are affected by violence?*
- *What should we be mindful of when facilitating peer workshops with (potentially) violence-affected participants? What behaviours should we uphold/avoid, and what are our responsibilities as peer educators when we become aware of a situation of violence?*

9. Extension: Time-allowing, you may review for your group the multiple roles that people may play in violence: victim, perpetrator, bystander, upstander. You may then continue reflecting with the following additional questions:

- *Why do people sometimes decide not to speak out, not to act, even though they witness a situation that they feel is wrong or unjust?*
[*Note: This question is about understanding bystander behaviours – try to elicit 5-6 different reasons from your group.]
- *What can we do to stand-up for the victims of violence and strengthen violence-prevention in the context of Y-Peer?*

Step 3: Negative / Positive / Inner Peace

- After the group understands differences between direct (physical) violence and cultural/ structural (symbolic) violence, explain briefly the notions of “negative peace” and “positive peace”. Write their definitions on a flipchart. These are discussed further in Activity 2.5.



KEY LEARNINGS FOR YOUR GROUP:

- **Direct violence** (physical, verbal, sexual) is the most obvious form of violence, and it has an identifiable perpetrator and victim, but there are other more subtle forms of violence.
- **Structural violence** takes the form of laws, policies and procedures that systemically marginalise and discriminate against certain groups of people.
- **Cultural violence** takes the form of social norms and values (beliefs, sayings, traditions, etc.) that make structural violence seem normal and justified.
- These three forms of violence (structural, cultural and direct) feed each other.
- **Gender-based violence** is a violence directed against the person because of their gender. It is an umbrella term for many forms of violence that tend to combine direct, structural and cultural dimensions.
- **Negative peace** is the absence of direct violence.
- **Positive peace** is the absence of both direct and indirect (structural and cultural) violence. In other words, positive peace is the presence of social conditions that enable inclusive human development, well-being and social justice.

HANDOUT: Violence Case Studies (print and cut in advance for each group):

Case Study 1

A husband drinks alcohol every day after work to 'unwind', sometimes a lot. When his wife and children ask him things, he feels agitated, shouts a lot and sometimes beats them. He is always sorry afterwards and says it won't happen again if they 'don't provoke' him. He minimises the red cheeks, bruises and cuts as 'practically nothing'. His wife used to be 'fun' when they were younger, but is becoming increasingly anxious and depressed. She hardly dares to express herself anymore and worries when he comes home stressed or when he drinks with friends. The children increasingly get into trouble for disruptions at school and engage in dangerous activities outside of school with older youth.

Case Study 2

A homosexual youth is targeted by bullies at school. They regularly taunt him, make jokes about him, whisper homophobic insults when the teacher is not watching, circulate rude drawings and photos that implicate him, threaten to force sexual acts on him, and harass him as he is walking home. He has not come out as homosexual to his parents yet and is afraid to tell them what is happening, thinking they may reject him or blame him for the trouble he is experiencing. His teacher and some other kids in school notice from time to time that something is not right, but do not intervene. He was doing well academically, but finds it increasingly difficult to concentrate. Going to school is becoming torture. He often thinks, 'If only I had someone to talk to, or somewhere else to go...'

Case Study 3

A human caravan of refugees is fleeing an endless war in the Middle East between the government and rebel groups supported with weapons from Europe, Russia and America. Seeing their cities, homes, businesses, schools and hospitals pummelled by rockets, their water and food supplies dwindled, and the promise of a peace deal lost in the venomous discourses of political opponents, ordinary civilians decide to leave everything they knew and risk the journey to safety in Europe. At the borders, they request the right to asylum under international law. However, they are fenced off, shouted at and beaten by state police, denied shelter, and receive only the barest of food, water and medical attention. While some volunteers come to their aid, tensions over the presence of these foreigners rise. Many people in the place of asylum ignore them or complain about the mess they are creating and the dangers they bring with them. Others shout at them

to go home or target them in violent acts. The weather is becoming cold. The refugees themselves are becoming increasingly frustrated and desperate. Some are particularly vulnerable.

Case Study 4

At an inter-school football match, boys from different neighbourhoods start arguing. Some boys shout provocative statements at the others based on their ethnicity and religion. Nothing special... adults say the same. Around their towns, fascist symbols and slogans graffitied by local youth still remain after years have passed. Neither the building owners nor the city authorities have removed the graffiti. The football incident is thus one among others. Afterwards, the boys mention it in passing to their other female and male friends. One says, 'Ignore it, they're idiots; the other guys are okay, I know them.' But most conclude that it is better to 'stick to their own'.

Case Study 5

A girl who is overweight and struggles in school receives daily messages on her phone and social media profile from peers at her school about 'how ugly and stupid' she is. She notices them watching her reactions to the messages, laughing at her when she gets upset. Recent messages say that no one will ever find her attractive or want her and she should just kill herself. She is thinking of doing it - she can't take the tormenting anymore and a part of her believes what they are saying.

Case Study 6

A student who belongs to an ethnic minority feels uneasy in history class. The textbook that the class is reading and will be tested on, glorifies the past victories and heroes of the majority ethnic group, but says nothing about the other ethnic groups in the region's presence or positive role, including her own. Her people are only mentioned when something negative in history has happened. At home, she learns different narratives, different stories. In class, she feels either invisible or embarrassed. Once, when she commented on 'another side of the story' in a history lesson, her teacher and the other students became annoyed.

Case Study 7

A teacher regularly marks female students lower than they deserve and then solicits sexual favours in return for raising their mark / passing them / or awarding their diplomas. The girls are intimidated by the teacher's behaviour; they are afraid of failing and shaming themselves and their families by admitting what is happening or has happened already. So they do not report it; they don't even talk about it with their friends. When one student goes to the principal, he says it will be dealt with, but nothing happens.

Case Study 8

Some years ago, a military unit systematically ransacked and burned the houses and apartments of a minority ethnic group. Civilians of this group were rounded up, beaten or killed. The men and women were separated, to be detained in local camps and/or to be sexually abused by members of the armed forces. Local police forces as well as neighbours from the majority ethnic group knew what was happening and did not intervene. Years have passed and still no one was brought to trial, except one military commander. The military unit has placed a memorial plaque in honour of its members who fought there. Otherwise, the majority community does not discuss these incidents. 'Best to leave the past in the past', people say. No public recognition of wrongdoing has been voiced; no memorial for the civilian who suffered has been erected. No apologies or reparations for the acts committed have been offered. Under pressure from the international community, survivors have the right to return to their former properties, but few do. Parents and young people from this community struggle with the legacies of this unresolved history of atrocity and devastation.

Case Study 9

A group of friends that regularly hang out together have some good laughs from making fun of others, especially people who have disabilities, are poor, overweight, or come from another race, nationality or religion. No one from those groups is present, so they consider it to be okay – it's just a joke anyway

right? Sometimes they laugh again in town when they see someone that reminds them of one of the jokes, but 'no one gets harmed'.

Case Study 10

A Roma youth has been trying really hard to get a job in a small company, but faces continuous rejection from potential employers despite having a complete education and sufficient skills. Most won't even invite him for an interview. Others behave strangely when they meet him. Some are polite but others are just rude. It was the same when his family was trying to rent an apartment. People who are trying to be nice say things like "He's Roma, but he's well-educated." He gets mad sometimes but doesn't want to show it might be also used against him or his community. He just wants to be treated like everyone else.

Case Study 11

A peaceful demonstration for LGBTIQ civic and health rights is violently disrupted by football supporters who break the placards, beat the demonstrators, verbally abuse and threaten to kill them. Although the incident is reported, police do not investigate or arrest anyone even though the sports fan Facebook group posts a message reading: "Never again will faggots step foot in our city."

Gender and Violence

As you debrief the previous activity, you may bring to your group's attention the reality that gender-based violence is a widespread and deeply rooted problem in the Balkans. The role of gender in violence and violence-prevention is a vast subject that merits particular attention when discussing issues of conflict and peacebuilding. It is beyond the scope of this manual to treat the subject of gender and violence in depth, but certain understandings should be in place for peer educators and trainers to create safe learning spaces and make appropriate connections when discussing these issues. The first step is to be clear on key terminologies.

Sex, Gender and Sexual Orientation

Many youth experience vulnerability and social marginalisation on the basis of their sex, gender and/or sexual orientation. The terms 'sex' and 'gender' are sometimes used interchangeably, but they are in fact different:

- **Sex** refers to biological differences between male and female based on sexual and reproductive organs.
- **Gender** refers to the socially constructed roles, responsibilities and norms that are expected of males and females in a given culture or society. These are learned from family, friends, community, schools, religious institutions, workplaces, the media and advertising. They are also influenced by custom, law, class, ethnicity, and individual preference.

The next step is to understand that gender is not fixed or determined. Gender roles, and norms and their expression in gender identities vary among cultures and change over time. They are in continuous renegotiation from generation to generation as individuals and societies reflect on what is considered 'acceptable' and determine whether the individual or the society has the power to decide what social role(s) and norm(s) one will live by. Nowadays, there is a strong movement away from binary notions of gender which have tended to restrict the full development of human qualities and social roles in women and girls and men and boys. Today, young people increasingly hold more fluid notions of gender than previous generations and express their gender identities in diverse ways. Neither 'sex' nor 'gender' should be confused with 'sexual orientation' which refers to sex(es) and/or gender(s) to which one is sexually attracted.

Violence based on gender and sexual orientation

The third thing to understand is that gender-based violence is prevalent in the Western Balkans and takes a variety of forms. Many youth encounter prejudice, hostility and discrimination based on their sex, gender and/or sexual orientation. Domestic violence, rape and assault, particularly against women, girls and LGBTIQ+ individuals, are forms of direct violence. The effects of sexual violence can have irreversible consequences for victims. Women and girls, as well as lesbian, gay, bisexual, trans and gender non-conforming persons are at heightened risk of physical and sexual violence.⁴⁵ Incidents of physical assault and harassment against individuals on the basis of their actual or perceived sexual orientation or gender constitute hate crimes. Females and LGBTIQ+ youth almost certainly face some form of violence during their lives and often live in daily awareness and fear of it.⁴⁶ Gender socialisation processes that value “violent masculinities”, also common in the Western Balkans, are a particularly significant factor in the prevalence of gender-based violence, violent conflict and war.

Gender inequality is a form of structural violence. Underpinning these and other forms of violence are cultural norms that legitimise violent attitudes and behaviours. Peer educators and trainers should be conscious of the vulnerabilities that these attitudes and behaviours in society produce, and ensure that persons of all sexes, genders and sexual orientations feel safe, welcome and valued in all youth peacebuilding activities.

Gender, violence and war

You may also bring to your group’s attention the fact that violent conflicts (such as wars) affect men, boys, girls and women in different ways, primarily because of the roles that are assigned to different sexes, the impact that conflict-induced displacement has on domestic life, and the uses of sexual violence as a weapon of war. While violent conflict is a threat to the well-being of all people, women and girls face heightened vulnerability in times of war.⁴⁷

However, women are not only victims of violence in times of armed conflict. Women and girls may be active participants in violence, either directly as combatants or indirectly by facilitating violence through fundraising or inciting their male relatives to commit acts of violence. Men and boys are not only perpetrators of violence either. They can also be the targets of physical and sexual violence, especially during war.

Rape and sexual violence have been used as instruments of war in the Balkans and other regions, with the intention to cause injury, trauma, humiliation and forced pregnancies on these individuals, to wreak torment on their families and to destroy the social fabric of communities and societies. The legacies of these atrocities are still felt in the Balkans today. Survivors of physical and sexual violence, of both sexes, are particularly vulnerable and often socially marginalised.

Sensitivity to these gendered dimensions of violence and war should help facilitators avoid simplistic thinking when discussing related complex and sensitive issues.

45. Reports of the UN Secretary-General, Conflict-Related Sexual Violence, UN Doc. S/2015/203, 23 March 2015, para. 61, and UN Doc. S/2016/361, 20 April 2016, para. 69; Michelle Nichols, “Gay Men Tell UN Security Council of Being Islamic State Targets”, Reuters, 25 August 2015.

46. Ibid.

47. Source: <https://gsdrc.org/topic-guides/gender/gender-in-fragile-and-conflict-affected-environments/> [Accessed on December 14, 2019]

What is Conflict?

People sometimes use the words violence and conflict interchangeably. However, violence and conflict are not the same. While unregulated conflict can lead to violence, many conflicts are not violent.

Conflict involves a clash or struggle between two or more parties (persons, groups, societies, governments, etc.) who perceive that their needs, goals or strategies are incompatible, mutually exclusive or antagonistic.⁴⁸

Conflict usually has a negative connotation: being the opposite of cooperation, harmony, agreement or even peace. It is often associated with violence and most people find conflict to be destructive. However, conflict is a multidimensional social phenomenon and, as stated above, is not synonymous with violence.

Conflict is not categorically positive or negative. What makes it such is how we deal with it. Depending upon our choices, attitudes and skills, conflicts can be transformed into something negative or positive. Conflicts occur in our everyday life: people have disagreements on any number of topics. However, differences in opinion or understanding of a particular matter are not in themselves negative. Bringing these contrasting views together can actually be transformative for both parties. In other words, diversity does not have to lead to disunity.

This can happen with family and friends in your personal life, with co-workers and supervisors in the workplace, or between individuals and groups in the wider society and with other nations.



When you hear the word “conflict”, what associations and images come to mind? Write down any words you think of and draw the images you associate with conflict. What connotations do these words have? Are they positive, neutral or negative?⁴⁹

Conflict is an uncomfortable yet natural part of life. When conflict is handled in a positive way it results in an improved understanding of differences and promotes healthy relationships. However, if the conflict is not dealt with effectively, it can result in attacks, deadlock, unproductive behaviour and even violence.

Conflict is sometimes caused by miscommunication, but more often it is about other issues, like values, beliefs and a struggle for control that can be difficult to challenge without offending those concerned. We may define conflict as: *“a struggle over our values and the competing claims we make to scarce resources, status, and power”*.⁵⁰

Learning how to address conflicts is an important skill in the context of youth work where differences of opinion are almost guaranteed.

Whenever conflicts occur, they give rise to certain thoughts and feelings which may be used positively or negatively, depending upon how they are expressed. Conflict is like the tip of the iceberg – it is the visible expression of underlying issues and tensions that are linked to contrasting perspectives, interests, positions or needs.³ Once these issues become apparent, it is possible to address them and deal with them. The problem is that when violence is chosen as the means to resolve a conflict, it can cause damage, loss, grief and human rights abuses to other members of the community or nation, and give birth to new and more complex conflicts.

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48. Source: UNICEF (2016) Conflict Sensitivity and Peacebuilding Programming Guide.

49. Source: Council of Europe (2012) Toolkit, p. 56.

50. Source: Coser (1956), p.8

ACTIVITY 2.2 Defining Conflict

Overview:	○ The first part of this activity provides the opportunity for the participants to sketch the images of conflict from their own perspectives. The group then works towards a common definition. The session concludes with the distinction between conflict and violence.
Complexity:	○ Level 1
Group size:	○ 15 – 30
Time:	○ 30 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Articulate their own understanding of conflict • Develop a common definition of conflict
Methods:	○ Drawing, concept mapping, discussion
Materials:	○ Flip chart paper; Markers; paper and coloured pens; “Levels of Conflict” activity handout and cards (cut out) – enough copies for each small group
Room setup:	○ Any

Instructions:

- 1. Our Picture of Conflict (15 min):** Ask the participants to work in buzz groups of twos. Provide each pair with A4 papers and markers. Ask them to discuss and sketch a big picture of conflict on the paper without writing any explanations. After 10 minutes ask the pairs to show their pictures to the rest of the participants while explaining what “conflict” means to them as depicted in their sketches. Allow brief discussions to ensue.
- 2. Conflict Concept Map (10 min):** Draw a big circle on the flipchart in front of the participants and write the word “conflict” inside the circle. Ask participants to quickly call out words or phrases that they associate with the word conflict. These may be descriptions of situations, parties to conflict, feelings, types of conflict, sources of conflict, or effects of conflict. Accept all responses without discussion or judgment and add them to the concept map, drawing a line radiating out from the word “conflict” and writing the participants’ words at the end of each line.
- 3.** Continue asking for responses for approximately 10 minutes, or until the group stops offering responses. Often the majority of the responses are negative or violent. If this is the case, point this out to the group.
- 4. The Functions of Conflict (5 min):** Facilitate discussion using the following question: *Why is it that our reactions to conflict are negative? Can conflict be positive?* Allow responses and then clarify that most people associate negative words or ideas with conflict, but conflict is a common feature of human existence. It can bring our attention to needs and opportunities for change. The goal is to address conflicts without resorting to aggression and violence.

5. **Defining Conflict** (5 min): Ask participants to suggest an overall definition of conflict and its functions. Finish with stating the definition provided in the preparatory reading at the start of this module.



KEY LEARNINGS FOR YOUR GROUP:

- Conflict is not negative or positive. It is a common feature of everyday life that people need to learn how to deal with in constructive ways.
- Conflict is not the same as violence. Violence does start, however, from some form of inner, interpersonal or intergroup conflict.
- Conflict often gives rise to negative emotions and communication patterns. The goal is to address conflicts without resorting to aggression and violence.

Levels of Conflict

Conflicts can occur at multiple levels:⁵¹

- **Intra-personal conflicts** occur within an individual, for example, between their thoughts, feelings and values. In order to contribute to the resolution of social conflicts, people often need to work on their own inner struggles and issues first. Personal transformation is often an important part of resolving conflicts at higher levels.
- **Inter-personal conflicts** occur between individuals or small groups of people. Engaging positively with others, negotiating understanding and overcoming interpersonal tensions and conflicts is part of the necessary groundwork for then pursuing broader social change.
- **Inter-group conflicts** occur between groups in society (whether religious, ethnic, political, economic, etc.) that have conflicting views or interests which are tied in an essential way to their social identities. Examples could include conflicts between rival teams, ethnoreligious communities, industries, political groups, etc.
- **Intra-group conflicts** are also significant. They occur within a group, It is important to be able to manage conflicts within your own group to build support for long-term peace processes.
- **Inter-national conflicts** occur between societies and nations, usually on the basis of conflicting material interests that are tied to issues of power, sovereignty and national identity. Preventing the escalation of international conflicts and promoting stronger international cooperation is essential to working towards a sustainable and just peace in the world.



Have you participated in youth activities that seek to understand and resolve conflicts? What issues did you focus on? What level of conflict did they represent? What activities did you use to address these conflicts? What benefits and challenges did you encounter?

51. Source: Peacebuilding, A Caritas Training Manual, p. 58.

ACTIVITY 2.3 Levels and Drivers of Conflict

Overview:	○ In this activity, participants discuss sample conflict scenarios and classify them according to their level and driving factor(s).
Complexity:	○ Level 2
Group size:	○ 15 – 30
Time:	○ 45 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Identify conflict scenarios by their level and key driving factor(s).
Methods:	○ Small group activity
Materials:	○ “Levels and Drivers of Conflict table” handout and scenario cards (cut out). Ensure enough copies for each small group.
Room setup:	○ Working islands

Instructions:

1. Levels of Conflict: Present the different levels of conflict (intra-personal, inter-personal, intra-group, and intergroup) as described in the toolkit, stopping at each level and asking for examples from the participants.

2. Drivers of Conflict: Present the different drivers of conflict (values, power, rights, identity, needs, ideology) described in the toolkit, stopping at each to solicit examples from the participants.

3. Small group exercise: Organise participants in small groups. Give them the attached “Levels and Drivers of Conflict” handout and the following sample scenarios (cut into pieces). Have them discuss each scenario and place it on the table where they believe it belongs. The group can then draw arrows to connect the scenario to other factors on the table, as needed.

Note to facilitator: Each of the sample scenarios is phrased in general terms to enable a broad use in the region. Group can and should link the general example to specific situations in their local and national contexts in order to make the scenarios more ‘real’ and enable a deeper conflict analysis. Groups may also create their own examples for analysis.

4. Plenary Sharing: Bring groups back together and give each a couple of minutes to share the results of their discussions and compare their completed tables.



KEY LEARNINGS FOR YOUR GROUP:

- Most conflicts are multi-dimensional
- They do not fit neatly into one or another category
- They often have overlapping underlying causes and touch on more than one level of interaction
- At the same time, conflicts are not 'everything' every time
- Solutions, therefore, often need to be multi-pronged, but cannot be 'one size fits all' either

👉 SCENARIO CARDS: COPY AND CUT OUT THE FOLLOWING CARDS AND/OR CREATE YOUR OWN.

Two people are competing for the same position in an organisation.	Citizens protest violently against the government, frustrated by their leaders' corruption and inefficacy.	A father struggles with his decision to leave his family to accept needed work abroad.
Tensions arise between the EU and a government over failure to protect the rights of minorities	A mother punishes her daughter for dating a young man from another ethnicity, forbidding the match.	A global health crisis strains on personal and financial well-being.
A conflict simmers between communities over how victims of war will be commemorated.	A conflict simmers between communities over the celebration of war 'heroes'.	A conflict / standoff builds between the government and a minority political / ethnic / religious group

HANDOUT

"Levels of Conflict" Table

👉 LOOK AT EACH SCENARIO AND DETERMINE: WHAT LEVEL OF CONFLICT IS THIS? WHAT IS THE MAIN CONFLICT DRIVER? WHAT ELSE DOES THIS CONFLICT LINK TO?

Intergroup					
Intergroup					
Interpersonal					
Intrapersonal					
	Values	Power	Rights	Identity	Needs Ideology

Proximate and Root Causes of Conflict and Violence

You will want to explain to your group that there can be various causes of conflict; some are immediate / proximate causes, and some are longer-term / root causes.

- **Proximate Causes** include things that can be easily felt, seen and identified. They may include direct forms of violence and injustice.
- **Root Causes** are the long-term conditions that are often out of view fostering tensions which lead to conflict and violence. Root causes include the cultural and structural forms of violence (e.g. weak state structures, intergroup histories of conflict, social and economic inequalities, ongoing injustices, violence and violent masculinities, etc).

Conflicts develop in phases. In an unhealthy conflict, tensions escalate into accusations against others. Communication becomes increasingly less direct and accurate. There is less contact and dialogue with the opponent(s) and more with supporters. Over time new and different problems can emerge. Further accusations, counter accusations and mistrust follow. These dynamics are very destructive and youth peacebuilders need to be aware of why they occur and how to shift them.

The nature of the conflict and its resolution will depend upon multiple factors, including its point of focus. Below are some different types of conflicts:

- **Conflict of interests:** An incompatibility of goals in a particular situation
- **Conflict of values:** An incompatibility or competition between ideas or moral standards, i.e. religious, traditional, human rights, conservative vs. liberal approaches, etc.
- **Conflict of identities:** e.g. between majority and minority populations, between left and right political parties, between national groups, etc.
- **Ideological or worldview conflicts:** Competition of political programmes e.g. communism, capitalism, secular state, theocratic state, etc.
- **Power struggle:** over who gets to choose, govern, decide, control resources, etc. A root cause in almost all conflicts.
- **Conflict of needs:** Around existential things that people must have to live and thrive, e.g. survival, security, belonging, identity, freedom, participation, justice
- **Conflict of rights:** when the achievement of certain rights for one group seem to impede the protection of certain rights of another group.



In your place of origin and region, are there conflicts of these kinds? What are the issues? Can you think of some concrete examples? Which organisations and actors are engaged in addressing them? What kind of strategies and solutions do they pursue?

Conflict and violence can result from the perception that human needs have not been met or that human rights have been violated. The main human needs are things a human being needs to live and grow. They are universal and irrepressible, but not always met. Human rights are granted to every person in the world by international agreement, but are not always protected. When these are frustrated or pursued at any cost, conflict and violence can result. Both human needs and human rights frameworks provide an analytical tool to help understand conflict and violence.⁵²

52. See Women in Peacebuilding Resource and Training Manual

Human needs and human rights can be categorised into three groups: material, social, and cultural:

- **Material needs and rights** include food, shelter, health care, and basic resources to survive physically.
- **Social needs and rights** include a sense of respect, security, and predictability in relationship with others and a sense of participation and self-determination in decisions that affect one's life.
- **Cultural needs and rights** include a sense of identity, religion, and culture that shape and give meaning to people's values and beliefs.

"All individuals have needs that they strive to satisfy, either by using the system, 'acting on the fringes', or acting as a reformist or revolutionary... Social systems must be responsive to individual needs, or be subject to instability and forced change (possibly through violence or conflict)."

- Coate and Rosati (1988).

ACTIVITY 2.4 Chairs Dilemma⁵³

Overview:	○ This energetic exercise highlights how group conflicts over resources and objectives can arise in society.
Complexity:	○ Level 2
Group size:	○ 15 – 30
Time:	○ 45 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Explain how resource conflicts can arise • Apply a range of conflict response styles in handling inter-group conflict and reflect on their strengths and limitations • Demonstrate how to manage a conflict nonviolently by turning it into an opportunity for cooperation
Methods:	○ Game
Materials:	○ One chair per participant
Preparation:	○ Prepare copies of each instruction [A, B, and C below] before the session.
Room setup:	○ All tables removed from space. One chair per participant in a circle.

Notes to the facilitator

The exercise has great scope for creative conflict resolution. However, please note that this exercise has the potential for aggressive actions, so caution the participants to avoid injury. Groups often burst into frantic action, use force and sometimes carry chairs with others desperately sitting on them to their corner. While some participants are trying to find a cooperative solution, others can be seen continuing to collect and defend their chairs. This in turn frustrates the co-operators, who forget their positive intentions and join the argument.

Instructions:

1. The participants should be in a room without tables but with a chair for each participant, probably seated in a circle.
2. Organise the participants into three groups (A, B, C) and give each group one instruction written on paper. Tell them not to reveal their instructions to other participants as this will defeat the purpose of the exercise. The instructions are:
 - a. Put all the chairs in a circle. You have 10 minutes to do this

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53. UNOY 2018, p. 104 “Conflict Escalation”

- b. Put all the chairs near the door. You have 10 minutes to do this.
 - c. Put all the chairs near the window. You have 10 minutes to do this.
3. Tell everyone to start the exercise, following the instructions they were given.
 4. Remind the participants to try to use various options. Stop the exercise after a while.
 5. **Debrief** with the group using the following questions:
 - a. *What did you experience when playing this game?*
 - b. *Did you feel that the chair you were sitting on was yours, to do with as you pleased?*
 - c. *How did you relate to people who wanted something else?*
 - d. *Did you cooperate, persuade, argue, fight, or give in?*
 - e. *If you confronted others, how did you do this?*
 - f. *Did you follow the instructions? Why or why not?*
 - g. *What was more important to you: following the instructions you received or getting along well with others?*
 6. **Explain** that this exercise highlights the importance of non-aggressive conflict resolution.⁵⁴ The instructions could not be carried out unless people consulted and cooperated.
 7. Invite participants to discuss these additional questions:
 - a. *How would you handle this if you did it a second time?*
 - b. *What did we need to avoid ending up in conflict?*
 - c. *Can you relate what happened here to real life situations? Cite some examples.*
 - d. *How is this exercise applicable to peacebuilding?*
 8. Conclude the session by stating that several solutions were possible as follows:
 - a. Putting all the chairs in a circle, between the door and window;
 - b. Consecutively putting all chairs in a circle, then near the door, then near the window;
 - c. Disobeying part of the instructions, by putting one third of the chairs in a circle, one third near the door, one third near the window;
 - d. Renaming the situation, by hanging two newsprint sheets in the middle of the room, on one of which is written "door" and on the other "window";
 - e. Disobeying the instructions entirely.



KEY LEARNINGS FOR YOUR GROUP:

- Groups in society often try to achieve different ends with the same resources. This can lead to confusion and frustration, especially when the agenda(s) of the other group(s) is not clear.
- Every conflict has multiple possible solutions and often at least one or several solutions can meet each party's needs.
- To avoid the conflicts that can arise from frustration and aggression, the groups need to discuss together in order to identify each parties' needs and the various options that are available to meet them.

54. Source of this adapted version: Pretty et al., 1995, pp.167-168 in Peacebuilding: A Caritas Training Manual, pp.127-128

Approaches to Conflict

There are different schools of thought around how best to handle conflict. Three common approaches include: conflict management, conflict resolution and conflict transformation. They sound similar, but there are some important differences between them.

Conflict Management seeks to merely contain the conflict. The term ‘management’ implies the ability to control the intensity of a conflict and its effects. It involves taking actions to stop a conflict from escalating further, but does not address deep-rooted issues that caused the conflict.

Conflict Resolution seeks to move parties in a conflict away from “win/lose” positions towards “win/win” outcomes. It seeks to resolve incompatibilities between the interests and behaviours of conflict parties by identifying and addressing underlying issues. It requires that the conflict parties agree to a mutually acceptable solution-finding process, which may or may not involve the help of external actors. Conflict resolution may address immediate concerns without addressing deeper issues. It may, therefore, only be a temporary solution as underlying conflict dynamics may later resurface.

Conflict Transformation emphasises that in order to truly resolve conflicts and thus make peace sustainable, it is not sufficient to only deal with the symptoms of conflict. Rather, the root causes of the conflict, including underlying structures and relationships that perpetuate injustice, must also be dealt with. Conflict transformation therefore gives importance to the historical, social, economic and political contexts of conflict and shifts attention to finding long-term solutions that offer a solid foundation for a sustainable peace based on mutual recognition and respect, inclusive representation in decision-making, equitable access to resources, and justice.

Given the multi-faceted and historically rooted nature of conflicts in the Western Balkans, conflict transformation is the approach that is most needed and best suited to the region.

What is Peace?

Now that we have a clearer understanding of conflict in its various dimensions and different approaches to handling it, it is important to develop our understanding of peace. There are many understandings of the word “peace”. For example, some people understand “peace” to mean the absence of hostility or the cessation of violent conflict. Others associate “peace” with a state of quiet or tranquillity, the absence of disturbance or agitation, a state of harmony or a non-violent way of life. Peace may also describe relations between people that are characterised by respect, justice and goodwill. Peace can describe an individual’s personal sense of calmness, serenity, and silence, as in to be “at peace” with one’s own mind.

In the field of conflict and peace studies, the following two specific definitions are used:

Negative peace refers to the absence of direct violence.

Positive peace refers to the presence of conditions that enable full human development and ensure sustainable peaceful and just human relationships.

This distinction between negative and positive peace was proposed by civil rights activist Martin Luther King Jr. in 1963 and later explained by sociologist Johan Galtung in 1969. It is important because it reveals that peace does not emerge simply because war and other forms of direct / physical violence have stopped. More than this is needed. Peace only truly emerges from wellbeing, so there must also be an end to indirect forms of structural and cultural violence, and the presence of enabling structures and processes that favour healthy human development.

So for example, a ceasefire and peace agreement may put an end to war, but until the conflict parties have repaired their relationship and put into place conditions of life that ensure security, wellbeing and reconciliation, only negative peace has been achieved. Positive peace necessitates shifts in social policies, structures and cultural practices so that they become non-discriminatory, inclusive, equitable, just and conducive to human well-being.



Can you think of an example of negative peace and positive peace? What more is needed to foster positive peace in your society or in the wider Western Balkans region?

In addition to negative peace and positive peace, many people recognise the importance of peace in its psychological and spiritual dimensions. This is called **inner peace**. It is one of the outcomes of healthy human development and healthy human relationships that are enabled by positive peace. As peace psychologist H.B. Danesh explains, peace is best understood in a holistic sense. Peace emerges from physical, social, psychological, economic, political, ethical and spiritual well-being.

Ultimately, peace is the outcome of healthy human development at the individual and collective levels. However, peace is not just a final outcome or goal; it is also an ongoing dynamic process. Both peace and the means of achieving peace have to be peaceful. In other words, to quote A.J. Muste: "There is no way to peace, peace is the way".



How might your state of inner peace or inner conflict affect your engagement as a youth peacebuilder?

What is Peacebuilding?

Peacebuilding is an umbrella term that refers to a range of initiatives **led** by diverse actors in government and civil society which aim to address the root causes of violence and protect civilians before, during, and after violent conflict.

When conflict has led to violence, there are three main approaches for strengthening peace:

- **Peacekeeping** = ending direct / physical violence (e.g. peacekeeping troops are sent to stop/suppress direct violence)
- **Peacemaking** = changing adversarial attitudes through dialogue and mediated negotiations. (e.g. peace negotiations/peace processes)
- **Peacebuilding** = programs designed to address the root causes of conflict, including past grievances, and to promote the social, economic and political measures needed to ensure long-term stability and justice.

Effective peacebuilding is multifaceted and adapted to each conflict environment. There is no one path to peace, but pathways are available in every conflict situation. Peacebuilders use **communication**, negotiation, and mediation to help the individuals and communities affected by conflict find a path to resolve their differences without violence and work towards a more inclusive, equitable and just future.

Peacebuilding consists of a wide range of **activities** associated with capacity building, reconciliation and societal transformation. The process of peacebuilding facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing the root causes and

effects of conflict, such as inequality, discrimination, corruption, unresolved historical grievances, intergroup distrust, fear, hostility, etc., through such activities as dialogue, cooperation, legal reform, institutional capacity building, and social, political and economic transformation.

Education for peacebuilding aims to ensure that new cadres of young women and young men in the region acquire the values, knowledge and skills to work together with their peers across ethnic, communal, conflict and societal divides. It seeks to build confidence and common understanding among them by undertaking joint activities across traditional divides; entering into constructive dialogue with decision-makers; enabling young people to identify common peace and security priorities and engage in real-world projects and advocacy.

This means grounding peacebuilding in reconciliation, which requires that we engage in a process which is built on equality and trust and respects the abilities and talents of each person, ensuring a climate of tolerance, creativity, search for the truth and solidarity.

Peacebuilding Actors and Levels

Peacebuilding takes place at different levels of society and involves a range of different actors. Consider the following parable:

Peacebuilding and The Parable of the Quarry⁵⁵

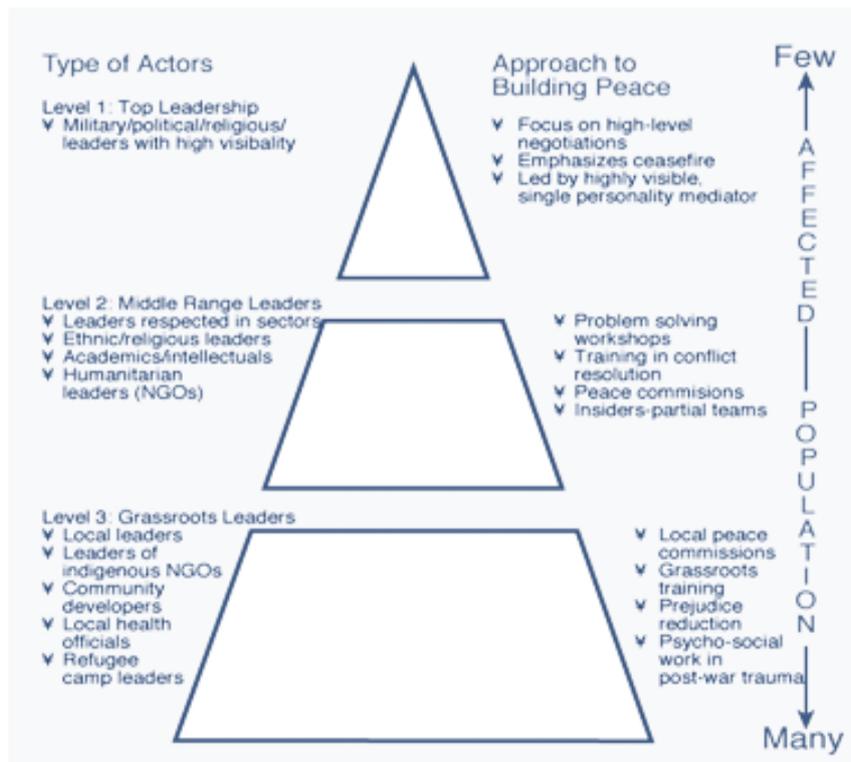
One day, a woman walked through a quarry and asked three different workers what they were doing. The first worker responded, "I am here breaking stones." The woman walked on through the quarry and asked a second worker the same question. The second responded, "I am earning a living." She walked further yet and asked a third worker the same question. The third responded, "I am building a cathedral!"

All three of these answers from the quarry workers help us understand our work in peacebuilding. Sometimes we are just breaking stones, and we are focused on the immediate task, which is very hard work. Sometimes we are focused on earning a living, which is important for our survival and our family's survival and health. Sometimes we also understand that our work is part of a much larger vision that involves many other workers. Just as hewing stone is part of building a beautiful cathedral, working on local relationships and programmes is part of building a long-term peace for many to enjoy. There exists a wide range of peacebuilding strategies and actions that young people can undertake to foster peacebuilding. Some of these strategies are discussed in this module. Depending on the approaches and strategies chosen, young people can engage with other actors at the top leadership level, middle range leadership level or grassroots level.

The pyramid below summarises peacebuilding levels, type of actors and approaches to building peace. The choice of the pyramid shape is made to explain that the majority of people involved in peacebuilding are found at the grassroots where the pyramid is widest. This is also where the impact of conflict and the influence for peace are the biggest.

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55. Peacebuilding, A Caritas Training Manual, pg. 84.



Source: Lederach



What level of the pyramid are you and/or your youth organisation trying to influence? Why are you working at this level? Could your work cross over to other levels? If so, how?

ACTIVITY 2.5 Peace and Peacebuilding

Overview:	○ The session aims to conceptualise peace in a role-play and/or drawing.
Complexity:	○ Level 1
Group size:	○ Any
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Define the terms “negative peace”, “positive peace”, “inner peace” and “peacebuilding” • Identify youth peacebuilding activities at community level
Methods:	○ Drawing, role-play
Materials:	○ Flip chart coloured paper; Markers; Tape
Preparation:	○ Arrange to have different materials, paper and colours for drawing. Also prepare a PowerPoint presentation as described in the steps below.
Room setup:	○ Working islands; open space for role-plays

Instructions:

- 1. Brainstorm [5 min]** in a large group the question: *What does the word “peace” mean to you?* Write responses on flip chart paper
- Organise the participants into small groups (3-4 persons).
- 3. Drawing and/or Role-Play [40 min]:** Ask each group to either draw a picture of peace using paper and markers, or prepare a 3-minute role play depicting peace. They can choose either peace in the household, peace in the community or peace in their national context. Give each group 15 minutes to prepare.
- Invite the small groups back to the plenary. Ask each group to share “their peace” with the other groups and discuss their image of peace. Allow 3-5 minutes for each group.
- Put pictures on walls, write the title of role-plays and put them on the wall too.
- Discuss these questions:
 - Considering all of our presentations, what is “peace”?*
 - What does a peaceful household, community or society look like?*
 - Is it enough that there should be no fighting / shooting / etc?*
 - What else is needed so that people and society feel at peace?*
- 7. Types of Peace [5 min]:** Present the concepts of negative peace, positive peace, inner peace and peacebuilding. Solicit examples for each from the group to ensure their engagement and understanding of what these terms represent. Summarise each with a definition.

8. **Peace Levels and Actors [5 min]:** Present the levels, actors and approaches commonly found in peacebuilding.
9. **Youth Peacebuilding [10 min]:** In small groups, have youth think of ideas of peacebuilding activities at different levels which the youth can engage in.
10. In plenary [10 min], listen to the findings from each group and write them on a flipchart. Discuss briefly. Invite the participants to share their ideas about which type of approaches would be most relevant to their current situation. Keep these posted on the wall somewhere visible. These can be used in later activities around action planning.



KEY LEARNINGS FOR YOUR GROUP:

- **Negative peace** is the absence of direct violence.
- **Positive peace** is the absence of both direct and indirect (structural and cultural) violence. In other words, positive peace is the presence of social conditions that enable inclusive human development, well-being and social justice.
- **Inner peace** is the state of psychological and/or spiritual well-being, resulting from a sense of inner coherence and meaning, despite the presence of stressors.
- **Peacebuilding** includes a wide range of actors and activities that aim to establish durable peace and to prevent violence by addressing the root causes and effects of conflict, such as inequality, discrimination, corruption, unresolved historical grievances, intergroup distrust, fear, hostility, etc. Peacebuilding activities include such things as education, dialogue, cooperation, capacity building, and various social, political and economic reforms.
- **Youth** can participate in and lead many different kinds of peacebuilding activities.

Women and Peacebuilding

Women and girls have historically been excluded from the political processes of peacebuilding. However, women have contributed in innumerable and diverse ways to peacemaking and the rebuilding of local economies and communities during and after violent conflict. The 'Women, Peace and Security' agenda supported by UN Security Council Resolution 1325, calls for a transformation in gender relations and for greater participation of women and girls in the promotion of inclusive, equitable, just and peaceful societies. It mandates that a 'gender perspective' should be adopted in all peace negotiations and peacebuilding initiatives. Youth trainers, too, should ensure that gender perspectives are integrated into all educational and peacebuilding activities.

Good practice: Peace with Women's Faces

The exhibition "Peace with Women's Faces", held in Sarajevo in 2019, was a result of cooperation and efforts of the women's peace movement "Mir sa ženskim licem" (Peace with Women's Faces) and Forum Ziviler Friedensdienst (forumZFD) to integrate a female perspective in the process of facing the past and peacebuilding in Bosnia and Herzegovina and present women's side of the story about survival, resilience, hope and overcoming the consequences of war. This exhibition was dedicated to women that have led small (and big) fights for their rights and rights of others in the post-war Bosnia and Herzegovina and have rebuilt the war-torn society. The life stories presented in the exhibition are new pages of history in this society and are unique, because they focus on women activists' personal experiences, as opposed to the usual approach of focussing on the supremacy of men, the nation, the collectivism over individuals and the marginalisation of women's experiences and accomplishments. One of the stories presented at this exhibition is a story of Indira Bajramovic who is Roma and a human rights activist fighting for a better position for Roma and other women in Bosnia and Herzegovina. Indira is the founder of the Roma women association "Bolja budućnost" from Tuzla and a member of the Roma Council.⁵⁶

Bosnia and Herzegovina, 25 years after the Dayton Peace Agreement, must still overcome the consequences of women's lack of participation in peace negotiations. As is well known, women were not present at the negotiating table, so the peace agreement did not take into account the needs of women and girls, which resulted in a long-term negative impact on the citizens' daily lives. With the support of the CURE Foundation, the stories of women peace activists are now being digitally archived and disseminated as part of the project "Women and Peacebuilding in Bosnia and Herzegovina". Through their peace activism, women also go to small local communities and talk and work with women on dealing with the past and many other topics. Of particular importance is the psychological support they provided for women who decided to speak at the Women's Court organised in 2015 in Sarajevo.

Competencies for Conflict Resolution and Peacebuilding⁵⁷

To competently manage and transform conflict for positive personal and societal effects, you will need to understand the causes and dynamics of conflict better – why it occurs, how it impacts societies, economies, individuals, how it escalates, how it can be de-escalated, etc. It is therefore useful to learn about some key concepts and theories for understanding and dealing with conflict.

When it comes to **skills**, youth need to learn how to analyse conflicts, develop effective communication strategies, and problem-solving and peacebuilding skills, to be able to engage constructively with the conflicts they encounter. They also need public communication and advocacy skills to bring conflict situations they wish to change to the attention of policymakers and the wider public when necessary.

In relation to **attitudes and values**, youth working with conflict and conflict transformation need to be deeply convinced of the necessity and possibility to redress injustice and the need to promote peaceful, democratic and inclusive approaches to working with conflicts. These attitudes and values can be challenged and explored and re-examined. Yet, they have to be present, as they represent the basis of the commitment required from young people to stay on the path of conflict transformation. For youth workers and youth leaders, this means doing one's best to cre-

56. Mir sa ženskim licem, 2019. (Peace with women's face) Ed. Elma Hodžić. Sarajevo: Forum Ziviler Friedensdienst.

57. Council of Europe and European Commission (2012), Youth Transforming Conflict Toolkit, p. 156-157

ate learning environments that respect and promote these values and enable the emergence of attitudes such as tolerance of ambiguity, empathy and the ability to critically assess one's own role in society and those of others.

Conflict Analysis

Conflict analysis involves the systematic examination of the root causes and effects of a conflict, including its political, social, economic and security dimensions. Conflict analysis aims to provide a better understanding of the proximate and structural causes of conflict, and identify the main actors and stakeholders in the conflict. It can also be used to identify entry-points for peacebuilding and inform the designing and prioritising of conflict-sensitive programming.

Essentially, conflict analysis provides:

- a better understanding of the causes (proximate, intermediate and root), dynamics and forces promoting conflict and/or peace; and
- an opportunity to identify and prioritise entry points for conflict resolution, transformation and peacebuilding.⁵⁸

Conflict analysis is important as it elicits the manifest (observable) and latent (hidden) aspects of the conflict. Conflict analysis can be conducted at an early stage of the conflict or (before conflict breaks out) and may be repeated at any other time in the conflict to (re)assess the dynamics and prevent escalation. Conflict analysis can be conducted by anybody who is interested in the conflict and will, ideally, incorporate the views of all actors and stakeholders.

Conflict Sensitivity⁵⁹

Conflict sensitivity should guide all aspects of the Conflict Analysis process to ensure that the process does not exacerbate existing tensions or create new ones. The topics that will be covered and questions that will be asked need to be carefully prepared in advance to appropriately respond to and manage potentially controversial issues that youth are likely to bring up, for example tensions between different identity groups or experiences of gender-based violence. In some contexts, terminology can be a sensitive issue, and [educators] will need to reflect on whether or not to use terms such as 'conflict', 'peace', 'genocide', etc. Depending on the local situation, it may be more appropriate to conduct the analysis along with more neutral terms, allowing the 'conflict' to remain implicit while discussing other aspects of young people's lives and experiences. Throughout, awareness of the conflict dynamics is needed, with sensitivity to potential 'dividers' such as identity, language, gender, religion, socio-economic status or education level. These should be taken into careful account when organising group activities.

Adopting a "conflict sensitive" approach means:

1. Understanding the conflict context,
2. Understanding the interaction between interventions and the conflict context,
3. Acting upon this understanding to avoid negative impacts and maximise positive impacts on conflict factors,
4. Adjusting the approach taken in response to changing conflict dynamics.

58. UNICEF (2013), Engaging Adolescents in Conflict Analysis: A Guidance Note, p. 4

59. UNICEF (2013), Engaging Adolescents in Conflict Analysis: A Guidance Note, p. 11.

Key Questions for a Conflict Analysis⁶⁰:

Profile

What is the political, economic, social and cultural context of the conflict?
Is there a history of conflict?

Causes

What are the key sources of tension?
What are the root causes of the conflict?
What are the impacts of the conflict?
What triggers could contribute to the escalation of the conflict?
What factors could contribute to the de-escalation or resolution of the conflict?

Actors

Who are the main actors and what role(s) do they play in the conflict?
What is their perspective on the conflict?
What are their values, interests, goals, positions and relationships?
What are their reasons for using aggression and/or violence?
What capacities are there for compromise and cooperation at the local, national, regional and/or international level?
Are there any spoilers? What are their motivations?

Dynamics

How did/might the conflict develop?
Where are there windows of opportunity and potential entry-points for conflict transformation and peacebuilding?
What scenarios can be imagined for changing the conflict dynamics?

60. Adapted from CoE 2012, p. 50. Original source: International Alert and Saferworld, "Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peacebuilding: A Resource Pack", © FEWER, International Alert and Saferworld, 2003.

ACTIVITY 2.6 Intro to Conflict Analysis

Overview:	○ This activity introduces the purpose and components of conflict analysis as a basis for practising using conflict analysis tools in the following sessions.
Complexity:	○ Level 2
Group size:	○ Any
Time:	○ 30 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Explain the key purposes and component of conflict analysis• Explain why conflict analysis is important as the first step in conflict transformation and peacebuilding
Methods:	○ Presentation, discussion
Materials:	○ Flipchart or PowerPoint, computer, projector, screen / wall
Preparation:	○ This session will require that you do a short presentation to introduce the practice of conflict analysis. You can refer to the topic and prepare a flipchart or powerpoint presentation in advance.
Room setup:	○ Seating that faces project area

Instructions:

1. Ask two volunteers to come in front of the training space. Let them stand close to each other but facing opposite directions. The one on the left should pose with their right fist held high as if celebrating a score or a win. The one on the right should pose with the left hand supporting the chin as if undergoing a loss or disappointment. Ask them to remain in that position for a few minutes.
2. Tell the rest of the participants that the two represent an image of conflict and ask, "What do you see?" Allow a few responses that construct a back-story to the scenario and ask the volunteers to return to their seats.
3. Explain that their responses were an analysis of the presented image of conflict. Ask the group to then summarise their understanding in response to the questions: "What is conflict analysis?"
4. Present a detailed "introduction to conflict analysis" as per your preparation. You can allow questions and answers during the presentation
5. Conclude by saying that there are several conflict analysis tools that we will practise using in the upcoming sessions.



KEY LEARNINGS FOR YOUR GROUP:

- Conflict analysis is important in identifying conflict sensitive solutions and being more aware of when and how to address or intervene in a conflict.
- Young people can participate in analysing the causes and effects of conflict.
- Conflict analysis forms the basis for identifying solutions.

Conflict Analysis Tools⁶¹

There are several conflict analysis tools that you can use with your peers to understand conflicts in their various dimensions. Below are some examples of participatory conflict analysis tools and the types of inquiry that the tools are used for. Each tool is described in further detail below. At the end of this module, you can find activity guides for introducing these tools in your peer education workshops.

Conflict Analysis Tools	Types of inquiry in conflict analysis
<i>Conflict Tree Analysis</i>	Causes and Effects. Find out causes and effects or things that influence each other
<i>Relationship Map (Actor Mapping)</i>	Relationships. Identify the parties involved and how they are connected to each other
<i>Connectors and dividers</i>	Pressure points. Identify issues, things and people that function as points of solidarity and unity and points of tension and division.
<i>ABC Triangle</i>	Context, Behaviour, Attitudes: Link key need of actors to the situation, their attitudes and their behaviours
<i>Conflict Onion</i>	Positions, interest, needs. Help distinguish between what the different parties say they want, and what they really value and need.

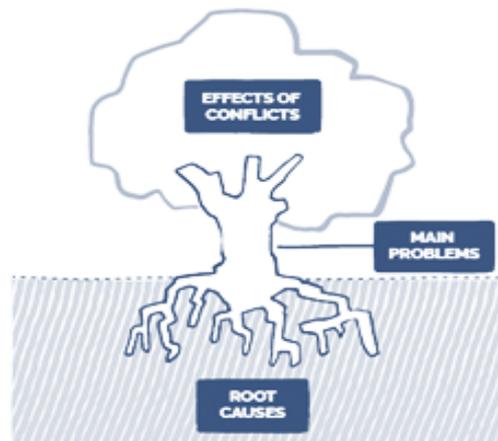
Conflict Tree

A helpful tool for conflict analysis is the Conflict Tree. This tool generates preliminary reflections on the root causes and effects of the conflict. The trunk represents the core issue of the conflict, the roots are the causes and the branches are the impacts or consequences of the conflict. It sounds like a simple exercise but be aware that this is not so easy. Depending on the complexity of the conflict, the consequences might also be root causes and vice versa.⁶²



61. This section adapted from <https://www.ziviler-friedensdienst.org/sites/ziviler-friedensdienst.org/files/anhang/publikation/zfd-peacebuilding-conflict-transformation-54114.pdf>

62. UNOY (2018), Youth4Peace Training Toolkit, p. 16



Source 2: UNOY (2018), p. 16

The Conflict Tree analysis can be used to explore problems that young people or the trainer identify as concerns in the past or present. By illustrating how the causes and effects of problems are interconnected, deeper insights are gained into the problems being experienced, thus making it easier to identify possible solutions. The 'tree' can be drawn on a flipchart by the facilitator, with the participants providing guidance on which 'roots' and 'leaves' are to be drawn, where and how they might relate to each other. This exercise can be conducted in a large group to analyse one problem, or in smaller groups to analyse multiple problems which are then reported back to the plenary. The time allocated to each 'Conflict Tree' will vary; the point is to explore the causes and effects of the selected problem in sufficient depth. The Conflict Tree can then provide a basis for creating a 'Solution Tree' as the next step.

➤ **BELOW IS AN EXAMPLE OF A CONFLICT TREE ANALYSIS⁶³:**

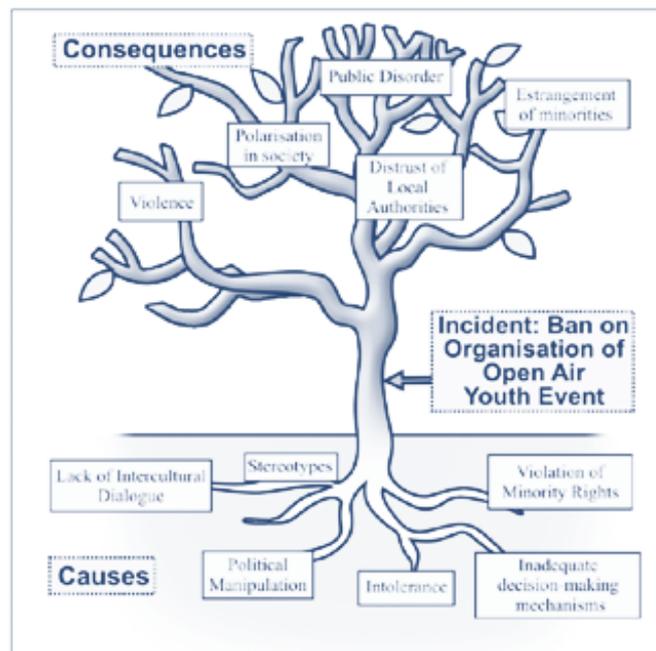


Figure 2. Tree of Conflict, here showing a hypothetical example of the city council banning the organisation of an open-air event by some youth subcultural groups

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63. Source: CoE 2012 T-Kit, p. 68

ACTIVITY 2.7 Conflict Tree / Solution Tree

Overview:	○ In this activity, participants practise using the Conflict Tree tool to identify the causes and consequences of the problem that they are looking at in a way that will help them identify possible solutions and entry points.
Complexity:	○ Level 2
Group size:	○ 15 – 30
Time:	○ 60 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • identify core issue, root causes and effects of conflict • Explore possible interventions for youth
Methods:	○ Short presentations, discussions, conflict analysis
Materials:	○ Flip chart paper; Markers; Handout of blank Conflict Tree
Preparation:	○ This activity may be conducted all together with the facilitator writing on the conflict tree diagram, or the group may be divided into smaller groups and each group can make its own conflict tree.
Room setup:	○ Working islands

Instructions:

Review:

1. If applicable, re-cap where we are in the participatory conflict analysis process. We have identified the issues, actors, relationships, and explored the attitudes, behaviour and context of the main parties to the conflict.
2. Remind the participants that the tools used so far have helped to understand the situation and the actors better. The next tool will help them see the connection between the current situation, and the root causes and effects of the conflict they have been analysing.
3. Ask participants to return to their analysis groups. Continuing with the same conflict they have been analysing with the actor's relationship map and ABC Triangle, let the group now undertake a Conflict Tree analysis. Provide each participant with handout.

Conflict Tree Analysis:

4. Introduce the purpose and components of the Conflict Tree Analysis.
5. Draw the tree shape on a flip chart or board. There should be space for adding text around the tree. The trunk represents the main problem; the roots represent the causes of the problem; the branches represent the effects (and possibly new problems or roots in themselves)

6. Use a simple example to illustrate the process of analysis. Ask:
 - a. *What is the problem?* [write it down on the trunk]
 - b. *What is the cause of this problem/conflict? Any other reasons?* [write these down on the roots] Keep going until you have found five or six causes for the problem.
 - c. *What are the effects of this problem/conflict?* [write these on the leaves]
7. The facilitator may need to help the group reflect on how the conflict may have differential impacts on vulnerable and marginalised populations like women/girls, minorities, LGBTIQ+ individuals, Roma, refugees, poor communities, youth in general, etc.
8. Give small groups 20 minutes to develop their context-specific conflict analysis using the Conflict Tree tool.
9. Once the tree is completed, groups should then spend another 15 minutes discussing what kind of interventions could begin addressing the root causes and the effects of the conflict. Explore possible 'solutions'. These can be written and posted on the same tree diagram if there is space. Otherwise, draw a second tree [a 'Solution Tree'] and use it to construct your vision for solutions.
10. Reconvene and share [30 minutes]. Bring everyone back together and ask each analysis group to present their tree and invite discussion on the use of the tree and the results of the analysis.

Debrief: Ask the group how they felt about using this tool. What was easy / difficult, etc.? How it complements other conflict analysis tools. As you wrap-up, encourage the group to recognise that they can contribute to the realisation of solutions. In the final stage of the discussion, focus on what actions members of the group might take.



KEY LEARNINGS FOR YOUR GROUP:

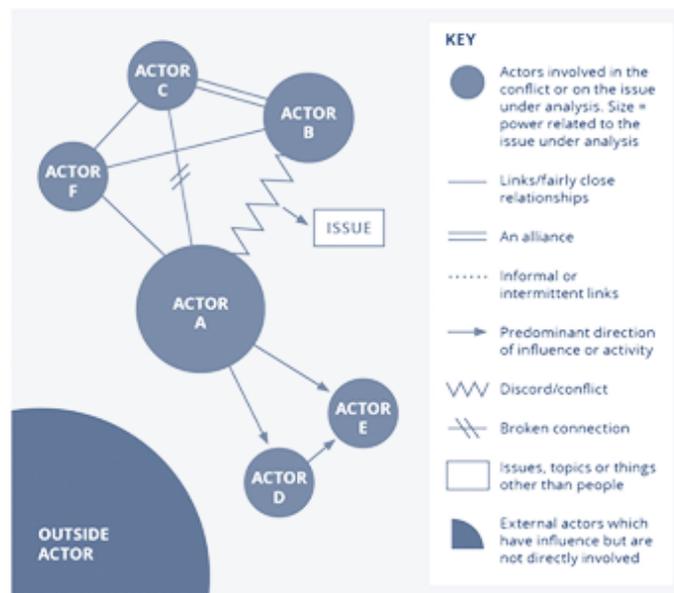
- Conflict transformation requires an understanding of the roots and effects of a conflict, and how the effects can become causes of new conflicts.
- Conflict Tree Analysis is a helpful tool for doing this kind of analysis.
- Solution Tree Analysis then enables participants to identify opportunities for intervention, envision ideal solutions, and focus on concrete actions.

Actor Mapping (Relationship Map)

Actor mapping is about identifying those who are involved in and affected by the conflict in more detail. This kind of analysis should also offer possibilities to begin identifying what can be done, who can best do what, who are the antagonists, who are aligned to whom, who are pro-peace and who are the spoilers, etc. It lays a foundation for understanding the situation better, clarifying the power relations among actors, looking for windows of opportunity, seeing where allies or potential allies are placed, helping organisations find their entry-point, and evaluating what has been done by others. If people with different viewpoints map their situation together, they may learn about each other's experiences, perceptions, interests and needs. Key questions include:

- Who is involved in the conflict?
- How do they interact with each other?
- Where is the conflict centred?
- Which people or groups have strong positive relationships with each other?

The actors and relationships are then expressed in drawing (see example below), with each party to the conflict (including secondary and other peripheral or stakeholder parties) being represented by a circle and their relationships by different types of lines.



Source: Adapted from Fisher, et al. (2000: 23)

Connectors and Dividers

As you map the actors in a conflict and the relationships between them, you can also identify those issues that both connect and divide people.

- **Connectors** are issues and things that bring people together (for example, shared traditions, celebrations, common interests and causes, etc.), and specific people who function as focal points for unity.
- **Dividers** are issues and things that become sources of tension (for example, unaddressed historical grievances, open rivalries between political parties and sports teams, national and religious symbols, conflicting political agendas, etc.), and specific people who function as points of division.

Peacebuilding aims to strengthen the connectors and reduce the dividers or sources of tension.



Peacebuilders can unintentionally exacerbate the dividers (i.e. sources of tension) if they are not mindful about their choices, words and actions. Youth peer educators and trainers should take time to familiarise themselves with the connectors and dividers in a given context and among a given group of participants. Awareness of the conflict context and young people's relationship to it will better ensure that your projects have the positive outcomes and impacts that are intended.

ACTIVITY 2.8 Actor / Relationship Mapping

Overview:	○ In this activity, participants practise using the conflict analysis tool of “actor / relationship mapping” to examine a historical or current conflict in the Western Balkans.
Complexity:	○ Level 4
Group size:	○ Up to 30, small groups of 6
Time:	○ 105 minutes
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Identify conflicts and issues affecting youth in the Western Balkans region• Undertake participatory conflict analysis using the Actor Mapping tool
Methods:	○ Role-play, small groups
Materials:	○ Flip chart paper; multi-coloured markers; coloured papers; handout of mapping symbols (1 copy per group)
Preparation:	○ If possible, prepare mapping kits for each group. Each kit should contain a pack of different-sized shapes, a glue stick or masking tape, three different coloured felt-tip pens, a pencil and a sheet of flipchart paper. Please refer to the Actor Mapping (relationship map) topic of the manual topic to design templates of necessary shapes. Have a couple of pairs of scissors and extra coloured paper available in case participants need more during the exercise.
Room setup:	○ Working islands

Notes to the facilitator

This activity is best suited to analysing multi-actor conflicts at the societal or international level. For an analysis of actors in local, intergroup or interpersonal settings refer to the next activity on “Mapping Fears and Needs”. As this activity focuses on past or current conflicts in the Western Balkans, tensions may rise. Circulate among working groups to help support a constructive exchange.

Instructions:

Role play [15 minutes]

1. Invite 5-6 volunteers to perform a role-play in which one of them plays the role of a youth officer in a community youth centre or facility. Let the youth officer sit on a chair in front of the participants. The rest of the volunteers come in one by one to report their problems to the officer. The first one complains of not being able to attend youth centre activities

because of insecurity and fear. Before the volunteer finishes explaining the problem, the second one comes in to complain of being offended by fellow youth. The third one reports being discriminated against by youth from another ethnic community and the fourth one reports being dropped from a theatre group at the centre because of her ethnic identity. The youth officer appears overwhelmed with the complaints, cannot cope and is stranded. As the complaints pile up and satisfactory responses remain lacking, the youth start saying how they will take the matter into their own hands.

