



# **Building Bridges**

## **Peace Education and Dialogue for Conflict resolution**



# **Toolkit**



**IFM • SEI**

international falcon movement  
socialist educational international

# Peace Education and Dialogue for Conflict Resolution Toolkit



## **Written by:**

Evan Sedgwick, Basak Van Hove,

## **Contributors:**

Carly Walker-Dawson (IFM-SEI), Celeste Diana Gómez Romero (JPS), César Rivero (Los Cachorros), Emmanuel Clifford Gyetuah (YAG), Federico Pozzoni (IFM-SEI), Guntur Damanik (KKSP), Henry Earl "Rye" Manuzon (CYAN), Ilias Antoniou (ELIX), Jasmin Trogen (IFM-SEI), Judith Wunderlich-Antoniou (ELIX)

## **Edit and proofreading**

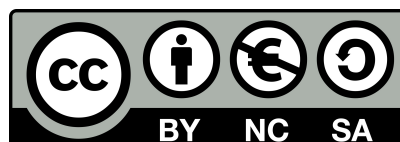
Christine Sudbrock (IFM-SEI), Nadia Asri (IFM-SEI), Ruba Hilal (IFM-SEI)

## **Graphic Design and Layout:**

Andrés Santiago

## **Cover design and hand illustrations:**

Juventud País Solidario Paraguay (JPS)



Creative Commons License

This toolkit is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License. You are free to copy, distribute, display and perform the toolkit as long as you mention the source, you don't use it for commercial purposes and if you alter, transform or build upon this document, you distribute the resulting work only under a licence identical to this one.

With the support of the  
Erasmus+ Programme  
of the European Union





# Contents

|                                                  |           |
|--------------------------------------------------|-----------|
| <b>I. Context and Background</b>                 | <b>6</b>  |
| Building Bridges project - why?                  | 6         |
| IFM-SEI and our values                           | 9         |
| Who is this toolkit for?                         | 10        |
| <b>2. Approach and methodology</b>               | <b>12</b> |
| Guide to non-formal education                    | 12        |
| Socialist education. Theory and practice         | 15        |
| Tools                                            | 20        |
| Needs Analysis                                   | 20        |
| Adaptation guidelines                            | 23        |
| Monitoring                                       | 25        |
| Evaluation                                       | 27        |
| Tips and tricks for educators                    | 29        |
| <b>III. Peacebuilding and inclusive dialogue</b> | <b>40</b> |
| Conflict and violence                            | 40        |
| Youth and Peacebuilding                          | 45        |
| <b>IV. Peace Education Activities</b>            | <b>52</b> |
| "Komuni Kata" Communication Barrier              | 52        |
| Peace words                                      | 55        |
| The power of youth                               | 57        |

|                                                    |     |
|----------------------------------------------------|-----|
| Power and conflict                                 | 61  |
| Ideal vs. Reality                                  | 65  |
| Walking tour on peace issues                       | 67  |
| Say it out loud!                                   | 70  |
| Words don't hurt, do they?                         | 72  |
| Peace line exercise                                | 76  |
| Dealing with common conflicts                      | 77  |
| Building strengths                                 | 79  |
| Four words                                         | 80  |
| Hidden aims                                        | 81  |
| Identity maps                                      | 83  |
| The battle of the orange                           | 85  |
| Pins and ballons                                   | 86  |
| Cake!                                              | 88  |
| Othering                                           | 90  |
| When I am in a conflict situation                  | 92  |
| Planet of aliens                                   | 94  |
| A peaceful society                                 | 99  |
| Arguments and making up                            | 101 |
| Conflicts to the theatre                           | 103 |
| Personal drive                                     | 104 |
| War detectives                                     | 105 |
| Barometer: taking a Stand on a controversial issue | 107 |
| Town Hall Circle                                   | 109 |
| Conflict and Capitalism                            | 110 |

|                   |     |
|-------------------|-----|
| Many ways to kill | 113 |
| Tree of violence  | 116 |

## **V. Tools 118**

|                                 |     |
|---------------------------------|-----|
| Problem solving: IDEAL approach | 118 |
| Stakeholders analysis           | 119 |
| Learning journals and blogging  | 120 |
| Be visual!                      | 121 |
| Reflection exercises            | 122 |

## **VI. What's next?: Sustainability of local Peace Education**

|                                              |     |
|----------------------------------------------|-----|
| Campaigning: Complete Communication Planning | 124 |
| Policy and policy advocacy                   | 127 |
| Advocacy Work plan                           | 128 |
| IFM-SEI Ambassadors of Peace                 | 129 |

# Context and Background

## Building Bridges project - why?

Our project was inspired by the needs and challenges that our partners have faced in recent years. Across the globe we are seeing rising divisions in societies and tensions between different social groups. There is an increased strain on young people due to political and socioeconomic pressures and groups of young people are blaming other groups for problems being created by the political elite. A rise of populism and nationalism is seeing groups being pitted against each other. Youth can be the power to change this with over 1.8 billion young people in the world - its largest youth population ever. The question of the integration of new arrivals is a prominent one not just in Europe, but further afield, with increasing hostility as migrants are being seen as a drain on resources, whether in employment, welfare or education. Conflict in the following publication is viewed on a macro and micro level in many societies inside and outside of Europe and not limited to armed conflict between nation-states.

Building Bridges - Youth Work for Peace and Dialogue was a two year (2018-2020) global project that aimed to promote peace education and dialogue through youth work in the Global South and Europe by initiating a cross-continental approach. The coordinating organisations in this project were **ELIX — Conservation Volunteers Greece** and **IFM-SEI**. The project partners were:

- **Girls Excel**, Cameroon
- **Youth Advocates Ghana (YAG)**, Ghana
- **Yayasan Kelompok Kerja Sosial Perkotaan (KKSP Foundation)**, Indonesia
- **Juventud País Solidario (JPS)**, Paraguay
- **Asociación Educativa Nuevo Amauta (Los Cachorros)**, Peru
- **Center for Youth Advocacy and Networking (CYAN)**, Philippines

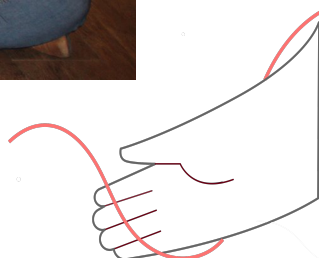
Building Bridges addressed the need for a two-pronged approach of education and dialogue to tackle social exclusion and overcome societal conflicts through youth work. This project was built on the work that IFM-SEI undertook in 2015 in Europe and the Middle East on peace education.

The objectives of the project were:

- Train, support and inspire youth workers all around the world to enact localised projects on peace education and dialogue between conflict groups of youths to promote inclusive societies and social cohesion
- Give participants the tools to develop their core competences (knowledge, skills, attitudes) and foster the promotion of key European values that are transferable in their future education, employment and personal development
- Develop, test, publish and disseminate tools on peace education and dialogue using good practice already established in Europe that can be adapted to regional contexts through innovative ICT tools
- Increase the youth sector's understanding of the realities of peace, conflict and dialogue on a global level through research, best practice case studies and policy proposals on the topic of peace and dialogue
- Promote quality standards in youth work by increasing youth organisations' and local authorities' expertise in quality non-formal education, the human rights approach, and project and financial management.



Participants of BB training in Asuncion, Paraguay





## CONTEXT & BACKGROUND

### **The Erasmus+ Programme**

Erasmus+ is the EU's programme to support education, training, youth and sport in Europe. Its budget of €14.7 billion will provide opportunities for over 4 million Europeans to study, train, and gain experience abroad. Set to last until 2020, Erasmus+ doesn't just have opportunities for students. Merging seven prior programmes, it has opportunities for a wide variety of individuals and organisations.

The aim of Erasmus+ is to contribute to the Europe 2020 strategy for growth, jobs, social equity and inclusion, as well as the aims of ET2020, the EU's strategic framework for education and training.

Erasmus+ also aims to promote the sustainable development of its partners in the field of higher education, and contribute to achieving the objectives of the EU Youth Strategy.

Detailed information on these opportunities, including eligibility criteria, is available in the Erasmus+ Programme Guide.

Building Bridges was a two-year capacity-building projects in the field of youth co-funded by the European Commission. These projects cover a range of activities that encourage cooperation between organisations active in youth, education, training and other socio-economic sectors in Programme and Partner Countries from different regions of the world. They aim to recognise and improve youth work, non-formal learning and volunteering and link them to education systems and the labour market.

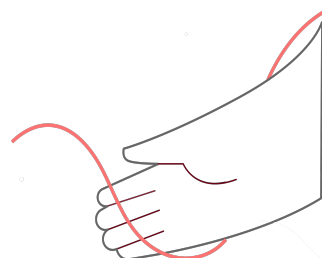
# IFM-SEI and our values

The International Falcon Movement - Socialist Educational International (IFM-SEI) is an international educational movement empowering and engaging young people to fight for their rights while playing an active role to positively transform their communities. We are an umbrella organisation of 46 child and youth-led organisations around the world, educating on the basis of our values: equality, democracy, peace, solidarity, cooperation and friendship.

In IFM-SEI, our motto is 'education for social change' - a change towards equality, justice, democracy, friendship and peace. We believe that education is the most powerful tool to change the world. It is through education that children and young people can analyse society, understand power structures and human behaviour, they can develop their own ideas about how to change the world, and be empowered to take action and actually make a change.

Our aim is achieving a peaceful world – where peace is more than just the absence of war, but encompasses freedom, equality and justice, where no one has to fear abuse, war, bullying, discrimination and exclusion or any other kind of violence. We feel that real peace comes through a change in the values of society as a whole and can only really be achieved in a truly democratic and equal world. Conflict, violence and war can have a profound and long-lasting detrimental effect on children and young people in particular. At the same time, children and young people play a vitally important role in transforming conflict and choosing peace.

IFM-SEI has a long history of peace education. Since our foundation, peace has been at the forefront of IFM-SEI's activities. In 2018 we achieved a 10-year mark on working together with the Middle East region on peace education. Inclusion and intersectionality are key parts of our strategy and work plan. Our latest project on the topic of peace and conflict has been our global event on local level - Peacemakers of Tomorrow.





# Who is this toolkit for?

This toolkit addresses young people and educators who work with children and youth, in order to provide them with tools and resources on peace and conflict resolution. The activities of this toolkit are designed for young people who are active and willing to build their skills and knowledge on the topic.

We aim at raising awareness about the subject around the world and providing young people with tools to become advocates and educators on peace and conflict resolution. Moreover, the toolkit will also provide resources for educators to share their knowledge on the topic and train young people to become peace advocates in the future.



BB Training in Cameroon

## Rights in our work

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Everyone is entitled to human rights, without discrimination. The United Nations Convention on the Rights of the Child (UNCRC) is a human rights agreement, which sets out the civil, political, economic, social, health and cultural rights of children.

Children's rights are the human rights of children with particular attention to the rights of special protection and care.

Promoting children's rights and ensuring that children understand that their rights are human rights is one of the fundamental principles of IFM-SEI. This is why the UN Convention on the Rights of the Child is a key element of our work and has been used as a guidance in the making of this toolkit. Thanks to the work of our member organisations and our different international activities, IFM-SEI empowers children and young people to be active citizens.

At IFM-SEI we do not just talk about children's rights but we create an enabling environment where children and young people can thrive in leadership and decision-making. As a result of this, children and young people are involved in the decision-making process of the movement from the grassroots right up to the highest decision-making bodies.



# Guide to non-formal education

This toolkit has been developed as a tool for non-formal education. Non-formal education is a planned learning process in which the learners take part intentionally and voluntarily. It is a participatory process, where the participants learn from their own experiences, are not judged or graded, but led through a process of self-reflection and consideration of how they want to use the results of their learning in their lives.

## **Your role as an educator**

As an educator, you are responsible for setting the stage for the learning of your group. You prepare, present and coordinate the activities and create an environment where children can learn, experience and experiment. Different from the traditional ‘teacher’ role, you are not there to give information or ‘teach’ children rigid ways in which they must behave. At first this might be challenging for you, and also for the participants. You have to give up your role as ‘expert’ and the children have to accept responsibility for their own learning. But don’t worry, through learning by doing you can shift to a child-centred, experiential approach to learning.

## **Self-awareness**

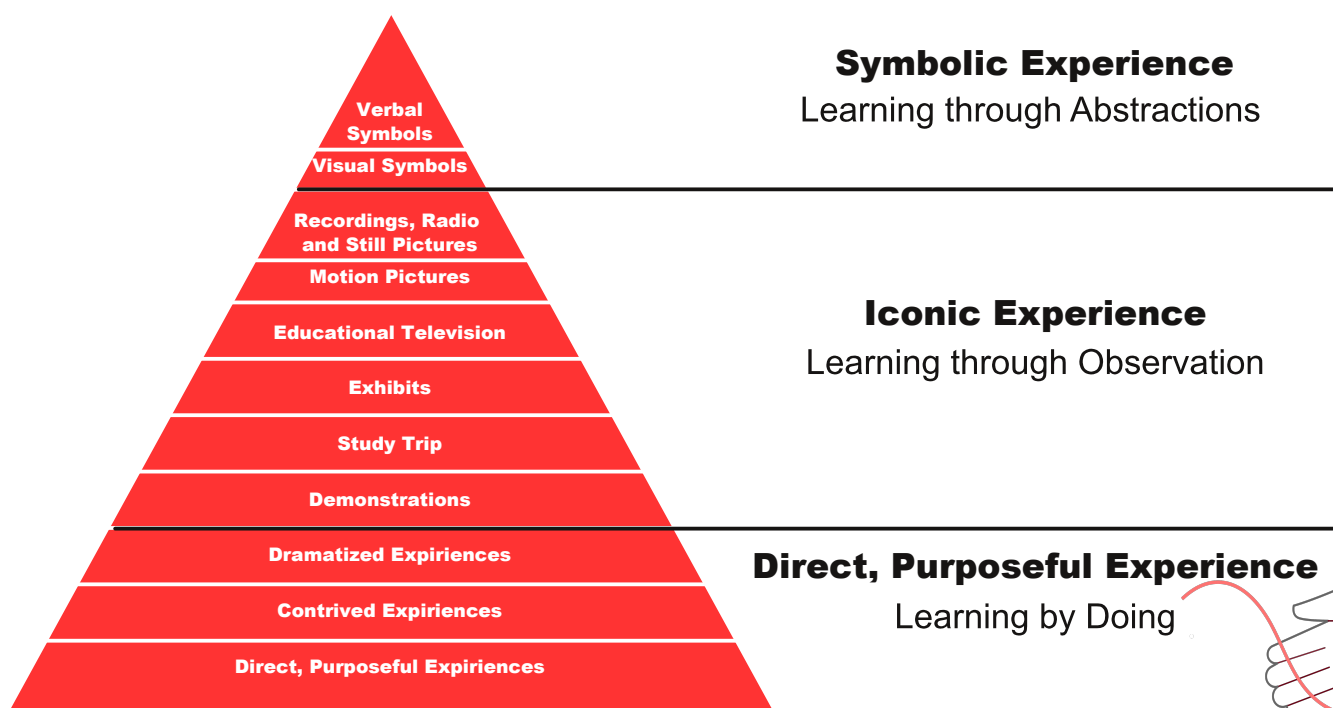
The art of delivering non-formal education requires not only a shift in focus, but also a high degree of self-awareness. Because children and young people are powerfully influenced by the behaviour of adults in their lives, you as an educator must take care to act according to the values you wish to convey. We believe no education is neutral and that the education we deliver is shaped by our background, experiences and beliefs whether consciously or unconsciously. For this reason, educators must recognise, acknowledge and consciously address their own privileges, prejudices and biases; don’t be afraid to critically reflect upon yourself and to intervene in cases of discrimination. We all have to be open with the children and young people we are working with that we have our own biases and opinions that will influence our educational processes.

## Experiential learning

Most activities in this publication are based on the approach of experiential learning or ‘learning by experiencing’. While the different phases in the experiential learning cycle may not always be obvious, most activities are planned with this four-stage cycle in mind. The experiential learning cycle is a theory by David A. Kolb.

- **Experiencing:** This phase stimulates opinions and feelings through the act of experiencing or doing something.
- **Reflecting:** Participants share observations, reactions and feelings about the experience.
- **Generalising:** The group looks for patterns and considers where there are similarities with the ‘real world’.
- **Applying:** Participants use what they have learned and consider what actions they can take to contribute to change.

As humans we learn in an array of different ways. However, direct experience is vital for effective communication and learning. Especially for children and young people, real and concrete experiences are necessary to provide the foundation of meaningful and impactful learning. Learners retain more information by what they do rather than what is heard, read or observed. Edgar Dale’s research led to the development of the Cone of Experience as a way to describe various learning experiences. When we are designing non-formal educational processes, we consider the importance of a group process designed around direct engagement and the experiential learning cycle.



Paolo Freire, a Brazilian educator and theorist, called educational processes in which students are supposed to remain passive and absorb knowledge the Banking Model of Education:

Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to students extends only as far as receiving, filing, and storing the deposits.<sup>1</sup>

Non-formal education favours in contrast a dialogue between those learning and those facilitating, challenging the idea that this relationship must always be one where an expert educates those without knowledge. The focus instead is on challenging the ways that knowledge is presented as fixed in its meaning or ideologically neutral, and forging a common understanding to solve specific problems and transform our world.

### **Debriefing**

The most important element of any educational activity is the debriefing. It's during this part of the activity that the participants are led carefully through the three phases of reflecting, generalising and applying. The reflection of applied learning then acts as the basis of a new cycle of experiential learning. If debriefing is not well thought-through or is rushed, learning can be jeopardised and the activity is reduced to the level of a game, soon forgotten. Throughout this publication, we have developed suggested debriefing questions for you to use. Take some time to review the questions carefully before each activity and also develop your own. When asking questions, take enough time so that everyone understands and has the chance to say something (without forcing anyone to speak). It also helps to ask open questions that promote reflection and cannot be answered with 'yes' or 'no' to encourage deeper participation.

<sup>1</sup> Freire, Paulo (1970). Pedagogy of the oppressed. New York: Herder and Herder, p. 58



# Socialist education

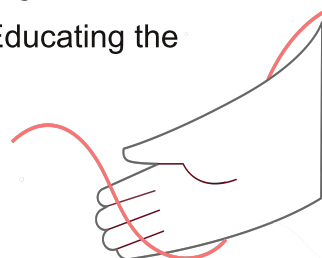
## Theory and practice

In IFM-SEI, we consider that we do more than just non-formal education – we do socialist education. This does not mean that we indoctrinate children and young people to vote for specific political parties. Socialist education is a theory and practice in which children and young people can critically analyse existing power structures on all levels of society and are motivated and empowered to take action for social change. Socialist education is a form of political education where we support children and young people to become critical thinkers, and give them the tools to be active decision-makers in their own lives and communities.

Through socialist education we do not only learn to live in and deal with the current world order, but we also think about how we can construct a better world. In our groups and activities, participants can take part in a counter-world experience with socialist values at the forefront. We aim to create spaces where children and young people do not have to experience the discrimination and exclusion that they face in their everyday lives, but rather an experience based on cooperation, solidarity and equality.

### **Socialist education is a lifelong process**

Socialist education is a lifelong process that does not simply take place as a one-off activity but is a long-term development of attitudes, understanding and empathy, whereby people can become critical thinkers and reflect on power structures in society, and give them the skills and tools to fight for a more equal and just world. This takes place in different settings and on different levels, through non-formal education and accompanied by informal learning. Education is not only for children; we never stop learning in our life and we are all learners. Educating the educator central to socialist education.



### **No education is neutral**

We believe that no education is neutral and all education is underpinned by values, and is influenced by the experiences and background of the educator. As we live in a capitalist system, most education either directly supports, or does not question the legitimacy of this particular way of organising society. Socialist education does not claim to be neutral and is explicitly value-based. Socialist education is the process of exploring, discussing and reflecting on the world in line with our socialist values of solidarity, equality, democracy, cooperation, internationalism, anti-capitalism, peace, environmental sustainability and freedom. We believe that a better world is based on these values, therefore we promote them through our educational work.

### **A world free from oppression means a world free from capitalism**

We strive for a world that puts people over profit and where every person can live free from oppression. A world without oppression is not possible under the capitalist system, where some groups in society live lives of luxury and excess at the expense of other groups who do not have access to their basic civil, political, social, economic and cultural rights. Capitalism is perpetuated by creating divisions in society whereby the working class and marginalised and minority groups are pitted against each other. Capitalism maintains the current social order through inequality. Through socialist education we challenge the capitalist status quo and offer alternatives to capitalism in theory and practice. Only once capitalism is destroyed can we live in a world where all people are equal.

### **Education for social change**

Socialist education gives participants the competences to examine the necessity and possibility of social change. Socialist education motivates and empowers children and young people to take action for social change and gives them tools to fight the system. As a result of offering a counter-world alternative through our groups and activities, children and young people can see the changes that we want to see in wider society and learn how to organise together to achieve them. Education for social change is the mantra for socialist education.



