



PEACE EDUCATION HANDBOOK



IFM • SEI

Peace Education Handbook for Educators



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Who we are

The International Falcon Movement – Socialist Educational International is an international educational movement working to empower children and young people to take an active role in changing society for the better and fight for their rights. We are an umbrella organisation for fifty child and youth-led movements all over the world, educating on the basis of our values of equality, democracy, peace, co-operation and friendship.

The UN Convention on the Rights of the Child is a key document for IFM-SEI. Through our member organisations and our international movement, we aim to ensure that children and young people are well informed about their rights and are empowered to ensure they are respected. To reach this goal, we organise a variety of activities including seminars, training courses, international camps and conferences. Our work is based on peer education; we believe that young people have as much to teach as they have to learn.

By children and young people, for children and young people

Children and young people are involved in all levels of decision-making in our movement, from their local groups to the world congress. It is our firm belief that children are competent at making decisions and have strong opinions on global issues as well as local matters directly affecting them. They only need genuine empowerment so that their voices will be heard in society.

In IFM-SEI, our motto is 'education for social change' - a change towards more equality, justice, democracy, friendship and peace. We firmly 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, can develop their own ideas about how to change the world, and be empowered to take action and actually change it.

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 - is our aim. 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. Often children and young people are more open and have fewer prejudices towards others, they have new and creative ideas for peace-building and conflict transformation, and their participation in reconciliation is essential to sustain peace. To support children and young people to choose peace over conflict, we want to empower them to:

- Use critical thinking to analyse conflict and war in order to understand their underlying causes, and
- Act for peace: to transform conflicts peacefully and to raise awareness and promote peace in society.

As socialists, we think that peace education must recognise that:

- Conflict exists in many forms and between people, societies and states.
- There are power structures on all levels of society, with an unequal distribution of power.
- Prejudices and stereotypes are used to maintain unjust power structures.

For 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 conflict comes from and how to transform it. Peace education is oriented towards encouraging people to take more responsibility for their own actions whilst learning to question authority and develop empathy towards others. It must empower people to become active and engage on a personal and a political level to achieve peace.





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.

IFM-SEI's history of peace education

IFM-SEI has a long history of peace education. Since our foundation, peace has been at the forefront of IFM-SEI's activities. Children from conflict regions have been invited to camps, young people have analysed conflicts and war, and we have taken actions to support peace movements and young people in conflict areas.

For example, IFM-SEI supported dialogue between the East and West in the Cold War, bringing together children and young people from both sides of the Iron Curtain to create friendships across borders. Since the 1980s, IFM-SEI has had very active member organisations in Israel and Palestine who work closely together in the region despite all the difficulties between their societies. Within the region, and with the international movement as a whole, IFM has organised several peace camps to bring together children and young people and work cooperatively towards peace.

In the year 2000, IFM-SEI started to focus more on nonviolent resolution of interpersonal conflicts. It became clear that peace education is not only about solving big international conflicts but begins with everyone's own behaviour and is important within every family and group of friends. A series of training courses and peer education projects on mediation empowered young people to help others in transforming their interpersonal conflicts. Since then, mediation teams support our international camps and more and more work is being done to address different forms of violent conflict such as bullying and discrimination, gender-based violence and corporal punishment.

IFM-SEI peace education year

Throughout 2015, with the support of the European Youth Foundation of the Council of Europe, a group of young educators from Europe and the Middle East worked hard to continue this history and promote peace education in IFM-SEI. Together they discussed what our movement understands as peace education and what tools we can use to educate for peace. In two seminars we addressed different aspects of peace education. One group focused on analysing conflict, war and their underlying causes, and developed educational activities for peace education with children. The other focused on the role of communication and mediation to peacefully transform interpersonal conflicts.

In order to give more members of IFM-SEI the possibility to share their reflections on the role of children and young people in conflict and conflict transformation, we started the 'Stories of Conflict and Peace' blog, where young people can share their experiences of different conflict situations and raise awareness of conflicts that the media does not usually talk about. The blog also aims to inspire action for peace through sharing positive examples of peace education and conflict transformation.

You can find the stories here: www.storiesofconflictandpeace.blogspot.be





How to use this handbook

The results of our work, together with materials produced and tested by some of our member organisations, form the content of this handbook. The book is divided into two parts:

- Food for thought, tips and information for peace educators.
- Educational activities that you can run with children, young people or other group leaders and peer educators.



The second part has three chapters, each focusing on a different aspect of peace education.

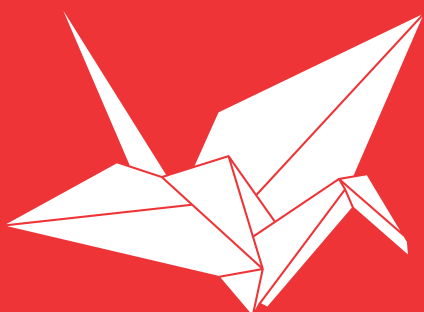
- *Understanding conflict* introduces different issues about conflict and war, raising awareness of its causes and consequences.
- *Transforming conflict* focuses on the dynamics of conflict and the different ways we can deal with it - either aggressively or constructively.
- *Making peace* invites you to reflect on and develop ideas for peace and gives tools for peace-building, such as communication and dialogue skills.

The activity descriptions are structured so that you can quickly see what they are about. Don't let the age group description put you off; you can adapt the activities for older or younger groups. Remember that the debriefing is the most important part of an activity - it's better to shorten the active part than have to stop the debriefing early if you run out of time.

You can use these activities during weekly group nights, on camps or seminars, as an experienced group leader, peer educator, or someone who is running a workshop for the first time. One thing you should bear in mind is that these workshop plans are proposals; we have designed the handbook to cater for a wide and diverse audience but to get the best results, we advise you to adapt them for your group and setting. Some groups are more experienced than others, some will need more time and some will become more engaged in the activity than others.

Peace cranes

On the front cover and throughout this handbook, you will notice the image of an origami peace crane which is now internationally recognised as a symbol of peace following the story of Sadako Sasaki. Sadako was a young Japanese girl who was two years old on 6 August 1945 when an American atomic bomb was dropped on her home town of Hiroshima, Japan. She and her mother were able to flee from the explosion but in 1955, Sadako was diagnosed with acute malignant lymph gland leukaemia, a direct result of radiation exposure from the atomic bomb. Whilst being treated in hospital, Sadako was told about the ancient Japanese legend which promises that anyone who folds a thousand origami cranes will be granted a wish. Popular stories say that Sadako was only able to complete 644 before she died on 25 October 1955 at the age of 12. Her friends completed the thousand cranes and buried them all with her. In 1958, a statue of Sadako holding a golden origami crane was erected in Hiroshima's peace park. At the foot of the statue is a plaque that reads 'This is our cry. This is our prayer. Peace in our world.' Her story has moved and inspired millions of people around the world, reminding them of the long-term consequences of war on innocent people and on young lives in particular. Peace cranes are often made and displayed publically to demonstrate an active choice of peace over war; to symbolise our wish for a peaceful world.







What is conflict?

The word conflict originates from the Latin word *conflictus*, meaning collision or clash. But there is much more to conflict than a simple clash. Some explanations see conflict as a negative concept, when it remains unresolved or is dealt with violently, whilst others see it as a positive process that is necessary to advance society. Certain definitions say it is an opposition or absence of agreement between two parties, whilst others include the fact that conflict is a natural process in human interaction and is a way to solve social contradictions.

One trend in defining conflict is to see it as an everyday social phenomenon. Every one of us is different, and neither society nor humans are perfect, so disharmony and contradictions are inevitable. We often have differing opinions, clashing needs and divergent concerns. Yet we still manage to successfully live and work with each other.

But what is not inevitable is a violent, negative response to conflict. If we say conflict is natural, we must make a distinction between the conflict itself and the negative consequences that arise as a method of dealing with it. This often means violence, and in its worst form can involve war.

When we talk about conflict in this book, it encompasses a very wide range: conflicts between children arguing about things, between young people because of disagreements over values, between groups because of diverging identities, between countries or ethnic groups.

What makes a conflict?

The way we are socialised to exaggerate differences between people is an important factor in how aggressive conflicts arise. The process of 'othering' - distancing ourselves from others because of differences in age, origin, colour, religion or any other basis, creates divisions between groups and individuals, breeding fear and hatred. Othering is often done because of a feeling of insecurity, coming from a lack of knowledge about others.

These feelings of hate and fear, accompanied by miscommunication, misunderstandings, and the exaggeration of differences and disagreements, encourage people to feel threatened. Perceived threats to people's emotional or physical well-being can cause the harmony between individuals, groups and societies to be broken. These threats are very often caused by unequal power structures in society. When some people don't have access to enough food, water, space, security or care, they will inevitably feel threatened; even more so when the powerful disrespect human rights to uphold unequal power structures.

It is easy to imagine a conflict as a collision or clash between two distinct parties. And it may seem simple to identify these conflicting parties. But people are sometimes surprised to find they are a party in a conflict that they didn't even realise. Most conflicts have more than two sides, and it is even more difficult to analyse these sides when one tries to remain invisible, influencing from the background.

There wouldn't be any conflicts if they didn't bring any benefits. Conflicts can move society forward, for example when people protest for greater gender equality. When workers go on strike, they benefit from the conflict, achieving better working conditions for themselves and their colleagues. However, when it comes to war and armed conflict, it is usually the people and groups who are already powerful that benefit, maintaining or increasing their power and resources. Companies make profit by selling weapons or by re-building destroyed houses and infrastructure. Governments are allowed to deny basic rights on the grounds of security or accessing important resources.

The impact of conflict on children and youth

Young people encounter a whole range of conflicts: at home, school and work, from intrapersonal 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 leisure and education. Growing up in deprived conditions means children and young people cannot achieve their full potential.

When children have conflicts with their parents or peers, especially when the conflict is about parts of their identity (for example their gender, sexuality, religion or belonging to a specific peer group), it can result in isolation and increased vulnerability to self-harm or emotional abuse from others due to self-questioning and dissatisfaction with their identity.





Children and young people are often exploited as both participants and targets of armed conflicts. They are trafficked and can become child soldiers, either fighting directly or providing support services to armies. Human casualties are the most immediate effect of an armed conflict. But the long-term effects of war are equally, if not more, devastating for children and young people. The need to flee armed conflict causes displacement and disruption to families. When societal infrastructures are targeted, social, medical, educational and agricultural infrastructures or public services become no longer available. As more vulnerable members of society, children are the most affected by things like food restriction, the terrorisation of the civilian population and the lack of medical facilities. In areas of armed conflict, children and young people are often not able to go to school. Money is diverted from public health and education to armaments, resulting in famine, malnourishment and the spread of infection and preventable diseases. The effect of war on children is devastating and total, destructive physically and mentally; on the individual, their family and community.