2. After 8 minutes, stop the role-play, thank the volunteers and ask them to return to their seats. In plenary, ask the rest of the participants the following questions, allowing short discussions:
 - a. *What did you see happening? What is the problem?*
 - b. *What do you think is the cause of the problem?*
 - c. *How are the problems often interrelated?*
 - d. *Is there a risk that the conflicts could turn violent?*
 - e. *What can be done to prevent the problem from turning violent in future?*
 - f. *Do we have similar problems in this region?*

3. Explain that the discussion after the role-play was a simple analysis of the conflict situation and the remainder of this session will provide participants with an opportunity to learn how to use a variety of analytical tools which help peacebuilders to gain a full picture of the actors, issues, and relationships involved in any conflict. The first tool is called 'actor mapping' or 'relationship map.'

Explain Actor Mapping (Relationship Map) [15 minutes]

4. Explain to the participants that conflict actor mapping (relationship map) focuses on the here-and-now of actors' relationships.
5. Explain that they will construct a diagram using:
 - a. **Circles** to represent the actors in the conflict context. The size of the circle will show how much power that actor has in the particular situation.
 - b. **Lines** connecting the actors to show the type of relationship they have, show in the key at right.
 - c. **Squares** to represent issues
6. Refer to the manual topic diagram on 'actor mapping' and construct the diagram as you speak to illustrate your points.
7. Emphasise that it is really important to identify why a relationship is as it is. Participants need to name the issue underlying each relationship on the map. Most importantly, participants should put themselves or their organisation on the map and indicate their relationships and issues with the different mapped actors.



Analysis in groups [30 min]:

8. Form small groups with a maximum of six participants. Groups may be mixed or formed based on common or national contexts and chose a conflict issue they want to address back in their local contexts.
9. Provide each group with a handout of the conflict mapping symbols key.
10. Ask each group to spend 10 minutes deciding a conflict situation in Western Balkans or an issue affecting young people which they would like to use for the analysis. It needs to be a current conflict that at least one participant in each group is very familiar with, and therefore it should be a conflict visible or felt within their community. Encourage the group to choose and focus on a conflict or a conflict issue that they are all comfortable to discuss freely understand in detail and ultimately work on
11. When each group has decided on the conflict issue, give them 30 minutes to create a relationship map and be ready to present their map to others. Spread out the groups so that they can discuss freely without disturbing others. It is helpful to keep the groups in the same room unless the space is unsuitable. This maintains the energy in the room and the trainer can be easily available to all participants.

Presentation and Group Discussion [45 min]

12. After 30 minutes, invite all the groups back to the plenary. Let the groups display their maps and present their findings in turns. Each presentation should take not more than 6 minutes. Allow brief questions and discussions after each presentation. Make sure the participants do not engage in discussions about the tools but focus on understanding relationships and issues coming out of the analysis. Remember to appreciate each group after their presentation.
13. Conclude the session by pointing out that the analysis focused more on conflict actors, relationships and issues. Other tools will help look at the attitudes, behaviour, context, root causes and effects of conflicts. Ask the group to keep their map for use in the next session.

TIPS: When planning to do conflict analysis during training with participants from different sides of a historical or current conflict divide, trainers should pre-assess and monitor the level of tension in the room. If there is existing tension among participants, discussions about the causes of the conflict can lead to tense arguments about political causes, etc. Clashes may then arise among participants and the training may take an inappropriate and harmful direction. The trainers should brief themselves on the situation beforehand and decide (alone or with the group) on the depth of conflict analysis that will be undertaken. While dealing with a tense conflict situation, youth trainers are advised to pay more attention to the groups' elaboration of problem-solving strategies than to their analysis of the causes and roots of the conflict. It is preferable to lead participants towards understanding different perspectives on the conflict situation and context. In case "hot" moments arise, refer beforehand to the "Help!" guidance provided at the end of this Manual on how to manage controversial discussions sensitively.



KEY LEARNINGS FOR YOUR GROUP:

- Complex conflicts, as in the Western Balkans, involve multiple actors, influences and interrelated issues.
- The process of actor/relationship mapping helps to make these dimensions explicit, where they can be considered in more detail.
- As becomes evident in the process, there are invariably contrasting perspectives and views on who is involved in the conflict and how. The process is therefore not 'tidy' or 'definitive'.
- Rather, this is one of several steps designed to help structure reflections and to begin identifying entry points for conflict transformation.

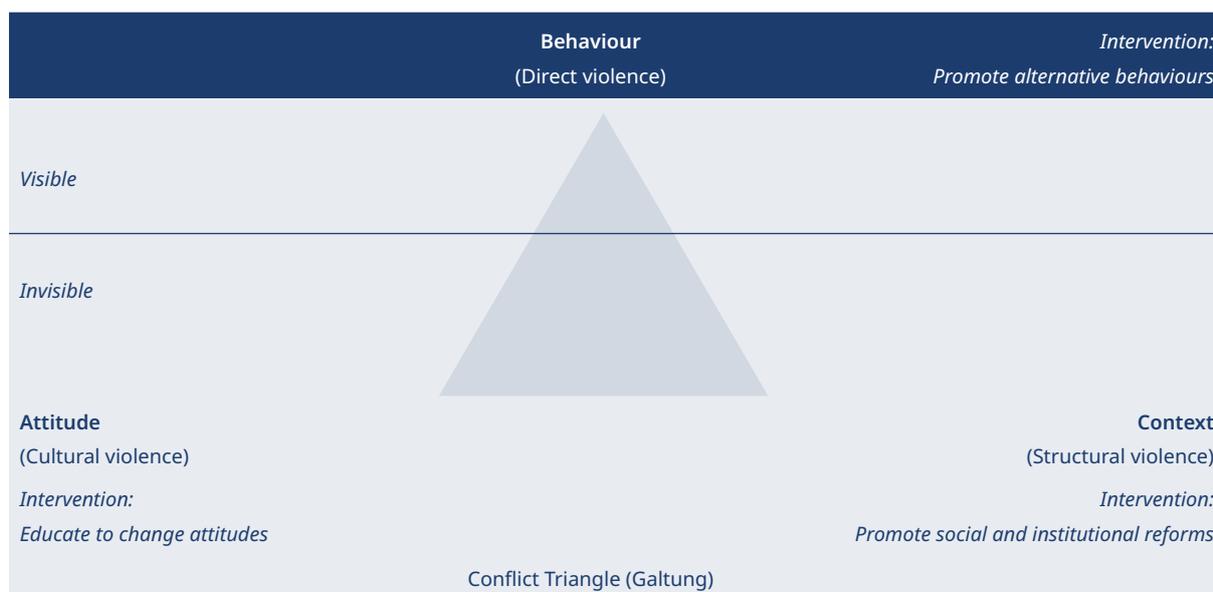
Attitude, Behaviour, Context (ABC) Triangle⁶⁴

As already mentioned, violent behaviour (direct violence) has its roots in people’s attitudes and the political-economic context (structural and cultural violence). The Attitude, Behaviour, Context (ABC) triangle is a simple tool for mapping these three factors and the relationships between them.

An ABC Triangle analysis is based on the premise that conflicts have three major components:

- the context or situation,
- the behaviour of those involved, and
- the attitudes of those involved.

A conflict can begin in any corner and spread to the others. These three factors influence each other. For example, a context that ignores the demands of one group is likely to lead to an attitude of frustration, which in turn may result in protest. This behaviour might then lead to a context of further denial of rights, contributing to greater frustration, perhaps even anger, which could erupt into violence. Work that is done to change the context (by making sure that demands are acknowledged), to reduce the level of frustration (by helping people to focus on the long-term nature of their struggles), or to provide outlets for behaviours (that are not violent) will all contribute to reducing the levels of tension and transforming the conflict.



The ABC Triangle also helps us to think about what we know and what we don’t know about the conflict actors and dynamics. It can assist in identifying aspects of each actor that we need to consider when planning to engage with them, and what we might look for if change is occurring in a relationship. The ABC Triangle helps us to reflect in more detail how the conflict actors, whether individuals or groups, think about themselves in a conflict context.



Think of a conflict you recently experienced or discussed. Try to define the A, B and C aspects of it. Is it clear in which corner of the ABC triangle the conflict began? How did something in one corner influence another corner of the conflict triangle?

64. See *Theories of Conflict* by Johan Galtung, Columbia University, 1958

ACTIVITY 2.9 ABC (Violence) Triangle⁶⁵

- Overview:** ○ In this exercise, participants practise using the ABC (Violence) Triangle to analyse interactions between the attitudes, behaviours and context of a conflict. They will then connect this tool with their work as youth peacebuilders and figure out which corner(s) of the triangle their work helps transform.
- Complexity:** ○ Level 2
- Group size:** ○ Any, in groups of 3-6
- Time:** ○ 60 – 90 min
- Objectives:** ○ Participants will be able to:
- Example the function of the ABC triangle to analyse the attitudes, behaviours and context of a conflict, giving examples of each
 - Explain how conflict behaviours, attitudes and context mutually influence one another
 - Connect youth peacebuilding work with efforts to transform the ABC of conflict
 - Reflect on whether and how their own peacebuilding work addresses A, B and/or C
- Methods:** ○ Short presentation, case study
- Materials:** ○ Flip chart paper; Markers; mapping kit, Handout of blank ABC Triangle; handout of case study
- Preparation:** ○ Prepare the resources and handout for each participant in advance.
- Room setup:** ○ Working islands

Instructions:

1. **Presentation [15 min]:** Introduce the session by mentioning that in a conflict, the violent **behaviour** we see has its roots in people’s **attitudes** (including beliefs and values) and surrounding social, political and economic **context**.
2. Introduce Galtung’s “Violence Triangle” by first drawing a large triangle on a flipchart. Label each of the three corners: A (Attitudes); B (Behaviours); and C (Context). Explain each of the A, B, and C corners by referring to the reading of this manual suggested above.
 - a. **Attitudes:** what we think, feel, and believe, for example, fears, values, belief systems, cultural teaching, prejudice
 - b. **Behaviour:** what we see—for example, punching, shooting, ignoring, raping, looting, killing, discrimination
 - c. **Context:** systems and structures that discriminate, for example, laws, social norms (including how families manage their relationships), policies, cultural practice.

65. Adapted from CAMP (2014), p. 21

3. Invite the group to give examples of violence. Ask them where these examples should be placed in the triangle and get a consensus on where to place them. [If needed, examples can also be drawn from Activity 2.1.] If you cannot agree where an example should be placed, put it where one participant suggests and draw a line with a question mark pointing to the other corner(s) where it might also be placed.
4. Draw a line mid-way across the triangle, and write above the line 'visible violence' and below the line 'invisible violence.'
5. Provide all participants with handout of ABC Triangle.
6. Encourage the youth to consider youth peer activities that address various forms of conflict and violence.
7. Show participants how each corner of the triangle can affect the other corners. Emphasise the linkages and how they reinforce each other as discussed in the reading.
8. Explain that our work as youth can occur in one or all corners. Indeed, the ABC triangle can be used as a basis for brainstorming strategies that will resolve and ideally transform all three of these dimensions of a conflict. However, peacebuilding interventions often address only one or another dimension.



Case 3: All Different – All Equal campaign



All Different – All Equal is a campaign for diversity, human rights and participation, organised by the Council of Europe in partnership with the European Commission and the European Youth Forum. Its purpose is to encourage and enable young people to participate in building peaceful societies based on

human rights, diversity and inclusion, in a spirit of respect, tolerance and mutual understanding.

A first campaign, run in 1995, aimed at furthering the fight against racism, anti-Semitism, xenophobia and intolerance. The second campaign, with the same slogan and logo, was launched between June 2006 and September 2007 to emphasise the positive dimension of the values expressed by the idea of All Different – All Equal.

The campaign focused mainly on young people living in Europe between the ages of 12 and 30, as well as civil society organisations, youth organisations and initiatives, and schools. Its main partners are the Council of Europe, national campaign committees, the European Commission and the European Youth Forum.

Questions to reflect on:

Which part(s) of the triangle does the campaign aim at changing? What level does the campaign aim for? To what extent can this kind of campaign address the different stages – pre-conflict, during-conflict and post-conflict? What are the core conflict issues that this campaign seeks to address?



9. Ask participants to turn to a neighbour and work in pairs for the next exercise. Instruct them to read the case below and to respond to the questions that follow:⁶⁶
10. Give participants 5 minutes to think about where their peer work falls in the triangle. Invite participants to tick which corners of the diagram their peer work addresses. This will give a sense of the spread of work being done. Invite the group to share a few examples [5 min].

66. Source: CoE 2012 T-Kit, p. 182.

Extension: Applying the ABC Triangle to the Western Balkans

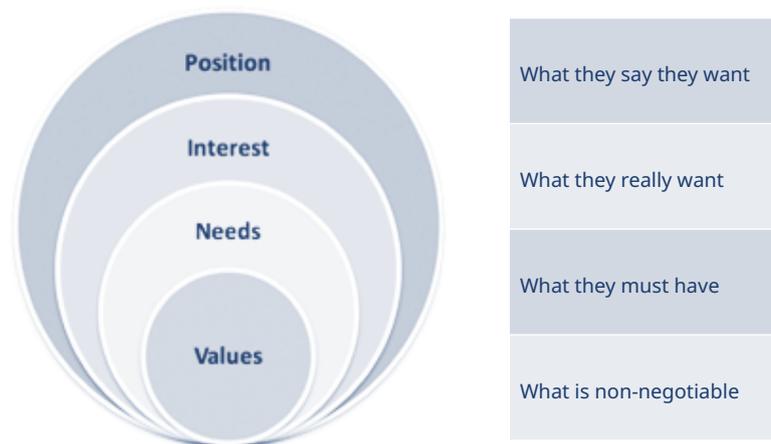
11. Organise the participants back in the same groups as in the actor mapping session [Activity 2.8]. Let them refer to their actor mapping and identify two main actors in the conflict.
12. Have them focus on one actor and draw the ABC triangle for that actor. Identify the actor's attitudes, beliefs and values, and how they see their own behaviour and context. Once all of the corners have been completed, write in the middle of the triangle what seems to be that actor's key needs and key fears seem to be.
13. Now ask them to turn to the second party and repeat the process from that party's perspective. The trainer should circulate and check in on each group, providing feedback where necessary.
14. Once groups are done with the analysis, let them return to the plenary for presentations. [20 min]
15. Conclude the session by pointing out that the next tool will analyse the root causes and effects of conflicts. Ask the group to keep their map for use in the next session.

Conflict Onion⁶⁷

The Onion analogy is used to analyse negotiation processes where, more often than not, conflicting parties concentrate on positions (surface issues) rather than interests (deeper issues).

The Onion Analogy helps us distinguish between what different parties say they want, and what they really want and need. It is based on the idea that the conflict layers are much like those of an onion: those on the surface are visible, but the others rest hidden until we start to peel off the layers to see what lies at the core.

- **Positions** are the often-material demands that parties tend to make
- **Interests** are the often-unstated motives behind the parties' positions
- **Needs** are the essential conditions that are vital to the life and wellbeing of the parties
- **Values** are the core of what parties consider non-negotiable



Source: Adapted from Harvard Approach to Negotiation

The Onion analogy can be used to facilitate dialogue between parties in a negotiation or mediation process. It is essential to make sure that the needs and values of each party are fully understood.

67. From the works of Roger Fisher and William Ury (1981) of Harvard University (www.peacebag.org.)

ACTIVITY 2.10 Mapping Needs and Fears⁶⁸

Overview:	○ This method focuses attention on the needs in a conflict. Often conflict parties focus their discussion/debate on what happened, rather than on the needs of each. The method presented here helps us clarify our own needs and fears in a conflict situation, and those of the other parties in a conflict. When this is done, it is easier to find adequate solutions to the conflict. The method analyses the reasons for the conflict and bridges the gap between emotions and practical issues.
Complexity:	○ Level 3
Group size:	○ Any size, divisible by 4
Time:	○ 60-90 minutes
Objectives:	○ Participants will be able: <ul style="list-style-type: none"> • To identify needs and fears underlying certain behaviours in a conflict • To recognise additional entry points for conflict transformation by addressing the conflict participants' underlying needs and fears.
Methods:	○ Role-play, small-group conflict analysis
Materials:	○ Pens and handouts of the fears/needs chart (see overleaf), large flipchart paper (one per group)
Preparation:	○ The facilitator should prepare in advance some conflict situations relevant to youth work in the region, or elicit ideas from the group, or draw from the sample scenarios provided.
Room setup:	○ Working islands

Notes to the facilitator

This activity is best suited to analysing conflicts in local, intergroup or interpersonal settings. For an analysis of multi-actor conflicts at the societal or international level, please refer to the previous activity on "Actor / Relationship Mapping".

Instructions:

1. Organise the participants into groups of four.
2. Introduce the conflict mapping tool and distribute two copies of the handout to each group.
3. Give each group one clear conflict situation to discuss. A couple of examples are offered below, but you should choose situations that have meaning for your group:

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68. Source: "Going beyond fear" Adapted by Nina Genneby and Ditta Dolejšiová from exercises published by PeaceQuest Sweden (www.peacequest.se), cited in CoE 2012 T-Kit, p. 171-174.

<p>Scenario 1</p> <p>A mother is angry with her daughter because she wants to study abroad and the family is not able to afford the fees of the expensive art school she has chosen in Paris.</p>	<p>Scenario 2</p> <p>Two youth leaders are fighting over the priorities of their organisation. One thinks it should be activities with the members within the organisation; the other thinks there should be joint activities with other youth organisations.</p>	<p>Scenario 3</p> <p>An (Albanian, Serbian, Kosovar, Montenegrin, Macedonian, Bosnian) father is angry with his son because a group of friends are coming to visit him and one of them is from a neighbouring society that they have been in conflict with.</p>
<p>Scenario 4</p> <p>A young person is in conflict with her/his sibling because of their activism and participation in protests and other activist actions against the current government's policies and candidates.</p>	<p>Scenario 5</p> <p>An older brother is angry at his younger brother because he caught him secretly wearing makeup and dresses in his room. He yells at him and tells him to stop doing that since dresses and makeup are for girls only.</p>	<p>Scenario 6</p> <p>A group of friends in high school are fighting whether to continue to accept a friend in their group after he/she told them about his/her sexual orientation. The (former) friend is aware of the attitudes' change since coming out.</p>

4. In each group of four, one pair will represent each side of the conflict. (In scenario 1 above, this means that two people will represent the mother, and two people will represent the daughter.)
5. Each pair should work together to draw a conflict map and list all the fears and needs that they believe, are associated with each party in the conflict from their party's perspective. Often the issue that we first thought of as the most important in a conflict situation is not that of most concern.
6. The pairs should then compare their conflict maps and discuss the different perspectives on each side of the conflict situation.
7. Ask the group to prepare a visual presentation of their common map on a large flip chart paper. This will be presented to the other participants.
8. Ask each group to present their scenario and maps to the others.
9. Invite the participants to share any solution to the problems. When a solution is suggested, note it down and cross out the corresponding need that has been fulfilled and/or the fear that has been alleviated.

Debriefing: Stimulate reflection among the group by asking:

- *Was this exercise easy or difficult?*
- *What, if anything, surprised you in this exercise?*
- *What needs were the most difficult to address?*
- *What prevented you from fully understanding the perspective of the other side of the conflict? What obstacles did you encounter in the analysis?*
- *What would enable you to understand and analyse the situation more fully?*
- *Do you consider this a useful tool for mapping and analysing a conflict? Why / why not?*
- *How could such an approach be helpful in your own experiences of conflict?*
- *What would be the necessary conditions in a conflict situation to be able to use this tool for understanding fears and needs?*
- *How can you as a youth worker and active citizen contribute to creating the necessary conditions for conflict analysis to be possible?*

Wrap-up: Conclude that, ultimately, the only way to find out the needs and fears of our conflict partner is to ask them. By starting to think like this, we are already one step closer to empathy, and one step further away from demonising the other. Speaking out about one's own fears and needs, making them more specific, and demystifying them helps us free ourselves from preconceived positions and build greater openness and trust with the other.

Tips:

By including the different views of the parties and by respecting the needs and fears of everyone, this exercise helps to establish the conflict as a common problem that requires a common solution. It is important to keep this in mind and to explain from the outset that this is also the reason for conducting the exercise.

This activity is usually done on the basis of a hypothetical conflict that does not directly affect the participants. It may be suitable to choose conflicts that participants are familiar with and can identify with. As an extension, and if appropriate, you can suggest that the group should consider using this tool to map the needs and fears of a real conflict in their community/ies. To do so, it may involve developing a questionnaire or interview for gathering views from relevant people, leaders, stakeholders, etc.

However, the facilitator should be careful about opening up issues that are beyond his or her competence. Whatever conflict situation you choose in this exercise, it should be relevant to your group, the conflicts they may be experiencing now or have in the past, and their level of emotional distance from those conflicts. It may also be useful to do some trust-building exercises before this activity, so that the participants are ready to engage beyond superficial analysis.

Try to involve the group in brainstorming how to reach cooperative ('win-win') solutions.

HANDOUT

Step 1: Use this simple chart to reflect on the needs and fears that may be underlying the perspectives and behaviours of parties to a conflict situation.

Step 2: Compare your chart with the chart prepared by the other party, to gain insight into one another's perspective and gain a fuller understanding of the needs and fears of each side. Some of these may be accurate or inaccurate assumptions. Discuss these and try to arrive at an accurate picture that both sides can agree on.

Step 3: After consolidating the perspectives into a common chart, brainstorm actions that can be taken to address the needs and fears of each party. Write these in a different colour besides the associated fear or need and cross that fear or need off.

Step 4: Review all of the proposed solutions and try to identify a common cooperative ('win-win') solution.



ACTIVITY 2.11 Migration and Xenophobia in Europe⁶⁹

- Overview:** ○ Now that your group has become familiar with the basics of violence, conflict and peace, and has practised using several different conflict analysis tools, they may be ready to try analysing and discussing a more complex societal conflict scenario. In this exercise, participants analyse the international migrant and refugee crisis and the resurgence of nationalism and xenophobia across Europe.
- Complexity:** ○ Level 4
- Group size:** ○ Groups of 4-6
- Time:** ○ 90 minutes
- Objectives:** ○ Participants will be able to:
- Apply conflict analysis skills to a complex conflict
 - Explain common factors underlying nationalism, xenophobia, violent extremism and hate crimes
 - Empathise with the suffering of forced migrants
- Methods:** ○ Poetry reading, presentation, case study
- Materials:** ○ Copies of case study and reflection questions; copies or computer projection of poem; board or flipchart, pens, sticky notes (optional).
- Preparation:** ○ From print or online news agents, collect some photos and headlines regarding xenophobia and hostility towards migrants and refugees in the region. Organise them in a PowerPoint or print as a handout. Review the reading in this manual on stereotypes, prejudice and hate speech.
- Room setup:** ○ Working islands

Note to facilitator:

This session builds upon concepts that were introduced in Activity 1.2 and 1.8, and the theme of xenophobia that was first introduced in Activity 1.10. This session can be used as an extension or replacement for Activity 1.10, depending on how much time is available.

69. Source: "Paint the Change Curriculum" by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

Instructions:

Part 1: Collective Poetry Reading

1. Review the notions of **xenophobia** and **intolerance** that were introduced in Activity 1.10. Tell your group that today's activity looks more closely at the issue of anti-migrant hate speech and hate crimes in Europe, in order to understand what motivates these attitudes and behaviours, and what we can do to prevent them.
2. **Poetry reading (10min):** Explain to your group that they will begin with a collective poetry reading. This is a technique where, without being told when to read, the group collectively reads a poem from beginning to end. Without hurrying, each person should read at least once, but they decide for themselves when they want to read a line, or just a word or a couple of words. The reading is thus spontaneous, sometimes with multiple voices overlapping, like a chorus. Tell them that this is okay and that they can come in and out of the poem without asking or excusing themselves. The result is a multi-voiced poem in which each person becomes a participant. The poem proposed here ("Home" by Warsan Shire: <https://www.facinghistory.org/standing-up-hatred-intolerance/warsan-shire-home>) is particularly well-suited to this topic and to this method. It is a sensitive poem and may elicit strong emotions in the participants. Be sure to debrief afterwards.
3. **Personal reflection & sharing (10min):** After the poem, ask your group to *"lift a line" from the poem that was striking for them and use the next 2 minutes to write down some reflections about it privately. "What is interesting about this line or this word? What does it make you think about? What questions does it raise for you?" After 2 minutes stop them. "Okay, who can start us off and share?" "Thanks, anyone else?"*

Part 2: Key Terms

1. In large letters, write on the centre of the board / flipchart the words **refugee** and **migrant**. Ask your group what comes to mind when they think of these words. Note their responses on the board or have them add their responses with sticky notes. Review and discuss their responses.
2. Explain the meaning of these two terms to your group. The term "**refugees**" refers to people who are forced to flee their homes because of armed conflict or persecution.⁷⁰ The situation is so perilous and intolerable that they cross borders to seek safety. Refugees are recognised and protected in international law, precisely because it is too dangerous for them to return home, and they need sanctuary elsewhere. In 2019, there were more than 26 million refugees worldwide. See current statistics from international sources like the UNHCR (www.unhcr.org) and the EU (<https://ec.europa.eu/eurostat/statistics-explained>).
3. The term "**migrant**" refers to people who choose to move to another place to improve their living conditions, either by finding work, seeking education, reuniting with family, or other reasons, but not because of a direct threat of persecution or death.⁷¹ Migrants can return to their home countries even though, in some instances, the conditions of life there may be difficult. Many governments welcome migrants because of their positive contribution to the economy. Nevertheless, migrants, like refugees, can face prejudice, discrimination, harsh conditions on their route to, and/or once arriving in, host countries.
4. Emphasise that migrants and refugees should not be discriminated against regardless of the reasons of displacement. They have rights under international law, and how they are treated by the members of the society reflects on the moral and political maturity of a nation.

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70. <https://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html>

71. <https://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html>

Part 3: Why do people become angry and aggressive towards migrants and refugees?

5. Review with the group the concept of social identity as being one's identity based on group membership that was introduced in Activity 1.2.
6. Remind the group that **in times of intergroup threat and conflict**, groups tend to focus inward. Social identities become more narrow and rigid. Group membership is reduced to one essential attribute (such as race, religion, nationality or political affiliation) on the basis of which the world is divided into categories of "us" and "them". This division relies on **stereotypes** where 'we' are all alike and 'they' are all alike and fundamentally different from 'us'. This is called '**othering**', and it is often built on myths about racial purity, national uniqueness or some other claim to superiority. The 'other' is seen as inferior yet dangerous, while 'we' are presented as superior yet vulnerable.
7. Leaders sometimes **manipulate** the population based on these essentialised identities, creating a climate of fear centred on (real or imagined) threats. These struggles between identity groups are called 'identity politics'. '**Identity politics**' is when identity markers are used/manipulated for the purpose of advancing the political interests of one group over another group.

Two ideologies based on identity include ethnocentrism and nationalism.

- **Ethnocentrism** is the attitude that one's own cultural, ethnic or religious group is superior to other groups.
- **Nationalism** is a political belief that one's place of origin is superior to all others. A nationalist regards other nations as rivals, and thus nationalism is often built upon sentiments of distrust or disapproval of other nations.
- Nationalism is not the same as **patriotism**, which is the feeling of love for one's place of origin and its values. One may be patriotic without feeling hostile towards other nations.
- Other ideologies based on "us vs. them" thinking include: **racism, anti-Semitism, and islamophobia.**

Explain: Intolerance, fear and hostility between groups of people spread and increase, some individuals can become **radicalised**. They may begin expressing their anger through hate speech, protest and aggression, and this can lead to a rise in hate crimes.

Ask: *What is hate speech / hate crime, do you know?*

Give the group time to discuss and share examples.

Define:

- **Hate speech** is the public expression of hate or incitement to violence towards others based on their race, religion, nationality, sexual orientation, etc.
- **Hate crimes** are hate-motivated acts of violence against people or property.

Part 4: Causes and Effects of Hate Speech and Hate Crimes

Organise participants in small groups. Give your group 15 minutes to discuss the following questions:

1. *Why do you think there has been a rise in xenophobia and hate crime across Europe in recent years?*
2. *Why do people think and act in hate-based ways?*
3. *What is the effect of intolerance and extremism on communities? What does it lead to?*
4. *What can be done to combat intolerance?*

Back in plenary, invite one person per group to briefly share. Encourage them not to repeat the same ideas as other groups if possible, but only to add a new point.

As groups share their findings, they may touch on some or all of the following ideas:

- **Many people blame the rise in xenophobia on the 'refugee crisis'** resulting from millions of people being forcibly displaced from war zones, like Syria and Afghanistan, and from places of extreme poverty and fragility, like South Sudan and Somalia.
- Although some people have strong anti-migrant feelings, **many other people have felt compassion and understanding for refugees** arriving in Europe from war-torn and fragile countries and have offered their support and help.
- **However, intolerant people and extremist groups** have regarded the arrival of 'Others' with suspicion and fear. They do not understand the 'push' and 'pull' reasons why they have fled their home countries, such as insecurity and persecution, the threat of violence, and desire to provide a safer, more stable environment for their children until they can return home. Extremists have prejudices towards 'others' (often fed by politicians and media), thinking that they are fundamentally different, rather than recognising that these are ordinary people just like them. This leads them to feel no empathy for the suffering of others and to refuse them assistance.
- **Some people in the host-society are frustrated with their governments** when they feel that their own needs are not being met. They then become jealous when their governments provide for 'foreigners' and begin scapegoating foreigners for their problems.
- **This leads to increased racism and xenophobia** in political discourses. Xenophobia means dislike of foreigners / people from other countries. It usually combines with nationalism –the belief that one's own place of origin and people are better than everyone else.
- **In the UK, for example, the Brexit vote** (to leave the European Union) has led to a huge increase in hate crimes towards foreigners and minority groups across the place. Other countries have seen a similar surge in nationalism. This has led to more intolerance and hate crimes.
- **Extremists believe their way is the only way.** Extremists hate certain 'others' and believe that it is alright to use violence against them. They have a **mindset** that says 'my group' ('we') is right and the others ('they') are wrong; 'we' are good and 'they' are evil; 'we' have rights and 'they' do not.
- **Instead of learning to live together,** they become hostile and try to push others away.
- Intolerance and extremism have many negative effects on communities, including:
 - Increased feelings of insecurity and distrust
 - Increased social and economic segregation and discrimination
 - Increased risk and occurrence of acts of injustice and violence
 - Cycles of fear, conflict, further prejudice and violence.

If you have a mature group, you may summarise the following common drivers of radicalisation, hate speech and hate crimes:

Common Drivers of Radicalisation and Hate	
Ideological Orientations:	"Us vs. them" worldviews, viewing certain cultures or nations as bad or threatening, seeing one's own people or nation as superior (e.g. racism, ethnocentrism, nationalism, Islamophobia, anti-Semitism, etc.), believing that the use of violence against threats is justified.
Psychological Factors:	Fears about personal or group security, the desire for group belonging, the desire for life purpose and for heroism/adventure, and the tendency towards "group-think" in which independent thought & decision-making are suppressed.
Political Grievances:	Frustrations related to human rights abuses, limited political and civil liberties, corruption, and foreign occupation, which lead to a desire to "fight the government", "fight the elites", "fight the system".
Economic Grievances:	Frustrations related to unemployment and poverty.
Sociological Factors:	Feelings of social alienation, difficulties in adapting culturally to the place where one lives, experiences of marginalization and discrimination.
Gender socialisation:	Cultural norms around masculinity that encourage aggression, promote male superiority and competition, and cultivate a fear of emasculation.

Debrief: Wrap down the activity with a closing circle.

1) *How are you feeling after this discussion?*

- It is to be expected that the participants are reflective. Some may feel concern, anger, anxiety, frustration.
- Acknowledge participants' responses and ask the group: "Raise your hands if you have similar feelings".
- Acknowledge that societal challenges in society can feel overwhelming, but that there are many things we can do to change people's attitudes and behaviours directly and indirectly.

2) *What is one thing you can do to put an end to intolerance and hate?*

- Affirm your group's responses and say that in future sessions they will have opportunities to collaborate together on social change projects.

ACTIVITY 2.12 A Migrant's Journey

Overview:	○ This activity uses the Forum Theatre method to actively reflect on the experiences of a young refugee who was forced to flee his home and has journeyed to Europe in search of safety. Along the way, he encounters other migrants, immigration police and other individuals who choose to either help or not help him find safety. The audience is called upon to help decide how this young migrant's story will end.
Complexity:	○ Level 4
Group size:	○ Group of 4-6 to role-play, plus wider group audience/participants (up to 30)
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Empathise with the vulnerability and discrimination experienced by migrants and refugees; • Discuss the role of various actors including officials, smugglers, humanitarian actors and community members in shaping the experiences of migrants and refugees; • Reflect on their own role as young peacebuilders in defending the human rights of populations forced to flee their homes because of insecurity.
Methods:	○ Role-play using Forum Theatre method
Materials:	○ Copies of role-play case study and questions for reflection and facilitation
Preparation:	○
Room setup:	○ Space for role-play with audience

Note to facilitator:

This session brings together many of the themes that have been built up in previous sessions. It may also elicit strong emotions – be mindful of this and use the debriefing period to talk through what participants have experienced.

Instructions:

1. **Read:** Read the following scenario together as a whole group (up to 30 people)

Role-Play Scenario: Ramazan from Pakistan, 17 years at the time

"We arrived at the sea. The small boat was ready for us. Fifty of us sat on that small boat. It was very difficult to keep balance. After a few hours of sailing, a new vehicle was waiting for us. We were in Iran. There followed the same: from vehicle to vehicle, riding, running, swimming... Finally, we arrived in a place surrounded by hills. I had not slept for days. It was cold and I was very hungry. The smuggler took money for his service. We went to Istanbul. The plan was to go to the border with Bulgaria. Somehow, we passed the border and reached Bulgaria. Another smuggler took us to some forest and said that we had to wait there. He asked for money, we said we didn't have any and we apologised. He started beating us and checking our pockets. He took our phones and left. We waited for him to come back, he didn't show up. Soon afterwards, the police found us. They beat us and made fun of us. They broke the finger on my left hand. They took us to the police station. For four days we stayed there, having only water, not any food. After four days passed, they took us to a closed refugee camp. I was staying in one small room and could go out just to eat. It was a prison, actually. I thought I would die in Bulgaria, it was so difficult. All the time I watched bloody fights break out because of the food. There wasn't enough of it for everyone. I had to move on. I passed through the border of Serbia and stayed for a long time in Presevo camp. Later on, I went to the border of Hungary. I lived close to the border in an old brickyard. Almost every night I tried to pass the border. We would start running and Hungarian police would catch us, and start beating us... Every time they caught us and beat us. Once, they made us lie on the snow without any clothes, for a couple of hours. Then they came and deported us to the Serbian border. And then at night, the same-border police... Now I am in Austria, but I was a year and a half in Iran, two months in Turkey, two months in Bulgaria, a year in Serbia and 4 (four) days in Hungary.

2. **Discuss:** Take a few moments to openly discuss with the group how they feel about the story they just read, which is based on a real person's experience.

3. **Identify:** Decide with the group who are the key characters/actors in this story. Below are some suggestions:

- Refugees
- Police
- Smugglers
- A government official
- Non-governmental organisations that work with refugees
- People from the wider community (for example, in the places where the migrants have been living for months/years)

4. **Adopt a role:** Organise participants into smaller groups according to these characters. Within each group, discuss the needs, fears, and potential negative and positive role of their assigned character in this situation.

3. **Act out the role-play:** Choose 6-8 volunteers from the group to act out a scenario in front of others, similar at the start to the one described above, though recognising that there are possibilities to shift the trajectory and outcomes of the story.

4. Freeze and ask: Freeze the role-play at key moments and ask the “audience” what will happen next. Let the play evolve naturally according to the actors’ choices.

*Very important: whoever makes a suggestion from the audience must come to the stage and act out their suggestion and continue acting until the next suggestion. In this way, the audience becomes part of the story. **Everyone should try very much to stay in character and to evolve with the story.**

5. Debrief: Debrief together about what happened in the scenario and how they felt about it. Invite all of the participants to think about their role as youth peacebuilders in fighting against xenophobia, promoting inclusion and protecting the human rights of vulnerable populations such as migrants and refugees. Finish with a final encouraging word.

Module 3: Transforming Conflict

Introduction

As you help other youth to develop skills and methods for addressing conflict, it is important to demonstrate your own ability to handle conflict competently at the personal level and in your interactions with others, including other peacebuilders and those who might not agree with your peacebuilding work. Only after acquiring such skills can you transfer the same to your peers in training and informal settings.

Module 3 introduces conflict transformation competencies as means to improve relationships and address direct, structural and cultural violence. The activities and exercises proposed here help participants to develop values and skills to overcome fear and distrust and promote understanding, common purpose and reconciliation. Understanding power dynamics and learning how to communicate effectively and address contrasting needs and interests are essential to resolving tensions and reorienting relationships within the conflict transformation process.

Complex conflicts are often linked to deeper histories of inequality, injustice and violence. Thus, the end of this module focuses attention on processes of dealing with the past, remembrance and reconciliation that have particular relevance for conflict transformation and peacebuilding in the Western Balkans.

Learning Objectives

This module aims to help youth trainers to:

- Understand the basics of conflict transformation;
- Understand why conflict transformation is best suited for creating sustainable peace;
- Guide participants in reflecting on their personal conflict handling styles;
- Reflect on the role of power in conflict and peacebuilding processes;
- Explain and demonstrate the use and benefits of nonviolent communication skills;
- Distinguish between negotiation, mediation and dialogue processes for handling conflict situations;
- Relate deeper processes of Dealing with the Past, remembrance and reconciliation to dynamics of conflict transformation and peacebuilding in the Western Balkans context.

Learning Outcomes

By the end of this module, participants will be able to:

- Discuss the strengths and limitations of their personal conflict handling styles;
- Choose conflict handling approaches that are best adapted to the conflict situation;
- Practise skills of non-violent communication, negotiation, mediation and dialogue, and appreciate their value as constructive approaches for resolving conflict and preventing violence;
- Define key terms of 'dealing with the past', 'constructive remembrance' and 'reconciliation' and explain why these topics are both sensitive and essential in the context of peacebuilding;
- Articulate their own reflections on reconciliation in the Western Balkans and their role in reconciliation processes as youth peacebuilders.

Summary of Key Learnings

- **Personal conflict handling styles** refer to different approaches to conflict situations. These can include: avoidance, competition, compromise, accommodation and collaboration. Knowing which approach is best adapted to a given situation will ensure the most beneficial outcomes.
- **Power** is essential to both conflict and peace. Different approaches to power can either strengthen relationships and communities or divide them.
- **Non-Violent Communication** is a method of communication for resolving conflicts peacefully that involves four core steps: 1) Observing without evaluating, 2) Expressing your feelings, 3) Articulating needs, 4) Making requests, not demands. It prioritises empathy and mutual respect and can be used to facilitate understanding and strengthen relationships in many settings.
- **Negotiation and mediation** are two methods used to identify mutually agreeable solutions to conflict based on the identification of needs, interests and positions. These methods may also address core values, but do not necessarily address root causes such as structural and cultural dimensions of conflict.
- **Peace Dialogues** are open and inclusive processes of consultation that do not have pre-defined outcomes. When dialogue is inclusive, it brings together a diverse set of voices that represent a microcosm of the larger society. To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in identifying new approaches to address common challenges. Dialogue entails listening and learning, not just talking.
- **Dealing with the Past (DwP)** is a term used to describe a long-term process aimed at establishing a culture of recognition, accountability, the rule of law and reconciliation in societies that have experienced and are still affected by the legacies of violent conflict and/or gross human rights violations.
- **Reconciliation** is *“a process that involves mutual recognition of a common violent past and the transformation of harmful relationships and behaviour to promote a shared future towards sustainable peace”* (Lederach, 1997; Bloomfield, 2003). It involves bringing people together in shared experience, cooperation and ongoing exchange to build new pathways to both remembrance and the future.
- **Constructive remembrance** is about examining and discussing the past events as a basis for strengthening the foundations of reconciliation. It combines a multiperspectival approach to historical facts, a critical approach to their interpretations, and a searching discussion of their meaning for the present and future of society.

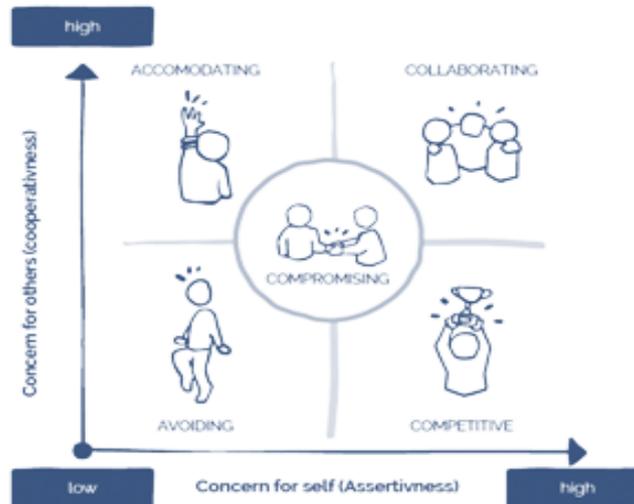
Personal Conflict Handling Styles

At each level of conflict, individuals decide how they will personally deal with the conflict situation. The approach one adopts depends upon different factors, such as time, interdependence with the other party, one's personality, interests and needs, and one's level of maturity.

As you can see from the chart below, there are 5 main ways or “styles” of dealing with conflict, using a scale based on two main axes: the first being “Concern for Others” (also called Degree of Cooperativeness), and the second being “Concern for Self” (also called Degree of Assertiveness).⁷²

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72. Source: Thomas, K.W., Kilmann, R.H. 2008, p.2.



Source: UNOY (2018), p. 22

- **Avoidance** results from low concern for others (i.e. low cooperativeness) and low concern for self leads (i.e. low assertiveness): you avoid dealing with the conflict, which leads to a lose-lose situation.
- **Competition** results from low concern for others and great concern for self: you compete (using power, authority, violence) and basically one wins and the other loses.
- **Compromise** results from moderate concern for others and moderate concern for self: you find a mid-way solution where none are completely satisfied, but it is at least a short-term solution (half win-half lose).
- **Accommodation** results from serious concern for others and low concern for self: you basically give over to the needs of the other (lose-win situation).
- **Collaboration** results from serious concern for others and serious concern for self: you collaborate with others to understand each other's needs and work together so that they can be fulfilled in a win-win solution.



Take a moment to reflect on the personal conflict handling styles above. Think of an occasion in your youth work experience when a conflict took place. What was the basis of the conflict? How did you deal with it? Which conflict handling approach did you use? What was the outcome? Would you handle it differently now?

ACTIVITY 3.1 “Pull” Activity⁷³

Overview:	○ This exercise offers a fun way to introduce participants to different styles of handling conflict.
Complexity:	○ Level 1
Group size:	○ 10 – 30
Time:	○ 20-60 min
Objectives:	○ Participants recognise that they can choose how to frame a potentially conflictual situation and can choose what method they wish to use to deal with it.
Methods:	○ Fishbowl exercise
Materials:	○ 5-metre long tape or string; a clock or watch to keep time.
Preparation:	○ Make a 5-metre long line on the floor, either with a string or with masking tape
Room setup:	○ An open space for the role-play with others standing or sitting around to observe

Instructions:

1. Make a long line on the floor with either string or tape.
2. Ask for 10 volunteers (5 pairs). Ask each pair to position themselves along the line, standing opposite each other, one foot away from the line (with the line in between them). Make sure the line is long enough so that the 5 pairs are not cramped up and have space to move.
3. Give the group the following instruction once: (1) To the 5 pairs: you have 2 minutes to accomplish your task. Your task is to get the person in front of you (your partner) on your side of the line. (2) To those not in the middle of the room: please observe the volunteers and take notes if you want. [Note: participants should not be given any further instructions. It is expected that they will attempt a variety of approaches to the task. Some will try to negotiate with their partner to cross the line, some will try to physically force them, some will politely invite, etc. Seeing all of these approaches and the emotional dynamics that come with crossing and not crossing is key to the exercise.]
4. Start the timer. After 2 minutes, stop the activity and ask participants to sit in a circle.
5. Ask the observers to share what they have seen and then take each pair and ask them to share about their process: what did they do? Did they accomplish their task?

73. UNOY (2018), Youth4Peace Training Toolkit, p. 23

6. Then - if they have not been explored yet - introduce the five Conflict Management / Handling Styles (Compromising – Competition – Collaboration/ Cooperation – Avoidance – Accommodation).
7. You may ask the volunteers to demonstrate (1 pair each) each of the Conflict management styles/strategies.
8. **Debrief** the activity by asking participants to reflect on the experience and what they learned.

Tip: It is crucial to keep the instructions - especially about the task - short and clear. The point of this activity is that you did not ask them to be on the same side nor keep their initial positions. The task can be fulfilled by switching sides, or by one crossing the line to the other side, and then the other person doing the same thing after that. Basically, there is more than one way to achieve a win-win situation. Therefore, it is crucial to ask the participants who are not directly taking part in the exercise to watch carefully and note the different approaches they observe. As you discuss the cooperation strategy, you may refer to the onion tool in conflict analysis to differentiate between position, interest and need and be able to apply that strategy.

Advanced level: If you have a more advanced group, there is actually a sixth form of addressing this conflict which is removing the tape. Sometimes, we think there is a conflict only to realise it is being imposed by our own structures/society. You can also reflect on how manipulation and power are used in the activity, the trainer/facilitator giving instructions once (communication dynamics or lack of one) and imposing the line in the first place.



KEY LEARNINGS FOR YOUR GROUP:

- There are various ways (styles/strategies) to deal with conflict.
- Sometimes it helps to think outside the box and see whether the conflict is socially imposed by the structure/society and not really a conflict at all.

ACTIVITY 3.2 Personal Conflict Handling Styles

Overview:	In this activity, participants first complete a self-assessment questionnaire about their conflict response behaviours. Participants then learn about the five “styles” of handling conflict (Compromising – Competition – Collaboration/ Cooperation – Avoidance – Accommodation) using the jigsaw method of peer education, where they become ‘experts’ on one of the styles and introduce it to others.
Complexity:	Level 2
Group size:	Any
Time:	60 min
Objectives:	Participants will be able to: <ul style="list-style-type: none"> • Name the 5 conflict handling styles • Describe their benefits and limitations • Decide how to frame a potentially conflictual situation • Choose what method they wish to use to deal with it.
Methods:	Self-assessment questionnaire, Jigsaw peer education exercise
Materials:	Copies of Personal Conflict Handling Style Assessment Form, copies of 5 conflict styles descriptions with discussion questions for a jigsaw activity
Preparation:	Prepare enough copies of the Personal Conflict Handling Style Assessment Form (overleaf) for each participant in advance. You will also need to prepare short descriptions of each of the five “styles” (see pg. 132 of this manual) and have enough copies of each of them to handout to students.
Room setup:	Working islands

Instructions:**Self-Assessment Questionnaire** [20 minutes]:

1. Provide each participant with Personal Conflict Handling Style Assessment Form (overleaf).
2. Ask them to individually complete the questionnaire in order to assess their conflict management style. Give them about 20 minutes to complete and score the exercise.

Discussion [10 minutes]:

3. After everyone is done, discuss in plenary what the participants felt about the exercise and allow any volunteers to share what they found out about themselves.

Jigsaw Peer Education Exercise [40 minutes]

4. Explain to the group that they will now educate each other about the five conflict handling styles using the 'jigsaw' method in which they will all become 'experts' on one of the styles and introduce it to others.

Step 1: (20 minutes)

1. Have the participants form five groups, with an equal number of students in each group.
2. Assign each group one of the conflict styles and give them the corresponding handout description. Let the groups know that they will be given time now to read and discuss their style so that they can become 'experts' on that style. Let them know that afterwards they will have to present their style to people from other groups.
3. Give the groups 3 minutes to read the description silently.
4. Give them 5 minutes to discuss their conflict-handling "style" together using the following questions:
 - a. *What is this style called? How does it work?*
 - b. *What are its advantages and disadvantages?*
 - c. *In what kind of conflict situation would this conflict handling "style" be appropriate?*
5. When the time is up, number the members of each expert group (1, 2, 3, etc.) and have them re-organise themselves into new groups by number (all 1s together, all 2s together, etc.)
6. Each group should now be composed of an expert from each of the 5 conflict styles.
7. Give them 10 minutes to take turns presenting their conflict-handling style to the others in their new group (including its advantages, disadvantages and a situational example).
8. At the end of the 10 minutes, each group should have learned about all 5 styles.

Step 2: (8 minutes)

9. Distribute or post in a visible spot the following questions for each group to discuss now
 - *Which conflict style are you most comfortable using?*
 - *Why do you think you prefer that style?*
 - *Is it important to you to resolve conflicts with friends, classmates and family members? Why?*
 - *How might you improve how you handle conflicts with others?*

Step 3: (10 minutes)

10. **Debrief** the activity by inviting each group to share some of the examples they came up. Provide positive feedback.
11. End the activity by asking the following questions:
 - *Based on what you learned today, how will you try adjusting your conflict style to better resolve conflicts with others?*
 - *Why is it important to adjust one's conflict-handling style for different types of conflicts?*
 - *Which style do you think is most conducive to sustainable peace and why?*

Debrief: Conclude by saying that we exhibit all or most of the styles depending on circumstances. Being aware of different conflict response options helps us to make choices to improve our interactions and relationships with others.



KEY LEARNINGS FOR YOUR GROUP:

- Each “conflict handling/management” style has certain advantages and disadvantages depending upon the conflict situation.
- Cooperation and collaboration may not always be evident or easy, but they are most conducive to a peaceful and sustainable transformation of the conflict.
- Sometimes cooperation is not an option, so you may use other strategies (such as avoiding or accommodating), depending on the priority of your need(s), time available or relationship with the person/group you are encountering the conflict with.

HANDOUT: PERSONAL CONFLICT HANDLING STYLE ASSESSMENT FORM⁷⁴

Please **CIRCLE ONE** response that best describes you. Be honest, this survey is designed to help you learn about your conflict handling style. There are no right or wrong answers!

Name _____

Date _____

	Rarely	Sometimes	Often	Always
I discuss issues with others to try to find solutions that meet everyone’s needs.	1	2	3	4
I try to negotiate and use a give-and-take approach to problem situations.	1	2	3	4
I try to meet the expectations of others.	1	2	3	4
I would argue my case and insist on the advantages of my point of view.	1	2	3	4
When there is a disagreement, I gather as much information as I can and keep the lines of communication open.	1	2	3	4
When I find myself in an argument, I usually say very little and try to leave as soon as possible.	1	2	3	4
I try to see conflicts from both sides. What do I need? What does the other person need? What are the issues involved?	1	2	3	4
I prefer to compromise when solving problems and just move on.	1	2	3	4
I find conflicts exhilarating; I enjoy the battle of wits that usually follows.	1	2	3	4
Being in a disagreement with other people makes me feel uncomfortable and anxious.	1	2	3	4
I try to meet the wishes of my friends and family.	1	2	3	4
I can figure out what needs to be done and I am usually right.	1	2	3	4
To break deadlocks, I would meet people halfway.	1	2	3	4
I may not get what I want but it’s a small price to pay for keeping the peace.	1	2	3	4
I avoid hard feelings by keeping my disagreements with others to myself.	1	2	3	4

74. Source: <https://www.familyconsumersciences.com/2018/10/styles-for-handling-conflict-lesson-activities/>

Scoring the Personal Conflict Handling Styles Assessment

As stated, the 15 statements correspond to the five conflict-handling styles. To find the style you are most inclined to use, total the points for each style. The style with the highest score indicates your preferred strategy. The one with the lowest score indicates your least preferred strategy. However, all styles have pros and cons, so it is important that you know when and how to use the most appropriate style for each conflict situation.

Style	Corresponding Statements	Questions	Total
1.	Competing	4, 9, 12	
2.	Avoiding	6, 10, 15	
3.	Collaborating	1, 5, 7	
4.	Accommodating	3, 11, 14	
5.	Compromising	2, 8, 13	

Results:

a. My preferred conflict handling style is:

b. The conflict handling style I would like to work on is:

c. When would I likely use this and other conflict handling styles?

ACTIVITY 3.3 When I am in a conflict situation...⁷⁵

Overview:	○ The purpose of this exercise is to recognise our own thoughts, feelings, and behaviours in tense and conflictual situations which can arise in our work as peer educators and youth peacebuilders. It may be used in combination with or instead of the 'Personal Conflict Handling Styles Assessment' activity.
Complexity:	○ Level 2
Group size:	○ Any size
Time:	○ 60 min
Objectives:	○ To reflect on one's own behaviour when in a conflict situation; to become aware of one's feelings when facing conflict; to explore one's own ways of dealing with conflicts.
Methods:	○ Discussion in pairs
Materials:	○ Sentence starters (one complete packet for each working pair)
Preparation:	○ Photocopy and cut sentence starters in advance.
Room setup:	○ Seating in pairs (chairs or on the floor), preferably spread out around the room for some privacy

Instructions:**Pair work [45 min]**

1. Invite the participants to sit in pairs around the room. Find a quiet spot if possible.
2. Give each pair a complete packet of sentence starters (see overleaf) that have been cut into strips.
3. Read aloud the following instructions to the participants:

"The packet contains a series of open-ended sentence starters. The purpose of the exercise is to help you discover your own thoughts, feelings and responses in conflict situations.

In this activity you and your partner will take turns finishing the sentence starters. In turn, choose one strip of paper only – do not sort through or look ahead. Just choose randomly. Read the sentence starter aloud and briefly respond to it from your own experience. Pass the paper to your partner and listen as they have a turn responding. Then, they choose the next strip of paper. Continue in this way until you have completed going through the packet."



75. Adapted from: CoE 2102 T-Kit, p. 165-167

Debriefing [15 min]

Ask the group as a whole to reflect on the following questions:

- *How did you feel during the activity?*
- *Were you surprised about some of your answers or those of your partner?*
- *Do you deal with conflicts differently when they occur with someone you know and are close to, versus someone you do not know? If so, how?*
- *What did you learn about yourself?*

Tips: The sentences can be adapted to the context of the group, in order to foster reflection on particular conflict issues (such as gender, race, nationality, religion, history, etc.) and/or perspectives within a conflict. Depending upon how much time you have available for the exercise, you may increase or reduce the number of statements in the proposed list.



KEY LEARNINGS FOR YOUR GROUP:

- Our responses to tense and conflictual situations can vary based on a lot of factors. It may depend, for example, on:
 - The nature of the situation,
 - Our closeness / familiarity with the people involved,
 - The power dynamics involved,
 - The potential consequences we perceive in the situation,
 - Our own emotional and physical state at the time,
 - The degree of threat we feel in the moment
 - How prepared we feel about dealing with the situation, etc.
- Recognising our habitual reactions and our particular conflict handling skills and weaknesses provides a starting point for building better conflict response strategies and skills.
- This is important for our work as peer educators and youth peacebuilders.

Sentence Starters

To be printed and cut into strips for activity in pairs. One strip is selected at a time. Each person takes a turn reading and responding to it aloud. Responses should be spontaneous and brief (1-2 minutes max)

1. I get angry when ...
2. When I get angry, I ...
3. When someone I like hurts me, I ...
4. What I do to calm down is ...
5. When I see people fighting, I ...
6. Conflict can be positive for me when ...
7. When I am openly confronted in front of other people, I ...
8. When I am overlooked because of my age or gender, I ...
9. One time that I felt good about how I dealt with a conflict was when ...
10. When someone disagrees with me about something important or challenges me, I ...
11. When I think of negotiating, I ...
12. The most important outcome of the conflict is ...
13. When I receive negative criticism, I usually ...
14. When I need to confront someone I care about, I ...
15. I feel most vulnerable during a conflict when ...
16. When someone avoids conflict with me, I ...
17. My greatest strength in conflict situations is ...
18. When things are not going well, I tend to ...
19. I will sometimes avoid unpleasant situations by ...
20. My greatest weakness in handling conflict is ...
21. I would like to improve my ability to handle conflict by learning to ...

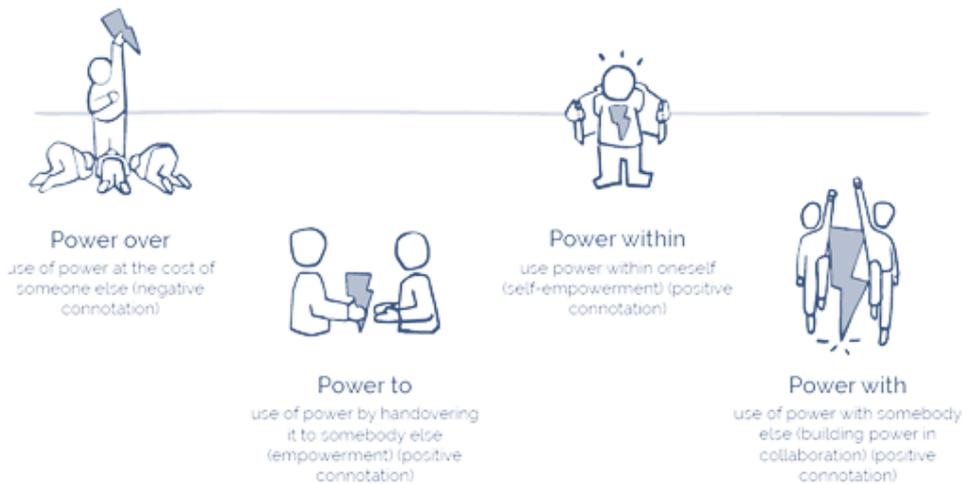
Power⁷⁶

Power is an important component in the production of both conflict and peace. Power is usually understood in negative terms, as a form of domination, but it can also be a positive force for individuals and groups to transform relationships and narratives. In “A New Weave of Power” VeneKlasen & Miller (2002, p.55) describe four “expressions of power” as follows:

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76. UNOY (2018), Youth4Peace Training Toolkit, p. 28-29

Expressions of power



Source: UNOY (2018), p. 28

- **Power Over:** if you ask participants what power is, there is a high chance they will define “power over” meaning a negative definition of power, where power is used over the other: repression, coercion, discrimination, abuse, etc. Just as in the case of force in the conflict management style, we are in a win-lose situation: “I have power over you” (I can take your resources, land, job, rights, etc.). But there are three other positive ways of expressing power that provides the possibility to form more equitable relationships;
- **Power To:** ‘Power to’ refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or ‘power with’. Citizen education and leadership development for advocacy are based on the belief that each individual has the power to make a difference;
- **Power With:** ‘Power with’ has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, ‘power with’ multiplies individual talents and knowledge. ‘Power with’ can help build bridges across different interests to transform or reduce conflict and promote equitable relations.
- **Power Within:** ‘Power within’ has to do with a person’s sense of self-worth and self-knowledge; it includes an ability to recognise individual differences while respecting others. ‘Power within’ is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfilment. Many grassroots efforts use individual storytelling and reflection to help people affirm personal worth and recognise their ‘power to’ and ‘power with’. Both these forms of power are referred to as agency – the ability to act and change the world – by scholars writing about development and social change.



Think of a situation in which you addressed a conflict through youth work. What kind of group were you working with? How did you do it? What kind of activity did you use? What issues did it focus on? What kind(s) of power did you use??

Think some more about the forms of power cited above. Where do you see these forms of power operating in your society?

Communication Strategies for Conflict Resolution

Communication plays an essential role in promoting understanding, gaining clarity, resolving problems and making decisions in all of our relationships.

Communication is a process of interaction between two or more parties that is intended to transfer information or effect a change in an attitude, behaviour, or opinion. The more the message is clear, specific, understandable and the better the communication conditions, the more possibility there is for the message to be received as intended. Not all messages, however, are conducive to conflict transformation and peacebuilding. Therefore, it is important also to reflect on and be deliberate about the kinds of messages we send. Furthermore, we must also be mindful of how we receive messages from others and what we do with them.

It is important to remember that communication is a social practice that is learned in the context of culture, school and family and that is further shaped by individual personalities and life experiences. Communication is also a skill that can be developed and improved through conscious practice. In this section, we present four communication strategies for resolving and transforming conflict: non-violent communication, negotiation, mediation and peace dialogues.

Non-Violent Communication⁷⁸

Non-Violent Communication (NVC), developed by Marshall Rosenberg, is a communication tool that individuals can learn to use to resolve conflicts and identify solutions peacefully. It helps facilitate the flow of communication needed to exchange information and resolve differences. First, however, it is important to recognise that people often use language in everyday life that can be aggressive, judging or blaming, even without realising it. How often do we see people placing the fault and responsibility on others, making them feel guilty and defensive, shutting them down, rather than communicating in a way that permits an open sharing of feelings and needs, and that invites connection and collaboration?

Non-violent communication helps us reflect on the language we use and communicate better by connecting with the humanity of the person in front of us, while focusing on each person's values and needs. It encourages the use of language that increases goodwill and helps to avoid language that causes resentment or lowered self-esteem. It is based on the idea that all human beings have the capacity for compassion and only resort to violence or harmful behavior when they do not recognise more effective strategies for meeting their needs. Using the NVC approach thus helps avoid escalating a conflict situation into violence.

Non-violent communication requires two key skills:

- **Using “I” messages:** speaking from your own perspective, opinions, feelings and needs. Not pretending that you know what is happening inside the other person or why they acted like that. We do not know.
- **Active and empathetic listening:** being silent and listening deeply and carefully to the other person, connecting with their needs and not taking anything personally.