## **Meaningful participation and democracy**

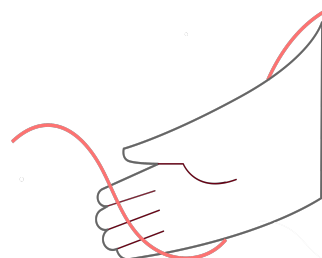
Our groups and activities are not just delivered for children and young people but with and by children and young people. We promote peer education, the idea that everyone has something of value to share with others. All of our activities and groups are optional and voluntary. Within socialist education, children and young people are conscious actors in their educational processes where they can practice collective self-organisation of work and consumption. Group sessions, preparation of activities and campaigning are planned with a meaningful input from our children and young people. Our groups and activities are a space to practice a real and socialist democracy and everybody should have the possibility to participate in decisions on matters in which they are concerned or interested.

## **Challenging hierarchy**

Socialist education challenges the notion of hierarchy and we believe that we should strive for all members of a group to have equal status, no matter age, background or experience. However we must be aware that our groups and activities can reflect our societies and we should name and identify power structures in order to be aware of them and challenge them. Socialist educators are facilitators of a group and a self-organisation process rather than the owner of knowledge. Being more experienced doesn't mean that your opinions in discussions count more than those of others and every person should be open to being challenged constructively.

## **Anti-patriarchal and intersectional approach**

In socialist education we strive for equality of outcome and need; this makes sure everyone has the same outcome depending on the needs and starting point of everyone. We recognise that gender is a social construct yet recognise that women and people of other non-cis-male genders are oppressed in our society and we stand against gender stereotypes and binaries. We actively challenge discrimination on all levels and apply intersectionality to highlight how different forms of discrimination converge, using education to challenge and transform prejudices.



### **Creating a safe(r) space based on solidarity**

The environment that we aim to create is that of a safe(r) space. This means that the children and young people should not feel threatened and they should have the space to express their views and that expressions of discrimination will be challenged. We stress that we try to make a safe(r) space, rather than a safe space, as we are all products of our society and perpetuate negative or prejudiced behaviours based on our privileges. We practice solidarity, which means to feel safe in a group with the possibility to be who you want to be without being laughed at or discriminated against, and promoting empathy, understanding and acceptance of diversity and difference.

### **Cooperation not competition**

Only if people look after each other, work together and develop ideas in the spirit of solidarity will society develop in a positive way. Cooperation is powerful because we can create better things when we work together and learn from each other. And it is powerful because it is fair. When we cooperate, we don't leave anyone behind. In cooperation, everyone contributes in whatever way they can in accordance with their needs, and everyone gets a fair share of the outcome. Socialist education promotes cooperation and cooperative activities over competition and competitive activities. Cooperation also means fighting the ideology of individualism.

### **Education for internationalism**

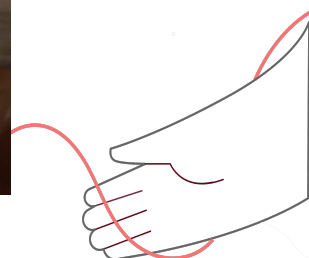
An important part of socialist education is challenging the idea of the nation and the promotion of internationalism. We challenge the notion of the nation because it is a category that creates boundaries, yields discrimination and promotes the exclusion of others. However, we recognise that the reality divides the world in terms of nation states, therefore within socialist education we promote the practice of 'I am not my country' – the practice that an individual is not responsible for the actions of their country or government. We want to see a world without borders where all humans have the right to move, live, work and love freely anywhere in world with freedom from discrimination or stigma.

## **Conflict as a transformative practice**

Peace education is fundamental to socialist education. Conflict is not inherently a negative thing, it is a natural part of a group process but we must be aware of the potential of a conflict evolving into violence. We educate and encourage children and young people to solve their conflicts through dialogue, negotiation and with respect to another person's position rather than violently or through discrimination. Not every conflict has a solution and we recognise that there will always be diverging opinions and needs between individuals and groups.

## **Empowering children and young people - get active, get organised!**

Socialist education encourages children to act and get their voice heard, and gives them confidence in the possibility of fundamentally changing the world. We believe that lots of small changes in society can bring about a big societal change. We believe children and young people are key actors of change in society and socialist education fosters critical thinking and encourages them to be reflective and question the society in which they live, in order for them to be active citizens and ambassadors of socialist values. An important part of our work is helping children and young people to find tools for transforming social and political structures and processes. Socialist education supports every child and young person in developing the ability to act, but also makes clear that individual behaviour will not transform society on its own; in order to transform the world we must be organised and able to place demands, and to be present in large numbers on the streets.



# Tools

## Needs Analysis

### **Tools to measure own group's needs**

Needs analysis is one of the most important steps before planning an educational programme, but sometimes we move forward without it because we assume that we know the needs, or have limited resources or time to conduct such an assessment.

### **Why to do needs assessment?**

As youth workers, we cannot assume that our training aims will automatically fit with our target groups' needs and concerns. Although we work closely with young people and children it is always vital to consult your target group not only for credibility and legitimacy of your activity, but also so it is relevant for the young people and they can take ownership of it. The main objective of your needs assessment is to get an understanding of what participants need to better contribute to a specific societal change or for their personal development. You can also get insights on their hopes and aspirations.

### **We strongly recommend needs assessment to:**

- Identify individual and community needs, concerns and issues
- Empower grassroots action around needs
- Determine if needs have changed
- Gather individuals' and communities' hopes, dreams and desires<sup>2</sup>
- Reach desired outcomes
- Find knowledge gaps before they become a larger problem
- Help you decide on the format of your educational activity (a study visit, a training, a seminar, etc.).

2. Salto Youth-Preparation: needs assessment <https://www.salto-youth.net/rc/inclusion/archive/archive-resources/inclusiongroups/inclusionethnicminorities/InclusionEmpowermentNeedsAssessment/>

## When to do needs assessment?

You can do it as a very first step once you know the target group (their profile and background) - even if the people consulted might not be the ones who eventually participate in your activity. You need to ensure that they fairly represent the group you are targeting - or once you have your participants selected you can directly ask them more about their expectations, etc.

## How to do needs assessment?

There are several different ways of assessing the needs of your target group. You should choose the right methodology according to the topic, practicality, resources and your target group.

- Focus groups and individual Interviews: Meeting with the young people in the targeted area/community, organise a group discussion, individual interviews etc. However, participants may conceal their true feelings about the topic under investigation.
- Where possible structure such assessments into regular activities of your organisation or the community you're working with through feedback processes and ongoing discussion. This approach has the advantage of ensuring a large number of responses, as you will reach people there not specifically for the assessment, but also for the activity/meeting.
- Online surveys and questionnaire: Creating an online form to ask key questions to better understand young people's needs and profile. Be aware that if you do it online, for certain contexts, this would mean only youth who have access to internet and who are digitally skilled will be able to respond to that assessment and it might provide a biased understanding of the context.
- Secondary data analysis: Using analysis of data that was collected by someone else for another primary purpose. If you use this methodology, you should avoid generalizing the common needs and research the specific target groups. We recommend using this technique in combination with one of the previous methodologies above.



### **Needs Analysis of Building Bridges and Toolkit for Peace education**

Building Bridges project is created in line with the needs of our partner organisations in the field of peace education, social inclusion and dialogue. In all steps of the project, youth workers and regional needs of our partners have been included. Before developing our toolkit, we explored the perspectives of youth workers from our partners working in peace and human rights agenda in four continents: Africa, Europe, Asia and Latin America.

Firstly, we conducted face-to-face interviews with young people and youth workers in four continents. Secondly, we reviewed existing literature on youth work, peace education and human rights education. Then, we assessed the number and quality of available training offers for youth workers intervening in this essential but delicate thematic area. Also, we mapped out case studies of good practices of peace and human rights education in all four regions participating in the research. Lastly, we collected the needs of young people and youth workers and developed the toolkit all together with our partners in our Toolkit Development Workshop in Medan, Indonesia in April 2019.

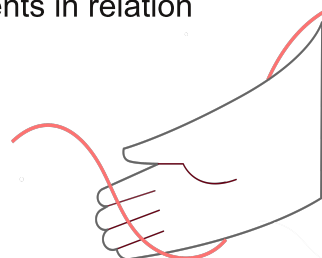
The toolkit was also tested in Youth worker training in peace education which took place in Asuncion, Paraguay in August 2019 and the feedback of youth workers was included as edits for the final version before publication. Needs analysis and consultation were the key elements in all steps of developing our tools.



# Adaptation guidelines

Despite the cross continental approach and experiences going into this toolkit, we invite you to adjust the activities to suit your local context especially at the community level. This adaptation guideline is meant to help you consider the following issues in order to adequately prepare and use alternatives to locally adapt the various activities.

- **Resource materials** – Each activity is meant to be implemented with specific materials. You should reconsider these materials before the activity and check which materials might not be available for you and how you could replace them or change the activity to fit to what you have.
- **Period /Duration** – The duration of each activity has been clearly defined, however, in a situation where participants, depending on some factors, need more or less time to successfully complete the activity; you should provide space for such adjustment, taking participants' feedback into consideration.
- **Context** – Despite the fact that this toolkit was developed with experiences and expertise from four continents, keep in mind that certain culturally sensitive issues may still arise. You can choose activities that are most relevant for your local cultural or organisational context. For instance, giving certain roles to participants should be done carefully, as some roles may generate conflicts.
- **Language** – You could translate key words and terminologies before the activity and make sure that you understand them well before communicating them to participants.
- **Debriefing** – The most important and critical part of the various activities is the debriefing. Even though we give debriefing questions in each activity, they might not always fit your context and you should read them carefully beforehand, change what does not make sense in your context and also add questions that are more relevant for your group.
- **Group size & age** – The size of the group and their age is very important to the activity. A good tip is always to collect information, anticipate changes and prepare adjustments in relation





to the expected number of the participants and their age bracket during preparation. For instance, if an activity instructs that the group must be divided into two, yet that would not be feasible with your group because it is very large, you may adjust the number of groups to three instead of sticking to the original instruction of two groups.

- **Space** – Each activity is designed to be carried out in a certain space. However, you might need to adjust the space used according to the contextual conditions, such as the actual number of participants, age groups, weather, willingness of participants, etc. For example, tables can be moved out of the training space in order to form a circle with chairs, desks can be joined together in order to form working stations for groups, some activities can be adapted to be carried out outside if there is the possibility to be in the open air, etc.



# Monitoring

We all plan our projects and activities with good intentions and put great energy and time into implementing them. However, sometimes we concentrate too strongly on specific aspects of our projects or are faced with challenges on the way so that we miss out some important issues. At that moment, monitoring is our lighthouse to guide us back to the right track.

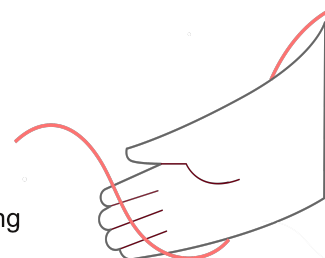
## Why is it important?

- Monitoring is a supporting task that helps us to check processes, take remedial actions and update plans. It involves the systematic and continuous collection of data useful for further analysis (review and evaluation) and for informed decision-making.
- Monitoring focuses mainly on the project's or programme's inputs, activities and outputs (or results). It is an ongoing analysis of project progress towards achieving planned results with the purpose of improving management decision making. It should look at how the outputs can effectively lead to the outcomes and impact which the project or activity is aiming at.
- A key role for facilitators and/or the project team is to check and, if relevant, promote updating and improvements of project design, plans and other management tools. The team should assess the quality/capacity of existing monitoring arrangements, with a view to ensuring quality of the activities.

Continuous monitoring helps you to:

- See how your activity/project addresses your outcome(s) of interest
- Understand whether your activity/project has been implemented with a reasonable level of reliability
- Identify areas for improvement, training, or adaptation
- Justify to stakeholders and funders that the activity/project is effective
- Determine whether you may want to expand, cut, or abandon the activity/project.<sup>4</sup>

4. Youth.gov-Monitoring and Evaluating <https://youth.gov/evidence-innovation/monitoring-evaluating>



## How does it work?

Monitoring takes place at different levels. Within the project or programme it allows the project managers to see where they stand with implementation. It may involve context monitoring (e.g. security situation, relations with stakeholders, analysis of risks and assumptions) and performance monitoring (e.g. efficiency of staff, desired and undesired impacts obtained). Specific monitoring arrangements and indicators are defined for each project and programme.<sup>5</sup>

The monitoring of learning outcomes can be done through a combination of qualitative and quantitative methods, where participants are asked to mark or measure their progress against set competences, and are also given space to identify their own.



5. EuropeAid-Monitoring of projects and programmes [https://ec.europa.eu/europeaid/monitoring-projects-and-programmes\\_en](https://ec.europa.eu/europeaid/monitoring-projects-and-programmes_en)



# Evaluation

Once our projects come to an end, we need to look back and see if we reached the goals set at the beginning of the journey, in order to understand how we carried out the activities, and how to improve next time.

## Why is it important?

Evaluation helps to make sure you do not repeat the same mistakes, and it guides on how to deal with previous challenges.

Evaluation is an assessment of the efficiency, effectiveness, impact, relevance and sustainability of activities/projects. It involves a periodic assessment (e.g. mid-term, final) of results, purposes and objectives.<sup>6</sup>

## How does it work?

Evaluation processes can happen at different moments. We suggest and encourage you to conduct the following ones:

- Daily reflection during your activities, encouraging participants to take responsibility for their own learning and the development of the project.
- Final evaluations at the end of your activities, evaluating them against objectives set.
- Final online evaluation process by involving the partners and the participants, taking into account results achieved on local level and/or regional level.

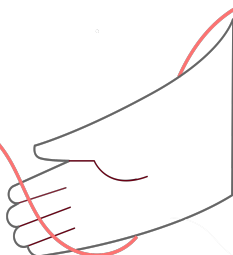
## Which tools can be used?

The guiding question we should ask for evaluation is whether planned outcomes have been achieved, if they were sustainable, and the lessons that have been learned.

Some of the tools we can identify to support this process are:

- Written application form
- Online webinar
- One-to-one mentoring meetings
- Reflection groups during or at the end of the activity
- Written evaluation of the activity
- Written evaluation of the whole project (if the activity is a part of a bigger project)

6. Youth.gov-Monitoring and Evaluating <https://youth.gov/evidence-innovation/monitoring-evaluating>



## Non-formal evaluation methodologies:

- Illustrated cards or metaphors (e.g. the weather) to compare and express one's state;
- Move in the room according to a "thermometer" scale (one side of the room will represent 0°, the opposite side 100°; participants can walk towards either of the two sides and position themselves according to their degree of satisfaction)
- Evaluate items by showing coloured papers on a scale of three as a traffic light (red, yellow, green);
- Draw one's hand on a paper to note five evaluation perspectives (e.g. thumb for what was good, index for an idea that could be further developed, etc.)
- "Pizza" evaluation: draw circles on flipchart papers and divide them into slices, each slice will represent one activity or item to be evaluated. Participants can mark a sign towards the centre or the edge of each slice according to their rate of satisfaction (centre= maximum; edge= minimum).



# Tips and tricks for educators

## Adapting activities

Educational activities should be taken as proposals to be adapted to meet the needs of your group. Some groups are more experienced than others, some will need more time and some will get deeper into an activity, others not. To get the best results from these activities we advise you to take our proposals and adapt them to your group and setting based on a needs analysis of your group.

## Expectations (intentions), contributions and fears

Discuss with your group their expectations of the programme: What do they expect to learn/to gain out of their participation in your programme? What are the experiences, knowledge, skills, attitudes they can bring and share with the group throughout the programme? It is equally important to understand how each participant can contribute: what is their particular experience and expertise that they will be able to share and bring into the discussions? And finally, what are their fears or worries regarding this training; any challenges they anticipate? <sup>7</sup>

## Teambuilding

This moment 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). In this session it is 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. <sup>8</sup>

Especially when tackling challenging or emotive topics, you need a strong group where participants have trust in each other and feel comfortable sharing their experiences and ideas. You should dedicate ample time for group building and see it as an ongoing activity. We would suggest for you to use lots of team building activities, for example where the group has to fulfil different tasks together, and reflect on their strengths as a group. You can also achieve a positive atmosphere by using energisers at the beginning of your activities or after difficult discussions. These are short, fun, active games that can boost the energy level of your group.

7. *ibid.*

8-. UNOY Peacebuilders, p. 65





## APPROACH & METHODOLOGY

You should be aware that not every conflict has a solution - there will always be diverging opinions and needs between individuals and groups. Conflict is not inherently a negative thing, it is a natural part of a group process but as an educator you must be aware of the potential of conflict evolving into violence. Getting to know one another, actively challenging stereotypes and prejudices, as well as fostering dialogue, will help you to transform conflicts and find ways to work and live together despite differences.

### **Group management**

Be aware that you will experience certain conflicts with your group: it may be because of internal disagreements among participants or with you as a trainer, or because of the quality of the venue or for other reasons. You will also most probably face participants who are very vocal, others who are rather introverted and some who might, perhaps, try to boycott your programme. Here are some tips on how to deal with different kinds of challenges:

#### **If you have very quiet participants:**

- Use rounds to ensure that everyone can speak.
- Ask the group to take a moment to reflect before answering your question.
- Use strategies such as discussions in smaller groups (some people are not comfortable in plenary).
- Call on the silent participants: encourage them to share their views, ask more specific questions (your question might have been too broad or was not understood; do not assume it is their fault, that “they do not want to speak”).
- Review how you interact with them, observe their body language: tell them what you observe and ask them to explain why they react in a certain way. You can always talk to them in the break or after sessions to understand better and directly if there is any particular concern from their side.

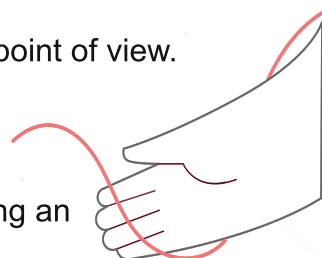


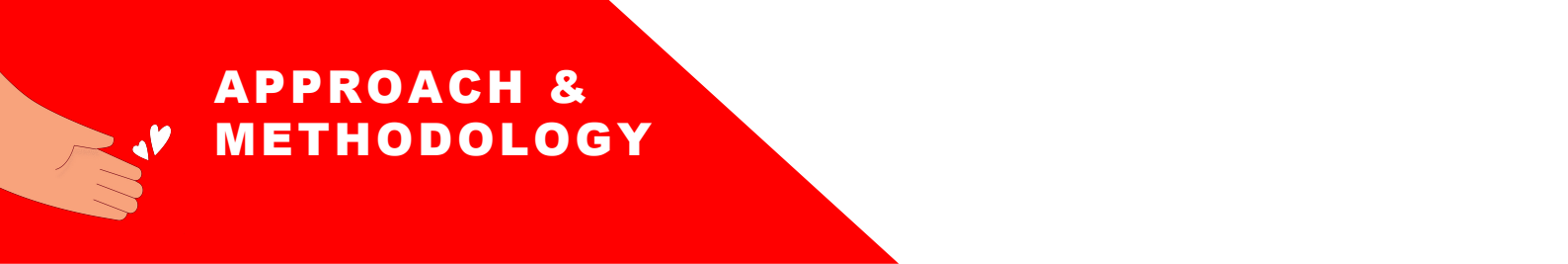
### **If you have very vocal participants:**

- Name the dynamic and acknowledge what is happening (they might not be aware of how much they are talking).
- Refer back to your group contract/ working principles (about giving space for all to speak up).
- Talk to them personally and understand their needs.
- Support others to share their views.
- Remind them to provide space for others.

### **If a conflict starts within the group (in particular when those are part of groups in conflict in their own context):**

- Do not panic and let the conversation flow: do not try to stop it or change the topic as if nothing happened.
- Let participants share their anger or frustration for a moment, preferably with the support of a neutral facilitator. This can lead to conflict transformation and it can also help them to go in depth into their emotions, feelings and needs.
- Accompany the process by facilitating non-violent communication and remind them about the group contract.
- Take a round for each participant to state their feelings and thoughts in a few sentences (avoid long interventions but rather a round to understand where each one stands and ask everyone to listen carefully and without judging when they are not speaking).
- Remind them that they are in a safe space that should allow them to practice conflict transformation.
- Remind them of the purpose of the conversation and the objective of the training: addressing and dealing with conflicts in a nonviolent way for instance.
- Ask them to put themselves in the shoes of others and reflect on their arguments, points of view.
- Encourage them to think what they could change from their own position and point of view.
- Take a moment of silence/breathing with your group.
- If the conflict escalates, try to de-escalate it by either taking a break and holding an





## APPROACH & METHODOLOGY

intervention with the conflicting parties, perhaps involving relevant support staff and trainers, as needed (in particular if you need support with local language or understanding local dynamics). Of course, you will still need to play a mediator role. In case a conflict that came up in front of everyone, but was then dealt with only by the conflicting parties: make sure that you inform the entire group of what happened in brief, it's better to not go too deep into conflict and make clear that this escalation is also part of the process

### **If you have a disengaged group or participant:**

- Ask participants if they want to take responsibility for specific parts of the programme
- State the group dynamics that you are observing and ask your group if this is the best learning environment or what they could change/improve.
  - If there is a clear distraction, name it and address it (if there is a lot of noise outside the room and people are getting distracted, do not act as if nothing happens, just name what you see and find solutions with your group: make them take ownership and leadership).
  - If the distraction is not clear, ask yourselves what structural reasons might exist for a participant's or group's perceived disengagement.
  - Ensure that you are designing the process around many different types of learning, so for example if there has already been a large amount of activities privileging language/speech, look to centre activities using other methods such as drawing, movement or non-verbal communication.