What is peace?

Peace could simply be described as the opposite of war and conflict. The Latin word *pax* traditionally meant the same as the absence of conflict (*absentia belli*). This is the approach that many states and governments take, where their goal is merely to avoid war. It is based on a belief that social relations are ultimately regulated by violence, and peace is achieved by deterrence rather than cooperation. Therefore what some might call a 'peaceful society' can actually still have systematic oppression and injustices. Those stronger in society can use the threat of violence to maintain power and oppression. In this way, such peace involves winners and losers just as there would be in war.

In our opinion, peace cannot merely be seen as the opposite of war. A society cannot truly be peaceful if it is built on threat and violence. The Norwegian peace researcher, John Galtung, says that 'positive peace' must resolve the underlying issues of conflict, such as the unequal distribution of resources, discrimination and power imbalances. Peace for us encompasses freedom, equality and justice, where no one has to fear abuse, war or bullying.

'Positive peace' advocates for peace using peaceful means because the methods used are just as important as the outcome. Involving all parties in mediating and negotiating a solution will make peace more sustainable. Thus we see peace not as a destination but a process.

Creating a peaceful world

Creating peace means accomplishing freedoms, rights and equality, not just avoiding war. Famine, drought, disease, inequality, poverty, racism, institutional violence, exploitation and intolerance are all threats to peace.

Therefore a sustainable, positive peace relies on a real culture of human rights. Through education, children and young people can play an incredibly important role in creating a peaceful world. They should feel empowered to make positive changes to the world, working towards peace by knowing their human rights, understanding and practicing equality, justice, freedom and friendship across the world. Children and young people's participation in achieving peace is so crucial because they are more likely to find innovative solutions, are more open to change, are courageous and more interested in achieving a positive future for themselves and future generations.



Peace is not about being soft, silent or gentle. There may be limits to our creation of peace but there will also always be possibilities. Peace requires active measures to be taken and courage to improve the situation. No matter what the environment, we can choose peace, choose to be activists and choose to act for social change.





Conflict analysis

An important part of peace education is conflict analysis and with it the use of critical thinking. Conflict analysis models can be very useful to help examine and understand conflicts, which can in turn help to transform them. The models presented below offer a few potential ways of analysing conflicts.

The conflict onion

This is a visual method for modelling conflict that uses the metaphor of an onion and its layers to identify the positions, interests and needs of a conflict party. It can be used to analyse why someone has the feelings they express, peeling away the positions and interests to get to the real needs. The 'positions' are what people say they want. The 'interests' are what they really want. The 'needs' are what is really necessary for them to feel secure and fulfilled. In peaceful situations people usually relate and act on the basis of their actual needs. In conflict situations, the lack of access to basic needs, together with the mistrust that often characterises relationships in conflict, alters the basis on which people relate to one another.

Have a look at the Conflict Onion activity on page 26 for more information.



The tree of conflict

This method depicts conflict as a tree. The trunk of the tree represents the main problem, the roots stand for the hidden or underlying causes and the leaves for its consequences. Even when using this method of logically analysing conflicts, it is important to remember that conflicts will have objective and subjective dimensions. Sometimes it is clear what the facts are in a conflict. But often there will be particular elements that present more controversy because of the subjective opinions of root causes.



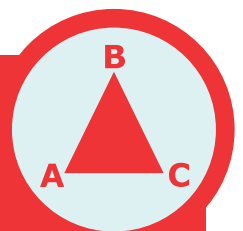
ABC triangle

This triangle model proposes that all conflicts consist of three basic components: attitudes, behaviour and contradictions, which are interdependent. It can be used for conflicts at any level; individuals, groups or communities, and states.

'Attitudes' include our presumptions and feelings about the causes of the conflict. These often lie under the surface and are subconscious.

'Behaviour' refers to the most visible aspects of a conflict as this represents the actions that conflict parties take; what is said and what is done and physical violence. What is not said or done can also be considered part of the behaviour and can have an equally important effect on the development of a conflict. Physical violence is treated separately from simply 'what is done' because it can drastically alter the nature of the conflict and have severe consequences.

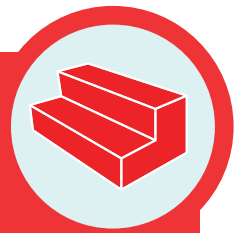
'Contradictions' mean the specific issues of a disagreement. The issues might be about resources, opinions or existing rules.





The staircase of (de-)escalation

This way of understanding conflicts uses the model of a staircase to show how conflicts escalate to violence and can be de-escalated. The staircase of escalation begins on the top step with a debate about the issue in question. It then moves downwards towards considerable hostility and finally enters a phase of violence in which both sides try to exterminate each other. According to this model, any conflict that is not being reversed will go down the staircase with accelerating and self-amplifying dynamics. De-escalating the conflict means encouraging the conflict parties to go back up the stairs, one step at a time to reverse the actions. Like in real life, it is easy to quickly run down the stairs, sometimes even skipping steps. But when it comes to de-escalating conflict, and climbing the stairs again, the process can be tougher. The further down the stairs the conflict has developed, the more difficult it is to resolve.



Hardening of standpoints. This is where two sides realise that they have different opinions, but they depend on one another and their tensions lead to irritations.



Debate and polemics. Here opinions become polarised and discussions become verbal attacks, though the parties still try to maintain the relationship by talking.



Action - not words. At this stage there comes a difference between verbal and nonverbal behaviour. The parties think there is no point in talking to one another because another debate would only make things worse.



Preserving image and the creation of coalitions. On this fourth step the conflict parties distance themselves from each other. They spread rumours and recruit supporters. They blame the other side for everything that has happened.



Loss of face. This is where the conflict parties focus their entire attention on what they see as the other party's truly rotten nature. Revealing this to the rest of the world becomes an important duty and considerable energy is spent slandering the other side, using prejudices. Accusations become more irrational; fear and insecurity increase.



Strategies of threat. On this step, stress levels increase and ultimatums are made. An increased sense of time pressure accelerates escalation. The chance of coming to logical conclusions decreases.



Limited destructive blows. Conflict parties don't see each other as human anymore. Any damage done to the enemy is seen as a victory. Even though both sides suffer losses, the negative consequences are neglected and the one losing the least is considered to be the 'winner'.



Nerve centre attacks, fragmentation of the enemy. At this stage, important targets of the other side are attacked. An important limit is crossed because they concentrate purely on what hurts the other party the most. All sense of proportionality is lost.



Total extermination, together in the abyss. On this final step, the drive to exterminate the conflict partner is so strong that even instincts towards self-preservation are put aside. Annihilation of the enemy is sought, even if the price is self-destruction.





Mediation for peace education

A mediator is someone who supports people who have a 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 support 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 others to understand one another better. Even if no clear solution is found, it can help a lot for the conflict parties to understand the other's background.

Mediators can act in very different settings and deal with very different contexts. The legal system uses mediators, for example in a divorce procedure, and there are mediators who facilitate the discussions between the two sides of an armed conflict. But for us, 'peer mediation', where young people support their peers in school or a youth group to solve their conflicts together, is most interesting.

With conflicts between children and teenagers, where the causes are not about contradicting world views or basic needs but rather about stereotypes and misunderstandings, mediation can help them to find an agreement that works for both sides. Mediation can encourage them to begin to see conflict as an opportunity for growth and learning, rather than something that fuels anger, frustration or even violence.

What do we need for a mediation?

A trained mediator: Being a mediator is not easy, but equally not impossible. You can develop certain skills that will help you in the role, and with knowledge about the steps of a mediation and practice that gives you confidence, you can learn to be a peer mediator. Some useful skills include:

- **Active listening:** This means really listening to what others say, without assuming an answer before it has been said. If you listen actively, you understand what has been said and can explain it to others.
- **Being empathic:** This means that you are aware how other people feel, can put yourself in other people's shoes and understand their emotions.
- **Asking the right questions:** It is important that the people in the conflict really explain their point of view. Good questions can help them to come up with their own ideas on how to transform the conflict and move on.
- **Knowing when to be silent:** Most of the speaking should be done by the people in the conflict.
- **Self-reflection:** Being neutral is always difficult, if not impossible, as you will always have your own opinion on a conflict. But if you engage in self-reflection and are aware of your own standpoints, it will help you not to favour one side over the other.

Conflict parties: The main persons in a mediation are the two (or more) sides who have a conflict with each other. For a mediation, both sides should be willing to talk to each other and try to find an agreement. You can talk to them individually first, but ultimately they have to agree to talk to each other. A forced mediation, or one where only one side is present, is not a mediation. Often there are other people involved in a conflict, who might seem invisible. They can, however, have a big impact on the conflict.

A support structure: It's best for mediators to have colleagues or a coordinator who can support them. You can come across a complicated conflict, where the conflict parties might become aggressive. In these cases it may help if you can talk about your experiences afterwards and can seek advice from someone else.

The right setting: A mediation needs time and a space. You should not start a mediation if the conflict parties are rushed, or you have to constantly check your watch. Find a quiet space, where no one will disturb the process or can overhear the conversation. The conflict parties should be able to look at each other – they talk to each other, not to you.





What are the steps in a mediation process?

Before the process starts, one of the people in the conflict will come to you to ask for a mediation, or maybe you will propose it. Then you can explain the process, clarify questions and talk to the other conflict party, to discuss doubts and motivate them (but not push them) to participate.

1. Initiation: In this step, you should create a positive atmosphere where both sides feel comfortable. You can explain the purpose of the mediation and the basic rules:

- The mediation is voluntary.
- It is confidential (unless someone is in danger).
- The mediator does not take sides
- The mediation needs to be a safe space, where both sides show respect, listen to each other and make an effort to cooperate.

You can also ask the parties if they would like to add more rules to their process.

2. Explain your point of view: Now both conflict parties explain their point of view, usually starting with the one who asked for the mediation. You can encourage them by asking open questions, summarising from time to time what has been said, and asking for clarifications. Make sure that they speak to each other, and not to you.