78. UNOY (2018), Youth4Peace Training Toolkit, p. 42

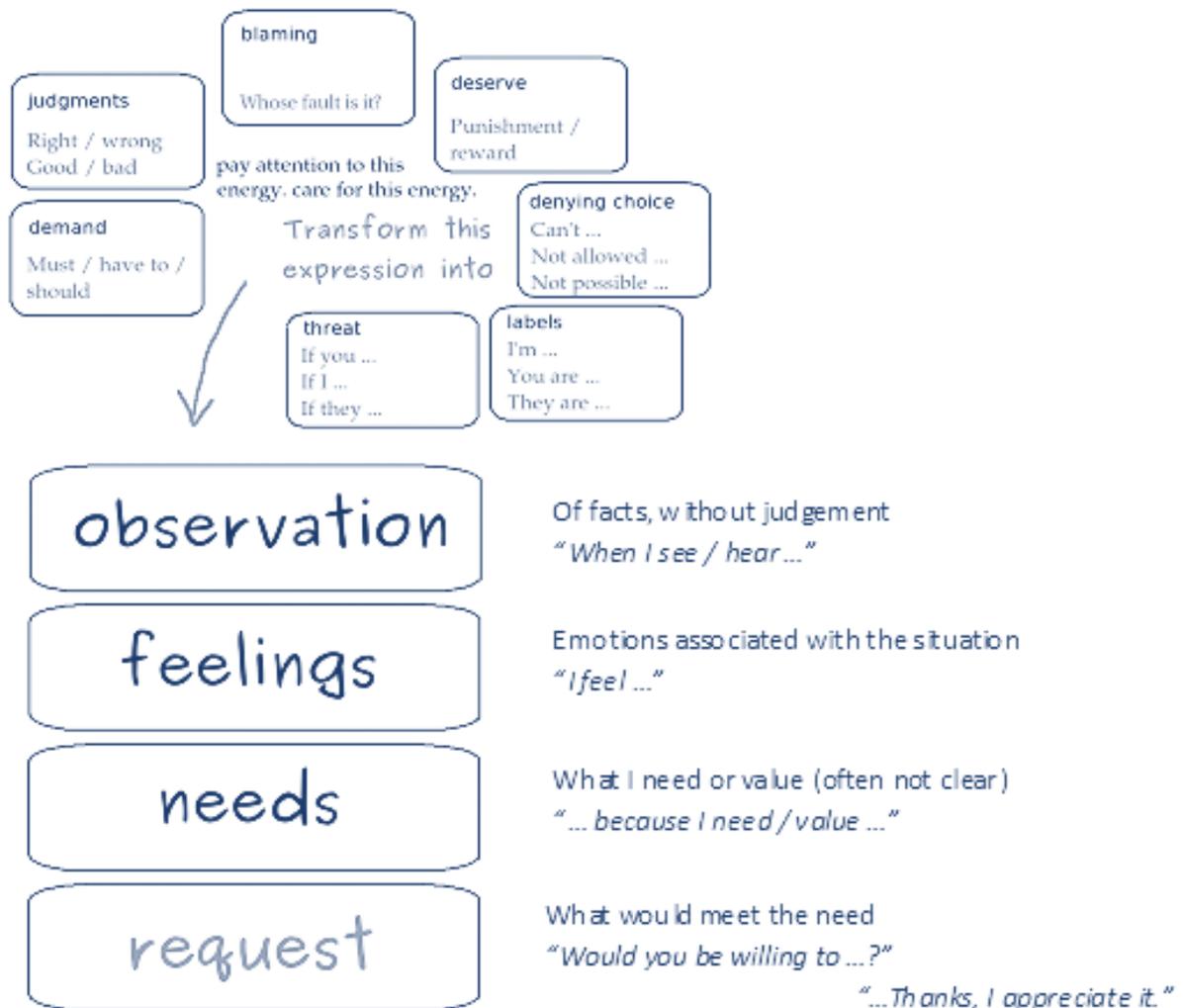
👉 THE FOUR STEPS TO COMMUNICATING NON-VIOLENTLY ARE AS FOLLOWS:⁷⁹

Step	How
1. Observe without evaluating	<p>Start by describing the action or the situation that is causing the problem. This should be a neutral statement: you simply state what you objectively see or hear from your perspective without introducing any judgement, evaluation, label or accusation.</p> <p>Example: "Yesterday the music was loud."</p>
2. Express your feelings	<p>In this step, you express your feelings. You take responsibility for them and do not blame others. Share with the other how you feel in that particular situation, which emotions or sensations you feel.</p> <p>Example: "I felt frustrated and stressed when the music was loud, as I could not fall asleep."</p> <p><i>Do not use 'victim verbs' which are thoughts disguised as feelings that often contain blame, such as: (I feel) insulted, attacked, blamed, unappreciated, disrespected, ignored, or misunderstood.</i></p>
3. Connect feelings to needs	<p>Now describe the hidden need behind the feelings you just expressed. That is, what you need to feel secure and fulfilled. Needs are distinct from strategies, blame or "should" thinking. Try to be honest and open as you express your needs. Entering into NVC is also an act of faith and vulnerability as you express your deep needs.</p> <p>Example: "I need to have at least eight hours of sleep to be able to function correctly at work. I am afraid of losing my job and failing in my family responsibilities."</p>
4. Make requests, not demands	<p>The last step is to express your preferred outcome and to make a request. This means you have to decide what you would like to happen, and what you would like your conflict partner to do. It is important to be as specific as possible and to try to come up with creative solutions. Requests are distinct from demands. They do not use fear, guilt, shame, manipulation or reward. They are concrete, specific, doable and affirmative. It is helpful to provide options, leaving the choice of solution open to the other person.</p> <p>Example: "Would you be willing to turn off the music from 10pm or listen with headphones?"</p>



79. Adapted from: Youth Transforming Conflict Manual, Council of Europe, p.136-138.

Following these four steps enables honest self-expression based on both self-care and consideration for others.



ACTIVITY 3.4 Non-Violent Communication

Overview:	○ This activity introduces the principles of non-violent communication (NVC) and gives participants an opportunity to practise using them.
Complexity:	○ Level 3
Group size:	○ 10+
Time:	○ 60 min
Objectives:	○ Participants are able to express their concerns and needs non-violently.
Methods:	○ Game, Fishbowl Role-Play
Materials:	○ Flipchart. Copies of NVC diagram above for each participant and/or summary of four steps on page 146.
Room setup:	○ Open space for game

Instructions:

Ball Toss Game

1. The participants stand in two opposite rows, 2 meters apart.
2. The facilitator explains to the participants how to play the game:
 - The young person throws the ball at anyone from the opposite row.
 - The person who received it must throw it to another person in the opposite row.
 - Everyone in this game must receive and throw the ball.
3. After the first ball has been tossed between the participants several times and they feel comfortable, the facilitator should throw a second ball into the mix and then a third ball, and so on until a large number of balls are being thrown between the two rows at the same time.
4. After completing the game, the facilitator discusses with the participants their impressions about this game, through the following questions:
 - *Did you encounter difficulties in receiving the balls?*
 - *What are the reasons that led to these difficulties?*
 - *How did it make you feel?*

The facilitator explains that what happened in this game is very similar to the process of communication process between people. Communication can become complicated, like this game, especially in moments of tension and conflict. The way people talk and listen to each other is like:

- The sender who sends the message (throwing the ball).
- The person receiving it (receives the ball).
- The message (The first ball, second ball, and third ball).

As in the game, we receive many messages at the same time. Sometimes we face difficulties and external obstacles preventing the message from reaching its intended destination in an effective manner.

Non-Violent Communication – Role-plays

1. Invite the group to sit together on the floor in a circle.
2. Invite the group to think about and share examples of a conflict interaction they have lived, including how they reacted at the time. Try to solicit several examples. Listen to and thank the individuals for sharing.
3. Tell the group they are going to role-play a couple of these scenarios using the method of non-violent communication.
4. Explain the four steps of non-violent communication. Summarise the four steps on a flipchart or provide a handout.
5. Choose three of the scenarios shared by the group and have volunteers role-play and discuss how they could have handled it differently using the 4 steps of NVC. Use different volunteers for each scenario.

Debriefing:

- Discuss the main challenges and added value of using NVC.
- Highlight that our needs and the needs of the other are very similar in most conflict situations, while the strategies we and they use to fulfil those needs might be different.
- Acknowledge that, while we should try to use NVC, NVC might not be appropriate in case of direct violence, and you have to consider your safety and security first.
- Acknowledge also that a person might not always be in a position that allows him to ask for the needs of others. Certain cultures may not allow such communication between a junior and senior, for example. But you can still connect with the humanity of the other and understand they have needs.
- The key is to find strategies that enable both parties to feel that their needs are being met.



KEY LEARNINGS FOR YOUR GROUP:

- Harsh words and demands are not effective for resolving problems with others.
- NVC is more effective at getting a “listening ear” because it is less accusatory, less aggressive than other common forms of conflict communication.
- NVC starts with an objective statement and moves to subject perceptions and needs. It remains courteous, clear and assertive.
- While we should try to use NVC, in case of direct violence, NVC might not be appropriate and you have to consider your safety and security first.
- Nevertheless, non-violent communication skills are essential to true dialogue and to finding and sustaining peaceful solutions to conflict.

Negotiation⁸⁰

Negotiation is the process of back-and-forth communication aiming to reach a mutually acceptable agreement with another party when you have contrasting interests.

We all negotiate every day – with a vendor at the market, with our friends and relatives, at work, etc. Negotiation is an important part of our daily life. For example, if you want to rent a house, you need to negotiate the rental terms and other conditions with the property owner. Likewise, for many other aspects of daily life, you need to make decisions that might involve negotiation of different options. Negotiation often takes place informally, but it may also be used as a formal mechanism for resolving a conflict or dispute. People from different cultures may use different styles and approaches to negotiation.

Tips for negotiation:

- When negotiating, your aim should be to establish good working relationships and therefore you should focus on using positive communication strategies, reduce miscommunication as much as possible, and curb negative emotions so that they do not adversely affect the negotiation.
- Be aware that parties in conflict often state their position, rather than stating their values, interests or needs. For example, many governments have a position that “we will not negotiate with terrorists.” This is a position, but the underlying interests probably relate to concerns and fears about personal, political or economic security. When negotiating, try to elicit the interests behind the positions that are being articulated by the other party, to better understand what they value and need. From here, it may be easier to find common ground.
- Approach negotiations with a number of possible options, not just one. Also, be open to the possibility of other options that have not already been considered. Having options increases the likelihood that an agreed solution will satisfy the needs and interests of all sides.
- Ideally, negotiated agreements will go beyond the mere exchange of goods or favours and create conditions, based on mutual respect, that are inclusive, equitable, just and sustainable; thereby contributing to positive peace.

80. Source: Neufeldt, R. et al. (2002) Peacebuilding: A Caritas Training Manual. Vatican City: Caritas Internationalis

ACTIVITY 3.5 Negotiating “Win-Win” Solutions⁸¹

Overview:	○ There are four basic solutions to a conflict between two parties. These are called “win-lose”, “lose-lose”, “lose-win” and “win-win” solutions. The purpose of this activity is to apply these four solutions to a simple conflict scenario. Once the four solutions are grasped, participants can try applying them to progressively more complex conflict situations. The aim is to achieve mutually beneficial (“win-win”) solutions. For advanced participants, scenarios involving more than two conflict parties and/or involving more complex needs can be exercised.
Complexity:	○ Level 3
Group size:	○ Any, in groups of 4
Time:	○ 30 min
Objectives:	○ Participants understand the four basic solutions to a conflict and can apply them to a simple conflict scenario.
Methods:	○ Case studies
Materials:	○ Copy of conflict scenario, blank copies of outcomes table (min. 2 per small group)
Room setup:	○ Working islands

Notes for facilitator

The activity starts with a simple scenario and then moves towards another with regional context dimensions.

Careful!

Just because a solution is “win/win” doesn’t mean it is just. It is just only if it meets the needs of all stakeholders inclusively – not just the desires of those individuals who are negotiating the solution. For example, a municipal functionary and a businessman may negotiate a solution in which both benefit financially from an trade deal, but this ‘win/win’ solution will not be just if the deal brings no benefit to the local community or worse, if the trade deal leads to industrial pollution in the neighbourhood. In an extension of this exercise, try to think of some other ‘win-win’ situations that would and would not meet the higher criteria of justice.

81. UNICEF Tajikistan (2018) Peacebuilding Curriculum, p. 61

Instructions:

Part 1: Identifying Lose/Lose, Win/Lose, Win/Win Solutions

1. Organise participants in groups of four.
2. Explain to the participants that there are four outcomes to any conflict (win-lose, lose-lose, lose-win, win-win), and that the people involved in the conflict have to make a choice about its outcome.
3. Provide a copy of the following simple conflict scenario to each group and read it out loud:

One afternoon, a teenage girl is studying in her room for an exam. In the next room, her older brother begins playing loud music, to relax after a long day. The girl cannot concentrate on her revisions because of all the noise her brother is making. She becomes angry.

4. Ask the small groups to discuss and respond to the following questions:
 - What does the girl want? The girl wants to study quietly.
 - What does the brother want? The brother wants to play music.
5. Handout a blank version of the four outcomes table below. Give groups 10 minutes to discuss the four possible outcomes to this particular conflict, starting with “lose-lose” and working toward the multiple “win-win” solutions. They can fill in their ideas at the table.

	The sister gets what she wants	The sister doesn't get what she wants
The brother gets what he wants.	<p>“Win-Win” Possible outcome:</p> <p>(1) The brother offers to listen with headphones so his sister can continue studying in peace. (2) The brother agrees to turn the music down until his sister has finished studying, when he will be able to play it loudly again. (3) The brother offers to listen to music at his friends' place instead, or the girl offers to study at the library instead.</p>	<p>“Win-Lose” Possible outcome:</p> <p>The brother is irritated by his sister's complaints and yells at her to mind her own business. He shouts, “It's my right to rest at home how I want!” and continues playing the music loudly.</p>
The brother doesn't get what he wants.	<p>“Lose-Win” Possible outcome:</p> <p>The girl gets mad at her brother yanks the cord out of the player to stop the music and yells “Be quiet or I'll call father and then you'll regret it.”</p>	<p>“Lose-Lose” Possible outcome:</p> <p>The fight gets out of control and they each shout awful and hurtful things at each other. The parents intervene and punish both siblings. The house is quiet but the girl can no longer concentrate on her exam.</p>

Part 2: Role-Play of a Local Conflict

For this part of the activity, participants may either identify another conflict scenario from their local context or use one of the sample scenarios proposed below. The aim is to have them work through the four possible outcomes using an outcomes template and then have them act it out in a role-play for the wider group. Remind them that there is usually more than one win-win solution.

1. Inform the small groups of 4 that they will now be given a scenario to act out as a role-play.
2. Give each group a scenario (see examples below or have groups identify their own) and ask them to read and discuss it for five minutes. They can use a fresh outcomes template to structure their thinking. Ask them to think about what each character really needs, and consider ways to a win-win solution. Draw their attention to the fact that a win-win solution may involve multiple steps.
3. Give the groups time to organise and practise a **5-minute** (short!) role-play. The instruction is that each conflict scenario should be acted out **twice**: first time without a positive resolution; the second time with a win-win solution.

Scenario 1: Maya, who is Orthodox, has been invited to go out one evening with Adnan, who is Muslim. They know each other from school. Maya wants to accept, however her mother doesn't know/like Adnan and forbids her to go.

Scenario 2: Two groups of boys, who go to different schools in a divided city, have been fighting over access to a public football pitch. They both like to use the same football pitch on Saturday afternoons when their friends are available for a game. They get really frustrated when they arrive at the field and see it is already taken by the other group. A couple of times, shouting and ethnic insults have led to physical fights.

Scenario 3: Ana is organising a dinner at home for her birthday. Among other friends from high school, she would like to invite Mira who identifies as part of LGBTIQ. Since her mother learned of this, she does not want Ana to be friends with Mira and has strictly forbidden her to invite Mira home.

Scenario 4: Sandra is a Serbian girl who became very good friends with Ana, a girl from Albania, during her studies abroad. She is getting married and would like to invite Ana to her small wedding ceremony, but her father is against it with the excuse that the wedding is for relatives and close friends only.

4. Remind the groups of Good Role-Play Tips:
 - Speak in a loud clear voice and always face the audience.
 - Make your role-play entertaining. Use emotions. Be dramatic. Be funny.
 - Keep it brief.
5. Bring the groups back together and invite each to perform their role-plays.
6. After each presentation, prompt some brief reflections from the group with questions such as:
 - What was the conflict?
 - What were the underlying needs of each character?
 - Was there actually a win-win solution? Why or why not?
 - What other win-win solutions can you think of?
 - Is there anything you would have done differently if this had happened to you?

Debrief the activity with the group by discussing the following questions:

- *What can we learn from these types of conflict experiences?*
- *What are our choices in conflict situations?*

- *Who may be able to help us mediate a conflict to create a win-win solution?*
- *How are non-violent communication skills vital for arriving at win-win solutions?*



KEY LEARNINGS FOR YOUR GROUP:

- Solving a conflict begins with understanding each person's underlying needs and concerns.
- There are multiple solutions to every conflict. A “win-win” solution is preferable so that everyone's needs are met and further conflicts are avoided.
- Not all “win/win” solutions are **just**. They are just only if they meet the needs of all stakeholders, not just those negotiating the solution.

Mediation⁸²

People involved in a conflict often attach many personal issues and concerns to the dispute and it can get very complicated. **Mediation** is a process by which an impartial third party helps the disputants to work out how to resolve their conflict. The disputants, not the mediators, decide on the terms of any agreement reached.

With the help of a neutral and trusted third person, the parties in conflict can be supported to separate out complex matters and emotions, in order to better identify the core issues and focus on finding mutually agreeable solutions. People from different cultures may use different styles and approaches to mediation.⁸³

Mediation is a process in which people who are involved in a dispute can constructively explore ways to resolve that dispute with the help of a trained mediator. The mediation process is **NOT** a court hearing, a process to determine guilt or innocence, a process to determine who is right or wrong. The mediation process does **NOT** make decisions for the parties, but rather facilitates the process for parties to find their own solutions.

A **mediator** is trained in mediation skills to help disputing parties resolve their differences, actively listens to the viewpoints of both parties, and asks questions about the dispute in order to clarify the issues. The mediator helps parties surface and express their interests, helps parties put the dispute in clear and concise terms so they can begin to discuss and evaluate options for resolution, and may assist in writing a mutually acceptable agreement specifically outlining the terms of the resolution.



82. Neufeldt, R. et al. (2002) Peacebuilding: A Caritas Training Manual. Vatican City: Caritas Internationalis pg.149

83. CAMP and Saferworld (2014), p. 65.

👉 QUALITIES OF EFFECTIVE MEDIATORS AND FACILITATIVE MEDIATION

AN EFFECTIVE MEDIATOR...	
Attitude	Behaviour
Remains neutral and open-minded; Seeks to understand and be empathetic; Confident about the process; Positive and encouraging; Flexible; Supportive; Honours the parties' wisdom	Keep parties focused; Encourages participation; Communicates well; Knows and manages the process.
IN MEDIATION...	
Purpose	Components and Principles
Parties are empowered to design their own agreement based on mutual conversation and discussion of the problem	Encourages parties to avoid fixed positions, seeks information about parties' interests and priorities, reframes such interests towards shared goals, and brainstorms options and alternatives in order to reach agreements.
Mediation is a process of communication, interpersonal inquiry, group problem solving	Make sure that each stakeholder has a fair chance to make themselves heard
Mediation is not a process of rights-based justice or a working out of legal entitlements.	Make sure that each stakeholder has access to important information in order to make the best decision for themselves: from Human Rights Treaties and domestic laws
Strengths	Weaknesses
Parties not bound by legal causes and remedies, Parties can explore all the interpersonal and social aspects of a dispute and its solution, Parties can involve other stakeholders and community members that may not be relevant in litigation, Parties can include non-legal remedies such as an apology, Parties can draw more heavily upon community norms/traditions than a court of law.	The stronger party may dominate the process or improperly influence the mediators, Parties may decide on a solution that contravenes domestic law, Parties may decide on a solution based on community norms/traditions not accordance with justice/human rights principles, Parties may decide on a solution that does not seem "fair" to the weaker party (i.e. s/ he would get a substantially better outcome in court.

Source: Table adaptation from Youth Peace Makers Manual

The mediation process varies from mediator to mediator, and according to the culture in which mediation takes place. Nevertheless, there are four common stages to mediation:

- a) **Introduction.** During the introduction, the mediator greets the parties, describes the process and the mediator's role. Together with the mediator, the parties establish the ground rules for the mediation session(s).
- b) **Storytelling.** During this phase, each party tells their story from their own perspective. The mediator usually summarises each of the stories after the party has told the story. The mediator lists the issues for resolution, and the parties agree to this list.

- c) **Problem solving.** During the problem-solving stage, parties engage in a problem-solving process to generate and then evaluate various options for resolving their conflict. At times the mediator may speak separately with each party (known as caucusing) to explore emotions, and unstated interests or goals, before rejoining the other party.
- d) **Agreement.** After evaluating the various options for resolving the disagreement, the parties decide on a solution. The mediator facilitates a discussion about the agreement's details - who will do what, when, and where. This is often written down, with some details about what to do if either party upholds its part of the agreement.

Depending upon the conflict and the context, a mediator may be someone impartial ("neutral") or may be a family member or friend that both parties have agreed to. What is important is that the mediator does not show bias toward either party, but should instead work to help the parties reach a mutually acceptable agreement.

Youth may never participate in formal mediations, but the skills of mediation can be used in intercultural dialogue and peacebuilding. In fact, many people informally mediate between friends, co-workers, or family members, assisting with communication and restoring relationships between conflicting parties.



Do you have any experience as a conflict-resolver, mediator, or negotiator? Have you been involved in other types of peacemaking activities? In what context did this occur? In your family? Among friends? In the community? At work? What role did you play and what was your experience?

ACTIVITY 3.6 Mediation Skills

Overview:	○ In this exercise, participants practise role-playing the process of mediation.
Complexity:	○ Level 4
Group size:	○ 4 – 20
Time:	○ 60 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Define and describe the process of mediation • Explain the aims mediation and the mediator's role • Reflect on the benefits and challenges of mediation based on their own practice
Methods:	○ Presentation, role-play simulation
Materials:	○ Handout 1: The aims and principles of mediation (one for each participant); Handout 2: Role plays (one for each group)
Preparation:	○ Enough copies of handouts for each participant.
Room setup:	○ Work islands

Instructions:**Presentation [20 min]**

1. In plenary, review the concept of conflict transformation and present the concept, aims and principles of mediation. Mention briefly how it differs from other approaches (negotiation, peace dialogues, etc.). Hand out the mediation guidelines.

Introduce exercise and process of mediation.

2. Organise the participants in groups of 4
3. Distribute role-play scenarios [see below]
4. Have one person play the role of mediator, one person play an observer, and the other two play the roles of the parties. Indicate to both parties that they have separately approached the mediator to mediate.
5. Explain that the usefulness of role-plays depends upon how much the players really get into their roles - the more realistic, the better.
6. Allow 30-40 minutes for groups to role-play mediation.
7. Reconvene and debrief.

Questions for the parties:

- *What did it feel like to be a party in the conflict?*
- *Did you reach an agreement?*
- *How helpful was the mediator in assisting you in reaching an agreement?*
- *What were the qualities of the mediator?*

Questions for the mediators:

- *How did it feel to play the role of the mediator?*
- *What was easiest about the role?*
- *What was hardest? How were you able to use your own natural strengths in the mediation?*
- *What do you wish you had tried?*

Other questions to conclude the session:

- *Has anyone ever played the role of mediator in real life? Formally or informally?*
- *Can you describe your own culture's process of mediation?*
- *How useful would mediation be in peacebuilding programming?*

HANDOUT

Mediation Role-Play 1

Situation: Social Media Exposure

Mother and daughter are having an arguments about Facebook and Instagram. The mother believes that her daughter is sharing too much personal information on her profile and finds her daughter's photos too provocative. Her daughter believes that her mother is wrong and that she is just like any other girl of her age. The mediator is the sister, aunt or brother.

Mediation Role-Play 1

Situation: Ramadan Celebration

A Catholic youth is invited for a Ramadan celebration at his best friend's house. His mother is against his going. The mediator is sister, aunt or uncle.

Mediation Role-Play 2

Situation: Study Session

A Bosnian girl is invited for a study session at a Roma fellow student's household. Her dad doesn't want her to go there. At the same time, he doesn't want her fellow Roma student to come to their home. The girl thinks her father is being unreasonable and prejudiced. On top of which, she is obliged to collaborate with her fellow student. The father is concerned about his daughter's safety and reputation. He is upset that the teacher would even consider putting his daughter with that other student. The mediator is a school pedagogue.

Mediation Role-Play 3

Situation: Instagram Party

Arta (ethnic Albanian) and Marija (ethnic Macedonian) are 16-year old neighbours, living and growing in the same building in the ethnically diverse part of Skopje. They are going to different schools but hang out a lot in their free time. Marija doesn't speak Albanian, but Arta speaks Macedonian pretty well. Recently, Marija invited a bunch of girls from the neighbourhood over for a party, except Arta. That night, the girls post pictures of the party on Instagram. Arta feels hurt and betrayed but Marija doesn't feel like she was excluding Arta. She thinks that Arta is over-reacting and should just let it go. The mediator is a neutral peer.

Mediation Role-Play 4

Situation: Messy Dormitory

Roommates in a dormitory are arguing about the cleaning of the room. One student thinks that his roommate is not involved enough in the room cleaning. The mediator is their colleague.

Inclusive Peace Dialogues⁸⁴

To find solutions to conflict, certain conditions need to be created. These include:

- Spaces that permit open discussion and exploration of all aspects of the conflict, even and especially the most sensitive, among them the values that underlie particular positions;
- an adequate level of mutual trust and respect for those involved to consider how to manage or deal with the conflict constructively;
- activities that explore practical ways in which disagreements may be overcome or used to the mutual benefit of all concerned.⁸⁵

While negotiation and mediation are tools that can be used to resolve well-defined conflicts, the complex nature of wider societal and historical tensions require a more open and inclusive process of dialogue in order to lay the groundwork for conflict transformation, peacebuilding and reconciliation. **Inclusive peace dialogues** are designed for this purpose.

Peace dialogues are open and inclusive processes of consultation that do not have pre-defined outcomes. When dialogue is inclusive, it brings together a diverse set of voices that represent a microcosm of the larger society. To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in identifying new approaches to address common challenges.

Dialogue entails listening and learning, not just talking. The process is not just about sitting around a table, but changing the way people talk, think and communicate with one another. Dialogue requires self-reflection, a spirit of inquiry and a willingness to undertake personal change. Participants must be willing to address the root causes of a crisis, not just the symptoms on the surface.

Through dialogue, participants come to recognise one another's humanity. Participants must be willing to show empathy toward one another, recognise differences as well as areas of common ground, and demonstrate a capacity for change.

Dialogue stresses a long-term perspective. The process can be painstakingly slow and incremental, lasting anywhere from ten minutes to ten years, but sustainable peace is worth the investment. One-off interventions often are not enough to address deeply rooted causes of conflict or to fully deal with complex issues. Dialogue is meant to complement other forms of peacebuilding, such as political processes, and may lay the groundwork for future and more formal talks of this kind.

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84. Source: UNDP Briefing Note: Dialogue for Decision-Makers. February 2009.

85. Source: Council of Europe (2012), Toolkit, p. 157

Example of good practice: Dialogue for the Future

Dialogue for the Future⁸⁶ (DFF) was a major initiative that originated in Bosnia and Herzegovina in 2014, with extensions to Montenegro, Serbia and Croatia. Originally developed at the initiative and under auspices of the BiH Presidency in recognition of the need to create space for dialogue and promotion of coexistence in Bosnia and Herzegovina, and jointly implemented by UNICEF, UNDP and UNESCO, the Dialogue for the Future (DFF) project was first implemented between 2014 and 2017. During this period, the initiative established dialogue platforms and youth forums across Bosnia and Herzegovina. It supported 43 community projects through a small grants facility (including 13 youth projects and 11 education projects) that directly reached 54,000 people and indirectly almost 30% of the BiH population. DFF Project initiated cooperation with the three key youth institutional partners: 1) National level Ministry of Civil Affairs (Youth Coordination Commission); 2) FBiH Entity level Ministry of Culture and Sport (Youth Sector); and 3) RS Entity level Ministry for Family, Youth and Sport, which has already produced results in strengthening a governmental network of 143 municipal Youth Coordinators.

The hallmark of the DFF project was the **Dialogue Platforms** which focussed on facilitating a process of dialogue between older youth (19+) and government institutions in Bosnia and Herzegovina. **Dialogue Platforms** at national and local levels were structured as multi-stakeholder fora designed to maximise participation and cooperation among political leaders, public institutions, youth, civil society, academia, media, private sector, international community representatives, thereby enhancing the inclusiveness of governance through joint assessment of common problems and joint creation of actionable solutions.

How does dialogue differ from and complement other processes?

Dialogue is not a one-size-fits-all strategy. It is not a panacea for resolving all the world's crises, where there is deep political paralysis or a long history of violence. **Dialogue requires that basic conditions be present first.**

When violence, hate, and mistrust remain stronger than the will to forge a consensus, or if there is a significant imbalance of power or a lack of political will among the participants, then the situation might not be ripe for dialogue. Moreover, participants must feel free to speak their minds without fear of retribution, or rejection.

The process of dialogue is different from other forms of conflict management. In dialogue, the aim is not to emerge as winners. Whereas the purpose of negotiation is to reach a concrete settlement, the aim of dialogue is to bridge communities, share perspectives and discover new ideas and approaches.

86. <https://www.unicef.org/bih/en/stories/workshop-youth-pale-mutual-dialogue-and-meeting-against-prejudices>

👉 **DIALOGUE ALSO DIFFERS FROM DEBATE IN SEVERAL KEY RESPECTS, WHICH ARE SUMMARISED IN THE FOLLOWING TABLE:**

Debate	Dialogue
Convinced that your group has the right approach or policy	Open to the possibilities that many people/groups have parts of the answer
Combative participants attempt to prove the others wrong	Collaborative participants work together toward a common understanding
Listening to find flaws and make counter arguments	Listening to understand, find meaning and agreement
Defending our own assumptions as truth	Revealing our assumptions for re-evaluation
Seeing one or two sides of the issue	Seeing all sides of an issue
Defending one's own views against the others	Admitting that others thinking can improve on one's own
Searching for flaws and weaknesses in others positions	Searching for strengths and values in others positions
Creating a winner and loser in order to end the discussion	Keeping the topic open in order to generate new possibilities
Seeking a conclusion or vote to ratify your position	Discovering new options, not seeking closure

In addition to promoting intercultural understanding, peacebuilding and conflict transformation, dialogue can have transformative effects on participants. When people engage in dialogue something happens: They change in their understanding of self and the other, and as they discover commonalities, they collaborate to impact their context and environment.

ACTIVITY 3.7 Dialogue Forum⁸⁷

- Overview:** ○ In this activity, participants use either a dialogue approach or the World Café approach to pool together their knowledge, views and ideas on a particular issue. Some amount of background information will need to be provided depending upon the group's experience.
- Complexity:** ○ Level 3
- Group size:** ○ 8 to several hundred
- Time:** ○ 120 min
- Objectives:** ○ To use dialogue to generate youth recommendations for change-oriented action. Participants are able to consult upon and co-construct solutions to shared problems. Youth participants identify recommendations for priority actions in different sectors.
- Methods:** ○ Dialogue (Version 1) or World Café (Version 2)
- Materials:** ○ Several pages of flipchart paper and markers for each World Café station
- Preparation:** ○ The topics of consultation need to be specified in advance. Topics may be at the level of the community, society or region. If prepared sufficiently in advance, the format could invite the participation of community leaders (although still prioritising youth voice and participation). In this case, background briefings should be prepared for participants if engaging with higher level leaders. Alternatively, an introductory panel presentation can be organised to brief participants on key information and debates.
- Room setup:** ○ Depending upon the size of your gathering and whether you choose to have a panel of experts or not, you will need different seating arrangements. In any case, working islands where people can discuss in smaller groups rather than a frontal / lecture arrangement will be beneficial.

Notes for facilitator

Participants should understand and have practised principles and techniques of intercultural dialogue prior to this activity.

87. Adapted from Dialogue for the Future and Council of Europe (2015), p. 57-58

Instructions:

Version 1: Dialogue

1. Begin by welcoming participants and presenting the peacebuilding dialogue question/challenge/agenda. E.g. *"Peacebuilding in the Balkans 2020-2050: opportunities and challenges"*. The subject/challenge can be presented by a speaker or panel of speakers.
2. Organise participants in groups of 8-10 participants. Each group is assigned one peacebuilding theme or sector (e.g. media, governance, education, religion, family, civil society, economy, culture, tourism, etc.). Give each group a flipchart to record their ideas.
3. One person in each group should volunteer or be appointed as a recorder to write key points on flip chart paper. Groups may record their ideas as bulleted lists or as concept maps. It may be helpful to organise ideas under headings such as Challenges, Needs, Priorities, Strategies, Resources
4. Give groups 1 hour to dialogue on the peacebuilding role, needs, opportunities and priorities of their assigned sector. The final 15 minutes (to be signalled by the facilitators) should be used to arrive at a consensus on the Top 3 conclusions and priorities for action.
5. Each group should appoint a spokesperson or two to present the group's conclusions and recommendations to the plenary.

Version 2: World Café

The "World Café" approach to collaborative knowledge-building can be used as another way to examine controversial issues even-handedly when there is little available background information. This approach is for working just with youth, and may be a basis for later dialoguing with community leaders.

To unpack challenging and controversial societal issues in a meaningful way, rather than telling youth what to think, this activity engage them in actively constructing knowledge together - having participants pool what they know and brainstorm points for further inquiry, which can then be used for follow-up discussions.

This variation incorporates a discussion stimulus: a photograph representing a controversial topic. A different image for each small group should be provided. Some examples include of powerful images of controversial topics include:

- Anti-fascist demonstrations in Bosnia: <https://www.bbc.com/news/world-europe-52692097>
- Migrants stopped at Serbia-Hungary border: <https://balkaninsight.com/2020/02/07/migrant-convoy-in-serbia-turned-back-at-hungarian-border/>
- Pride parades and counter-protests in Serbia: <https://www.euronews.com/2019/09/16/im-not-giving-up-belgrade-pride-calls-for-serbia-to-address-lgbt-rights>
- Structural racism in the US: <https://www.nytimes.com/2016/07/31/magazine/the-superhero-photographs-of-the-black-lives-matter-movement.html>

Instructions:

1. Arrange tables and chairs for small group work. Place a piece of flipchart paper and an image of a controversial issue on each table.
2. Organise participants into small groups and briefly outline the issue you have chosen for them to work on.
3. Have groups discuss the image on their table and write on the flipchart paper any ques-

tions it raises for them about the issue. Instruct participants to formulate questions that begin with each of the words: What? When? Where? Who? How? Why?

4. After 10 minutes, ask groups to rotate to a new table where they will discuss the questions posed by the previous group and try to offer some answers, writing them next to the questions on the flipchart paper. Some of the responses they write will be factual, some will be interpretive, and some will be solution oriented. Groups can also write more questions if they wish.
5. After 10 minutes, groups move on again and repeat the process. They do this until they have been all round the tables.
6. Allow a final 10 minutes for participants to go freely around the room reading all the questions and answers on each table. Then ask everyone to return to their seats.
7. **Debrief** the activity by asking what they think they have learned about the issue from doing the exercise. Do they feel it has broadened their understanding of it? Where would they like to take it next?



KEY LEARNINGS FOR YOUR GROUP:

- Multiple perspectives and inclusive dialogue are powerful tools for building knowledge and understanding a particular topic or question.
- Shared problem-solving through participatory processes brings greater insights, creativity, resources and ownership than trying to do it alone or without consultation.

Tips for Organising Peace Dialogues

When organising dialogue processes, it is important to:

- a) **Manage expectations.** Be clear that the objectives are stated from the outset and the definition of success. **Understand the actors involved.** Sometimes referred to as “actor mapping,” be mindful of the institutions, interest groups and individuals involved. Understand the political context, account the role of “spoilers” who might disrupt the process, and how to best engage them.
- b) **Raise awareness for the dialogue.** Launch public information and public awareness campaigns, through various media, so that people know the positive outcomes of the dialogue but also learn more about the issues affecting their communities.
- c) **Prepare, prepare, prepare.** A dialogue process results from careful preparation to reach the conditions necessary for a beneficial dialogue and level the playing field, as it were, before bringing people together. It is crucial to make sure the main actors and stakeholders are ready to genuinely engage in such a process.
- d) **Allow for transparency.** Invite outside observers—members of the press and organisations to participate. This helps build trust and create a feeling of inclusiveness, accountability, and transparency.
- e) **Understand shifting power dynamics.** Be wary of differences among social and political hierarchies and disparities between elites, especially in status-conscious societies or countries with rigid class hierarchies

Transforming Complex Conflicts

Transforming complex and deeply rooted societal conflicts is often a long-term process. It relies on engaging the people and institutions involved in the conflict to acquire the knowledge, understanding and skills that will empower and enable them to coexist and work together peacefully. Conflict transformation necessitates that activities be undertaken at several levels, often simultaneously:

- 1) At the personal level:** young people can learn to choose actions that minimise destructive effects of social conflict and maximise the potential for personal growth and well-being at the physical, emotional, and spiritual levels. For example, helping individuals develop self-awareness, education to grow knowledge base, training to broaden competency base, attending mental and spiritual health and growth.
- 2) At the relational level:** people in conflict often adopt negative communication patterns, create stereotypes and become polarised with increased mistrust when conflict escalates. To shift the conflict, it is important to choose actions that minimise poorly functioning communication and maximise understanding, for example, building trust, promoting respect and recognition, increasing knowledge and awareness of interdependence and improving communication.
- 3) At the structural level:** conflict affects and is created by systems and structures that shape how power relationships within the family, community and society are organised, how resources are accessed and distributed, and how decisions are made. Peacebuilders need to understand and address structural conditions that give rise to inequality and injustice which, if allowed to continue, can lead to frustration and violent expressions of conflict. This requires promoting and using nonviolent mechanisms for engaging with and transforming structural injustice. Doing so will reduce adversarial confrontation and foster the development of better and more inclusive structures to meet basic human needs. Structural peacebuilding can include lobbying for more just policies, institutional reforms, accountability and transparency. Also it maximises the participation of young people in decisions that affect their lives
- 4) At the cultural level:** This involves identifying and understanding the cultural patterns that contribute to the rise of violent expressions of conflict, as well as identifying and building upon resources and mechanisms within a cultural setting for constructively responding to and handling conflict - for example, rooting out ingrained stereotypes, prejudices, discrimination and violence from the language, expressions, songs, jokes, attitudes, stories and narratives that are commonly used and socialised in communities from a young age and which are used to justify inequity, exclusion and aggression towards certain groups in society (e.g. women and minorities).

ACTIVITY 3.8 Society Shuffle

Overview:	To stimulate youth-led assessment of the challenges and needs in their society, and develop youth-generated ideas for change. This activity is best done with a group of 6-8 participants.
Complexity:	Level 3
Group size:	Groups of 5-8
Time:	60-90 min
Objectives:	Participants are able to identify a range of challenges and needs in their society and explain their interrelationship. Participants are able to explain what they regard as priorities for action and why. Participants are able to make concrete recommendations for the changes that are needed and to identify some ways in which they themselves can contribute to that process as youth.
Methods:	Interactive negotiation game
Materials:	You will need pieces of paper or cards with key terms (see instructions) written in large letters, along with several blank papers or cards.
Preparation:	If working with a larger group, split into smaller groups and have one facilitator with each group. The group may be from one community/school or mixed from several communities/schools (preferably in the same locality).
Room setup:	Working islands where all can easily see and touch the papers or cards.

Instructions:

1. Create a group of 5-8 participants with a facilitator. Explain that the purpose of this activity is to reflect together on the peacebuilding needs of their society.
2. Start with a round of personal introductions (name, age, a hobby) so that each person speaks. The facilitator should also introduce themselves.
3. After introductions, ask the participants to rate their society's current well-being (social, economic and political) on a scale of 1-10 (1 being awful, 10 being excellent/perfect). This can be done orally around the circle - no explanations needed at this point.
4. Invite the participants to reflect privately for a moment on what would enable their society to achieve a high score (10) on all the indicators of inclusive social, economic and political well-being. Emphasise inclusiveness, meaning well-being for all ethnic and religious groups, men and women, children, young people and adults, of all abilities and genders, from all regions, cities, towns and villages, etc.
5. Introduce the cards on which commonly suggested solutions to current challenges are written. These could include, for example, economic reform, education reform, constitutional reform, interethnic dialogue, youth empowerment, non-violent activism, etc.

6. Explain that several additional blank cards have been provided in case the youth feel other solutions should be included. They can then write new ideas on these additional sheets and add them to the activity.

7. Explain that they now have 35 minutes to deliberate on the needs of their society's needs and devise a strategy that will promote inclusive well-being for all its members. They should take turns moving the cards around the table, changing their order of priority as they see fit. Emphasise that there is no 'right' or 'wrong' answer. This is a consultation based on their experiences of their own society and their visions/hopes for its future.

Rule2: Each time they move a card, **they must explain the logic for doing so.** They must say, for example:

- *"I think that we need to prioritise ____ because ____."*
- *Or "I agree with you that ____ is important, but believe that it depends upon ____ . Therefore, I place that in a higher priority."*
- *Or "If we start with ____, that will give an incentive to others to do ____."*
- *Or "These two have to go together because ____."*

8. If the group gets stuck, the facilitator may **pose questions only** to stimulate further dialogue. The facilitator should not offer suggestions and should otherwise only listen to the youth participants.

9. The group may move towards consensus, but this is not required. At the end of the allocated time, ask a volunteer to summarize the strategy that the group has arrived at so far.

10. Take a picture of the final result if there are several groups. Print and post these on a gallery wall in the room so others can see them and compare the solution formulations.

Debrief the activity by going around the circle twice to have each person share:

- *How did you feel about this activity?*
- *Where might you see yourself taking part in this picture?*

Close with encouraging remarks about the importance of each person in creating the society that they want.

Tips for facilitation: Youth in the Western Balkans may raise issues related to the histories of violent conflict/war, intergenerational trauma, political propaganda and manipulation, lack of independent news media, lack of critical thinking in general, outdated education, widespread problems of poverty, unemployment and corruption, marginalisation of youth from policy-making and decision-making, rigid/pessimistic mentalities, intersectional forms of disadvantage and discrimination, gender-based violence and violence among youth. The conversation can quickly become pessimistic if the participants feel overwhelmed by the challenges and have few ideas for solutions. The facilitator should stimulate solution-oriented thinking by asking questions that help break big problems down into smaller units. **For example**, if suppose one of the problems is politically manipulated media and youth feel powerless to change the whole media industry. In that case, the facilitator could ask questions about where journalists receiving their training, about whether youth ever publish articles, blogs or videos, about where youth themselves search for more independent information that gives a different perspective or is more well-rounded. On this basis, participants can be stimulated to think of alternative strategies for promoting independent media.



KEY LEARNINGS FOR YOUR GROUP:

- The social, economic and political challenges of society are interrelated.
- Bottom-up and top-down solutions are both needed.
- Young people can contribute to the betterment of society through the values they choose to uphold, through their everyday behaviours and their life choices; through how they build friendships, families, studies and careers; and through exercising moral courage to advance causes of justice and resisting social, economic and political pressures that reinforce division, hatred and indifference.

Building Unity

Ultimately, transforming conflicts depends upon creating the conditions that enable greater unity and collaboration. Building unity can be challenging because people's needs, values, priorities, preferences, ways of thinking, communicating and acting are diverse. Building unity in the midst of diversity thus depends upon the developing our abilities to:

- Better understand the essential needs and feelings of others
- Better understand the actions, intentions and motivations of others
- Better communicate our own essential needs and feelings
- Better reflect on our own actions, intentions and motivations
- Better adjust our own preconceived ideas and positions to accommodate new perspectives, information, needs and priorities
- Better brainstorm options to meet the needs of all involved
- Better express good will to find a solution that is inclusive and fair
- Better consult upon and assess the options to arrive at an agreed solution
- Better communicate the process of consultation and decision-making to all affected stakeholders
- Better cooperate and follow-through on the agreed solution, including periodic review, evaluation and readjustment
- Better communicate the results of the actions taken
- Better capture and build upon the learnings from each action

ACTIVITY 3.9 Transforming Intolerance, Promoting Positive Change⁸⁸

Overview:	In this activity, participants move towards action planning by beginning to identify entry points for change in society. The focus is on transforming intolerance and promoting positive change. This applies to a range of conflict situations, whether based on prejudice, intolerance and discrimination due to nationality, ethnicity, religion, sexual orientation, or other issue.
Complexity:	Level 3
Group size:	Any
Time:	45 – 90 min
Objectives:	To identify a range of entry points for peacebuilding intervention.
Methods:	Brainstorming and/or dance
Materials:	Handout of 'lightbulb'; flipchart and markers
Preparation:	This activity follows well on any of the previous activities that analysed the causes of intolerance and conflict.
Room setup:	Working islands

Instructions:**Brainstorming:**

1. Introduce the activity to the group: *"Let's turn our thoughts now to what we can do – as peer educators and youth peacebuilders – to make our [community/city/place of origin /region] a more tolerant, safe, inclusive and just place to live. What are some of the ways that can help prevent and transform intolerance, discrimination and extremism?"* You may specify here other particular issues that have been in focus (e.g. Islamophobia, sexism, racism, homophobia, etc.)
2. Invite the group to brainstorm [40 min]. This can be done in plenary or small groups depending on the number of participants you have and where you are in your group process. On the flipchart or board, create a big 'thinking cloud' or 'lightbulb' around which to add participants' inputs, or participants can use the Handout.

Some general ideas could include:

- **Raise awareness** - discrimination happens, learn to recognise it, learn what your rights are.
- **Don't tolerate intolerance** – call it out, name it for what it is and make it clear that it is wrong

88. Source: "Paint the Change Curriculum" by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

- **Celebrate diversity** - show diversity in a more positive light, make it beautiful, make it inclusive (i.e. include both minorities and threatened majorities so that all feel represented), open ourselves to new experiences/cultures/etc.
- **Bring people together** - so that they can see that they are more similar than different
- **Connect and learn** - about one another's cultures/religions/customs/values, about how to dismantle prejudices and reduce fears, about how people may appear different, but they have so much in common, about how diversity is a great resource
- **Listen and care** - Listen and try to understand what people feel fearful / angry about or frustrated by
- **Reduce frustration and build solidarity** - by actively discussing, finding and implementing solutions together
- **Collaborate** - Invite people to join in, to come along, to take part, work together on community improvement projects
- **Engage community leaders** - and other community actors to join in and support the building of safe, inclusive, healthy and just communities where everyone's needs for belonging and well-being are met.

More specific suggestions can be made by participants according to their local contexts and realities.

Alternative: Image Theatre / Dance

Preparation: [60 min] Organise participants in small groups. Instruct them to create and rehearse a 5-minute image theatre or dance that tells a story in which intolerance, xenophobia and/or discrimination are transformed by applying some of the keys to change identified above that bring understanding, tolerance and solidarity in their community.

To use the image theatre approach, the small groups should create three frozen images with their bodies ("tableaus"): one that represents intolerance; one that represents tolerance; and one that represents the step needed to effect the transformation between them.

Sharing & Discussion: [30 min] Bring the groups back together to perform and discuss their creations with the whole group.

Extension: Ask the group what additional measures – at the societal level and over the longer-term – are necessary to prevent intolerance. Ideas may, among others, include:

- **Ideological shifts:** promote inclusive worldviews through formal and non-formal education, promote global solidarity, recognise interdependence, see all people as part of one human family, reject the use of violence in all its forms, commit to inclusive peace and wellbeing.
- **Political measures:** ensure that governments protect and promote human rights through comprehensive social and economic policies with particular attention to minority groups, ensure that governments uphold political and civil liberties, curb corruption, curb economic exploitation, end "foreign occupations", promote inclusive governance practices.
- **Economic measures:** reduce unemployment and poverty through socially just economic policies, curb capitalistic greed and promote inclusive economic well-being.
- **Sociological factors:** recognise and value diversity, enforce restraints on hate speech (online and offline), strengthen support services to minorities and vulnerable populations, recognise and discuss societal grievances and enact policies and symbolic gestures to rectify them, address power inequalities by promoting the equal participation of women and minorities
- **Psychological supports:** promote healthy families and child-rearing practices, protect youth and young people from abuse, harm and neglect, promote individual and group security (physical, economic), provide opportunities for positive group belonging and a positive life

purpose, facilitate positive skill-building (courage, self-efficacy) through adventures and challenges with the accompaniment of supportive role-models, promote independent, reflexive and critical thinking skills, promote empathy, enable participation in decision-making

- **Gender socialization approaches:** raise boys and girls with respect for sexual and gender equality, valuing non-aggressive masculinities, and promoting values and virtues that belong to all genders.

Post these inputs around the training room to stimulate action planning in later activities that concern peer education and youth advocacy campaigns.

👉 MAKING OUR COMMUNITY WELCOMING, INCLUSIVE, TOLERANT AND SAFE FOR ALL



Linking Peacebuilding to Reconciliation and Dealing with the Past

In the Western Balkans where many contemporary conflicts are related to unresolved issues from the past, including but not limited to communism and 1990s' wars, peacebuilding is inevitably linked with reconciliation processes and dealing with the past.

Dealing with the Past is a term used to describe the difficult but necessary process of addressing and overcoming the destructive legacies of historical conflict, violence and injustice. It therefore involves processes of remembrance and hopefully leads to reconciliation between divided groups and societies. The purpose of dealing with the past is to ensure that present and future generations may be unburdened from inherited grievances and be given the opportunity to live in a healthy society where future grievances are intentionally and successfully prevented.

Reconciliation is a complex term that can have many meanings and may be considered controversial. In the Western Balkans context, especially in the post-Yugoslav context, the term "reconciliation" has been used frequently in the aftermath of the 1990s' wars by local and international actors; some would say it was overused and misused, which has led to a certain mistrust of the term as empty or counterproductive. Recognising that reconciliation is a complex term means that it needs constant reflection and discussion. At the same time, reconciliation is a useful and important term that helps define what intercultural dialogue and peacebuilding in post-conflict societies are intended to achieve in the longer term.

Reconciliation may be defined as *“a process that involves mutual recognition of a common violent past and the transformation of harmful relationships and behaviour to promote a shared future towards sustainable peace”* (Lederach, 1997; Bloomfield, 2003).

Reconciliation is a gradual process that is intentionally undertaken to bring conflict-affected parties back into relationship. Through reconciliation, ruptures to previous relationships that were caused by conflict, injustice and/or violence are repaired through mutual recognition and responsibility. This enables the rebuilding of trust and cooperation.

Reconciliation is, thus, inseparable from acknowledging and making reparations for past injustices, and is intended to establish a basis for recommitted relationships between former enemies characterised by truth, mutual recognition and responsibility, leading to increased trust and cooperation. In concrete terms, reconciliation involves “bringing together individuals, groups and societies burdened by past or present conflicts and negative representations and perceptions of ‘the other’. Through shared experience, cooperation and ongoing exchange, new pathways are built to reconcile people who would otherwise remain trapped in the past.”

At both the interpersonal and collective levels, reconciliation relies on engaging with truth, justice, and healing to rebuild mutual trust, confidence and willingness to collaborate. So long as past harms remain unacknowledged and past wounds remain unhealed, they will continue to impede societal well-being in the present and the future. **The goal of reconciliation** is thus to arrive at a shared acknowledgement of the harms of the past and a shared commitment to ensuring the mutual security, rights, dignity and well-being of all members of the society, regardless of ethnic, religious or other particular identification.

Reconciliation does not mean forgetting the past, nor does it necessarily mean forgiveness. Above all, reconciliation means **learning from the past and changing attitudes and behaviours to better ensure mutual respect and mutual well-being**. The aim is to create a society in which the diversity and rights of all peoples’ diversity and rights are recognised and valued, all people recognise the wrongs and harms that were done in the past and their continued impact on life today, and through mutual efforts by the government and the population, make amends for and ensure those harms are never repeated.

Young generations in the Western Balkans are increasingly ready to come to terms with the region’s history as a crucial step towards a unified future, in which all groups acknowledge, value and respect each other. Taking this step necessitates engaging in challenging conversations and unlearning or reframing some of what has been taught at home, at school and in the media. This is why **reconciliation requires courage**. Part of this unlearning may include having an open and honest discussion about our forefathers’ misguided actions and policies, and recognising the opportunity we have now to set ourselves on a new and better path. Apart from looking at transitional justice and structural reform measures, our conversations may also include reflecting on the merits of public apologies and other symbolic gestures that could contribute to the reconciliation process.

In sum, **reconciliation** should be understood as:

- both a process and a goal, not as an event, but rather as something that requires sustainable and continuous efforts and action;
- a complex and multi-layered process that concerns different levels in society and between societies, and that should connect these different levels and actors;
- a way of dealing with both past and present conflicts within and between Western Balkans societies, so that new generations will not be constrained by the antagonistic dynamics of unresolved grievances.

Youth engagement with reconciliation is important because past and present conflicts continue to affect the relations between individuals and groups within and between societies across the Western Balkans. These issues will not go away by themselves or by being ignored. Proactive efforts to deal with these conflicts and divisions are necessary for the region and for the persons living there to move forward without the spectre of new conflicts catching flame.⁸⁹

Remembrance practices are sometimes used to antagonise and reinforce social divisions. That is why RYCO promotes **constructive remembrance** as a more ethical approach. Constructive remembrance involves looking at the past in a holistic way, from multiple perspectives, through the lens of shared humanity. This means examining periods of conflict, violence and injustice through the framework of human needs for dignity, well-being and justice. It necessitates openness to uncomfortable truths, as well as the readiness to be self-critical towards one's own past and inherited narratives. Constructive remembrance also involves the readiness to listen to other perspectives, facts, interpretations and narratives. This does not necessarily mean agreeing with these other views. Rather it means having a readiness to share, to listen, to think critically and to work collaboratively for the sake of a better future. Constructive remembrance offers a way for individuals, groups and societies from the Western Balkans to address difficult issues related to past and present conflicts in a manner that deepens the relations between them. The necessary foundation for constructive remembrance is dialogue.

Youth can engage in constructive remembrance and reconciliation by:

- gaining skills to view the past events within their historical context,
- learning to distinguish between facts and opinions,
- thinking critically about received narratives,
- listening to and considering other perspectives, interpretations and narratives that offer additional insights into historical events,
- reflecting upon the roles and choices of historical actors,
- weighing those choices within the balance of universal human rights and ethics,
- choosing to become positive actors themselves in proactively shaping a better future.

When undertaken thoughtfully, constructive remembrance and reconciliation are related to two other peace prerequisites: **justice** and **healing**. By working towards recognition of past harms and by creating the conditions for individual and social healing, the wounds of the past are gradually dressed, and the processes of reconnection and repair are gradually favoured. Educating for constructive remembrance and reconciliation is a sensitive task that requires courage. It also requires and nurtures ethical maturity based on shared humanity and dignity.

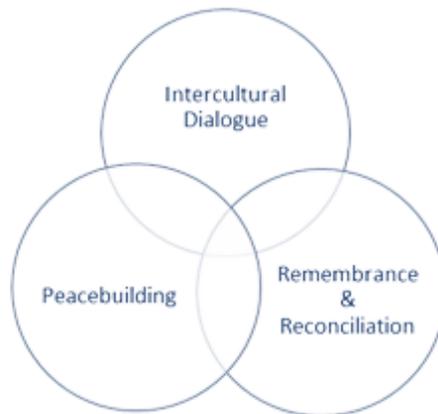
One way to understand the relationship between intercultural dialogue, peacebuilding, conflict transformation, remembrance and reconciliation is to see them as part of a spectrum:



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89. RYCO Strategic Plan (2019-2021), p. 24

They are naturally interrelated, but they differ in terms of their main focus. As such, they can also be imagined as overlapping fields:



Attempting to deal with the legacies of violent conflict and promote constructive remembrance of contested histories often requires deep engagement with difficult, sensitive and controversial issues. **This may be beyond your present competencies as a youth peer educator and should only be attempted if you have the support and guidance of a trainer or mentor trained and experienced in Dealing with the Past and working with historical and intergenerational traumas.** There are, nonetheless, ways for youth to learn about the past through education programmes, such as having guided visits at historical museums, inviting in guest speakers to share their knowledge of a particular topic, conducting online research, or talking with parents and elders in the community. In all cases, be mindful that the history being presented may not take into account multiple perspectives, so remember to think critically.

Example of good practice: Ask Your Grandparents

In **Albania**, the Institute for Democracy Media and Culture has run an annual “Ask Your Grandparents” competition which aims to raise the awareness of young people and Albanian society about the importance of dealing with the past. In its third edition, young people aged 15–19 were invited to reflect individually or as a team on Albania’s past (1944– 1997) through creative work in one of the three categories—multimedia, essay, or visual arts—on the theme the motto #Tell1Story. From 1 September to 15 October 2018, 430 high school students from 43 schools all over Albania submitted 312 works on the society’s communist past. Powerful artistic and media creations have especially made an impact on wider audiences. Winners were brought together to share their projects and participate in study visits to memorial sites across the Western Balkans.

ACTIVITY 3.10 Reconciliation

Overview:	○ In this activity, participants learn about reconciliation, the factors that enable it, and begin identifying signs of progress towards reconciliation in the Western Balkans. Discussions invite participants to explore how, as individuals and groups, we can each contribute to reconciliation in the Western Balkans.
Complexity:	○ Level 3
Group size:	○ Up to 20
Time:	○ 60 min
Objectives:	○ Participants are able to define what reconciliation means and what it requires. Participants are able to identify movements towards reconciliation in their society. Participants are able to envision inclusive remembrance practices that contribute to reconciliation.
Methods:	○ Mindmap, personal reflection, poetry
Materials:	○ Flipchart / chalk board, paper and writing materials
Room setup:	○ Any

Instructions:**Step 1: Key Concept**

Tell participants that they will be learning about reconciliation and how to promote it in the region. Offer the following definition: “Reconciliation is a gradual process that is undertaken to bring conflict-affected parties back into relationship.” Using a mind map approach, have participants work in small groups to think about what “reconciliation” means to them. Some possibilities could include, for example:

- acknowledging the harms of the past
- apologies for past wrongs
- resisting divisive politics
- valuing diversity
- working together for a better society/future
- practising empathy and respect
- taking responsibility to prevent hatred
- acknowledging intergenerational trauma
- promoting interpersonal and intergroup healing
- seeing each other as humans
- letting go of hatred
- coming together to build a unified society

Invite participants to share their ideas and consolidate them on a large classroom mind map (on a flipchart or chalk board).

Step 2: Reflection

Have participants reflect on and discuss the following questions:

1. *What does reconciliation mean to you?*
2. *What would reconciliation look like in our (society/region)? What would be some of the signs?*
3. *What would be needed to build that kind of reconciliation? Who should be involved?*
4. *What is the role of truth, justice, apology and reform in advancing reconciliation? [Take time to define each of these if needed.]*
5. *As an individual, what actions can you take to support the process of reconciliation?*
6. *As a youth actor, what can you or your organisation do to support the process of reconciliation?*
7. *What should the government do to support the process of reconciliation?*

Step 3: Poetry Writing⁹⁰

Below is a simple activity for creating a poem about reconciliation, after having learned about and discussed reconciliation processes in the local/regional context. For this activity, you need to introduce to participants the idea that “sincere” reconciliation is ultimately a reflection of caring (about the past, about the ‘other’, about oneself) and that therefore, sincere reconciliation comes from the heart. Acknowledge also that each person’s journey to reconciliation with the past, with the ‘other’ and with oneself is unique. Once this is done, have participants complete the following sentences to create their own reconciliation poem. This is best done as an independent reflection exercise.

When reconciliation is sincere, it comes from the heart.

- *Reconciliation from the heart **looks like...***
- *Reconciliation from the heart **sounds like...***
- *Reconciliation from the heart **feels like...***
- *Reconciliation from the heart **tastes like...***
- *Reconciliation from the heart **smells like...***
- *Reconciliation from the heart **means...***

As we speak and listen from the heart, we bring change.

Closing activity: Invite participants to share their final thoughts and experiences. They may also wish to share their proposals for organising youth-based commemorations and dialogues in their local communities.



KEY LEARNINGS FOR YOUR GROUP:

- Reconciliation is both a process and a goal. It is not an event, but rather something that requires sustainable and continuous efforts and action.
- Reconciliation is a complex and multi-layered process that concerns different levels in society and between societies, and that should connect these different levels and actors.
- Reconciliation in the Western Balkans will enable new generations to be freed from the constraints imposed upon them by the negative legacies of the past.

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90. From Red Room Poetry, NSW Australia, 2019

ACTIVITY 3.11 Visiting a Site of Memory

Overview:	○ This activity helps young people to become familiar with and think critically about the past of their region and raises their awareness about the legacies of the past in present times. It helps them to better understand current challenges in their societies and offers opportunities for reconciliation with others who are engaged in building a more inclusive, just and democratic society.
Complexity:	○ Level 4
Group size:	○ Up to 20
Time:	○ Several hours
Objectives:	○ Participants are able to describe the significance of a memory site and its place in the history of the Western Balkans. Participants are able to cite evidence from first-hand sources about the site and connect it to expert accounts and/or debates. Participants are able to express some personal reflections on the memory site.
Methods:	○ Guided visit (field trip) or Documentary viewing
Materials:	○ Notebook and pen for reflections
Preparation:	○ The facilitator(s) should familiarise themselves with the memory site(s) before visiting with other youth participants.
Room setup:	○ n/a

Note for facilitators:

Viewing memory documentaries and visiting memory sites, such as former internment camps, prisons, war memorials, and museums, offers opportunities for deeper reflection on the key events and legacies of the Western Balkans' difficult past. A memory site visit often brings together first-hand sources, such as artefacts, with living witnesses and/or historians who offer multiple perspectives on the site and its meanings. Visitors who belong to "memory" and "post-memory" generations also bring their own interpretive frames to the site.

Instructions:

1. Undertake a guided visit, if possible, to at least one, if not several, memory sites in the Western Balkans (see list of some suggested sites below).
2. If a physical visit is not possible, view one or several documentaries about memory sites (see some suggestions below).
3. Prior to the visit/viewing, orient participants to the nature of the site/documentary and explain why you will be studying it together. Let them know in advance that the topic can

- be difficult as it may include painful memories and give rise to conflicted feelings.
4. Use the following basic questions to guide discussion and reflection on the memory site or documentary:
 - a. *Who / what is this memory site dedicated to?*
 - b. *What happened here during this event / period? Do you regard it as just or unjust?*
 - c. *What were the living conditions of people during this historical event / period?*
 - d. *Who held power at this time and what did they do with their power?*
 - e. *What moral dilemmas arose in this event / period?*
 - f. *What choices did people make and what were the consequences?*
 - g. *How did people respond to the events at the time? How have they responded since?*
 - h. *What questions does this memory site raise for you?*

Note to facilitator:

Dealing with Emotions at Sites of Memory⁹¹

Visits to memorial sites and museums often involve both knowledge and feelings. A memorial site or museum fulfils the function of bringing history “closer” to the visitor. Youth visitors may feel sadness, distress or anger about the wrongs and sufferings that people endured. These feelings can lead them to become more engaged, increasing their interest in the subject, but they can also overwhelm them and block the learning process. As facilitators, it is important to consider how people will relate to the emotional content of the visit, and be aware that one cannot make assumptions about how things will turn out. It can be valuable to discuss things with the participants beforehand and agree on which rules will apply for the visit. Participants should also be aware that some historical sites are also burial places that deserve respect: certain behaviour might cause disturbance to other visitors. As facilitators, you might also want to prepare yourself for your own reactions and make decisions about how much of your own sentiments should be communicated to others. This obviously depends very much on you yourself, your relationship with your participants, and your own situation.