### **If you have an unbalanced group:**

It might happen that your group is unbalanced because of the language, of experience, of opportunities, etc. This is something that ideally you would have identified during the preparation of your training (either in the needs assessment or in the selection of participants phase). Preventive measures that can be taken to address it beforehand include preparation before the training with certain participants, provide readings, having translators, etc.

You might also only start realising it on the spot:

- Adapt/review your methodologies.
- Transform those power dynamics into guiding questions for your group to reflect in relation to peace and conflict.

**Tip:** We suggest to acknowledge these dynamics and address it openly with your group. In certain contexts and cultures, this is not something accepted and you may need to take more indirect ways to do so. You may want to address this in a more indirect manner, in smaller groups or in individual reflections. The reflection groups might be a safe space for the participants to openly share about unbalanced dynamics. But in general, be sensitive to what is happening in your group!

## **Logistical considerations**

**Venue:** The choice of your venue can have quite an impact on how your programme will flow, so we suggest you do not underestimate this part. Key elements we suggest you consider before choosing the venue:

**Accessibility:** Is it easily accessible for participants, including those participants who have disabilities?

**Spaces and surroundings:** How much space can you use? Do you have outdoor spaces you can use? Can you split your group in smaller groups using different spaces if needed? Is the venue surrounded by a noisy environment that could affect your training? Is it a public space where people come in and out and could easily distract your group? Do you have natural light coming in (in a dark space or only artificial light participants can tire very quickly)?

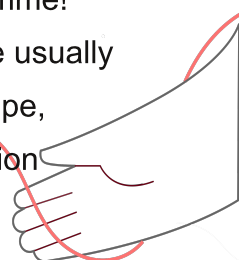
**Training room:** Is your training room in alignment with your programme, methodology and size of your group? Can you move the chairs and/or tables?

**Equipment:** Does your venue have the sounds/light equipment that you might need? If not, can you borrow it from someone?

**Food:** Does the venue provide the food or do you need to pick it up from somewhere else (and in this case, who will be in charge of it)? Does the place provide vegetarian, vegan, halal options? Do not forget to ask participants about their food preference and/or allergies/intolerances.

**Safety:** Is it a safe space for participants to go? Is it a space related or controlled by a security force (is it for instance controlled by the army or police) or by a particular religious/ethnic group that could make some people reluctant to take part?

**Materials:** Do not forget to buy, borrow or gather all needed materials for your programme! What you need of course depends on your planned programme. Basic materials that we usually need in a training are: markers, flipcharts, A4 sheets, coloured papers, scissors, glue, tape, notebooks, pens, post-its, flashcards, etc. Do not forget to print the programme, evaluation forms, pre- and post-assessment forms and the certificates, if you need them.



### Preparation set-up

**Number of days:** You can have a one-day workshop with 1 to 4 sessions or trainings/programmes or multiple days with up to 5 sessions per day. Of course, this may depend on the budget you have and also the availability of your group. During your need's assessment, it is recommended to also ask about the practicalities of your programme: when could the young people attend? You might need to have it take place after school/university, during holidays or weekends. Depending on your objectives, you might decide on a shorter or longer version of your programme. Most importantly, it should satisfy the needs of your group and your objective. According to UNOY Peacebuilders' experience, we usually run trainings for a duration of 7 full days (excluding the days for travel).

**Length of sessions:** We suggest to have sessions between 1h and 1h30. If sessions run longer it can be difficult for participants to stay focused, and shorter sessions mean it would be hard for you to explore in depth. A 3h session with a break in the middle is excellent for going into an issue in depth. If your programme is longer than one day, we suggest to start every morning with an overview of what will happen throughout that day. It is also good to end the day with some reflections/feedback as this helps you to understand how the participants are progressing and how they are achieving the learning objectives you have set. Regarding breaks, we suggest to have at least one longer coffee/tea break in the morning (15-30 min) and one in the afternoon, depending on the group size. Otherwise take breaks when the group appears tired or unconcentrated, or vocalises the need for one - you can also ask semi-regularly.

**Size of the group:** You need to decide on the size of your group. Most of the trainings have worked with a number between 20-24 participants in on-site training as it seems a good number to handle dynamics, to make it participatory and based on non-formal learning methodology. However, the size can vary.

## **Communication & feedback**

Communication is the basis of nonformal education.

Two types of communication can be differentiated: asymmetric and symmetric. In asymmetric communication a facilitator sets themselves outside from the participants. They are directive and give instructions to the others. In symmetric communication, the participants reflect their needs and they take active part in the learning process. The facilitator is a part of the group - a common feature of non-formal education.

The two types of communication can overlap and also asymmetric communication can sometimes make sense in nonformal education.

To learn from each other, in non-formal education activities participants are often asked to give feedback to each other. If feedback is not given the right time and place, it can easily lead to conflict. Make sure feedback is given enough time and a quiet space. It is important to remind participants that they should only speak for themselves and their perceptions, and not assume why someone has done something. Participants should also avoid generalisations (every time, always, never...), the use of irony or give unrequested advice.

The receiver of feedback should appreciate the effort of the feedbacker. They can ask questions to make sure they understand, but should not defend themselves or deny emotions of the other.

It is good practice to establish regular opportunities to offer feedback after each activity to those that delivered it. Suggestions, new ideas, and listening to different opinions can generate new learning as a result of this feedback.

## **Challenging assumptions**

Challenging assumptions is not easy as our upbringing and other educational experiences shape these assumptions throughout our lives. What a person is told by their parents, teachers, peers and mainstream media affects and influences each of us on a fundamental level. In order to deconstruct these assumptions, a long-term self-reflective process is needed, where critical thinking is central to learning. While we believe people should be able to express themselves, the right to freedom of speech stops where it hurts another person through hate speech or threat of violence.

When we hear assumptions that are prejudiced or biased towards others, we must challenge them right away as educators. However, it is best not to simply tell the participants that they are wrong, but rather ask questions that make them challenge themselves by transforming stereotypes into questions. It is not always possible to take a neutral approach; you can explain why it is difficult for you to remain neutral and what shapes your personal view on the conflict.

This can also help the participants to understand how opinions are formed and to understand that you speak from your own subjectivity, so there are other opinions and points of view. This will help them to use critical thinking and develop their own ideas.

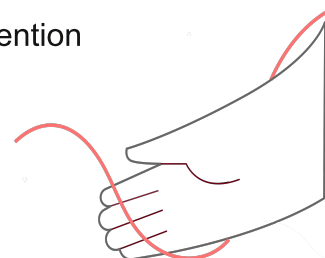
### **Core peacebuilding values while training**

- 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 appears 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 non-violent communication 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 and it might be difficult to share or be 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 to share 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 in the moment. Trust the frame you have put in place as much as the process and the group.



- Keep the right balance: while you trust your group, be open for their feedback. Make sure to find the right balance in trusting your programme and being aware of time management and of needs of the whole group. 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 indicate clearly what you are giving feedback on (exercise, 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 to 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 a 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 from 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.<sup>9</sup>

9. UNOY Peacebuilders, pp. 75-76



### Informal sessions

When we organise projects we normally have huge amounts of content relating to our objectives that we wish to cover and discuss. It is vital however to ensure enough free-time during the project, and not fill every available minute with workshops. The social time acts both as an extension of the group building, as well as providing a space for the group to process new knowledge and ideas in completely informal and unfacilitated discussions. Get the balance between fun organised activities and completely unplanned free-time.

For participants to get to know each other on different levels, we suggest to organise informal sessions such as:

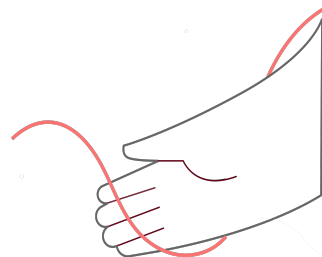
- Organisations fair/networking: provides participants the opportunity to present the work of their organisations. You can ask them to bring materials, make a collage or to prepare some stands/stalls where participants can freely visit, similar to a market place.
- International night: this can be particularly enriching if your group comes from different countries and backgrounds; you can ask them to present themselves through different (interactive) means (food, dances, games 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?

Tip: These activities can be led and organised by the participants themselves; make sure you encourage inclusion and respect for diversity. You can have one specific evening for the group to organise something, such as a move night or a talent show.<sup>10</sup>

10. UNOY Peacebuilders, p. 66



Participants of BB Training in Asuncion, Paraguay





# Conflict and violence

## **Conflict is not inherently positive or negative – it's how we deal with it**

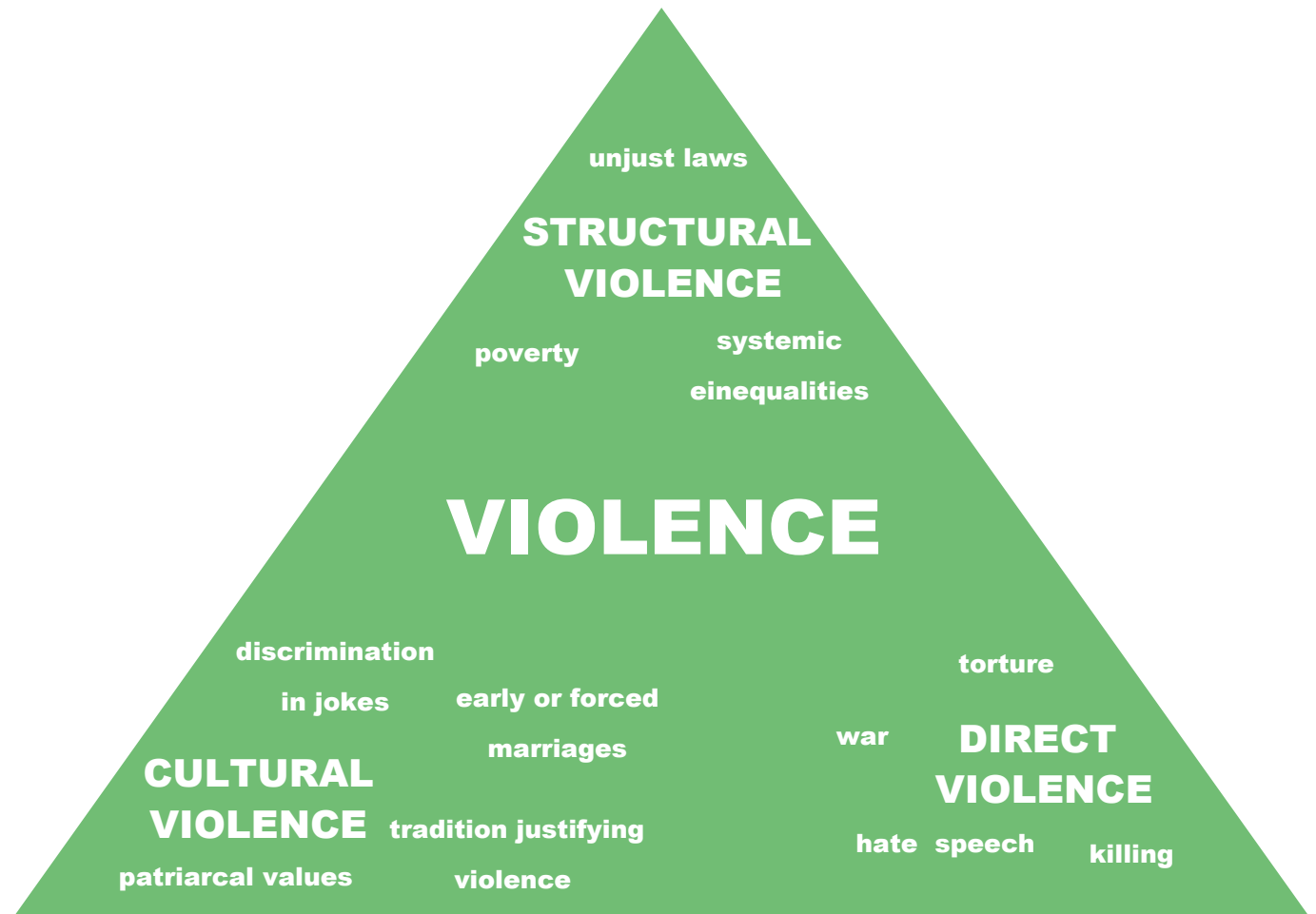
Often the terms conflict and violence are used interchangeably. However, violence does not equal conflict, as violence is just one of many ways of managing conflict. Just because we engage in a conflict, it does not mean violence will naturally occur. Conflict is in itself not a positive or negative occurrence - it is an inescapable part of life. When managed constructively conflict can be transformative, it can lead to change and progress. It is when a conflict is not properly managed or there are different expectations that violence can occur resulting in a harmful or destructive outcome.

## **Peace is more than just the absence of war**

Peaceful societies are not only those where violence or acts of war are absent, but those which are socially integrated and truly equal, and in which parties formerly involved in conflict live not just next to, but rather with one another. When we discuss conflict, the connotations that often arise are associated with struggle, but conflict is much more complex and subtle than that. Direct violence - whether killing, rape or violence in the name of war - are the most visible and obvious manifestations of violence but violence occurs in many forms. Some forms of violence are easy to identify, others are less obvious, but all can inflict varying degrees of pain and damage. Violence can be a range of actions, words, attitudes or systems that can cause damage on a physical, social or psychological level. What we aim for to achieve a peaceful world is one that encompasses freedom, equality and justice, where no one has to fear abuse, war, bullying, discrimination and exclusion or any other kind of violence. Peace is the absence of all forms of violence through positive and inclusive non-violent processes in response to conflict. We believe that real peace comes through a change in the values of society as a whole and can only really be achieved in a truly democratic and equal world.

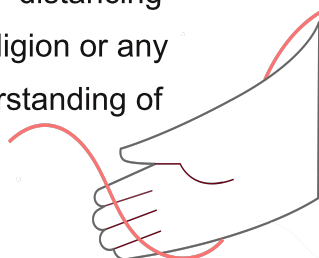
As developed by Johan Galtung, there are three main types of violence: direct violence, cultural violence and structural violence. Direct violence tends to be the most obvious type of violence and what most of the people think of when we say 'violence' and can be physical, verbal or psychological, such as hitting or calling names. Structural violence is indirect violence caused by

an unjust system, such as capitalism, and our societies perpetuate these systems. Cultural violence is the validation of violence on the basis of cultural norms, traditions and values based in the way a society or community operates. Culture or tradition is often used as an excuse for violence, framing it as legitimate. These different forms of violence do not exist separately – they are often interconnected and one can lead to another



### **Social exclusion must be overcome to transform conflict**

The way we are socialised to exaggerate differences between people is an important factor in how conflicts and violence arise. Divides in society and hidden conflicts can manifest due to a multitude of reasons, which are often stemmed from prejudice and discrimination. The tool of scapegoating plays a major role in this, whereby a certain group in society – usually a minority or marginalised group – is blamed for societal issues that often come from those in political power or with a large influence in the society. Scapegoating has proved time and time again to increase hate crimes and hate speech against vulnerable groups. The process of ‘othering’ - distancing ourselves from others because of differences in age, origin, ethnicity, language, religion or any other basis - creates divisions between groups and individuals due to lack of understanding of others, breeding fear and hatred.







## PEACEBUILDING & INCLUSIVE DIALOGUE

These divisions have knock-on effects in wider communities - miscommunication, misunderstandings, the exaggeration of differences and disagreements and creation of ghettos. The perceived and real threats to people's emotional or physical well-being exaggerates tensions between individuals, groups and societies. These threats are very often caused by unequal power structures in society. When some people don't have access to their basic needs, such as food, clean water, space, security or healthcare, they will inevitably feel threatened and in competition with others. Although the world has the adequate resources to support all citizens, the political system intentionally does not allow for this to happen. The powerful disrespect human rights to uphold unequal power structures to maintain the status quo. True social and economic equality would remove many of the reasons for conflict. The underlying problems and issues that create divides in societies must be analysed to work towards peace.

### **Root causes of conflict**

Within peace education, it is not enough to concentrate solely on changes in individual attitudes; it is also necessary to examine the social, economic and political environment to understand where violent conflict comes from and how to transform it. Capitalism is the primary root cause of conflict, and capitalism could not exist in a truly peaceful society. Peace is a threat to capitalism and peace can only be achieved in a post-capitalist society. Capitalism is sustained by and thrives on divides in society. Only if different groups are pitted against each other, can the 1% remain in power and the rich-poor divide can be perpetuated. By using aggressive conflict as a tool to play social groups against each other – for example blaming migrants for social and economic problems in a country - the governments and big businesses can maintain their power and dictate the world order rather than the working classes uniting against an unjust system. This is key to maintaining the system of capitalism, which puts capital and monetary value over human lives.

It is commonly said that there is no power greater than a war to unite a nation; this is what democratic and totalitarian regimes have practised repeatedly when the working class or left-wing forces threaten their power. Armed conflict is also a powerful market. Supposed 'peaceful' nations are hugely complicit in wars behind the scenes and have a vested interest in orchestrating or perpetuating armed conflict through sale of arms to one or multiple sides of a conflict, as well as the contracts that companies can be gained from post-conflict reconstruction.

Multinational companies working in the field of construction, telecommunications, engineering and arms have been proven to work in collaboration with governments across the developed world to collude in conflicts for financial gain. The human cost is secondary to the capital gained from war. The motivation for many armed conflicts are down to natural resources, from which governments – and as a result big business - can benefit financially.

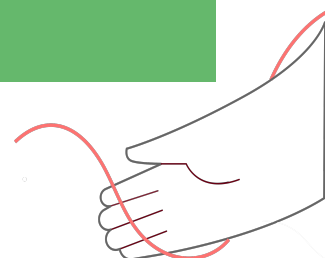
### Latin America: Regional context infobox

Latin America has experienced in the last two decades the impact of public policies implemented by both progressive and right-wing governments, which has led the subcontinent to an ambivalent application of human rights.

On the one hand, more institutionalized and economically stable countries such as **Chile** and **Uruguay** have managed to advance in terms of welfare, but only Uruguay has managed to do so by building a more egalitarian society.

On the other hand, **Venezuela's** humanitarian and economy crisis is viewed with the greatest concern due to the political polarisation, being a country in which a ruling party based on a charismatic leadership that once won elections fairly has diminished parliamentary power, weakened judicial courts, and eliminated virtually all independent media. **Brazil** is also another country where a far-right political expression has emerged with its president Jair Bolsonaro as its most belligerent representative after two decades of the Partido dos Trabalhadores attempt to reduce inequalities through state social spending.

In October 2019, **Argentina** held general elections after the 2015-2019 Mauricio Macri' mandate promised to approach the country's economy to foreign investment after years of high inflation. So far, the **Mexican** president Andres Manuel Lopez Obrador, the first "leftist" president elected since the 1930s, is navigating public corruption, and high rates of violence related to gangs and narco trafficking.



**Peru** has been witness of the most recent trend, the “judicialization of politics”, a situation that emerges when there are no ways to solve conflict through dialogue and institutions, hence the Judicial Power is used to relocate actors and power sources. The most notable case has ended up with the suicide of former president Alan Garcia, accused of several corruption acts related to the Odebrech case, a multinational company that bribe countless of politicians throughout the continent to obtain benefits.

**Paraguay** is the country that has as president that is son of a former minister of the dictatorial regime that governed the country for more than 35 years between 1954-1989. Although Mario Abdo Benítez is presented as a player who respects democratic rules, he has focused his campaign speech on retaking traditional practices, which are based on the strengthening of clientelist and patrimonial networks. Paraguay remains one of the most corrupt countries in the region along with Venezuela and its main source of inequality is the poor distribution of land.

Finally, Latin America is the most unequal continent in the world and that has its implications in the access to public services and institutions that guarantee human rights application.