3. Conflict enlightenment: After both sides have explained their point of view, now is the time to clarify what the conflict is really about. Very often, only a small part of the conflict is really visible; lots of emotions and thoughts are hidden underneath the visible part. Here, you can clarify emotions, different interests and needs and the backgrounds of the conflict parties. This is a very important step, and it is crucial to really enlighten the conflict before going on to find a solution.

4. Solution finding: You can encourage the conflict parties to brainstorm possible solutions, without proposing any yourself. They might expect you to tell them what to do, but it is important that the solution comes from themselves. Talk about which ones they are willing to agree on, how this will affect their relationship, and how realistic it is that they stick to this plan. We call this 'solution finding', but very often there is no one obvious solution that will end a conflict, rather ways to deal with it constructively and respectfully and help both parties to move on and learn from the conflict. If you come out with an agreement like this, then the mediation was successful! Often saying sorry and having a plan on how to reconcile is the best way forward.

5. Agree on moving on: Writing down what the two sides decided, means they will be really clear about what they agreed on. It is also useful to discuss what will happen if one of the parties does not comply with their agreement.

Would you like to see an example of a mediation process? Have a look at page 74 for a fairy tale mediation!





Guide to nonformal education

This publication has been developed as a tool for nonformal education. Nonformal 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. In peace education, not only the content is important, but also how we educate for peace. Therefore nonformal education is logically the best methodology for peace education, as it is based on equality between learners and educators, does not enforce anything and lets the learner experience a peaceful environment.

There is no strict division between nonformal and formal education. If you are a teacher and work in a formal setting, you can still use these activities. You just have to be aware that the children and young people who participate in the activities must have the opportunity to express their opinions freely, that they are taken seriously, are not judged and that they are at the centre of the activity. They communicate, reflect and decide what to do with what they have learned.

Socialist education

In IFM-SEI, we consider that we do more than just nonformal education – we do socialist education. This does not mean that we brainwash children to vote for specific political parties. For us, socialist education means that children and young people critically analyse existing power structures on all levels of society and are motivated and empowered to take action for social change. We do not only learn to live in and cope with the current world order, but also think about how we can construct a better one. Further to this, socialist education for us also means that in our groups and activities, participants can experience a counter-world full of solidarity. 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 experience cooperation and equality within their group.



Your role as facilitator

As a facilitator, 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 participants can learn, experience and experiment. Different from the traditional teacher role, you are not there to simply give information or 'teach' what is right or wrong. At first this might be challenging for you, and also for the participants, but you have to give up your role as expert and the children have to accept responsibility for their own learning. Through learning by doing you can shift to a learner-centred, experiential approach.



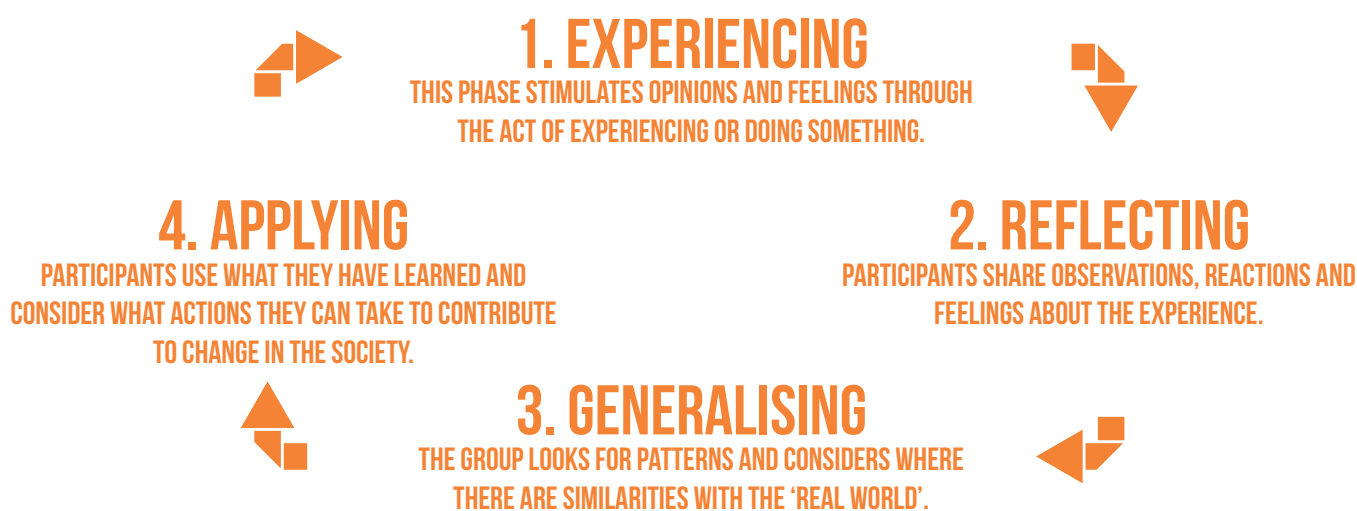


Self-awareness

The art of facilitation not only requires 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 facilitator must take care to act according to the values you wish to convey. An activity on non-violent conflict resolution, for example, will be useless if you usually deal with conflicts in your group aggressively. For this reason, facilitators must recognise, acknowledge and consciously address their own privileges, prejudices and biases, even more so if they are directed against members of the group. Don't be afraid to critically reflect upon yourself. We all have our stereotypes and privileges, but we have to be aware of them in order to change our behaviours and eradicate them.

Experiential learning

Most activities in this publication are based on the approach of experiential learning or learning by doing. 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 logic behind this approach is that in each activity participants are consciously given the space to reflect and digest their learning, ensuring that what they have learned will be consolidated and that participants don't leave the activity confused or with negative feelings. The cycle logically leads the group to consider actions they can take; ensuring education contributes to wider social change.

Debriefing

The most important element of any educational activity is the debriefing. It is during this part of the activity that the participants are led carefully through the three phases of reflecting, generalising and applying. If the 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 helps to ask open questions that promote reflection and cannot be answered with yes or no to encourage deeper participation.





Learning styles

Every person learns differently. It is important to remember this when planning an educational activity. In order to ensure that all participants gain something from it, try to vary the type of learning you use. Consider the following learning styles:

Visual learning explains things visually, using diagrams or pictures. Visual learners may be good with puzzles, maps and drawing.

Body kinaesthetic learning uses physical activity to try something out in order to understand it. Kinaesthetic learners may be good at building things with their hands and enjoy sport or dance.

Inter-personal learning means learning with others, particularly in discussions and whilst communicating with others.

Intra-personal learning is when someone likes to reflect alone on a problem. They can be quite philosophical and have a good understanding of themselves.

Linguistic learning is done by reading texts and stories. Discussions are a good method for this kind of learning.

Mathematical-logical learning can be done by problem-solving and understanding patterns.

Musical-rhythmical learning uses songs or music to learn. The patterns of rhythms help to understand and remember something.

It is important to note that people cannot easily be defined by one learning style. Everyone can learn in a variety of ways but how well they learn in each varies greatly. The best approach is to keep different learning styles in mind and to try to vary which are used. Remember that as a facilitator you also have a preferred learning style, so be conscious that you do not plan every activity according to your own preferences.





Tips for facilitators

Peace education is a very broad concept, and can include lots of different educational tools and methods that help to achieve a culture of peace. In this handbook, we only have space for a limited number of educational activities, but we also want to provide a collection of tips and tools that can help you beyond the activities we offer.

Tools for peace education

The possibilities for peace might sometimes be limited - we cannot always achieve changes to the policies of governments or the actions of specific groups - but as peace educators, we can empower people to stand up for peace. Every individual can choose peace over conflict and war - they can choose to act non-violently and to respect others. Certain attitudes and ways of thinking will help children and young people to promote peace, and as a peace educator you can support them in developing these attitudes. Here are some tools that will help you to do so:

Practicing empathy

Empathy - understanding the emotions and feelings of others - is one of the most important social skills that can help to transform conflicts peacefully. If you can put yourself into someone else's shoes, you are less likely to judge them unfairly or do something to them that you would not want for yourself.

As an educator, you can practice empathy with your group by:

- Reflecting on their own behaviour during activities.
- Helping the group to put themselves into someone else's shoes, for example by hearing stories from different people and analysing them.
- Building self-confidence; empathy is supported by feeling comfortable with oneself. Creating a positive atmosphere where everyone is respected, trusting in the participants and valuing their opinions is essential for this.
- Having a strong group; cooperation and trust in others is an important tool to develop empathy. You can achieve this by doing group building activities.

Thinking critically

Critical thinking involves trying to understand the reasons behind structures and actions, not believing everything we see or taking everything for granted, and exploring alternatives. You can practice this with your participants by asking "why, who and how" questions. Why is there conflict? Who participates in it? Why? Who gains from it? How can we change it? Through questions like these we learn to analyse reality. Let participants question you, authorities, each other and themselves, all in a respectful way, and encourage creative thinking to come up with new solutions.

Listening actively

To develop critical thinking and empathy, active listening is crucial. It is a way of listening and responding to another person that improves mutual understanding. Often when people talk to each other, they don't listen with their full attention. They are distracted, half listening and half thinking about something else. When people are engaged in a conflict, they are often already busy figuring out a response before others have finished speaking. They assume that they already know their opponent's arguments or that they have heard what is being said many times before. So rather than paying attention, they focus on how they can respond to win the argument.

You can practice paying full attention to a speaker with your group. They can try, for example, to repeat what they have heard in their own words to determine if they really understood what has been said.





Getting to know the other

Not every conflict has a solution - there will always be diverging opinions and needs between individuals and groups. Getting to know the other, fighting stereotypes and creating a dialogue will help to transform conflicts and find ways to live together despite differences. To stop racism for example, it is important to be inclusive of migrants in your group, and if you live in a conflict region, it is important to meet young people from 'the other side' and get to know each other.

From the educational guidelines of IFM-SEI's Beit Jala project between Israeli and Palestinian youth movements:

"We meet to create an alternative world to take action and decide about our role as youth movements. We don't ignore the reality around us; on the contrary, we analyse, discuss, realise and talk about our roles. We choose a way of actions built on our values. During each meeting we discuss one topic related to the conflict and the current reality and analyse it, try to understand it and to take action in order to achieve the alternative life we want. By meeting each other we build trust. We learn not just to hear but to listen and understand the other side and their point of view without fear. We don't manipulate each other; we create an atmosphere of solidarity and learn to tackle each other's fears and problems. We don't just meet to meet; we meet to make a change, to have trust in each other in order to make sure peace is possible. We try to create an alternative way of life in the region, how it could and what it should look like. Because all of us search for real peace, the only one that will last".