Activity to Process Feelings⁹²: Facilitators can promote learning by helping participants process their feelings in connection with a visit. Try the following:

- It is normal that at the exhibitions and sites there are some objects, photographs, stories or physical structures that make a greater impression than others on individual visitors.
- Ask the participants to choose one such object and to describe it by sketching, writing or drawing. In this way, they can quickly find an outlet for their feelings, and this will often make it easier to move on to a new stage in the learning process or change to another theme.
- During the follow-up work after the visit, participants can use their drawings or notes to recall memories of the visit and link them to the theme discussed.

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91. Source: “Excursion to the past – teaching for the future: Handbook for teachers. Vienna: European Union Agency for Fundamental Rights, 2010, p. 36-37. https://www.holocausteducation.org.uk/wp-content/uploads/FRA_handbookteachers.pdf

92. Ibid.

Selected documentaries and sites of memory in the Western Balkans 6:

The following list is not comprehensive but offers a good starting point for educators seeking to undertake constructive remembrance and reconciliation activities with young people.

Albania

Documentaries:

- “Children of the dictatorship” and discussion with experts in the field of dealing with the past in Albania. <https://idmc.al/en/documentary-children-of-the-dictatorship.html>
- “Memory of a Country that Forgot to Forget” and discussion with experts in the field of Dealing with the Past in Albania: <https://idmc.al/en/documentary-the-memory-of-a-country.html>
- “AZIZI”. <https://filmfreeway.com/Azizi>
- “Mall per me kendue”. <https://kujto.al/mall-per-me-kendue/>
- “Dokumentari i fshehur” by Fabian Kati

Guided visits / Museums / Memory Sites:

- In Tirana: “Bunk’Art” (<https://www.bunkart.al>) and “House of Leaves – Museum of Secret Surveillance” (<http://muzeugjethi.gov.al/?lang=en>)
- In Shkodra: “Site of Witness and Memory” (<http://www.vdkshkoder.com>), Memorial of former Persecuted in Shkodra (built in 2019) (<https://www.starplus-tv.com/shkoder-ngrihet-memoriali-perkujtimor-ne-nder-te-brezave-qe-vuajten-persekucionin-komunist/>), Marubi Museum (<http://albania.al/activity/culture/marubi-national-museum-of-photography/>)
- In Rreshen: Notorious prison and labour camp “Spac prison”. More information on this interactive website created by Cultural Heritage without Borders Albania: <https://www.spacprison.com/#/home>
- In Tepelena: Former Internment Camp of Tepelena. More information: <https://kosovotwo-pointzero.com/en/kampi-famekeq-i-tepelenes-ne-ekranin-e-madh/>
- In Lushnje: Barracks of the internment villages such as Saver village, and city’s Internment and Deportations’ Memorial from 1954–1991
- In Gjirokastra: “Musine Kokalari” House Museum and Gjirokastra prison inside the castle. More information: https://gjirokastra.org/gjirokastra/?page_id=2261

Other:

- IDMC’s “Communism through archival documents” pedagogical tools (2017, 2018).
- IDMC’s Oral History Manual (2018).

Bosnia and Herzegovina

Documentaries:

- “What kind of memorials do we want to build?” / “Kakve memorijale želimo da gradimo?” <https://www.youtube.com/watch?v=yzxDJrGzXeQ> (English version), https://www.youtube.com/watch?v=M11XqkfP_0Y (BHS version)
- “Memory Walk Sarajevo”. Film clips made by youngsters from Sarajevo and Istocno-Sara-

jevo, Bosnia and Herzegovina, during Memory Walk workshop, featuring monuments and their reception by citizens:

- Sarajevo Roses: <http://www.youtube.com/watch?v=cbZLMMrJJew>
 - Milan Simović Monument: <http://www.youtube.com/watch?v=5HaWtI0Ywks>
 - Vraca Memorial Park: <http://www.youtube.com/watch?v=irdHHnNdaDw>
 - Behind the Scenes: <http://www.youtube.com/watch?v=rtHQSUNkDjg>
- “Oral History in Bosnia and Herzegovina – Unveiling Personal Memories of War and Detention” containing 100 video testimonies from citizens of BiH from various social layers and regions about their personal experiences during the World War II and the recent 1991 – 1995 war. <http://www.bosnianmemories.org/>
 - Online FAMA Collection, which is one of the biggest multimedia projects on the Siege of Sarajevo in BiH (1992-1996). Website contains recorded video testimonies, and other data such as photographs, animations, drawings, maps: <https://www.famacollection.org/>
 - Al Jazeera Documentary Film on War Childhood Museum in Sarajevo: <https://www.youtube.com/watch?v=an2dq02MXbc>
 - “New approaches to Post-Conflict Reconciliation in Bosnia and Herzegovina”, including the documentary film “Ordinary heroes: Jagoda and Hamdija”: <https://www.youtube.com/watch?v=dELAlzO-5i0>
 - “Teaching history in Bosnia”: <https://www.youtube.com/watch?v=ED8hT-mKCoQ&t=2s>
 - “School of different memories”: <https://www.youtube.com/watch?v=PPVc-0XMhdw>

Guided visits / Museums / Memory Sites:

- To Srebrenica: “Srebrenica Genocide Memorial”, Potočari: <https://www.potocarimc.org/>
- To Prijedor: Former camps in Omarska, Keraterm and Trnopolje related to 1992, Mrakovica Monument related to World War Two
- <http://www.memorylab-europe.eu/memorymap/prijedor>
- To Mostar: “Museum of War and Genocide Victims (1992-1995)” (<https://www.facebook.com/Muzej-žrtava-rata-i-genocida-1992-1995-223154371601228/>), Partisan Cemetery, Old Mostar Bridge
- To Sarajevo: “Tunnel of Hope” (<https://tunelspasa.ba/#Dobrodošli>), “War Childhood Museum” (<https://warchildhood.org/museum/>), “Besieged Sarajevo” exhibition in the History Museum of BiH (<https://muzej.ba/sarajevo-under-siege/>), as well as Frontlines around Sarajevo;
- Selection of monuments and memory sites to victims of the 1992-1995-war in different parts of Bosnia and Herzegovina, with photos and descriptions, established by the Centar for Non-Violent Action: <https://kulturasjecanja.org/en/category/victims/>
- Mapping of camps / detention sites related to the 1992-1995-war: <http://cdtp.org/>
- Monuments in Bosnia and Herzegovina related to the “Peoples Liberation War” 1941-1945: <https://www.spomenicinob.info/>

Other

- Memory tool web portal - This web-portal aims to connect actors in the western Balkans and from all over the world, provide pedagogical material and exchanges on best practices for formal and non-formal education in culture of remembrance (<http://memorytools.cliohipbih.ba>)

Kosovo

Documentaries:

- “People and Memories Talk” (<https://peopleandmemories.org/en/>)
- “Monumental Sculptures of Socialist Yugoslavia in Kosovo: Between Memory and Neglect” (<https://vimeo.com/63422298>)
- “Dubina Dva/Depth Two” by Ognjen Glavonić (Serbia, France, 2016, 80') (https://www.youtube.com/watch?v=Ri_ySVeF4L0&ab_channel=FreePeople)
- “Hope” by Shpresa Abazi (<https://dokufest.com/en/programme/6029/film/602579>)
- “Shtëpitë Shkolla” about education in home schools in Kosovo 1992-1999 (https://www.youtube.com/watch?v=MN66IJsA3UU&ab_channel=FadilAliu)
- Virtual Museum of Refugees (<https://museumofrefugees-ks.org/?lang=en>) that collects personal stories of refugees during the war in Kosovo, either fleeing their homes to leave their place or being internally displaced during that time, including Serbs and Roma.

Guided visits / Museums / Memory Sites:

- To Pristina: Gazimestan monument (<https://en.wikipedia.org/wiki/Gazimestan>), “Brotherhood and Unity” monument (<https://www.spomenikdatabase.org/pristina>), “Shkolla e Herticve”, the Home School in Kodra e Trimave which was used for having classes during the Milosevic regime.
- To Landovica: “Boro and Ramiz” monument (<https://www.spomenikdatabase.org/landovica>)
- To Prekaz: Memorial Complex “Adem Jashari” (<https://ademjashari.rks-gov.net/en/kompleksi-memorial>)
- To Velanije: “Partisan Martyrs Cemetery” (<https://www.spomenikdatabase.org/velanija>)
- To Drenas: KLA Memorial (similar to the Vietnam War memorial in Washington D.C.) (<https://www.behance.net/gallery/70284511/in-Kosovo-the-KLA-Memorial>)
- To “Heroinat Memorial”, honouring the sacrifice and contribution of all ethnic Albanian women during the 1998-1999 Kosovo War. (<http://molosgroup.com/heroinat-memorial-2/>)
- To Gjilan: “Memorial to the Fallen Soldier, 1941-1945” (<https://oralhistorykosovo.org/return-to-sender-second-world-war-memorials-and-the-cities-in-postcards-5/>)
- To Mitrovica: Monument to Heroes of the National Liberation Movement (https://en.wikipedia.org/wiki/Monument_to_the_Serbian_and_Albanian_Partisans)
- To Gjakova: “Qerkezi Museum House”

Other:

- ‘I want to be Heard’, a book by Integra and forumZFD with stories of women survivors of torture in Kosovo of both ethnicities, published in 2017.
- “Once Upon a Time and Never Again” exhibition <https://hlc-kosovo.org/themes/fdh/as-sets/360/ekspozita.html>
- Online Exhibition “Return To Sender: One Hundred Years of Postcards from Kosovo - memory sites/places/monuments used in postcards” (<https://oralhistorykosovo.org/return-to-sender-one-hundred-years-of-postcards-from-kosovo-5/>)
- People Missing monograph (<https://kosovotwopointzero.com/en/monographs/people-missing/>)
- The Documentation Center Kosovo (DCK) – Humanitarian Law Center (HLC) (<https://www.hlc-kosovo.org/en/dck>)

- Kosovo Memory Book - Let people remember people
- <http://www.kosovomemorybook.org>
- Kosovo Memory project - an online platform of a historical narrative of Kosovo which aims to promote history, memory, and cultural heritage amongst the Kosovo population, especially youth, but also among policymakers, textbook writers, scholars, researchers and social critics
- <http://kosovomemory.org>
- 'Multi-Perspective Look at the War in Kosovo: <http://multi-perspektiva.com/en/sources/>

Montenegro

Guided visits / Museums / Memory Sites:

- To Herceg Novi: Prison camp "Morinj" (<http://media.cgo-cce.org/2014/12/cgo-cce-proces-suocavanja-sa-prosloscu-u-cg-slucaj-morinj.pdf>)
- To Nikšić: Monument to the killed partisans under the Trebjesa hill, Monument to the national hero Ljubo Cupic
- To Podgorica: Monument dedicated to all civilian victims in the former Yugoslavia, irrespective of the national/ethnic origin, from 1991 to 2001.

North Macedonia

Guided visits / Museums / Memory Sites:

- To Skopje: Skanderbeg Statue (<https://www.ziviler-friedensdienst.org/de/publikation/monument/>), Mother Teresa Statue (<https://www.ziviler-friedensdienst.org/de/publikation/monument/>), Broken Wing monument dedicated to 54 Macedonian soldiers who were killed fighting for the Yugoslav Army during the 1991/92 wars in Slovenia and Croatia (<https://www.ziviler-friedensdienst.org/de/publikation/monument/>)
- To Zajas: "Albanian Mother memorial"
- To Tetovo: Museum of Communist Party of Macedonia
- To Neprošteno Village: Macedonian Memorial of 2001 Conflict
- To Veles: Memorial Tomb for hundreds of fighters who died in WWII for liberation from the Fascist occupiers: (<https://macedoniafromabove.mk/veles/>)
- To "Memorial Center Zebrnjak", built in 1937 for the 25th anniversary of the Battle of Kumanovo that took place on 23 and 24 October 1912 during the First Balkan War, between the Turkish Vardar Army and the First Serbian Army <http://www.macedoniafromabove.mk/zebrnjak.html>

Serbia

Documentaries:

- "Dubina Dva/Depth Two" a film by Ognjen Glavonić (Serbia, France, 2016, 80') (https://www.youtube.com/watch?v=Ri_ySVeF4L0&ab_channel=FreePeople)

Guided visits / Museums / Memory Sites:

- To Belgrade: "Museum of Yugoslavia" (<https://www.muzej-jugoslavije.org/en/>), Jajinci Park (<https://www.spomenikdatabase.org/jajinci>), Staro Sajmište former concentration camp (<http://www.starosajmiste.info/en/project/about-us>), "Heroes of Košare memorial" for 108 soldiers who were killed in Kosovo.

- To Kragujevac, “Šumarice Memorial Park” - a scenic memorial garden that marks the location of wartime massacres committed in Nazi-occupied Serbia. <https://www.atlasobscura.com/places/sumarice-memorial-park>
- To Kraljevo Memorial Park “14th of October” that commemorates the thousands of civilians that were executed by the German Wehrmacht in October of 1941. <https://www.spomenikdatabase.org/kraljevo>

Reading Material about:

- Batajnica, a military complex where the bodies of Albanian civilians killed in the Kosovo war were transported to in the 1990s. (<https://ratusrbiji.rs/en/secret-mass-graves-in-serbia/>)
- About the anti-war campaigns inside Serbia, Women in Black, resistance to Milošević, and the NATO bombing. (<https://ratusrbiji.rs/en/the-anti-war-movement-in-serbia/>)
- About Stajćevo, where Croatian prisoners of war and civilians were kept in Serbia during the wars of the 1990s. (<https://ratusrbiji.rs/en/prison-camps-for-croats/>)
- About Leskovac, where forced mobilisations happened in the late 1990s, and the effects they had on the population (<https://ratusrbiji.rs/en/forcible-mobilisation-in-serbia/>)

Other

- “War in Serbia: It Did Happen (1991-2001)”
- <https://www.yihr.rs/en/war-in-serbia-it-did-happen-1991-2001/>
- <https://ratusrbiji.rs/en/>

For more resources, see:

- MemoryLab (<http://www.memorylab-europe.eu/>)
- SpomenikDatabase (<https://www.spomenikdatabase.org/>),
- “Dealing with the past”-website (Forum ZFD) (<http://www.dwp-balkan.org/en/>)
- Training Handbook for Dealing with the Past (Centar for Non-violent Action) (https://nenasilje.org/publikacije/pdf/prirucnik_pomirenje/Handbook_Reconciliation_e.pdf)
- Mapping Inclusive Memory Initiatives in the Western Balkans (<https://www.paxforpeace.nl/publications/all-publications/mapping-inclusive-memory-initiatives-in-the-western-balkans>)



KEY LEARNINGS FOR YOUR GROUP:

- Visiting sites of memory and interacting with survivors of historical violence builds younger generations’ capacities to understand historical events and their shifting significance over time.
- It is important to process both knowledge and feelings related to sites of memory.
- By engaging with memory sites, young people become participants in societal reflections on the impacts of intolerance, abuse of power, hatred and war, and gain a deeper appreciation of the importance of peace, tolerance, democracy, human rights, non-violence and reconciliation.
- Each person, young and old, is an actor in history and chooses how they will contribute to the societies and memories of future generations.

ACTIVITY 3.12 Dealing with Challenges during Intergroup Exchanges⁹³

- Overview:** ○ As future trainers and peer educators, it is important to prepare for possible challenges and risks that can arise when sensitive topics create tension in your group. Below are some case studies which are based on real training experiences in the context of cross-border youth exchanges in the Western Balkans. The examples are also relevant for intercultural encounters within a given society. After each example, you will find some questions in order to stimulate your reflection and discussion. Some of the case studies include the (non-)reaction of the trainer team, so that you can discuss their attitude and whether you would have acted differently or not. Other case studies do not include the reaction of the trainers, so that you can think about different possibilities to react to this situation.
- Complexity:** ○ Level 4
- Group size:** ○ Up to 20
- Time:** ○ 60 – 90 min
- Objectives:** ○ Participants will be able to:
- Recognise and discuss openly and respectfully some potential risks and challenges related to cross-border and intercultural encounters in youth peer education for peacebuilding and conflict transformation in the Western Balkans
 - Help each other identify strategies for trainers to handle these risks and challenges in an ethical and inclusive learning mode
- Methods:** ○ Small group discussion
- Materials:** ○ Handout of case studies
- Preparation:** ○ The facilitator(s) should familiarise themselves with the cases and reflect in advance on ethical and inclusive ways of framing and responding to sensitivities, tensions and disagreements in the dialogue process.
- Room setup:** ○ Working islands

Case study 1:

In a regional youth encounter, during a city tour, one participant sees a memorial plaque related to the last war and which includes a negative characterisation of the ethnic group he/she belongs to. During the next plenary session, which is a feedback-session about the day's program, this participant raises his/her hand and says that he/she saw this plaque and that he/she felt very bad about it. The trainer who is moderating this session nods on that sentence but does not go deeper into that, and continues the general discussion, passing on other questions from the group.

93. The case studies in this activity have been authored by Nicolas Moll and included in the Working document "Constructively Dealing with the Past within RYCO youth exchange", RYCO (December 2019).

1. Why do you think that the trainer did not react to the participant's statement?
2. Why can this non-reaction be considered as problematic?
3. What would have been other possibilities to react to the participants' statement?
4. If you were the team-trainer of this project, what would you think would be the most appropriate reaction?
5. appropriate reaction?
6. Have you experienced similar situations during projects you have been organising / participating?

Case study 2:

On a regional youth exchange in the town of Y, a group of young people is watching a documentary about one of the societies participating in the project. The movie also includes a part about the conflict that occurred in this society 20 years ago, with examples of possibilities and difficulties of living together after the conflict. During the movie projection, a few participants are making unrelated jokes. Some other participants exit from the room, never coming back for the movie projection. Trainers are exiting and entering the room, as well. Other participants feel very irritated and even offended by these attitudes, but do not express this explicitly. When the movie ends, the trainers announce that it is now time for dinner and shortly remind the groups about the scheduled program for the next day.

1. Why do you think the situation evolved as it did?
2. Why can the attitude of the trainers be considered as problematic?
3. What can be the consequences of this situation?
4. What would have been other possibilities for the trainers to react?
5. If you were the trainer team of this project, what would you think would be the most appropriate reaction?
6. Have you experienced similar situations during projects you have been organising / participating?

Case study 3:

During an informal conversation on the second day of the program, participant A from Bosnia and Herzegovina says to B and C, two other participants from BiH: "What happened in Srebrenica was not a genocide, and anyway only soldiers were killed there and not civilians". Participants B and C react very emotionally to this statement and say to the other that he is a "genocide denier" and a "Serb nationalist". Participant A now also gets upset and receives support from participant D from Serbia. After dinner, participants B and C tell one of the trainers what happened and say to him that they are not sure if they want to stay.

Please analyse the situation:

1. What happened? Why did it happen?
2. What are different possibilities for the trainers to react to this situation?
3. If you were the team-trainer of this project, what would you do?
4. How could the situation evolve if you do not react at all?
5. Have you experienced similar situations during projects you have been organising / participating?

Case study 4:

During a regional youth exchange with participants from 4 societies, an official World Cup-qualification football game takes place between two of the involved societies, and during this game an incident occurs which brings the media of both societies to talk very negatively against each other, with constant

references to the war which put them in opposition 20 years ago. Also within the group, there are very heated discussions and accusations involving several participants from both societies.

1. What are different possibilities for the trainers in terms of how to react to this situation?
2. If you were the trainer team of this project, what would you do?
3. How could the situation evolve if you do not react at all?
4. Have you experienced similar situations during projects you have been organising / participating?

Case study 5:

During a plenary session, one of the trainers says: "Milosevic was the worst personality in the entire Balkans and I think all the people will agree on this". After the session, two participants go to see this trainer, saying that this statement really upset them. One of them says: "I felt personally attacked by this", and the other says: "You as trainer should be objective, and this was not an objective statement".

1. What are different possibilities for the trainer to react to this situation?
2. If you were the team-trainer of this project, what would you do?
3. Have you experienced similar situations during projects you have been organising / participating?

Case study 6:

During an informal moment at a regional encounter with participants from several Western Balkans societies, a participant from Albania asks a participant from Bosnia and Herzegovina and one from Montenegro about the war in Bosnia and Herzegovina. Both express very different opinions about the war, and the participant from Albania is getting confused. Also, the participant from BiH and the one from Montenegro are not really happy about the discussion. All three decide to go to see one of the trainers, to tell him about their discussion and that they would be very interested that if during the encounter there could be a session to talk about the war in Bosnia and Herzegovina and its different interpretations, so that they better understand what it is about. The trainer says that this is not the their project's topic and that they have to stick to the program.

1. Why do you think the trainer reacted as they did?
2. What would have been other possibilities for the trainer to react to this situation?
3. If you were the team-trainer of this project, what would you do?
4. Have you experienced similar situations during projects you have been organising / participating?

Case study 7:

During a youth encounter, a trainer notices that one of the participants who is rather discreet and who only talked with participants from his/her own society, is now speaking less and less even with participants from his/her own society and is isolating himself/herself more and more. The trainer knows that this participant comes from a town which has suffered a lot from the war, but doesn't know anything specifics about the story of the participant. The trainer is wondering what to do.

1. What are possible explanations for the attitude of the participant?
2. What are different possibilities for the trainer to react to this situation?
3. If you were the team-trainer of this project, what would you do?
4. Have you experienced similar situations during projects you have been organising / participating?

Case study 8:

After a first encounter in society X, the second encounter is set to take place in society Y. Two weeks before the start of the second encounter, two participants from society X write to one of the trainers to say that they have to cancel: their parents don't want them to go because they fear for their safety if they go to society Y "which made war against us and where people hate us".

1. What are different possibilities for the trainers to react to this situation?
2. If you were the trainer -team of this project, what would you do?
3. Have you experienced similar situations during projects you have been organizing / participating?

Case study 9:

Before the first encounter of a regional youth exchange, the trainers ask the participants to bring with them materials about their respective societies through which they can present their society to the other participants. On the morning of the second day of the program, the participants from all societies work together in parallel groups to assemble the materials in order to prepare an exhibition panel about their society. In the afternoon, the different exhibition panels are put on display, and the trainers invite the participants to walk around and to look at them. After this, they all meet for a plenary session in order to share impressions, ask questions, and discuss what they have seen. Two participants from society X say that they were very upset that on the exhibition panel of society Y there was included a photo of the war between society X and society Y, showing victims from society Y. The two participants from society X say that they deliberately hadn't put any photo about the war in their panel, as they wanted to focus on positive things, and they felt accused by this photo. One participant from society Y then replies that this war happened and that it was important to mention it, and that the participants from society X needed to accept that crimes had been committed by society X against people from society Y. The tension and emotion in the air becomes palpable, some other participants from other societies also say something, and the discussion gets more and more confused. In this situation, the trainer who is moderating the session announces that it seems now better to interrupt the discussion and that it would be better to come back to it later. Immediately after the end of the plenary discussion, the trainer team sits together and discusses what to do. They decide first that two of them should talk with the two participants from society X and the one from society Y who got into an argument during the discussion, which they do after dinner. They also decide to modify the originally foreseen agenda for the next morning, in order to come back to the events from the afternoon: To begin with, they invite each participant to write down what he or she experienced the day prior; after that, small, mixed groups are formed in which the participants share their impressions with one another. In the subsequent plenary session, the different small groups summarise of their discussions. After this, the trainers make a break and then continue with the originally scheduled program. They also announce that during the next encounter they will organise a specific session with an NGO which is working with war veterans from different societies, in order to allow the participants to learn and discuss more the question of how to talk about the war and how talking about the war can be used for peacebuilding.

Please analyse the reaction of the trainers:

1. What were probably the reasons they decided to react the way they did?
2. What do you think about the different steps of their reaction?
3. If you would have been the trainers talking to the three participants who had got into an argument with each other: how would you have led the discussion? What would have been the aim you wanted to achieve with this discussion?
4. If you would have been the team-trainers of this project, what would you have done?

Module 4: Mobilising Youth for Peacebuilding

Introduction

Young people need opportunities and encouragement to design their own actions to mobilise peers in support of peacebuilding and reconciliation. Putting youth in the driver's seat is a powerful strategy for engaging young people as positive social change actors and peacebuilders.⁹⁴ However, the extent to which young people are allowed by society to become involved in assessing needs, identifying priorities and making decisions about their society and their future, depends largely on the attitudes that adults hold towards youth and the quality of intergenerational partnerships that are established as adults and youth work together.⁹⁵

This module builds on conflict analysis and conflict transformation competencies introduced in the previous modules by engaging participants in identifying, advocating for and implementing context-specific youth actions to foster peacebuilding and reconciliation in their communities.

The activities in this module will help you and your participants to organise community initiatives, including developing youth advocacy campaigns for conflict transformation and peacebuilding.

Learning Objectives

This module aims to help youth trainers to:

- Introduce the UN Security Council Resolution 2250 on “Youth, Peace & Security”;
- Identify existing and potential youth peacebuilding **actors** and activities in the community;
- Identify **structures** and **institutions** that support youth peacebuilding;
- Articulate personal strengths and opportunities for peacebuilding at the local and national level;
- Design **innovative** youth peacebuilding initiatives;
- Build a youth **activism** strategy, including an **advocacy** campaign, that engages other young people in peacebuilding;
- Identify different forms of **media** that youth can use to promote peacebuilding messages and goals;
- Create mechanisms that foster **action** at the local level sensitive to diversity.

Learning Outcomes

By the end of this module, participants will be able to:

- Articulate how the UNSCR 2250 is relevant in the Western Balkans context;
- Dismantle stereotypes and prejudices concerning youth participation in peacebuilding;
- Articulate a vision for the role of youth in peacebuilding and ways to promote youth participation;
- Identify and recruit potential peer peace educators;
- Collaborate on designing innovative peacebuilding initiatives, community engagement strategies and advocacy for peace campaigns;
- Share their success stories in contributing to peacebuilding with others.

94. UNICEF Albania and RYCO (2019). Educating for Intercultural Dialogue, Peacebuilding, Constructive Remembrance and Reconciliation: A Toolkit for Trainers in the Western Balkans. Prepared by Sara Clarke-Habibi

95. Ibid.

Summary of Key Learnings

- **Youth** have an important role to play in identifying creative and effective solutions to societal challenges.
- **United Nations Security Council Resolution (UNSCR) 2250 on Youth, Peace and Security** advocates for and supports youth participation as key peacebuilding partners and actors.
- **Barriers to youth participation** in peacebuilding, whether based on sex, gender, religion, nationality, language, ability or sexuality should be openly discussed and removed through inclusive planning and facilitation.
- **Arts, journalism and advocacy** are among several means that youth peer educators and activists can use to advance critical and constructive social change processes.

UNSCR 2250: Youth, Peace and Security⁹⁶

Traditionally, adults have tended to regard youth principally as the victims or the perpetrators of violence, but not so much as key actors for violence-prevention and peacebuilding. The December 2015 adoption of the United Nations Security Council Resolution 2250 on Youth, Peace and Security has begun to change these perceptions and to recognise young people’s role in creating more meaningful spaces, more relevant tools and more effective strategies for youth to participate in and influence decision-making processes around the world.

Pillars of UNSCR 2250

UNSCR 2250 recognises the positive role of young people in preventing violence and being active agents in peacebuilding. It promotes 5 action areas for youth:



Participation: Calls for the meaningful participation of youth into the peace and security agenda, not only from a beneficiary perspective but most important as equal partners.



Prevention: Recognises the role of youth in preventing violence. It also highlights the need to facilitate an enabling environment and improve investments in socio-economic development and quality education for youth, and to



Protection: Recalls the obligations to protect civilians, including young people, and in particular from all forms of sexual and gender-based violence.

create mechanisms to promote a culture of peace, tolerance, intercultural and interreligious dialogue that involve youth.



Disengagement and reintegration: Support the meaningful reintegration of young women and men directly involved in armed conflict or other violent initiatives (gangs, etc.).



Partnership: UN entities, international organisations and civil society to actively increase political, financial, technical and logistical support for young people’s participation in peacebuilding. It also highlights the importance of partnering

with youth, local communities and non-governmental actors in countering violent extremism.

96. Source: UNOY’s Youth4Peace Manual, p. 46-47.

ACTIVITY 4.1 Localising UNSCR 2250 Agenda on Youth, Peace and Security⁹⁷

Overview:	○ This activity gets youth thinking about how they can use UNSCR 2250 to support their participation in peacebuilding and social change initiatives in their community and society.
Complexity:	○ Level 3
Group size:	○ 5 - 100
Time:	○ 90 min
Objectives:	○ <ul style="list-style-type: none">• To become familiar with the 5 pillars of UNSCR 2250• To connect the 2250 Agenda to their own present and future work as youth peacebuilders
Methods:	○ Creative presentations by small groups
Materials:	○ Copy of UNSCR 2250, the image of the 5 pillars, internet-connected devices for research
Preparation:	○ Copies of the 5 pillars for each of 3 groups
Room setup:	○ Working islands

Instructions:

1. Tell your group about the United Nations Security Council Resolution 2250 on Youth, Peace and Security that was passed in 2015, which is playing a major role in changing perceptions of leaders and communities worldwide to recognise young people's important role in decision-making and action related to peace and security issues. Through the implementation of Agenda 2250, youth are getting involved in creating more meaningful spaces, more relevant tools and more effective strategies to participate in and influence decision-making processes around the world.

Pillars of UNSCR 2250:

- Hang a poster / project / handout of the image of the 5 pillars of UNSCR 2250 below.
- Explain that UNSCR 2250 promotes 5 action areas for youth (see the previous page)
- Depending on your group, you might be able to facilitate one of the following activities:

97. Source: UNOY's Youth4Peace Manual, p. 46-47.

If it is the first time your group is hearing about UNSCR 2250:

You can organise them into three sub-groups and provide them with some time to explore and learn about the resolution and then make a creative presentation (use theatre, visual arts or some other creative method) to the rest of the group.

- a) Group 1 can explore the 5 pillars of the resolution;
- b) Group 2 can look into the background and the needs for such resolution (how youth advocated for it);
- c) Group 3 can explore the current context of 2250 (plans for implementation, the progress study, etc.).

Alternatively, if you want to focus just on the principles of UNSCR 2250:

You can simply organise your group to reflect on three themes:

- 1) challenges of youth participation in peacebuilding;
- 2) opportunities for youth engagement in peacebuilding;
- 3) how UNSCR 2250 can help them with their work.

Present and debrief: After 30-45 minutes of group work, bring all together and have groups take turns making presentations and discussing.

To find out more, see:

- *The Resolution itself: UNSCR 2250* <http://unoy.org/wp-content/uploads/SCR-2250.pdf>
- *A Guide to Kick-off starting 2250:* <http://unoy.org/wp-content/uploads/Guide-to-SCR-2250.pdf> [Everything you need to know about 2250 in one place: what does the resolution say? Why does it matter? What can you do with it?]

Example of good practice: Young people as active participants in peacebuilding

Y-PEER North Macedonia and ARNO- Association for social innovation, organised a conference “Youth, peace and security”, on 5-6 October 2017 in Skopje. The conference aimed to introduce young people to the United Nations’ 2250 Agenda; to foster skills for implementing initiatives for peacebuilding; to recognise and encourage the role and the status of adolescents and young people as key actors in peacebuilding and reconciliation that help improve security and stability in the process of social integration; to map 4 main areas for peacebuilding in North Macedonia and to generate 4 ideas/initiatives in each to work towards the near future. The participants included 18 young activists from urban and rural environments, from different social, religious and ethnic backgrounds, from multiple cities across North Macedonia including Skopje, Bitola, Tetovo, Delcevo, Prilep, Veles and Kumanovo.

Participant panels discussed what the biggest needs in North Macedonia for involvement of young people related to the SDGs and peacebuilding are. By method of voting they decided on 4 main areas: education, gender equality, media and healthy lifestyles. They then generated project ideas for each area including, to mention just a few: greater involvement of young people in school decision-making processes that affect them (education); creating an advocacy campaign around the concept of “My Work, Not My Gender” (gender equality); promoting positive societal values through social media (media); organising workshops in schools on practical life skills (healthy life styles).

Source: Y-PEER Macedonia, 2020. <https://youthpeer.org.mk/mladi-mir-i-bezbednost/>

Ladder of Youth Participation⁹⁸

The power of youth to create positive change comes both from within us and from the systems in society that shape whether and how we can express ourselves and participate in decision-making.

As you and your peers acquire the competencies taught in this Manual, you will have more power to lead processes of intercultural dialogue, peacebuilding and conflict transformation in the region. You will also have more confidence to convince adults that young people should not simply be 'recipients' of projects designed by adults, but should be given opportunities to design their own projects through which they can design their own solutions to impact society.

Putting youth in the driver's seat is a powerful strategy for engaging young people as positive social change actors and peacebuilders. However, the extent to which young people are allowed to involve in assessing the needs, identifying the priorities and making decisions about their society and their future, depends largely on the attitudes that adults hold towards youth and the quality of intergenerational partnerships that are established as adults and youth work together.

This is equally true regarding vulnerable, marginalised and hard-to-reach youth who face additional barriers to participation, including unfortunately and hopefully rarely prejudice and discrimination from youth trainers. Youth peer educators and trainers need to be vigilant to their own attitudes and behaviours that may impede all youth's full and equal participation.

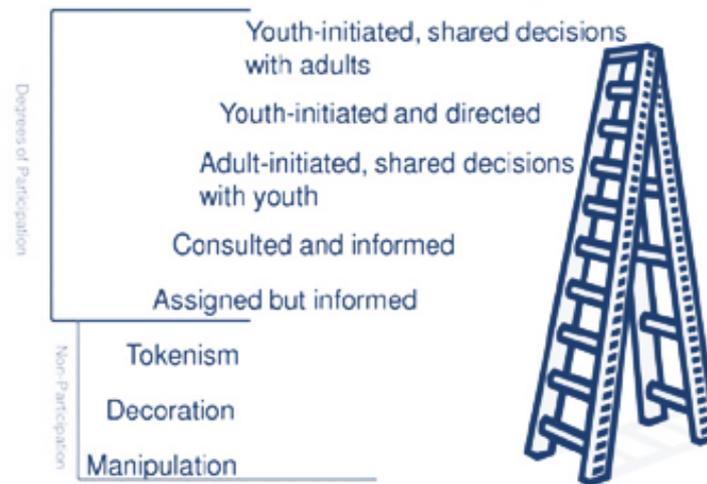
The "Ladder of Youth Participation" pictured below, is a helpful model for visualising the degrees of youth participation in projects and initiatives. You can use this model to think about projects you participate in and organise.

The bottom three rungs (Manipulation, Decoration and Tokenism) represent non-involvement or low involvement. The upper steps represent increasing degrees of youth participation until youth initiate and act on ideas themselves in full partnership with adults. When designing peer education trainings and activities, trainers should reflect on the level of youth participation they allow and make space for, especially for vulnerable, marginalised and hard-to-reach youth. Tokenism, decoration and manipulation are never alright. As much as possible, you should strive to create better opportunities for your participants to actively consult upon, initiate and lead activities in the learning and community engagement process.

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98. Adapted from "Hart's Ladder" from "Youth Participation in Community Planning," a report of the American Planning Association Innovation Center for Community and Youth Development (www.theinnovationcenter.org)

Ladder of Youth Participation



Adapted from Hart, R. (1992). *Children's Participation from Tokenism to Citizenship*. Florence: UNICEF Innocent Research Centre.

Below, each of these levels of participation is briefly described, starting from maximal youth participation and moving down to minimal. As you review them, ask yourself what level of participation the youth you know and/or work with are at:

- **Youth Initiated, Shared Decisions with Adults:** Designed and run by youth who share decisions with adults
- **Youth and Adult Initiated and Directed:** Designed and run by youth and adults in full partnership
- **Adult Initiated, Shared Decisions with Youth:** Designed and run by adults who share decisions with youth
- **Consulted and Informed:** Designed and run by adults who consult with youth. Youth make recommendations taken into consideration by adults
- **Assigned and Informed:** Youth do not initiate but understand and have some sense of ownership.
- **Tokenism:** Symbolic representation by few. May not have a genuine voice. May be asked to speak for the group they represent
- **2. Decoration:** Adults use youth to promote or support a cause without informing youth.
- **1. Manipulation:** Youth are not involved in design or decisions; Youth involvement used by adults to communicate adults' messages

Putting young people in the driver's seat recognises their potential and value as positive resources, contributors and leaders of change initiatives.

ACTIVITY 4.2 Climbing the Ladder⁹⁹

Overview:	○ The activity involves role play and discussion. Participants reflect on the meaning of youth participation and discuss ways of increasing their own participation in the local community.
Complexity:	○ Level 2
Group size:	○ 16 – 40
Time:	○ 120 min
Objectives:	○ <ul style="list-style-type: none">• To reflect on the ways young people can participation and the factors which impede or facilitate their participation• To develop skills to cooperate, organise and take action together with others• To cultivate a sense of responsibility for one's own actions
Methods:	○ Brainstorming, role-play
Materials:	○ Handout of “Ladder of Youth Participation” (one copy per small group), A4 paper, markers, scissors, tape; wall and post-its
Preparation:	○ Prepare in advance six signs labelled: Obstacles, Control, No control, Enabling factors, Control, No Control.
Room setup:	○ Working islands and an available wall

Instructions:

Part 1: What is the ladder of participation [45 minutes]

- 1. Activate existing knowledge [5 min]:** Ask participants what they understand by the term “youth participation”. Ask them for brief examples of participating in their community and society from their experience as youth.
- 2. Introduce [10 min]:** Hand out the dialogue of the “ladder of youth participation” and explain that this is a model for thinking about different ways of participating. Briefly discuss the different levels. Clarify that the model is not meant to suggest that being at the ‘highest’ level is always necessary or the best thing. E.g. There is nothing inherently wrong with being consulted (or even being merely informed) in certain situations. However, the bottom three rungs of manipulation, decoration and tokenism are not acceptable and cannot be considered “participation” in the true sense, because at those levels youth involvement and contribution are minimal or non-existent.
- 3. Role-play prep [10 min]:** Organise participants into 8 small groups (one for each level on the ladder). Allocate one level of participation to each group and ask them to prepare a

99. Source: Compass Manual for human rights education with young people, Council of Europe (2015, p. 236-239)

short 2-3 minute role play to illustrate the level their assigned level.

4. **Presentations** [20 min]: When the groups are ready, invite them to present their role-plays in turn. Allow questions and comments between the role-plays if the participants wish.

Part 2: How we participate [75 minutes]

5. **Brainstorm** [5 min]: Ask participants to work in pairs for 5 minutes, trying to find examples in their own lives for as many of the 8 levels as they can. Tell them to think about what they do in all aspects of their lives: at home, school, clubs, work and when they are with family and friends.
6. **Share** [5 min]: Invite participants to share their examples in small groups of 4-6 people.
7. **Factor Analysis** [10 min]: In these small groups, ask participants to come up with ideas of obstacles (things that stop them from moving up the ladder) and enabling factors (things that help them to move up the ladder). They should write each idea on a separate "post-it".
8. While small groups are discussing, tape the headings "obstacles" and "enabling factors" on an available wall, a couple of meters apart.
9. Bring the groups into the plenary and ask them to stick their papers on the wall under the corresponding headings. [5 min]
10. **Clarify and Assess** [15 min]: Review the two lists with the participants. Ask for clarification about any ambiguous statements and try to resolve any disagreements between participants about the statements' positioning. You may want to give a few examples or remind them that the "obstacles" may be psychological as well as physical or structural.
11. **Control / No Control** [20 min]: Now put the "control" and "no control" headings up on the wall underneath the original headings and ask participants to sort each list into two sub-lists according to whether the statements are about things they have (or could have) control over, or whether the statements are about factors out of their control.
12. **Tip:** Try to help them to move as many statements as possible under the "control" category. Also encourage participants to find ways around things that appear to be obstacles. For example, if they suggest that "the trainer/authority won't let us", find out if they have tried asking! If they say, "We don't think we can do it", ask how they could provide that they could do it! If they say, "It would only make my parents / trainers / the local authority angry," see if they can find other ways of putting the question so that the person or people referred to would react differently.
13. Finally, review the positions of the papers in the four sub-lists. Move onto evaluation and debriefing of this activity.

Debrief [25 min]: Evaluate and debrief with the group by asking questions such as the following:

- *Did the activity help you to think more clearly about your ways of participating in different areas of your life? What surprised you most?*
- *Do you think that youth participation in general is high or low? (in your school, club, community, society, etc.) What are the reasons for this?*
- *Does it matter whether young people participate actively or not? Why?*
- *Is youth participation the result of mostly internal (psychological) factors or external (social, physical or structural factors)?*
- *How do youth feel when they are able to participate to a greater degree than just "tokenism"?*
- *In which aspects of life and society would the group participants like to participate at a higher "rung"? What are the reasons for and against doing so?*
- *In which aspects of life and society would participants in the group like to participate as a lower "rung"? What are the reasons for and against doing so?*
- *How many in the group feel they want to participate more than at present, and how many believe they will do so? How and when?*

Extension [30 min]: Have the group draw up a list of things in their local community that they would like to change. Ask them to identify one or two items on the list where they believe they may be able to impact, explore how their voice could be heard or how they could influence change in some other way. Encourage them to pursue these ideas in action using other activities in this manual.



KEY LEARNINGS FOR YOUR GROUP:

- Putting young people in the driver's seat recognises their potential and value as positive resources, contributors and leaders of change initiatives.
- Youth peer educators and trainers need to be vigilant to their own attitudes and behaviours that may impede all youth's full and equal participation.

Example of Good Practice: National Youth Councils

The European Youth Forum (YFJ)¹⁰⁰ is an independent, democratic, youth-led platform, representing about 100 National Youth Councils and International Youth Organisations. The YFJ works to empower young people to participate actively in society to improve their own lives, by representing and advocating their needs and interests and those of their organisations towards the European Institutions, the Council of Europe and the United Nations. The UFJ believes that a “culture of participation” is foundational to youth work and advocates for the youth policy agenda to develop hand-in-hand with the increased participation of young people in decision-making processes on the matters that concern and affect them.”¹⁰¹

100. The acronym YFJ is from the French: “Youth Forum Jeunesse”

101. Source: Compass Manual, p. 239.

ACTIVITY 4.3 Recruiting Young People for Peacebuilding¹⁰²

Overview:	○ This session orients future trainers on peacebuilding to discuss how to recruit and engage young people for peacebuilding projects and activities.
Complexity:	○ Level 3
Group size:	○ Up to 30
Time:	○ 60 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Identify how to recruit potential peer peace educators • Discuss which other young people can be engaged in peacebuilding and how • Develop strategies for involving youth in peacebuilding
Methods:	○ World Café
Materials:	○ Flip chart paper and markers
Preparation:	○ In advance, prepare the room for a World Café – 4 tables with chairs around them or spaces where people can gather around and write comfortably on a flip chart paper.
Room setup:	○ Four World Café “stations” with flipcharts and markers

Instructions:

1. Organise the group in 4 small groups or use an existing division of the group that was done for a previous session.
2. Provide flip chart papers for each group, as well as markers. At each World Café station, there should be a flipchart paper with one of the 4 questions below that the groups will discuss:
 - a) *Which young people can we engage in peacebuilding activities and how?*
 - b) *What are the key traits and skills of peer peace educators?*
 - c) *What are the barriers and challenges for young peacebuilders in our region?*
 - d) *Which strategies can we use to recruit and retain potential peer peace educators?*
3. Explain to the groups their task: each group will have 10 min. to discuss their question and to write key points on their flipchart paper. Each group has to select 1 person who will stay at their table during the whole exercise and will report to the other groups what has

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102. Adapted from Ozerdem, A., The Role of Youth in Peacebuilding: Challenges and Opportunities; De Vos, M., 6 ways to successfully engage youths in peace building; Inter-Agency Network on Youth Development Working Group on Youth and Peacebuilding with support from PeaceNexus Foundation, “Young People’s Participation in Peacebuilding. A Practice Note”.

been discussed at the table. After 10 minutes, the groups will rotate clockwise and only the rapporteurs will stay at their places, to summarise what has been discussed so far and write down the input of the next group on their flip chart paper.

4. Take the time and announce the rotation of the groups every 10 minutes. This rotation will happen 4 times, as we have 4 groups.
5. After the last round, ask the rapporteurs from each table to present the work outcomes of the 4 groups on their topic (around 5 min. for each group). Ask if there are any additional group comments, questions or input, and give a short overview of what has been done, to sum up this part and continue to the next part of the exercise.
6. **Next Steps:** Ask the 4 groups to draw on a piece of flipchart a map that represents how they will recruit and retain young people who will be involved in peace education, peace building and reconciliation processes in their countries. Give the groups colourful markers and 10 min. to complete the task. Explain that they should visualise concrete examples of actions that they will undertake after the training.
7. After the 10 minutes, ask the groups to present briefly the ways of engaging young people in peace-related activities in their countries, and display the posters on the walls of the training space, so that it serves as an inspiration and a visual expression of the participants' commitment to the field work after returning home.

To find out more, see:

Young people's participation in peacebuilding: A practice note (2016) <https://www.youth4peace.info/system/files/2016-10/PRACTICE%20NOTE%20-%20Young%20People%27s%20Participation%20in%20Peacebuilding%20%282016%29.pdf>

Role of Youth Peer Peacebuilders

The practice of youth peer peacebuilding starts with making ourselves a model for peace and humanity, and extending these values, attitudes and skills to our interactions with our peers, families, in our neighbourhoods, community and wider society. Youth peacebuilders can undertake a wide range of smaller and larger initiative that:

- Bring people together to work on common concerns;
- Encourage people to talk to each other to clarify misunderstandings, resolve conflicts and repair relationships;
- Educate others on the basics of conflict analysis and peacebuilding;
- Provide new ways to look at conflict and manage conflicts in the community;
- Promote solidarity, equity and justice, especially for the vulnerable and disadvantaged;
- Address the needs, fears and goals of people

Youth projects and activities promoting intercultural dialogue and respect for cultural diversity help create an atmosphere of respect in society. Meetings of young people across perceived ethnic boundaries improve understanding of cultural diversity. In and of itself, youth work that addresses the needs and concerns of young people can be part of a long-term conflict prevention strategy, as it acknowledges the role that young people's dissatisfaction and frustration can play in conflict escalation.¹⁰³

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103. CoE 2012, T-Kit p. 100

Some examples of peacebuilding activities that youth can participate in and lead include:

- **Capacity-building:** training activities that build the knowledge and skills of others (peers and community members) in conflict transformation, peacebuilding and reconciliation;
- **Networking and cohesion building;** may focus on issues that have nothing to do with the conflict per se, such as a common business interest, sport, or cultural activities, but are important nonetheless for bridge-building between conflict parties.¹⁰⁴
 - *For example:* Organising and participating in events and activities that bring people together across traditional divides. For example, sports competition, cultural events, festivals/dances, holidays or association fairs.
- **Participatory conflict analysis and transformation:** events and processes that engage a wide range of stakeholders in identifying the various dimensions of a conflict and identifying pathways to resolution.
 - *For example:* Organising a consultation or dialogue to address the specific grievances of conflicted groups to find commonly agreed solutions, and/or Developing community improvement projects through inclusive and participatory processes of consultation and collaboration.
- **Advocacy:** actions that aim to change the opinions and approaches of authorities (which have the power to change policies towards a particular issue or situation).¹⁰⁵
 - *For example:* Interacting with local, national or regional decision-makers to relate important messages on behalf of the community about priorities, challenges and needs, and/or promoting and advocating for peaceful co-existence through campaigns, media or different events;
- **Non-violent activism:** Non-violent resistance or non-violent action is the practice of achieving socio-political goals through symbolic protests, civil disobedience, economic or political non-cooperation, and other methods, without using violence.¹⁰⁶

What is important is that every single young person recognises that they have an opportunity to initiate and/or contribute to positive social change. As trainers, you also have an important role in helping young people develop the skills and confidence to become positive change actors.

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104. CoE 2012, T-Kit p. 122

105. CoE 2012, T-Kit p. 121

106. CoE 2012, T-Kit p. 126

ACTIVITY 4.4 Our Strengths and Opportunities for Peacebuilding

Overview:	○ This activity engages youth in identifying their strengths and opportunities for peacebuilding in their local and national contexts. Participants share stories of their own experiences and successes in promoting peace and security in the community. The group learns from the stories, highlighting individual merits and collective strengths of the youth in engaging communities, government and development partners in peacebuilding.
Complexity:	○ Level 2
Group size:	○ Any
Time:	○ 45 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Tell their success stories in contributing to peacebuilding• Identify their strengths and opportunities for peacebuilding in their community• Identify structures and institutions that support youth peacebuilding
Methods:	○ Group storytelling
Materials:	○ n/a
Room setup:	○ Any

Instructions:

1. In plenary, ask the participants to think of a time that stands out as a 'high point' for them as youth peacebuilders – a time when they felt most alive, most engaged, or really proud to be associated with their youth peacebuilding work; a time that left them feeling like they were contributing to a higher purpose; a time that left them feeling a deep sense of service to a good cause.
2. Organise participants into small groups of 3-4.
3. Instruct the groups that each person will have 2-3 minutes to tell their story.
4. After each story, the group (or group facilitator) should dialogue with the storyteller to elicit learning points from the peak moments of their story. Use the following questions to guide the discussion:
 - a. *What made this such a high point experience for you?*
 - b. *What was it about you – what you did do or contribute - that helped make this such a peak experience?*
 - c. *What was it about others that helped make it such a peak experience?*
 - d. *What was it about other partners and community structures, processes, or leaders that helped make this such a peak experience?*
5. In plenary, invite groups to summarise some key learning points from their exchange.
6. Facilitate discussion to help participants identify individual merits and collective strengths of the youth in engaging communities, government and development partners in peacebuilding as these will be useful in the next sessions on action planning and for their work back in the community.

Preventing Discrimination in Youth Work¹⁰⁷

Discrimination refers to the unequal treatment of different categories of people, often on the grounds of race, age, sex, ability or other actual or assumed personal characteristic, which serves to exclude or distance them from other groups or to limit or deprive their access to the full realisation of their rights.

Preventing discrimination in youth work means being attentive to any behaviour that make unfair distinctions between youth participants. It means upholding human rights equality and non-discrimination, which implies treating all persons with equal respect and care. This is especially important in youth work that involves vulnerable and disadvantaged groups of young people who face additional barriers to participation.



Are you aware of youth in your community who are vulnerable, marginalised and/or hard-to-reach? How does society create barriers to their full and equal participation? What can you do as a youth peacebuilder and trainer to enable these youth to participate fully in youth peer education activities?

A significant aspect of youth peer peacebuilding is related to the prevention of discrimination. This necessarily starts with a discussion of what discrimination is, how to recognise it, how to react adequately when it is recognised and how to actively work to prevent discrimination in different local communities, especially among young people. It relies on promoting an atmosphere of tolerance, solidarity and the right to equal opportunities for all young people in the community. The promotion of these values should be implemented through all aspects of the work: from the way space is organised so that it is accessible to everyone, to the way participants are treated, to the way language is used in communication, and to the topics that are promoted, etc.

It is especially important that youth peer educators do not present content or attitudes that could be taken as acting offensively or exclusively towards any group in the community. For example, peer educators and trainers should completely avoid speaking in stereotypes.

Types of discriminatory language¹⁰⁸

- **Offensive speech:** When we use negative expressions to denote a whole group of people.
- **Stereotypical speech:** When a generalisation about a certain group is accepted as well-known.
- **Humour:** Jokes which ridicule or inadequately represent groups of people.
- **Offensive comparisons / explanations:** Using negative stereotypes to explain or compare with another thing.
- **“Medical speech” or diagnostic speech:** Identifying people only by their medical diagnoses, ignoring that behind the diagnosis is a person, like everyone else.



107. Adapted from: Водич за рад са осетљивим групама младих (Guide for working with sensitive groups of young people), Belgrade: OSCE Mission to Serbia, 2014, p. 20-21, 73-74.

108. Водич за рад са осетљивим групама младих (Guide for working with sensitive groups of young people), Belgrade: OSCE Mission to Serbia, 2014, p. 25

ACTIVITY 4.5 Change Your Glasses¹⁰⁹

Overview:	○ This is an outdoor exercise in which participants are asked to imagine seeing the world through the eyes of someone who is systematically disadvantaged or marginalised by society.
Complexity:	○ Level 3
Group size:	○ 8 – 20
Time:	○ 90 min
Objectives:	○ <ul style="list-style-type: none">• To raise awareness of the inequalities in society• To develop skills of observation and empathy for people who are living at the margins or are disadvantaged by society• To foster solidarity and motivation to work for justice
Methods:	○ Outdoor / neighbourhood activity, photo gallery, discussion
Materials:	○ One pair of old glasses or sunglasses or just frames (optional); Photo-taking devices (camera or mobile phone) – ideally one per person if possible; Computer, internet, colour printer, printer paper, tape; a wall for the photo gallery
Room setup:	○ Any

Instructions:

1. **Who is at the margins? What is disadvantaged by society?** With the group, brainstorm those people who are disadvantaged or living at the margins of society, i.e. people who do not have the same opportunities as those that are available to the majority of society, and who often face prejudice, stereotyping and some form(s) of discrimination, such as being denied access to decent housing, healthcare, education, information or employment. **Examples** might include a single mother with a small child, a person of colour, a refugee or immigrant who does not know the national language, a person with a disability, someone with HIV/AIDS, a homeless person, an illiterate person, a mentally ill person, a racial or ethnic minority, a person who is LGBTIQ+, etc. **Alternatively**, you may pre-write profiles before the session.
2. Ask each participant to choose one such profile and “put on their perspective” like a pair of glasses. Explain that they will go out into the neighbourhood and explore the locality through that person’s eyes.
3. Emphasise that the point is not to act out a role, but to imagine **what access and barriers a person with this profile might face in the world.**
 - *What would it be like to be in that person’s shoes?*
 - *Would they be able to enjoy all the amenities?*
 - *Where would they buy food (if they can afford it)?*
 - *Where would they live?*
 - *Who would they meet / hang out with?*

109. Adapted from Compass Manual for human rights education with young people, Council of Europe (2015, p. 126-128)

- *How would they get from one place to another?*
 - *Would they have access to every place in the city they want to visit?*
 - *Could they walk through the streets without fear?*
 - *What would be 'safe places' for them?*
 - *Would they face any restrictions on the type of work they had access to?*
 - *Would they have 'holiday time'?*
4. Tell participants that as they go around the locality and look at the world "through the eyes of this profile", they should take pictures as documentation of what they observe. Agree on a time for everyone to return.
 5. On return, ask each participant to choose 2-4 pictures to transfer to the facilitator to print out and post onto the wall.
 6. When all the pictures are displayed, ask the group to look at them and to guess which groups are being represented. Then invite each participant to present their pictures and to explain why they have chosen the specific profile.

Evaluate:

Begin by asking participants about what they experienced and what they saw:

- *What happened? Did you enjoy the activity? Why or why not?*
- *What was the most surprising thing you discovered?*
- *Why did you choose the examples you did?*
- *What preconceived ideas or stereotypes did you have about the person you chose? What influence did these have on how you did the activity and what you "chose to see"?*
- *Did the exercise enable you to empathise in any way with the person at the margin? Why or why not? [Note: Some participants may not 'see' anything in the neighbourhood that could present a barrier to their profile. Help them to become aware of some 'invisible' challenges that may nonetheless exist.]*
- *What would have helped you to better see through someone else's eyes?*
- *What have you learnt about yourself?*

Now go on to discuss some of the broader issues:

- *What effect do our stereotypes and beliefs have on the way we see the world around us?*
- *How risky is it to make assumptions about someone based on a generalisation of their social identity / group?*
- *How risky is it to make generalisations about a group of people based on one or two examples?*
- *Which human rights protect the disadvantaged groups that participants identified?*
- *How well are the rights of these people ensured at present? How are they violated?*
- *What more can be done to ensure that their rights can be exercised? Who should be responsible for enabling this?*

Debrief:

10. Explain that it is common that people draw upon stereotypes about marginalised groups when doing this activity. Stereotypes are generalisations about groups of people that can be somewhat accurate or completely inaccurate. Even when somewhat accurate, there is inevitably variation among individuals within each group.
11. Explain that no one can escape seeing the world from their own experience and received ideas. They should be made aware that by employing their own stereotypes about the 'other' in order to see through their eyes and empathise with their experience, they risk reinforcing beliefs that may be distorted or wrong.

Tips:

- This activity can be done as a main activity or as something extra which people can do during breaktime.
- The 'seeing' activity is best done individually but can be done in pairs.

Alternative: Building the Tower

An alternative activity with similar outcomes is "Building the Tower".

1. Organise participants into groups of 3.
2. Give them the task to build the highest tower they can from the materials that they receive.
3. The materials are: paper plates, paper glasses, rope, duct tape, paper tissues, straws.
4. All groups are informed that they have received the same materials. In truth, however, one group has received damaged tape and significantly less material... that group be located a bit away from the other groups.
5. Give the groups 10 minutes to make the tower.
6. From time to time, the facilitator should go around and check on the groups. The facilitator supports every group, except THE GROUP (which has fewer materials and whose tower is probably less high). Rather, the facilitator can remark to them that they are not motivated enough.
7. When the time for the exercise ends, the facilitator starts discussion on "What was crucial for a group to win at this challenge?" The participants will say things such as: team work, good ideas, division of tasks, etc.
8. The facilitator supports everything until in one moment asks, "What about the resources? Starting positions?" After some discussion, it can be revealed that one group had fewer / broken materials, less support and active discouragement.
9. Wrapping up whole process, the facilitator should ask "Does this situation remind you of some groups in our societies?" and allow the group to reflect together. The awareness of the group's position of inequality can lead to sensitivities, so the facilitator has to explain to the group that it was for educational purposes.

Extension:

- Invite guests who have experienced living at the margins of society (or who work with such individuals and communities) to come and speak to the group about their experience, and if they agree, to respond to questions from the group. Be sure to prepare the group ahead of time to listen to and dialogue respectfully with the guest.
- To learn more about the lives of disadvantaged and marginalised groups, encourage participants and/or organise an opportunity for participants to volunteer at a shelter or asylum centre.



KEY LEARNINGS FOR YOUR GROUP:

- The world is perceived and experienced differently by people. Some face greater social marginalisation and disadvantage than others.
- We can be blind to these realities around us until we make an effort to see the world through someone else's eyes.
- We should, however, be careful not to presume what another person's experience is. Inviting other person to share their experience and listening actively and empathetically is the best way to understand them better.

Overcoming Barriers to Participation

It is important that you and your co-facilitators consult and reflect on how to remove barriers and accommodate the needs of particular groups of youth to ensure their access and participation.

- **Physical accessibility:** Content, programs and activities should be organised in spaces that are physically accessible to all, including different groups of young people with disabilities, for example wheelchair users (who will need ramps or elevators) and people with disabilities of sight or hearing (who will need programs, materials and activities that are adapted). This may necessitate organising for volunteers to assist with physical access, printing materials in a special or larger font, using special software, or arranging for “sign language”.
- **Language accessibility:** In places where several languages are in official use, or if the group is multilingual, materials should be available in multiple languages or conducted in a common, preferably neutral language (e.g. English).
- **Material accessibility:** Providing financial support to the participation of disadvantaged youth who may have additional costs related to longer travel distances, or lack of mobile and internet connection needed to participate in youth activities.
- **Accessible hours:** Youth who are single parents, working parents and/or caregivers may need to be identified if these categories are to have access to youth training and peacebuilding opportunities. This may involve allowing longer breaks for childcare duties, or organising training at alternate times of the day or evening to accommodate family responsibilities.
- **Personal safety and integrity:** When working with survivors of violence and abuse (a factor which is not always known in advance), it is necessary to minimise activities that involve physical contact between participants. In all cases of physical contact, however minimal, trainers must explain in advance and gain consent from the participants before contact is made (e.g. placing a hand on the shoulder) and before any physical constraint is imposed (e.g. putting on a blindfold). Participants must have the right not to participate in any activity or action that makes them uncomfortable.
- **Personal and cultural requirements:** When training involve participants of diverse nationalities and religions, there should be no symbols in the premises of exclusively one national or religious community. Either no symbols or all symbols would be better. Participants may have cultural or religious requirements including food restrictions (e.g. no pork, vegetarian, vegan, etc.), prayer times, etc. that they need to observe. These should be accommodated as fully as possible. Indeed, for any health-related, cultural or religious reason they cannot or do not wish to participate in an activity as proposed by the trainers; these reasons should be respected and accommodated without negative sentiment or stigma.



Consider for a moment how the invitation to participate in a youth training on peacebuilding in another town or city might be perceived by a participant who comes from a disadvantaged, vulnerable or marginalised group? What fears and concerns might have a youth who has never before left her/his rural community? What about a youth whose parents have no income? A youth who has a physical disability? A youth who has no access to mobile or internet technology? A youth who belongs to a discriminated ethnic minority? A young single mother? A survivor of gender-based violence? What considerations would be needed to ensure that they have access to the training and feel comfortable participating?

ACTIVITY 4.6 Force the Circle¹¹⁰

Overview:	○ This is a physical activity that helps participants understand inclusion and exclusion feelings. It tries to demonstrate, through discussion, how exclusion and inclusion can become causes of conflict in contemporary societies.
Complexity:	○ Level 2
Group size:	○ 8 – 10 per group
Time:	○ 20-30 min
Objectives:	○ <ul style="list-style-type: none">• To experience being part of a majority group and being a minority;• To critically analyse the strategies people use to be accepted in society and the strategies people use to keep 'others' out;• To reflect on one's own values and behaviours as members of society.
Methods:	○ Game (*with some physical contact)
Materials:	○ Paper and pens for the observers; watch or timer; bell or music to mark time.
Preparation:	○ A sufficiently large empty space for the number of participants in your group to form several circles of between eight to ten people.
Room setup:	○ Open space to move around

Note for facilitator:

This activity is energetic and often involves running around and touching. The development of some basic trust prior to this exercise is very important. It is not suitable for groups involving young people with impaired mobility. Suppose you have a mixed-sex group, which involves young people who observe strict religious principles or participants coming from different parties to a conflict. In that case, it is important to check if everyone feels comfortable with being involved. The game may become emotional for all participants – either funny or upsetting. De-briefing will be important.