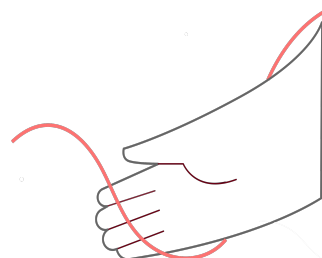


# Youth and peacebuilding

## Impact of conflict on children and youth

Children and young people encounter a whole range of conflicts: at home, school and work, in their communities. These can range from intrapersonal conflicts to international situations. Most conflicts affect children and young people in a more profound way than adults, both directly and indirectly. Witnessing conflict, whether between fighting parents or armed violence, will always have a bigger impact on children and young people as it strongly affects their physical and psychological development. Furthermore, conflict limits the opportunities to enjoy their childhood with time for play, leisure and education. Growing up in socioeconomically deprived conditions means children and young people cannot achieve their full potential due to a lack of opportunities in the way our system is biased towards those with privilege.

Children and youth often make up the majority of the population in countries affected by armed conflict and thus are disproportionately affected by war. Conflict, violence and war can have a profound and long-lasting detrimental effect on children and young people in particular. Children and young people are often exploited as both participants and targets of armed conflicts. They are trafficked and can become child soldiers, are killed and maimed by either fighting directly or providing support services to armies and can be separated from their families. The long-term effects of war are also more devastating for children and young people. The need to flee armed conflict causes displacement and disruption to families, and estrangement. When societal infrastructures are targeted, social, medical, and educational infrastructures and other public services are no longer available to children and young people. In areas of armed conflict, children and young people are often not able to go to school. This means they can be deprived of rights that are fundamental to their development – the right to play, quality education, a home and to be raised by their parents. As more vulnerable members of society, children are the most affected by things like food restriction, the terrorisation of the civilian population and sexual violence. The effect of war on children is devastating and totally destructive physically and mentally.



## **Youth, Peace and Security and the UN SCR 2250 and 2419**

Text BoxOn 9 December 2015, the United Nations Security Council (UNSC) adopted Resolution 2250. This was a turning point in the youth peace field, as it is the first resolution that deals specifically with the role of young people in issues of peace and security. The resolution recognises the positive role young people can play in conflict transformation putting young people in the driving seat as peacemakers, in contrast to the dominant narrative of young people being framed as violent extremists and being the cause of violent conflict. This international policy instrument explores how young people's lives can be affected by conflict and how youth can be leaders in creating peaceful communities in a meaningful way. The UNSC Resolution 2250 is split into five pillars outlining key action areas: participation, protection, prevention, partnerships and disengagement & reintegration. The UNSC Resolution 2419 passed in June 2018 takes the original resolution even further by calling on nations to increase the role of youth in negotiating and implementing peace agreements, to facilitate their equal and full participation in decision-making at all levels.

These resolutions are considered a milestone that focuses not only on the disproportionate impact of armed conflicts on youth but also the crucial role that youth play in transforming violent conflict and establishing and facilitating peace processes. UNSC Resolution 2250 came into fruition from the civil society sector after many years of work to get the topic on the table and onto the attention of decision-makers. It is not possible to build real and long-lasting peace without meaningfully engaging the young generations. This new narrative around youth as peacemakers and peacekeepers is a refreshing change as youth are often portrayed as perpetrators or victims of violent conflict rather than stakeholders. This resolutions also gives legitimacy and recognition to organisations such as IFM-SEI working on the promotion of peace and it promotes meaningful and active child and youth participation and holds governments accountable to make sure they enact this. We recommend you checking out the work of United Network of Young Peacebuilders (UNOY) for more information<sup>11</sup>.

11. UNOY Peacebuilders



## **Africa: Regional context infobox**

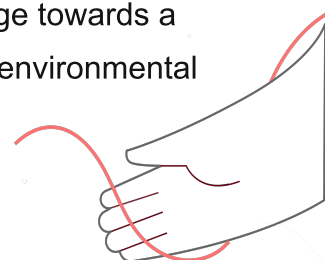
In view of the important role of youth in promoting peace and non-violence, the African Youth Charter highlights in article 17 the need to involve youth in peacebuilding and conflict prevent and management. Article 17 (1) (a) states;

States Parties shall strengthen the capacity of young people and youth organisations in peace building, conflict prevention and conflict resolution through the promotion of intercultural learning, civic education, tolerance, human rights education and democracy, mutual respect for cultural, ethnic and religious diversity, the importance of dialogue and cooperation, responsibility, solidarity and international cooperation.

The Peace and Security Department (PSD) of the African Union launched the Youth for Peace (Y4P) Africa Program in September 2018 as part of its efforts to contribute towards the actualization of Aspiration four (4) of Agenda 2063 of the African Union (AU), in particular its flagship project – Silencing the Guns by 2020. The programme was set up with the primary objective of effectively engaging, involving and collaborating with youth – individual and organized groups – in the promotion of peace and security on the continent. Y4P Africa aims to implement Article 17 of the AU Youth Charter (2006), the 665th Communiqué of the Peace and Security Council (PSC), as well as the United Nations Security Council Resolution (UNSCR) 2250 and 2419.

## **The power of youth work**

At 1.8 billion, today's young generation (10-24 year old) is the largest the world has ever known. Youth work has the power to change mindsets. Only through education can change happen in society; policy is redundant without its implementation and this needs to be rooted in the wider population. Non-formal education through youth work is a powerful tool to bring people together to learn about other people who are different from ourselves – their realities, perspectives and experiences. Youth work provides a space where children and young people can develop their intercultural understanding and celebrate diversity. Non-formal education challenges prejudices, fosters positive attitudes, and develops values. We educate based on a set of aims and principles in IFM-SEI, our value-based education, in order to promote social change towards a society based on the foundations of solidarity, equality, democracy, social justice, environmental awareness and internationalism.





## PEACEBUILDING & INCLUSIVE DIALOGUE

Children and young people are usually more open to different perspectives than adults, with their views and opinions being more fluid. Often children and young people have fewer prejudices towards others, and they have new and creative ideas for peace-building and conflict transformation. So, their participation in reconciliation as peacebuilders is essential to sustain peace. The children and youth are the current generation of influencers and future decision-makers so we need to invest in youth work. Youth work is preventative rather than reactive, challenges and conflict can be addressed and transformed before issues occur through youth work. However, the long lasting impact of youth work isn't always easy to measure so across world regions, and we are seeing a decrease in investment in youth work, particularly in times of austerity. Real societal change comes through working with children and youth – and they are the hope for better living conditions for next generations across the world whereby they can live in more inclusive and peaceful societies.

### **Peace education**

Peace education: Peace education should be a lifelong process, through which peaceful values are nurtured and people learn how to have meaningful dialogue with others. These peaceful values of equality, solidarity and cooperation should be based on fair relationships, respectful dialogue and mutual understanding. Such principles are especially important when working with young people from conflict regions; to give them a safe space to understand each other and talk about their experiences and perceptions. Peace education is not just about what we educate for, but also how we do it – how we work together, how we live our values and create a culture of peace inside our own movements. We need to live up to our standards and practice them in our organisational work and everyday life.

Peace education is a central aspect of socialist education. As socialists, we recognise the impact of inequality and exploitation on conflict, and although it might seem contradictory, believe that often, it is necessary to fight for peace! This does not mean the use of physical violence, but rather to resist vague ideas of 'peace' as a social harmony that covers up injustice, and rather to create what is described above as positive peace. As a global organisation, we also wish to counter ideas of peace as something imposed by certain countries on others, which can easily take on a neo-colonial dynamic. Our conception of peace education is to give communities the tools to address conflict themselves.

The 3 areas emphasised by Betty A. Reardon are:

- Critical/analytical thinking: Consideration of power relations and structural causes
- Moral/ethical: Reflection on questions of values and political consequences of decisions within conflicts

- Contemplative/Ruminative: Deeper consideration of underlying factors in relation to personal capacities and social responsibilities<sup>12</sup>

These are useful in distinguishing our own critical peace education from other practices not asking the more difficult questions and designed to empower. For IFM, peace education is inseparable from socialist education.

## Other methods of peacebuilding

**Mediation:** Mediation needs time and a space, and there has to be a willingness from all sides to participate. A mediator is someone who supports people in conflict to understand each other and to decide how they can resolve it and move on together. As a mediator, you usually stay neutral rather than supporting one side over the other. You help people to talk to each other and to come up with their own ways out of the conflict – mainly by asking the right questions and helping both parties to understand one another better. Even if no clear solution is found, it can help a lot for the conflicting parties to understand the other's background. Mediators can act in many different settings and deal with many different contexts. For example, mediators are used during legal processes such as divorce, and there are mediators who facilitate discussions between the two sides of an armed conflict. Peer mediation is where young people support their peers in school or a youth group to solve their conflicts together.

### South-East Asia: Regional context infobox

**Indonesia**, a part of maritime Southeast Asia, has cases of violations of religious freedom and blasphemy, sexual orientation, and extrajudicial killings. Overpopulation also causes poverty and inadequate health services. There is also a high number of sexual and physical violence, discrimination and other forms of abuses towards women, children, and LGBT+. In **the Philippines**, extrajudicial killings are also rampant since President Duterte took power in 2016 reaching to 19,000 deaths since July 2016. Other key issues involve press freedom and freedom of expression. LGBT+, women and children also continue to experience a range of abuses of physical, sexual, emotional and spiritual due to discrimination, harassment, bullying and other forms of violence. (Victor 2018)

12. Pericles Trifonas, Peter and Bryan Wright, Critical Peace Education: Difficult Dialogues (2012); Springer Science & Business Media, pp. 8-11



## PEACEBUILDING & INCLUSIVE DIALOGUE

**Transforming narratives:** Narratives are a powerful tool in shaping opinions, provoking emotions and facilitating thought-processes. Narratives can be powerful and positive tools for change, and they can lead to prejudice and other violent behaviours. Narratives are often subjective, and at the will of the speaker or narrator. Narratives come from the world around us and we are affected by them every day of our lives, but they are a largely unconscious occurrence. By promoting peaceful narratives in our work, we can have an intersectional, cross-cutting approach to promoting peace by enacting positive narratives for peace.

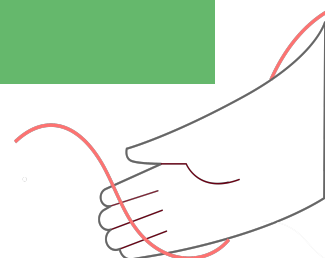
**Social inclusion and social cohesion:** The United Nations' World Summit for Social Development in Copenhagen in 1995 defined an inclusive society as 'a society for all', in which every individual, each with rights and responsibilities, has an active role to play in society. In order to work towards this view of an inclusive society, we must work towards celebrating diversity and valuing people participating in line with their own identities rather than expecting assimilation. A socially cohesive society is one where all groups have a sense of belonging, participation, inclusion, recognition and legitimacy. We talk about social inclusion rather than integration or assimilation, as the latter two terms expect some parts of identity to be moderated or changed. This society is only possible where the well-being of each individual is paramount, and there is a culture of trust, community and interconnectedness. In order to achieve this, policies, systems and actions must be put in place that promote equal access to public services and meaningful civic engagement and participation in issues that affect their lives. Therefore, when conflict arises it can be transformed rather than resulting in violent conflict.

**Diplomacy:** Diplomacy is often the first thing that will come to mind for many people when we speak of methods of peacebuilding. It is the process of negotiations between representatives of different sides of a conflict to try to achieve a resolution. This is particularly highlighted between member states in international diplomacy, usually between professional diplomats. A key aspect of diplomacy is the negotiation around international treaties as tools to prevent or react to conflicts.

**Mass movements:** Mass movements have always been a key means of ordinary people fighting for peace. Wars such as the invasion of Vietnam by the USA were fiercely contested by huge demonstrations, connecting the issue with international solidarity and civil rights at home, ultimately being one of the reasons for the US's withdrawal. In Portugal in 1975, a revolution was started against the country's dictator, in which soldiers who had fought in the colonial wars played a huge role; the revolution happened in part due to what people saw as the unjust colonial wars and occupations, and in solidarity with liberation movements of colonized countries. When the 'war on terror' began after 9/11 in 2001, the reason that many countries (especially in Europe) did not decide to side with the USA was as a result of opposition at home and on the streets.

### Europe: Regional context infobox

In **Belgium** and **France**, some key problems are hate speech, youth radicalisation, violent extremism, polarisation of left and right. In **the UK**, division of society as a result of BREXIT, xenophobia and racism, street violence, scapegoating, lack of access to housing and education are some issues which were identified by Building Bridges participants. Far right governments, NGOs becoming illegal/underground because of the political situation in the country, racism against Roma and police brutality in **Hungary** concern young people. In **Serbia**, armed conflict, prejudice towards youth, homophobia and transphobia discrimination of Roma and hatred towards NGO workers were identified as important issues that need to be tackled. In **Italy**, strong religious groups, corruption, gender inequality, social conflicts, tension towards migrants and refugees are concerning topics. In **Germany**, racism, a Neo-Nazi movement with more than ten thousand members, corrupted police, attacks on NGO spaces, media giving more and more attention to far-right parties and not recognising extremists are alarming topics. In **Spain**, youth workers are concerned about division between religions, radicalisation and polarisation, legitimisation of extreme right movements and homelessness. In **Greece**, increase of youth unemployment, especially after the 2008 economic crisis, risk of poverty and brain drain as a consequence of the economic crisis, struggling with asylum seekers as a result of the arrival of a high number of migrants in 2015 are some important problems that were mentioned.







# "Komuni Kata"

## Communication Barrier

|                  |               |
|------------------|---------------|
| Age              | 7+            |
| Duration         | 20 minutes    |
| Group size       | 15-23         |
| Type of activity | Communication |

### Aim

It's a game that tests out non-verbal ways of communication among children. The idea of the activity is not to use any verbal ways of communication. In this way, the children need to come up with an inclusive and feasible way to pass the information to their group using non-verbal expression.

### Objectives

- To explore other ways of communicating without using any verbal means
- To help understanding language barriers and miscommunication
- To learn that people use different ways of expression

### Materials

Paper to write down the key words (see examples in the appendix)

### Activity 1

1. Ask the children to form one line (or more according to the number of participants and space available)
2. Give the instructions: one piece of paper with a key word written on it will be given to the first person in the line. The key word needs to be passed from the first person to the last one in the line

3. In order to do so, you explain that the first person is the only one who can read the key word on the paper and must transmit the word to next person without using verbal language
4. Try the first round with a simple word and observe the participants communicating the word until the last person in the line
5. When the last person receives the word, let them say to the group what was the word that they have understood
6. Then ask the first person what the original message was

### **Debriefing**

- At what point in the line did the message change?
- Did you feel any trouble transferring a message that yourself couldn't understand?
- Explain that in communication, some people have their own way to express what they think and feel, while others have different ways to respond. The key is that everyone should try hard to understand and empathise with other peoples' situations

### **Activity 2**

1. Try once again using more difficult words, put the word on a paper
2. Ask the last person in the line to now be the first person in the line, creating a rotation and so on.
3. Show them the word and give them 2 minutes to read and understand
4. Begin the non-verbal communication and watch until it gets to the last person in line
5. As in the first part of the activity, the last person shares what the message was
6. Now ask the first person what the initial word was
7. Compare the differences

### **Debriefing**

- What did you learn from this exercise?
- Did you feel any trouble in communicating?
- How does it feel to find ways to communicate without any verbal language?
- Which ways of communicating ways do people in common in this group?
- Does miscommunication often happen in everyday situations because of misunderstandings?

### Additional Explanation and Evaluation

- Different ways of communicating can lead to receiving different information; crosschecking allows to avoid misinterpretation
- People have different ways of expressing their ideas and feelings, a good practice is not to get personally offended but try to understand where they come from
- People come from different backgrounds and have different ways of expressing themselves in terms of shared references, language, and even body language. The best we can do is to acknowledge it and learn how to adjust our own background to create an inclusive space of communication.

| Appendix I – Words            |                                                 |
|-------------------------------|-------------------------------------------------|
| EASY                          | DIFFICULT                                       |
| Fishing in the ocean          | Fighting is never a good solution               |
| Cooking a delicious salad     | I don't want to hurt you                        |
| Driving a car to the mountain | Please, I need your help                        |
| Drawing a flower              | Can you understand me?                          |
| Washing the dishes            | I have a headache, can you get me to a hospital |

# Peace words<sup>13</sup>

|                  |               |
|------------------|---------------|
| Age              | 5+            |
| Duration         | 10 minutes    |
| Group size       | Any           |
| Type of activity | Peer exchange |

## Aim

A small activity to empower children to express their emotional reactions, feelings and opinions with each other, and to understand that each child's reaction is justified and valid.

## Objectives

- To empower children to express their views and feelings on topics of peace
- To reflect on what children themselves say that they need for peace
- To give the opportunity to hear other children's perspectives

## Preparation

Prepare two papers, one with a drawing of a smiley face on it and the other with a sad face drawn on it.

## Step-by-step instructions

1. Show the group the pictures of the smiley face and the sad face. Tell the participants that they should express their feelings during the activity by referencing the drawings.
2. Place the two pictures apart on opposite sides of the space
3. Then, explain that you will call out different words and the children should move towards the drawing that expresses most how the word makes them feel. Explain that the closer they move to the picture, the stronger their feeling will be towards the word.
4. Every time a word is called out and participants move according to their feeling, ask the children to describe how they feel about the word. You can ask different participants each time, and particularly those standing the most far away from each other in order to compare the main differences

5. Explain to participants that they can change their position if they change their mind after hearing someone else's opinion or feeling about the word

### **Debrief**

- Did you enjoy the activity?
- Which part of the activity did you enjoy the most?
- What are you going to do if you don't agree with the word?

### **Reflection and Explanation**

- It's okay to have different feelings or reactions to the words than your peers, but it is important to respect other people's opinions and experiences.
- People have different ways of reacting emotionally, and there are many reasons why that might happen. Before trying to make assumptions, the best thing we can do is to listen their explanations
- Hearing other people's perspective can give us a deeper understanding of their reactions and our own ones.

## **Appendix I – Situation Words**

|                                    |                                           |
|------------------------------------|-------------------------------------------|
| <b>Swimming</b>                    | <b>Fighting when you get angry</b>        |
| <b>Giving presents to a friend</b> | <b>When your friend fell from a chair</b> |
| <b>Riding a bicycle</b>            | <b>Your sibling crying</b>                |
| <b>Watering a flower</b>           | <b>Boxing</b>                             |
| <b>Telling a joke to a friend</b>  | <b>Hugging</b>                            |



# The power of youth<sup>14</sup>

|                  |            |
|------------------|------------|
| Age              | 14+        |
| Duration         | 90 minutes |
| Group size       | 9-24       |
| Type of activity | Role play  |

## Aim

An activity simulating group identities and behaviour to explore the potential for young people to change their society and end conflicts.

## Objectives

- To empower young people to take action for peace
- To raise awareness that children and young people are able to play a major role in peace-building
- To understand the importance of solidarity and think about how young people can show solidarity to others

## Materials

- Flipchart paper and marker pens
- Copies of the identity cards (appendix 1)
- A copy of the conflict situations (appendix 2)
- A timer or stopwatch

## Step-by-step instructions

1. Explain that you are going to think about the differences between children, young people and adults. Divide the group in two and give each one a sheet of flipchart paper and marker pens to write down as many different ideas they have of the differences between children, young people and adults. If you have a larger group, it might be necessary to split the group into 3 or 4.
2. Set a timer of 5 minutes and make the activity a race between the groups to think of as many associations as they can.

13. IFM-SEI Peace Education Handbook (2015), p.82

3. When the time is up, come back together as a big group and see if there are any similarities or differences between the two groups' ideas. Discuss the following questions:
  - Why is there a difference between children, young people and adults?
  - Are these differences advantages or disadvantages for young people?
4. Next, explain that you are going to play a simulation game. Split the participants into three small subgroups and explain that these subgroups are friendship groups with particular identities and ways of behaving.
5. Give each group a different identity card (appendix 1) that they should read through and discuss together for a couple of minutes so that they each understand what it means. The groups should not share their identity cards with the other groups.
6. When the groups are ready, read out some of the situations in turn. Give the groups a chance to discuss among themselves how they will act according to the identity card they have been given. Then the groups can come back together and explain how they would choose to react.

### **Debriefing**

- How did the groups decide to act? How did their actions differ from one another? Can you try and guess what the identities of the other groups were?
- Is there a group whose actions matched how you personally would have responded?
- Do you think the groups reflect the way people respond to conflict situations in reality?
- We saw some examples of actions that go against the status quo. Do you think it is easy for children and young people to act against authority and create alternative solutions to conflict?
- In some of these situations it was easy for you to decide what to do and to know the correct way to respond. But what happens when the situations become more complicated? Or if there are many different sides to a situation and you cannot get an objective understanding of what is actually happening?
- How does adult society affect the way we make choices?
- Did you ever find yourself not supporting peace actions? Why?

- Let's talk about the solidarity group. Was it easy for you to show solidarity with the other groups in the situation? What methods did you think of to show solidarity?
- What is the meaning of solidarity? How can it affect a conflict situation?
- Is solidarity always a good thing or can it sometimes have a negative effect on the conflict situation?