Sharing your narratives

Everyone has their story - of their life experiences, their past and present. In conflict situations, these narratives can show how different sides perceive the conflict, where they are coming from and where they want to go. Telling a story can be an important tool for the storytellers themselves. It lets them reflect on their own experiences, opens up feelings and emotions and shows them that someone else - an empathic listener - values their experiences. It is not only important to get to know the other's story, but also to learn to be respectful towards different stories and identities. In conflict situations especially, sharing your narrative with the other side of a conflict can be very powerful to understand each other's backgrounds, to be empathic towards the other and reduce hatred and mistrust: basically to establish human equality. It needs to be done in the right spirit though - as an open and honest narrative of one's personal life story, instead of recounting stereotypes about oneself and the other.





Being artistic

There are lots of peace symbols and peace songs that raise awareness of peace and offer different viewpoints on it. Many street artists also use their art to promote peace. Why don't you look at them with your group to explore the topic, and then let your group be artists themselves? You could, for example, make one thousand peace cranes, as shown on our cover page. Creative activities on the topic touch on a different learning style and can make lots of children and young people express things that they cannot or do not want to tell in words. You can use the results publically to show others that you choose peace over conflict and war.



Creating a strong group

To use all of these other tools, you need a strong group where participants have trust in each other and feel comfortable sharing their experiences and ideas. Try 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 energizers 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. You can find lots of good energizers and group building games on www.ifm-sei.org/toolbox or in the Game Book of the European Confederation of Youth Clubs that you can download here: www.ecyc.org/projects/ecyc-game-book-0.





Challenges for peace educators

As peace educators, we should also recognise the limits of peace education. Besides learning about conflict and peace, peace education is above all a learning process to change habits and attitudes. These cannot be changed overnight with one educational activity, but need considerable time and lots of patience.

In cases where you work in the context of an ongoing armed conflict, you can often face push-backs coming from the society around you. Young people meet the other side, get to know each other, but are then faced by new shocks of violence. You might feel as if you take one step forward and are then forced to take two steps back. But remember that with peace education you are always one step ahead of where you would be without it.

Here, we want to give you some ideas on how to deal with challenges that you could meet in your everyday work as a peace educator:

A conflict 'clashes' during your activity: When two sides become aggressive during the discussion of a conflict, you should give them some time out to calm down and end the discussion for the time being. Talk to them separately about why they clashed - was it because of personal experiences, or another unrelated conflict with the same participant? Separate from the group, bring them together so that they can calmly exchange their points of view, but also find things that they have in common. Realising that the other is not so different from themselves will help them to deal respectfully with each other, even if they are still in conflict.

Come back to the conflict discussion in the group a bit later, establish clear rules for debate and give the clashing participants the chance to express their view once again, following these rules.

Someone spreads stereotypes and prejudices: As educators, we should be aware that most people have stereotypes and prejudices against others. When you hear these comments, challenge them right away. It is best not to simply tell the participants that they are wrong, but rather ask questions that make them challenge themselves. The participants will not always be willing to self-reflect, so it is also important to speak against certain attitudes when they disrespect fundamental values.

You can practice transforming stereotypes into questions, which will help to break them. Here is an example:

All tall people hate us.

Who are the tall people?

The people from Luloland.

Do you know all the people in Luloland?

No.

How do you know so many facts about them?

On TV they say all of them hate us, because we are short and they are tall.

Are we all short?

No.

Then how do you know that they are all tall? If you don't know all of them, maybe only some of them hate you, because they don't know you either.





You as facilitator have a very strong opinion in a conflict: It is best not to take sides (unless someone does not respect human rights), but to be honest. You can explain why it is difficult for you to remain neutral, and what shaped 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.



Third parties speak on behalf of others: Often in conflict situations, people who are not part of the conflict want to help and advocate on other people's behalf. While seemingly wanting to be supportive, they often push the conflict parties into corners, not letting them explain their own perspective, feelings and needs. This can happen when, for example, you have participants from both sides of a conflict region in a workshop, together with participants from other countries. Make sure you give space to the participants in the conflict to tell their narrative, and talk with the group about what it means to show solidarity in a respectful way.

The society around you opposes your work: Not everyone wants peace, as bizarre as this might sound. When you face opposition to your work from parents, invite them to your activities and explain what you are doing. Maybe you can even organise a peace education process for them, where they can learn more about the other side and reflect on their own prejudices. When wider society puts pressure on you, you can also get support and solidarity from other organisations in the peace movement.





Peace words

Age 5+
Duration 15 minutes
Group Size Any

Overview

A simple energetic activity for children to think about what peace means to them.

Objectives

- To introduce the concept of peace to young children
- To reflect on what children need for peace

Preparation

Prepare two pictures, one of a smiley face, and one of a sad face.

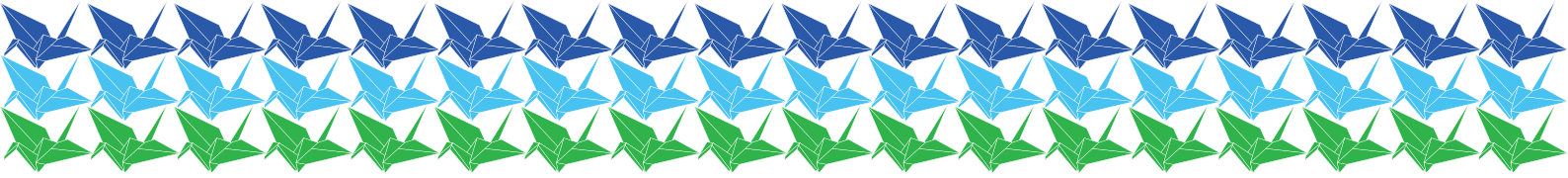
Step-by-step instructions

1. Show the group the images of the smiley face and the sad face and put them at opposite ends of the space.
2. Then explain that you will call out different words or activities, and the children should run to touch the wall on the side which shows how the words make them feel. They can also stay in the middle if they are not sure.
3. Now read out the words or situations in turn and ask: How do these things make you feel? In the appendix you can see examples of things to read out, but you can also add your own.
4. During the activity, you can occasionally ask the children to explain why they are standing at a particular side, especially if they stand in the middle. You can also ask if they can often do these things, or if they often happen to them.

Debriefing

- How did you like the activity?
- Do you think you can do all the things that make you happy whenever you want?
- Explain that you wanted to show what peace was about; that a peaceful world is not just one where there is no fighting, but a world where you are allowed to do all those things that the participants said made them feel happy.





Appendix: Words and situations

Playing games with your friends	When you hurt or injure yourself
Singing	Being told off or punished
Dancing	When you see other people having an argument
Hugs	Fighting with your siblings or friends
Celebrating birthdays	Sad things on the television news
Holidays	When you miss your family and friends
Clowns	Shouting or loud noises
Eating your favourite food	Guns
Laughing	When you are scared or frightened
Getting presents	When you get lost or feel alone
Shooting	Smiling
Soldiers	Friendship
Anger	Holding hands





When I am in a conflict situation...

Age 10+
Duration 30 minutes
Group Size Any

Overview

A simple activity about recognising our own behaviour and the ways we deal with conflict.

Objectives

- To reflect on one's own behaviour when in a conflict situation
- To become aware of one's feelings when facing conflict
- To explore one's own ways of dealing with conflicts

Materials

- Dice

Step-by-step instructions

1. Explain that you are going to play a game to reflect on the way we react to and deal with conflicts.
2. Each round, participants take it in turns to roll a die. 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.
3. 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?

Tips for facilitators

You can adapt the statements to your group, focusing on a particular kind of conflict that is important for your participants. For example, if gender issues are prominent in your group, you can discuss how gender may or may not influence the way individuals react or behave in conflict situations.





Appendix: Suggested statements

I get angry when...

When I get angry, I...

When someone hurts me, I...

To calm down, I...

When I see people fighting, I ...

Now I feel ...

I like an argument, when...

When I am arguing with a good friend, I...

When I make up after an argument with a good friend, I...

When someone disagrees with me about something important, I usually...

When someone criticises me, I...

The worst thing about arguing is...

I try to avoid a conflict when...

When things are not going well, I want to...

For me, the best way to end an argument is...

I will sometimes avoid unpleasant situations by...

When someone shouts at me, I...

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.)





Conflict onions

Age	14+
Duration	120-180 minutes
Group Size	4 - 20

Overview

An activity to introduce the 'onion model' of conflict analysis.

Objectives

- To get to know a conflict analysis model
- To understand how to use the model in analysing conflict
- To understand the difference between positions, interests and needs in a conflict

Materials

- Conflict cards (appendix 1)
- Paper and pens
- Flipchart paper and marker pens
- Images of fruit and vegetable (appendix 2)

Preparation

- Prepare a poster with two onions on it, clearly showing three different layers by drawing a small circle, a bigger one around it, and a bigger one around this.
- Copy and cut out the conflict cards and the images. You can copy the images twice to have enough. You can also come up with other examples of conflict situations that better fit your context.
- Read the explanation of the onion model so that you are ready to explain it to the group.

Step-by-step instructions

1. Divide the participants into 2 - 4 small groups and give each group one conflict card.
2. In their groups, ask the participants to think about the history of the conflict on their card. What might have caused it? Where are both sides coming from? What might be the reasons for the conflict? They should write these down on a piece of paper.
3. After 10 minutes, collect the groups' ideas.
4. Then ask the groups to think about the next stages of their situation. How might it continue? How could the conflict be resolved? The groups can present their situations to the others in a creative way, using costumes or props if available.
5. After each group's presentation, ask: Is this a realistic solution or continuation? Can it be resolved just like that? Explain that conflicts don't come from nowhere. They have a history, and there might be lots of reasons behind a conflict that go back a long way. Resolving them is a process rather than a one-step action.
6. Now, spread the fruit and vegetable pictures on the floor around the room. Ask participants to walk around, and when you say stop, stand next to the fruit or vegetable they like most. Do another round with the vegetable they like least. Then do a third round, where they should stand next to the vegetable that best symbolises conflict to them.
7. Ask them to explain why they chose that vegetable - the explanation can be as creative, ridiculous or funny as they want.
8. Now show them the poster of two onions, and explain that today you will focus on 'conflict onions'. Ask how onions could represent a conflict. Then explain the onion model for conflict analysis, using the onion





images you prepared earlier (see description below).