Instructions:

1. Organise the group into subgroups of between six and eight people.
2. Ask each group to choose one person to be the “observer” and a second to be the “outsider”.
3. Privately give specific instructions to the observer, such as to take note of:

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110. Source: Council of Europe (2004). All Different – All Equal, Education Pack: Ideas, Resources, Methods and Activities for Informal Intercultural Education with Young People and Adults, 2nd edition (revised and updated). Strasbourg: Council of Europe Publishing. Available online at: www.coe.int/compass

- a. what the people in the circle say among themselves or to the outsider;
 - b. what the members of the circle do in order not to let the outsider in;
 - c. what the outsider says;
 - d. what the outsider does.
4. Tell the other group members to stand shoulder to shoulder to form as tight a circle as possible so as not to leave any space between them.
 5. Explain that the “outsider” must try to get into the circle while those forming the circle must try to keep them out. **Note:** The outsider may use a range of tactics to gain admittance to the circle: forcing their way, squeezing between people’s legs, ‘knocking at the door’ and requesting access, enacting an injury or disability, negotiating inclusion, bribing, inviting others to leave the group and form a new circle with them, etc. Without prescribing any of these, the trainer should mention to the “outsider” that there are many different possibilities, that they can ‘think outside of the box’ and that they are free to choose whichever approach comes to mind.
 6. Tell the observer to make notes on the strategies used both by the “outsider” and those in the circle, and act as timekeeper.
 7. Keep time – either by playing music during the game and turning it off when time is up, or by ringing a bell when the time is up.
 8. After two or three minutes, and regardless of whether they managed to enter the circle or not, the “outsider” joins the circle and another member has a turn.
 9. The activity is over once all the group members who wish to have a turn have tried to “force the circle”.

Debrief: Bring everyone together to discuss what happened and how they felt. Let the group comment informally on what has happened before starting the structured evaluation.

Then ask the players:

- *How did you feel when you were an “insider” / part of the circle?*
- *How did you feel when you were the “outsider”?*
- *Did those who succeeded in “forcing the circle” feel differently from those who did not manage it?*

Ask the observers:

- *What strategies did the “outsider” use?*
- *What strategies did the “insiders” use to prevent the others from getting in?*
- *Did any of you have feelings of competition or aggression during the game?*

Then ask everybody:

- *In real-life situations, when might you prefer to be an “outsider” or a minority, and when might you prefer feeling part of the group or the majority?*
- *In society, the circle may represent privileges, money, power, work or housing. What strategies do outsiders use to gain access to these resources?*
- *How and why do the insiders preserve their status? What are they afraid of?*
- *In what other ways could we view the integration of others or could we shift our understanding of groupness?*

Follow-up/variations:

If there are enough people to play with several circles you can, at the very beginning, ask each group to give themselves a name. This will reinforce the feeling of group identity. You can then play so that the outsider always comes from a different group. At the end of each round, the “outsider” should return to their original group whether or not they “force the circle”.

Invite participants to say how they could be more aware of their own behaviour when, without wanting to, they exclude others from the “group”. For example: *Are there representatives from all the local community sections involved in their local youth groups, clubs, societies or organisations? Could others join if they wanted to? What might stop them? What would encourage them to join? What action could you take to ensure that the opportunity to participate is open to everyone?*

Follow-up with the next activity “All That We Share” to explore how each of us is a mixture of attributes and experiences that we share with some people but not with all, and celebrate these commonalities and differences.



KEY LEARNINGS FOR YOUR GROUP:

- People participate consciously and unconsciously in various forms of exclusion.
- Excluded populations often try various strategies to gain access, but are often prevented by ‘insiders’ from achieving it.
- Each person should reflect on their role as ‘insiders’ and on what they can do to ‘open the circle’.

ACTIVITY 4.7 Removing Barriers to Participation

Overview:	○ In this activity, youth peer educators reflect on ways to remove barriers to participation for marginalised, vulnerable and socially disadvantaged youth populations.
Complexity:	○ Level 3
Group size:	○ 4-6 per group
Time:	○ 35 min
Objectives:	○ <ul style="list-style-type: none"> • To reflect on the barriers to participation in peer education activities that certain youth populations may face; • To anticipate what these barriers might be and identify ways to reduce them so that all can participate; • To develop the personal and organisational habit of planning youth activities with the needs of marginalised, vulnerable and socially disadvantaged youth in mind.
Methods:	○ Small group work
Materials:	○ Worksheet handout
Room setup:	○ Working islands

Instructions:

1. Organise participants in small groups of 4 to 6 people. Give each group one example of a socially disadvantaged person who has registered to participate in their imagined 2-day peer education training. For example:

<i>A youth who is blind</i>	<i>A youth who observes religious prayer and fasting and may not have physical contact with the opposite sex</i>
<i>A youth who is in a wheelchair</i>	<i>A youth who has never left their rural community</i>
<i>A youth who has a nursing baby</i>	<i>A youth who has no access to mobile or internet technology</i>
<i>A youth who is illiterate</i>	<i>A youth who belongs to a discriminated ethnic minority</i>
<i>A youth who is transsexual</i>	<i>A youth who has experienced gender-based violence</i>

2. Give them 15 minutes to read the case, discuss the following questions, and to record their reflections on the worksheet.

- *What barriers to participation might this person encounter?*
 - *What will this person need in order to feel able and comfortable to participate fully in the workshop program / event?*
 - *How will the workshop program content, activities, logistics and possibly budget need to be adjusted to remove barriers and enable this participant's engagement?*
3. Come back together and take turns listening to each group's summary (15min). Allow others to contribute further ideas to each group's brainstorming. These reflections on removing barriers to participation can later be gathered and shared as a resource document or checklist for youth peer educators.
 4. Wrap up the session by reviewing inclusion principles and practices presented in this manual. (5min)

HANDOUT

Scenario: A youth who _____ wants to participate in the peer education workshop you are organising.

1) *What barriers to participation might this person encounter?*

3) *How will the workshop content, activities, logistics and/or budget need to be adjusted to enable this person's full participation?*

2) *What will they need in order to be able to participate fully and comfortably in the workshop program?*

Transforming the Role of Vulnerable and Marginalised Youth in Peacebuilding¹¹¹

To transform the role of vulnerable and marginalised youth in peacebuilding – that is, moving them up the “Ladder of Participation” – there are two important preconditions that must be met in educational activities and projects:

- 1) **“Nothing about us without us!”** All activities that, directly or indirectly, aim to involve young people from vulnerable, marginalised or hard-to-reach groups should directly involve and consult them and relevant civil society organisations that work with and/or represent them at the local or national level from the very beginning. No training, project, program, policy, or strategic document should be decided without the full and direct participation of “those most concerned”: that is, members of the group(s) that will be most affected. This will also ensure that needs assessments and strategies will provide solutions based on what is truly relevant, desired, realistic, functional and achievable. Inclusion from the beginning of the process promotes understanding and contributes to the development of empathy among young people and others in the community, thus creating key prerequisites for their inclusion and participation.
- 2) **Engage the whole community:** On the way to achieving social inclusion of marginalised groups in youth peacebuilding, it is necessary to engage the whole community. Issues of gender, sexual identity, disability, discriminated minorities, etc. must be brought into the mainstream of society and be ranked high on the list of local project and political priorities. To capture the whole community’s attention, the problems and challenges faced by young people from these groups should be discussed and addressed in a variety of ways and settings. Peer education activities are a great place to start and can grow into other projects, capacity-building training and advocacy campaigns.

Good practice: Building peace together¹¹²

A peace summer camp titled ‘Let’s build the future together!’, organised from July 29th to August 2nd in Mostar, Bosnia and Herzegovina, also included young people with disabilities. This camp gave young people the opportunity to express themselves and strengthen their communities through their activism. The camp has shown that every person can be active in peace processes and can contribute to making Bosnia and Herzegovina safer and based on respect and support. Mustafa Mehić, one of the participants in the camp, pointed out that it was his first time participating in a camp that gathered young people with and without disabilities.

“Participating in activities for young people in our society is a challenge, especially for people with disabilities, like me, because activities at such events are not adapted for people with disabilities at all. By participating in this summer camp, I want to show young people and peers through my own example what it means to be a person with disabilities in our society, or how many obstacles we face in our daily lives, without much support and adaptation to our needs. I believe that it is very important to include people with disabilities in such events in order to demonstrate inclusion in practice, and emphasise that every person should be actively involved in peace processes.”

Apart from the educational character of this camp, the organisers aimed to use sports to bring participants together. Azra Dedić, from Bihać, is a 25-year old with Down syndrome who achieved great success in Judo and won in 2019 the gold medal at the European Championship in ID judo in the German city of Cologne in the 70 kg category. Azra Dedić was the coach at this peace camp.¹¹³

111. Source: Водич за рад са осетљивим групама младих (Guide for working with sensitive groups of young people), Belgrade: OSCE Mission to Serbia, 2014, p. 66

112. Global Analitika. Izgradimo budućnost zajedno! Available at: <https://globalanalitika.com/izgradimo-buducnost-zajedno/>

113. Ibid.

Critical Citizenship

As peacebuilding is about longer-term change processes, it is ultimately about our role as citizens and leaders of change. Peer education is thus about learning how to become active citizens.

Active citizenship combines a number of key skills and strategies, including: 1) critical thinking, 2) civic engagement and 3) advocacy.

Critical thinking relies on both skills (such as evaluating evidence, uncovering hidden assumptions, and logically supporting one's argument) and dispositions (such as inquisitiveness and open-mindedness). Without critical thinking, people do not question the validity, utility or justness of policies, practices, arguments and claims. Critical thinking is needed to face challenges in society. Ideally, critical thinking helps individuals pose critical and reflexive questions in order to analyse a problem, its effects, possible alternatives, and one's own role in realising solutions. Sometimes young people's growing awareness of societal challenges and the gap between the ideals and the reality of democratic society leaves them feeling disappointed and frustrated. The key to overcoming this sense of powerlessness is to become civically engaged actors.

Civic engagement is about "working to make a difference in the civic life of one's community and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes."¹ Civic engagement is the foundation for turning peacebuilding ideals into reality. There are many ways to become active and engaged citizens. Volunteering, national service, participation in civil society associations and projects are all forms of civic engagement.¹¹⁴ Participation in decision-making is one of the ways that we move from being passive citizens to active citizens.

Advocacy is considered one of the highest forms of active citizenship because it takes knowledge, courage, communication and organisational skills to speak effectively to the public and to powerholders about societal problems requiring attention and change. Too often, however, advocacy is reduced simply to protesting. Unfortunately, many protest campaigns have no tangible impact: concerned citizens take to the street for a period of time, but then nothing changes. Other times, protests do result in political resignations or other stopgap measures, but substantive solutions that are well-considered, inclusive, feasible and sustainable remain out of reach because decision-making structures and processes are not adequate or political support for the desired action is lacking. A shift to critical citizenship needs to be made to strengthen young people's engagement in personal and societal transformation. **Critical citizenship** draws inspiration from the critical pedagogy movement advanced by Paulo Freire. It centres on raising people's **consciousness** so that they can liberate themselves from power relations in their society that keep them oppressed. It channels knowledge into **praxis** – that is, conscious action undertaken by ordinary citizens to change the status quo and achieve higher degrees of social justice. **For peacebuilding, this represents a shift in thinking from dialogue to action.**

"It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment, in order to critically reflect upon their reality, and so transform it through further action and critical reflection."¹¹⁵

Critical citizenship is not about simply adopting a pessimistic stance on power inequalities and injustices in society. Rather, critical citizenship is about individuals and communities undertaking values-driven actions to transform their reality.

114. Source: <https://youth.gov/youth-topics/civic-engagement-and-volunteering>

115. See Friere Institute, <https://www.freire.org/paulo-freire/concepts-used-by-paulo-freire>

ACTIVITY 4.8 Peer Education for Peace in the Western Balkans

Overview:	In this session, participants take stock of the needs and priorities for peer education for peace in their local and national communities, sharing ideas for opportunities to link youth initiatives in the WB6 societies. This session feeds into later sessions on peer education practice and action planning.
Complexity:	Level 3
Group size:	Up to 30
Time:	90 + 45 min
Objectives:	Participants will be able to: <ul style="list-style-type: none"> • Recognise the role of peer education in peacebuilding activism • Recognise peer peacebuilding challenges and priorities in the Western Balkans • Identify ideas for local peer education initiatives.
Methods:	Presentation, small group work, forum theatre, action planning
Materials:	Copies of reflection & planning template for small groups; flip chart paper; markers; tape
Room setup:	Working islands

Instructions:

1. The session starts with a small review of peer education. The session should focus on the areas of peer education and show its role as a part of non-formal education.
2. Organise participants into groups by place of origin. **Note to facilitator:** Later in the activity, groups will be reshuffled and share their findings and plans between societies.
3. In groups, the session continues with the process of identifying the challenges and needs of young people in Western Balkans related to promoting peace and security in the region, along with ideas for action.
4. **Note to the facilitator:** to make the exercise more targeted and specific, mention that challenges, needs and priorities in the area of peace and security can be focused on smaller entities such as the participants' own communities. The time given for the group work is 15 minutes. The team of facilitators should be around the teams to moderate and to support the group works.
5. After the groups work, each group will be asked to present their work. They will have an additional 15 minutes to prepare a short, 3 minutes of theatre performance. The theatre performance should show the challenges, needs and ideas for action that young people have, in an interactive way that can attract the audience and the stakeholders. **Note to facilitator:** it is important to inform the participants that there is no formal theatre element in the process; it is needed to use imagination and all the possible skills on the spot to present the results of their group's discussion.

6. After all the team feels ready with their performances, every group will be asked in to perform. Each group has 3-4 minutes.
7. **Debrief the forum theatre presentations:** When all the groups have been presented, a small discussion should follow up to make sure that everyone shares their reflections regarding the session. Questions can be asked to involve everyone in the discussions, for example: Did you find similar needs and challenges from the work of other groups? Did you find this way of presenting your work interactive and useful? Will you be using the method in your own community?
8. After the discussion, everyone is thanked for the contributions and participation in the session.

Extension: Ideas for Action and Collaboration

9. Reshuffle participants into new groups with one person per WB6 society so all groups are mixed. The first step is to summarise the inputs from each on a flipchart paper that is drawn as pictured below. The second step is for the members of the group to brainstorm ideas for connecting their peacebuilding efforts. **For example**, if youth in two societies have the idea to create an anti-xenophobia online advocacy campaign, they can connect and share resources and talents. In this case, a line will be drawn between the two initiatives that connects them together. Give groups 15 minutes to discuss ideas and connections.
10. Post these idea charts on the wall and invite each group to briefly mention connections they were able to identify for potential collaboration. This will help in future sessions on action planning.

Youth Peace and Security in the Western Balkans						
	Albania	Bosnia	Kosovo	Montenegro	N. Macedonia	Serbia
Challenges						
Needs						
Ideas for Action						

Critical Thinking

The ability to think critically is an essential skill for conflict analysis, transformation and peacebuilding. It enables young people to recognise misinformation and bias, as well as structural and cultural roots of injustice. Critical thinking is necessary for finding truth, and truth is a necessary foundation for justice and well-being. Learning to question, to test information and visualise how different factors and agendas influence each other, strengthens young people's capacity for critical analysis of conflict and the freedom of thought that is needed to make decisions that contribute to peace.

Ultimate Critical Thinking Questions		
To exercise critical thinking skills, help participants to ask these broad and versatile questions whenever they encounter new information or arguments:		
WHO	...benefits from this? ...is this harmful to? ...makes decisions about this? ...is most directly affected?	...have you also heard discussing this? ...would be the best person to consult? ...will be the key people in this? ...deserves recognition for this?
WHAT	...are the strengths/weaknesses? ...is another perspective? ...is another alternative? ...would be a counter-argument?	...is the best/worst case scenario? ...is the most/least important? ...can we do to make a positive change? ...is getting in the way of our action?
WHERE	...would we see this in the real world? ...are there similar concepts/situations? ...is there the most need for this? ...in the world would this be a problem?	...can we get more information? ...do we go for help with this? ...will this idea take us? ...are the areas for improvement?
WHEN	...is this acceptable/unacceptable? ...would this benefit our society? ...would this cause a problem? ...is the best time to take action?	...will we know we have succeeded? ...has this play a part in our history? ...can we expect this to change? ...should we ask for help with this?
WHY	...is this a problem/challenge? ...is it relevant to me/others? ...is this the best/worst scenario? ...are people influenced by this?	...should people know about this? ...has it been this way for so long? ...have we allowed this to happen? ...is there a need for this today?
HOW	...is this similar to _____? ...does this disrupt things? ...do we know the truth about this? ...will we approach this safely?	...does this benefit us/others? ...does this harm us/others? ...do we see this in the future? ...can we change this for our good?

Youth, Media and Peacebuilding¹¹⁶

The Internet has made it possible for people worldwide to have access to news and information in an instant. The information revolution has radically changed our world, democratising more than ever before the production and consumption of information. This puts the power for great good and great harm into the hands of ordinary people. Media and the internet both connect and divide people in powerful ways.

Youth are continuously flooded with information through different kinds of media. *Does it mean that we are all better informed, or not necessarily?* As media becomes more commercialised, messages become more simplified, and stereotyping and sensationalism appears as an alarming development. *Is it becoming increasingly difficult to find quality news?*

Ironically, the rise of the Internet use has led to a decline in quality journalism. Professional journalism which strives to abide by certain quality standards and ethical values, has given way to an increasing avalanche of unresearched “opinionated rants” from bloggers, “fake news” and other “misinformation” from politically motivated actors, and manipulated “half-truths” from both commercial and political sources who want the public to buy what they’re selling.



116. This section adapted from Compass Manual for Human Rights Education, p. 184-185.

These biased forms of media can have a huge impact on the attitudes and thinking of young people, feeding prejudice and misunderstanding in the region. For example, the BiH portal www.analiziraj.ba has a section on fake news called “(V)lažne vijesti”. It is satirical, but the editor has said that in spite of being deliberately classified as fake news, people still call and say it is true.

Thus, on the one hand, blogs, personal comments, photos and video postings on social network can bring us much closer to what is happening in the world in real-time - the immediacy and rawness of the material can be really powerful. But it can also lack context and analysis, leaving too much unexplained or biased and thereby easy to misunderstand and/or misinform. Furthermore, one-sidedness and negativity are all too often the norm.

Journalists and the media play a key role in the society collective memory through the way they report on different historical figures and events. **Peace journalism** refers to the choices that editors and reporters make – about what to report, and how to report it – to create opportunities for society at large to consider and value non-violent responses to conflict. Most media are biased in favour of violence and violent actors. This “plays into” the interests of violent actors who seek to intimidate and disrupt the peace process, creating a “negative feedback loop.” It also weakens non-violent groups who are affected by the conflict, by silencing their voices and activities. Especially under dictatorships and, in “free” societies, media are politically manipulated into propaganda tools, often diverting attention away from tensions in society or distorting the issue by painting a one-sided picture.

Learning to think critically about the information we consume – its source, reliability, perspective, bias, aims – is key to protecting ourselves and our communities from manipulation and key to promoting an inclusive, non-violent and socially just culture of dialogue and peace. We need to learn to be aware of how issues are presented and what motives underlie that presentation. We also need to learn how to create media content that contributes to conflict transformation and peacebuilding.

Peace journalism focuses on counteracting this bias in the media; it aims for a more holistic representation of the reasons behind the conflict, including a more nuanced depiction of underlying needs. It also aims to support awareness of and reflection on peacebuilding opportunities, strategies and efforts – counteracting the sometimes-chronic pessimism that also discourages people from doing more for social change.

In addition to peace journalism, youth can use media and digital tools in multiple ways to promote peacebuilding. Ethical decisions and peacebuilding dividends come into play every single time youth use media:

- To find information, to research
- To capture data through photos and videos
- To design and produce media content (written and visual)
- To share, publish and disseminate content and amplify messages
- To connect with others who are like-minded
- To engage in dialogue with others, to educate



Think about the media you consume regularly (newspapers, magazines, television, radio, or the Internet). What kind of media are they (place, private, independent)? What information do you trust the most? Why? How are you / could you contribute to peacebuilding through diverse forms of journalistic and social media? ¹¹⁷

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117. Council of Europe (2012), Toolkit, p. 127

ACTIVITY 4.9 Peace Journalism¹¹⁸

Overview:	○ This activity helps young people learn about and critically examine conflict and peace narratives in media sources. It helps them to think holistically about how messages are constructed and used in society. They observe actual social and political narratives in the region; recognise the role of media in the process of building good neighbourly relations.
Complexity:	○ Level 4
Group size:	○ Any
Time:	○ 60 min
Objectives:	○ Participants are able to critically analyse the use of language and the selective coverage of issues in news media. Participants are able to explain how peace journalism functions to counteract media biases that promote societal conflict.
Methods:	○ Critical media analysis
Materials:	○ Links to / copies of news articles
Preparation:	○ Select a few articles from the press (online or offline) that are discussing/presenting a conflict situation. Ideally, there will be a mix of articles from different perspectives which allow participants to compare and contrast ways of articulating issues and creating public messages. Media may be gathered from within one locality / society, or from neighbour localities / societies as well depending upon the intended scope of the activity.
Room setup:	○ Working islands

Instructions:

Critical media literacy: Divide your group into subgroups of 4-5 participants and give them 1 or 2 articles per group. Ask them to analyse those articles from the perspective of peace journalism using the following guiding questions:

- How many parties of the conflict are presented? Could there be more? If yes, which ones?
- Are the voices of all groups represented equally? Are some given more space than others? Why?
- Is the article providing any conflict management strategy? If not, which ones could you imagine?
- Is the article fostering prejudice, intolerance, hate or violence? How?

118. Source: Youngblood (2017), What is Peace Journalism? In UNOY (2018), Youth4Peace Training Toolkit, p. 45.

- Is the article supporting transformative narratives, highlighting possible solutions, peace-building opportunities or efforts? If so, which ones? If not, why?

Provide participants with flipcharts and markers to write their reflections.

Sharing: Ask each group to present their main findings and reflections in 5 minutes. Synthesise key observations and reflections on a flipchart.

Debriefing: Reflect with the group on the role of media in contributing to conflict and peace dynamics in their context. Discuss what the role of the public should be as consumers and producers of media content. Discuss what could be done to influence the messages that are circulated through media and how to advocate for peace journalism. Record participants' inputs on a flipchart. Guide the group to consider the responsibility of the media and their own responsibility when posting content on social networks. Encourage them to always think critically about what agenda the "media is serving" and to strive to bring more attention to messages of peace and solidarity.

Tip: This is a powerful exercise to do with a mixed group of participants from different communities or societies, if well managed. The exercise can be sensitive, however. If the group is mature, controversial topics that are specific to current or past conflicts between communities may be examined. For example, a more advanced group can look at media coverage of significant historical events and their memorialisation or transitional justice processes related to those events. Or can examine challenges in the transition from politically controlled media to independent and democratic media to peace journalism in societies across the Western Balkans over the past 25 years. If the group is less not ready for these topics, choose content that is less controversial or more distant from the lives of participants.

Extension: Choose an article that promotes the conflict and re-write it using peace journalism principles.



KEY LEARNINGS FOR YOUR GROUP:

- Peace journalism is closely linked to the concept of positive and negative peace, since peace journalists are supposed to strive towards the promotion of positive peace highlighting stories that seek to promote the conditions of peace, justice and equity.
- Instead of just reporting dominant narratives, peace journalism offers counter-narratives to transform stereotypes, myths, and misperceptions.
- Peace journalists carefully choose and analyse the words they use, being very conscious of their power.
- Peace journalists thoughtfully select the images they use, understanding that they can misrepresent an event, exacerbate an already difficult situation, and re-victimise those who have suffered.

Peacebuilding through the Arts¹¹⁹

The arts are a powerful tool for peacebuilding. Throughout the process of artistic creation and personal experience, a link is formed between the rational and the emotional. In the process of peacebuilding, arts can help raise awareness about the different dimensions of conflict, about the needs of those involved and about possibilities for creative, inclusive and just solutions.

This kind of art is called by various names: socially engaged art, community art, public art, and activist art. These approaches to art focus on social issues and on who holds power. Social art recognises that power belongs not only to leaders and institutions, but also to ordinary people who also have the power to create the communities they want and to change society in unprecedented ways.

Theatre Arts / Forum Theatre

Forum theatre is one of the techniques used in the methodology Theatre of the Oppressed, created by Augusto Boal, a theatre director and political activist from Brazil. First developed in the 1960s, it evolved through the experience of its creator in combination with other different techniques such as: image theatre, legislative theatre, the rainbow of desire...

It aims to empower oppressed groups in society and encourages dialogue.

Through different drama games and exercises, the group of participants defines important social issues and concrete examples of oppression in society. Performance is created following a simple dramatic structure and specific rules. In this phase, many other theatre techniques can be used (image theatre, newspaper theatre, etc.). Image theatre is often used as one step in creating a forum theatre piece. Also, discussion on social issues that people are facing continues throughout and is very important. Usually, participants in the process are encouraged to share concrete and real stories from their communities and present them using body, words, images and other means.

After the performance/ scenes are made, it is presented to the audience. The barrier between the audience and performers is broken however, so that the spectators become "spect-actors", that is, active participants in the performance. They can change the course of the play, by stopping it and taking the place of one of the characters in the play. The other performers remain in character, improvising their responses.

The audience and performers explore several alternative solutions to the problem presented in the scene. This process is the last phase of the forum theatre process, and it is facilitated by a facilitator called *Joker*.

These proposed solutions enable participants in the process to try out different courses of action, which can be applicable in everyday life. That is why the Forum theatre technique is often called "rehearsal for reality".

Since using theatre in youth work can provoke some sensitive issues, it is strongly recommended to explore more on the Theatre of the Oppressed and the Forum theatre before using them. You may also like to explore the book "Games for actors and non-actors", where you can find more concrete games and exercises: <https://www.deepfun.com/wp-content/uploads/2010/06/Games-for-actors-and-non-actors...Augusto-Boal.pdf>



119. Source: "Paint the Change Curriculum" by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

Example of Good practice: Peacebuilding through Theatre

The Belgrade Center for Human Rights with the support of the Konrad Adenauer Stiftung created a theatre performance called “*Tavern 101: A Musical for Bars and Joints*” (see: <https://www.facebook.com/events/1788298641303645>). The performance explored the question of nation, national identity, stereotypes and discrimination in Western Balkans countries through the perspectives of young people. It widened perspectives on youth experiences in post-conflict societies, including young peoples’ doubts and fears regarding the relations between countries of ex-Yugoslavia. The performance was created by the materials gathered through online research where young people could anonymously share their stories connected to their ethnicity, nation and national identity, as well as through direct work with young performers where they shared their personal stories and influenced the script of the play. Performers themselves came from different backgrounds and experiences as Roma, Bosniaks, Serbs and others.

Example of Good practice: Peacebuilding through Dance

Held in 2011, the project “Just Dance”¹²⁰ aimed to organise a collaboration among youth to make a video clip showing how the youth of Kosovo want all ethnicities to live in peace and harmony. The project was implemented by a multi-ethnic youth team from Pristina and Gračanica. The video included many ethnicities living in Kosovo: Albanians, Serbians, Roma, Ashkali, Bosnians, and Turks. The voiceover in the video clip is speaking in three languages: Albanian, English, and Serbian, and the spot was produced in those same three languages.

Visual Arts

Why can images be such a powerful way of communicating with the public? A single image can sometimes have a far greater emotional impact than words alone could. “A picture can speak a thousand words. Images can be a lot quicker to understand than a long sentence. Images help tell a story: they help us feel something and become personally involved. Great images often transcend barriers of language. In this way, images can help educate the public about a specific idea. Socially engaged art can provoke emotions, generate empathy and motivate people to change the way they feel about and behave towards others. Art can empower the most vulnerable members of society to have greater freedom of expression. Art can potentially attract the attention of influencers and decision-makers, especially if combined with advocacy campaigns. Socially engaged art can bring focus to needs for social justice.”¹²¹

“There are two ways in which the politics of images has changed fundamentally: First is the speed at which images circulate and the reach they have... In today’s digital world, a photograph or a video can reach audiences world-wide immediately after it has been taken. Media networks can now make a local event almost instantaneously global...The second is what one could call the democratisation of visual politics. It used to be that very few actors – states or global media networks – had access to images and the power to distribute them to a global audience. Today, everyone can take a photograph with a smartphone, upload it on social media and circulate it immediately with a potential world-wide reach. The result is an unprecedented...visual communication revolution” that offers a powerful medium for social change.”¹²²

120. Source: <https://www.youtube.com/watch?v=GDYXbjScWE>

121. Source: <https://www.tate.org.uk/art/tate-exchange/art-social-change>

122. Source: <https://www.e-ir.info/2018/03/08/the-power-of-images-in-global-politics/>

Street art, for example, is one kind of social art that can be used for social commentary, change and peacebuilding. Certain kinds of images have the power to affect the way people think and feel, and how street art in particular can stimulate reflection and share on issues of importance in the community. Indeed, artists can lead social change.

Several things make street art unique:

- **Street Art is art from the margins, art for all.** Museums have traditionally been exclusive spaces, charging money for entry, focussing on a select number of ‘famous’ artists, courted by the political and cultural elites. Street art is by and for ordinary people, all people. Those without elite status or power can participate in street art – both as artists and audiences. Street art thus opens art and culture to the public in a unique way. Street art is ‘free’ - everyone can access it, anyone can create it. Often through street art, the less powerful and marginalised find a platform to express themselves, have a voice, and contribute to public debate.
- **Street art is a form of community engagement.** Community artmaking can strengthen bonds between people: the process of creating colourful, uplifting murals with messages of solidarity and hope can build friendship between strangers and shift minds and hearts where trust has been damaged. The artistic process can contribute to intergroup learning: Art can bring groups together and help people see their commonalities instead of their differences. Art can be a starting point for sharing personal narratives and journeys, sharing experiences of marginalisation, oppression and suffering, as well as stories of survival and resilience.
- **Street art can be healing.** Certain forms of artmaking can even promote healing and renew a sense of hope in communities where communities have been damaged through violence and poverty. By strengthening connection, creativity and dialogue, community arts can also heal and empower.
- **Street art can be a form of activism.** Getting conversations started around difficult topics: Artists can help shape public sentiment on sensitive issues and promote community dialogue and empowerment. The arts can become a catalyst for young people to talk about the most important issues in their lives. Community based art allows people to take back power, shape their own narrative and identity, and tell their own story. This can be really important when others try to impose negative labels and identities from the outside. Art can propel social movements forward: For example, in the civil rights movement and various peace movements around the world.¹²³ Arts is one way to speak to influencers and decision-makers.

“Images and visual artefacts do things... Consider how images and artefacts visually depict and perform and thus politically frame a sense of identity and community... Images and visual artefacts tell us something about the world and, perhaps more importantly, about how we see the world. They are witnesses of our time and of times past.”¹²⁴

123. Extracted from: <https://www.afsc.org/blogs/news-and-commentary/discussion-art-tool-social-change>

124. <https://www.e-ir.info/2018/03/08/the-power-of-images-in-global-politics/>

Examples of Good Practice: Using Arts for Intercultural Understanding

We've Got Time: Peacebuilding Through the Arts in Kosovo and Serbia¹²⁵

In 2017, the programme “*We've Got Time: Peacebuilding Through the Arts in Kosovo and Serbia*” resulted in an exhibition called “10 do 12, we've got time!” which included a mixture of photography, film and poetry, among other artistic installations. The project succeeded in promoting mutual understanding between youth from the two parties. A survey conducted two years after the exhibition showed that most participants had indeed changed their initial view about their neighbours. Even those whose view did not change entirely felt that their perspective “got better in quality, more detailed perception of what is going on, and how people actually live/think/act.”

“After I met so many great people from Belgrade with a big heart, and positive energy, who showed us that they are also human beings and think as we do. We had the same energy and need to work together in a group, to move forward, and create amazing things together.”

“I felt so welcome. I never had prejudices but there was a bit of feeling that I should remain cautious. But when I arrived everyone seemed and behaved so friendly with me, trying to welcome me in the best way. I was even offered a coffee by a complete stranger on the street and I have many memories that were made just in a few days. I wish I could have visited there even before.”

FEMART: The International Festival of Women Artists and Activists, Kosovo¹²⁶

Held annually since 2013, the Art and Community Center “Artpolis” organises the FEMART festival, that brings together local, regional and international women artists of all kinds, from first-time exhibitors to experienced professionals. More than 60 artists participated in the first edition, rising to over 200 artists and activists in the seventh edition, including women and men from Kosovo, Albania, Bosnia and Hercegovina, North Macedonia, Serbia, Croatia, Italy, and the Netherlands.

The latest edition, FEMART 7, held from 10-16 June 2019 in Pristina, Kosovo, brought together women artists from across the Balkans who presented artworks inspired by social and human rights issues. This was combined with a campaign to advocate for women's rights and the inclusion of women in peacebuilding efforts within the region.

The “*Be My Face*” exhibition that portrayed stories of conflict-related sexual violence survivors, kicked off the Festival. In a powerful symbolic act of witnessing and remembrance, the exhibit was held in the Hotel Grand, Pristina, the site 20 years ago of numerous conflict-related sexual violence crimes.

Festival Director, Zana Hoxha Krasniqi, remarked on the significance of this event, saying: “By showing the stories of survivors in the same place where they happened, we highlight the delayed justice, and to sympathise with the survivors.”

125. <http://www.peaceagency.org/en/2019/11/05/peacebuilding-through-arts-kosovo-serbia/>

126. <https://artpolis-ks.com/eng/portofolio-femart-through-the-years/>

ACTIVITY 4.10 Youth Arts for Peace

Overview:	<p>In Part 1 of this workshop, participants will gain an appreciation of the power of images to get people thinking about social issues and they will learn about the unique characteristics of street art as a special form of community peace-building engagement.</p> <p>In Part 2, participants will then develop their vision for a community mural, drawing and discussing their ideas with the help of a local street artist (if possible). At the end of the workshop, the artist will guide participants to contribute to painting a (temporary or permanent) mural.</p>
Complexity:	Level 3
Group size:	5-20
Time:	2 days
Objectives:	To articulate a youth vision for community change and to communicate it visually
Methods:	Drawing, photo analysis, brainstorming, activist art
Materials:	<ul style="list-style-type: none"> • PowerPoint with images of socially engaged street art • Large writing surface (flipchart or board) for brainstorming • Paper and drawing supplies • Mural painting supplies (large quantities of coloured paint, brushes of varying sizes for all participants, spray paint (optional), a wall or large roll of paper or large piece of fabric – several meters squared) • Other digital art tools (optional): computers, drawing softwares
Preparation:	Permission to paint a mural on a permanent wall, support from a local (street) artist
Room setup:	A large open space with surfaces for drawing and painting

Note for facilitator:

Painting a permanent mural on a wall will require permission from the property owner (e.g. the school or local business) and possibly the permission of the local authorities. Be sure to get this permission first. An alternative is to paint a mural on a long sheet of paper or cloth and to hang it as a temporary exhibition. Another alternative is to use the process here to design a visual campaign of posters (handmade or digital) to combine with a messaging or advocacy campaign.

Instructions:

Local Context (15 min): Ask participants to think about challenges in their local context. Note down key ideas and keep them for Workshop 2.

- *“On a scale of 1-10 (1 being really bad, 10 being really good), how welcoming/inclusive/ tolerant/satisfied are the people in your [neighbourhood/city/society]?”*
- *Can you share some examples? What are the issues and concerns?*
- *If your [neighbourhood/city/society] became a ‘10’, what would be different? What would it look like and feel like?*

Hold onto these ideas for later. Turn now to the idea of art as a tool for social commentary and change.

Visual Prompts and Discussion [25 min]: Start with showing some iconic/powerful images linked to social change movements (e.g. Martin Luther King giving his “I have a dream” speech). [See examples below or choose your own].



Guide the group in discussing the images with the following questions:

- ***Do you recognise any of these images?*** (If yes, ask what they know about them. If no, briefly mention what makes these images significant).
- ***Why can images be such a powerful way of communicating with the public?***

Possible responses include:

- A single image can sometimes have a far greater emotional impact than words alone could. “A picture can speak a thousand words.”
- Images can be a lot faster to analyse than a long sentence.
- Images help tell a story: they help us feel something and become personally involved.
- Great images often transcend barriers of language.

Artists can lead social change. Here is one example of street art aimed at social change.

[Show famous examples of street art as social commentary. See suggestions below from famous street artists [Banksy, Stephen Fairey, JR] or select your own.



(Banksy)



(Shepard Fairey)



(JR, wall between US/Mexico)

- What do you see in these images?
- What message do you think the artist is trying to send?



Based on these images, how can art be a tool for social change?

Elicit responses from the group and complement their reflections with the following:

- Images can help **educate** the public about a specific idea.
- Socially engaged art can **provoke** emotions, generate **empathy** and **motivate** people to change the way they feel about and behave towards others.
- Often where the arts thrive, **freedom of expression** thrives.
- Art can **empower** the most vulnerable members of society.
- Art can attract the **attention** of influencers and decision-makers.
- Socially engaged art can bring focus to needs for **social justice**.

Additional points that might come up in the discussion:

- **Street Art is art from the margins, art for all:** while museums have traditionally been exclusive spaces, charging money for entry, focussing on a select number of 'famous' artists, courted by political and cultural elites, street art is by and for ordinary people, all people. Street art is 'free': those without elite status or power can participate in street art – both as artists and as audiences. Often through street art, the less powerful and marginalised find a platform to express themselves, have a voice, and contribute to public debate.
- **Community artmaking can contribute to intergroup learning and strengthen bonds between people:** the process of creating colourful, uplifting murals with messages of solidarity and hope can build friendship between strangers and shift minds and hearts where trust has been damaged.
- **Art can be a starting point for sharing personal narratives and journeys,** sharing experiences of marginalisation, oppression and suffering, as well as stories of survival and resilience.
- **Certain forms of artmaking can even promote healing** and renew a sense of hope in communities where communities have been damaged through violence. **By strengthening connection, creativity and dialogue,** community arts can also heal and empower.
- **Community art can support activism by getting conversations started around difficult topics:** Artists can help shape public sentiment on sensitive issues and promote community dialogue and empowerment. The arts can become a catalyst for young people to talk about the most important issues in their lives.
- **Community based art allows people to take back power,** shape their own narrative and identity, and tell their own story. This can be really important when others try to impose negative labels and identities from the outside.
- **In this way, community art can propel social movements forward:** For example, in the civil rights movement and various peace movements around the world.¹²⁷ Arts is one way to speak to influencers and decision-makers.



Explain that this type of art [also known as socially engaged art, community art, public art, and activist art] focuses on social issues and power. Social art recognises that power belongs not only to leaders and institutions, but also to ordinary people who also have the power to create the communities they want and to change society in unprecedented ways.¹²⁸

Visualisation and Pair-Share (40 min): Invite the group to return to their reflections on community that the session started with. Prompt the group to start turning their ideas into pictures. Help them to think visually using the following questions. Give time to the group to brainstorm for a few minutes, then pass around paper and pencils. Give participants 20 minutes to reflect and draw individually.

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127. Extracted from: <https://www.afsc.org/blogs/news-and-commentary/discussion-art-tool-social-change>

128. Source: <https://www.tate.org.uk/art/tate-exchange/art-social-change>

What images or colours or words come to mind when you think of:

- *conditions / relationships in your community NOW,*
- *how you would like them to be in the FUTURE?*

Try to identify contrasts between 'now' and the 'desired future'. This may include specific people / actions / shapes / colours / messages.

Give participants 10 minutes to share their initial sketches with a neighbour and use the final 10 minutes to invite a few samples from the group.

Extension: Turning the vision into a community advocacy mural

For an extended project in the community, youth facilitators can use the workshop above to stimulate brainstorming about visual themes, messages and audiences:

- **What is the change we want to see in the community?**
- **What message do we want to send? How might we convey this visually?**
- **Who do we want to reach?** [This may affect what location is chosen for the mural]

Design process: With the help of an experienced artist, the group can decide on an overall concept and design for a community mural. The artist will lead on choosing a key image/concept from among the group's visual brainstorming and decide how to combine the contributions of the participants with this key image/concept.

Painting process: A suitable wall and paint supplies will be needed. Ideally, the artist or group will mark out key sections and shapes on the wall and then all participants can add their visual contributions and messages in the assigned areas. Once dry, the experienced artist can then superimpose the anchoring visual on the mural and add finishing touches to tie the mural together.

Community engagement process: During the mural painting itself, people walking by might stop and watch, ask questions or want to know more about what you are doing. It is a good idea to practice explaining your project in a few sentences, to be ready to have these conversations.

Community Engagement and Youth Advocacy

An important part of peacebuilding is engaging with the wider community, to raise awareness of issues and attract more people to support positive social action for change. Young people have an important role to play in campaigning to create change. Did you know that young people around the world have the right to speak out and be heard on matters that affect them? This idea is captured in law in the UN Convention on the Rights of the Child:

“UNCRC Article 12: Every child has the right to say what they think in all matters affecting them, and to have their views taken seriously.”

One way to make your voice heard and engage the wider community is through advocacy. Advocacy means promoting a cause you believe in. Advocacy can be a stepping-stone to community dialogue and vice versa: community dialogue can bring new ideas and partners for advocacy.

Advocacy is the effort to change public opinion and influence programmes, policy decisions and funding priorities. This effort can occur at the local, national or international level and involves some sort of interaction with a decision-maker on a certain level. Advocates educate target au-

diences about an issue and suggest a specific solution. All advocacy involves making a case in favour of a particular issue, using skilful persuasion and strategic action. Simply put, advocacy means actively supporting a cause and trying to get others to support it as well. Advocacy can look different depending on the issue being addressed. For example:

- *In a small advocacy campaign, a group of young people may persuade school officials to allow a peer peace education programme in the school.*
- *A youth club may seek a community leader's approval to use office space in a community building.*
- *Several organisations may work together to ask the local government to involve young people in consultations about policies that directly affect them.*
- *A group of organisations may collaborate to propose changes in the school curricula, asking for peace education to be included.*
- *Young people can also team up and carry youth friendly campaigns to be involved in national and regional conflict prevention*

When you create an advocacy campaign, you start by figuring out what **issue** you want to change in your community and then you create a **plan** to get there, making sure that as many people as possible learn about the issue and join you in undertaking **action**. Another key part of any advocacy campaign is identifying who has the **power** to make the change you want to see and figure out what is the best and most constructive way to **convince** them to do that.

Advocacy campaigns often combine some form of **activism** and **community-based action**. It may combine public actions and private consultations. It may involve advocating for specific policy changes or proactively demonstrating alternative ways of behaving. It often involves simply raising awareness.

Advocacy campaigns revolve around having a **clear message** that captures people's attention and convinces them to support the cause. It is especially powerful when that message has been created through a process of community dialogue. When done well, the advocacy message is phrased to convey key information in a way that makes people care and want to act. This may be in the form of slogans and branding, poster campaigns, public events and demonstrations, online platforms with written/video/photo content, social media messaging, as well as press releases and interviews with local media.

When carrying out advocacy activities, youth facilitators should have in mind that there are different steps to follow, in order to ensure the initiative effectiveness. We may not be able to follow all the recommended steps, but it is a structured way of understanding how advocacy works and how we could achieve the best results analysing our current situation and context.

Example of good practice: Capacity-Building for Youth Advocacy

The "Youth Start-up for Reconciliation and Cooperation" project supported by RYCO focused on inspiring change, reconciliation and intercultural exchange among 90 young people between 15-29 years old - 30 from Albania, 30 from North Macedonia and 30 from Kosovo. Through participation in the Youth Start-Up Leadership Program, young participants took part in 12 working sessions that incorporated (1) Peer to peer education, (2) Networking and (3) Activism.

Following the working sessions, the young participants had the opportunity to meet in a 2-day joint activity in Tirana. This Camp opened with the Plenary Session sharing inspiring stories from well-known young people from Albania, North Macedonia and Kosovo on how their influence can amplify their message, addressing issues facing challenges and developing advocacy actions.

To start the discussion and share stories and the best practices among the young people, the second session of the Camp was designed based on World Café methodology. During this session the young participants were organised into 12 groups. Each group was able to rotate to the other table and start the discussion on the following topics: leadership and decision making, multicultural relations, media, identity, gender-based violence, tolerance and inclusion, education and labour market, youth rights, inclusion discrimination and minority groups' mobility. Throughout the World Café session, the young participants paired up to discuss the topics bringing the best practices from their community. This activity had a great impact as it allowed the young people to be involved in group exchanges and peer to peer education.

The third session of the Camp was focused on the Western Balkans Simulation Game - "The Western Balkans Summit". The game provided young participants with means and ways to understand and investigate domestic and regional conflicts using the lessons learned based on the best practices shared during the World Café session. The young people learned to play roles on behalf of Ministry representatives, lobby groups, international organisation and media. As a result of this role-play, the young participants learned to settle possible solutions and negotiate on possible cooperation and reconciliation in the Western Balkans.

The following session - Media Lab - was designed to provide a space for the young participants to create artworks through ICT and photography. The young people were introduced to the methods of using art as a powerful tool through photo-voice to raise awareness and mobilise the community to the processes of Reconciliation and Cooperation in the Western Balkans. The young people were encouraged to create photo-voices (such as video and photography) as a way to reflect on issues focused on gender equality, social inclusion and youth empowerment in decision making and to replicate the best practices in their community.

The Camp concluded with the Resolution of Youth Start-Up for Reconciliation and Cooperation in the Western Balkans. The Resolution does not only represent a joint declaration and motivation of the young participants, but it is also a request to all institutions and all decision-making structures to promote a culture of peace, tolerance, and intercultural understanding in the region. During the Camp, a video was recorded with messages of the young participants to raise awareness on the importance of promoting a spirit of reconciliation and cooperation.

For further guides on how to plan and conduct youth advocacy strategies, see:

- "Youth Advocacy Toolkit" (2019), UNICEF: <https://www.unicef.org.uk/wp-content/uploads/2019/03/Youth-Advocacy-Toolkit.pdf>
- "Advocacy Skill-Building Toolkit: Workshop Facilitator Guide" (2017), Research & Training Center on Disability in Rural Communities (RTC:Rural): <http://rtc.ruralinstitute.umd.edu/www/wp-content/uploads/Youth-Advocacy-Facilitator-Guide-2.pdf>
- "Young People as Advocates: Your Action for Change Toolkit" (2011), International Planned Parenthood Federation (IPPF): https://www.ippf.org/sites/default/files/web_young_people_as_advocates.pdf
- "Youth Advocacy for a Culture of Peace: A Reflective Guide for Action in Europe" (2008), United Network of Youth Peacebuilders (UNOY): <http://unoy.org/wp-content/uploads/Youth-Advocacy-for-a-Culture-of-Peace.pdf>

ACTIVITY 4.11 What is Advocacy?

Overview:	○ An introduction to advocacy as a tool for youth peacebuilding.
Complexity:	○ Level 2
Group size:	○ 8-30
Time:	○ 60 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Define what “advocacy” means and give some examples of advocacy work• Explain the steps/components involved in creating an advocacy campaign• Describe the potential of advocacy as a peacebuilding tool
Methods:	○ Brainstorming, card-sort exercise, discussions
Materials:	○ Flip chart papers; markers; 3 copies of the “Steps of the Advocacy Process” page printed out and cut into pieces in advance.
Room setup:	○ Working islands

Instructions:

Defining what is advocacy

1. Start a discussion on what advocacy is – ask the participants to brainstorm and write down their answers and ideas on a flip chart paper as key words and expressions.
2. After the brainstorming, summarise shortly and give additional input about advocacy, including some examples from the Western Balkans context.

Previous experiences with advocacy

3. Ask the participants if they have initiated or taken part in any action related to advocacy – let them share their experience and best practices, especially focussed on the field of peacebuilding. The brainstorming and discussion should take around 10 min.

Steps of the Advocacy Process (card sort)

4. After the initial brainstorming and discussion about advocacy in general, ask the participants to organise in 3 groups. The groups will have the task to figure out what are the correct steps of the advocacy process. Here you can emphasise that having a systematic understanding of the advocacy process will help advocates plan wisely, use resources efficiently and stay focused on the advocacy objective.

5. Give out the pre-printed and cut “Steps of the Advocacy Process”. The steps should be mixed, not in a chronological order (as presented on the handout). Each group should decide how to put them in order, keeping in mind that there are also cross-cutting activities implemented throughout the whole advocacy process.
6. Give the groups 15 minutes to arrange the steps according to their understanding of the advocacy process and encourage them to discuss what each step means in practice.

Sharing and discussion

7. When the small groups are ready, start a discussion in the big group about the structure of the advocacy process: which is the first step, the second, etc. Ask the groups how they arranged the steps, and check together the correct order, while discussing the meaning of each step. Use the information above to give some additional details about each step, and the cross-cutting activities. The discussion should take up to 15 minutes approximately.

Handout 1: STEPS OF THE ADVOCACY PROCESS¹²⁹

Step ___: Define the issue - Advocacy begins with an issue we support or a problem we want to solve. The chosen issue or problem should meet the group's agreed-upon criteria and support its overall mission. To identify the issue, use methods like collecting and analysing data about the situation on the ground; analysing the surrounding environment, including political, economic, social and other factors; analysing existing policy or legal actions; organising issue identification meetings; following related media; and communicating with donors or partner organisations.

Step ___: Set the advocacy goal and objectives - The advocacy goal is a general statement of what we hope to achieve in the long term. It may require support from other organisations, in order to be achieved. The advocacy objectives describe short-term, specific, measurable, achievements that contribute to achieving the goal. The advocacy objectives are SMART – apart from being specific and measurable, they should also be attainable, realistic and time-bound.

Step ___: Identify and analyse the target audiences, mapping - Advocates should seek to understand the policymaking process in their place of origin / region, to determine which institutions and individuals are involved in the advocacy issue, what are their roles, relationships and balance of power among them, how, when and where to act to achieve maximum impact from the advocacy efforts. The primary target audience includes the decision makers who have the authority to bring about the desired policy change. The secondary target audience includes persons who have access to and are able to influence the primary audience – other policymakers, media, religious leaders, etc.

When we talk about peacebuilding, it is important to understand which are the youth actors and institutions involved in peacebuilding and their role in our context. This is why we need to map them and identify, segment and analyse them. This will also provide us with information about these audiences' positions, level and range of influence, relative power base, knowledge on the issue, support of the issue, the benefits of the target audience in case of supporting the issue, etc.

Step ___: Build a base of support - Building a constituency to support the advocacy issue is critical for success. The larger the base of support, the greater the chances of success. Therefore, it is important to reach out to youth activists, youth-led networks and movements and youth organisations, NGOs, networks, donors, coalitions, civic groups, professional associations, women's groups, activists, business and religious leaders, celebrities and other individuals who support the issue and will work together to achieve the advocacy objectives. Potential supporters and collaborators can be identified through our partnership networks, at conferences, meetings, seminars, through media, public meetings, online, etc.

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129. Sources: Penn, A., Advocacy Kit; Buckley, S., Advocacy Strategies and Approaches: Overview; Clarke-Habibi, S., A Mapping of Educational Initiatives for Intercultural Dialogue, Peacebuilding and Reconciliation among Young People in the Western Balkans 6, July 2019.

Step ___: Develop the message - Advocacy messages are developed and tailored to specific target audiences in order to frame the issue and persuade the message recipient to support the issue and objective. There are 3 important questions to answer when preparing advocacy messages:

- Who are we trying to reach with the message?
- What do we want to achieve with the message?
- What do we want the recipient of the message to do as a result of the message?

Step ___: Select channels of communication - This depends on the target audience. The communication channels vary from reaching the general public, influencing specific decision makers, using the media, etc. Generally, we can group the channels into 3 categories:

- Direct engagement with policymakers, including policy briefings, meetings, fact sheets, lobbying.
- Media, including traditional media channels, social media, press releases, press kits, etc.
- Public forums, including seminars, round tables, conferences, public debates, rallies.

Step ___: Develop the Implementation Plan - An implementation plan will guide the advocacy campaign, in the same way that a work plan guides the project implementation. Plans should include tasks, responsible persons, time frame, resources and milestones.

Cross-cutting tasks:

1. **Data collection and analysis.** It supports every step of the advocacy process. Data is used to identify an advocacy issue, develop the advocacy objectives, map and analyse the target audiences and the policy environment, create messages, generate support and influence decision- and policymakers. Data collection is ongoing for the duration of the advocacy campaign, in order to make the advocacy evidence based.
2. **Monitoring.** Before undertaking the advocacy campaign, advocates must determine how to monitor their action plan and develop milestones and/or indicators to assess progress and barriers, to adjust strategies and timelines when needed. Monitoring the opposition to your cause is also a key activity for advocates.
3. **Resource mobilisation.** In order to implement an advocacy campaign, advocates need certain resources, and mobilising supporters of the cause can be beneficial for the achievement of the objectives of the advocacy process. The support can also be in-kind, e.g. providing spaces for meetings and seminars, sharing office space, sharing email lists and contacts, the expertise of persons working with media or policy-makers, design and production of informational and other materials, etc. It is good to develop a resource mobilisation strategy before starting the campaign, and identifying potential contributors of financial and other resources.

ACTIVITY 4.12 Design Your Own Advocacy Campaign¹³⁰

Overview:	○ In this workshop, participants will learn how to create an advocacy campaign. Through a step-by-step process they will participate in shaping a coherent advocacy package for a youth-led project. Their advocacy package will include a strategy and plan of how they will bring their message and ideas to policymakers & stakeholders in the city/ /society to promote discussion, decisions and partnerships that will improve policies, services and support.
Complexity:	○ Level 4
Group size:	○ 8-20
Time:	○ 90 minutes
Objectives:	○ Participants will be able to: <ul style="list-style-type: none"> • Collaborate with peers to design and implement an advocacy strategy for youth conflict transformation and peacebuilding in their local / national / regional context • Explain and develop the key issue, objectives, target, message, tactics, risks, roles and evaluation criteria of their advocacy campaign.
Materials:	○ Large writing surface (flipchart or board) for brainstorming; Worksheets / handout for campaign brainstorming; handout of checklist
Preparation:	○ Copies of the advocacy campaign worksheet
Room setup:	○ Work islands

Instructions:**Overview and definitions [5 min]**

To increase the impact of youth-led community projects, it is valuable to develop some additional strategies to help us raise awareness in our community and talk about and engage with our change vision.

First ask if anyone in the group knows what advocacy is and can offer to explain / define it. Lead the group to the following definition:

***Advocacy** is a way of communicating with the public that helps social change project to move forward.*



130. Adapted from UNICEF Youth Advocacy Toolkit (<https://www.unicef.org.uk/wp-content/uploads/2019/03/Youth-Advocacy-Toolkit.pdf>)

Part 1: Creating an advocacy campaign [90 min]

Organise participants in groups of 3-4 at small group workstations. Lead them through the following stages to construct their advocacy campaign.

STEP 1: Defining the issue

Prior to developing an advocacy campaign, your participants will need to identify:

- **the problem** they wish to address, and
- **the vision of change** that they want to work towards
- **the solution** they propose for achieving that vision.

STEP 2: Objectives

“What do we want our advocacy campaign to achieve? Who do we want to reach and how?”

Remind participants that they should not be afraid to aim high! But also try to be realistic.

Give participants 10 minutes to work in small groups to draft their objectives for their PTC advocacy campaign, using the worksheet provided.

Example:

Vision: “We live in a community without prejudice and intolerance, where people of all nationalities and religions live together as neighbours and friends.”

Solution: “To share our community arts and dialogue experience as a way for reducing prejudice and promoting diversity.”

Objective 1: “Twenty youth from different parts of our city take part in our advocacy campaign by participating in our community arts and dialogue project.”

Objective 2: “A municipal authority takes part in our advocacy campaign by learning about our project experience and promoting it in a public statement as a good practice for community development.”

Invite each group to share their initial ideas. Give positive feedback on the clear elements, and offer suggestions or questions for the elements that could be developed further. If time allows, share with participants the extension below and give them another 5-10 minutes to refine their objectives.

Extension: Try to ensure that the goals for the advocacy strategy are ‘SMART’:

- **SPECIFIC:** What exactly do we want to achieve with the campaign? Be clear and direct. E.g. *We want to beautify public spaces in our neighbourhood, increase youth participation in local dialogue processes, contribute to reducing the number of hate incidents in our neighbourhood, etc.*
- **MEASURABLE:** How can we measure the impact of our campaign and whether we met our goal(s)? The numbers are good. What could we count as indicators? E.g. *The number of conversations with local community members about the project? The number of media articles about it? The number of likes and shares on social network posts? The number of meetings with community leaders? The number of hate incidents / bullying incidents in the neighbourhood (hopefully going down in the months following the project)?*
- **ACHIEVABLE:** Are our goals achievable? Y/N - *If too vague or too general, they will be hard to reach.*
- **REALISTIC:** Are the goals realistic? Y/N - *They may not be easy to reach, but they must be feasible.*
- **TIME BOUND:** Can the goal(s) be met within the project/campaign period? Y/N - *Set dates for when everything should start and end.*

STEP 3: Targets and support base

Who has the power to help us achieve our vision?

Give participants 5 minutes to identify key people who can help with bring the change vision into reality. Brainstorm and create a list of:

- **Decision-makers:** These are your main campaign **targets** – people whose minds you need to change or influence to bring your vision to life.
- **Influencers:** These are the other people who can help you convince your targets – such as local schools, the general public, community organisations or local media.
- **Examples include:** a local school director, your local council, a community action group, your neighbourhood parents' network, a politician, other young people who are affected by the problem, etc. Of these, **choose two or three targets** to focus on.

STEP 4: Key message

“The key message you send to your target audience(s) will be the driving force of your campaign. Your message needs to be **clear** and **easy** to communicate – it has to capture people’s attention and **convince** them to support you. Therefore:

**Your key message should appeal to:

- the **head** (what you want people to know),
- the **heart** (why you want people to care) and
- the **hands** (what you want them to do).

So, what is the key message you want to send to your key audience(s)? Let’s write down ideas as talking points. Then we can **try to summarise it as a catchy and convincing slogan.**” Some tips for creating a catchy slogan:

- Keep it short and simple (usually around 10 words or less)
- Avoid awkward wording
- Make it memorable and pleasant to the ear
- Appeal to an emotion or agreement

Let groups work for 10 minutes on drafting some catchy and convincing slogans that communicate their core message. Bring the groups together and ask each to share their best two ideas. Write these on the flipchart. Identify a couple that best meet the needs of the present project and tweak them as needed with the help of the group. By hands, vote on the preferred phrase: will be the campaign slogan. [10 min]

STEP 5: Tactics

What tactics will we use to promote our message? How are we going to send it?

Who will do what and when?

Explain to the participants that when thinking about tactics for promoting a message, advocates often combine **public campaigning** (raising awareness, building public support and engagement, e.g. through media) and **private campaigning** (engaging and influencing political decision-makers through private meetings). Activities could include creating:

- Branding (e.g. t-shirts)
- Online platforms (websites, Facebook groups, other social media platforms)

- Written and video blogs and online project updates
- Social media hashtags #
- Press Releases for local media
- Public events (e.g. presentations to your school, school board, local community, town council, meetings, etc.)

Creating a schedule and assign roles that will provide structure to realise the campaign in action. **Share and Debrief:** At this stage – either in the same session or a new session – gather the small groups together to share and review their advocacy campaign plans [45 min]. Identify ways to optimise linking them if possible.

Feedback Circle and Next Steps [30 min] Bring the group back together for a closing circle and evaluation. Ask, “What is one thing you learned today that was helpful?” Then, “What is your next step for advancing your advocacy campaign?”

Part 2: Putting it into action

To gain advocacy experience, have the groups choose one kind of activity from those above to develop – using the campaign slogan as their anchor. Have participants continue to work in their small groups for 15 minutes (ideally with a mentor) to think about how they could design and implement their campaign activity. When planning, they should identify and write down the ‘what’, ‘where’, ‘how’, ‘who’ and ‘when’ of their advocacy activity.

STEP 6: Risks and challenges

Once you have outlined your advocacy campaign ideas, reflect for a moment:

- What are the risks and challenges of this strategy?
- How will we manage these risks and challenges? For example, if we want our message to reach people who don’t speak the same language, how can this be done?
- Do we have the technical skills to create a website and can we do it for free?
- How do we create a good press release and what do we do if the journalist we contacted doesn’t pick up the story?
- If we post photos online, do we need to ask permission first from the people in the photos?
- If we post blogs online, does someone have to monitor if there is public feedback or questions?

For each risk or challenge, see if your group can identify a solution or alternative. [5-10 min]

Success: Thinking ahead, what will the success of your campaign look like? Refer back to your SMART objectives and name some indicators. [5 min]

STEP 7: Implementation and evaluation

[This should be mentioned but would not be implemented until the end of the advocacy project.] Evaluating your campaign at the end will help you figure out what worked and what changes you’d like to make next time. Remember to celebrate your successes, however big or small! After you implement your campaign, gather together again and respond to the following evaluation questions:

1. What did you want to happen?
2. What actually happened?
3. What worked? (How do we know? Evidence?)
4. What didn’t work? (How do we know? Evidence?)
5. What can we do differently next time?

ADVOCACY PLAN



What needs to change?
The problem:

What do you want to happen?
Our vision:

What steps do we need to take?
Objectives:

- 1.
- 2.
- 3.

Who has the power? Who can make it happen?
Targets:

- 1.
- 2.
- 3.

What can we say to convince them?
Key messages for each target:

- 1.
- 2.
- 3.

What does the public need to know?
General key message:

Source: <https://www.unicef.org.uk/wp-content/uploads/2019/03/Youth-Advocacy-Toolkit.pdf>

ADVOCACY PLAN

What do we need to do?

Tactics:

TO DO	BY WHOM	BY WHEN

Who else can help us make it happen?

Influencers and key supporters

- 1.
- 2.
- 3.

What are the risks and challenges?

- 1.
- 2.
- 3.

How will we manage the risks and challenges?

- 1.
- 2.
- 3.

What will success look like?

Advocacy Planning Checklist¹³¹

What needs to change?

- Have we identified a key problem or concern?
- Have we identified the root causes of the problem?
- Have we determined what needs to change in order to address these causes?
- Have we defined a specific and realistic expected result from our intended advocacy efforts?
- Have we found ways to work with people who are most affected by this issue?
- Have we collected as much data as possible to support our position?