## Reflection and Explanation

At this point you should explain that solidarity can come in many different forms. Sometimes we can act in solidarity with groups of people or organisations because we think their situation deserves solidarity. But sometimes we are not able to hear the full story, sometimes we choose to be blind towards their actions or use our stance of solidarity to further our own political agenda. Solidarity should always be a peaceful action, not fuelling the conflict but promoting meaningful dialogue and change, and it should never be something to help our own agenda.

## Appendix I – Identity Cards Words

|                               |                                                                                                                                                                                                                                                                                                            |
|-------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Go-with-the-flow group</b> | Your group is heavily influenced by what the adults in your society say is the right thing to do. You don't feel able to say anything or act in contradiction of what the dominant people in society decide.                                                                                               |
| <b>Rebel group</b>            | Your group will always go against the flow of the adults' ideas and against the status quo. You do not take anything for granted. Although you are rebellious by nature, you try to find solutions to conflicts by asking questions, engaging in dialogue and getting to the root of the problem.          |
| <b>Solidarity group</b>       | You do not live in the same place or even country where any of the following situations take place. Therefore, you cannot directly take part in these conflict situations. You only hear about them but you still want to support your friends and try to encourage a peaceful society all over the world. |

## **Appendix II – Conflict situations**

There is a new child in your class who has come from a different community. Your parents tell you that they don't want you to be friends with them because they are different.

You live in a country which is fighting a war against a neighbouring country. You don't know anyone personally from this other country but you are invited to go and participate in a theatre group where there will be people from both sides of the conflict. Your friend talks to you about it and suggests that your teachers might not like you going to the theatre group because there will be people from the other country.

A local organisation uses lots of propaganda to encourage people to help them build a wall to protect a water well from other people who come from far around to use it. Your group is thinking about whether they should agree to help build the wall as lots of other people you know are keen to join in.

In front of your school, you and your friends see a fight break out and you know one of the people fighting, but there is no teacher around. You don't know what the fight is about but you see that it is becoming violent.

# Power and conflict<sup>14</sup>

|                  |             |
|------------------|-------------|
| Age              | 14+         |
| Duration         | 120 minutes |
| Group size       | 15-30       |
| Type of activity | Role play   |

## Aim

A role play activity to understand who is gaining from armed conflict and war.

## Objectives

- To understand who is gaining from the existence of war
- To explore power structures
- To explore links between capitalism and war

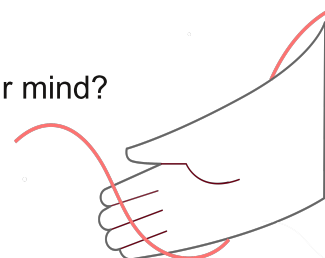
## Materials

Copies of the role cards (appendix). You should copy as many role cards as you have participants. You should have only two party leaders, ministers, businesspeople and journalists. There can be more political activists, but the majority should be local hard workers.

## Step-by-step instructions

1. Explain to the group that they are citizens of Poorland, where a war is going on. Then distribute the role cards. You can decide whether you give them out randomly or if you want to give specific roles to specific people in your group.
2. Give some time for everyone to read their role card and think more about their character. Ask participants to close their eyes while you read out the following questions to help them imagine their roles:
  - What do you look like?
  - What is special about you?
  - Who are your friends?
  - What are your hobbies?
  - Are you in love?
  - When you think about the current situation in Poorland, what goes through your mind?
  - What are your hopes, fears and expectations?
  - What do you want to do now?

14. IFM-SEI Peace Education Handbook (2015), p.87





3. Explain that there is going to be a big get-together of the people of Poorland and other countries to discuss the war. To prepare for this meeting they should find people who are like themselves to discuss their plans. What do they think should happen now? What do they want to do? They have 20 minutes to prepare in their groups and come up with a strategy. They can also meet other groups during this time if they want to negotiate.
4. After 20 minutes, ask everyone to come together for the big meeting. Explain that the aim of the meeting is to find a way to stop the war in a way that is good for everyone. Ask each group to explain what they think should be done. Let them react to each other; they can question one another and discuss.
5. After 15 minutes of discussion, stop the meeting – even if no solution has been found. Ask everyone to line up in the room. Explain that one side of the room signifies ‘wants to end the war’, and the other ‘wants to prolong the war’. The participants should position themselves on this barometer according to their role. Ask everyone to look around and see where others are standing, and ask a few people to explain why they’re standing where they are.
6. Come back together in a circle and do a stepping out of your role exercise: Explain that everyone has been wearing a big invisible suit that represents their role in the game. They can now unzip the suit, step out of it and throw it away. After this, they are themselves again and no longer in role.

### **Debriefing**

- How was it? How did you feel playing your role?
- Did you feel that you had a chance to end the war? Why (not)?
- Were you able to come to an agreement? If so, how? If not, why?
- What arguments did the businesspeople use? Were they convincing? Why (not)? What about others’ arguments?
- Who wanted the war to end? Was there anyone who wanted the war to be prolonged, and if so why?
- Who dominated the discussions? Does this reflect reality? Who would have most power in reality?
- Which power structure would be best for a peaceful society? Why?
- How do you think we could break existing unequal power structures in society?

## Reflection and Explanation

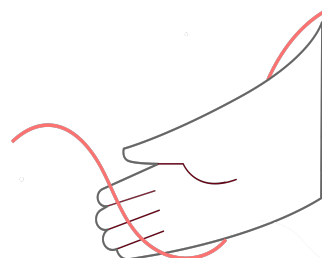
- Experiencing the simulation can give a proper image of the real situation about war conflicts
- Reasoning about ending or prolonging the war with diverse perspective
- Conducting a discussion through the war conflict and how to deal with the same conditio

## Appendix II – Conflict situations

**Local hard-worker:** You come from a big family, where everyone works hard to survive. You work all the time, and you are exhausted due to many hours of labour and little money for good food or leisure. A war has recently started in your country, people are dying and your life is under threat.

**Political activist:** You come from a middle class family and went to university. You are active in a political movement working on a day-to-day basis to promote equality, peace and justice in the country where you live. A war has recently started there, people are dying and your life is under threat. The situation in your country is very hard for you, and you feel that you have to do something to change it. You feel responsible for the society and want to improve it through educational work with children.

**Businessperson in the arms industry:** You are a successful businessperson, selling weapons and arms. You are very proud of your hard work and think that working hard brought you to this point in your career. You believe that whoever has the will can manage to do the same! You always follow the desires of your consumers, and you look for the benefits you can get from them. You believe in business, and that sometimes some people need to lose so that others can win. Trade makes the world richer, so overall everyone wins. A war has recently started in your country, people are dying and your life is under threat.





## PEACE EDUCATION ACTIVITIES

**Leader of the nationalist party:** You are the chairperson of the biggest opposition party. The last months have brought a big boost for your party. The polls show your party becoming more and more popular and you can now strongly influence the mainstream discourse in your country. A war has recently started in your country, people are dying and your life is under threat. In times of war people ask for simple answers, which of course you can give them.

**Minister of a superpower:** You are the Foreign Minister of the big, economically strong country Superpower A. Your country has power, and wants to maintain it. However, you always feel threatened by Superpower B who also wants to have a good position in the power system of the world. You live far away from Poorland where a war is going on. But you are interested in the country, because the war can help to show who is the most powerful superpower in the world.

**Chief editor of a newspaper:** You are employed by one of the biggest state newspapers in Poorland. Your job is not easy. You are trying to balance your mission to report objectively with the demands of interest groups who call and ask you to report in their favour. A war has recently started in your country, people are dying and your life is under threat.

# Ideal vs Reality<sup>16</sup>

|                  |            |
|------------------|------------|
| Age              | 14+        |
| Duration         | 90 minutes |
| Group size       | 15-20      |
| Type of activity | Debate     |

## Aim

It's a group discussion about any issues or topics regarding peace building to find a gap between idealistic approach to conflict resolution and real-life conflicts.

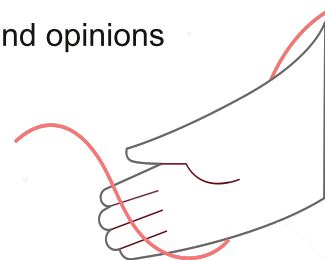
## Objectives

- To let the group decide what is their goal on achieving peace building
- To raise awareness on the reality of today's peace building conditions
- To look for spaces of interventions and initiatives within the global peace building movement.

## Step-by-step instructions

1. First divide the group into two sub-groups. Both sub-groups will need to provide arguments in support of the sentences that are going to be read out. The first sub-group will develop the dream goal for peace within the content of each sentence, while the second sub-group will elaborate on the real life conditions to achieve a peace situation.
2. Read out the first sentence from the cards and let each of the group formulate an opinion about their stances
3. Try to explain that every opinion should be respected and that participants should avoid any insulting terms throughout the discussion
4. Write down the stances and the highlight of the opinion
5. Each opinion should get a response from the other sub-group
6. After four or five exchanges , stop the discussion and see where it is leading to
7. Ask a volunteer from both sub-groups to create a diagram about their stances and opinions
8. Ask them again to discuss the gap in their stances
9. And for the conclusion, discuss about what they can do to fill in that gap

16. Adapted by Guntur Damanik; Altered from tools that Focused group discussion ways for finding a gap thinking



### **Debriefing**

- Why do you think that your stance can lead to the peacebuilding goal (sub-group 1)?
- Why do you think that your stance reflected the real life situation (sub-group 2)?
- Are your stances the ideal ones?
- Do you think that others should think the same way as you do about peace?
- Do your stances have loopholes in any certain way?
- Can you accept others' opinions?
- What can you do to deal with the gap?

### **Appendix I – Case Study**

| <b>Dream Goal</b>                                                        | <b>Reality view</b>                                                                     |
|--------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| <b>A world where there is no need to fight as a solution for winning</b> | <b>Protecting people sometimes means to get into fights</b>                             |
| <b>A world where there is no need to fight as a solution for winning</b> | <b>Differences are our weaknesses; diversity leads to incompatibility with our goal</b> |
| <b>Killing is not a solution</b>                                         | <b>Killing millions to save billions</b>                                                |



# Walking tour on peace issues<sup>17</sup>

|                  |                    |
|------------------|--------------------|
| Age              | 18+                |
| Duration         | 45 minutes         |
| Group size       | 20-30              |
| Type of activity | Walking discussion |

## Aim

Discuss about different types of violence in real or realistic situations.

## Objectives

- To understand social conflicts
- To identify typologies of conflict and violence
- To provide a necessary multilevel view on peacebuilding

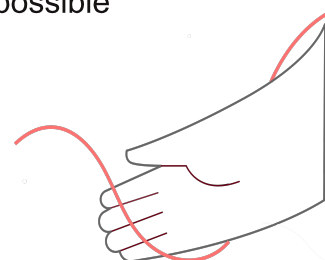
## Materials

- Photos of Real or Fictional Stories
- Walls or places to post the stories
- Johan Galtung's Categories (Appendix I)
- Approaches to Solving Conflict/Violence (Appendix II)

## Preparation

Prepare a nonlinear timeline exhibition on peace issues. Pictures of real or fictional stories from around the world can be pasted to the walls to introduce participants with different forms of violence. The participants will be grouped into pairs or small groups and roam around the space. They will discuss the photos with their fellows, reporting what they saw and trying to analyse the similarities and differences between the pictures. They are also tasked to identify possible approach to solve each issue.

17. Designed by Rye Manuzon; texts are from Akbayan! Youth Basic Education Course and Johan Galtung's Categories of Violence



## Step-by-step instructions

Example of a Story:

1. Drug use is taboo in the Philippines. People do not usually talk about it. People who use drugs are discriminated against when accessing healthcare and psychosocial services provided by the government.
2. People using drugs are tagged as immoral and violent people who are causing crimes.
3. The government mandates the police force to use violence to curbing people who are using drugs.

## Debriefing

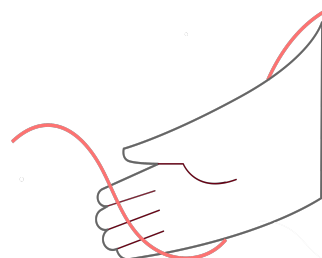
- Ask the participants what they talked about from the exhibit.
- Introduce Johan Galtung's Categories of violence into the discussion (see Appendix I) and have the participants identify what violence/conflict each photo portrays.
- Introduce possible approaches to solving conflict/violence (see Appendix II), emphasise the importance of a multilevel approach in peacebuilding and how important that each form of violence is being addressed altogether.

## Appendix I – Johan Galtung's categories Study

|                            |                                                                                                                                                                                             |
|----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Direct violence</b>     | Physical aggression (ex. China's crackdown on Uighur Muslims)                                                                                                                               |
| <b>Structural violence</b> | Inequality in societal structures or gross power imbalances, may lead to direct violence (ex. in equal access to healthcare because of one's race)                                          |
| <b>Cultural violence</b>   | The use of linguistic, religious and or ethnic symbols/myths that assert superiority to justify violence, may also lead to direct violence (ex. calling gays as abominations and unnatural) |

## Appendix II – Approaches to solving conflicts

|                                             |                                                                                                                                                                                                                                     |
|---------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Direct prevention of violence</b>        | Possible through government intervention, or dialogue and mediation.                                                                                                                                                                |
| <b>Structural struggle against violence</b> | Possible by using state apparatuses promote equality in access to power and wealth and ensure non-discrimination. This includes both political and economic liberation.                                                             |
| <b>Cultural peace process</b>               | Whereby there's mutual respect and appreciation of each other's culture, and whereby thus there are cultural exercises that humanize different races and religious groups; through community integration or intercultural exchanges |



# Say it out loud!

|                  |            |
|------------------|------------|
| Age              | Any        |
| Duration         | 10 minutes |
| Group size       | 10-15      |
| Type of activity | Energizer  |

## Aim

To realise that it's often not what you say but how you say it that hurts others

## Step-by-step instructions

1. Ask each person to think of a short sentence – explain it doesn't have to be anything meaningful
2. Explain that you will ask the participants to walk around the room and when you clap they must stand still and they will speak out their sentence with a different tone based on what the person leading says. Encourage them to make eye contact with others when they stop.
3. Do several rounds of the activity with the following emotional tones:

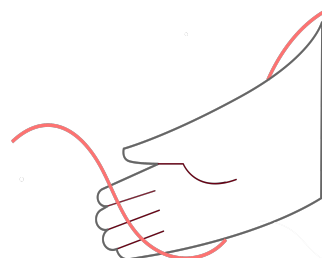
|                 |                |
|-----------------|----------------|
| <b>Joy</b>      | <b>Disgust</b> |
| <b>Fear</b>     | <b>Love</b>    |
| <b>Sadness</b>  | <b>Pity</b>    |
| <b>Kindness</b> | <b>Anger</b>   |

## **Debriefing**

- How did you feel during this activity?
- How did you feel expressing yourself?
- How did you feel hearing others expressing themselves?
- What mattered more to you – the words or the tone? Why?
- What does this tell us about the content of our conversations?
- What does this tell us about how we communicate?

## **Reflection and Explanation**

- Discuss how expression can affect the meaning of the words in communication
- Emotions can form many meanings and interpretations
- Ask how a person's emotional state can affect the way they communicate and the way others respond emotionally. Compare this with real life (personal) situations if possible





# Words don't hurt, do they?

|                  |              |
|------------------|--------------|
| Age              | 6-12         |
| Duration         | 60 minutes   |
| Group size       | 5-20         |
| Type of activity | Storytelling |

## Aim

To realise that words can hurt more than the speaker might intend them to

## Objectives

- Understand that it's important to know the meaning behind words
- Understand that different words and phrases can mean things to different people and provoke different actions
- Introduce the concepts of prejudice and discrimination

## Materials

Post-it notes or pieces of paper; pens; role cards; expression cards

## Activity 1

1. Give each participant one post-it note or piece of paper and ask them to write a rude word or swear word on their piece of paper
2. Go round the circle and ask them to read out their words (expect them to giggle and laugh while they do it)
3. Once they have finished ask them what the meaning of their words are. Many of the participants are unlikely to know some of them

4. Ask them:

- Why did you choose the word if you don't know what it means?
- Do they use this word and other rude/swear words without the meaning?
- What can be the possible risks of doing this?

## **Activity**

5. Give the group one of the three situations below and a set of expressions. Ask them to think which statements could hurt the person the most and why.

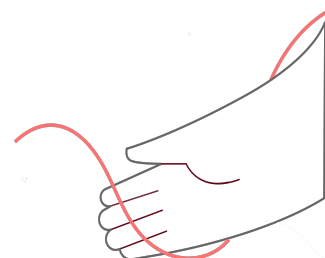
6. Ask them to feed back their thoughts and ask them why they came to their conclusions.

## **Debriefing**

- What did you feel when you read the situations?
- How did you feel when you were reading the insults and thinking about your character
- What effect could saying different things have on different people?
- Who has used some of the words that you saw on the cards before?
- What do we have to think about when we say something to someone else?
- What are the reasons that can mean different things to different people?
- What can we do to stop someone feeling hurt or threatened through our words?
- Explain that some people are treated badly in their life because of their abilities, background or the amount of money they have – we call this prejudices (thoughts) and discrimination (actions). When have they experienced prejudice or discrimination?
- What can we do to challenge prejudice or discrimination?

## **Reflection and Explanation**

- It's not always about what you say, but how you say it and to whom that matters - what one expression or word means to you might hurt other people
- Sometimes we have insecurities and based on what other people have said to us in the past or because of our background or experiences – we don't always know what these are, so we need to be thoughtful and sensitive
- We have to be aware of prejudices (thoughts) and discrimination (actions) and we need to be careful not to do this to others



## **Appendix I – Role cards**

Rye is a new member of your youth group who has recently moved to your country. He is a refugee and has left his country because of a civil war (a war between different groups within the same country). He has seen people he knows being killed and has seen some very violent actions. He is new to your country and is still finding it hard to adjust to his new environment.

Alex is a new member of your sports club who has moved here from another school in a different region of your country. They dress differently from what you and your friends wear, and you think their sports clothes look quite old. You have overheard others asking where they got their clothes.

Sophia is a new member in your class who goes into a different lesson every Tuesday morning for one hour. You ask her where she is going and she explains to you she is dyslexic that means she finds it tough to read and spell. During her Tuesday class she gets extra support by a special teacher who can help her to improve her reading and writing skills.

## **Appendix II – Expression cards**

**Let's play 'kill the zombie'!**

**Bang bang, I'm going to kill you!**

**Those shoes are ugly**

**You smell!**

**You're so stupid!**

**That's not how you do it - let me show you**

**What's wrong with you?**

**You look funny**

**I hate you**

**You're not coming to my party!**

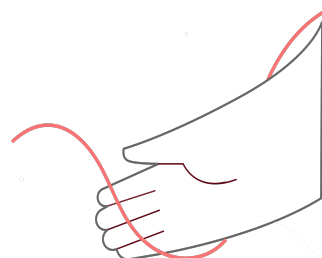
**You can't play with us**

**Look at my new bag, isn't it cool?**

**Are you seriously wearing that sweater again?**

**Man up!**

**Look at how big their nose is**



# Peace line exercise<sup>18</sup>

|                  |             |
|------------------|-------------|
| Age              | 5+          |
| Duration         | 15 minutes  |
| Group size       | any         |
| Type of activity | Checking-in |

## Aim

A framing (checking-in) exercise whereby conflict is explored on an individual basis

## Objectives

- To understand the roots of individual conflicts
- To talk about conflict rooting from interpersonal relations
- To give a smooth transition from personal to social conflicts

## Materials

String for lines

## Step-by-step instructions:

1. Establish 3 points of peace in a continuum: peaceful, somewhat peaceful, and peaceless.
2. Have participants choose a point along that continuum that represents their emotions that day.
3. You should ensure that participants may opt out of sharing (as they may not feel comfortable sharing their emotions publicly), listen attentively, and never negate what is shared in this personal activity. The facilitator shall create an open and welcoming space.
4. Afterwards, you can talk about conflicts rooting from interpersonal relations and then transition to social conflicts.

## Debriefing

- How did you feel during the exercise?
- Did you identify the moment where an individual conflict can become interpersonal?
- What are the main causes of transition from personal to social conflicts that you can observe around you?

18. Extracted from: UN's Peace Education: Understanding Conflict and Artistic Approaches to Peacebuilding



# Dealing with common conflicts

|                  |                         |
|------------------|-------------------------|
| Age              | under 13                |
| Duration         | 60 minutes              |
| Group size       | any                     |
| Type of activity | Interaction and empathy |

## Aim

To have own experience on how you might feel in a conflict situation

## Objectives

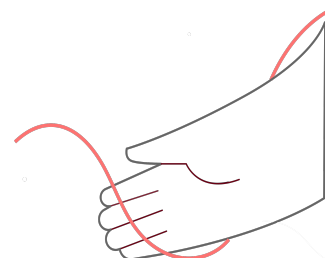
- Think about your own ways to deal with the conflict
- Understanding that everyone deals differently in a conflict situation, respecting other opinions

## Materials

- Flipchart
- Markers
- Tape

## Step-by-step instructions:

1. Put one piece of flipchart with the title 'common conflicts when dealing with people' and another one that says 'ways to deal with common conflicts when dealing with people'
2. Under these titles, encourage participants to write down their answers. Those can be anything that they can identify and relate with.
3. Go through the answers on both papers. Give participants time to talk and exchange thoughts.
4. Divide participants into groups of 3-4 people



5. Ask participants to pick a conflict and solution to work with from the papers done before.
6. Participants need to come up with a play of 2-4 minutes. In the play they need to present the conflict and the solution they picked. All groups have approx. 15 minutes to come up with a play.
7. The groups present their play and other participants need to guess the right conflict and solution.