9. Now ask the participants to get back into the same small groups. Distribute the conflict cards and the ideas they wrote earlier, so that each group gets a new situation. They need to think about the onion for each of the parties: what are their positions, interests and needs? Ask them to draw two onions and write their ideas into the different layers of the onion.
10. After 20 minutes, come back together and share the groups' results. During the process, you can go around and clarify the model with each group.

Debriefing

- How did you find this exercise? Was it difficult?
- What do you think about this onion model? How can it help when it comes to real conflicts?
- Are the positions, interests and needs of one person often different from others?
- What happens if you don't know the interests and needs of the others in a conflict?
- What can you do to find out about the layers of the onions in a conflict?
- Can you try to think of an example from your life about a conflict and use the onion model to analyse it?

Tips for facilitators

Have a look at the models of analysis described on page 10. You could use different models in the activity to analyse the same conflict.

The conflict onion

The onion model is based upon the idea that the layers of a conflict are much like that of an onion. It allows a better understanding of the conflicting parties' positions, and their real interests and needs.

In peaceful situations people relate and act on the basis of their actual needs. In conflict situations, the lack of access to basic needs, together with the mistrust that often characterises relationships in conflict, alters the basis on which people relate to one another.

The outer layer of the onion represents the positions we allow everyone to see and hear (what we say we want). Underlying these are our interests (what we want), which represent what we wish to achieve in a conflict situation. At the core of the onion are our needs (what we must have), which must be fulfilled in order for the conflicting parties to be truly satisfied with the outcome. While interests can often be negotiated, needs are non-negotiable. Although it may be difficult to set other dynamics aside, it is critical that conflicting parties understand their own and each other's core needs, so that constructive and satisfying outcomes can be achieved.

The onion model can be used as part of an analysis to understand the dynamics of a conflict situation, but also in preparation for facilitating dialogue between groups in a conflict, or as part of a negotiation or mediation process itself – even during the post-conflict reconstruction process.

Text from: PeaceBag for EuroMed Youth (<http://peacebag.org/articles/toolkit-p4-conflictanaly.html#onion>)





Appendix: Conflict cards

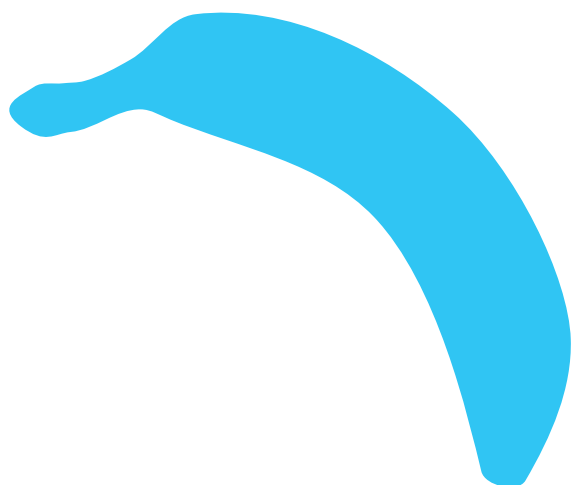
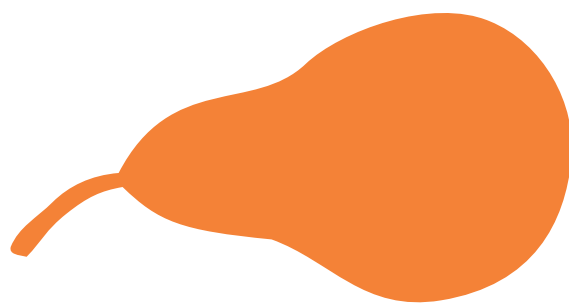
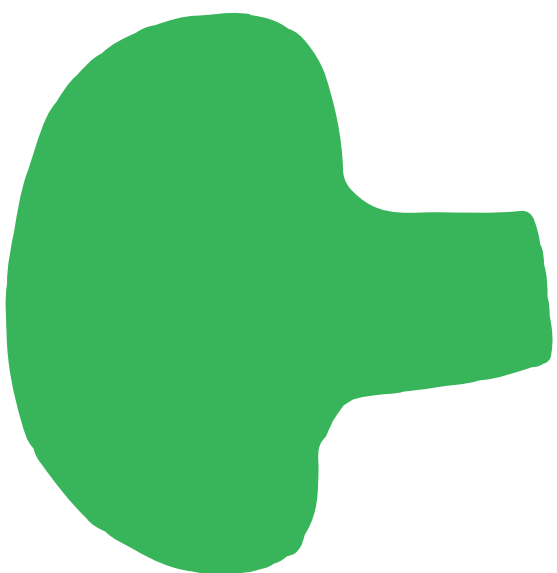
At a camp planning meeting there is a big disagreement about the menu for the camp; an older leader wants a simple menu, the other leader wants a more expensive but healthier menu. At one point the older leader walks out and is very upset.

A leader asks a group to clean up their tent. The children complain that it was only one child who made a big mess in there, and now they all have to clean up.

A boy goes into the girls' bathroom and the girls complain to their leaders about it.

There are two groups sharing a campsite. One group comes to the other, complaining that the other group has been too loud the evening before so that their group could not sleep.







Chain reactions

Age 12+
Duration 60 minutes
Group Size 6+ 20

Overview

A fast-paced drawing activity to explain conflict escalation and to think about how to calm down.

Objectives

- To reflect on how people 'escalate' during conflicts
- To create a list of personal de-escalation methods

Materials

- Squares of card or paper (enough for about 5 each) and pencils
- Copies of a piano keyboard (appendix)
- Stopwatch

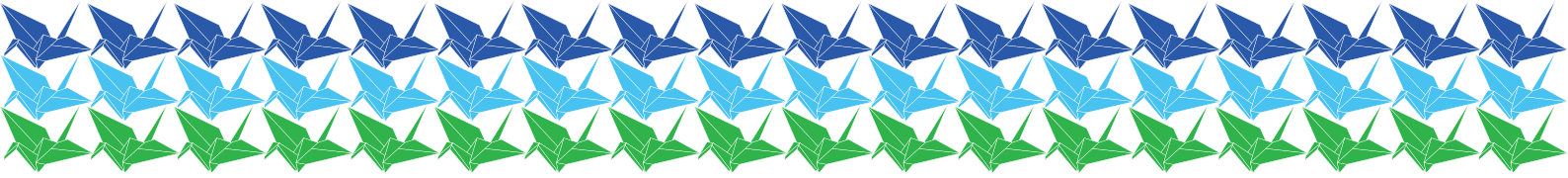
Step-by-step instructions

1. Invite the participants to sit in pairs and decide between them who will start. Each pair should be given a pile of at least 10 cards.
2. Ask the first person to think individually about an action of another person that would make them angry. Then, they have 60 seconds to draw a fictional person doing this action towards an invisible other person (who should not be drawn yet). They should draw it on one card and lay it face-up on the ground or table so their partner can see it. The second person in the pair should not speak whilst the first is drawing.
3. The second participant should think about how they themselves would realistically react to the action shown on the first card. They should pick up a new card and draw a second person who is reacting to the action of the first. They also have just 60 seconds to draw and put the card next to the first.
4. Continuing the same process, the first participant then draws a new reaction to the other's reaction and puts this card on top of their first one (still only taking 60 seconds to draw). This reaction should be a bit stronger than the first reaction.
5. This process is again repeated and the other draws once again. After ten rounds of drawing, stop the game. Ask the pairs to have a look at their chain reactions; they can spread out the piles of cards one after the other in a chain to see the full story of how the actions and reactions progressed.
6. Ask the pairs to decide together where the turning point in their chain is; where things escalated. Escalation means an increase in the intensity or seriousness of something. Comparing the very first card with the very last reaction they can also consider whether or not the last reaction would be a fair reaction to the first action.
7. Now all come back together and let the pairs explain what happens in their chain reaction stories.

Debriefing 1

- How did you like the activity?
- Was it easy or difficult to come up with reactions to what the other person drew?
- Do you think what you have drawn is realistic?
- Have you ever encountered or experienced such a chain of reactions before? What influenced how you and the other person reacted? How did the situation end?
- Were all the reactions in the chains negative ones? Were there any reactions that you found surprising? Why?





- Can all the chains be considered conflicts? At what stage did a chain of reactions turn into a conflict?
 - Did any of the chains of reactions which stayed negative turn violent? How quickly?
 - How do you feel in such negative chain reactions?
 - When you get very angry, how can you try to calm yourself down, to 'de-escalate yourself'?
8. After collecting some ideas from the last debriefing question, give everyone a copy of the piano keyboard. Ask participants to think about how they personally like to relax and get rid of strong negative emotions. They should write one way of doing so in every white key on the piano.
 9. When everyone has filled their keyboard, ask them to put them on a wall so that they create one long keyboard all together. Give some time to read what others have written on the piano.

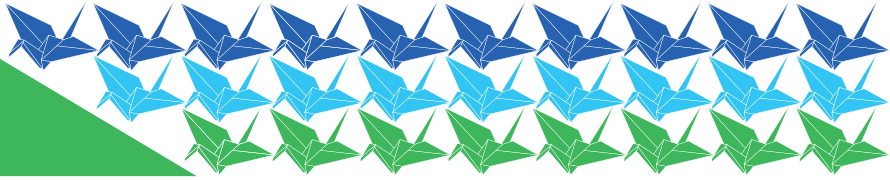
Debriefing 2

- What is your favourite way of calming yourself down?
- How can this help you when you have a conflict with someone else?
- How can you deal with the other person after calming down?
- Is there a calming down method that someone else wrote which you think would also be good for you? Which one?