Who can make the change happen?

- Have we identified our primary targets for this campaign?
- Have we identified our secondary targets for this campaign?
- Have we identified potential allies?
- Have we identified potential opponents?

How can we influence our targets?

- Have we decided on an appropriate approach for our targets?
- Have we developed a set of clear, concise messages?
- Have we prepared appropriate advocacy tools?
- Have we developed a plan for when and how to use each advocacy tool?

Who can we work with?

- Have we produced a map of potential partners?
- Have we reached out to potential partners and allies?

How can we ensure the meaningful participation of young people?

- Have we found ways to ensure youth participation in the design, implementation and evaluation phases of our advocacy initiative?
- Have we prepared and conducted a youth participation self-evaluation?

What obstacles might we face? How can we overcome obstacles and risks?

- Have we brainstormed possible obstacles and risk factors that we might face during our advocacy campaign?
- Have we developed strategies to overcome possible obstacles and to reduce risk factors?
- Have we prepared strategies to deal with and respond to opponents who might try to undermine our initiative?

How will we monitor and evaluate whether our advocacy efforts are working?

- Have we decided who will keep track that our planned actions have been undertaken and completed?
- Have we identified indicators to help us monitor and evaluate the process, outputs, outcomes and impacts of our advocacy initiative?
- Have we developed a monitoring and evaluation plan to analyze the indicators and build on the lessons learned from our experience?

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131. Adapted from “Young People as Advocates: Your Action for Change Toolkit” (2011), International Planned Parenthood Federation (IPPF): https://www.ippf.org/sites/default/files/web_young_people_as_advocates.pdf

PART 3

**PREPARING
FOR PEER
EDUCATION**



Part 3: Preparing for Peer Education

Introduction

Welcome to Part 3 of this Manual. Here you will find what you need to plan for and implement your educational activity. Your preparation is crucial, not only to feel confident in your delivery but most importantly, to make sure you pass the right message on to your group. If you are a senior/experienced trainer, you might know most of these things, but it is also good to refresh your awareness of these tips and include them in your preparation work.¹³²

The section introduces the Y-PEER education methodology and presents methodological tips based on identified good practices that will help you to create effective and experiential learning environments – including traditional and online training formats. You will gain an awareness of group processes and learn about strategies for handling challenges that can arise in the training process. Trying out the tips suggested here will strengthen your non-formal learning projects with youth.

Learning Objectives

This module aims to help youth trainers to:

- Gain knowledge and skills about experiential learning and the experiential learning cycle
- Develop a common understanding of different interactive methods and how to use them in peacebuilding peer education training in the context of WB6
- Understand how to plan, prepare for and deliver peer education training sessions
- Understand the role of a training facilitator and practise facilitation skills
- Better understand group processes
- Anticipate and prepare for possible challenges that can arise in non-formal, interactive peacebuilding peer education
- Constructively handle difficult situations and participants in the training process
- Develop team spirit, mutual responsibility and co-facilitation skills among training participants

Learning Outcomes

By the end of this module, participants will be able to:

- Design, prepare for and conduct an interactive session on peacebuilding.
- Make use of a range of interactive non-formal learning methods;
- Put into practice the attitudes, behaviours and skills necessary to be an effective facilitator;
- Observe and understand group work and group process, recognising interactions within the group that provoke positive and negative social influence;
- Identify, understand and handle the behaviours of 'difficult participants' which could undermine the training process and the achievement of the group's results';
- Facilitate positive teamwork that contributes to the success of a training programme;
- Gain knowledge and skills how to give and receive feedback;
- Assess strengths and weaknesses of the presented sessions based on the received feedback, and incorporate this feedback into improved future trainings.

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132. Adapted from UNOY 2018

What is peer education?¹³³

A **peer** is a person who belongs to the same social group as another person or group of people. The social group may be based on age, gender, nationality, ethnicity, sexual orientation, occupation, socio-economic or health status, background or interests, physical or personality traits and other characteristics.

Education refers to the process and actions of facilitating learning, or the acquisition of knowledge, skills and competencies, values, attitudes, beliefs and behaviours.

Peer education is the process whereby well-trained and motivated young people undertake non-formal and informal learning activities with their peers. These activities, occurring over an extended period of time, are aimed at developing young people's knowledge, attitudes, beliefs, competencies and skills. Peer education can take place in groups of various sizes or through individual contact in a variety of settings: schools, universities, clubs, non-governmental organisations, churches, mosques and other religious premises, workplaces, street settings, shelters, internet platforms or wherever young people gather.

Education may take place in formal, non-formal or informal settings:

1. Formal education	Refers to structured education within the formal educational system according to chronological and hierarchical degrees. Formal education is acquired in pre-primary, primary and secondary school, university, technical schools and/or specialised and institutionalised programs. It generally leads to formal certification.
2. Non-formal education	Refers to any planned programme of education designed to improve a range of skills and competencies, outside of the formal educational system. Non-formal education has a clear learning purpose. This type of education often employs participatory learning methodologies and usually happens in workshops, projects, initiatives, training, etc. organised by civil society groups, communities, etc.
3. Informal education	Refers to the lifelong learning process whereby individuals acquire attitudes, values, skills and knowledge through daily life experiences and influences in their environment. These can include, for instance, family, friends, neighbours, encounters, mass media, games, etc. This type of learning is not necessarily planned, but it still occurs.

Source: Charter on Education for Democratic Citizenship and Human Rights Education (Council of Europe, 2010)

Some examples of youth peer education activities include:

- **Community outreach** campaigns to raise awareness, e.g. handing out brochures and leaflets;
- **Workshops** in a youth centre that use interactive techniques such as games, quizzes, role-plays or stories;
- **Theatre presentations** in a youth club, followed by group discussions;
- **Movie screenings** followed by open discussion;

133. Adapted from the 2003 UN Interagency "Peer Education Training of Trainers Manual" (<https://www.streetyouth.org/wp-content/uploads/2013/02/peer-education-training-of-trainers.pdf>) and the 2006 UNFPA "Youth Peer Education Toolkit – Training of Trainers Manual" (<https://www.unfpa.org/resources/peer-education-toolkit>)

- **Field trips** and outdoor activities;
- **Webinars** organised by youth-led movements for young people.
- **Informal conversations** young people in cafes or other places where they naturally interact and discuss their lives;

Why peer education?¹³⁴

Peers have a strong influence on how a young person thinks and behaves. This applies to both risky and safe, conflictual and peacebuilding attitudes and behaviours. Young people get a great deal of information and ideas from their peers on issues that are especially sensitive or even culturally taboo. Peer education makes use of this peer influence in a positive way.

The credibility of peer educators with their participant group is an important base upon which successful peer education is built. Young people who have taken part in peer education initiatives often praise the fact that information and ideas are transmitted and perceived more easily because of the educator's and the audience's shared background and interests in areas such as music, hobbies, role-models, use of the language, family experiences (e.g., sibling issues, the struggle for independence), and role demands (e.g., student, team member). Youth peer educators are less likely to be seen as an authority figure 'preaching' from a judgmental position about how others should behave. Rather, the process of peer education is perceived as receiving advice from a friend 'in the know' who has similar concerns and an understanding of what it is like to be a young person.

Peer education is also a way to empower young people. It offers them the opportunity to participate in activities that affect them and access the information and services they need to make informed decisions, as well as boosts their participation and representation up. Young people become more responsible, active and compassionate individuals in society.

Peer education as a piece of the puzzle

Peer education is one part of the complex puzzle that supports the development of young people and their engagement in all areas of societal advancement. For example, peer education can complement efforts to create more favourable policies for young people's access to opportunities, services and financing designed to support youth associations, skills-based education for peace programmes and violence-prevention initiatives, youth innovation labs, youth-driven media campaigns, and other programmes designed by and for vulnerable and marginalised young people. These actions relate to complex problems that require complex solutions involving various actors and stakeholders in society who represent different fields of knowledge, influence and access to resources. Peer education alone will not significantly impact the quality of young people's lives, unless it is part of a comprehensive approach and community-wide effort that also addresses policies and strategies at the institutional and decision-making levels built upon inter-generational dialogue that enables young people to voice their views to others.

Peer education and youth-adult partnerships

Peer education centres on learning with people from the same age group. However, this does not exclude the possibility of intergenerational learning and collaboration, also known as youth-adult partnerships.¹³⁵ Youth-adult partnerships arise from the conviction that young people have a right to participate in developing the programmes that serve them and have a voice in shaping the policies

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134. Y-Peer Training of Trainers Manual, 2005

135. <https://www.youthdoit.org/themes/meaningful-youth-participation/young-adult-partnership/>

that will affect their lives. Youth participation in policies and programs that are sponsored by adults can help achieve stronger programme outcomes, especially when youth are not viewed merely as the beneficiaries of peacebuilding activities, but also as the key actors and initiators of these endeavours. Properly understood, true youth-adult partnerships regard youth as fully equal partners and they focus on working on youth issues and programmes within the context of youth realities. Indeed, young people are best able to identify their own needs, articulate their own aspirations and find creative ways to use their existing talents and skills. The role of adults in this regard is to listen to youth and support them in developing and realising their capacities to positively transform their communities and society. Successful youth-adult partnerships build on the knowledge, ideas, resourcefulness, networks and energy of youth and are thereby better able to ensure the sustainability and effectiveness of programmes and achieve positive outcomes. Intergenerational partnerships for peacebuilding must not only involve young people in the process but recognise them as equals and partners.

Designing and Implementing Your Training¹³⁶

You are excited about peacebuilding and conflict transformation topics and you cannot wait to start implementing your own educational activity. But where to start? No worries, we will try to provide you with the key steps to make it as successful as possible.

Before starting anything, it is important to understand the context of where your activity will take place and the group you will be working with. Read up on the history and do a quick conflict analysis yourself. Consult with others which topics most appropriate for your intervention will be given to this context and this group. Is your main theme about intercultural dialogue? Conflict transformation? Reconciliation? Dealing with the past? Once you have it defined, you will be able to start defining it more in detail and customise it.

The usual flow of the training programme¹³⁷

The flow of the programme is very important as it can have a great impact not only in the learning of your group but also on the group dynamics. Building trust first is important for discussing sensitive topics later.

1. Welcome, introductions, getting to know each other and teambuilding

The first days or first session should be dedicated to framing your activity: introductions to the activity, methodology and objectives, getting to know each other, building the team and sharing expectations and contributions. Teambuilding is crucial, and we believe that it should always be included in any educational activity. The group needs to feel confident and in a safe environment where they can express themselves without being judged while respecting core values (such as diversity or nonviolence). The first session is also usually the moment in which the rules of coexistence (or group contract or working principles) are established. The group decides on attitudes and principles they will work with together throughout the programme.

136. This section extracted from UNOY p. 59-67. More guidelines on designing and implementing peer education programs, including Programme Planning, Recruitment and Retention of Peer Educators, Training Youth to Be Peer Educators, Leading Peer Education Sessions, Supervision and Programme Management, and Monitoring and Evaluation can be found in this resource: Evidence-Based Guidelines for Youth Peer Education, produced by FHI with the support of USAID in 2010. Available online at: <http://petri-sofia.org/wp-content/uploads/2017/12/Evidence-Based-Guidelines-for-Youth-Peer-Education.pdf>

137. This section extracted from UNOY p. 59-67.

2. Sharing, learning, unlearning

Once your group has agreed on how to work together, you can start with some activities that gradually increase in difficulty but also sensitivity. You may want to start with the core concepts and sharing experiences. Introducing new knowledge or skills might be done in a way that you are building from one session to another. You are navigating your group from analysing and reflecting to incorporating new knowledge or unlearning old knowledge to finally creating common ground and understanding as a group. For the methods, you can refer to the previous part on “methods”.

Evening sessions

Youth training programmes often add some informal sessions at the end of each day where participants can relax and continue to get to know each other at different levels. Some common sessions include:

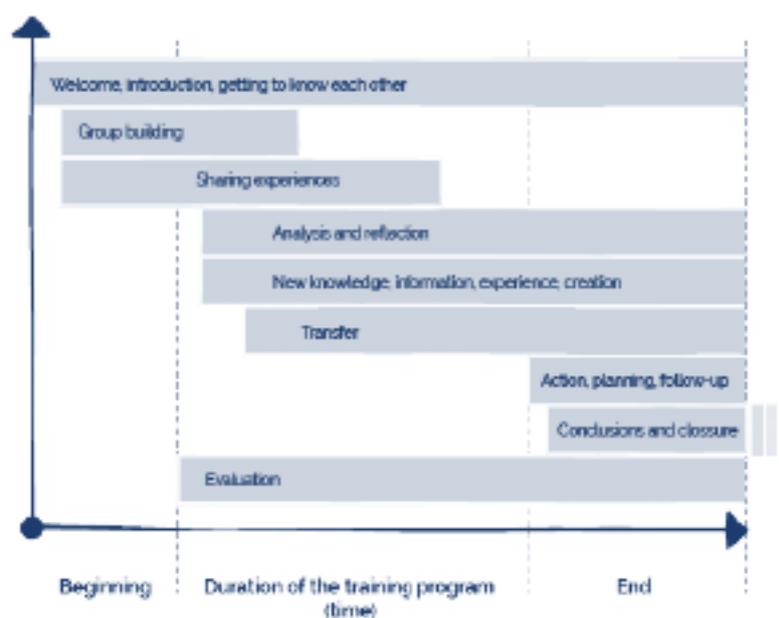
- **Organisations fair / networking:** provides participants with the opportunity to present the work of their organisations. You can ask them to bring materials, make a collage or prepare some stands/stalls where participants can freely visit, similar to a market place.
- **Multicultural night:** this can be particularly enriching if your group comes from different cultural backgrounds; you can ask them to present their cultures through different (interactive) means (food, dances, traditional costumes, etc.).
- **Farewell night:** organise a nice space for the last evening where participants are able to enjoy an informal session to say goodbye and perhaps show their hidden talents?

3 Reflections

In programmes of more than one day, usually a session per day is dedicated for participants to express themselves constructively and to propose improvements and changes to the programme.

4 Planning the follow-up and final evaluation

Towards the end of your programme, usually at least one session is dedicated usually to planning the follow-up activities. We hope the training is the first step for your group to continue implementing and multiplying the learnings in your local communities. This is also the moment to wrap up the programme and end with a closure.



UNOY, p. 67

Creating Effective Learning Environments

Peer educators and trainers should carefully prepare before each training to create effective learning environments. Top tips in this regard which are explained further below include the following:

- 1) Be clear about the learning objectives
- 2) Create the proper environment / atmosphere for learning
- 3) Choose an appropriate instructional methodology
- 4) Select appropriate learning methods
- 5) Model desired competencies in the training process
- 6) Debrief with participants after activities
- 7) Reflect on practice

(1) Be clear about learning objectives¹³⁸

Being unclear about what we want and expecting participants to learn has several negative consequences. Without clear learning objectives, trainers can waste a great deal of time or engage participants in a lot of aimless activity. We may design educational activities that only provide cognitive inputs and neglect other aspects of participants' learning, like their emotional engagement with the topic and their relational engagement with each other. Having well-considered, carefully written and clearly communicated learning objectives provide a map for trainers and participants to know where they are going in the learning process and why.

(2) Create the proper environment¹³⁹

Creating a 'safe' environment is essential for all youth work. Only in safe environments youth speak openly about the issues and concerns that affect their lives. Only in safe environments can sensitive and controversial issues be discussed without participants harming themselves or others. Creating such conditions requires preparation, support and good facilitation skills. Safe environments help young people "deal with differences, defuse tensions and encourage non-violent means of conflict resolution. They encourage self-reflection and listening to others, promote intercultural dialogue, give minorities a voice, build mutual tolerance and respect and foster a more critical approach to information received from the media" (Council of Europe 2015, p. 12).

The best way to foster a safe learning environment is to begin by promoting "an open and collaborative approach to learning, with a special emphasis on self-reflection and thoughtful, informed action." Trainers should reflect ahead of time "on the way that their personal beliefs and values affect their attitudes towards and handling of contentious material" (p. 9).

Throughout the peer education process, trainers should remain attentive to the way the learning environment affects participants, so every youth feels a sense of belonging and feels engaged in the learning process. Trainers should regularly ask themselves questions about their training environment:

- Do my participants feel safe?
- Do my participants feel that they belong?
- Is the environment motivating participants to do their best?
- Is the environment supportive of participants' learning process?
- Is the environment accommodating participants with different backgrounds and needs?

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138. Adapted from CDRSEE (2013), Teaching for Learning, p. 94

139. CDRSEE (2013), Teaching for Learning, p. 52

Safety and Self-Disclosure¹⁴⁰

Trainers do not always know the full backgrounds of everyone in their group. This is especially true in intercommunity and regional activities. And even when you know your group really well, you cannot always know how they feel on every issue. In essence, trainers are never exactly sure of “who is in the room”. Everyone has deeply private experiences, thoughts and feelings that they may not be comfortable sharing under all circumstances. So while creating a safe space is key to discussing sensitive issues with participants, trainers have to be prepared for the fact that creating such a safe space may lead young people to “disclose” painful past experiences. When this happens, it can be difficult for all concerned – for the participant disclosing, for the other participants listening and for the facilitator her/himself. Disclosures can have important consequences for group dynamics and the running of the activity, and it is difficult to prepare in advance for such situations. Whatever the trainer decides to do in response, the decision should be made in consultation with the participant who made the disclosure. This includes deciding how the disclosure will be dealt with in the group.

Further tips for creating learning spaces in which youth participants feel comfortable to share, express opinions, ideas, questions and beliefs, include the following:¹⁴¹

- Avoid displaying national and religious items from a particular tradition. Space should be **neutral** and **welcoming** of all beliefs and ways of thinking.
- At the start of each workshop session, **inform** the participants about what they will be doing and the purpose of the activity. This will help them to prepare themselves, focus their attention and energy, and shape their expectations and reflection mode.
- If this is a new group of participants, spend time at the beginning of the session to get to know each other. Use **icebreakers** to create familiarity and trust among the participants.
- Especially when bringing together mixed groups from different communities or localities, reserve time in the beginning to **co-create ground rules** about ways of communicating and behaving that allow the group to interact positively. The creation of these ground rules through brainstorming can build synergy in the group and a sense of ownership over the learning process.
- Continuously assess the motivation of your participants and always have **energisers** ready to restore and maintain their concentration and energy.
- Develop activities that **promote inclusion of minority perspectives** and foster interaction and intercultural dialogue.
- During non-formal learning activities such as class trips, camps or seminars, make use of coffee breaks, mealtimes and evenings to **foster informal spaces for interaction**. These moments will enhance the process of mutual understanding and discovery.
- Ensure that participants’ ideas, opinions and suggestions are taken into consideration, and reflected in the activities and outcomes of the learning process. This will help them to **feel valued and recognised**, and will build knowledge and skills that they feel is **relevant** to their lives.
- Conclude study units / lessons / excursions, especially those on sensitive or contested topics, with an activity that **positively motivates** the participants and serves as an **appropriate finale**.
- Encourage participants to **continue dialoguing** beyond the training room and let them know they can always approach you with their **questions, concerns and reflections**.

140. Council of Europe and European Commission (2012), Youth Transforming Conflict Toolkit, p. 163.

141. Adapted from Arigatou Foundation (2008), Learning to Live Together, p. 32

(3) Choose an appropriate instructional methodology¹⁴²

Building youth competencies for intercultural dialogue, peacebuilding, and conflict transformation will not result from a purely theoretical exercise based on frontal teaching or lecturing. Learning experiences should mobilise young people to **interact** physically, intellectually, emotionally, and creatively so that they feel connected to what they are learning.

There is a range of methodologies to choose from. Each has unique characteristics, purposes and methods.¹⁴³ Youth trainers may choose to use one or several of these strategies to introduce, build upon and consolidate participants' learning.

Attention: Prior to using any methodology in your training, it is recommended to **activate participants' prior knowledge and understanding** as a way of ensuring that they become interested and engaged in the learning process.¹⁴⁴ One way to find out what your participants already know is to invite them to reflect on and share information about their prior knowledge and experience. This can be done spontaneously by conversationally asking questions or more formally, such as:

- *Before we begin, let me ask a question. What do you know about (the topic we will be discussing)?*
- *Here are some key terms. What do these terms mean to you? Do you use them? Please say, "I don't know" if you are unfamiliar with them.*
- *Where have you encountered (this topic) in the past? What experiences have you had with it?*

Once you know what your participants already know and understand, your attention can turn to activate it. This prevents participants from becoming bored or frustrated and enables you to help participants revise or modify their prior learning as needed. You also can upgrade and expand their prior learning with new experiences and insights.

Below are several instructional methodologies that trainers can choose from or combine:

Experience-based Learning¹⁴⁵

Experience-based learning or "learning by doing" is the main approach used in the Y-Peer methodology. It focuses on the learning process and the participant, i.e. the trainee. The term experiential learning was introduced by David Kolb who was inspired by Confucius's saying:

"Tell me, I will forget; show me and I will remember; involve me and I will understand."

Experiential learning uses highly interactive techniques (like simulations, games, role playing, service learning and field trips) and includes **four elements** which we refer to as "Kolb's Cycle":

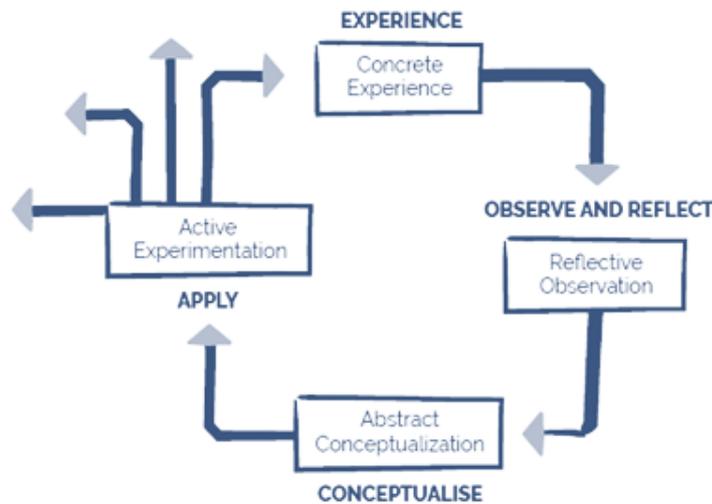
- 1) **Participation / Direct experience**
- 2) **Observation and Reflection on experience**
- 3) **Conceptualization / Generalisation** of the lessons learned
- 4) **Application** of the lessons learned

142. CDRSEE (2013), Teaching for Learning, pp. 23-24

143. Arigatou Foundation (2008), Learning to Live Together guide, p. 28-29

144. CDRSEE (2013), Teaching for Learning, p. 105

145. Adapted from 2005 Y-PEER Toolkit, p 20.



Source: Jenkins, A. 1990, p. 42

In the first step, the trainer introduces an activity or exercise that the participants then get to do themselves (e.g. brainstorming, role-play, a game, case study, etc.). Trainees often find this fun and sometimes challenging.

In the second step, the trainer guides participants to observe their experience, express their reactions, thoughts and feelings about it, and reflect on what it means to them. Trainees engage with these questions through discussion.

In the third step, the trainer draws out similarities and differences in the reactions of participants, and provides additional information that helps them understand at a deeper level. Trainees participants help to draw conclusions from experience and make meaning from it.

In the final step, the trainer engages participants in applying this experience to new situations. Trainees respond to suggestions and questions such as: How might the knowledge or skills gained be useful in your lives? How can difficulties be overcome through applying this knowledge or skill? What follow-up steps can we plan to put this knowledge and these skills into practice?

Through experience-based learning, participants get to increase their knowledge, develop skills and clarify their values.¹⁴⁶ The experiences may be connected with past or current events in participants' lives, or may arise from the practical activities proposed by the trainers. Drawing on thoughts, feelings and senses, participants reflect on, evaluate and analyse the experience, individually or collectively.

“What is important to highlight is that this methodology is open-ended, rather than offering a definitive answer. It challenges the participant to draw their own conclusions.¹⁴⁷ To be effective, experiential learning activities need very good and well-prepared debriefing. You can find out more about debriefing strategies on page 228.

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146. David Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, Englewood Cliffs, NJ, Prentice Hall, 1984. Association for Experiential Education. <http://www.aee.org>

147. UNOY Youth4Peace, p. 52

Cooperative-based Learning

In cooperative learning, participants are split into small groups that work independently to achieve a shared objective. The participants strive for mutual support so that all group members gain from each other's efforts. In cooperative learning, there is a positive interdependence among participants' efforts to learn; participants perceive that they can reach the goal only if all members contribute to the assigned task. The method enables learning through interaction.

Cooperative learning enhances the ability of youth to work with different people. During small-group interactions, they can find many opportunities to reflect upon and reply to the diverse responses that other group members bring to the table. Small groups also allow youth to add their perspectives to an issue based on their cultural differences. This exchange helps participants to understand other cultures and points of view.

Cooperative-based learning also enhances participants' communication skills and strengthens their self-esteem. Activities that involve cooperative learning promote the success of all participants in the group, thus contributing to each participant's feelings of competence and self-worth. Examples of cooperative-based learning techniques are joint projects, games and role playing.

Problem-based Learning

In this methodology, a problem is used to help develop participants' creativity, critical thinking, and capacity to analyse and reflect upon ethical values. Problem-based methodologies encourage participants to pose and answer questions, making use of their natural curiosity. Young people are confronted with problems that do not have absolute answers or easy solutions and that reflect the complexity of real-world situations.

Problem-based learning helps participants take an active, task-oriented, and self-controlled approach to their own learning. This methodology can be used with role playing, analysing case studies, dilemmas social issues, or techniques that involve experience-based learning.

Project-based learning¹⁴⁸

Project work, or learning through projects, is a pedagogical approach that contributes to acquiring a combination of attitudes, skills, knowledge and critical understanding, as well as to developing values. It can be used within a specific subject area but it is also very appropriate for a cross-curricular approach and for addressing cross-cutting issues. Project-based learning offers its best potential when conducted in small groups and/or by a whole class. It is usually structured in a sequence of steps spread over several weeks:

- choice of a topic of study or an open question and planning of the work;
- collection of information, organisation of the information collected and decision making (implying individual responsibility, co-operation in a group and managing potential differences of views or disagreements);
- preparation of the product (which can take various forms, such as a poster, video, podcast, publication, website, portfolio, text, performance or event);
- presentation of the product;
- reflection on the learning experience.

148. Council of Europe (2018), *Competences for Democratic Culture: Volume 3*, p. 36

When the topic involves linguistic and cultural diversity, the process can also stimulate valuing diversity and openness to difference and otherness. The role of the trainer in project-based learning is that of a facilitator of the learning process. Participants follow the instructions given by the trainer concerning the steps to go through, but the content is decided by the participants themselves. The trainer's main instrument is the question, not the answer. The principles described above still apply and the trainer monitors how collaboration in the groups is taking place. The trainer should encourage participants to co-operate, support each other, give each other feedback and reflect on what they discover and on their interactions.

Service learning¹⁴⁹

Service learning is also an effective way to develop the full range of peacebuilding and conflict transformation skills because it gives trainees opportunities to connect the knowledge, critical understanding and skills acquired in a workshop setting with meaningful action targeting a real-world issue. Through this connection, not only knowledge, critical understanding and skills are consolidated and further developed, but processes are put in place that stimulate the development and critical awareness of attitudes and values. Service learning is more than community service. It implies providing community service in the context of a structured set of steps, in which the trainer plays an important role as organiser and facilitator, while keeping a strong learner-centred approach and empowering trainees to make decisions and act on their own will in co-operation with peers. As service learning is a form of project-based learning, a similar sequence of steps will serve as a reference for the process:

1. Assessment of community needs and identification of the improvement or change to be envisaged;
2. Preparation of the task to be undertaken by collecting information, identifying and contacting key community stakeholders, analysing options to address the issue and planning the intervention;
3. Taking action by engaging in a community service activity that is meaningful for the trainees and enhances learning and the development of values, attitudes, skills, and knowledge and critical understanding. The action can be of several types, including:
 - direct support provided to a group of beneficiaries in need (for example, visiting a centre for senior citizens, organising educational activities for smaller youth in a disadvantaged area, giving gifts to citizens providing volunteer work);
 - indirect support or change in the community (for example, collecting toys for an NGO supporting disadvantaged youth, painting a wall near a playground to make it more child-friendly, setting up a web platform or application enabling senior citizens of the community to ask for support from volunteers, fundraising to support a local initiative);
 - advocacy for change (for example, advocating for public policies to be adopted by local authorities, warning local citizens of certain risks or advocating for change in certain behaviours of citizens);
4. Presentation of the work and its outcomes to the community and celebration of the achievements.
5. Reflection on the learning experience, preferably throughout the whole process, and evaluation of the work done leading to conclusions and recommendations for improving the effectiveness of future similar activities.

149. Council of Europe (2018), *Competences for Democratic Culture: Volume 3*, p. 36

Discussion-based Learning

Discussions are oral interactions among participants that seek to stimulate the exchange of ideas. They help develop communication and listening skills and promote understanding of different issues and points of view. Discussions can be carried out in various ways, including debates, round tables, and focus groups. They can be based on case studies, real-life stories and dilemmas, or relevant films, pictures and songs.

Discussions will often benefit from the direction of a facilitator. It is recommended that you use participatory techniques to summarise ideas and find connections between them. Such techniques include mind maps, concept sketches, and meta-plan or card techniques

Introspection-based learning

Reflection is part of all methodologies mentioned above as they each involve individual and collective reflection at different stages. However, another kind of reflection goes beyond the intellect and helps young people assess their own state of mind and focus their attention on their own learning. This kind of reflection refers to introspective methodologies that nurture self-understanding and spirituality in young people.

Introspection gives participants the chance to identify and evaluate their inner thoughts, feelings and desires. It is particularly important for intercultural and inter-religious programmes for ethics education because it allows young people to reflect upon their values and attitudes. It is also useful when assessing personal change and commitments.

Introspection can take place individually or in groups. Techniques such as meditation, silent moments or any other contemplative practice help participants create a self-reflective experience.

(4) Select appropriate interactive learning methods

Unlike traditional formal education that centres on an “expert” talking and the audience listening passively, **interactive methods** are preferred for youth education because they get everyone involved in learning together through experience and interaction. Interactive methods have a stronger influence on youth attitudes because they enable deeper personal insights into values and feelings, and are more effective for building skills crucial for personal development.¹⁵⁰

Some of the most common interactive methods used in peer education training include:

1. **Icebreakers:** activities or games that help the participants to break the ice and to be more comfortable as a group. They are short activities that support building trust among the group and creating a safe space.
2. **Energisers:** short activities (preferably not longer than 5 minutes) before a session or in between sessions that can help in putting some humour, be relaxing and bring back some energy.
3. **Games:** from sports to table game, if developed and adapted to the subject of the learning objective and content of the session, games can prove to be very valuable tools to promote a relevant learning experience.
4. **Small group discussions and tasks:** some concepts could be interesting for participants to discuss in smaller groups. This might help them in getting more space for sharing and reflecting on the specific topic and building common ground. This can be done for instance through: brainstorming, world café, open space technology, jigsaw and small group discussions.
5. **Brainstorming:**

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150. Adapted from UNOY (2018) Youth4Peace Training Toolkit.

6. **Role play:** participants are invited to experience what it means to take over someone else's role. They become someone else, different from their usual reality, representing the other's behaviours, thoughts, reactions and so on. This method allows participants to develop empathy and understand its value. Although it is for a short time, participants are invited to feel what it means to be in the skin of another person.

6. **Simulation:** although it seems similar to a role-play, the difference is that the participant maintains their own characteristics but has to simulate how they would react in a specific situation.

7. **Case study:** participants can be provided with a case study about a particular real or fictitious situation in which the group should read, investigate and debate based on some guiding questions. Generally, the sharing is done in plenary to allow sharing and joint learning.

8. **Debate:** participants discuss a sensitive or controversial topic, usually supported by a moderator (can be the trainer or a participant). They will discuss the issue from different positions and perspectives and you can ask them at some point to switch their positions.

10. **Storytelling:** by sharing a personal story (can be from participants, trainer or external guests), the group can reflect and discuss key issues/topics embedded in the story.

11. **Field trip:** if time permits, an interesting training method can be to organise a field trip for your group to learn in situ. By being directly exposed to their environment, they can learn by interviewing people in the communities, visiting certain historical sites, etc.

12. **Expert Inputs:** some sessions can be less proactive or engaging and can come in a presentation format, with direct inputs provided by the trainer or an external expert on a specific topic. Input presentations that allow some interaction between the trainer and participant (i.e. with Q&A in between or sharing examples from the group) would be ideal for using nonformal methodology.¹⁵¹

See Appendix 2 for detailed guidelines and tips on how to use these interactive methods in your peer education training.

(5) Model desired competencies in the training process

In peer education, the facilitator's role is extremely important.

A facilitator is an individual who enables groups and organisations to work more effectively; to collaborate and achieve synergy. They should strive to be a 'content neutral' party who does not take sides or advocate for a singular point of view during the meeting, but ensures that the group follows open, fair and inclusive procedures throughout their work.¹⁵²

The facilitator's role is not to tell, teach or preach, but rather to listen, discuss and demonstrate. The facilitator should ensure an adequate environment for emotional support, discussion of more ideas, and respect for the opinions of all participants. For instance, when facilitating a session on film discussion, the facilitator should consider the matter at hand, and what is beyond it. This is why one should have gathered more information in advance on the issues discussed and should be aware of the culturally specific ways of dealing with some problematic situations prior to proceeding to the facilitating of the session. If, for example, the facilitator is supposed to talk about peace, in order to be able to facilitate the discussion and help the participants transfer it to the reality of their own experience, good preparation is the key. The facilitator must ensure that there are no sexist attitudes favouring typically female or male types of behaviour.

Last, but not least, it is important that the facilitator creates a trustful environment within the group and takes responsibility that each member feels well. This means for all participants to have adopted rules including respect for each other, assessing the behaviour and not the person

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151. Source: UNOY Youth4Peace Training Toolkit, p. 57-58

152. Source: <https://download.e-bookshelf.de/download/0000/5874/32/L-G-0000587432-0002384959.pdf> " by Michael Doyle

and deciding how and what to share. The facilitator and the group itself should be careful not to violate these rules. Examples of such general rules are the following:

- Avoid generalisations;
- Use the 'I' message;
- Approach speakers/presenters with trust;
- Be open;
- Listen attentively;
- Participate actively;
- Respect the others;
- Do not talk when somebody else is speaking/presenting;

If questions arise to which the facilitator does not have an answer, there is nothing wrong in saying: "I don't know, but I'll check and get back to you later.", or "Let's find the answer to this question together."

It is very common that at the beginning of discussions the facilitator hears questions, such as: Am I doing the right thing when I...? Is it OK if...? In most cases, these questions show that the participant wants to find some reference with the others in the group or wants more information or help on a particular topic. When responding, the facilitator should:

- be sure that understands the question; paraphrase the question to make sure that everything is clear;
- be sure that replies to questions are concise and clear, otherwise the facilitator may confuse the participants or lose their attention;
- explain the terms, if any, so that everybody understands them; if any of the participants or the facilitator uses professional jargon or terminology, ensure that everybody in the room understands it.

The **facilitator**, in turn, should:

- understand that their role is to facilitate the group process, provide necessary materials and source for information;
- plan each session in advance;
- provide a suitable and safe learning environment;
- clarify and present the training tasks to the participants, explore their expectations and anxieties and respond adequately during the work process;
- decide on clear and precise rules of work together with the participants and maintain them;
- formulate clear and understandable definitions and concepts;
- communicate clearly the instructions for the exercises;
- understand what is happening in the group on the process level, *i.e.* what the relationships among the participants are, and influence their development effectively;
- verbalise what is happening among the group members on the process level and discuss it with them in order to improve the work and the interaction within the group.
- balance the training needs of the group and its participants;

The facilitator should recognise, accept and respect the differences between participants, as well as to avoid wearing or presenting any symbol or use sensitive vocabulary (this can be particular type of clothes, religious symbols or accessories) that can trigger conflict among participants.

For their part, the peer education session participants (i.e. the **trainees**) are expected to:

- take responsibility for their actions;
- understand what their training needs are (with the help of their trainer);
- relate the training to themselves and their own circumstances;
- implement the new experience from the training in real situations.

(6) Debrief with participants after learning activities¹⁵³

Debriefing is the moment in your session/activity when your participants will make sense and understand the learning behind the activity/experience they have gone through. The debriefing of the activity is crucial as it is the moment for participants to reflect on what happened and how this is connected to their everyday lives. If the participant lives the experience but cannot relate how it is a metaphor of what happens in life, the main learning will be missed.

The debriefing technique usually happens in plenary for the whole group to reflect and draw conclusions from the learning activity together. It consists of three moments where you would ask your group about:

- a) **How did you feel during the experience / activity?** This debriefing question is particularly important if you are implementing an activity that is either sensitive or could be emotionally challenging. You must make sure that the participants can express how they feel and what happened to them in terms of emotions. You can encourage them to share it or write it down on paper, as sometimes it is easier to take a moment of reflection or it might be too personal to share it in plenary. Still it is crucial that the participants reflect on it.

Suggestion: Ask each participant to share one word (only one word, no explanations) about how they feel right now/at that moment. This will allow you to have a fair understanding of how the activity went for the group and to start making participants practise verbalising emotions and personal feelings.

- b) **What happened** during the experiential activity? Was the goal achieved? Why? What factors influenced this?

Here you want them to reflect on what happened during the activity in itself, without analysing or comparing it with previous experiences; it is a factual discussion. Remember, the focus here is on the activity!

- c) **How can I transfer this activity and my/our reflections to everyday life?** What conclusions can I draw for my life and my environment, including the society that surrounds me? This third part is eventually the most important one and here you should be capable of steering the discussion aligned with your learning objective of the session. This part is the core of the learning where participants will start realising how this activity is connected with life and society.

Tip: Some activities might be very emotional, especially if you have asked participants to take over certain roles. To ensure that they leave behind their roles for the debriefing, you could ask them to take a moment to go outside and leave the training room, before coming back “as themselves” (out of their role - “de-roling”). You could also ask them to scratch the piece of paper that assigned their role.

153. Source: UNOY (2018), Youth4Peace Training Toolkit, p. 53

(7) Reflect on practice: Keep a Learning Log¹⁵⁴

Another advised technique is having each participant create and use a Learning Log in connection with their intercultural, peacebuilding, remembrance and reconciliation activities and modules. The Learning Log is private and ideally should be used at the end of every session by each participant to record their experiences and feelings. The Learning Log is intended to strengthen the process of self-reflection. It should be completed after the session, when the participants are alone and have time to reflect. In intercultural learning processes, a Learning Log can help participants see beyond their prejudices and deepen their understanding of diversity. This process sometimes requires an 'unlearning' or detaching from what they have previously learned and what they considered 'right'. Giving young people the opportunity to interact with their own self through private reflection, wonder why and how things happen and acknowledge what they know, perceive and experience, is key to developing self-critical learning. Reflection questions help young people go beyond their own understanding; they challenge their perception of the world and motivate them to rethink their own viewpoints and behaviour.

The following are some examples of reflective questions and statements to be included in the Learning Logs:

- *What did I learn from this experience?*
- *Have my ideas changed? If so, how and why?*
- *Did something go wrong? What? Why? How could I fix it or overcome that situation?*
- *One thing I learned today about myself is _____*
- *Today I had a problem trying to _____. Tomorrow I will solve that problem by _____.*
- *The best part about _____*
- *I used to think _____. Now I think _____*
- *Today I changed the way I _____ because _____*

Learning Logs can also be used to explore a particular theme, competence or principle. For example, you may ask participants to reflect on the principle of respect:

- *What does respect mean to you?*
- *Write down some moments when you have shown respect to others in your school, family or community.*
- *Record a moment when you have shown disrespect to others, or others to you.*
- *What would have been a better way to handle those moments?*
- *What two commitments are you willing to make to be more respectful to others?*

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154. Adapted from Arigatou Foundation (2008), Learning to Live Together, p. 53-54

Groups and Group Process

The role the group of friends has in adolescence cannot be neglected. This group plays a core role in young people's development, autonomy and socialisation.

Peer education takes place in groups where participants communicate intensively, experience powerful emotions and explore various behaviour styles and models. These groups are a kind of laboratories where one can observe various types of social behaviour, test skills, experiment with new ways of action and solve real problems in a safe environment.

A group differs from a casual gathering of people. There are many definitions of the notion of a group. Drawing on theory, some emphasise the importance of communication among people. Others point out the interdependence among group members, yet others stress the importance of a common goal. A short definition describes the group *as two or more individuals who influence each other through their social interactions*.

There are no two groups alike. Each group has its own distinctive characteristics, but the following are some common features that lie at the heart of group dynamics:

- **Interactions** – interpersonal relations related to a given task are born, organised and maintained within the group. Each group member may have a potential influence on the rest of the members.
- **Goals and tasks** – group members gather and unite to pursue certain goals that are defined and commonly agreed. Group members try to formulate and solve their working tasks – survival, adaptation, identity, growth, cooperation.
- **Interdependence** – group members depending on each other to a certain extent in the process of the organisation and realisation of their behaviour.
- **Structure** – the organisation of the group allows the connection of each individual to the rest of the members via a specific model of mutual attraction and power, roles and norms. These structures provide a dynamic and a relatively stable form of relations among the members.
- **Unity** – groups are cohesive social combinations of individuals. There are various degrees of attraction among group members and between the members and the group as a whole. Unity involves interpersonal, and group processes – on the one hand this is the extent to which one likes, respects and trusts the other individuals. On the other – it is the feeling of 'us' which unites group members in solidarity.

What is the group process?

Group work may differentiate between content and process. For instance, in a lively group discussion content refers to what has been said: words and phrases, discussed problems, suggested arguments.

The process is something completely different. When we are interested in the process, we are interested in what the words, the manner of behaving and the nature of the discussion are telling us about the interpersonal relationships between the participants in the conversation. We ask ourselves why a participant makes a statement at exactly that moment, in a certain manner (intonation, voice pitch and tone, body language), and addresses another group participant.

When people happen to be in the same group, they normally communicate while abiding by a social code that suggests an acceptable, desirable and polite behaviour. In the meantime, each person has emotions, thoughts and impressions regarding the rest of the members. Disclosing the personal experience of the interpersonal relationships in the group is at the heart of group dynamics. This is a complex, multi-layered process influenced by several factors. Accurate and timely interventions by the facilitator demonstrate the model of sharing feelings and communicating more openly within the group.

Stages of Group Development

There are 4 main stages of group development:

Stage 1 - Forming

At this stage group members meet each other and orient themselves in the situation and the group task. It is marked by politeness, cautiousness, and good manners in communication. The participants study each other by observation, they gather information and form their impressions. Any differences, talking about personal matters or opposition are avoided. The group atmosphere is affected and is characterised by superficial communication. During this stage, safety, trust and respect are put to the test and built within the group. The wish to be accepted and not rejected by the group is at the forefront. The end of this stage is marked by the first more open and honest statements about the participants' needs, strives and feelings they allow themselves to express.

Stage 2 - Storming

This stage starts with the first controversies and oppositions within the group. Some members can no longer tolerate the fake manner of communication or avoid important (in their opinion) matters in group interaction (roles and responsibilities distribution) and start expressing their discontent. Others prefer the security and lack of an unsafe atmosphere from the first stage. Initially small, and later bigger oppositions arise which are either quickly resolved or circumvented.

Participants talk a lot, without listening. At this stage the group is characterised by increased tension, judgmental statements, criticism and advice-giving. The studying of group norms starts - what is suitable for group discussion, how to communicate, what the group task is. Various forms of opposition to change start to appear, turning someone from the group into a scape-goat, demanding more clarity in group structure and organisation. A willingness to establish rules for group work emerges - initially not clearly realised but later on strongly defended.

Stage 3 - Norming

Having passed through the "storm" of conflicts and power struggle, the group members only now begin to understand each other better and recognise others' experience and skills.

The group atmosphere is now experienced differently - the speed of talking slows down, the participants' words are less harsh, and they begin to listen attentively and compassionately to the others. Their facial expressions soften and some share that they feel really listened to. The group starts working on and uniting around its "rules for working in and being a group member". The participants develop a sense of belonging to the group. Group norms become clearer and start to influence the separate members.

Stage 4 - Performing

This stage of group functioning and development is often described as the stage of productive interdependence and flexibility. Familiar with their differences and boundaries in communication, the group members are able to exchange ideas, integrate their skills and work with those of others, share the leader's role, and make group decisions with consensus. The roles and responsibilities constantly change in accordance with the needs of the group and its members in a flexible and natural way. Group identity, group and "team spirit" loyalty is at a high level, and everybody is oriented not only to the task but also to the people and human relationships.

Stage 5 - Adjourning

This is the final stage in the group's process. This is when the group activity successfully finishes, and its members are disengaged both in terms of group tasks and relationships among the people as part of the same group. Group members are proud of what they have reached in the group's life and are happy about and appreciate that they were part of an efficient and satisfying organisation. Some participants have a strong feeling of grief and loss.

The knowledge of group work and processes would help peer educators understand person-to-person interactions and group phenomena as a whole. Structured group work inherent in the peer education approach calls for careful selection of activities and games, depending on their role in the group process and group development stages. The practical work of the facilitator, agreed with the group process, is an art developed over many hours of group work. This kind of specialised knowledge and skills is difficult to teach because it is largely context dependent. Theoretical knowledge in the field of group dynamics is important as a scheme with cognitive points for analysis of group phenomena and processes.

Communication in Group Processes

Communication plays an essential role in group processes. There are two main types of communication:

- 1) **Verbal communication** in which words or language are used, and includes writing, reading, talking and listening;
- 2) **Non-verbal communication** in which we do not use words to express ourselves, but rather in gestures, eye gazes, hand gestures and posture.

In our daily lives, we rarely separate these two types of communication. We use both together to express what we want, as each supports the other.

The more the message is clear, specific, understandable and the better the communication conditions, the more possibility there is for communications to be received as intended. Not all messages, however, are conducive to conflict transformation and peacebuilding. Therefore, it is important also to reflect on and be deliberate about the kinds of messages we send. Furthermore, we must also be mindful of how we receive messages from others and what we do with them.

In Module 1 of this manual, we presented you with detailed reflections on the importance of learning to communicate in intercultural settings and pointed out some of the attitudinal barriers to intercultural dialogue.

There can also be behavioural barriers to successful communication. For example, moving hands in a certain way may provoke some people depending upon what those gestures mean in their culture. Similarly, speaking loudly, interrupting the other person, entering and leaving the conversation suddenly, and becoming distracted by other people, objects or activities, etc. can cause offence, lead to misunderstanding or otherwise hinder communication. Using provocative words, making accusations, and being judgmental also tend to cause communication to break down.

To become effective communicators who are able to transform conflicts and build peace, trainers and trainees should practise using the following ingredients of successful communication:

- **Active listening:** being fully attentive to the other person's words and body language when they are speaking and listening for understanding, rather than becoming distracted, rapidly judging or jumping to conclusions in our own minds.
- **Clarity:** use familiar and easy words, clear voice and pronunciation;
- **Repetition:** coming back to and rephrasing the expression of an idea, word or sentence in more than one form;
- **Questions** to inquire and to stimulate thinking, discussion and expression;
- **Body language** including hand and body movements that explain or support the speech;
- **Eye contact,** meaning reasonable and culturally appropriate looking at the other with whom we communicate.

Conducting Online Trainings

If you need to organise your training in an online format (whether because of restrictions on the ability to travel and gather in person, or because of a preference for online learning), you will need to give additional attention to the needs, opportunities and limitations of the online learning space.

There are many different ways to approach online learning, from simple to complex, one-time live webinars and discussions, to fully elaborated modular courses with pre-recorded lectures, readings, assignments and workshops.

In relation to youth peer education, RYCO has gained experience creating live online training that enable youth to engage interactively in dialogue and small group work, using interactive whiteboards and internet-based workspaces combined with video-conferencing. Some tips based on this experience are shared below. However, it should be borne in mind that there are many other possibilities with online training and you may prefer to work with other platforms and resources.

Benefits and Limitations of Online Meetings for Youth Peer Education

Online meetings for youth peer education can offer certain benefits, particularly in terms of bringing people together when physical travel is not possible. Online apps that enable collaborative virtual workspaces can also speed up and bring greater creativity to teamwork.

At the same time, not everyone has reliable access to the internet or feels equally comfortable with online tools. Frustration with internet connections that keep cutting out or with online tools that are not intuitive can therefore, inadvertently, limit the participation of certain youth and/or diminish the quality of the training experience.

Some additional things to consider include:

- Online training offer limited possibilities for interaction and cooperation among participants compared with live training where people can communicate both verbally and non-verbally, interact physically during icebreakers, role-plays, small group work and cooperative games, as well as use break times and evenings to get to know each informally in addition to interacting during formal sessions.
- Many people find that maintaining attention during long online meetings is more physically tiring (straining on the eyes, etc.) than in live meetings where people can move about and interact differently.
- The technical and attention challenges of online spaces means that training organisers need to think differently about the duration of training sessions, and the breadth and depth of concepts and skills that can be addressed in a training day. Shorter training days, more breaks, and adjusted expectations about what can be done in one day will be necessary.

This does not mean that online training can't be both rich and fun! It can! It means, however, that trainers have to plan differently to ensure that participants are comfortable, feel connected to one another, feel welcomed, and have plenty of opportunities throughout to be actively engaged.

Elements of good online training experiences

Many (but not all) non-formal learning methods used in traditional live training can be adapted to the online space. For example, good online training can combine such activities as:

- Plenary discussions
- Facilitated or self-direct small-group activities in online breakout rooms

- Independent reading and reflection work
- Interactive quizzes and polls
- Online presentations and media (viewed and/or created by trainers or participants)
- Mindfulness relaxation exercises
- Creative and visual activities
- Regular breaks for physical stretching, fun icebreakers and energisers
- And more! (see Appendix 2 for more guidelines on non-formal methods, including the use of digital tools)

Optimally, there will be a lot of interaction between the online participants. In this respect, certain traditional training elements, such as personal introductions and sharing rounds, can be retained in an online format and should be built-in as much as possible.

Most online training, however short, will also benefit from facilitation support. That is, in addition to the main trainer or facilitator, it is helpful to have another person(s) to monitor the online chat space, to take notes, to keep time, and/or to offer technical support (e.g. for getting in and out of breakout rooms). Depending upon your own degree of ease with online apps and facilitation, you may be able to do these things yourself, but it is also good to ask for help and thus to engage other people in taking ownership over the training experience. It is also important to do a basic technical check prior to and/or at the start of each online training session to make sure everyone can see and hear each other.

Some basic technical requirements for online training include:

- Access to a computer / smartphone
- Access to a reliable internet connection
- Access to earphones with a microphone
- Basic familiarity with online videoconferencing apps (such as Zoom, Skype, Google Hangouts, etc.) and how to use the functions of logging in / audio / video / chat / hands / emojis / breakout rooms / whiteboard)
- You may also want participants to receive some materials in advance by email, to either use online or print

Online Platforms and Apps

There are many options in terms of online video conferencing platforms and apps that you can use to conduct online training sessions. The following are just a couple of suggestions that have been used in past RYCO training:

For video conferencing:

- Zoom (www.zoom.us)
- Google Hangouts (<https://hangouts.google.com>)
- Skype (www.skype.com)

For interactive whiteboards:

- Miro (www.miro.com)
- Mural (www.mural.co)
- Padlet (www.padlet.com)

For further tips on organising online workshops smoothly and effectively, Mural has produced “The Definitive Guide to Facilitating Remote Workshops” that you may find helpful. It can be downloaded here: <https://www.mural.co/ebook>

The Role of Trainers and Facilitators in Online Settings

As online trainers and facilitators, your role includes:

- 1) Providing a pre-training technical orientation to whatever platforms and apps you will be using;
- 2) Welcoming and orienting your group / small group to the online training space and each online interactive exercise;
- 3) Facilitating your group's technical use of the videoconferencing and workspace apps (e.g. Zoom, Miro, Padlet);
- 4) Encouraging your group's active and inclusive participation;
- 5) Ensuring your group's understanding of key concepts and sense of emotional engagement and belonging;
- 6) Summarising your group's discussions or choosing a volunteer to do so;
- 7) Wrapping down each session positively and thanking the group for their participation.

Core Peacebuilding Values for Trainers¹⁵⁵

There are some peacebuilding essentials to always keep in mind during training sessions. Before and during each training, take some time to remind yourself of the following top tips:

- **Be sensitive to the context and the group:** in particular if you are coming from a different reality, context or background than your group, it is crucial that you are aware and sensitive to the context in which you are about to intervene: what are the current tensions? How am I (as an outsider) perceived? What are the sensitive issues I need to be aware of?
- **Communicate non-violently:** put into practice your NVC skills! Speak from "I" messages, do not take any comment personally, recognise the needs of your group, go beyond positions and interests. Feel empathy towards your group, feel the humanity in each one of your participants.
- **Be mindful and present:** be 100% in your training room, feel what happens and be present with and for your group. It does not matter if you are in a training session or not, or if your group is engaged in sub-group discussions: be there for them. Feel the power of being present right there with them. It will make a huge difference for them to feel you fully present. It will also set an example for them to act likewise.
- **Actively listen:** listen from the heart. It may sound cheesy, but if you are delivering a programme on peace and conflict, those are sensitive topics and you may have participants who might have been victims or perpetrators (or both) of violence. It might be difficult to share or open to certain things, but you need to be prepared for that.
- **Be compassionate:** do not judge your group or participants. Be caring, while you are not there to babysit them. In certain circumstances, this might be the only safe space where they feel comfortable sharing intimate information, so make sure you create a loving, caring and compassionate environment.
- **Trust the process and the group:** while you are responsible for preparing and giving your best, what happens in the training room is a collective responsibility between you and your group, as well as other external factors. Be open to whatever comes unexpectedly and be flexible to accompany your group at the moment. Trust the frame you have put in place as much as the process and the group.

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155. Source: UNOY Youth4Peace Training Toolkit, p. 74-76

- **Keep the right balance:** while you trust your group, be open to their feedback. Make sure to find the right balance in trusting your programme and being aware of time management and the whole group needs. Some participants might need more time to share their emotions or provide inputs, but some others might feel the need to move to the next session: find the right balance.
- **Be multi-partial:** make sure you encourage all opinions in the room to speak out and to avoid your opinion taking the lead in the discussion or becoming the only truth.
- **Give constructive feedback:** remember that whenever you give feedback, it should clearly indicate what you are giving feedback on (exercise, a question asked, attitude or disposition) and you should provide an alternative to what could have been done instead. Be specific in your feedback and make sure to never make it personal.
- **Be modest:** during sessions and in particular when debriefing, remember that you are not in a position of knowing everything or having the truth in your hands; remain modest.
- **Do not judge while still firmly defending the principles of peace and nonviolence:** sometimes participants might challenge the principles of nonviolence and argue that violence might be used in some cases: stay firm in promoting nonviolence and challenging those ideas with your group.
- **Be honest:** do not lie to your group: if you do not know something, just say it, you are not supposed to know everything. As mentioned before, this programme is a co-learning space and you are not entitled to know all details or all answers. You do have a responsibility to prepare to the best of your ability and be honest with your group.
- **Accept mistakes:** if you make a mistake, it is not a big deal, just acknowledge, share it with your group and move on!
- **Promote sustainability:** think of how much paper we use during training... Be conscious of it and try to be environmentally friendly: from not giving plastic bottles of water to being aware of the use of resources).
- **Don't be afraid to be vulnerable:** participants usually appreciate that you can share your personal and professional experience. This may put you in a vulnerable position as it can also imply sharing mistakes or difficult, sensitive moments that you have lived as in a conflict situation for instance. However, it is usually greatly welcomed and helps reinforce the bond with your group. Make sure you find the right balance in not becoming the only centre of attention however.

All those attitudes and values are essential at any point during your delivery, but we found it particularly important when you provide feedback to participants. These are moments that can be more sensitive, so all these principles will come in handy. Make sure to apply them!

Self-Care for Trainers¹⁵⁶

Trainers and peer educators can use these suggestions to help themselves relax, reduce stress and invite balance into their training experience.

Breathe deeply. Have you ever noticed your breathing when you are feeling stressed or moving too fast? It is probably shallow and tight. Take a few slow, deep breaths to relax.

Take a walk. Get out. Go shopping. Play sports. Exercise not only helps burn off nervous energy, but also allows you to leave the place causing you stress.

Eat well. Busy people often skip meals or eat fast food too frequently. Heavy food, too many or too few calories and inadequate nutrition can make you feel lethargic. Eat vegetables, fruits, grains and lean proteins – nutritious, high-energy foods.

Drink water. Most people do not drink enough water and feel dehydrated, tired and achy. Next time you feel dry or in need of a liquid boost, drink water instead of coffee, tea or high-sugar drinks.

Slow down. Do not worry; you do not have to stop. Simply by making sure your mind is actually where your body is, you will feel (and appear) less scattered, think more clearly and be more effective. Time-management and delegation strategies can also help avoid confusing priorities and scheduling conflicts.

Team up. If you are a stressed-out trainer or peer educator, you may not be letting other people help you to get things done – whether delegating tasks to other peers or trainers, partnering with other groups, or simply networking for support and advice. Sharing the load with other people and staying connected to positive people can help prevent stress.

Sleep well. A good night's sleep is not a luxury – it is a necessity for clear thinking and mindful responsiveness. Try to get a good night's rest by watching what you eat before you go to bed, turning off your phone, television and computer, and taking a few minutes to slow down and transition from 'busy day' to 'restful night' – perhaps by sipping a warm drink and listening to soothing music.

Loosen up. Tight muscles and narrow, critical thinking exacerbate stress and propel you towards burnout. Find ways to stretch both your body and mind. Take a bath. Pray. Stretch tight muscles. Gentle stretching relieves physical tension, while similar 'mind exercises' or meditation can help reduce chronic perfectionism and criticism.

Have fun. Laughter is great medicine, so surround yourself with fun things and people. Watch your favourite funny shows and movies, play with your kids or animals, choose to be around people who make you laugh, or just laugh at yourself when you get overly serious or unhappy.

Get away. Whether for an hour, a day or a week, remove yourself from your work and concentrate entirely on something else. Recharge yourself today to be more productive and enjoy your work tomorrow.

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156. Source: Y-Peer Training of Trainers Manual (2005), p. 155.

Help! What to do if something goes ‘wrong’?

Don't worry. In this section you will find recommendations of what to do when faced with specific challenges in the teaching / training context.

Challenging situations can appear when working together with youth on intercultural dialogue, peace-building, remembrance and reconciliation. Sensitive topics and issues, difficult conversations, hesitation from trainers, pushback from parents, intergenerational issues and challenges with participants are among the challenges that can be anticipated. Knowing this, it is important and, above all, helpful for trainers and trainers to think ahead so that when difficult dynamics appear in the workshop you are ready to intervene in an emotionally intelligent manner. We invite you to go through the following cases and reflect on how these situations could challenge you as a facilitator.

Handling “difficult situations”

In any group there are people whose behaviour sometimes undermines the group process and the group's achievements. This could be due to a number of reasons. The facilitator should develop the sensitivity and the skills required to handle such situations. It is very important that the facilitator learn to distinguish between the individual behaviour of ‘difficult participants’ and some behaviour within the group, which is due to certain difficulties in the group processes or due to some problems the facilitator and the group have with each other, voiced by certain participants.

- If there is some problem in the training process, focusing the attention of many or of all the participants, the facilitator should interrupt the group's work and ask the participants about the cause of the confusion.
- If the problem is with a particular participant, then there are a number of different mechanisms to handle the situation.

Handling ‘difficult’ participants and ‘difficult situations’ is an important part of the work during training. It's part of the trainer's professionalism as undesired behaviours from some of the participants disturb the group dynamics. Patience, attention and avoidance of direct confrontation allow the trainer to be in control of the situation during training events.

Here are some ideas about how to handle participants' behaviour when such behaviour impedes the training process:

When participants are late:

Sometimes late arrival can't be avoided; however, it should be regarded as disrespectful to those who are punctual. Here are some strategies for overcoming this problem:

- Help the group agree on a punctuality rule. If the group members come up with this rule themselves, they will most probably observe it.
- Set an example: do not be late yourself. Your own behaviour will be seen as an indicator of how serious you are about the training.
- Persuade the participants that it is important at them to be there for the beginning of the session. If they are aware that they could miss something important in the first minutes of the session they will try harder to be on time. For example, you could distribute materials that will be used during the session.

When the participants do not come at all:

Sometimes some of the participants invited do not come to the training or miss part of it. The absence of such participants may have a serious impact on the group's work. This problem could be solved by the following methods (or techniques):

- Make sure the participants feel a real need to come to the sessions. If participants do not think that the training is useful, it is only natural that its value will drop.
- Distribute materials during each session. The participants do not want to miss some information or instructions related to the training.
- Make sure you have reached an agreement with the administration of the organisations participants are part of. Often the participants excuse themselves by saying they have been called to the office for some urgency. While talking to supervisors you should point out that if their participants attend the entire training this would enhance their efficiency and would result in considerable benefits for the organisation.

In case some inappropriate conversations take place within the group:

By organising work in small groups you give participants the opportunity to communicate with each other, to exchange knowledge and experience and learn from each other. This reduces considerably participants' need to discuss unrelated matters to the training.

There are also other means which could help you reduce the chance of inappropriate conversations taking place:

- Come closer to the participants who are talking to each other. If the conversation is inappropriate it will normally stop. If it is valuable you could join in and provide some help.
- Find out why the participants are talking to each other. Sometimes there could be justified reasons for this. For example, the participants might be clarifying some information that has been unclear or might be helping each other to catch up with the material some of them had missed.

If participants leave the training before the end of the session:

As a rule, only a few of the participants would have the courage to walk out of the session before it has ended. Sometimes during work in small groups there are situations in which participants might leave earlier, or they might not come back to the session after a break. Here are some strategies that could help minimize such behaviour.

- **Make sure there is always some activity that is taking place.** One of the most common reasons for participants leaving earlier is their feeling that nothing important will be happening anymore. It is better to give more tasks to the group than leave the participants with nothing to do. In such cases it is important to make sure they have enough time in the next sessions to finish off what they have started.
- **Pay attention to breaks.** If you have had a long session and it is time for a lunch break or a coffee break, you should agree on the exact time to resume your work. Write it down on a flipchart, a slide or a white/black board, so that everyone would both hear and see this information. An unusual time like "10:43h" is easier to remember than "10:45h".
- **Leave something of importance to the participants for the end of the session.** For example, you could ask participants to summarise the work done, with your help. Final discussions should be as important as the introductory ones. Sometimes you could also wait for the very end of the session in order to distribute some materials of particular importance.