### **Debriefing**

- Ask other participants to give feedback on the solution that the group decided and what other ways could have been used and effects of the solutions
- What do you think about the following argument: 'nothing has been agreed, before everything has been agreed'?
- What could increase the probability of sticking to the agreement?

# Building strenghts

|                  |                  |
|------------------|------------------|
| Age              | under 13         |
| Duration         | 45 minutes       |
| Group size       | any              |
| Type of activity | Group/individual |

## Aim

To find new ways of resolving conflict by discovering behaviour models

## Materials

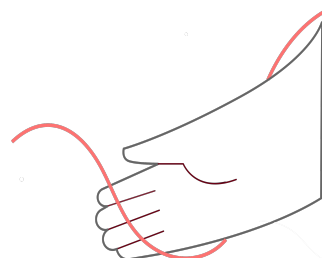
Pen, paper

## Step-by-step instructions:

1. Give participants examples of animals and their behaviour models. Ask participants to think about whether they can relate to any of these animals:
  - Ostrich: I hide my head into the sand until the conflict is over
  - Dog: I scuff away quietly and chew on furniture when no one is watching
  - Hawk: I fly above everything and pick my target for attack
  - Coyote: I use my brain to win
  - Dolphin: I stay to fight if it is necessary but I would rather swim away
2. Ask participants to write down other animals and their features that could solve conflicts
3. Ask participants to mark down the features that they think they have

## Debriefing

- How could you use some of these features in a conflict situation?
- How could you use these features in everyday situations?



# Four words

|                  |            |
|------------------|------------|
| Age              | Under 13   |
| Duration         | 45 minutes |
| Group size       | any        |
| Type of activity | Group      |

## Aim

To build common understandings through a group process

## Materials

Pens and post-it notes

## Step-by-step instructions

1. Give participants a topic to focus on. It can be anything that suits your purposes. (peace, conflict, peace building etc.)
2. Give 4 post-it notes to every participant and ask them to write down a definition or word that they think is the most important thing to consider on the given topic. For example on the topic of conflict words can be war, disagreement or fight.
3. Divide participants into pairs
4. The pairs will have 8 post-it notes and they need to agree on 4 definitions or words.
5. When pairs are ready and agreed to 4 post-it's ask them to find another 2 people to make a group of 4. The new group needs to again find 4 post-it's that they agree on
6. Continue this way until the whole group has 4 post-it's that they agree on
7. Ask participants to put the post-it papers on a wall for everyone to see

## Debriefing

- Do you want to share any observations on the words on the wall?
- Did you get any new thoughts or points of views from others?
- How did you feel during the exercise?
- Did you learn anything new?

# Hidden aims

|                  |               |
|------------------|---------------|
| Age              | under 13      |
| Duration         | 45 minutes    |
| Group size       | any           |
| Type of activity | Team Building |

## Aim

To understand the importance of working together towards the same aim by practicing persuasion skills and understanding the effect of people's hidden aims

## Objectives

- To understand the effect of peoples' hidden aims
- To develop persuasion skills

## Materials

- Different colour Lego blocks
- Hidden aims paper

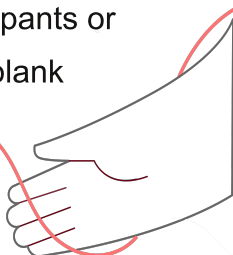
## Preparation

Hidden aim cards, examples:

- Make sure that there is 2 blue Lego blocks in each row
- Make sure that there are no yellow Lego blocks in bottom or top row
- Make sure that there are red blocks touching each other in all rows from bottom to top

## Step-by-step instructions

1. Divide participants into groups of max 4 people
2. Write down the instructions for the activity. For example, build a wall of 6 layers from Lego blocks. The structure can be anything that the facilitator wants.
3. Give participants a hidden aim card, they cannot tell anyone what their hidden card says and during the activity try not to have it revealed. You can give the hidden aims to all participants or just a few of them. If you decide to give a hidden aim to just few participants and give blank cards to others so participants won't know which one of them has the hidden aim. You can also do this before the activity so no one knows about the hidden aims



4. Participants need to try to have their hidden aim into the finished structure
5. Participants will have 15 minutes to finish their structure

### **Debriefing**

- Did the group achieve the goal?
- Did someone achieve their hidden aim? ( if done secretly facilitator need to reveal the hidden aim perspective and explain the meaning of it)
- Did you come across some conflicts?
- If yes, how did you solve those?
- Did you abandon some proposals because you thought there might be a hidden aim behind it?
- What kind of effect did the secret aim have and did it have an effect on the morals during the activity?
- What was the most important thing that you learned from this activity?



# Identity maps<sup>19</sup>

|                  |               |
|------------------|---------------|
| Age              | under 13      |
| Duration         | 45 minutes    |
| Group size       | any           |
| Type of activity | Team Building |

## Aim

To think about and visually represent our identities, and to discuss and analyse how personal activities can cause conflicts

## Materials

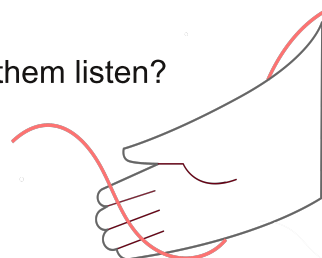
- Coloured pens
- Paper
- Copies of the list of questions for each group (appendix I)

## Step-by-step instructions

1. Ask the participants to think about the aspects that are part of their identities, for instance, their city, country, nationality, gender, history, profession, beliefs and religion, and so on. Ask them to draw themselves and the different elements of their identity around them; they can feel free to highlight any element they consider more important, making links or connections, whenever they find it appropriate
2. Divide the participants into small groups to explain their identity maps to one another. Make it clear that they only have to share what they would like to share
3. Then give the list of questions to each group and ask them to discuss their answers
4. Come back together as a whole and ask the small groups to share two or three things from their small discussion

## Debriefing

- How did it feel to think about how to visually represent the different parts of your identity?
- Was it tricky to do so?
- How did it feel to express different parts of your identity to your group and have them listen?



19. IFM-SEI Peace Education Handbook (2015), p.45

## **Appendix I – List of questions**

Which part of your identity appears most strongly when you meet your parents?

Which part of your identity appears most strongly when you meet your siblings/cousins/other family members?

Which part of your identity appears most strongly when you meet your friends?

Which part of your identity appears most strongly when you meet your teachers?

Which part of your identity appears most strongly on a summer camp?

Which part of your identity appears most strongly in school?

Which part of your identity appears most strongly when you meet someone you recently had a conflict with?

Which part of your identity appears most strongly in this group?

# The battle of the orange<sup>20</sup>

|                  |                        |
|------------------|------------------------|
| Age              | 8-13                   |
| Duration         | 30 minutes             |
| Group size       | 4-24                   |
| Type of activity | Communication/Conflict |

## Aim

To discuss the need for communication in conflict situations. To reflect on strategies for conflict resolution.

## Materials

One orange

## Step-by-step instructions:

1. Divide the participants into two groups. Ask Group A to go outside and wait for you. Tell Group B that their goal is to get the orange because they need its juice to make orange juice
2. Go outside and tell Group A that their goal in this activity is to go get the orange because they need to peel the orange to make an orange cake
3. Bring both groups together and ask each group to sit in a line facing the other group
4. Tell the groups that they have three minutes to get what they need. Emphasise that they should not use violence. Then place one orange between them and say go
5. Observe the way the groups deal with the situation. Sometimes groups will try to negotiate to divide the orange in half. At other times they will not negotiate at all. Sometimes the groups will communicate further and realise that they both need different parts of the orange. As a moderator you should not interfere. After three minutes say stop

## Debriefing

- What was the strategy used by group A?
- Did you succeed?
- How did group B react?
- What did work and what did not work?
- Can you relate this activity to a real-life situation?

20. IFM-SEI Peace Education Handbook (2015), p.56



# Pins and balloons<sup>21</sup>

|                  |            |
|------------------|------------|
| Age              | 9+         |
| Duration         | 20 minutes |
| Group size       | 5-30       |
| Type of activity | Group      |

## Aim

To explore the reasons why people act in violent ways. To discuss the role of weapons and other social influences in conflicts.

## Materials

- One balloon per participant
- One pin or large needle per participant

## Step-by-step instructions

1. Begin by giving everyone a balloon and asking them to blow it up
2. Then give each participant a pin or large needle
3. Tell everyone that it is their job to protect their balloon till the end of the game - you win the game if your balloon survives to the end. Explain that the game will last 7 minutes. Do not mention the pin. If anyone asks what the pin is for or if they have to burst other people's balloons, simply reiterate the instruction that you win the game if your balloon survives to the end
4. When everyone has their balloon and pin ready, shout "your time starts now!"
5. After 7 minutes, end the game and see who has their balloon still intact
6. Collect the pins and come back together as a group to debrief

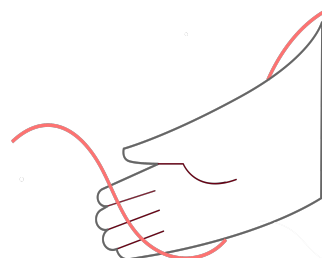
21. IFM-SEI Peace Education Handbook (2015), p.57

## Debriefing

- What happened during the game time?
- How did you feel during the game? Did these feelings influence how you acted?
- How does fear or excitement motivate our actions?
- What did you think the pin was for when you were given it?
- Why did you assume that to win the game you would have to destroy the other balloons?
- Is violence a natural instinct or something we are taught by society?
- Do weapons encourage violence?
- Is there anyone who didn't try to burst other balloons? Why did you decide not to attack others?
- Did anyone talk to other people during the game?
- How can talking reduce violence?
- Does this situation remind you of anything similar in real life?

## Reflection and Explanation

Most often, those with the pins will immediately pop the balloon, despite not having been told to. The point of the game is to think about how the presence of certain norms (competition in this case) and implements (the pins) can already make a violent situation more likely - this is a metaphor for the structural and cultural levels of violence.



# Cake!<sup>22</sup>

|                  |             |
|------------------|-------------|
| Age              | 10+         |
| Duration         | 45 minutes  |
| Group size       | 8-20        |
| Type of activity | Cooperation |

## Aim

To experience an unequal distribution of resources. To experience how conflicts can develop and to think about how they can be avoided. To show how dialogue and cooperation can be used to avoid conflicts.

## Materials

A cake recipe and all the ingredients and materials needed to bake this cake

## Step-by-step instructions:

1. Ask the group to quickly shout out what you need to bake a cake. Then distribute a cake recipe and explain that in groups they will try to bake a cake
2. Split the participants into 2 to 4 small equal groups
3. Distribute the different ingredients and pieces of equipment to the groups but make sure that it is done unevenly. No one group should have all the ingredients or equipment they need to properly bake the cake
4. To begin with, do not facilitate the activity too much. Leave the groups to discuss, experiment, steal or trade from one another, or enter dialogue and cooperate
5. After 15 minutes or at an appropriate point, bring the group back together with their ingredients and debrief
6. After debriefing, you can all help make and eat the cake together!

22. IFM-SEI Peace Education Handbook (2015), p.59



## Debriefing

- What happened?
- How did you feel during the activity?
- What was the plan or solution of each group to try and bake the cake?
- Did your approach change at all over the course of the activity?
- How did the unequal distribution of resources at the start make you feel?
- Would it have been different if you all had the same?
- Can you think of any conflicts in real life, either your own everyday life or in history, that have started because of the unfair distribution of resources? Why?
- How do capitalist power structures in the world today have an influence on peace and conflict?
- Now what do you think would be the best way for each group to bake the cake?

## Appendix I – Simple cake recipe

### Cake ingredients

100g flour  
100g sugar  
100g butter  
2 eggs  
½ teaspoon baking powder

### Decoration ingredients

200g icing sugar  
100g butter  
Cake decorations

### Equipment:

2 cake tins  
Baking paper  
Spatula  
Wooden spoon or electric whisk  
Mixing bowl  
Cooling rack

### Method:

1. Pre-heat the oven to 180°C.
2. Line two cake tins with baking paper.
3. Cream together the butter and the sugar.
4. Add the flour, baking powder and eggs a little bit at a time.
5. Carry on whisking the mixture for 2 or 3 minutes until it is a soft and creamy consistency.
6. Halve the mixture and pour into the 2 cake tins.
7. Place in the oven and bake for 15 minutes until the cakes are a golden colour and you can pull out a knife with no wet mixture on it.
8. Place the cake tins to one side to cool down. Then you can take the cakes out of the tins and place them on the cooling rack.
9. Meanwhile, make the filling by mixing together the icing sugar and butter, using some milk to loosen the mixture if necessary.
10. When the cakes are cool, sandwich them together with the butter cream and decorate the top of the cake.

# Othering<sup>23</sup>

|                  |                 |
|------------------|-----------------|
| Age              | 8+              |
| Duration         | 30 minutes      |
| Group size       | 6+              |
| Type of activity | Silent activity |

## Aim

This activity introduces the concept of 'othering', aiming to encourage participants to empathise with people who are excluded and to understand how 'othering' can lead to conflict.

## Materials

Coloured stickers

## Step-by-step instructions:

1. Ask the group to stand in a circle and close their eyes
2. Put a coloured sticker on everyone's forehead, dividing up the colours so that there is one participant who is the only with one particular colour
3. Then ask the participants to open their eyes again and group themselves into their colours by simply saying 'Group themselves without talking'
4. Leave the group to organise themselves, just make sure they do not talk
5. Ask the group to tell you when they are done. At this point they can take the stickers off their foreheads to see which colour they had
6. Ask: How do you feel about this grouping? Are you satisfied? Why (not)?
7. Repeat the exercise but switch the stickers around so that the lone participant is now part of a group and there is a different person on their own. This time you could use a funny sticker for the lone person to make them appear even more different

23. IFM-SEI Peace Education Handbook (2015), p.65

## **Debriefing**

- How do you feel now? Are you satisfied with this grouping?
- Why are you grouped like this?
- How does it feel to be in the big group?
- How does it feel to be alone or in a small group?
- What makes you different from each other?
- What does it mean to be different?
- What sort of conflicts could arise from being different from each other? Do you have examples from your own life? How can you deal with them?



# When I am in a conflict situation<sup>24</sup>

|                  |                     |
|------------------|---------------------|
| Age              | 10+                 |
| Duration         | 30 minutes          |
| Group size       | any                 |
| Type of activity | Conflict resolution |

## Aim

To recognise our own behaviour and the ways we deal with conflict.

## Materials

Dice

## Step-by-step instructions:

1. Explain the objective of the game
2. Each round, participants take it in turns to roll a die
3. Different numbers indicate a different method in the round:
  - 1, 3 or 4 - Round of talk: Participants get into pairs. You read out a statement from the attached list. The participants should answer the statement and share it with their pair
  - 2 or 5 - Round of mime: You read out a statement. The participants have to think about a gesture or mime to show how they would complete the sentence. On your signal, everyone shows their mime at the same time
  - 6 - Round of sound: You read out a statement. The participants have to think of a sound to show how they would complete the sentence. On your signal everyone makes their sound. If it is too chaotic to all do it at once, you can have a quick round where everyone does their sound individually
4. After every round ask two or three participants to explain their discussion, gesture or sound

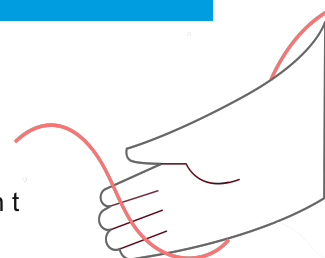
## Debriefing

- Were you surprised by some of your own answers or other people's answers?
- Were you aware of your way of dealing with conflict? Why?
- How do people deal with conflicts?
- Do you deal with conflict differently when it is with someone you know and are close to, or someone you do not know? If so, how?
- What do you think are good ways to deal with conflicts?

## Appendix I – Suggested statements

|                                                                  |                                                                               |
|------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <b>I get angry when...</b>                                       | <b>When someone shouts at me, I...</b>                                        |
| <b>When someone hurts me, I...</b>                               | <b>When someone criticises me, I ...</b>                                      |
| <b>To calm down, I...</b>                                        | <b>The worst thing about arguing is...</b>                                    |
| <b>When I see people fighting, I...</b>                          | <b>I try to avoid a conflict when...</b>                                      |
| <b>Now I feel...</b>                                             | <b>When things are not going well, I want to...</b>                           |
| <b>I like an argument, when...</b>                               | <b>For me, the best way to end an argument is...</b>                          |
| <b>When I am arguing with a good friend, I...</b>                | <b>I will sometimes avoid unpleasant situations by...</b>                     |
| <b>When I make up after an argument with a good friend, I...</b> | <b>When someone disagrees with me about something important, I usually...</b> |

24. This method is an adaptation of 'When I am in a conflict situation...' taken from 'T-Kit 12: Youth transforming conflict' (Council of Europe and European Commission, October 2012)



# Planet of aliens<sup>52</sup>

|                  |            |
|------------------|------------|
| Age              | 13+        |
| Duration         | 60 minutes |
| Group size       | 12+        |
| Type of activity | Role play  |

## Aim

To reflect on interculturality as a potential cause of conflict. To learn about the importance of communication and dialogue in transforming conflicts.

## Materials

- 5 pieces of cardboard
- 1 pair of scissors
- 2 glue sticks, 2 rulers
- 5 pencils
- A stack of old newspapers
- The story (Appendix 1), role cards for the three groups and notes for the invisible aliens (Appendices 2 and 3)
- Notepads (or sheets of paper) for the invisible aliens
- A glass of water for every participant and some extra jugs of water for refilling.

## Step-by-step instructions:

1. Read out the story to the participants.
2. Divide the participants into four groups. The first three groups represent aliens from three different planets, and will be given a role card to play. The fourth group represents invisible aliens already living on the planet. They will observe and take notes during the activity.
3. Hand out the role cards and instructions for the invisible aliens and ask the groups to read their role and discuss it together. They can agree on rituals, make a flag or anything else that will help them get into their role.



4. After ten minutes, ask the groups to build a shelter. They have 15 minutes to do so.
5. When they are finished, ask them to go back into their groups and talk about the following questions, while still representing the culture of their planet. If you have several facilitators, then each can go with one of the groups to moderate. The invisible aliens can also divide themselves among the groups.
  - How did you feel building the shelter?
  - Are you happy with the result?
  - What do you think about the building process?
  - Did you feel respected at all times? When did someone not respect you?
  - What do you think about the characteristics of the aliens from other planets?
6. Come back together in a circle and share some results from the group discussions. Then ask everyone to shake their bodies to get rid of their roles and become themselves again.

### **Debriefing**

- How did you feel playing your role?
- Invisible aliens: what do you think about the process? What did you observe?
- Was it easy or difficult to work together? Why?
- Looking back, what could you have improved to work together better?
- Do you think this situation was realistic? Have you ever heard about similar situations or seen something like this happening?
- Do you think it is possible to live together peacefully with people from different cultures?
- Why do you think some people resist living together peacefully?
- How can we reach a peaceful society?

You might have participants saying that it is not possible for different cultures to live together peacefully. Make it clear how important mutual respect is, that all sides have to compromise and how positive this can be for everyone.

## **Appendix I – The story**

A spaceship crashes into a meteorite and has to do an emergency landing on a deserted planet. You, a group of aliens, get out of your spaceship and slowly make your first steps on the planet. After walking for a few meters, you suddenly notice that you are not alone! There are other aliens, also stepping out of spaceships, looking around in the dust and shakily walking around. It seems as if two other spaceships have also been wrecked by the space storm.

All three groups set off to explore the planet and to find out how you can survive here until

your friends come to find you. The planet is very mountainous and there seems to be only one spot where it is possible to live. You and all the other aliens quickly figure out that you will have to share this space if you want to survive.

Because of the planet's remote location, it is difficult to say if help will arrive any time soon. Food doesn't seem to be a problem. There are lots of fruits growing on funny looking trees, and all kinds of strange animals to hunt. But it is cold, windy and dusty and you are all freezing. So your first concern is to build a shelter where you can sleep and hide from the cold. The area has quickly changing weather conditions and heavy rainfall, so you need to do this as soon as possible. There is some material lying around, probably from an old hut built by ancient aliens, but it is clear that it's only enough to build one shelter and that all of the aliens have to work together and share the shelter.