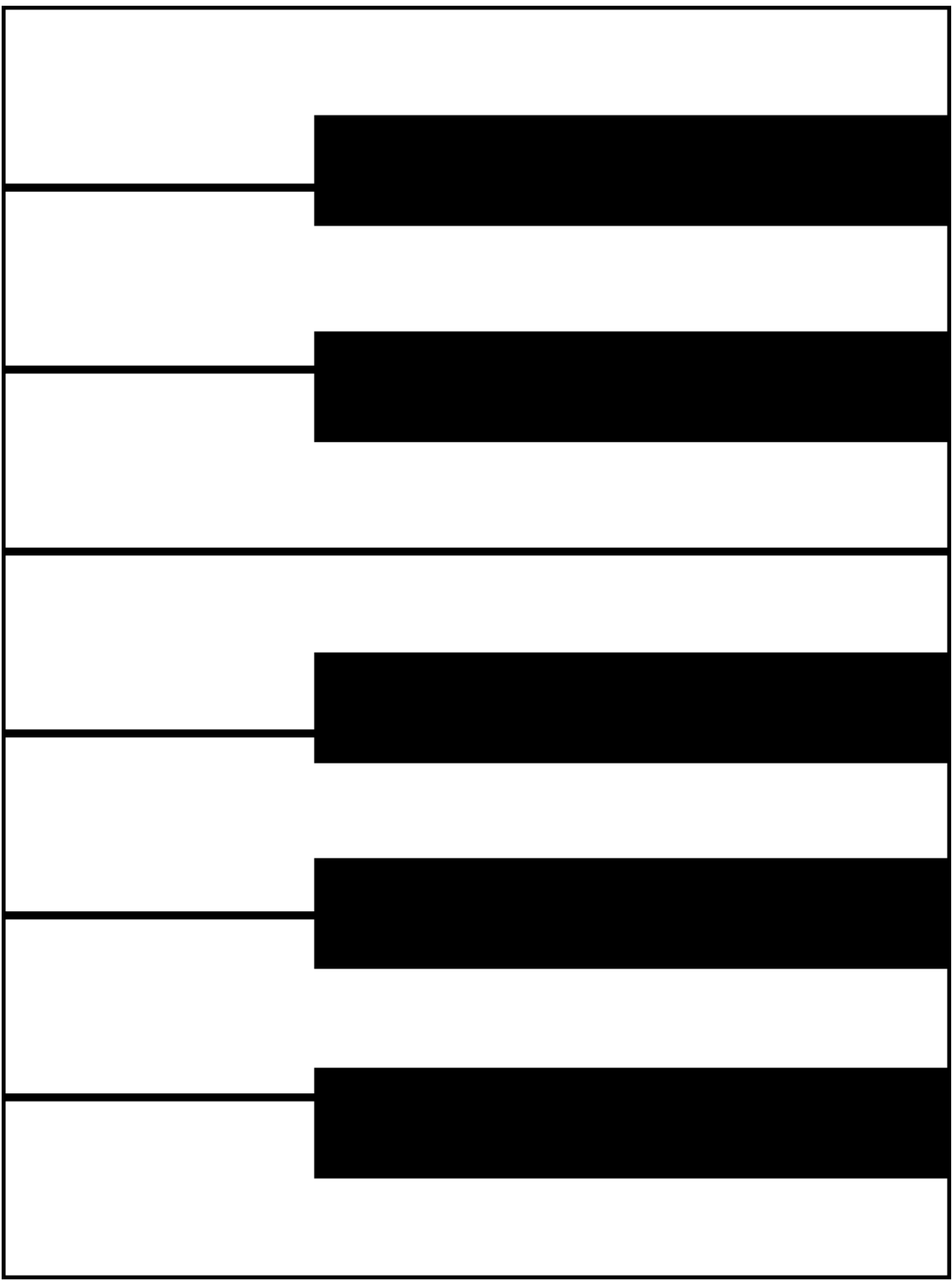
Tips for facilitators

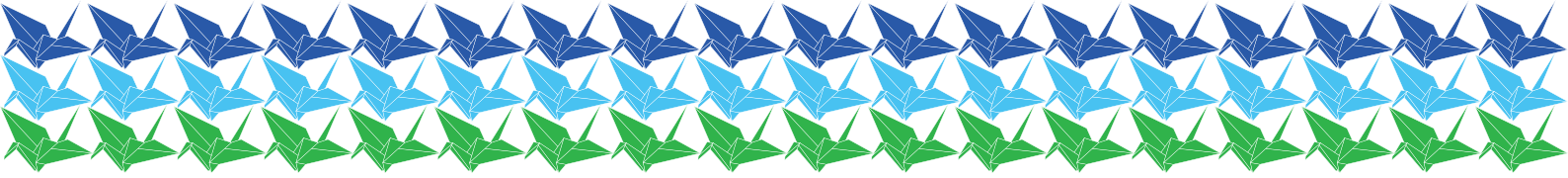
- Instead of drawing, you could ask the pairs to simply tell each other the reactions and write them down in keywords.
- If the participants are struggling to come up with an initial situation that would make them angry, ask them to think of specific examples that have happened to them in the past or you can give some examples to guide them, for example:
 - Someone is using a toy which you want to use.
 - Someone has borrowed something without asking.
 - Someone walks into you without saying sorry.
 - Someone breaks one of your possessions.
 - Someone says something horrible about a member of your family.
 - You get told off for something you didn't do.
- For older groups, you could explain the staircase model of escalation described in the introduction on page 11 and see if their chain reactions fit the model.





Appendix: Piano keyboard





What is violence?

Age 14+
Duration 90 minutes
Group Size 10 - 30

Overview

An activity which introduces the topic of violence using thought-provoking situations.

Objectives

- To explore what violence is and what it means to different people
- To reflect on the role of violence in different communities
- To share experiences about violence affecting children, young people and their development

Materials

- Copies of the situation cards for five groups (appendix)
- Markers
- Flipchart paper
- Small cards or post-it notes, paper and coloured pencils

Step-by-step instructions

1. Explain that you are going to explore the topic of violence in conflict situations and that the participants will need to decide whether they consider certain situations to be violent or not. Form small groups and give each group around five cards describing different situations. They should read through the cards and decide for each if they consider this to be a situation of violence.
2. After 30 minutes, bring the groups back together. Let every group explain one or two of their situation cards:
 - Which was the most difficult case for you? What kind of situation is it? Why did you decide that this is violence (or not)?
 - Which was the easiest case?
 - Is violence always physical or can it have other forms? How does it manifest itself?
3. In groups of three, participants should now write down four or five keywords on separate post-its that define violence for them. After five minutes, they should stand up to meet another group and compare their key words. Together they need to decide on four or five words that define violence for their group of six. You can have a third round, where two groups of six meet each other and once again agree on four to five words.
4. Come back together and ask the groups to present their keywords and stick them to a wall.





Debriefing

- How did you choose your keywords? Was it difficult to get rid of some when you met the other group?
- Are there words on the wall that you don't agree with or that are not clear for you? Why?
- Do these keywords reflect all the violent situations described on the cards that you discussed earlier?
- Why do you think people use violence in conflicts? In what kind of situations do they become violent?
- Do you think violence is useful to resolve conflicts? Why (not)?
- What are some alternatives to violent behaviour in conflicts?
- What reaction should we have towards violence and/or conflict?

You should make clear that violence is never a solution. The participants might empathise with oppressed people who see violence as their only chance, but although this is understandable, it is important to realise that violence will always provoke the other side more and create more violence.

Appendix: Situations cards

A house in a Pakistani village is destroyed by an American drone because it gave refuge to an Islamist terrorist.

5-year old Tom wants to see what his mother is cooking for lunch. He reaches out to touch the pot that is standing on the stove. His mother slaps his hand and shouts, "Be careful Tom, you will burn your hand. Don't touch that!"

Susan, 14, wants to meet her friends. Her mother thinks she should finish her homework before she leaves the house. She closes Susan's room by key and tells her she will only open it once the homework is done.

Kim is alone at home and reads a Facebook message from his classmates, telling him that he smells bad and that no girl will ever like him. He gets sad and angry, and throws an empty plate against the wall. Then, feeling calmer, he cleans up the mess.

Two girls hold hands while they are waiting in a supermarket queue. Behind them a group of women look disapprovingly at them and make comments such as: "uhhh look, two lesbians, can't they keep their love life at home? That's so unnatural!"





A group of good friends who all go to the same school like playing pranks on each other. Tom switched Tim's mobile phone settings to Chinese, Tim put salt in Paul's sugar bowl and Paul changed all the clocks in Tom's house to one hour later.

A group of good friends like to play pranks. There is one girl in their class who wears really old-fashioned clothes. So the group decides to have a go at her. They start by putting a whoopee cushion on her seat, then send her pictures of naked people to see her face go red during class and finally write her anonymous love letters.

For the same work, women are paid a lower wage even though they have the same qualifications as their male colleagues.

Carla and Sergey are married and both work. Sergey would prefer Carla to stay at home, but they need the money. When Carla gets her salary, she has to give it all to Sergey who decides how the family will spend the money.

Lara and Mara are sisters. On a day on the beach, they both build beautiful sand castles. Then they get into an argument about who gets to have the bucket for decoration. Lara gets angry with Mara, and jumps onto her castle to destroy it.

Liza raises two children on her own. She is stressed and fed up by all the noise her children (1 and 3 years old) make all day long. One day, she leaves the house by herself, goes for a walk and decides not to come back until the evening to finally have a day on her own. Meanwhile the children are alone at home.





Child soldiers

Age 14+
Duration 60 minutes
Group Size 5 - 20

Overview

An activity using testimonies of child soldiers to explore their experiences and compare them to participants' understanding of childhood.

Objectives

- To explore the reasons why children become involved in armed conflicts
- To understand the plight of child soldiers and to empathise with these young people

Materials

- Copies of the child soldier testimonies (appendix 2)
- Rolls of old wallpaper or flipchart paper
- Marker pens

Step-by-step instructions

1. Lay out the wallpaper on the floor and ask for a volunteer to lie down on top of it so that you or another volunteer can draw around them to make an outline of a figure.
2. Then tell the group that they are going to think about their childhood. Ask them to write or draw any associations they have with the words 'child' or 'childhood' inside the outline you have just drawn. They might be general ideas like 'going to school' or specific games, people, and places. If you have a larger group, you can split into smaller groups to do these steps and discuss what childhood means.
3. Next, hand out the child soldier stories and give the group time to read through them. Alternatively, read the stories aloud as a group.
4. Ask the group the reasons why and how young people become child soldiers. You can take note of all the points mentioned on a flipchart. Use the myth-busters and statistics (appendix 1) to aid the discussion. If you have a big group, you can also do this step in small groups and then share their ideas in plenary.

Debriefing

- How did you feel when you heard the stories?
- Are there any parts of Beni's and Marie Agathe's stories that surprised you?
- What effect does being a child soldier have on Beni and Marie Agathe?
- What sort of issues do they have to deal with?
- Did they seem happy about what they were doing?
- Did they have any alternatives? Why did Beni and Marie Agathe act the way they did?
- What are the differences between the lives of the child soldiers in a war-torn country and the lives of children living in a peaceful country? Are Beni and Marie Agathe able to have a childhood like the one we thought about at the beginning of the session?
- Are there any similarities between Beni's and Marie Agathe's lives and the ideas you came up with?
- How does the experience of being a child soldier affect people later in life?
- Look back at the list of reasons why and how young people become child soldiers. What could be done to prevent children being put in situations where they are likely to become child soldiers?