If the participants are not working on the tasks assigned:

A lot of time is wasted when group members are not focused and do not work on their tasks, or do not hurry to get to the next stage of the work. The following methods will help you focus participants' attention on the implementation of the task assigned:

- Explain clearly what needs to be done. It would be good if each participant could get their task printed on paper. Oral explanations could be forgotten easily and this could make the

task more difficult to complete.

- Plan the first part of the group work be short and easy to complete. This will enable the group to build up its energy faster and allow it to move on to more complex tasks without unnecessary delay.
- Define the objectives of the training in a clear way. Knowing the benefits of each exercise will make group members participate more actively.
- Use the 'step by step' method in the implementation of the tasks and define the time-frame for the completion of each stage. The closer the participants get to the deadline, the harder they will work. If you want to help the group, you could keep track of time and gently remind that "there are six minutes left" – this will considerably enhance participants' efforts to complete the work.

If the group gets distracted by the behaviour of individual participants:

Sometimes the group work could become less efficient due to the behaviour of one or two of the participants who slow down the learning process by distracting the group from the topic of the training or session. Sometimes it is difficult to find a simple solution to avoid such behaviour; however, the following tips will help you cope with those situations:

- Make sure you understand whether the participant is really disturbing the work. It could be that, while monitoring the work of several groups simultaneously, you have approached a group at a moment when one of its members is expressing an opinion too emotionally or too passionately. The rest of the group members might accept it as normal behaviour, while the trainer might misinterpret the situation, imagining the worst scenario.
- Find out why this person is disturbing the work. Sometimes this is because the group as a whole has lost its ability to function or its members have a dissimilar understanding of the idea of the task.
- Observe the difficult participant's behaviour to see whether they keep having a destructive impact on the group. As a rule, you should talk to this person to try to find out the reason for this behaviour. If the situation does not improve you should change the composition of the groups (which are working on different tasks). In this way it will be possible to reduce the impact the difficult participant is having on one specific small group.
- Always draw on the support and assistance of the group, if appropriate. In many cases they would be better than you in dealing with a difficult situation.

Handling "difficult participants"

A difficult participant may distract the group from the implementation of the task, or may totally disrupt the agenda, which, given the limited time, often means that the session will be ruined.

As trainers, you put a large amount of effort in dealing with difficult participants' behaviour and this makes you less efficient. In many cases you would be struggling with these individuals limiting considerably your role as trainers. The result would be a feeling of exhaustion and of having failed to fulfil your main obligations.

How do you deal with such situations?

There is one main advice. First of all, try to acknowledge that the behaviour of the difficult participant is a fact – do not pretend you don't notice - this strategy will not solve the problem. If you accept that the behaviour of the difficult participant is a fact in the group's reality, then you will have two options – to deal with them immediately or to leave it till later.

Dealing with them means that you should try to solve the problem this person's behaviour is causing for you or for the group; you should listen to the person and confront such behaviour.

Leaving it till later means that you should take note of the participant's request and write it down in the group's memory, e.g. in the Parking lot for ideas, so that you could look at it later, or that you should wait for another manifestation of such behaviour rather than make a decision on the spot.

The important moment here is that you should not take difficult participants' behaviour personally. More than being a threat to you as a trainer, this behaviour is a threat to the group and the group work, a threat to the completion of the group's task. This is your starting point.

Once you have transformed the focus from a personal one to a group one you will start feeling there is more space for action. The whole strategy will be different – instead of defending yourself and your actions, you will be looking at the behaviour in the context of the well-being of the group and the achievement of the group's goals. In this situation your main ally is the group itself, along with the group rules which were adopted and agreed by everybody. Now the issue is seen in a different light.

Instead of discussing why you are being attacked as a trainer, you can invite the group to check in with the group rules, reflect on what is happening in the group process, and see whether the group feels it is on track. If not, if there are concerns that are preventing participants from continuing the process as you have planned, then this is the moment to discuss them together and find a helpful way forward. In this way, you model the values and principles of conflict transformation and peacebuilding.

Looking at the issue in this way means that the discussion will not be held between you and the difficult participant as they or they have intended, but between the person and the group.

In some cases, accepting the behaviour as legitimate (acknowledging it) is the right move. You can acknowledge (describe) the behaviour and give the participant the right to answer or to allow the group to respond. In this way the participant will get an answer to their question or feedback about their behaviour from the group and will find it difficult to justify any further attempts to be a focus of attention.

Of course, not every type of behaviour should be accepted and tolerated. If a participant threatens another participant physically or insults their dignity, then you should oppose immediately and put an end to such behaviour.

Sometimes you have to intervene if the participant's behaviour is destructive (talking, doing something else ostentatiously, or distracting the group by repeatedly engaging in disturbing behaviour).

Such a situation requires your intervention and here we could refer to the 'ladder' of gradually intensifying interventions:

- make eye contact;
- stand up;
- start approaching the participant;
- go to the participant and make eye contact;
- ask the participant what they think;
- address them directly;
- confront them during the break, privately;
- confront them in front of the whole group.

The interventions that come last on this list should be used only as a last resort; however, you should not be afraid to use them if necessary and if you have exhausted all other options.

In extreme cases you could take measures such as:

- **Confrontation in private.** Talk to the 'difficult' person in private during the break: 'I think we have a nice group here, with a high potential for development. It would be easier for the group and for me if you could restrain yourself and give the others more chances to express themselves. Can I count on your support in this?'
- **Confrontation in front of the group.** Take some time to analyse a participant's behaviour in the group, pointing out that it impedes group dynamics. Be mindful that the 'naming and shaming' approach is risky and needs to be facilitated with a calm but frank approach that focusses on the disruptive behaviour while always maintaining a respectful language towards the person themselves. Non-violent communication techniques can be helpful here.

All above-mentioned needs to be practised and considered, however, depending on concrete situations and circumstances, the trainer should be flexible and open-minded about finding any other solutions and tactics to maximise the positive outcomes of the peer education session.

Putting it all together

The sessions proposed in the following pages will prepare you and your participants to plan and deliver quality peer education interactive training sessions using interactive methods and techniques that involve young people in an active and meaningful way and that incorporates their own experience. As each peer education training is unique, these sessions will also help you tailor your training topics and methods in accordance with the context and needs of your peers.

As future trainers and peer educators, you will be oriented to develop the necessary mindset, values, behaviours and skills needed to be good and effective training facilitators and/or co-facilitators, taking into consideration some common facilitation mistakes and how to remedy them. You will also be oriented to recognise some common behaviours that disrupt the training process and/or group dynamics, and learn some experienced-based strategies for constructively and effectively handling these situations in order to keep the training process on track. Finally, you will learn how to give and receive feedback on your training facilitation skills, which is key to becoming a great facilitator and nurturing positive relationships with team members and peers.

ACTIVITY 5.1 Interactive Training Methods

Overview:	○ The session orients participants to the nature of interactive methods. Various methods are discussed and demonstrated in terms of how they are more beneficial than didactic approaches. Participants learn which method to use when, and which possible difficulties they may encounter.
Complexity:	○ Level 1
Group size:	○ Any
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Describe the nature and function of various interactive methods;• Conduct a range of interactive methods with peers.
Methods:	○ Brainstorming, small group work, lecture, discussions
Materials:	○ Flip chart paper; Markers; Tape, Paper A4, small pieces of paper on which the following interactive methods have been written in advance: role playing, simulation games, brainstorming, small groups work, energisers and closures.
Room setup:	○ A large open space if possible, islands for small group work if possible

Instructions:

Energiser “Paper planes” (10 minutes)

1. Ask each participant to make their own paper airplane from a sheet of paper size A4 and write on it their name, something they like and something they don't like. Ask all the participants to stand in line one next to the other, and to fly their planes in the room. Then invite them to start walking around the room and randomly pick up a paper plane each. Every participant has take the paper plane belonging to someone else in the group and to read what it says on the paper. Then they introduce that person to the group, by asking two or three additional questions beforehand, if necessary.
2. At the end check the mood in the group and the readiness of participants for work.

Brainstorming on the Interactive methods (20 minutes)

3. Write down indiscriminately all interactive methods that arise during the brainstorming and then discuss them with the group by clarifying the meaning of each method, when it is suitable to use it and what complications might arise in its implementation.
4. Stimulate the discussion by asking the participants what the roles of the participants and the facilitator are in each of the discussed methods.

Practise the interactive methods - small groups work (55 minutes)

5. Participants get split into small groups: - 5 minutes. Whisper the name of an animal to each of the participants. Example: rooster, dog, cat, donkey (these should be alternated). Then everybody starts making the noise of that animal and joins the respective 'species'. Thus, the participants split into four small groups.
6. The participants in each small group are the facilitators of the interactive method indicated on the piece of paper you are giving to them. Each small group has 10 minutes to discuss a strategy about how they are going to present their interactive method in front of the large group. Then each small group has another 10 minutes to present its interactive method.
7. After each presentation, ask the participants how they felt, whether they had difficult moments, what they liked best and then give them feedback about their performance.

"Pass the ball" to wrap up the work process (5 minutes)

8. Invite the participants to sit on their chairs in a circle. Take an imaginary ball and say the first association that comes to you regarding the training session. For example: "noisy", then pass the ball to somebody else who should say their own association and the process goes on until all participants have said something.
9. Based on the associations, summarise the point of the session in one or two sentences and then close it or invite some of the participants to summarise it.

ACTIVITY 5.2 Handling Difficult Participants

Overview:	○ This session orients future trainers and peer educators to some common behaviour that can be disruptive to the training process and/or group dynamics. It then reviews some experienced-based strategies for constructively and effectively handling these situations in order to keep the training process on track.
Complexity:	○ Level 3
Group size:	○ Up to 30
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Identify and describe the behaviours of 'difficult participants' who they have encountered in their work as facilitators of training.• Understand more about those behaviours which could impede and undermine the achievement of the group's results;• Handle difficult participants' behaviour.
Methods:	○ Brainstorming, small group work, lecture, discussions
Materials:	○ Flip chart paper; Markers; Tape, Paper A4
Room setup:	○ Any

Notes to the facilitator

In any group there are people whose behaviour sometimes undermines the group process and the group's achievements. This could be due to a number of reasons. The facilitator should develop the sensitivity and the skills required to handle such situations. It is very important that the facilitator learn to distinguish between the individual behaviour of 'difficult participants' and some behaviour within the group, which is due to certain difficulties in the group processes or to some problems the facilitator and the group have with each other, and which are voiced by certain participants.

- If there is some problem in the training process that draws the attention of many or of all the participants, the facilitator should interrupt the group's work and ask the participants about the cause of the confusion.
- If the problem is with some particular participant, then there are a number of different mechanisms to handle the situation. This session is about helping the facilitators master these mechanisms. When handling difficult participants, the following rule applies: 'an ounce of prevention is better than a pound of intervention'.

Instructions:

1. The participants in the training for trainers should suggest a warm-up exercise.
2. Then you should introduce the objectives of the session

Exercise. The most difficult participants in my groups [15 minutes]

3. Organise the participants into small groups comprising 3 to 5 people, depending on the size of the training group. Ask each participant to remember and tell the group about a situation they had as a trainer when they encountered a difficult participant. Ask them to provide details about the behaviour that disturbed the group's work and had been problematic for the trainer. Ask the participants to describe briefly each such behaviour and to write it down at the top of a separate flip chart paper sheet. By the end of the exercise each group should have identified behaviours that are distinctly unlike.
4. **Closure:** Ask the participants in each small group to present the types of behaviour they have formulated. In case some of the behaviours presented by different groups coincide or are very similar you should help the participants come up with a common description combining similar behaviours; this should be written on a separate flip chart sheet. By the end of the exercise the large group should have indicated only unique (non-repeating) behaviour types.

Note: If there is not enough time, this exercise may be replaced by looking at cases of difficult participants' behaviours prepared in advance.

Ideas workshop [40 minutes]

5. Collect the sheets with the unique behaviours written on them and arrange them in different corners of the room. Organise the group into small groups (there should be at least two participants in each group). The number of the groups should correspond to the number of the behaviours described on the separate sheets of paper.
6. **Organise a carousel** – each group should go to one of the sheets of paper. The task is to discuss and write on that sheet the steps/behaviours of the trainer aimed at handling the specific behaviour described. Ten minutes later the groups should change places, rotating clockwise, so that each group would have to discuss a new type of behaviour. The groups should change places several times.

Note: If the number of behaviours identified is much larger than the number of the small groups, you could select the most common behaviours. Each group could work on two types of behaviour and then the groups should change places. This time, however, there will be fewer rotations.

7. **Closure:** The last step in this exercise is the presentation of the groups' results.

Presentation of the theory and the practical steps related to handling difficult participants.

8. Using the information provided in the first part of the Supplement, prepare a brief presentation about working with difficult participants and the stages of intervention. Present it to the group.

Wrap-up

9. Provide a brief review of the topics covered during the day. Ask the participants to think back on the day's activities and discuss some of the central themes. They can give feedback on how they feel the training is going.

ACTIVITY 5.3 Facilitation and Co-Facilitation Skills

Overview:	○ Awareness of body language, communication styles, interactions with participants, timing, turn-taking, etc. are all vital to the quality of facilitation and ultimately the quality of the training experience. This session orients future trainers and peer educators to develop the necessary mindset, values, behaviours and skills needed to be a good and effective training facilitator and/or co-facilitator. It looks at some common mistakes that facilitators make and how to remedy them.
Complexity:	○ Level 3
Group size:	○ Up to 30
Time:	○ 90 minutes
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Explore and develop facilitation and co-facilitation skills through interactive exercises.• Understand the effects of poor facilitation and co-facilitation.• Create awareness that good teamwork contributes to the success of a training programme.
Methods:	○ Brainstorming, small group work, lecture, discussions
Materials:	○ Flip chart paper; Markers; Tape; Handout of "Do's and Don'ts of Co-Facilitation"
Room setup:	○ A flexible space for role-playing and small group work

Instructions:

1. Start the session with two trainers role-play, a situation that highlights poor collaboration (hidden for the participants) including, for example, frequently interrupting each other, contradicting each other, constantly trying to be the centre of attention, pushing in front of others, etc.
2. Ask participants what they thought of the role-play. Ask them to give specific examples of poor co-facilitation. Ask them what should have been done instead.
3. **Small group work:** Organise the participants into four groups and each group will brainstorm and answer the questions below:
 - Group 1: Who is the facilitator?
 - Group 2: What skills do you need to be a facilitator?
 - Group 3: What should the facilitator do?
 - Group 4: What the facilitator should not do?
4. Have each small group share the results of their work and discuss with the big group.

Closure of the session:

- Ask the participants to share their reflection on the session and how they can apply their learning being facilitators
- Hand out to the participants the “Do’s and Don’ts of Co-Facilitation (see overleaf)

HANDOUT: Dos and don’ts of co-facilitating

- Go with your co-facilitator what you will each be covering before you get to a training workshop. Be clear about who is doing and in what time frame.
- Be on time. Be ready to decide how you and your partner want to arrange the room.
- Be responsible for your own time. Don’t ask your co-facilitator to watch the clock and signal to you when your time is up. Carry a watch with you and check it so you are aware of how much time you have left.
- Start and end on time. Don’t go over the time agreed upon either with participants or with your co-facilitator. If you run out of time and you haven’t covered all that you were supposed to, stop where you are and do better next time. Remember that participants can always stay and speak to you after the session is over.
- Contribute to your partner’s leadership. Don’t interrupt or challenge. Wait to be invited to speak by your co-facilitator. You can talk to participants when it is your turn to present - to give correct information or add what you know about the subject.
- Invite your co-facilitator to speak when you need help. Don’t assume they will rescue you. Say: “Joe, do you have anything to add?” or “Jane, do you know the answer to that?”
- Sit off to the side when your partner is presenting a subject. Don’t sit next to your partner or hide where they can’t see you. Sit somewhere so that you can both make eye contact but where the person who is presenting can have the spotlight.
- Focus on what your partner is saying. Don’t do other things while your partner is presenting (like reading the paper or working on your calendar or homework). When presenting after your co-facilitator, try to refer to what they have said. If you pay attention to what your co-facilitator is saying, your participants will, too.
- Help when needed. Don’t give directions for activities that contradict what your partner is trying to do.
- Compliment your partner. Don’t denigrate him or her. Tell your partner you liked their presentation (what they said and did). Positive feedback on specific actions means that action will be repeated. Don’t joke with your partner if it excludes the group or demeans someone. A positive, supportive relationship between co-facilitator creates a safe learning environment for the participants. The relationship between the facilitators is of primary importance to the group’s education.

Sources:

Y-PEER TOT Manual 2005 by UNFPA. See co-facilitation styles, Handout 9 (p. 149), Handout 10 (p. 151). Kadmos Life Skills Manual in Arabic by Nizar Ramal, A. Rayan Fakih and Mustafa Saeed/ Beirut 2006

ACTIVITY 5.4 Preparing for Peer Education Sessions

Overview:	○ This session gives an opportunity to trainees to practise designing in teams an interactive peer education session that will put into practice the acquired knowledge and skills related to youth peacebuilding, teamwork and quality youth peer education training facilitation.
Complexity:	○ Level 3
Group size:	○ Up to 30
Time:	○ 90 min
Objectives:	○ Participants will be able to plan, design and present an interactive peace-building session
Methods:	○ Small group work
Materials:	○ Flip chart paper; Markers
Room setup:	○ Flexible seating for plenary circles and working islands

Notes to the facilitator

The ultimate purpose of the training is to improve the ability of peer educators to accurately transfer knowledge about peacebuilding and conflict transformation to peers and to confidently influence their peers in a positive way. An essential part of this future work will be to plan and deliver training sessions, implementing interactive methods and techniques, such as brainstorming, small-group discussions, case studies, and game show quizzes, etc. that involve young people in an active and meaningful way that incorporates their own experience.

Each peer education training is unique, thus future peer education trainers should learn to consider the current context and tailor interactive sessions on different topics in accordance with the needs of their peers.

STEPS TO FOLLOW:

Icebreaker:

For example: "Change of seats": Arrange the chairs in a circle, leaving no chair for yourself, but standing straight in the centre. Chairs are one less than the number of participants, so there will always be one with no seat standing in the centre of the circle. First, set a feature on which the particular part of the group should change their seats - for example, "All with brown eyes." Next, give a "start" with a clap of hands and anyone with that feature (all with brown eyes) has to change places. No one with brown eyes should stay in their old place. In the meantime, the one in the centre is trying to find a place and the next one without a seat is setting a new feature. Clarify if the instruction is understood correctly by asking the question - Did you understand? (10 minutes)

Review and introduction:

Review the covered topics during the training. In a brief comment present the purpose of the current session, related to preparation and planning of short sessions in small teams which to be presented in the next day (10 minutes)

Organisation in teams:

The group should be organised in small teams of 3-4 members each. There are different options to form the teams: facilitate the group division considering the skills of the participants (the aim is for participants to be distributed evenly in all groups according to their skills); organise the teams by other feature, for example according to whom they will work in future with; form the teams randomly (by counting the participants from 1 to the required number of teams to which the group should be organised). All approaches have their pros and cons. (10 minutes)

Defining the work topics of the teams:

1. After dividing the teams each of them chooses a topic to work on. Usually the trainer offers the topics covered during the training to the teams as options. The participants discuss what topic to choose and then announce their choice in their small group. It is possible sometimes for a team to choose a non-covered topic in the same area of work. In case the same topics are chosen by 2 or more groups, facilitate the process in order to assure more diversity in sessions' presentations in the next day – suggest one of the teams change their topic. (10 minutes)
2. Give a timeframe for the teams' preparation - till the end of the current session and during the evening. Define also the timeframe for the sessions' presentations in the next day - approximately 20 minutes for a presentation. Outline the structure of the session – an icebreaker, a core part with the implementation of different interactive methods and techniques, and a closure. Explain that all team members should have roles in the presentation. Write on flipchart sheets, 1) the names of the participants, grouped in their teams and the topics of each team, and 2) the session's structure thus all that to be available for the participants for a check. Give information on where and how you will be available for consultation and provide materials during the time of preparation. (15 minutes)
3. The teams start their work and continue until the end of the session and after it. The trainer is available during the whole time of preparation.

ACTIVITY 5.5 Conducting Sessions and Receiving Feedback

Overview:	○ This session focuses on orienting trainees to the importance of giving and receiving constructive feedback on their facilitation skills. Feedback is key in interpersonal relationships and an important part of becoming an excellent facilitator. By learning to become comfortable with giving and receiving feedback, future trainers and facilitators grow in their self-awareness, self-esteem, morale, confidence, motivation and performance.
Complexity:	○ Level 4
Group size:	○ Up to 30
Time:	○ 90 min
Objectives:	○ Participants will be able to: <ul style="list-style-type: none">• Get experiential knowledge of how to conduct an interactive session on peacebuilding;• Gain knowledge and skills how to give and receive feedback;• Assess strengths and weaknesses of the presented sessions, based on the received feedback.
Methods:	○ Demonstrations, discussions, short lecture
Materials:	○ Handout "Evaluation Questionnaire" for participants ; Additional materials according to teams' needs (sticky notes, scissors, colour paper etc.)
Room setup:	○ A flexible space for group activities, physical exercises and small group work.

Notes to the facilitator

Feedback is the key in interpersonal relationships and an important part of facilitating skills. It performs a valuable role in improving self-awareness, enhancing self-esteem, raising morale, encouraging people to want to learn, offering reassurance, motivation and improving individual performance.

1. What is 'effective feedback'?

Effective feedback is focused on behaviour, not on perceived attitudes. It is also focused on behaviour that can be changed. We should base our feedback on observation and to try to be objective. It is important for feedback to be given at a good time and underline what the individual did well and what they could do better. If it is possible, it is better for the feedback to be given in private.

2. Techniques for giving feedback

Feedback Sandwich

This technique implies making positive statements in the beginning, to discuss areas for improvement in the middle and to finish with more positive statements. Thus, the person to whom we give feedback will be left with a positive feeling, will better accept recommendations for improvement and it is more likely to follow them.

„Stop, Start, Continue“

The „Stop, Start, Continue“ technique focuses on what the person who gives feedback feels the facilitator should stop doing, what they should start doing and what they should continue doing.

3. Tips to provide feedback

- Create safety.
- If the person receiving the feedback doesn't feel comfortable, this can cause the feedback to be unproductive ultimately.
- Be positive.
- Give at least as much positive feedback as you do negative. Make sure that after giving negative feedback you suggest a solution.
- Be specific.
- Say something specific and positive pointed at the task you want accomplished
- Be immediate.
- Productive feedback requires giving it frequently.
- Be tough, not mean.

You can start by asking the other person's perspective on the situation. Next, give objective, specific, and forward-moving type of feedback. Ask if they understand everything you expect.

4. How to receive feedback

When we receive feedback, it is good to be open to suggestions, to listen carefully ask questions about the comments, and be prepared to contribute and change.

STEPS TO FOLLOW:

Icebreaker

1. For example: "People to people": Organise the group in 2 equal sub-groups by counting the participants (1, 2, 1, 2...). Then ask all participants with No 1 to form an inner circle, to face the participants with No 2 (outer circle) and make pairs 2 by 2. Call out a position that the pair must assume. This position is two body parts that must be touching. For example: finger to nose, elbow to shoulder, knee to toe, etc. These should be called out quickly and gradually going from simpler to more difficult positions, giving the participants enough time to do them before moving on to the next one. After calling out 3-4 positions, call out, "People to People" and the inner circle should move clockwise and that way new pairs can be made. Continue with these instructions through several partner changes. **Note:** It should be kept in mind that the comfort levels and abilities of group members vary. Some people may have a difficult time getting into some positions or finding certain positions culturally inappropriate. (10 minutes)

Preparation for the Presentations

2. Initiate a short discussion on how the preparation process went and check if everything needed for the session presentations is at hand.

Outline the time frame for the session presentations: 20 minutes for presenting.

Define the time frame for feedback: 15 minutes for both non-facilitating trainees and trainers.

How to Give and Receive Feedback

3. Initiate a short discussion on how feedback should be given. When all the ideas are collected, give additional information, summarise and write the most important points and the model of giving feedback on a flipchart paper that should be visible during the session for all the participants. (25 minutes)

Presentation Order and Feedback Form

4. Facilitate the order of presenting the teams (for example, teams to pick up numbers by order, or leave the teams to negotiate shortly and determine among themselves according to their wish in what order to present). Give out the evaluation questionnaire forms and explain to the participants how to use them for their evaluations for each of the teams. (10 minutes)

Teams' Presentations

5. The presentations start. All other teams take part in the exercises as participants and at the end of each presented session everybody first evaluates individually the presenting team and then gives their feedback. Remind that feedback rules should be followed. Give your feedback last. (4 teams x 25 minutes = 100 minutes)

Wrap Up

6. At the end of the interactive sessions' presentations, make a review of the whole training and the group's achievements. Thank the participants for their efforts. (15 minutes)
7. Closing exercise: Start clapping hands and give instruction to participants to follow your pace. Speed up gradually till the whole group starts to applaud strongly. In the end, praise the group that this applause is for their incredible work, personal development, dedication and achievements. (5 minutes)

Facilitation Skills: Evaluation Questionnaire¹⁵⁷

Workshop / Presentation (name/topic): _____

Locality: _____ Date: _____

Facilitated / Co-Facilitated by: _____

Feedback from (circle one): Trainer / Peer / Participant / External Observer / Self-Evaluation

Directions: Please rate the facilitation skills of the peer educator or presenter **using the following scale:**

The facilitator:	1	2	3
	Weak	Good	Excellent
Safe Learning Environment			
Created a welcoming atmosphere and built rapport with participants			
Ensured that ground rules are developed and consented to by the group			
Safeguarded diversity and promoted inclusion			
Communication Skills			
Explained clearly and concisely the purpose of the activity/exercise			
Used good intonation and volume of voice			
Used appropriate body language, facial expressions, gestures, eye contact			
Listened attentively to participants			
Maintained energy and enthusiasm			
Training Techniques			
Demonstrated good preparation			
Employed interactive methods			
Used visual aids & supports (PowerPoints, flipcharts)			
Adapted the training rhythm / level / language to the needs of the group			
Encouraged participation and enabled interaction			
Gave feedback to participants			
Debriefed and summarised the activities & discussions			

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157. Modified from: Y-PEER TOT Manual, <https://petri-sofia.org/en/resources/>

Thematic Competence
Demonstrated thematic knowledge and conceptual accuracy
Navigated multiple / conflicting perspectives
Managing Participants
Monitored group energy and maintained motivation
Dealt appropriately with disruptions
Dealt appropriately with emotions in the group
Co-Facilitation Skills
Cooperated respectfully with co-facilitator
Followed agreed agenda and assigned co-facilitation roles
Offered practical assistance when needed
Communicated changes to agenda when needed

Peer Reviewer Comments:

Things I truly enjoyed about your facilitation approach were...

Possible areas for improvement are...

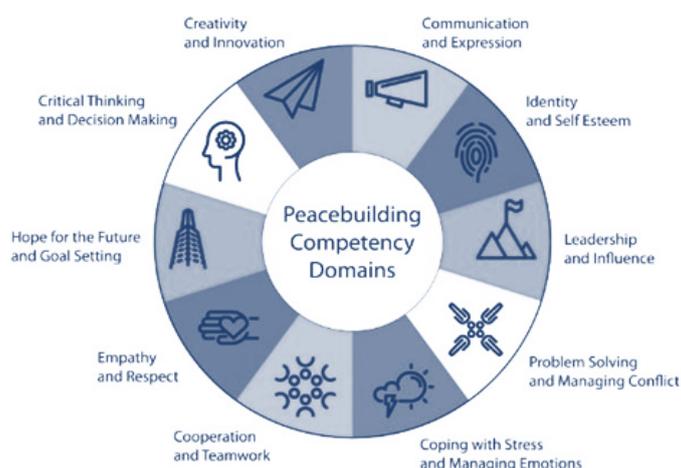
Appendices

Appendix 1: Peacebuilding Competences for Young People

As you go through this Manual, you will naturally be reflecting on what competencies young people need in order to engage effectively in intercultural dialogue, peacebuilding, remembrance and reconciliation. You should also be reflecting on what additional competencies you yourself need as a trainer in order to be able to guide peers in their development as peacebuilders.

UNICEF's Peacebuilding Competency Framework (2016) presents, in a concise and focused way, the competencies that young people need to acquire in order to promote and contribute to peacebuilding. This Manual adopts and builds upon that framework by integrating some additional competencies for young people and for trainers that are specifically needed for intercultural dialogue, constructive remembrance and reconciliation.

The Peacebuilding Competency Framework recommends ten competency domains for young people living in conflict affected. The core competencies for young people include:



Each of the ten competency domains is described below and illustrated with particular learning goals.

Intercultural Communication and Expression

Young people are continually learning and trying new ways to communicate and express themselves. Practising creative methods of expression can enable adolescents and youth to build confidence and gain self-awareness while learning strategies to communicate effectively can help them navigate difficult situations, resolve conflicts and build peace.

Young people should learn how one's gender, ethnic and cultural identity, socio-economic status and a range of other factors influence how they learn to communicate and express themselves, and how others respond to them. They should further practise ways to express their unique identities in healthy and productive ways, and in some cases to use communication and expression to challenge social or cultural norms.

In situations where the voices of young people are not heard or where they have few opportunities for expression, developing this competency can help them find a voice. In situations where hate speech and other negative forms of communication drive conflict or where some gender,

identity or culture groups are unable to express themselves freely, developing this competency can empower young people to combat hate speech, promote peace speech and ensure marginalised voices are heard.

Goals¹⁵⁸ for this competency domain:

- a) Listen to and understand other people's perspectives without judging.
- b) Accurately convey their ideas, perspectives or opinions.
- c) Recognise and express a range of emotions safely and constructively.
- d) Recognise and respond constructively to other people's emotions.

Identity and Self-Esteem

Young people are constantly exploring their identities and often don't reach a fully developed sense of 'self' until later in adulthood. Building self-esteem and providing safe spaces to explore their own identity can help young people engage positively in family, friend and peer groups as they grow into confident, dynamic adult women and men.

They should be provided with a safe, supportive environment to develop a healthy sense of self and explore where they fit into their community and society. Through exploration and learning they begin to define their self-identity in family, friend and peer groups, navigating sometimes challenging social pressures and expectations related to their gender, ability, ethnicity, religion, culture and other relevant markers of identity.

In situations where some identity groups are marginalised or excluded this competency can help young people promote inclusion. In situations where identity politics drive conflict building this competency can help young people critically analyse and deconstruct identity politics. In situations where conflict may have damaged the self-esteem of young people or made them feel ashamed of their identity, developing this competency can help them support each other to build self-esteem and develop healthy, strong, unique identities.

Goals for this competency domain:

- Reflect on and develop their individual identities in relation to their social, cultural, and historical context. Who am I?
- Reflect on their group identities and how they feel towards their own group(s) (e.g. peer group, ethnic group, age group). Who are we?
- Reflect on how they feel towards other groups. Who are they?
- Develop a positive sense of self-awareness.
- Develop a positive sense of others awareness.
- Understand and accept that individuals and groups vary in their strengths and weaknesses and that this diversity does not need to be a source of conflict.

Leadership and Influence

Young people who understand their capacity for leadership and influence are more likely to seek new knowledge, experiment and persist when they encounter challenges. Learning how they can have a positive influence on their surroundings enables young people to work for positive change in their family, friend and peer groups, and can contribute to building momentum towards peace in the community.

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158. Goals adapted from UNICEF's Adolescent Toolkit for Expression and Innovation

Opportunities for young people to practise leadership and learn to influence others vary from one context to the next, for young men and women, and for those from different ethnic, cultural or socio-economic backgrounds. Young people should learn to analyse how their background and identity influence their leadership style and how the community responds to them as leaders.

In situations where young people have been forced, coerced or otherwise influenced to support violence, practising positive ways to be a leader and influence people can help their transition away from conflict. In situations where societal norms or conflict influences block young people from leadership and decision making or where a voice for peace amongst the youth community is absent, developing this competency can support young people to create space for participation in community decision making and drive peace efforts.

Goals for this competency domain:

- Recognise that they influence things that happen in their lives.
- Understand the purpose of their lives.
- Increase their interest in taking action to help themselves and others.
- Develop a realistic understanding of their control over their circumstances.
- Stay with a project until a goal is achieved.
- Command an appropriate degree of respect from others.

Problem Solving and Managing Conflict

The ability to solve problems and manage conflict in nonviolent ways is critical to maintaining positive relationships with others and building peace in the community. Developing this competency can help young people to navigate difficult transitions and manage disruptions in their family, friend and peer groups. It can further enable young people to identify conflict issues, perceive opportunities to create 'win-win' solutions and engage effectively with the conflict to help resolve issues as they emerge.

Young men and women, from different ethnic and cultural groups, socio-economic levels and abilities often take on different roles as they engage with conflict. Young people should learn to understand the nature of conflict, analyse the role of their community in perpetuating conflict dynamics and find opportunities to resolve underlying issues.

In situations where conflict is protracted or where parties are consistently unable to find solutions to shared problems, developing this competency can help young people to encourage conflict parties to approach conflict resolution in different, more constructive ways. In situations where young people are regularly faced with difficult situations, conflict management skills can help them mitigate the damaging effects of conflict.

Goals¹⁵⁹ for this competency domain:

- Use different techniques to manage, resolve or transform conflicts.
- Explore multiple solutions/options to resolve a conflict or problem.
- Use negotiation skills during an interpersonal conflict.
- Persuade others to understand and respect their perspective.
- Consider and respect different perspectives and positions in a conflict, disagreement or problem.

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159. Source: UNICEF (2015), Adolescent Toolkit for Expression and Innovation

Coping with Stress and Managing Emotions

The ability to cope with stress and manage one's emotions can help young people to navigate the challenges they face in conflict and humanitarian situations. Reflection on one's emotional state can help young people understand why they have certain emotions, and understand the emotions of others. Young men and women who have developed the ability to transform their negative emotions in can further help others do the same, in some cases managing the emotions of others to de-escalate the conflict.

While expectations of acceptable mechanisms for coping with stress and displaying emotions vary by context and are often different for young men and women, developing this competency can help young people challenge societal expectations on how stress and emotions are managed. In situations where violent conflict and other events have traumatised young people, families and communities, developing this competency can help young men and women to heal themselves and others. In situations where societal norms pose barriers to learning and talking about emotions and where emotions are readily manipulated to escalate conflict or encourage violence, developing this competency can help young people to transcend societal norms and manage the emotions of others to de-escalate the conflict.

Goals for this competency domain:

- Identify stressors in their lives.
- Recognise their emotional and behavioural response to stress.
- Practise healthy strategies for reducing or managing stress.

Cooperation and Teamwork

Practising cooperation and teamwork can help young people to form and maintain healthy relationships with others, and prepare them for active participation in the community as they grow into various roles in adulthood. Young people should learn the benefits of cooperation, perceive barriers to cooperation and practise ways to overcome those barriers. As an alternative to blame, young people can promote cooperative problem solving and reconciliation.

Young people should understand of how communities can use cultural, identity and socio-economic markers to exclude individuals and groups, and reflect on how this affects themselves and others. They should develop an awareness of excluded persons and groups, and learn the technique to foster inclusion and meaningful participation of all persons regardless of difference. In situations where young people are isolated or some cultural or identity groups are excluded from community decision-making and/or activities, developing this competency can help young people promote inclusion of marginalised persons and groups. In situations where relationships are broken or patterns of mistrust inhibit cooperation, developing this competency can help young people to build trust, bring people together and promote reconciliation between conflict parties.

Goals for this competency domain:

- Feel and show respect and appreciation for others.
- Recognise how their own skills and the skills of others are valuable assets to a team.
- Compromise when working on a group or team task.

Empathy and Respect

The ability to understand another person's feelings and respect the inherent dignity of all persons are core qualities of young people as peacebuilders. Building meaningful relationships with diverse people can help young men and women develop empathy and respect.

Young people with strong competency for empathy and respect can play an active part in promoting mutual understanding in family, friend and peer groups, and in the community. Where strict gender roles are the norm, young men and women have less opportunity to learn perspectives of the opposite sex. Likewise, opportunities for meaningful interaction with persons from diverse ethnic, religious, cultural or socio-economic groups vary greatly by context. Young people should learn to critically analyse the foundations of cultural norms, social forces and structures within their institutions that promote or discourage diversity. In situations where diverse culture/identity groups are isolated from one another developing this competency can help young people understand the experiences and perspectives of diverse people. In situations where dehumanisation or religious intolerance drive conflict and where the perspectives of one group dominate the political and social discourse, developing this competency can help young people counter divisive narratives or promote the inclusion of diverse voices and perspectives.

Goals for this competency domain:

- Understand the thoughts and feelings of others.
- Associate positive images and traits with people of different backgrounds and identities.
- Develop positive relationships with caregivers and other role models and/or mentors.
- Develop positive, supportive relationships with peers.
- Understand the difference between healthy and unhealthy relationships
- Practise strategies to build positive relationships.

Hope for the Future and Goal Setting

For young people facing challenging situations, feeling hope for the future can decrease stress, increase resilience and empower them to make positive changes in their own lives and the lives of those around them. Adolescents can learn to assess the situation they are in; imagine realistic alternatives and identify steps they can take to build a better future. Their ability to imagine a better future and set goals can help them turn their hope into a reality. The level of control parents have in determining their children's future, particularly for girls and young women, has great influence on young people's ability to imagine a future they really think they can achieve. The range of opportunities available, social responsibilities and what they consider realistic and achievable goals are further influenced by one's socio-economic status, culture, gender expectations and other related factors. In situations where the hopes and dreams of young people have been lost or where opportunities previously available to them have been restricted, developing this competency can help young people discover or create new opportunities for themselves and others. In situations where (protracted) conflict has rendered young people, families and communities with a feeling of helplessness or hopelessness, developing this competency can help young people to imagine a better future that they and others can work towards.

Goals for this competency domain:

- Envision positive futures for themselves, their families and communities.
- Set goals for achieving their visions and hopes.
- Feel motivated to pursue their goals.

Critical Thinking and Decision-Making

The ability to think critically can help young people perceive structural and cultural forces that restrict them or pose barriers to them. Being empowered to make their own decisions, further can help them overcome these barriers and to direct the course of their own lives. Learning to question, test information and visualise how different factors and agendas influence each other, strengthens young people's capacity for critical analysis of conflict and the freedom of thought that is needed to make decisions that contribute to peace.

Young men and women need to understand how gender norms and cultural stereotypes can lead to inequality, violence and conflict. Critical thinking can help them break down harmful stereotypes, analyse bias and prejudice, and distinguish whether behaviours contribute to peace or conflict. Decision-making can help them confront prejudice and discrimination that they or others face, and take action to transform these.

In situations where authoritarian patterns (in government, education, institutions, family and/or community) limit critical thinking, developing this competency can enable young people to analyse how these contribute to conflict. In situations where stereotypes and/or prejudice are commonly accepted and where racism, sexism, ageism and/or ethnocentrism are intertwined with conflict dynamics, this competency can enable young people to deconstruct these and challenge them in ways that promote peace.

Goals for this competency domain:

- Make logical and ethical judgments.
- Balance the risks and benefits of different courses of action.
- Support decisions with evidence and strong arguments.
- Gather and assess information to make informed choices.
- Make decisions independently from adults.
- Develop a plan for a course of action before carrying it out.

Creativity and Innovation

Fostering creativity and innovation enables adolescents to envision a peaceful future and create new pathways towards peace. The ability to think of original ideas, imagine possibilities beyond one's experience, and explore alternative ways to solve problems can all contribute towards this. Young people should be encouraged to use artistic methods to analyse social issues, test ideas and find innovative solutions to problems.

Availability of outlets for creative expression and social perceptions on which types of creative/artistic activities are suitable for young women and men to vary from one context to the next. Cultural and societal perceptions additionally often place varying degrees of value and attention to the (creative or innovative) ideas of boys and girls, men and women, and persons from different cultures, backgrounds and abilities. Young people should learn to analyse and find creative ways to challenge these norms and perceptions.

In situations where opportunities for young people to engage in artistic and creative activities are not readily available or where authoritarian patterns limit adolescents' creative ability, developing this competency can help young people create alternative opportunities to develop creativity. In situations where protracted conflict (or any conflict) warrants the need for innovative solutions, developing this competency can enable young people to drive peacebuilding efforts by generating new avenues and approaches to pursue peace.

Goals for this competency domain:

- Think of unexpected, original or new ideas to solve problems.
- Experiment with and test their ideas, and draw conclusions about the results.
- Pursue their goals through strategies that haven't been tried by others.
- Develop inventions to address problems or to create interesting opportunities.
- Carry out creative projects such as writing stories, performing plays or organising exhibitions.

Appendix 2: Interactive Methods 'How-To' Guide

Icebreakers and Energisers

Icebreakers: We use icebreakers to get to know the group. They are necessary to gather more information about the participants in our session and make them feel more comfortable and open to talking about themselves in front of the group.

Energisers are a great way to raise energy and incorporate fun activities into valuable session time. Some of the major benefits are as follows:

- These activities reinforce the learning curve and perception levels for all participants, boosting the energy level whenever needed.
- Having had a chance to get some physical activity and release energy, the participants will be better prepared to maintain their focus.

Closing session exercises are crucial for a good end to any session. The point of using them is to incorporate a memory of pleasant feelings which enables the participants to remember more easily the information they have gathered from the whole experience.

Tips and tricks for using these exercises

The trainer needs to know the following:

- How much time is needed for the exercises?
- What is the number of participants?
- What is the profile of the participants? (i.e. Do they have specific needs on the basis of age, gender, religion, culture, language skills, family situation, disability, health, etc?)
- Stages of the group progress (Depending on how much the group has bonded over the course of the session, some exercises can be used at specific points of that session)
- What is the point of using these exercises? That depends solely on the trainer as the session leader – it could be to “warm up” the group, regroup your participants, increase the bonding within the main group or connect the exercise logically to the training material.
- Direct and clear instructions should be given
- Stick to the schedule (the time needed for the exercise).
- Explain what the exercise accomplishes and how.

Energisers and gender sensitivity: Please take into consideration cultural issues related to physical closeness and the touching of men and women. It may be necessary to have two simultaneous activities (one with women, and one with men). Alternatively, you could ask either men or women to do the activity with the other group observing and giving feedback. Or you will find some other mechanism. These energisers are important in helping people focus, so please avoid dropping them because of cultural taboos. Instead, adapt them to suit.¹⁶⁰

Sample Icebreakers and Energisers

There are hundreds of great ideas for icebreakers and energisers available on the internet that you can use to keep your peer education training and activities fun and engaging. Below are just a few to get you started.

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160. Source: CAMP and Saferworld (2014), p. 22

Be sure to check out the following links to get more ideas:

1. Session Lab: <https://www.sessionlab.com/library/energiser>
2. Mindtools: <https://www.mindtools.com/>
3. Living Democracy – in several languages: <https://www.living-democracy.com/>
4. Salto-Youth Platform: <https://www.salto-youth.net/>

15' Round of names (in circle): You can ask participants to say their names and make a specific gesture that characterises them (variation instead of the gesture: an adjective that starts with the same letter as their first name or their super power). You can ask the next participant to repeat the names of all participants who introduced themselves before them or the whole group to repeat after each participant. This should help in starting to remember names and breaking the ice.

10' Greetings! An activity to break the ice and also make sure participants can greet each other is simply to ask participants to walk around the training room and give them some instructions on how they would greet each other:

- Handshake
- Tap on the shoulder
- High five
- Hugs

As the trainer, you start shouting “handshake” and until you do not provide the next form of greeting, participants keep on greeting each other that way. You do not have to follow the order, you can just say “handshake”, then “high five”, then “handshake” again, then “hugs”, then “tap”, then ... etc. Be aware, however, that some greetings are more personal than others, so make sure you go gradually to make participants feel comfortable as they break the ice.

20' Speed Dating: Play some music and ask participants to find a pair every time the music stops. Once they are in pairs, provide guiding questions they can ask each other to start getting to know the person who is in front of them (examples: explain how you made it to the training, what is your bigger dream, who is your peace superhero, what is your biggest fear, etc.). Give them a few minutes before starting the music again and finding a new pair. In between pairs, and with the music on, ask them to just mingle around and dance if they feel like it.

10' Ball Toss Game: Get minds and reflexes energised by having participants stand in two opposite rows a couple of meters apart or in a circle. Toss a ball to someone and have them toss it to someone else. After the first ball has been tossed between the participants several times and they feel comfortable, throw a second ball into the mix and then a third ball and so on, until a large number of balls are being thrown between the two rows at the same time.

10' Thunder Storm: The group collectively creates a wave of continuous sounds that mimic wind and rain which build into a thunder shower, thrashing and blowing and gradually quiets down again to a soft breeze. You start the action and pass it around the circle until everyone is doing it. You then introduce a new action that makes its way around, and then another, and then another. The actions in order are: Silence, rubbing hands (wind), patting thighs (light rain), snapping fingers (rain showers), clapping hands (heavy rain), stomping feet and clap hands (thunder), clapping hands (heavy rain), snapping fingers (rain showers), patting thighs (light rain), rubbing hands (wind), and finally silence again.

20' Daily Wrap-Up Circle: There are many ways to use circles to close your training day or session. For example: you can have a “**Gratitude Circle**” in which each person is invited to say one thing they are grateful for from the day. A variation of this is the “**Personal Meaning Circle**” in which each person is invited to say one thing that was meaningful for them today. Another variation

is the “**Personal Weather Circle**” in which each person says how they are feeling using weather words (sunny, cloudy, stormy, etc.). A nice way to wrap-up a training is to have a “**Commitment Circle**” in which each person shares a commitment they are ready to make going forward. It may be a commitment to a different kind of behaviour (e.g. resolving conflicts peacefully), or a commitment to an action plan (e.g. sharing what they learned during the training with their colleagues and peers). If a training day or session has been particularly stressful, a “**20’ Mindfulness Circle**” can be a great way to calm and recentre energies, to restore inner balance through closing the eyes, breathing deeply and mindfully, and checking-in with different parts of yourself or your body to notice how you are feeling and breathe compassion and calm into that space.

Small group discussions and tasks

Working in small groups as an interactive method is used so that the participants get to know each other better, especially if they come from different towns, countries etc. with different backgrounds, different levels of knowledge and experience. Moreover, working in a small group provides better opportunities to focus on a topic and discuss it more thoroughly.

With this method the participants from the big group are organised randomly to work on the same or similar tasks into small groups. There are various ways of group division:

- The facilitator may ask the participants to count up to 1, 2, 3, etc., depending on how many small groups should be formed.
- Instead of numbers, participants can say fruit names, for example: apple, peach, strawberry etc. or any category that makes the general atmosphere more friendly and fun.
- The groups can be organised based on interests, such as listing down a few topics for discussion and letting participants sign up voluntarily.
- The facilitator may also use various warm-up exercises in order to separate the participants into small groups.

A particularly fun way to do this is to write the names of different animals on small pieces of paper: e.g. rooster, cat and dog. Then the facilitator gives a piece of paper to each participant so that only the participant is able to see what is written on it, without showing it to the others. When everybody has seen what is written on their piece of paper, the facilitator must instruct the participants to make the noise of their animal and to form a group together with the rest of their “species”. Thus, all roosters form a group, all cats form another one and all dogs a third one. There are many ways of splitting a big group into small groups, however, it is up to the facilitator to choose.

How to implement?

After the groups are formed, the facilitator should ask each group to assemble in a different corner of the room. The task(s) on which the small groups are going to work should then be announced. Often small groups will use a flip chart to write down their ideas, and then choose a “speaker” or “presenter” to present the results of their group in front of others.

A very important part of small-group work is the wrap-up discussion following the presentations of all groups. When all groups have completed the task, a discussion takes place in the large group where the participants summarise the information they gather in the small groups. The facilitator should ask follow up questions related to their experience and should answer some of them.

Working in small groups can be used effectively in peacebuilding peer education for icebreaking, trust-building and networking, which is crucial for peacebuilding activities. This method provides opportunities to explore the learning subject more thoroughly and analyse it from various perspectives/angles. Moreover, it is likely everyone to get the chance to speak and join the process

actively in a smaller group rather than a bigger group. Working in small groups is very useful when the whole group is bigger than 15 people.

Challenges related to working in small groups and how to deal with them

While working with a diverse group representing conflict-affected areas, it is important to keep in mind those differences that can be based on ethnicity, nationality, religion, language, living area etc. The facilitator should gather and assess information beforehand to minimise the risks of conflict and misunderstanding during the session. Respectively, when smaller groups are being formed various factors should be considered, such as avoiding categories for division related to ethnicity, nationality, religion or language of the participants. It is possible that conflict appears while working in small groups. In that case, the facilitator should take measures immediately and not wait until the time is over for small group discussions. For example, the facilitator may join the small group work, or change the format of the group work and ask participants to work in pairs or individually if needed. Debriefing and reflection have the utmost importance after working in small groups.

Technical details and tips:

- Ensure safe and comfortable space for all the groups;
- Respect privacy while working in small groups, but also support the group work if participants have questions;
- Provide enough resources such as flipcharts, markers etc;
- Give clear guidance, if needed simplify the topic of discussion;
- Respect time;
- Be flexible – consider reformation or merging of the small groups.

Brainstorming

Brainstorming is a method of collective work that aims to generate creative ideas that result in a solution to a certain problem in a short span of time. The inventor of the classical brainstorming approach is Alex Osborn. The basic principles of the method are:

- Freedom of creativity – non-conventional thinking is encouraged;
- Stimulating new ideas – there is no limit to the ideas and counter-ideas generated, and each one can lead to another;
- So called “deferred judgement” – the evaluation or the discussion take place after the stage of generating ideas is over;
- Stimulating team atmosphere – participants can spontaneously express ideas or opinions in an environment that is free of judgement and criticism; humour and relaxed atmosphere are encouraged.

The facilitator (or an assistant, can be someone from participants as well) writes down the ideas on a board or a flipchart, and the brainstorming continues until the ideas stop flowing or the time set for the task is up.

How to implement?

The first step is to pin down the problematic situation. It is extremely important that this situation is well understood by everyone and that there is no confusion among the participants before they move on to the second stage of generating ideas.

This is the essence of brainstorming, and the end results depend largely on it. Ideas can be generated in two ways:

1. by open suggestions - each participant expresses their idea as it occurs to them and in a spontaneous manner;
2. by group passing - participants take turns in a predetermined order, but anyone can miss their turn if they have nothing to contribute with at the time;

This phase continues until it is clear that the group has exhausted its potential to come up with new ideas. The next phase is to group and select the ideas, at this stage participants evaluate the ideas and select the most valuable ones as the session's final result. There are a variety of analytical techniques and evaluation approaches.

This stage can be broken down into the following sub-stages:

- a) Clarification of Ideas:** It is possible that some ideas could be partially vague or incomplete, so before they are evaluated, they might need to be edited or expanded. This step could be omitted and the facilitator could paraphrase the ideas as soon as they are expressed. However, there is a risk the paraphrasing brings in an element of evaluation that could block the creative flow, so this should be done only if the facilitator is well-experienced.
- b) Grouping the Ideas:** After all the ideas have been clarified, they should be classified according to certain criteria (mostly based on the proposals made). Ideas should be grouped on the ground of similarity and the groups should be named.
- c) Filtering of the ideas:** Based on new criteria (filters), the evaluation procedure eliminates some of the ideas. The criteria are either set in advance by the group or formulated immediately before they are applied to each proposal. This process sifts out the ideas that do not respond to the criteria set.
- d) Ranking of ideas:** The ideas left are sorted according to their importance/relevance and thus the group determines which of them best meet the criteria.
- e) Final stage:** Brainstorming ends either when the allocated time is up, or when a good solution to the problem has been found. The group process is highly emotionally charged, so the conclusive stage is very important for the participants, even though it is often skipped.

Applying brainstorming method to peer education on youth peacebuilding

Brainstorming is an effective technique to unpack various concepts of peace and conflict transformation, it combines a relaxed, informal approach to problem solving with lateral thinking. Moreover, brainstorming provides a free and open environment that encourages everyone to participate which is an essential part of peer education on youth peacebuilding. Brainstorming also brings team members' diverse experience into play which provides a broader understanding of concepts and ideas. It can also encourage people to commit to solutions, because they have provided input and played a role in developing them.

Challenges related to brainstorming technique and how to deal with them

While brainstorming can be effective, it's important to approach it with an open mind and a spirit of non-judgment. Moreover, the facilitator should be able to manage the situations when participants might express any ideas that can imply any offence, discrimination or hate speech. Depending on the concrete situation, if this happens the facilitator should react to it immediately or ensure follow up and reflection on it after brainstorming.

It is imperative to prevent ill-intended confrontations and the emergence of leaders. All trainees have equal rights to participation, timid participants are to be encouraged, while the more active and authoritative ones have to be held back.

Technical details and tips:

1. Prepare space and stationaries such as flipcharts, markers beforehand;
2. Ask someone to help in writing down the ideas;
3. It's good to keep eye contact with the audience while writing down the ideas;
4. Do not limit the number of ideas – the higher it is, the better the quality of the creative solution to the problem will be;
5. Do not allow any assessment of the ideas (either negative or positive) until they stop coming in;
6. Accept unusual, original and even absurd ideas;
7. In the end, combine the ideas. You may develop and improve, modify or amend some ideas, attaching them to others;
8. Ensure that the brainstorming session takes place in a democratic style, in a creative, focused and peaceful atmosphere;
9. In the beginning discussions can be as broad as necessary, after which the proposals' potential is evaluated and only the best ideas are short-listed.

Role-plays

Role play is an interactive method in which the trainees assume the roles and behaviour of other people in a pre-determined problem situation. That allows trainees to experience some of the emotions of other people, practise social skills and examine the situation, and the possible alternatives and consequences.

The facilitator may use the role play method with the following objectives:

Expansion of knowledge: The “immersion” in a role, the reflection on the way it is performed, and the feedback from the other participants allow the trainee to realise better the various aspects related to the role and attributed behaviour, emotions, attitudes, skills, etc.

Developing empathy: Participation in role play allows us to understand other people's viewpoint through realising how other people feel in a particular role or situation.

Skills practising: In a certain situation, it allows us to practise different social skills related to that situation.

Situation rehearsing: In a training environment providing personal protection, it is possible to act out various life situations and this may enhance the understanding of the general situation, one's own behaviour and that of others. This is an opportunity to practise certain skills for dealing with the situation. It allows expanding the repertoire of behaviours and observing other participants' reaction to these behaviours.

How to implement?

The **role play** has several stages, as described in the sequence below.

Preparation that includes:

- a) Presenting the training tasks. The facilitator explains why this approach is being used and what is expected in terms of training result for the participants;
- b) Giving clear instructions on role playing. The facilitator explains the role-play, the main roles in it, and the roles of the observers, i.e. of those who will not participate but will observe the process based on certain criteria;
- c) Identifying the participants in the role-play and clarifying their roles;

Role playing:

The role-play takes place within the pre-determined time frame and format, it is important everyone to follow and respect the guidelines given and the participants in the role-play. The facilitator should motivate other members of the group to watch and to follow the play attentively.

Discussion and analysis – this is the debriefing phase, which includes:

- a) Leaving the role: In all cases, role-playing leads to real emotions which cannot be overlooked. That is why immediately after the role-play is over the participants should be allowed to share how they felt during the role-play and how they are feeling in the current moment.
- b) Discussion: This is the actual analysis of the role-play. The trainees reflect on what has happened, why it happened, and then they discuss various aspects of the roles (emotions, attitudes, beliefs, values, skills, behaviours) and the situation (development, the influence of various factors, etc.).
- c) Transferring the generalisation from the role-play to reality: After the analysis of the role-play, the participants normally proceed with a “transfer” of the situation to real life. Similar real-life situations and the participants’ experiences are analysed.

Applying role playing to peer education on youth peacebuilding

Role-playing is one of the effective methods to enable participants to experience different points of view and to see the specific situations from various angles. Participants have the opportunity to put themselves into “someone’s shoes” which encourages them to raise empathy towards others. Role playing can be used by the facilitator to practise communication skills, the skill of saying “no” – assertive behaviour, change of one’s attitudes, beliefs and values related to personal identity and conflict situations. It allows participants to “experience” and then analyse the experience gathered, understand what motivates certain behaviours, and work with delicate issues or taboos. It also allows them to foresee future situations and their development in the “protected” training environment. Role-play can be used to demonstrate the influence of traditions, cultural values and beliefs, and the social pressure on individual human behaviour. Therefore, in peace education, role-playing becomes an important part of teaching. The scripts for role-playing can be found on the internet, or books including literature representing the local way of life, they can also be written by the facilitators, or the participants before or at the training.

Challenges related to role-playing and how to deal with them

Strong emotional reaction on behalf of a participant (anger, crying, etc.). Transferring personal feelings and experiences from real-life situations to the role-play is quite normal. It is often hard to foresee, but the facilitator has to bear that possibility in mind and try to minimise the risks during the preparation of the case (and the casting for the lead roles). If, nevertheless, a severe emotional reaction does occur, it is very important to respond adequately and with the required sensitivity, as well as to work individually with the participant and recommend him professional help.

Technical details and tips:

- In some cases, it may be useful to record the re-enactment of the case with a camera and then analyse the video. Depending on the case, props such as costumes, hats, etc. can also be used.
- When groups are smaller (up to 15 participants) it is possible for everyone to take their turn and get into a role, after which the case is discussed. In larger groups, only some of the trainees participate in the role-playing, re-enacting the problematic situation in front of the others. Still, in order to implement the second stage of the method and have a discussion where everyone has the chance to speak, the group should not exceed 20 to 25 people.
- Facilitators may choose to use several cases so that participants can identify both the similarities and differences among the cases.

The following problems may arise during the presentation of the role-play and its actual performance.

Immediately after the role-play has started, (some) participants refuse to play it.

This may happen for several reasons – inappropriate scenario, the anxiety of some participants about their performance in front of the others, lack of skills in practising a certain role, etc. The facilitator should be ready to adjust the scenario in case some parts are sensitive for the participants, as well as to find a new way to perform, such as asking participants to re-write scenarios, having a discussion (open, in small groups and individual – depending on the case) to look for the reasons and follow up accordingly.

The participants are using stereotyped roles, i.e. they act in a general way or use banal phrases.

Again, the reasons might be seen in an inappropriately chosen situation, lack of experience in role- playing or inability to identify with the proposed roles. The trainer may introduce a change in the role- play by intervening with suggestions for a new development of the role-play, for a change in the situation or involving new participants. The trainer also might consider important to discuss with the participants why these stereotypes appear, with all the respect to participants in the roles, the group to try to analyse why this is happening, why people have these stereotypes;

The role play becomes too emotional, i.e. participants might leave the room, cry, express anger, etc.

These developments are quite likely to occur. They result from the role-play's conditions allowing the participants to be more open, experience the role-play as a real situation or transfer feelings and emotions from actual situations. This requires that the trainer is sensitive to the situations offered and the relevant performance of each participant, even when it does not appear overly emotional.

Technical details and tips:

- a) Encourage all the participants to take part in a role-play during the training;
- b) Provide enough space for everyone to prepare their plays;
- c) Provide space for presenting the plays;
- d) Provide necessary materials if needed, such as stationeries, costumes, music;
- e) Ensure that everyone follows the initial policy/agreement of taking videos and photos throughout the session;

Simulations

The action in simulation games takes place following an imaginary (simulated) scenario. Another option is to replicate a real situation that involves a high risk for conflict escalation and life and/or risky behaviour. The purpose is to replicate the characteristics of a possible situation, calling for adequate conduct. In this way, one acquires knowledge, but the emphasis is on developing skills and attitudes and on adopting values. When used in training, simulation games can significantly improve the facilitator's job of reaching various goals: ice-breaking, teamwork skill development, meaningful interaction skills, presentation skills, relaxation and motivation for work, problem-solving skills, analytical and abstract problem-solving skills, imagination stimulation, tolerance towards other people, self-evaluation, self-control and self-management skills, value ranging skills, etc.

How to implement?

For instance, in the Shipwreck simulation game, the participants have to imagine that they are on a deserted island after a shipwreck. Their survival depends on the developed rules for interpersonal relationships and on the distribution of duties and responsibilities. During this process, they develop skills for coping with critical situations and meaningful person-to-person communication (from a course in teamwork skills).

The stages in simulation games are similar to those of role-playing:

- a) **Giving clear instructions on the simulation game:** The facilitator explains the simulation game, clear instructions and guidance are given, as well as the main roles in it, and the roles of the observers, i.e. of those who will not participate but will observe the process based on certain criteria.
- b) **Simulation game process:** The simulation game starts and ends within the pre-determined time frame. The facilitator keeps track of the time. Simulation games are more predictable than role-playing in terms of end results, although they, too, can be rather emotional.
- c) **Simulation game discussion and analysis:** This is the actual analysis of the simulation game. This is the stage of discussing what exactly happened within the group on the process level. Who had what participation and attitude towards the task, etc.
- d) Applying simulation games method to peer education on youth peacebuilding

Simulation games along with the role-plays are considered as one of the effective methods in peace education. Simulation games enable us to unpack and analyse the issues related to conflict, conflict resolution, reconciliation and in general peacebuilding in a manner that provides not only knowledge, but emotional experience for participants.

Challenges related to using simulation games method and how to deal with them

Scenarios of the simulation games can be based on real facts or covering certain geographical areas. However, depending on the situations and background of the participants, it is important to avoid using or mentioning any concrete reference to the places, nationalities or religions that can trigger aggression or misunderstanding from participants. That is why usually trainers use artificial/made up places – countries, villages etc. The challenges related to role-plays are also relevant for simulation games.

Technical details and tips:

- a) Clearly define what should be achieved by the simulation;
- b) Provide necessary materials beforehand;
- c) Rehearse the simulation with other facilitators if it is the first time of organising it;
- d) Respect time;
- e) Provide safe and private space;

Case studies

Each case study is comprised of two main elements: a description of a situation reflecting a problem that is relevant to the learning objectives, and the subsequent analysis of the case aimed at finding a solution to the problem.