### Appendix II – Notes for the invisible aliens

You are invisible aliens, already living on this planet and curiously observing the three new alien groups. You don't interfere, but take notes of everything so you can report to your friends afterwards. In the preparation process, you should think about and note down answers to the following questions:

- How do the groups manage to get into their new culture?
- How do they 'practice' their culture?
- Do you get the impression that they accept their culture?

During the actual building process, focus on the following:

- How do the different alien groups work together? How do they interact and communicate?
- What are the problems and challenges between them?
- How do they try to overcome these challenges?

## Appendix III – Role cards

### The aliens from planet Smilia

On Smilia, politeness and harmony are very important. You don't like conflicts; you consider arguments to be very impolite. That's why you don't know the word 'no'. Even if you don't agree with something, you say 'yes'. You always smile at aliens, even if you don't like their attitude. When you are working with others and somebody asks you to do something you don't want to do, you say yes but you always find a way not to do it.

Smilia is a very religious planet. In daily life this means that you pray often. Every three minutes you stop whatever you do to come together to worship the Sun. You do this by sitting together and whistling, and afterwards you need to wash your hands.

The Smilians greet each other by rubbing each other's legs. While speaking to each other, your feet or legs are in contact with the other's feet or legs. You don't touch each other from the waist up so it is forbidden to touch shoulders, heads, hands or arms.

You have very strict rules about tools and materials. Cardboard and scissors are male and cannot be used by female aliens. Rulers and pencils are female and cannot be used by male aliens. Glue can be used by both sexes. Smilia is famous for its paintings and interior decorations.

Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).

### The aliens from planet Turtelina

On your planet, intelligence and hard work are really important. Aliens from other planets think that you are cold, but you find yourself very successful mainly because of your efficiency.

You don't discuss feelings. You prefer intellectual debates and logical arguments. Showing feelings is considered childish. Self-control is seen as an important quality. You consider religion stupid and a waste of time.

You greet other people by looking into their eyes. Freedom of space is very important in Coldonia. That's why you never touch people while talking and you don't like to be touched. Touching other people is only used as an invitation for sexual intercourse, which in Coldonia has few moral implications and is mostly done as a relaxing and physical exercise. You only use small gestures, your back is straight and you always stay calm. It is normal for Coldonians to interrupt another alien whenever they need.

An important characteristic of Coldonians is that you see it as your responsibility to teach and train aliens from other planets to become just as efficient and successful as you are. Whenever you have the opportunity to teach, you do so.

Coldonia is famous for building huge bridges. Water is vitally important for Coldonians. You must drink some every 3 minutes, otherwise you are not able to work.

Because your behaviour is natural to you, you cannot explain it to strangers.

You have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).

### **The aliens from planet Coldonia**

On your planet, intelligence and hard work are really important. Aliens from other planets think that you are cold, but you find yourself very successful mainly because of your efficiency. You don't discuss feelings. You prefer intellectual debates and logical arguments. Showing feelings is considered childish. Self-control is seen as an important quality. You consider religion stupid and a waste of time.

You greet other people by looking into their eyes. Freedom of space is very important in Coldonia. That's why you never touch people while talking and you don't like to be touched. Touching other people is only used as an invitation for sexual intercourse, which in Coldonia has few moral implications and is mostly done as a relaxing and physical exercise. You only use small gestures, your back is straight and you always stay calm. It is normal for Coldonians to interrupt another alien whenever they need.

An important characteristic of Coldonians is that you see it as your responsibility to teach and train aliens from other planets to become just as efficient and successful as you are. Whenever you have the opportunity to teach, you do so. Coldonia is famous for building huge bridges. Water is vitally important for Coldonians. You must drink some every 3 minutes, otherwise you are not able to work. Because your behaviour is natural to you, you cannot explain it to strangers.

Now you have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).

# A peaceful society<sup>26</sup>

|                  |            |
|------------------|------------|
| Age              | 14         |
| Duration         | 60 minutes |
| Group size       | any        |
| Type of activity | Consensus  |

## Aim

To consider what makes and what doesn't make a peaceful society. To think about whether our own society is peaceful.

## Materials:

- 'Peaceful society' cards (appendix)
- Flipchart paper
- Marker pens

## Step-by-step instructions

1. Copy and cut out the 'peaceful society' cards (see appendix). Write 'A Peaceful Society' in the centre of a sheet of flipchart paper and lay it on the floor or on a table in the space. Lay the cards around the flipchart
2. Ask everyone to gather round and read the different cards
3. Ask everyone to choose the card they think is most important in a peaceful society and place it on the flipchart paper
4. Sitting in a circle, everyone has one minute to explain why their chosen aspect is essential. If you have a big group, just ask some people to explain
5. Now tell the group that together they need to take a consensual decision about the ten elements most important to create a peaceful society. They can choose from all 22 cards, or if you want to make it a bit easier, only from the ones that they have already selected
6. Moderate the debate, taking care that everyone has the chance to speak. Once it seems the group has decided, check if the decision is really consensual and that everyone agrees with those ten.



26. IFM-SEI Peace Education Handbook (2015), p.67

### **Debriefing**

- Does anyone disagree with our decision?
- Which elements of a peaceful society were hardest to let go?
- What does your peaceful society look like? What does it mean to have peaceful society?
- Are any of the cards hindering a peaceful society?
- Would there be any conflicts in your peaceful society? Would there be any violence? Is there a difference between conflict and violence?
- How would you prevent violence in your ideal peaceful society?
- Is this utopia possible? Are all the final elements you chose true of the country or society you live in? If not, how might we be able to make these elements a reality?

## **Appendix I – Peaceful Society Cards**

|                                             |                                              |
|---------------------------------------------|----------------------------------------------|
| <b>A strong police force</b>                | <b>A fair distribution of wealth</b>         |
| <b>Population control</b>                   | <b>Freedom to travel wherever you want</b>   |
| <b>Freedom of speech</b>                    | <b>Free and fair elections</b>               |
| <b>Choice of profession or type of work</b> | <b>A ban on extreme political parties</b>    |
| <b>Free health care</b>                     | <b>The right to protest</b>                  |
| <b>A place to live for everyone</b>         | <b>Capitalism</b>                            |
| <b>Severe punishment for terrorists</b>     | <b>Non-interference from other countries</b> |
| <b>Peace taught in schools</b>              | <b>A popular leader</b>                      |
| <b>A fair legal system</b>                  | <b>Powerful partner countries</b>            |
| <b>Democracy</b>                            | <b>A stable economy</b>                      |



# Arguments and making up<sup>27</sup>

|                  |                  |
|------------------|------------------|
| Age              | 6-8              |
| Duration         | 30-45 minutes    |
| Group size       | 6-12             |
| Type of activity | Collective story |

## Aim

To think about ways of ending arguments and making up.

## Materials

- Flipchart
- Markers or pens

## Step-by-step instructions

1. Sit in a circle and ask the group to close their eyes and think about a time when they had an argument with someone. Pass the sentence: 'When I had an argument I felt...' around the circle.
2. Each person in the group completes the sentence. If someone repeats something said before (which will happen) they change places with that person.
3. Next read out the following short story: One day in Max and Daniel's class there was a new activity to do with a machine that recorded sound. Both of them wanted to use it first. They started to argue, and ended up fighting. Max pushed Daniel who fell onto the machine and it got damaged.
4. Ask the group to imagine they are Max. Pass the sentence: 'If I were Max I would...' around the circle.
5. Now explain that you want to act out the scene and see how Max and Daniel can make up. Ask for volunteers who can take the roles of Daniel and Max. Make sure they only act and do not actually hurt each other!



27. IFM-SEI Peace Education Handbook (2015), p.78

6. After playing the scene that you read, they should act out how they can become friends again.
7. After the play, ask the group if they have any other ideas for making up that they want to show in a play. Get new volunteers into the middle to play the scene. You can have a few rounds to see different possibilities for reconciliation.

### **Debriefing**

- Which method of making up would you choose if you were in an argument?
- Can you remember a situation where you had an argument with one of your friends and you made up afterwards? How did you do it?
- Why is it important to say sorry to each other (and to really mean it)?
- Have you ever had to help sort out a quarrel between your friends? How did you do this? What did you say?
- What can you do to stop big arguments? (For example, suggest that you talk about it later, count to ten, keep calm, apologise).

# Conflicts to the theatre<sup>28</sup>

|                  |               |
|------------------|---------------|
| Age              | 6+            |
| Duration         | 45-60 minutes |
| Group size       | any           |
| Type of activity | Theatre play  |

## Aim

To experience what it means to be in other's shoes and learn how to deal with conflicts and emotions.

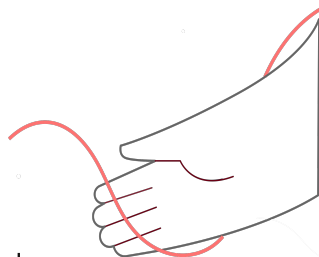
## Step-by-step instructions:

1. Participants will need to improvise a small theatre setting, with several actors and actresses, representing a conflict.
2. Participants should come up with the conflicts themselves, for example:
  - Manuel and Rosa want the same toy,
  - Carmen buys an ice cream but the store has sold her one that she did not like,
  - Marcos wants to go to the park and his parents want to go to the supermarket,
3. After some preparation time, the plays will be shown to the rest of the groups.
4. This activity will help the children to identify conflicts, the emotions that generate and reflect on the different ways of acting and which is the most peaceful way.<sup>28</sup>

## Debriefing

- How did you feel when acting someone you did not like?
- What did your character do during the simulation?
- Would you do the same thing in real life?

28. Source: <https://www.elmundo.es/sapos-y-princesas/2015/09/21/55ff2f4f22601d63588b457e.html>



# Personal drive<sup>29</sup>

|                  |               |
|------------------|---------------|
| Age              | 10+           |
| Duration         | 45-60 minutes |
| Group size       | any           |
| Type of activity | Discussion    |

## Aim

Demonstrate how each person has a series of drives and motivations different from the other's. Understand and respect someone else's opinions, even if it is not the same as their own and even if it is contrary.

## Step-by-step instructions

1. Ask 6 or 7 participants to volunteer out the activity. It is very important that the group is motivated so the participants themselves make the decision to volunteer
2. Ask them to sit forming a circle, so that everyone can see their faces. Then the other participants will form another circle around them to listen well
3. Introduce a topic of debate. It can be a controversial situation that has happened in that group or that has generated some kind of tension or an invented one
4. Invite volunteers to analyse how they feel when their opinion did not agree with the rest of the participants

## Debriefing

- Has there been respect between the different opinions?
- Have participants empathized with their peers?
- Has someone changed their point of view after listening to other people?

29. Source:: [https://www.lifeder.com/dinamicas-resolucion-conflictos/?fbclid=IwAR0IBbyKyuTa6wsSMs\\_S8iQ1VCpUHeMiU2ir5L8lxWJ2tSRBfxb6s1X6iUY](https://www.lifeder.com/dinamicas-resolucion-conflictos/?fbclid=IwAR0IBbyKyuTa6wsSMs_S8iQ1VCpUHeMiU2ir5L8lxWJ2tSRBfxb6s1X6iUY)

# War detectives<sup>30</sup>

|                  |                |
|------------------|----------------|
| Age              | 14+            |
| Duration         | 120 minutes    |
| Group size       | any            |
| Type of activity | Media analysis |

## Aim

To understand the power of media and how it can shape reality and influence conflicts. To practice analysing media in order to promote critical thinking.

## Materials

- Big sheets of paper and art materials to do a mural for presentation
- Pens and paper in two different colours
- Media products (newspapers, magazines etc)

## Step-by-step instructions

1. Ask the group if they know about the conflict that you have chosen for the activity. Let some participants briefly describe what they know. Say that you are going to take a closer look at this conflict together
2. Split the participants into three small groups. Each group will be responsible for one station
3. Ask each group to read or watch the materials at their station
5. Give the participants enough time to read through them all, and then explain that they should now analyse the media. They should write on different coloured pieces of paper:
  - The facts about this conflict.
  - The opinions about this conflict
6. Then, with the help of the first analysis, they should answer these questions:
  - What similarities and differences can you find for the same event in different media?
  - Can you find articles that foster racism, hate or fear? How do they do that? Do others do the opposite?



30. IFM-SEI Peace Education Handbook (2015), p.47

7. They should then prepare a creative presentation of their findings as a mural on big sheets of paper
8. Once everyone has put their mural on a wall, ask the groups to walk around and find out more about the conflict from the other media. They should not just look at the other murals, but try to answer the following questions and take notes:
  - Do other media show different facts and opinions from your own? Which ones?
  - Do they explain things that have not been mentioned in your media? What?
  - Are there any facts that contradict each other?
9. Then come back together for the debriefing

### **Debriefing**

- How did you find the activity?
- Were you surprised by anything?
- Was it easy to differentiate between fact and opinion? Do the articles have more fact or opinion in their reporting of the conflict? Do they show the same facts? Are there any facts which contradict one another? Why do you think this can happen?
- What are the differences between print, internet and TV?
- How are different groups described in the media? Are there any adjectives that are regularly used to describe the same group of people? What effect can this have?
- Did the facts or opinions shape your feelings about the conflict in any way?
- Why does the media stir people's feelings? Is it okay that they do this?
- What role do you think the media has to play in reporting conflicts?
- How can we best find out what is really happening in a conflict?



# Barometer: taking a Stand on a controversial issue<sup>31</sup>

|                  |                |
|------------------|----------------|
| Age              | 14+            |
| Duration         | 120 minutes    |
| Group size       | any            |
| Type of activity | Media analysis |

## Aim

This activity seeks to encourage the participants to share their opinions by asking them to line up along a continuum based on their position on an issue.

## Step-by-step instructions

1. Prepare "Strongly Agree" and "Strongly Disagree" signs.
2. Identify a space in the classroom where the participants can stand in a line or a U-shape
3. Place "Strongly Agree" and "Strongly Disagree" signs at opposite ends of a continuum in your room. Alternatively, you can post any statement at one end and its opposite at the other end of the line
4. Emphasise rules about respect for the opinions and voices of others, and call for participants to be honest but not insulting and respectful.
5. Ask students to stand on the spot along the line that represents their opinion, telling them that if they stand at either extreme, they are absolute in their agreement or disagreement. They may stand anywhere between the two extremes, depending on how much they do or do not agree with the statement
6. Give the participants a few minutes to reflect on a prompt or prompts that call for agreement or disagreement with a particular statement

31. Source: <https://www.facinghistory.org/resource-library/teaching-strategies/barometer-taking-stand-controversial-issues>

7. Once the participants have lined themselves up, ask them to explain why they have chosen to stand where they are standing. Encourage the participants to refer to evidence and examples when defending their stance.
8. After about three or four viewpoints are heard, ask if anyone wishes to move. They are allowed to move if someone presents an argument that alters where they want to stand on the line.
9. Run the activity until you think that most or all voices have been heard, making sure that no one person dominates<sup>31</sup>

### **Debrief**

- Were there very different opinions?
- How did you feel when you saw or heard different opinions than yours?
- How did you feel when you were the only person in that position?

# Town Hall Circle

|                  |            |
|------------------|------------|
| Age              | 12+        |
| Duration         | 90 minutes |
| Group size       | 12-30      |
| Type of activity | Role Play  |

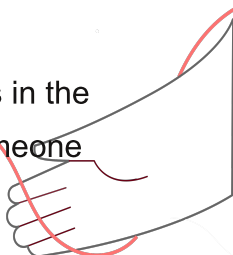
## Aim

To share perspectives on a topic of concern, to share different views by step in and out of the group conversation. To listen to others' ideas. To broaden the understanding of the world in which we live.

**Materials:** Different readings on the same topic.

## Step-by-step instructions

1. Select four to six readings on the same topic that represent different perspectives.
2. Divide the class into four to six groups (depending on the number of readings) and assign each group one of the readings. Give the participants the opportunity to read. Then allow the participants to discuss the reading among themselves, answering questions such as:
  - What is this reading about?
  - What are the main ideas and facts presented?
  - Why are these ideas relevant or important?
  - From whose perspective is this text written?
  - How might that influence the ideas expressed in the text?
3. The group appoint one person among them to summarize their reading
4. Arrange chairs in a circle, providing one chair per group. The person assigned to summarize for each group sits in the chair. The other students then form a larger standing circle around the chairs.
5. Each representative summarizes the reading assigned to the group
6. After all readings have been summarized, invite the participants seated in the circle to comment on what they have heard or to ask one of their peers a question. Participants in the outer circle are then allowed to enter the conversation by "tapping" the shoulder of someone in their own group and taking their seat. The only way to enter or leave the discussion by this process.



# Conflict and Capitalism

|                  |             |
|------------------|-------------|
| Age              | 5+          |
| Duration         | 15 minutes  |
| Group size       | any         |
| Type of activity | Checking-in |

## Aim

An activity to concretely investigate the linkages between capitalism as a system, and conflict

### Objectives

- To discuss, debate, and understand features of contemporary capitalism
- To consider how different features of capitalism can influence societal conflict
- To suggest possible strategies to work on certain problems arising from this

## Preparation

Print out the 'features of contemporary capitalism' (Appendix 1), cut them up so that each one is on a separate piece of paper.

## Materials

- Small red and blue cards/papers
- Flipcharts
- Markers

## Step-by-step instructions

1. In small groups of 4-5 people, distribute all 'features of contemporary capitalism' cards (appendix 1). Groups can have more than one card.
2. In around 15 minutes, the groups should then create a poster displaying how their particular feature(s) function
3. The groups then present the posters to one another without first reading out the particular feature; the other groups guessing from what it is from what is pictured

4. Keep a list of them on a flipchart as they come up - ask the group if they think any are missing? (20 min)
5. The groups should now pass their particular features onto another group/ The groups now work with their NEW papers and answer the two questions:
  - How might this feature cause conflict (on blue paper)
  - What are possible solutions to the conflict caused by this feature (on red paper)
6. Leave at least 25 minutes for the reflection.
7. The groups return to a plenary and present their results and discussions. The facilitators will write down the ways in which certain features of capitalism can produce interpersonal and social conflict.

### **Debriefing**

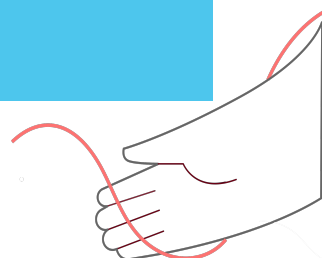
- What new thoughts do you have after the activity?
- Was it easy or difficult for you to think about how capitalism influences conflict?
- Did you agree with the 'features of contemporary capitalism' used for the activity?

## **Appendix I – Features of contemporary Capitalism**

**The means of production (factories, distribution networks, farms, power stations etc.) are owned privately by individuals or companies. They receive the surplus-value created as financial profit (and not the workers).**

**Things that are produced to meet human needs are commodities, meaning they are made above all else to be sold and not used. If certain commodities can be used but not sold, they are disposed of.**

**The large majority of people must sell their time and labour-power in exchange for wages to live. If they do not, they will not be able to feed, clothe and house themselves.**



**Although democracy allows people to vote for different parties, most countries' constitutions guarantee the capitalist system as the basis of democracy, and it is not possible to directly decide for another way of organising society.**

**Jobs are differentially paid according to how much profit they generate, how much training is necessary for them or how much they are respected within society. This also combines with categories such as 'race', gender and level of education.**

**Society is organised in nation-states, territorial entities in which certain laws govern the population and the functioning of capitalism. Usually a particular cultural/religious group has more influence, and a single language is seen as the 'national' language, despite real-existing diversity. The states are separate from one another and divided by borders.**

**Countries of the global North import a large quantity of their manufactured goods from the global South, as it is easier for companies to produce there due to the possibility of paying lower wages (compared to higher wages in the North due to union organization and a cultural expectation of a certain standard of living).**

# Many ways to kill

|                  |               |
|------------------|---------------|
| Age              | under 13      |
| Duration         | 45 minutes    |
| Group size       | any           |
| Type of activity | Team Building |

## Aim

An activity to consider the link between violence of difference forms and legality

## Objectives

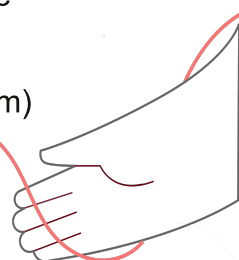
- To concretely think about different types of violence beyond the direct interpersonal
- To consider how the law is not always an absolute measure of right and wrong
- To think about how structures and culture influence what we call and do not call violence

## Materials

- Small papers in two colours
- Flipcharts
- Markers

## Step-by-step instructions

1. Ask the group what you think the author is trying to say with the quote or what it makes them think (in a large group you can either split the group in two to do this phase in parallel with two trainers, one for each group, or precede the plenary discussion with 'murmur groups' - groups of three already sitting next to one another in the circle who discuss the quote for around 3-5 minutes before the main discussion) (15 min)
2. Tell the group that this activity is interested in considering the relation of the law to different forms of violence. Divide the group into groups of around 4-6 people and give them the prepared flipcharts with the chart and coloured papers. Explain that the task now is to brainstorm different examples of violence, both structural and individual (as in the poem) a place them on the charts, and further, to code them in either one of two colours as either legal or illegal. (20 mins)





3. Return to the plenary and have the groups present, describing what they have placed where and why, and what the relation is between those things that are legal, and those that are illegal.
4. Transition from the presentation into a broader conversation about how the law relates to structural violence. (25 min)

### **Debriefing**

- What examples were particularly difficult?
- How does the law relate to what we might see as right and wrong?
- Why are some things that are clearly violent still legal?
- How can the law regulate structural violence more effectively?