Appendix 1: Stereotypes and myth-busters

All children are involved in fighting.

- Children are also used by fighting forces as: porters, carrying heavy equipment and supplies; cooks; spies or decoys; wives and mothers; sex slaves.

All child soldiers are fighting for rebels.

- Governments also recruit child soldiers. Over 30 countries are thought to be exploiting child soldiers and some countries actively recruit children as young as 7.

All child soldiers are abducted or forced into conflicts.

- Some children volunteer or are 'volunteered' by their parents. Some join because: it is paid; they believe it will bring a better life; for revenge; for prestige or honour; for a sense of power or belonging; because they have no other choice.

All child soldiers are boys.

- In reality 40% of child soldiers are female. Life for them is particularly difficult because of the shame attached to what happens to them. They often find it hard to return to their communities after the conflict, they are less visible and ignored.

The activity is an adaptation from War Child, an NGO working to support children affected by war. (War Child School Resource Pack, <https://www.warchild.org.uk/about/publications/lesson-3>)





Appendix 2: Child soldier stories

Beni was conscripted into a militia group when he was eleven as part of the conflict in the Democratic Republic of Congo, which has killed four million people. He is now sixteen. These are his words:

I cannot forget what I have seen, what I have heard and what I have done.

Life has always been a struggle. Sometimes my parents could not feed us all. But even when we went hungry I can remember playing as a small boy. Happy times.

But all that came to an end during the war. When I was eleven the soldiers came to my home and made me join the army. They promised to feed me, educate me and train me so that I would have a job for life. And they promised my parents they would pay me in dollars to help support my family while I was gone.

So I was taken to the frontline and given a gun. As a younger one, I was always sent ahead of the grown up soldiers to draw the fire away from them. When we were not fighting, our job was to carry heavy loads for the soldiers. It was tough work and I was always falling ill. I was always hungry.

As I got a little older they made me take many girls. They said it would make me powerful, bullet proof. I fell in love with Marie Agathe. We have a son now. He is a handsome boy. His name is Moise.

Last year, when War Child helped to negotiate my release I came back home with Marie Agathe and Moise. But it's difficult for me. I was never paid or trained. I never received any kind of education. I still can't read.

Many friends who returned with me are now stealing to make a living. No one trusts us. They think that we're all bandits. They are always trying to push us out of the community, when the aid agencies come they never see us. Sometimes I think that I'm invisible.

I love Marie Agathe and want to marry her properly. I love Moise and want to make sure that he goes to school and eats every day. But I don't want to mug people and steal from them. How can I look Moise in the eye knowing that I am a thief? How would my community ever accept me if I am hurting people? I want to work, I want to train and start my own business so that I can support my family properly.





Marie Agathe was twelve when she was abducted by a militia group fighting in the conflict in the Democratic Republic of Congo. This war has killed four million people - and left many others injured, traumatised, and displaced many miles away from home. She is fifteen. These are her words:

I too cannot forget what I have seen, what I have heard and what I have done.

When I was younger, I loved going to school and helping my mum cook. We didn't have much but my parents always made sure me and my sister Josephine ate and did our homework.

That all changed one night. The militia came to our village. At first, we thought all they wanted was to steal our food and oil, but quickly we realised that they wanted more than that. They came to our house and grabbed me and my older sister. My mum and dad tried to stop them. They killed them.

We quickly found out that the soldiers wouldn't kill us if we did what they wanted. We were shocked at how young some of the soldiers were. Josephine was a year older than me - soon the soldiers took turns in forcing themselves on her. I was lucky. They just made me carry their packs and cook whatever food we could get our hands on. I was always hungry. Poor Josephine tried to escape. When she did the soldiers beat her. She got ill from her wounds and got weaker and weaker. There were no doctors and I watched her die.

When I was thirteen one of the soldiers came to me. He said he would look after me. He was only thirteen but he had injured and killed men. He hated what he did but he was scared that if he didn't do what the older ones wanted they would kill him too.

But Beni stopped the others taking me like they took Josephine. We fell in love and now we have a handsome boy called Moise.

Last year, War Child helped Beni leave the fighting. I came back home with him. Beni wants to care for us but it is hard. Because I can read I could work, but I have to look after Moise. Many villagers look at us like we are going to cause problems. But all we want to do is get married and raise a family and be normal.

Life has never been normal before, but that is what we want.





Reporters

Age 14+
Duration 90 minutes
Group Size 5 - 30

Overview

An activity where participants learn about the arms trade and produce newspaper front pages to present their findings.

Objectives

- To raise awareness of how the arms industry benefits from war and armed conflict
- To explore the rising trade in small arms

Materials

- 20 envelopes
- Printed pieces of information (appendix)
- Paper, pens and felt tips

Preparation

Copy the puzzle pieces; each group of 4 or 5 needs one set.

Put the same pieces of information into envelopes and hide them around your space.

Step-by-step instructions:

1. Tell the participants that they are investigative journalists who want to find and publish information about an issue where the facts and details are often hidden - the trade of weapons and arms worldwide.
2. Split the group into small news teams of four or five participants. Explain that with their team, they need to find information about the arms trade that is hidden around the space in envelopes. However, it's not easy for journalists to get the full picture. Once they have found their pieces of information, they have to put them together like pieces of a puzzle in order to find out what is really going on.
3. Ask the teams to start searching for the information in the envelopes and to put the pieces together. Each group should take just one printed copy of the information in each envelope, leaving the remaining copies for other news teams to find.
4. Once the group has found all 20 pieces of information, ask them to prepare front pages of newspapers to explain and share their findings. They can combine different pieces of information, or think about news they have heard that they can connect to this information. They don't have to write full articles - headlines, pictures and subtitles are enough. You can show them an example of a newspaper front page for inspiration. They should think about what information is the most important and will form the main headline, and how to present their articles.
5. After 30 minutes, come back together to present the front pages to each other.





Debriefing

- How do you feel about the information you found? What was new for you?
- How did you choose your main headline? Why was this the most important fact?
- Why do you think governments and people buy arms?
- Do arms make us safer?
- Why do you think arms suppliers fuel armed conflicts? Is it just for financial gain?
- What can be done to stop the arms trade?
- What role do you think media can play?

Tips for facilitators

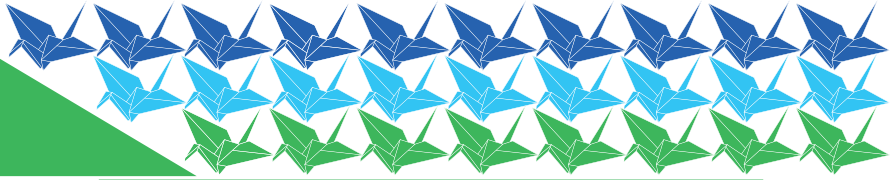
The pieces of information given here are from Small Arms Survey (www.smallarmssurvey.org) and Amnesty International (<https://www.amnesty.org/en/latest/news/2015/08/killer-facts-the-scale-of-the-global-arms-trade/>) but they can be updated and adapted to make the activity relevant for your own group. You can use current news stories, images and statistics.

The activity could be done as a wide game with information hidden around an outside space. You could even get more creative and make video news reports.





UNDERSTANDING CONFLICT



875 million small arms and light weapons are estimated to be in circulation world-wide. Small arms are

weapons like rifles, revolvers and machine-guns that can be concealed and transported easily, meaning they often reach conflict zones and countries with poor human rights levels and high levels of organised crime.

Between 700,000 and 900,000 small arms are produced annually by

more than 1,000 companies from nearly 100 countries.

Total global military expenditure has risen from US\$1.14 trillion in 2001 to \$US 1.711 trillion in 2014,

a rise of 50%.

Globally, armed violence kills around 508,000 people every year,

most not in wars.

The biggest exporters of arms in 2014 were

the USA (31% of the total arms trade) and Russia (27% of the total arms trade).





On 2 April 2013, 155 states voted in the UN General Assembly to adopt the Arms Trade Treaty. The Treaty includes rules to stop the flow of arms to countries where it is known the arms would be used for genocide, crimes against humanity or war crimes. Five of the top 10 arms exporters – France, Germany, Italy, Spain and the UK, who have a combined global share of 20% of arms exports – are among the 72 states around the world to have already ratified the ATT, but

the USA, by far the largest arms producer and exporter, is among 58 other countries that have signed but not yet ratified the treaty. Other major arms producers like China, Canada and Russia have resisted signing or ratifying the treaty.

Among the most important forms of illicit trafficking is the 'ant trade', which involves

numerous shipments of small numbers of weapons that, over time, result in the accumulation of large numbers of illicit weapons by unauthorized end users. These weapons are often purchased from gun shops in small numbers and then smuggled over the border. While individual transactions occur on a small scale, the sum total of the weapons trafficked is large.

In the US in 2013, 310 million guns were in circulation

and 8,454 people were shot dead.

Much of the trade in small arms and light weapons is accepted by governments as a legitimate economic and political activity. But suppliers of weapons—whether governments or private individuals—try to

stay behind the scenes and are reluctant to provide information about the destination of their illicit transfers. The design and enforcement of arms trade laws have simply not kept pace with global arms markets, and the will of political leaders to address this has been sorely lacking.

While not directly causing the conflicts in which they are used, the proliferation of small arms and light weapons affects the intensity and duration of violence and encourages militancy rather than a peaceful resolution of conflicts. The widespread availability of arms

fuels armed conflict and generates massive human rights violations and abuses like the use of child soldiers and the displacement of people and communities.





Barriers to peace

Age 8+
Duration 60 minutes
Group Size 8 - 30

Overview

An activity where groups design their own walls to explore their function in conflict situations and how they affect people.

Objectives

- To discuss the reasons for building walls in conflict situations
- To reflect on the impact walls have on people

Materials

- Roll of wallpaper or big sheets of paper
- Markers, scissors, decoration material (for example wire, cardboard etc.)

Preparation

Set up two working spaces with a big piece of wallpaper, markers, scissors, decoration material etc. The spaces should be in two different rooms.