Cases are prepared in advance by the facilitator or the training team and they are based either on real events or on hypothetical circumstances. These should be as realistic as possible. There should be enough information to trigger analysis. Upon providing that information, it is important to prevent an element of assessment or any readily available conclusions. The group's task is to analyse the case, identify the correlations in it, assess the options, and predict the consequent effects in each of the potential scenarios.

The case study could be explored through role-playing. The idea is that some participants get familiar with the case, assume the roles and the behaviour patterns of the participants in the problematic situation, and present the case to the rest of the group. This leads to a stronger emotional and experiential component that allows participants to better empathise with the characters.

How to implement?

1. **Preparation:** This stage takes place prior to the arrival of the trainees. The facilitator sets the training goals and develops the cases or plans to use existing ones. If there is role-playing involved, they plan for it and provide the necessary materials.
2. **Analysis:** In the classic version of a case study procedure, the case is read to the group, or each of the participants is given a chance to get acquainted with it individually with the help of additionally provided materials.

If the case study takes place in the form of role-playing, this stage of implementation has its sub-stages:

- a) **Preparation:** Choose the “actors”, present them with the script and give them clear direction on roles, timing, etc. It is important to allow them to ask clarifying questions, as well as to give them enough time to get into their roles and possibly to discuss their performance ideas among each other.
As participants prepare for their roles, the facilitator gives separate instructions to the audience. They could set certain criteria that the audience could apply while observing the re-enactment.
- b) **Discussion and Analysis:** Case studies are different from other kinds of training techniques which look into problematic situations, as they present complex and poorly structured problems, which may contain detailed and peripheral information. At the same time, they may be missing information that is vital for a rational analysis and a final solution. As a result, case study analysis is often impossible to break down into simple steps and it rarely leads to a “right” answer.

Other variations of the case study approach include:

Debates: participants research and discuss a sensitive or controversial topic from different positions and perspectives, usually supported by a moderator (can be the trainer or a participant). You can ask them at some point to switch their positions.

Storytelling: by sharing a personal story (either participants, trainer or external guests), the group can reflect and discuss key issues/topics embedded in the story.

Field trips: if time permits, organising a field trip for your group to a specific cultural or historical site can be a great way to study a case.

Whatever form is adopted, the discussion of a case study takes place under the standard rules applying to discussions.

3. At the final stage of the discussion and analysis, it is very important to relate the case to the real world. Similar real situations are analysed and participants share relevant personal experience, discussing the possible options, patterns of behaviour, etc.

Applying case studies to peer education on youth peacebuilding

Case studies allow participants to expand their self-awareness while identifying with the participants in the case. The awareness of one’s own life choices, emotions, attitudes and behaviours grows even stronger when, after having played the role, they receive feedback from the other group members. The case study and its analysis allow us to review the potential solutions to a certain problem, as well as to explore the range of possible consequences of a given decision.

Challenges related to case studies technique and how to deal with them

There might be a serious risk if the facilitator decides to ask the participants to contribute to the process of selection of the cases, because some of them may be too controversial for the group to manage in a short period of time. Participants may also raise traumatic personal experiences

as cases, turning the environment into a therapeutic one for which the peer trainer and the group would not be prepared at all. Indeed, attempts to address issues of trauma for which one does not have professional competence could cause the trauma to go deeper.

Expert Inputs

The lecture is a form of provision of information and is used by the speaker to give an opinion on a certain topic. The lecture is a suitable tool when it comes to presenting an issue that is relatively unknown to the audience. The lecture suggests a high level of competence of the lecturer on the topic discussed, providing the speaker with an opportunity to present their interpretation of the issue.

The main objective of a lecture/presentation is to provide a large amount of information to a large audience and it is very effective when it comes to supplying new knowledge for which other methods would not be suitable.

The presentation is a more attractive form of presenting the information with the use of various additional tools (multimedia, graphics, videos, animation, music, etc.) and has a certain structure or a scenario designed to make the information more easily understood by the audience.

How to implement?

Normally, the lecture or presentation will have the following parts:

- a) Explanation of the reason the topic was picked and demonstration of how it fits in the context of education for peace and the training in question;
- b) A brief presentation of the link between this and the previous topic or activity and a summary of the knowledge and skills acquired during the training and related to the forthcoming presentation.
- c) A short introduction of the presentation's training tasks and content. Here it is a good idea to use techniques for attraction of the audience's attention (a statement which provokes questions or such that, on the face of it, has nothing to do with the topic; a funny story related to some of the key moments in the lecture/presentation; a short amusing video or a demonstration that may serve as a link to the main body of the presentation).

The main body of the lecture/presentation should provide a logical presentation of all key points. It is a good idea to do the following:

- Explain these key points' significance with regard to the overall context;
- Give examples from everyday life or from practice;
- Reformulate them and reiterate them in a new way;
- Use techniques for keeping the audience's attention (presenting the information with a sense of humour is almost always an advantage).

The presentation should end with a summary of the main points and a final emphasis on the initial goal of the lecture/ presentation.

Challenges related to lecture/presentation and how to deal with them

It is important to know about the audience beforehand – which geographical areas they represent, their gender, language, ethnicity and religion. All that matters for choosing the right content and wording for a lecture or presentation. Avoid including sensitive visualizations in the presentation. Encourage trainees to ask questions during the presentation, as well as after its end. Ask the audience for a summary of what they have understood in order to check whether the ideas have been communicated adequately.

If you have a (semi) experienced group, you may ask the participants at the start of the training whether there are topics in the agenda that they have already received training on. That way if everyone has knowledge on certain topics, it might not be necessary for the trainer to spend a lot of time on them and more time can be allocated to new areas of learning. This will reduce boredom and frustration in the group.

Technical details and tips:

- Talk loudly enough so that everybody could hear you and not only those sitting close to you.
- Present the topic in a logical order that builds upon concepts gradually and provides illustrative examples.
- Ask questions in the course of the presentation. This will involve the audience with the topic.
- Use a dynamic intonation, talk with enthusiasm. A monotonous presentation delivered with no intonation will sound boring and trainees will feel exhausted.
- Establish eye contact with every member of the audience. However, avoid too long or too frequent eye contact with anyone in particular. You should not read from your notes or spend too much time looking at a poster, a whiteboard or an image projected by the multimedia.
- When appropriate, use demonstrations and visual tools (slides, drawings, graphs, charts, etc.) in order to illustrate the important points and create a more informal environment.
- The lecturer/presenter should prepare notes, posters, multimedia presentations, etc. in advance and use these to highlight the main points around which the presentation will be organised.

Questions and Answers / Extended Discussion

Following a lecture or presentation, the purpose of a Q&A session or extended discussion is to open a space for the trainees to clarify their understanding, seek additional information, exercise their learning and communication skills, formulate their own position on the topic, and express and defend their views.

It would be good if the group could reach some sort of a jointly agreed final outcome – formulation of one or more alternative solutions or conclusions - and even more beneficial if the group could reach it as a result of its own efforts.

How to implement?

1. **Initiation:** If a discussion does not start spontaneously, then the trainer should initiate it. Various techniques may be used – classic (a call for a definition of the main topic discussed, a question; a citation or a maxim related to the topic), as well as more provocative ones (a “shocking” statement or a story that, on the face of it, has nothing to do with the presentation’s topic). The main question discussed should be triggering enough so that participants feel motivated to join in. This question may be formulated drawing on the group’s resources. It should also be formulated in a way that would not allow for one single definite answer.
2. **Main part:** It would be good if the group, with the facilitator’s help, could formulate some basic rules to apply to the discussion, before it starts: for example, agree on the signal indicating somebody wishes to take the floor, on the maximum duration of every contribution, on the duration of the discussion as a whole, etc. Then the actual discussion of the topic may begin. The role of the facilitator is very important. The facilitator’s intervention must only concern the process and not the content of the discussion.
3. **Conclusion:** Often the end of the discussion comes naturally when participants have shared all their ideas and have nothing more to say. It is important to note that when this

happens or when the time for discussion is over, the facilitator should wait a bit before going on to summarise the results and should help the group make its own conclusions instead. Still, it is important to have this summary in writing, since the participants might easily forget the conclusions they have reached in their discussion, and this would make the training method less effective.

The core element of constructive discussion is a good moderation. The facilitator should be conscious to not go too far from the main issue, as well as making sure that everyone is equally involved in the process, so the risk of having too many passive participants and only one or two overly active ones should be managed by effective moderation.

4. **After the discussion:** it is important to devote some time after the discussion to share the emotions and experience that it provoked in each participant. This is also a good time to evaluate to what extent the preliminary goals of the task have been achieved. A closing exercise is recommended to help participants get over the previous task emotionally and prepare for the next stages of work.

Challenges related to using a presentation with extended discussion method and how to deal with them

Diversity of positions, personal backgrounds and beliefs might be a reason for causing frustration and misunderstanding among participants. Therefore, it is important for the trainer to guarantee a climate of respect for one's personality and differing opinion. It is okay to correct (only in very rare cases) some misleading information if it is obvious that the group itself is unable to identify and correct it.

Technical details and tips:

- To give everyone an opportunity to join in the discussion, to encourage participants who are more passive and to keep those who are too active from using up the entire time allocated for discussion;
- To avoid being too quick to fill the moments of silence with summaries or guidance, since sometimes participants need those moments to formulate their positions on the topic.
- To make sure the participants follow the agenda.

Visual Methods

Visual methods include fine arts and applied arts tools and techniques. Among the commonly used visual methods in training are: collage, painting, installation, coat of arms / flag, digital products such as GIFs and memes, etc.

Visual methods release participants' creative potential, providing them with an opportunity for self-expression through art. This approach is very suitable for the activation of group dynamics because it can be used as an individual task or collective task that requires role assignment and constant interaction among the group members. The common efforts and the creation of a single visual product are of extremely high emotional value for the group, which makes the method effective for creating and strengthening group cohesion and team spirit.

How to implement?

Visual art techniques represent a loosely structured method and, depending on the training task, the stages of implementation can vary significantly. Still, every task should be carefully planned, with strict time parameters and clear instructions. This applies even more to the complexly structured multistep tasks, organised for larger groups of participants.

Overall, the stages can be the following:

1. **Preliminary stage:** This stage doesn't require the trainees' presence. The trainer or the training team develops the training tasks, plans the steps needed to execute the task, sets the duration of each stage of implementation, writes instructions and prepares the necessary materials.
2. **Implementation:** The first step in the actual implementation of the method involves the facilitator's instructions and the possible splitting of the trainees into smaller groups. The facilitator provides the necessary materials and, from then on keeps track of time, provides further clarification on instructions, and, in some cases, provides technical assistance if needed (e.g. deliver missing materials, as long as their provision is not part of the task). The facilitator should, by all means, refrain from interfering, advising participants on how to best deal with the task's execution, passing judgment, demonstrating (verbally or not) a preference for the work of a certain participant or a small group, etc. When time starts running out (5-15 minutes before the deadline), the facilitator must warn the participants, giving them a fair chance to put the finishing touches on their work.
3. **Presentation of the results:** After completion of the working process, the product/or products is/are presented to the entire group. This is a time of great emotional value to the participants. It is important for the facilitator to be able to maintain a positive collective mood, encourage each performer and block ridicule, belittlement and any negative comments on the work of a participant or a small group. It is important to bear in mind that the aesthetic value of works and the technical skills of the participants are not the first priority here. The evaluation should focus on the message and the understanding of the training task.
4. **Final stage:** If a positive emotional atmosphere has been created and if there is a sense of successful completion of the task, a brief sharing of emotions can be organised after the presentations, or an appropriate closing exercise could be used to help participants retain the positive emotion. In other cases, it would be suitable to give participants a little more time to share how they felt during the task's execution, as well as to exchange feedback on their teamwork. If the team has failed to perform a task it is still important to see the experience as a positive one and draw useful conclusions from the joint work.

Applying visual arts methods to peer education on youth peacebuilding

Visual art technique is one of the most effective ways to express culture and diversity through art works. Furthermore, working on art products help participants to relax, overcome stress and tensions

There are a number of ways in which storytelling can enhance intercultural understanding and communication. Stories:

- allow participants to explore their own cultural roots;
- allow participants to experience diverse cultures;
- enable participants to empathise with unfamiliar people/places/situations;
- offer insights into different traditions and values;
- help participants understand how wisdom is common to all peoples/all cultures offer insights into universal life experiences;
- help them consider new ideas reveal differences and commonalities of cultures around the world.

Challenges related to virtual arts technique and how to deal with them

Facilitator/s should bear in mind that not everyone is capable of drawing well or using other art techniques. Therefore, it is important to create non-judgmental environment and explain that this is not a competition. If some participants don't feel comfortable using certain art techniques, the facilitator should be able to find an alternative.

Technical details and tips:

- The optimal size of a single task group applying visual art techniques is 3 to 6 people. The method can also be applied very successfully in large groups (30 to 200 people), but the facilitator and the training team should plan very carefully the distribution of sub-tasks and the separate groups' contribution to the common goal, making sure all participants are actively involved in the process according to their skills.
- Depending on the task's scale, the space required can vary from very small (one working table or simply some area on the floor) to a large hall (to fit all the elements of the entire installation).
- Given the creative nature of this training method, the facilitator and the training team need to provide a wide range of materials and tools (paint, crayons, pencils, brushes, scissors, glue, white and coloured paper, cardboard, newspapers and magazines, fabric, string, sticks, tape, etc.) to enable the participants to implement their creative ideas and accomplish their training tasks.

Digital tools/platforms, films, video clips and multimedia usage

Nowadays, the importance of digital tools and platforms, using multimedia, visualities such as videos, posters, interactive statistics and so on have become increasingly popular and essential for almost all kinds of activities. Accordingly, interactive methods in peer education have also acquired some of the elements of virtual communications. Using films, videos and in general multimedia, help trainers, trainers and peer educators to facilitate their sessions. Moreover, digital tools which will be described below, encourage participants to work with and learn through innovative platforms. This method can be used in different settings: schools, training in life skills development, health education training, therapeutic communities - communes, churches, mosques and other religious premises and many others.

How to implement?

Peer education activities are diverse, it can be several days of training for future peer educators, or only a session, a movie screening followed by discussion etc. In fact, visualisations, multimedia in general, video and photo content have become an integral part of modern communication. Depending on the topic, there are numerous video clips, movies, cartoons on online platforms such as YouTube.com, Vimeo.com etc. Usually, the organisations working in the field have a section on their websites that covers multimedia, including photos or videos that can be used in peer education.

Some of the suggestions for using digital interactive tools are:

1. **Kahoot!** is a game-based learning platform that makes it easy to create, share and play learning games or trivia quizzes in minutes; participants can be connected via phone and join the quiz as an individual or as a group.
2. **Mentimeter** is an interactive presentation platform that enables users to share knowledge and real-time feedback on mobile with presentations, polls or brainstorming sessions in classes, meetings, gatherings, conferences and other group activities;
3. **Prezi** is a visual storytelling software alternative to traditional slide-based presentation formats. Prezi presentations feature a map-like overview that lets users pan between topics, zoom in on details, and pull back to reveal context;
4. **PechaKucha** is a storytelling format where a presenter shows 20 slides for 20 seconds of commentary each;
5. **FlipGrid** is a video response tool, which makes it easier and more fun for participants/trainees to share their ideas. Participants can record up to a five-minute response, add emojis to their photos and access the "grid" quickly through a grid code. It is a great tool for helping participants to become more comfortable and confident in sharing their ideas and sparking curiosity with their peers;

6. **Quizlet Live** is a fun way to encourage collaboration by playing a team game using a set of Quizlet study cards. Facilitators select a set of study cards, launch a Live game by providing trainees with a join code, and trainees are organised into teams. Only one member of the team has the correct answer and answering incorrectly bounces the team score back to zero.
7. **Canva** is a graphic design platform that allows users to create social media graphics, presentations, posters and other visual content.

Applying digital tools and multimedia usage to peer education on youth peacebuilding?

Digital tools and platforms are a great way to promote creativity, innovation, and interactivity among youth in the peer education process. Using digital tools help facilitators to create an amusing and playful atmosphere that encourages breaking the ice between participants and raising the group spirit.

Moreover, using movies and multimedia enables participants to learn from various contents. Undoubtedly, movies play a big role in shaping attitudes, emotions and how people perceive things, therefore, conveying the main messages of teaching topics through movies, video or photo contents is an effective and creative way for that.

As in all cases of using interactive methods, follow up discussion and debriefing are essential parts of this method as well. It is also possible to use innovative tools and digital platforms to get feedback, for example *Mentimeter* and *SurveyMonkey*, etc.

Challenges related to using digital tools and multimedia method and how to deal with them

When using movies, animations and video clips, it is important they are selected according to the age and maturity of the audience. In peace and conflict transformation training, the facilitator uses a similar approach in discussions on conflict types, communication, values, etc. The facilitator should be aware of possible reactions coming from the audience and be ready to respond. Moreover, the facilitator should be sensitive to the emotions the film or clip might stir in the participants and discuss and work on these together with the participants. The time for film/clip discussion has to be carefully planned as well. The facilitator should also be aware of possible risks related to facilities, including access to technologies or the internet, and bear in mind that not everyone is acquainted with modern technologies.

Technical details and tips:

1. Set up all content for example quizzes, movies, animations, brainstorming templates and etc. beforehand;
2. Test it out – check if everything works properly;
3. Think of an alternative if electricity or internet is gone while using digital platforms or multimedia;
4. Think about the language barrier;
5. Prepare for discussion afterwards – what questions to be discussed, what messages to be transferred.

Appendix 3: Tools for Ensuring Quality Trainings

To ensure the quality preparation and facilitation of peer education workshops for peacebuilding and conflict transformation, RYCO has created two tools based on identified quality training indicators that may be used either by senior trainers during the training process, by peers in the training process, and/or by participants and observers in local workshops.

These quality assurance tools can be used in three ways:

- 1. For Learning:** The quality indicators provide standards for workshop planning and facilitation in the form of observable behaviours and skills. Becoming familiar with these quality indicators can help peer educators and trainers develop a common vision of how to ensure 'good' facilitation, and reflect on their own facilitation behaviours and skills.
- 2. For Assessment:** The quality assurance tools can also be used for providing 'trainee' peer educators with specific and constructive feedback on their (co-)facilitation behaviours so that they can systematically improve their skills further.
- 3. For Monitoring, Evaluation & Planning:** As peer education workshops are implemented, these tools can be used to monitor and evaluate their quality, as a basis for planning future training-of-trainers events.

The first tool below is a 'rapid' quality review tool that can be useful in live training settings. The second tool that follows is a detailed tool that can be used for team learning.

Facilitation Skills: Evaluation Questionnaire¹⁶¹

Workshop / Presentation (name/topic): _____

Locality: _____ Date: _____

Facilitated / Co-Facilitated by: _____

Feedback from (circle one): Trainer / Peer / Participant / External Observer / Self-Evaluation

Directions: Please rate the facilitation skills of the peer educator or presenter using the following scale:

//////////

161. Modified from: Y-PEER TOT Manual, <https://petri-sofia.org/en/resources/>

The facilitator:	1 Weak	2 Good	3 Excellent
Safe Learning Environment			
Created a welcoming atmosphere and built rapport with participants			
Ensured that ground rules are developed and consented to by the group			
Safeguarded diversity and promoted inclusion			
Communication Skills			
Explained clearly and concisely the purpose of the activity/exercise			
Used good intonation and volume of voice			
Used appropriate body language, facial expressions, gestures, eye contact			
Listened attentively to participants			
Maintained energy and enthusiasm			
Training Techniques			
Demonstrated good preparation			
Employed interactive methods			
Used visual aids & supports (PowerPoints, flipcharts)			
Adapted the training rhythm / level / language to the needs of the group			
Encouraged participation and enabled interaction			
Gave feedback to participants			
Debriefed and summarised the activities & discussions			
Thematic Competence			
Demonstrated thematic knowledge and conceptual accuracy			
Navigated multiple / conflicting perspectives			
Managing Participants			
Monitored group energy and maintained motivation			

Dealt appropriately with **disruptions**

Dealt appropriately with **emotions** in the group

Co-Facilitation Skills

Cooperated **respectfully** with co-facilitator

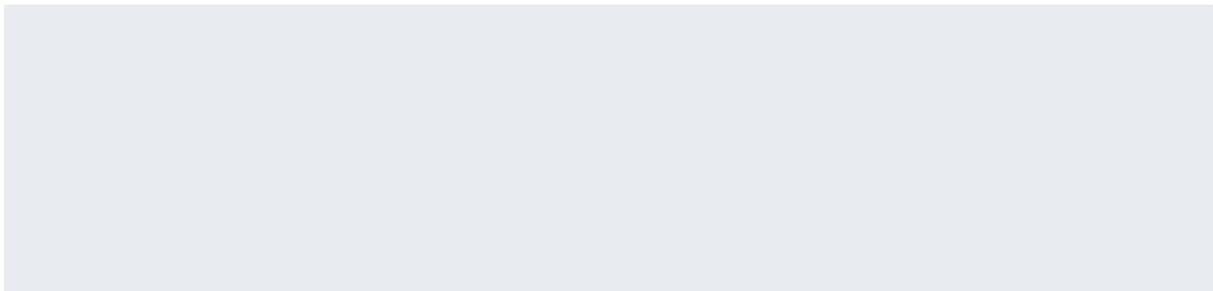
Followed agreed **agenda** and assigned co-facilitation **roles**

Offered **practical assistance** when needed

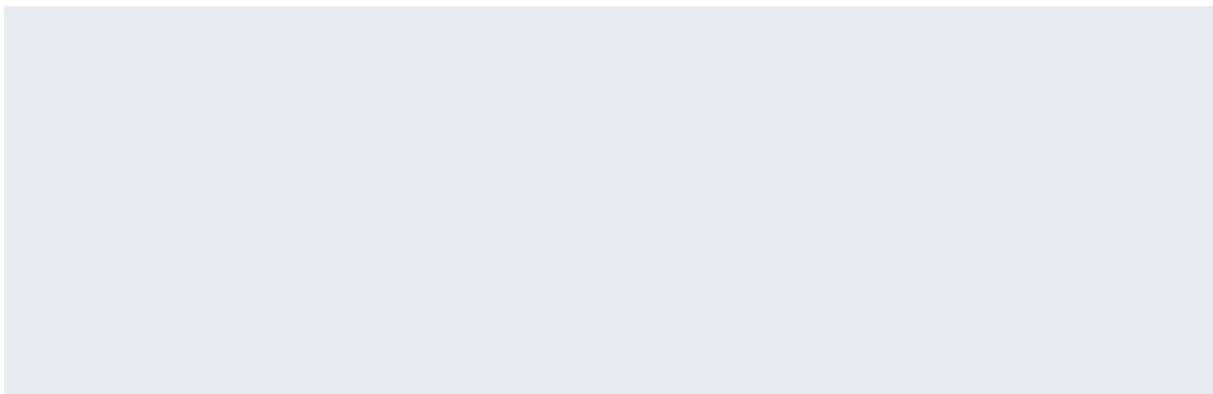
Communicated **changes** to agenda when needed

Peer Reviewer Comments:

Things I truly enjoyed about your facilitation approach were...



Possible areas for improvement are...



Detailed Quality Assurance Tool for Workshop Facilitation

Created by Sara Clarke-Habibi for RYCO

Workshop / Presentation (name/topic): _____

Locality: _____ Date: _____

Presented / Facilitated / Co-Facilitated by: _____

Feedback from (circle one): Trainer / Peer / Participant / External Observer / Self-Evaluation

Instructions:

- 1) *Preparation / Learning:* Prior to using this instrument, read through all of the quality indicators to gain an overview of competences and skills that you are expected to develop and/or assess. There are three competency sections in this tool (hyperlinked): [Section 1. PRE-TRAINING - Planning and communication skills \[10 items\]](#); [Section 2. DURING TRAINING - Facilitation skills \[22 items\]](#); [Section 3. POST-TRAINING - Evaluation & Follow-up \[2 items\]](#). Discuss the indicators under each item with your trainer / team / coordinator to gain a shared understanding of each competence / performance area and to clarify any questions.
- 2) *Assessment:* Use the correct section of the tool (1, 2 or 3) for the activity you are observing. As you observe the activity / peer educator in action (e.g. while preparing for or delivering a workshop), assess each competence / skill area using the provided indicators. Specific indicators may be underlined if especially applicable. Additional notes and remarks may be written on the side to explain your observations or provide examples. At an appropriate time, the assessment should be shared and discussed with the individual and/or team as part of their training and/or continued professional development process.
- 3) *Monitoring, Evaluation & Planning:* The organisation may also periodically compile and review QA feedback as part of a wider process of monitoring, evaluation and planning next steps (e.g. choosing to focus a future training on strengthening particular skills or work processes based on identified needs).

Section 1. PRE-TRAINING - Planning and communication skills

a. Personal engagement	Notes / Remarks
<ul style="list-style-type: none"> • Exemplary – Demonstrates enthusiasm and engages proactively; completes all tasks to the best of ability in a timely and complete manner. • Emerging – Demonstrates interest in the preparation of the local workshops but engages in a limited manner and/or waits to be called upon and/or does not follow-through on assigned tasks in a timely, consistent or complete manner. • <u>Weak</u> – Demonstrates minimal interest and engagement in the preparation of the local workshops and/or does not respond to communications and/or does not follow-through on assigned tasks in a timely manner. 	
b. Teamwork	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Collaborates enthusiastically with team members; communicates regularly and clearly; treats all team members and their contributions with respect; welcomes and provides constructive feedback. • <u>Emerging</u> – Demonstrates goodwill but limited confidence and/or skills for efficient teamwork; holds back or dominates; could improve in either communication, collaboration or giving and receiving feedback. • <u>Weak</u> – Demonstrates resistance or hostility to teamwork and/or demonstrates discomfort with sharing roles and responsibilities; shows favouritism and/or hostility towards specific members of the team; does not give or welcome feedback constructively. 	
c. Recruiting workshop participants	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Develops and implements a sound outreach strategy aimed at suitable target audiences, announcing clearly the purpose of the workshop, the profile of applicants sought and the deadline for application; Receives and reviews applications in a timely manner; Selects participants without favour or discrimination based on agreed criteria; Ensures as diverse as possible a participant group based on relevant criteria. • <u>Emerging</u> – Develops a suitable call for participants but struggles to get on-line and offline visibility and/or struggles to process applications, to apply selection and inclusion criteria and/or to communicate with applicants. • <u>Weak</u> – The call provides insufficient information about the workshop or the desired profile of applicants; the call is sent out too late to be able recruit desired participants in time and/or the call is not circulated in suitable offline and online spaces where targeted audiences will see it; does not respond to applicants and/or does not follow diversity and inclusion criteria when selecting participants. 	
d. Identifying learning needs	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Uses a pre-training questionnaire or other form of participatory communication and assesses in detail the existing knowledge and skills of the participant group and identifies relevant areas of learning or competence that they need and desire to focus on and develop in the workshop. 	

- Emerging – Inquires into previous experiences of participants and gleans some information about their existing knowledge and skills, but draws little on this information for the preparation of the workshop.
- Weak – Does not inquire into the existing knowledge or skills of the participant group or take into consideration their specific needs prior to developing the workshop plan.

e. Identifying learning objectives	Notes / Remarks
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- Exemplary – Identifies several specific conceptual- and skill-related learning objectives for the workshop as a whole and for each specific learning activity, in order to be clear about the purpose and value of each part of the workshop; reviews these objectives throughout the training process to ensure that learning is on track.
- Emerging – Articulates a few conceptual- and skill-related objectives for the workshop, but does not review or monitor them during the training process.
- Weak – Articulates a few very broad / generic objectives for training, but lacks specific conceptual- or skills-related objectives for the workshop and each activity.

f. Selecting / designing learning activities	Notes / Remarks
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- Exemplary – Carefully selects activities that target each of the specific learning objectives for the workshop, ensuring an appropriate and varied range of interactive methods which accommodate diversity and maximise inclusive participation.
- Emerging – Chooses activities that are relevant to some, but not all, of the learning objectives for the workshop, employing a narrow range of interactive methods and/or with limited consideration of diversity and inclusion.
- Weak – Chooses activities that are not relevant to the learning objectives of the workshop and/or chooses activities that are not practicable in the training locality and/or timeframe.

g. Preparing the workshop programme	Notes / Remarks
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- Exemplary – Prepares a clear and coherent workshop programme that is well-tailored to locality, timeframe & participant group and that reflects a suitable variety of interactive methods for effective youth peer engagement
- Emerging – Programme schedule is satisfactory in terms of the workshop objectives, but could be improved based on consideration of training group, locality or timeframe.
- Weak – The training plan is vague and/or disorganised and/or mismatched to the objectives of the workshop.

h. Mitigating barriers to participation	Notes / Remarks
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- Exemplary – Inquires from all applicants/participants in advance about potential barriers to their participation (physical, financial, technological, cultural/religious/social) and does not discriminate on this basis; consults with the team and devises strategies/solutions to mitigate those barriers to enable their participation (e.g. through providing additional support, adapting physical accessibility, accommodating cultural/religious/social diversity, etc.); follows-through with any participants who drop out to understand what prevented their participation.

- Emerging – Inquires in advance about potential barriers to participation, accommodates some but discriminates against others based on the additional work that enabling their participation would require; and/or does not follow-up with drop-outs to understand what prevented their participation.
- Weak – Does not inquire into potential barriers to participation from all applicants/participants; Does not make accommodations when participants mention concerns/needs; Does not follow-through with participants who drop out.

i. Managing logistics and materials:	Notes / Remarks
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- Exemplary – Organises a suitable training venue and format (offline/online/hybrid); distributes roles and responsibilities appropriately (facilitator, co-facilitator, observer, note-taker, technical support, etc.); assesses and prepares contingency plan for possible risks; plans and manages technical requirements; prepares and distributes necessary materials to participants and facilitation team (digital/print); ensures pre-training technical check and orientation.
- Emerging – Makes essential preparations (venue, format, materials, etc.) but not all areas are complete or run smoothly; and/or does not develop an adequate contingency plan for risks
- Weak – Leaves logistical and material preparations to the last minute and/or overlooks essential necessary preparations.

j. Pre-training communications to participants:	Notes / Remarks
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- Exemplary – Builds rapport with participants by sending timely, welcoming and informative communications to all participants to introduce the workshop team, provide the schedule/logistical information, training materials, access links, pre-training questionnaire, etc.; Responds quickly and courteously to all participant inquiries.
- Emerging – Communicates some but not all training information/schedule/access requirements/materials/etc. in a clear, timely and welcoming manner; responds to some but not all participant inquiries.
- Weak – Does not communicate in a clear or timely manner with participants; does not respond to participants’ requests for information; and/or communicates in an unwelcoming manner.

Section 2. DURING TRAINING - Facilitation skills

CREATING A SAFE LEARNING ENVIRONMENT	
a. Creating a welcoming atmosphere, building rapport, self-disclosure	Notes / Remarks
<ul style="list-style-type: none"> <u>Exemplary</u> – Greets participants as they arrive; uses warm body language (eye contact, smiling, culturally-appropriate greetings/handshake, etc.); introduces him/herself and his/her role to the group; engages in small preliminary talk; checks-in/tries to ensure that participants feel comfortable; discloses personal information moderately and when relevant to the participant group and/or to building rapport. <u>Emerging</u> – Greets only some participants; demonstrates limited or excessive use of body language; introduces him/herself but does not explain role or vice versa; does not ensure participants feel comfortable through check-in on logistics or small talk/informal conversation; makes personal disclosures that are not related to the participants’ needs (i.e. over-sharing) <u>Weak</u> – Does not greet participants as they arrive; does not introduce him/herself or his/her role before getting into the agenda for the day; does not check-in/ensure that participants feel comfortable; discloses none, too much or irrelevant personal information. 	
b. Ensuring ground rules are discussed, developed and consented to by the group	Notes / Remarks
<ul style="list-style-type: none"> <u>Exemplary</u> – introduces the concept of group ground rules and their purpose at the start of the workshop; invites the group to co-identify ground rules that will ensure a safe learning environment for all; listens and records group suggestions; facilitates discussions of nuance when needed; seeks group consent; monitors observance of ground rules throughout training and returns to them as needed. <u>Emerging</u> – Invites the group to create ground rules without fully explaining their importance; hurries the process of co-creating ground rules without nuanced reflection; forgets to gain the consent of the group; does not monitor observation of ground rules throughout workshop; when breached, fails to return to ground rules for reflection with the group. <u>Weak</u> – Does not create ground rules with the group at the start of the workshop or reads out pre-defined ground rules without discussion or gaining of consent; allows flagrant breaches of ground rules during the training. 	
c. Safeguarding diversity, promoting inclusion	Notes / Remarks
<ul style="list-style-type: none"> <u>Exemplary</u> – Acknowledges and welcomes diversity of thought, identity, experience; Strives to ensure inclusion and equality of all participants regardless of sex, gender, sexuality, race, ethnicity, religion, nationality, class, ability; Remains vigilant to unconscious bias in own and others’ behaviours; When appropriate ensures that examples of diversity are integrated into the training program, content and discussion; <u>Emerging</u> – Acknowledges the value of diversity and strives to ensure inclusion, but misses some key moments when diversity is lacking or challenged and/or demonstrates some insensitivity or bias. 	

- **Weak** – Ignores / belittles / ridicules / stigmatises diversity (of thought, identity, experience) in any direct or indirect, verbal or non-verbal way; Demonstrates lack of awareness of personal biases; Fails to address overt expressions of prejudice or discrimination in the training process.

COMMUNICATION SKILLS

d. Verbal communication Notes / Remarks

- **Exemplary** – Uses clear, respectful, diversity-positive and inclusive language throughout training; Addresses participants by name; Varies intonation and volume of voice appropriately to engage the audience; Demonstrates active listening techniques of echoing/paraphrasing, asking questions for clarification, voicing “uh-huh”, “hmm”, etc. to signal interest;
- **Emerging** – Uses clear language and/or good intonation and/or connects with others’ narratives, but not all of the above or not all of the time.
- **Weak** – Speaks too softly or too quickly to be understood; Speaks monotonously; Verbally dominates the room and/or repeatedly interrupts participants; Stays on own narrative without connecting to contributions of others.

e. Non-verbal communication Notes / Remarks

- **Exemplary** – Makes appropriate eye contact with participants; glances around the room to connect with all participants; Demonstrates warmth and genuineness in facial expressions and body language; nods and/or uses facial expressions to signal active listening; uses hand gestures and movement to complement and accentuate verbal messages; knows when to remain silent when constructive for the learning process.
- **Emerging** – Uses body language inconsistently; misses opportunities to make a connection, express interest, or enhance verbal communication; rarely makes eye contact; shows limited emotion; appears artificial
- **Weak** – Does not make any eye contact or stares; shows anger; laughs at or mocks participants; turns away from participants for extended periods of time or during own presentations; ignores participants.

TRAINING TECHNIQUES

f. Introducing Activities Notes / Remarks

- **Exemplary** – Consistently explains the purpose of each activity/exercise clearly; consistently keeps workshop instructions brief and clear.
- **Emerging** – Explains activity purposes and instructions, but not always clearly or briefly; sometimes takes too much time to give instructions that time for the activity itself is lost and bores participants.
- **Weak** – Does not explain the purpose of the activities clearly or provides incomplete/incoherent instructions.

g. Using Interactive Methods Notes / Remarks

- **Exemplary** – Demonstrates competent use of a wide range of interactive methods such as icebreakers and energisers, role-plays, fish-bowl, games, World Café, small group work, etc.; Demonstrates ability to properly introduce, pace and debrief each method without having to refer to notes; Demonstrates agility when switching between methods so that they flow ‘naturally’; asks open-ended questions and distributes facilitation roles so that participants’ active and creative engagement is maximised.

- Emerging – Demonstrates competent use of some interactive methods, though still relies on frontal presentation; struggles with transitions and/or misses some additional opportunities to distribute roles and maximise participant engagement.
- Weak – Spends most of the training lecturing participants using frontal methods; asks closed ‘yes/no’ questions that keeps participants in a passive engagement mode; overly controls the conversation, preventing other voices, perspectives, ideas, etc. from being heard.

h. Using Visual Aids

Notes / Remarks

- Exemplary – Uses visual aids (flip chart / PowerPoint) appropriately to support learning; PPTs are visually attractive, uncluttered, focussed succinctly on key themes and messages, without excessive text; Writes and draws on flipcharts clearly for participants to see; captures ideas visually; paraphrases in people’s own words; summarises concisely.
- Emerging – Visual aids are succinct but either not sufficiently clear and/or not visually attractive and/or the facilitator uses them too much/too little in relation to other interactive methods.
- Weak – Visual aids impede or distract from learning, e.g. too much text and/or writing and drawing is illegible or irrelevant.

i. Adapting the Training Rhythm / Level / Language

Notes / Remarks

- Exemplary – Assesses the existing knowledge/competency level of the groups and adapts training rhythm/level/language as needed: Speeds up or slow down as needed to maintain engagement and enable participation.
- Emerging – Checks-in with the group on whether the pace / level is comfortable, but does not adopt the rhythm/level/language as needed.
- Weak – Goes too fast or too slow for the group according to their existing competency level; does not check-in with the group on pacing and/or ignores calls to adapt the rhythm/level.

j. Enabling Interaction

Notes / Remarks

- Exemplary – Keeps own role to a minimum: avoids dominating the space; scaffolds as needed but promotes a collaborative process and transfers responsibilities to the group; Stimulates interactions with guiding questions and minimal additional inputs as participants work on the assignment.
- Emerging – Provides some opportunities for interaction but intervenes too soon or too much, not leaving enough space for the group to take ownership of their own process.
- Weak – Dominates space with frontal methods; keeps the group focussed on him/herself; allows no time or insufficient time for interactive exchange.

k. Encouraging Participation

Notes / Remarks

- Exemplary – Invites participants to express themselves and leaves ample space for this; Demonstrates active listening, inclusiveness and non-judgementalism in facial expressions, body language, and comments; Uses open-ended questions strategically and invites elaboration (e.g. “What happened? Why do you think that is? Tell us more. What do you think would be the next step?” etc.); Meets participants’ suggestions with enthusiasm.

- Emerging – Invites participation but does not leave enough space for it; Uses open-ended questions but does not explore participant contributions further; is mostly dismissive of participants' suggestions.
- Weak – Uses mostly closed-ended 'yes/no' questions, dominates the session by talking about his/her own experiences and ideas.

I. Giving & Receiving Feedback	Notes / Remarks
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- Exemplary – Acknowledges each participant's contributions positively and gives feedback when appropriate; uses the 'sandwich technique' (appreciation, feedback on what could be improved, encouragement); invites the participant to reflect on their own behaviour and on alternatives/options that could bring a better result; welcomes and models receptivity to feedback as well.
- Emerging – Models many of the quality standards on giving and receiving feedback, but inconsistently; needs to improve timing and/or formulation of feedback.
- Weak – Does not give feedback when needed and/or makes only negative commentaries; criticises the person not the behaviour; makes overly general statements, not being specific about how to improve the situation; allows only one-way communication (dictating not dialoguing); and/or does not model openness to feedback.

m. Debriefing & Summarising	Notes / Remarks
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- Exemplary – After each key activity, invites participants to reflect on their experience, feelings, questions and insights; Summarises key points from each activity (or invites volunteers to do so) to ensure that core lessons are retained; Ensures an appropriate daily wrap-up round or activity to bring closure to group processes.
- Emerging – Spends some time debriefing and summarising activities but does not allow the process to go very deep; and/or skips over debriefing with participants and just tells them what to retain from the activity; Includes an end-of-day wrap-up round but is not well-adapted to bringing closure.
- Weak – Moves from one activity to another without taking time to debrief experiences and feelings; Does not summarise key points to ensure retention of learning; Ends the workshop day abruptly without a closing round.

THEMATIC COMPETENCE	
n. Ensuring conceptual accuracy and integrity	Notes / Remarks

- Exemplary – Understands and presents key [peacebuilding and conflict transformation] concepts coherently and concisely; demonstrates a sound and nuanced understanding of sensitive and difficult topics; Responds accurately to requests for clarification and elaboration; Clarifies misunderstandings when they appear; Is upfront about own knowledge limits; Searches for further information/input when needed; incorporates external resources / experts as needed.
- Emerging – Presents key concepts adequately but perhaps without nuance; displays sensitivity on difficult topics but needs more background knowledge or skills to handle them constructively; and/or is aware of knowledge limits but needs more techniques to incorporate expertise into group discussion (e.g. reference to case studies, external sources / resource persons).

- Weak – Presents key concepts inaccurately or not at all; mixes concepts with personal opinions and biases; assumes 'authority' posture, making pronouncements on topics beyond his/her competence; displays arrogance and/or insensitivity towards other views; does not clarify misunderstandings.

o. Navigating multiple perspectives, addressing conflicts	Notes / Remarks
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- Exemplary – Helps the group to consider and respect different perspectives and appreciate their value for understanding a complex issue; Distinguishes between facts and opinions; Stays cool when 'hot moments' appear within the group; Helps the group explore options for resolving conflicts in the training/workshop context; Uses a range of techniques to engage the group in constructive dialogue and problem-solving.
- Emerging – Communicates the value of multiple perspectives, but misses opportunities to demonstrate it; and/or struggles to engage constructively with 'hot moments' when a clash of perspectives arises.
- Weak – Demonstrates bias for a particular perspective and/or outright prejudice; confounds facts and opinions; makes or supports absolute knowledge claims; enters into conflict with participants; and/or suppresses constructive dialogue and problem-solving.

p. Monitoring participant learning and experience	Notes / Remarks
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- Exemplary – Consciously monitors participants' learning throughout the workshop; checks-in regularly for understanding; invites questions; creates reflection spaces at the end of each day for participants to give brief verbal feedback on their general feeling / a special insight / a challenge / a hope for the next day / etc.; Discusses later with the training team and makes adjustments to upcoming sessions if necessary; checks in with participants to see if adjustments have helped.
- Emerging – Monitors participants' learning and experience based on 'impressions', but does not explicitly ask/probe/invite feedback on this; or focusses daily reflection on either cognitive or emotional dimensions but not both; makes minor adjustments but does not check back to see if they have been effective.
- Weak – Monitors the learning process minimally or not at all; rarely/never checks for understanding or general feeling; does not make adjustments to upcoming sessions to improve participants' learning and/or experience.

MANAGING PARTICIPANTS	
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q. Monitoring group energy	Notes / Remarks
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- Exemplary – Monitors energy and enthusiasm levels within the group throughout the workshop; Notices signs of boredom, frustration or low energy and responds by picking up the pace, varying the activity, providing a break and/or employing a motivational technique;
- Emerging – Makes efforts to monitor energy and enthusiasm levels but misses some cues; Responds to requests but would benefit from varying energisers and motivational techniques.
- Weak – Ignores the energy level and mood of the group; sticks to own agenda regardless of how participants are feeling; denies requests for a break or a change in rhythm.

r. Dealing with disruptions	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Deals appropriately with disruptive, dominating and bored participants, without typecasting or stigmatizing them, by reconnecting with, rechannelling, or re-energizing the individual(s) as needed, either with or apart from the group as appropriate; Uses nonviolent communication techniques and/or good humour to address concerns; maintains focus on improving group cohesion and constructive engagement. 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Handles certain types of disruptions well, but struggles with others; does not lose control of own behaviour, but allows the situation to distract or drain them, which dampens the workshop atmosphere. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Is critical, hostile or dismissive of participant(s)' behaviours, concerns or complaints; overly personalises the tension; expresses emotional overwhelm ('loses his/her cool'); uses polarizing and/or stigmatizing language; and/or allows the workshop to be derailed. 	
s. Dealing with emotions	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Acknowledges and discusses difficult feelings individually and/or within the group in a sensitive and appropriate manner; Speaks genuinely and sincerely without condescension or judgement; Demonstrates understanding / empathy; Explains that participants' feelings (in context and if appropriate) are normal; Offers advice to the individual/group for coping constructively / address feelings in the moment ('Let's take a pause here for some air / to reflect together / to listen / to consider...' etc.); Checks-in later with individual(s) / group to see whether feelings have settled or need further discussion. 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Is generally warm and friendly to participants, but does not demonstrate the ability to empathize; asks about feelings but does not normalize/validate them or does not allow space to explore/address those feelings; shows concern but does not offer advice to the individual or group on how to deal with the situation in the moment. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Does not ask about participant(s)' feelings; Ignores or is judgemental/critical of emotions and feelings that participants express; Offers no coping advice/process for the individual or group. 	
t. Motivating the group	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Maintains own motivation and participants' motivation with a steady stream of encouragement, appreciation, humour, engaging conversation, positive challenges, reassurance and recognition. 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Experiences highs and lows in maintaining group motivation; Appears uncertain or forced at times while appearing comfortable and natural at other times; Could increase the range of motivational techniques. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Struggles to maintain own motivation and that of the group; appears disconnected from the group and its mood; demonstrates little understanding of motivational techniques. 	
Co-Facilitation Skills	
u. Following the agenda and assigned roles	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Keeps to the agreed agenda, assigned roles and timing; Communicates with colleague regarding agenda changes if needed; 	

- Emerging – Mostly keeps to the agreed agenda, roles & timing; Has to skip some content / activities because of time management issues;
- Weak – Takes time away from colleague's sessions by not respecting the schedule; and/or undermines colleague's role by presenting his/her agreed content; and/or changes the agenda without communicating in advance with colleague.

v. Co-Facilitating rapport	Notes / Remarks
<ul style="list-style-type: none"> • <u>Exemplary</u> – Cooperates positively with co-facilitator; Demonstrates respect, transparency & goodwill; Shares the training space; Ensures smoothness and continuity in the teamwork; Proactively offers practical assistance as needed 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Cooperates generally well with co-facilitator; struggles with some communication, coordination or practical issues. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Competes with co-facilitator for control, stage-time and/or recognition; dominates the training space or is dominated by co-facilitator; does not communicate transparently and collaboratively; stands aside instead of helping when needed. 	

Section 3. POST TRAINING - Evaluation & Follow-up

a. Participant evaluation	
<ul style="list-style-type: none"> • <u>Exemplary</u> – Concludes workshop with a final session for evaluation. Provides a structured feedback form for participants to reflect on their experience and provide anonymous written feedback on what worked and what could be improved; Ensures that all participants submit a completed form; Gathers and reviews this feedback to evaluate the process and outcomes of the sessions, drawing key lessons learned for improving planning and delivery, including one's own role as team member / peer educator / (co) facilitator. 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Hurries written feedback form in the last few minutes of workshop, or sends the feedback form post-workshop and only receives some responses, or gathers only oral feedback from participants. Reviews the feedback received but does not use it in future planning. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Concludes workshop without final evaluation by participants. 	
b. Participant follow-up	
<ul style="list-style-type: none"> • <u>Exemplary</u> – Within a day or two of the workshop, sends a message of thanks to all participants for their participation and feedback; provides information, encouragement and/or supporting documentation on next steps. 	
<ul style="list-style-type: none"> • <u>Emerging</u> – Sends follow-up message more than a few days later and/or provides minimal information and encouragement on next steps. 	
<ul style="list-style-type: none"> • <u>Weak</u> – Following the workshop, sends no follow-up communications to participants. 	

Glossary

Active citizenship is “the capacity for thoughtful and responsible participation in political, economic, social and cultural lives. Young people learn about active citizenship through an introduction to the concepts and values underpinning citizenship in a democracy (usually through some form of education, formal or non-formal), by being active and responsible members of their community (through the activities of civil society) and, once they have reached the relevant age, by practising the rights and responsibilities of citizens in a democracy (joining a political party or group, voting, standing for elected office, etc.). Active citizenship is both a human right, but, also, a responsibility. Young people experiencing barriers to accessing social rights are also more likely to experience barriers to exercising active citizenship and participating responsibly in society” (EU Council of Europe youth partnership).

Citizenship education has three main objectives: educating people in citizenship and human rights through an understanding of the principles and institutions [which govern a state or nation]; learning to exercise one’s judgement and critical faculty; acquiring a sense of individual and community responsibilities. Citizenship education can be regarded as an ethical (or moral) education as well as education in citizenship (UNESCO).

Community denotes “a social or cultural group that is larger than one’s immediate circle of family and friends and to which one feels a sense of belonging. There are numerous types of group that might be relevant here, for example, the people who live within a particular geographical area (such as a neighbourhood, a town or city, a society, a group of societies such as Europe or Africa, or indeed the world in the case of the ‘global community’), a more geographically diffused group (such as an ethnic group, faith group, leisure group, sexual orientation group, etc.), or any other kind of social or cultural group to which an individual feels a sense of belonging” (Council of Europe 2016: 41).

Conflict: Conflict involves a clash or struggle between two or more parties (persons, groups, societies, etc.) who perceive that their needs, goals or strategies are incompatible, mutually exclusive or antagonistic. It can involve contestation around demands, interests, collective memory, emotions, perceptions, values, beliefs, history, culture, behaviours, actions, symbols or power. In most cases contestation includes a range of factors.¹⁶²

Conflict-Sensitivity: is a “do no harm” approach to programme planning and implementation, building upon a systematic effort to understand the conflict context, understand the interaction between interventions and the conflict context, act upon this understanding to avoid negative impacts and maximise positive impacts on conflict factors, and respond to changes in conflict dynamics by adjusting programming.¹⁶³

Countering & Preventing Violent Extremism: C/PVE initiatives take a variety of forms, often employing dialogue and inclusion aimed at promoting interreligious and intercultural understanding, as well as counter-messaging and the use of social media and other communications channels aimed at countering terrorist narratives and promoting alternative visions of society based on respect for human rights and human dignity.

Crimes against Humanity: Crimes against humanity are defined in the Rome Statute of the International Criminal Court as “Acts that are part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack: (a) Murder; (b) Extermination; (c) Enslavement; (d) Deportation or forcible transfer of population; (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law; (f) Torture; (g)

162. UNICEF Conflict Sensitivity and Peacebuilding Programming Guide (First Draft).

163. UNICEF (2016), Youth as Peacebuilders Toolkit

Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilisation, or any other form of sexual violence of comparable gravity; (h) Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender... or other grounds that are universally recognised as impermissible under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court; (i) Enforced disappearance of person; (j) The crime of apartheid; (k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.”

Culture: patterns of ideas, customs and behaviours shared by a particular people or society. These patterns identify members as part of a group and distinguish members from other groups. Cultures are dynamic and evolving, learned and passed on through generations, shared among those who agree on the way they name and understand reality, often identified ‘symbolically’, through language, dress, music and behaviours, and integrated into all aspects of an individual’s life

Dealing with the Past: DwP is a broad term that encompasses initiatives that are related to transitional justice, remembrance and reconciliation. The Joinet-Orentlicher Principles of Dealing with the Past include the right to know, the right to reparation, the right to justice, and the guarantee of non-recurrence, which further rely upon the rule of law, non-repetition, and non-impunity for past crimes.

Democratic citizenship “is a closely related concept, which emphasises the belief that citizenship should be based on democratic principles and values such as pluralism, respect for human dignity and the rule of law” (Council of Europe, Compass).

Democratic society “is a society in which all citizens have meaningful and effective ways to participate in the decision-making processes of every organisation that makes decisions or takes actions that affect them and to hold other individuals, and those who are responsible for making decisions and taking actions, fully accountable if their decisions or actions violate fundamental human rights, or are dishonest, unethical, unfair, secretive, inefficient, unrepresentative, unresponsive or irresponsible, so that all organisations in society are citizen-owned, citizen-controlled, and citizen-driven, and all individuals and organisations are held accountable for wrongdoing” (EU-Council of Europe youth partnership).

Discrimination: unequal treatment of different categories of people, often on the grounds of race, age, sex, or other actual or assumed personal characteristic, that serves to exclude or distance them from other groups or to limit or deprive their access to the full realisation of their rights.

Education for Democratic Citizenship (EDC) is defined by the Council of Europe as “a set of practices and principles aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.” EDC covers a wide range of activities and programs grouped in four main areas: human rights education, political education, education for peace and education for democracy, and it takes place in different forms of education – formal, non-formal and informal. EDC policy is based on the principles of life-long learning.¹⁶⁴

Ethnic Cleansing: Refers to “a purposeful policy by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas.” Another definition is offered by P. Therr: “systematically organised, enforced removal, by violent means and usually permanently, of a group defined by ethnicity or nationality” (*Final Report of the Commission of Experts Established Pursuant to United Nations Security Council Resolution 780 (1992)*).

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164. https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/montenegro_strategy_civic_education_2007_2010.pdf

Ethnocentrism: the attitude that one's own cultural group, nationality or religion is superior to other groups.

Gender refers to the socially constructed roles, responsibilities and norms that are expected of males and females in a given culture or society. These are learned from family, friends, community, schools, religious institutions, workplaces, the media and advertising. They are also influenced by custom, law, class, ethnicity, and individual preference.

Gender inequality is a particular form of discrimination that refers to the fact that women and girls in many societies are systematically denied the same opportunities, rights and freedoms as men and boys. It is an expression of structural and cultural violence. Societal laws, social policies and cultural norms often interact to keep women and girls in a socially inferior position, with fewer opportunities to participate in and lead activities.

Genocide: The term "genocide" was coined by lawyer Raphael Lemkin in 1944, in an attempt to describe the destruction of a group of people on the basis of their purported race, ethnicity, nationality or religion. This new word, coined by the author, is made from the ancient Greek word *genos* (race, tribe) and the Latin *cide* (killing). "Genocide" became an international legal term in 1948. Under the UN Convention on the Prevention and Punishment of the Crime of Genocide adopted in 1948, genocide was defined in Article 2 as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring youth of the group to another group."

Hate speech: "All forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism, Islamophobia or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin" (EU Council of Europe youth partnership).

Human Rights: Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible." (Office of the High Commissioner for Human Rights, the United Nations)

Identity refers to a person's sense of who they are and the self-descriptions to which they attribute significance and value. *Personal identities* are based on personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. mother, friend, colleague) and autobiographical narratives (e.g. born to working-class parents, educated at a public school). *Social identities* are based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group), such as personal qualities, interpersonal relationships and roles, and life experiences and narratives.

Impact: "There is a tendency to confuse outputs and impact. Outputs are results which have been intended and achieved by a project. Impact is the effects which those results have on individuals, organisations, systems or policies. For example, an output of a training course is what a person learns while on the course, while the impact is what the person does subsequently with that new learning ... The numbers involved and the visits made are outputs, but the impact is to be found in the increased intercultural awareness of the participants or in their collective awareness of the heritage and culture of Europe." (Doyle 2011: 15)

Indicators: Indicators are specific measurable changes that can be easily observed (within reason), heard, or read to demonstrate that an outcome is being met.

Informal education/learning “is the lifelong process whereby every individual acquires attitudes, values, skills, knowledge and insights from daily exposure to the environment, such as at home, at work, during leisure; from travel, reading, through different media sources. In contrast to formal and non-formal education, informal education is typically unorganised and unsystematic. It is virtually never certified, but it constitutes the majority of a person’s lifetime learning.” (EU-Council of Europe youth partnership)

Intercultural dialogue is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other’s global perception. (Council of Europe)

Intercultural learning: The main purpose of intercultural learning is to reduce ethnocentric perspectives, fight prejudices and promote solidarity actions that support equality in human dignity and respect for the plurality of cultural identities.

International youth work: “Youth work is about cultivating the imagination, initiative, integration, involvement and aspiration of young people. Its principles are that it is educative, empowering, participative, expressive and inclusive. Through activities, playing and having fun, campaigning, the information exchange, mobility, volunteering, association and conversation, it fosters [young people’s] understanding of their place within, and critical engagement with their communities and societies.” (Declaration of the 2nd European youth work convention 2015: 4)

Learning mobility: “Transnational mobility undertaken for a period of time, consciously organized for educational purposes or to acquire new competencies or knowledge. It covers a wide variety of projects and activities and can be implemented in formal or non-formal settings.” (European Platform on Learning Mobility)

LGBTIQ+: An acronym that refers to individuals who identify as Lesbian, Gay, Bisexual, Transsexual, Intersex or Queer.

Mediation is a process by which an impartial third party helps two (or more) disputants work out how to resolve a conflict. The disputants, not the mediators, decide the term of any agreement reached. Mediation usually focuses on future rather than past behaviour. People from different cultures may use different styles and approaches to mediation.¹⁶⁵

Memorialisation: The process of preserving memories of people or events, often through the creation of monuments, museums, and commemorative events. In the context of transitional justice, memorialisation is used to honour the victims of human rights abuses. Memorials can help governments reconcile tensions with victims by demonstrating respect and acknowledging the past. They can also help establish a record of history, and prevent the recurrence of abuse.

Mobility: “Youth mobility is the capacity of young people to move between different places in their home society and outside of it, with the purpose of achieving personal development goals, autonomy, for the purposes of volunteering and youth work, of education systems and programs, of expert training, of employment and career goals, of housing opportunities and free time activities” (EU-Council of Europe youth partnership).

Nationalism: Devotion to the idea of the nation, exalting one’s nation above all others, especially to the exclusion or detriment of the interests of other nations.

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165. CAMP 2014, 65.

Negotiation is the process of back-and-forth communication aimed at reaching a mutually acceptable agreement with another party when you have contrasting interests.

Non-formal education/learning is an extensively used and intensely debated notion in the youth field. Non-formal learning is any planned programme of education designed to improve a range of skills and competencies, outside the formal educational setting. It stands for a range of core learning principles, methodologies and approaches in the youth sector, commonly emphasising the learner's intrinsic motivation, voluntary participation, critical thinking and democratic agency. The glossary of the European Knowledge Centre for Youth Policy describes non-formal learning as "purposive but voluntary learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be intermittent or transitory, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are seldom structured by conventional rhythms or curriculum subjects. They usually address specific target groups, but rarely document or assess learning outcomes or achievements in conventionally visible ways" (EU-Council of Europe youth partnership).

Non-Violent Communication is a method of communication for resolving conflicts peacefully that involves four core steps: 1) Observing without evaluating, 2) Expressing your feelings, 3) Articulating needs, 4) Making requests, not demands. It prioritises empathy and mutual respect and can be used to facilitate understanding and strengthen relationships in many settings.

Peace: Negative peace refers to the absence of direct violence. Positive peace refers to the absence of indirect (structural) violence, in other words, the presence of conditions of social justice. (Galtung)

Peacebuilding: Working on conflict with an intention to produce peacebuilding outcomes, including reducing the risk of a lapse or relapse into conflict, by addressing both the causes and consequences of conflict, strengthening national capacities at all levels for conflict management; and laying the foundations for sustainable peace and development. (UNICEF)¹⁶⁶

Peacebuilding through Education: At the workshop level, educating for peace can take on a range of direct and indirect forms. *Direct* approaches include initiatives that make direct reference to the war/conflict and the need to invest in intergroup tolerance, cooperation, peace, non-violent conflict resolution and justice. *Indirect* approaches are those that avoid direct reference to the war/conflict but which promote inclusive, non-discriminatory values and practices, including the cohesive functioning and development of state-level bodies, networks, and policies.

Prejudice: A negative preconceived judgement about a person or group that is not based on reason or actual experience, but rather on some social attribute (such as religion, gender, race, ethnicity, language, nationality, etc.) that is disliked or some unfounded belief about the person or group.

Reconciliation: Reconciliation is the process of repairing ruptures to previous relationships caused by conflict, injustice and/or violence. Reconciliation is, thus, inseparable from acknowledging and making reparations for past injustices, and is intended to establish a basis for recommitted relationships between former enemies characterised by truth, mutual recognition and responsibility, which together lead to increased trust and cooperation. Reconciliation is commonly understood as conditioned upon the fulfilment of the Joint-Orentlicher Principles of Dealing with the Past. These principles include the right to know, the right to reparation, the right to justice, and the guarantee of non-recurrence, which further rely upon the rule of law, non-repetition, and non-impunity for past crimes. Building reconciliation takes commitment and courage.

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166. UNICEF (2016), Youth as Peacebuilders Toolkit

Remembrance: see “Memorialisation”

Sex (in contrast to gender) refers to biological differences between male and female based on sexual and reproductive organs.

Stereotype: a widely held and simplistic/reductionistic image or belief about a group of people that is generalised to all members of the group. Some stereotypes are positive, others negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of ‘others’.

Social cohesion is the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation. A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means. Social cohesion is not only a matter of combating social exclusion and poverty, it is also about creating solidarity in society such that exclusion will be minimised.¹⁶⁷

Social impact: “A convenient way of conceptualising social impacts is as changes to one or more of the following: people’s way of life – that is, how they live, work, play and interact with one another on a day-to-day basis; their culture – that is, their shared beliefs, customs, values and language or dialect; their community – its cohesion, stability, character, services and facilities; their political systems – the extent to which people are able to participate in decisions that affect their lives, the level of democratisation that is taking place, and the resources provided for this purpose; their environment – the quality of the air and water people use; the availability and quality of the food they eat; the level of hazard or risk, dust and noise they are exposed to; the adequacy of sanitation, their physical safety, and their access to and control over resources; their health and well-being – health is a state of complete physical, mental, social and spiritual well-being and not merely the absence of disease or infirmity; their personal and property rights – particularly whether people are economically affected, or experience personal disadvantage which may include a violation of their civil liberties; their fears and aspirations – their perceptions about their safety, their fears about the future of their community, and their aspirations for their future and the future of their youth” (Vanclay 2003: 8).

Transitional Justice: measures taken by a society emerging from a history of large-scale human rights abuses (including war crimes and crimes against humanity) to confront impunity, seek effective redress, and prevent recurrence. Common transitional justice instruments based on the Jointet-Orentlicher principles (which include the right to know, the right to justice, the right to reparation and the right to guarantees of non-recurrence) include truth commissions, criminal tribunals, reparations programs, and various kinds of institutional reforms.

War Crimes: War crimes can be committed against a diversity of victims, either combatants or non-combatants. In international armed conflicts, victims include those specifically protected by the four 1949 Geneva Conventions, i.e. (1) the wounded and sick in armed forces in the field; (2) the wounded, sick and shipwrecked members of armed forces at sea; (3) prisoners of war; and (4) civilian persons.

Xenophobia: fear and hatred of strangers or foreigners, or of anything that is strange or foreign.

Youth work “encompasses a broad range of activities (e.g. social, cultural, educational, sports related and political) carried out with, by and for young people through non-formal and informal learning. Youth work has three essential features: (i) young people choose to participate; (ii) the work takes place where the young people are; (iii) it recognises that the young person and the youth worker are partners in a learning process. Its value is recognised in the Council conclusions on youth work and highlighted in a study released in 2014” (EU-Council of Europe youth partnership).

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167. See: Revised Strategy for Social Cohesion Council of Europe (2004)

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