### **Reflection and Explanation**

This is an advanced activity suitable for a later phase of a group process, in which a solid groundwork of understanding key aspects of conflict, structural/individual violence and their interrelation with capitalism has already been laid. Because of the high level of structural analysis involved in the activity, the trainers should be very active in checking on the groups and supporting their understanding and naming of examples. The learning to emerge from the activity is not some type of absolute answer that, for example, structural violence is always more likely to be legal than interpersonal, but rather an understanding of the law as a structure made by people themselves, and responsive to struggles within society and the form of society in which we live (in this case capitalism).

## Appendix I – Quote

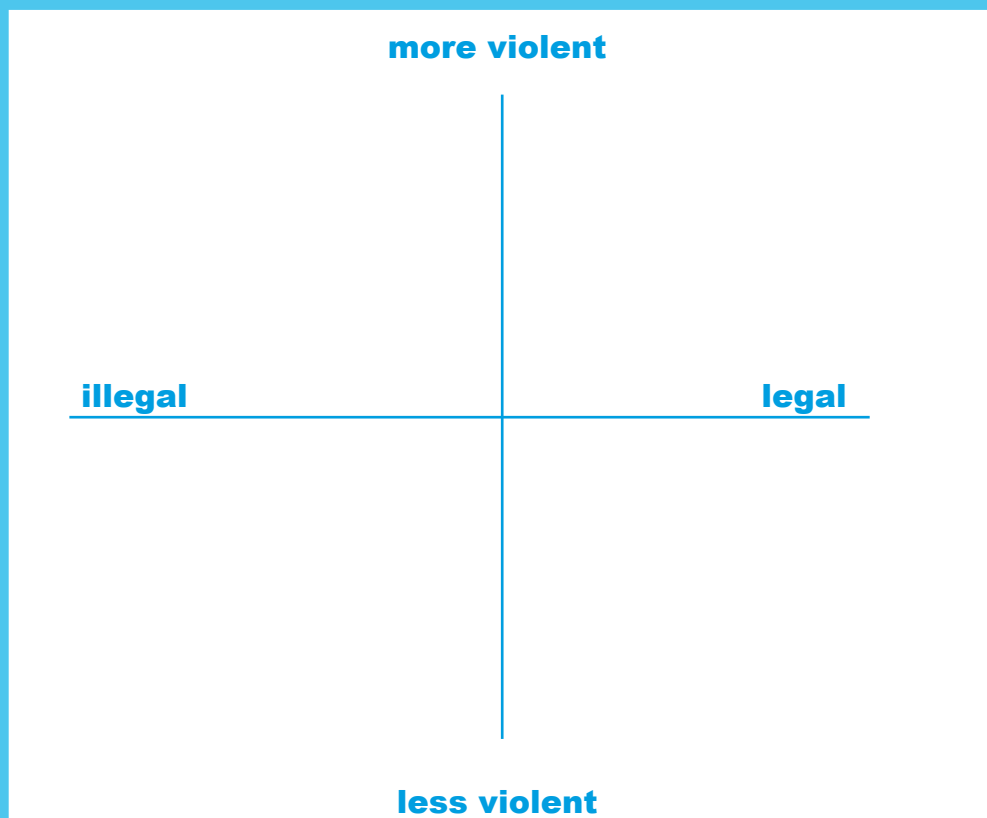
“There are many ways to kill.

They can stab a knife in your guts, take away your bread, decide not to cure you from an illness, put you in a miserable house, torture you to death with work, take you to war, etc.

Only a few of these are forbidden in our state.”

Socialist poet and playwright Bertold Brecht (1898-1956): Book of Interventions in the Flow of Things

## Appendix II – Chart



# Tree of violence

|                  |            |
|------------------|------------|
| Age              | 12+        |
| Duration         | 50 minutes |
| Group size       | any        |
| Type of activity | Analysis   |

## Aim

An activity to look at the roots of different forms of violence and the connection between the individual and structural

## Objectives

- To link the individual to the structural
- To think about the idea that the form of appearance of violence is often related to an underlying cause that is less easily seen and understood
- To think analytically and critically together in interpreting reality

## Materials

- Small papers in three colours
- Markers

## Step-by-step instructions

1. Explain to the group that this activity will look at how expressions of violence often seen as individual are tied to deeper structural causes.
2. Divide the group into smaller groups of 5-6 people,
3. Explain that they should think of different expressions of violence, and represent them with a tree. The individual acts or social phenomena (leaves) are expressed in certain methods and ways (trunk) and are caused by the underlying economic, political and ideological reasons (roots). For example:

**Expression:** Fight at school

**Methods:** Disagreement in class, physical fight in playground, large confrontation between two groups, bullying

**Causes:** poorer kids being picked on, masculinity on display and not wanting to back down, racist or homophobic victimization, huge difference of opinion linked to background, absence of alternative means of resolution

**Expression:** Racism

**Methods:** Violent attacks, online hate speech, labour market discrimination, ghettoization, right-wing government rhetoric, lack of legal status for refugees

**Causes:** Othering and creation of fear, strength of neo-nazi groups and effects on main parties, idea of nation and different rights for newly arrived and already resident, history of colonialism that normalizes violence to certain groups as necessary for integration, uneven distribution of resources and need to blame poor for their own fates

4. The groups should place their examples onto the tree (maybe they had time to work through more than one) and present the discussions and points as they do so. In the discussion the trainers should emphasise how difference an expression and an underlying cause can be, and how drawing these links is a key part of socialist education.

## Debriefing

- Why is it important to look at the link between surface expressions and structural causes?
- How can we use this in our daily life?
- How do the examples relate to a capitalist society as such?
- Are there some examples that do not have a deeper cause, if so, what are they?

## Reflection and Explanation

This activity necessitates a certain amount of groundwork in discussing the causes of conflict and structural violence. You can pre-prepare examples if you think it will work better with the group or you want to highlight specific things. This is a good exercise to do before a wider discussion of capitalism's link to conflict dynamics and a phase of considering how we might intervene in conflicts.



## Problem solving: IDEAL approach<sup>32</sup>

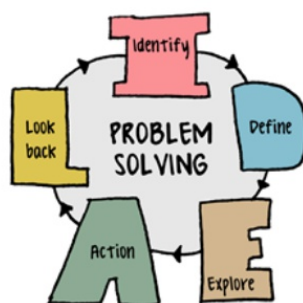
### Objectives

- To present steps that helps analyse a problem and consider all its important aspects and to also learn looking backwards.

**Materials:** paper, pens.

### Step-by-step instructions

1. The facilitator will present an approach to problem solving through the IDEAL acronym:
  - "I" means to identify the problem: What is it? Why is it a problem?
  - "D" means to define the context of the problem: What are the characteristics of the group / organisation / institution? How does this problem impact other people or other parts of the society/group? What are the consequences if we do not solve it?
  - "E" is to explore possible strategies: it is about generating brainstorming solutions without prejudices along the way and then, and only then, reducing the list to some possibilities.
  - "A" is to act on the best solution: this is where you choose the best solution to be implemented.
  - "L" are the achievements, and it's to look back and learn - This is the post-solution phase where you critically examine how things happened and what could be improved for next time.



2. As you will not have the opportunity to verify the results of the implementation of the selected actions to solve the problem, imagine a scenario with an eventual outcome and outline what the improvements could be.

<sup>32</sup>. Source: RITX Soft skills 103X Problem Solving and Critical Thinking

# Stakeholders analysis<sup>33</sup>

## Objectives

Stakeholders are defined as anyone who is a part of, affected by, or a recipient of, a process or service. Understanding their needs, experiences, and expectations, as part of understanding the current state, will allow you to solve a problem with them in mind.

Participants can use the following steps and grid to identify who the stakeholders are and their needs for a controversial situation the educator can propose.

**Materials:** Paper, pens.

## Step-by-step instructions

1. Divide the groups into three or four participants.
2. Suggest a situation that needs to be solve and present the grid with the questions.
3. Provide 30 minutes for the discussion.
4. Ask the participants to present the results.

| Stakeholder | Why do they want the problem solved? | What does “solve” look like to them? | What do they want from us? | What do we need from them? |
|-------------|--------------------------------------|--------------------------------------|----------------------------|----------------------------|
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |
|             |                                      |                                      |                            |                            |

33. Source: RITX Soft skills 103X Problem Solving and Critical Thinking

# Learning journals and blogging

Learning journals are a one way to capture and reflect on what has happened during a day. It's amazing what you can do with a pen, some paper and a bit of encouragement. Using your imagination, you can be a map-maker, a scientist, an artist, a social media star, a teacher, a detective, a comic book writer and even a ghost. All from the comfort of your own journal! There are many different kinds of ways to use journals. It can be a record of your daily thoughts, a travel log, an exercise diary, a Learning Achievement Book (LAB), a place where you jot down your goals or to-do lists. The secret is just to start and find your way by doing. Another great way to share your reflections with others is through blogging and the different online platforms that are out there.

## Example

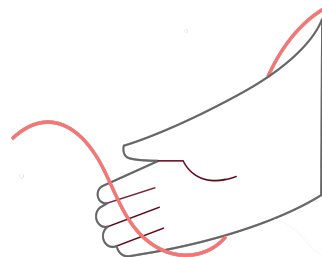
A lot happens in a day:

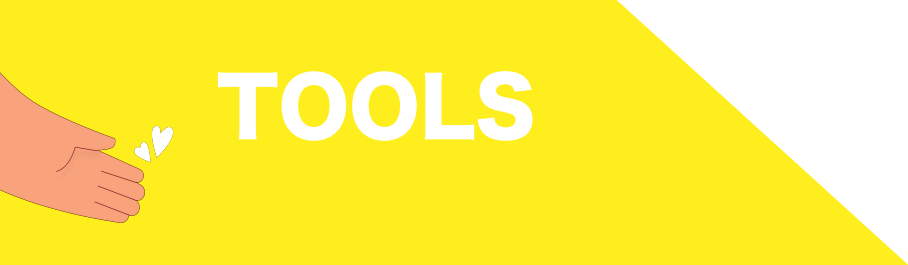
- the Earth travels 2.5 million km through space
- your fingernails grow 0.0137cm (unless you cut them!)
- 294 billion emails get sent
- you breathe 28800 times
- 371000 babies are born (and 378000 iPhones are sold!)
- you laugh on average about 20 times
- and, apparently, you have as many as 70000 thoughts



# Be visual!

Images are very effective and useful to transmit a message clearly, to work about trainings' contents (e.g. elicitation techniques, critical analysis), or to visually recreate a situation during reflection and feedback groups. One photo says more than one hundred words: it's accessible to anyone and can easily overcome language barriers. It is fundamental to report a training with photography's, images taken from the resources, participants' pictures and photo-collages of several activities. It will help a lot during the preparation of the training, putting into effect the contents and promoting the dissemination of materials.





## Reflection exercises

### 3-2-1

Have learners write or talk about 3 things they learned, 2 things they still want to learn, and 1 question they have. These values are interchangeable and can be used in different combinations, or with different questions altogether.<sup>34</sup>

### Twitter Board

Learners summarise what was learned during the session/day using 140 characters. Pin small strips of paper to a poster or cork board to resemble a Twitter feed. This can be incorporated for an everyday personal reflection.

### Warm backs

- Stick a piece of paper to the back of each participant. Ask everyone to wander round the room, in silence, and stop to write positive comments on each other's backs. For example:
  - Tell someone you had a good chat with them
  - Tell someone a skill you noticed them using
  - Tell someone they cheered you up or helped you with something difficult
  - Describe what someone brought to the group with their attitude or actions
  - You could ask people to reflect on something more specific to the project / activity you've just done, for example how has each person changed as a result of working together on the project.

### Graffiti wall

Put up some paper on a wall. Ask participants to write their thoughts on the wall. It is often helpful to start by writing some key questions to get the group going e.g. What did you enjoy? What do you want to do next?

34. Detailed version available at: <https://www.unthsc.edu/center-for-innovative-learning/3-2-1-reflection-technique/>

## Hand evaluation

Give participants a piece of paper and access to pens. Ask participants to draw around their hand, and record the following on the fingers of their hand:

- Thumb – something good, something they enjoyed
- Index finger – something they would like to point out (could be good or bad)
- Middle finger – something bad, something they did not enjoy
- Ring finger – something they will treasure from the activity/event
- Little finger – something little they want to add (could be good or bad )
- Palm – A prediction for the future - What they are going to do next?

## Question hat

Give each team member a small piece of paper and a pen. Ask participants to write down a question they have. The question could be related to what they have learned today, or something that came up, an idea they have for reflection or otherwise. The team leader may choose one theme specifically, or can leave it open to individuals to pose any questions that they feel are relevant. After a few minutes, the team leader collects all the questions in the hat/box/bucket or whatever they have to hand. The facilitator then gives the hat to one person, who will pick a question randomly. The person who picked the question will try and provide an answer to the question. The facilitator may wish to open up a discussion. The hat gets passed around the circle until everyone has picked and answered a question.

## Self-reflection exercise – Who Am I?<sup>35</sup>

Tell participants you would like them to respond in writing to 10 questions. Then ask them 10 consecutive times to respond to the question "Who am I?" At the end of the "quiz", ask them to cross off 3 of the items, then 3 more. Process what types of responses they wrote for their identity (acknowledging that some may have hidden identities that they may not wish to share). How did it feel to cross items off? What types of responses were crossed off first/last (e.g. most negative, less important, etc.)? What did you learn about how you see yourself?

## Facebook Wall

Create a set of "posts" that make evaluation points for the session or event with spaces for dislikes and likes around the post. Then get the young people to like or dislike the post. This can be added to by allowing people to make comments below using post-its.

35. This activity is adapted from Wilmes, Scott & Rice, created by Juan Moreno, available at: [https://www.uvm.edu/~dewey/reflection\\_manual/activities.html](https://www.uvm.edu/~dewey/reflection_manual/activities.html)



# Campaigning:

## Complete Communication Planning

Campaigning is an organised effort which seeks to influence the decision-making process in the government. Holding protests, rallies and other similar public events (if enough people can be persuaded to come) may be a very effective campaign tool. Thus, a communication plan will help to define communication goals and use the right means to achieve them.

**Objectives:** to make known the results achieved during the Peace Building process / demands for changes for a social issue

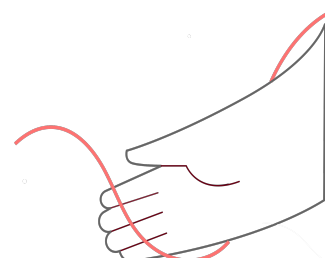
### Materials

- Paper
- Markers
- Matrix

### Step-by-step instructions

1. **Determine goals.** You start by defining the goals of the communication campaign. Goals can be:
  - To increase the beneficiaries of a new or existing service that you want to promote
  - To become better known
  - To announce/promote a precise event, policy or political initiative
2. **Identify target audiences.** Each goal should address at least one relevant target audience. Knowing well your audience(s) in advance will help you to select appropriate messages and better way(s) to deliver them.
3. **Determine resources.** You envisage the necessary resources:
  - human resources/time
  - material/financial resources
  - technological expertise and technological means available.

4. **Identify key messages.** Key messages are the concepts that you want your audience to remember from your communication campaign. These messages should be carefully selected and woven through all your communication materials and activities.
5. **Determine channels of communication.** You will choose one or more different ways of communication in priority/importance order. Read more in Promotion channels and tools page. There are two main types of communication:
- Non-media communication: telemarketing, exhibitions, fairs, "open doors" events. A wide audience cannot be reached by means of non-media communication.
  - Media communication: electronic media (television, radio, video, Internet, CD-ROM, etc.), booklets, newspapers, etc. Large audiences can be reached in a short period of time.
6. **Budget.** You evaluate the needed amounts to realize your communication plan and prepare a budget. An extra 10% of the final estimate should be included in order to anticipate unforeseen/unplanned changes and obstacles in the development of the plan.
7. **Evaluation (Impact Assessment).** Each communication activity should be evaluated to measure how much it contributed to the pre-defined goals. Information can be gathered by tracking visits to your Intranet or Internet site and receiving mails with compliments or complaints or direct feedback when in direct contact with your audience(s).



## WHAT'S NEXT

|                   | What to do                                                | Target group                                      | Media                                    | Materials                                                                                                                                                 |
|-------------------|-----------------------------------------------------------|---------------------------------------------------|------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| Campaigning Topic | Raise awareness                                           | Stakeholders                                      |                                          | Extended summaries                                                                                                                                        |
|                   |                                                           | Public opinion                                    |                                          | <ul style="list-style-type: none"><li>• Short messages</li><li>• Leaflets</li><li>• Open space activities</li></ul>                                       |
|                   |                                                           | Opinion makers<br><br>Duty Bearers                | Infopacks                                | A document with: <ul style="list-style-type: none"><li>• Who</li><li>• Facts</li><li>• Demands</li><li>• Next steps</li></ul>                             |
|                   |                                                           | Media                                             | Traditional (newspapers, TV, radio, etc) | <ul style="list-style-type: none"><li>• Long and short articles</li><li>• Interviews</li><li>• Spokespeople</li><li>• Visuals</li><li>• Slogans</li></ul> |
|                   |                                                           |                                                   | Internet / Social Media                  | <ul style="list-style-type: none"><li>• Short and visual messages</li></ul>                                                                               |
|                   | Call of Participation of Members/ Activists/ Participants | Social Media Groups, Blog                         |                                          | <ul style="list-style-type: none"><li>• Extended articles</li><li>• Short messages</li><li>• Visual messages</li></ul>                                    |
|                   |                                                           | Personal Accounts on Social Media, Personal blogs |                                          |                                                                                                                                                           |



# Policy and policy advocacy

Policy refers to the principles guiding government/organization and objectives which government/organization seeks to achieve. Ideally, these are crafted by the government or an organization to advance the interest and welfare of its people.

Example: Gender Quotas

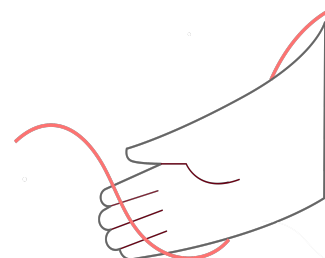
Policy Advocacy is the effort to engage individuals in various campaigns in order to push for a policy or reform existing policies for the benefit of the marginalized and under-represented sectors of society. Accordingly, policy advocacy of the youth is the engagement of young people in effecting reforms and in crafting courses of action that will improve the youth and children's situation, alongside other vulnerable sectors, and bring social change in the long run.

There are two main targets for policy advocacy:

- duty-bearers (government) and
- the public opinion or the people.

Consequently, there are two arenas to engage into:

- the government (executive and legislative) and
- the streets or the public





# Advocacy Work plan

## Aim

To create a comprehensive work plan that will determine the succeeding steps of the participants after the training and will contribute in the sustainability of the project.

## Step-by-step instructions

1. Craft a Developing Objective – Overall objective of what you want to do in the next three to five years; must be sustainable, measurable, attainable, relevant/realistic and time bound.
2. Identify Intermediate Objectives – objectives that support your developing objective; a more specified objective
3. Talk among your peers what are the activities you need to do in supporting your intermediate objectives, when are you going to do it, who is the main person in charge and what are the resources needed.

### Example. Developing Objective:

To Sustain Peace Education in the Grassroots

| Intermediate objective           | Activities                        | Timeframe       | Person in charge | Resources needed                          |
|----------------------------------|-----------------------------------|-----------------|------------------|-------------------------------------------|
| Raise awareness in the community | Training of Local Peace Educators | September       | Katy Perry       | 100 USD<br>Trainers<br>Materials          |
|                                  | Community Awareness Building      | September       | Lady Gaga        | 100 USD<br>Presentation<br>Venue and food |
| Institutionalize peace education | Policy Drafting                   | October-January | Beyonce          | 25 USD                                    |

# IFM-SEI Ambassadors of Peace

IFM-SEI Ambassadors of Peace are leaders from anywhere in the world of various backgrounds and groups dedicated to building local and international communities of peace through the application of peace principles of IFM-SEI. IFM-SEI Ambassadors of Peace will work mostly with children and the youth towards peace education and building in various localities.

The Ambassadors, who can express a pledge of commitment, have a sense of regard and practice of the values of:

- Human rights
- Peace
- Intercultural dialogue
- Dignity
- Equality
- freedom
- Social justice.