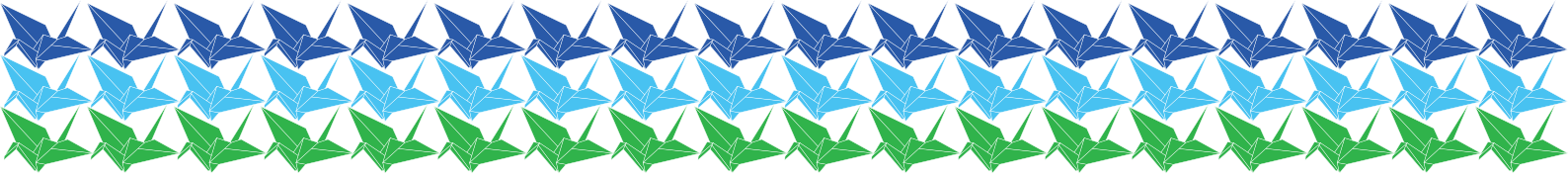
Step-by-step instructions

1. Split the group into two and ask them to go to the two separate working spaces. Explain to each group separately that their task is to create a really good wall. Don't tell them what the wall is for, but encourage them to create a really good, strong wall that the other group cannot pass. They can use any materials they want.
2. After 20 minutes, the groups take it in turns to visit the other who will present their wall, standing behind it.
3. Ask the visiting group:
 - What do you think about the wall of the other group?
 - How does it make you feel to stand in front of it?
 - Do you think you could get to the other side of the wall?
 - Why would you like to get to the other side?

Debriefing

- How was the activity?
- Why do you think you built the wall? Why do people build walls in general?
- What famous walls do you know or have you already heard about? You can show the group pictures of famous walls, for example between Mexico and the US.
- Are there any problems in being protected in this way? What would change in your life if you had a wall around you?
- We might feel safer while we are behind a wall. We might not get hurt and there might not be fighting. How does it make the people on the outside feel?
- Rather than build walls to feel safe, what can we do to build peace?





Identity maps

Age 14+
Duration 90 minutes
Group Size Any

Overview

An activity to think about and visually represent our identities and then discuss and analyse how personal identities can cause conflicts.

Objectives

- To understand the different elements of identities
- To raise awareness of the connection between personal identity and conflicts
- To understand that different parts of personal identities appear with a different intensity depending on the surrounding

Materials

- Coloured pens, paper
- Copies of the list of questions for each group (appendix)

Step-by-step instructions:

1. Ask participants to think about what makes up their identity, for example their profession, gender, beliefs, nationality, hobbies, gender, history etc. Ask them to draw themselves and the different elements of their identity around them; they can mark out connections, draw more important elements bigger, and place some elements more central than others.
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

- Was it difficult to think about your identity in different situations?
- Do you think your identity remains stable over time?
- Why do you think different parts of your identity appear more strongly at certain moments or in specific situations?
- Are there any parts of your identity that are more important than others and that you would defend more strongly?
- Do you sometimes have conflicts with other people because of parts of your identity? Which ones? Why do you think that is?
- How do you react in these situations? How would you like others to react to your conflicting identity? What do you think are good ways of dealing with conflicting identities?

Point out that many conflicts are caused by conflicting identities between individuals or groups, and that it is important to create dialogue to understand others' identities and how they shape their worldviews and behaviours.





Tips for facilitators

You can also draw the identity maps as face masks. Use paper plates, make holes for the eyes and nose and small holes for elastics at the sides. Then you can discuss how masks can represent identities. Could you put different masks on at different times? Is there a mask that you would never be able to take off?

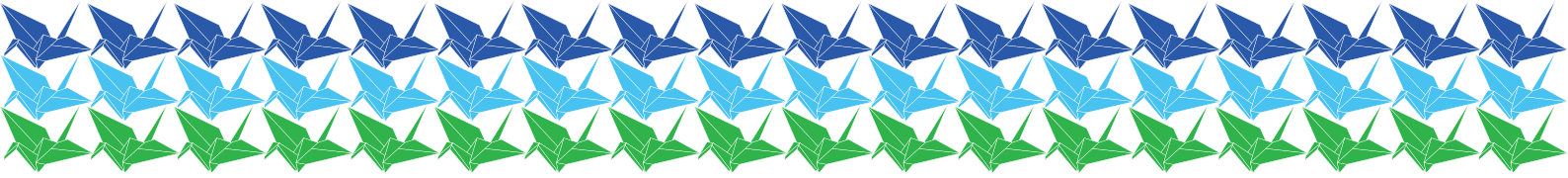
Appendix: List of questions

- 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?

Extract from the guidelines of the Middle East cooperation of IFM-SEI:

Although we stand together, our bond is based on the acknowledgment of each other's right for self-determination and collective identity. We must always bring our identities to every meeting and dialogue. Only by doing this can we create the equal grounds on which our cooperation is being built. Since we grow in an atmosphere of conflict and separation we must always come closer towards each other by learning and discussing our differences. In order to do so, we deal critically with our fears and dreams. We learn to see the uniqueness in every aspect of our cultures as a way to bring our people in dialogue. With every step forward we stop our nations from drifting apart, letting more people understand the benefits of such cooperation, of such a future.





War detectives

Age 14+
Duration 120 minutes
Group Size Any

Overview

An activity using print and online news stories to understand the bias involved in media reporting and how media shapes and affects conflicts.

Objectives

- 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 (described below)

Preparation

- Prepare a range of newspaper cuttings on one particular conflict or theme. They should be taken from a range of different newspapers with very different perspectives – both tabloids and broadsheets.
- Prepare 3 stations in the room with the appropriate media items. If you don't have access to the internet or a laptop you can simply have three newspaper stations.
 - Newspaper station: copies of newspaper articles
 - TV station: a laptop with television news videos
 - Internet station: printed articles from online news sites
- You can write down the three sets of questions described in the instructions on a piece of flipchart paper to show to participants when you arrive at these steps.

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.
4. 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.
5. 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?
6. They should then prepare a creative presentation of their findings as a mural on big sheets of paper.
7. 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?
8. Then come back together for the debriefing.

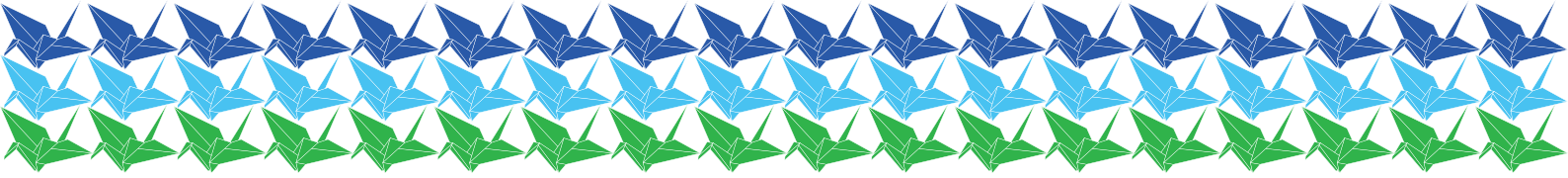
Debriefing

- 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?

Tips for facilitators

- Finding the right material is crucial for the activity because the results can change dramatically depending on the news you use. Taking news from different types of media is really important. It could also be interesting to take reports from different points in the development of a conflict and see whether the way it is reported changes. It can be harder to find conclusive facts about current conflicts but even information and 'facts' about historical conflicts can differ a lot, especially with questions like 'how did the war start?' and 'what was the war about?' Make sure that the discussion about the conflict is constructive and stays connected to the topic. Explain that your aim is not to find out the truth about the conflict, but to analyse different sides of the reporting.
- You can adapt the session to make it easier or shorter by using only two news items per station or using only print media.





Social media

Age 15+
Duration 60 - 90 minutes
Group Size Any

Overview

A simulation activity to reflect on the mechanisms of social media and its functions in different conflicts.

Objectives

- To analyse how social media can affect different conflict situations
- To think about how participants can use social media to create peace
- To reflect on the emotions that social media posts can create

Materials

- Role cards (appendix)
- Pens and small pieces of paper

Step-by-step instructions

1. Explain to the participants that you are going to simulate how people talk about a conflict on social media. Explain one of the conflict situations to the group (choose one from the appendix) and give each participant one of the role cards. They have two or three minutes to read and get into their roles. Then they should introduce their role to the rest of the group, focusing only on their character, and not their strategy or attitude towards the conflict.
2. For the first round, sit in a circle facing outwards, so nobody can see each other. Everyone gets a pen and a pile of small pieces of paper. Explain that they should imagine that they are all on the same social media platform and they should start to talk about the conflict situation. They have two options to do so:
 - They can send private messages to each other by writing them on small pieces of paper and bringing them to the other person.
 - They can send public messages by writing them on pieces of paper and giving them to you to read them out immediately. You should then post them on a flipchart so that others can read them again if they would like to respond. Public messages can also be written as a direct response to another public message.
3. Encourage participants not to think for too long before writing things. After 15 minutes this round is over.
4. For the second round, participants stay in their roles, but should now ignore anything that has been said in the first social media round. They effectively start again from the beginning but this time they face each other in the circle and discuss the conflict by talking. As facilitator, you should moderate the discussion.
5. After 15 minutes this round is over. Ask everyone to stand up and shake their bodies to get rid of their roles. In the debriefing, they should be themselves again.

Debriefing

- What happened in the two rounds? How were the two rounds different?
- Do you think they were realistic?
- How did you feel in your role?
- Which round did you prefer? Why?
- Have you ever come across cyber-bullying, propaganda or hate speech online?
- Why do you think people use social media platforms in such a way?
- Are there good ways to communicate online? What can we do when we see bullying online?





Tips for facilitators

With this activity you can easily get into discussions about freedom of speech and whether it is okay to limit it. Make it clear that freedom of speech has its boundaries in cases where it incites hate and is violent towards other.

For more information about hate speech, have a look at the No Hate Speech campaign of the Council of Europe, www.nohatespeechmovement.org.

Appendix: Situations and roles

1. Cyberbullying in school

This situation is set in a school class. One girl in the class, Mary, finds out that some of her classmates created a Facebook page called 'Mary suckz' and regularly post insults and mean pictures of her.

Roles:

- Mary
- Friends of Mary
- Boy who administers the Facebook page against Mary
- Other children in the class who know about the page, look at it and sometimes post things.
- Teacher

2. International conflict

This situation is set in a group of international friends. You got to know each other on an international seminar and you are in regular contact via Facebook. Two of you are from countries that are on the edge of war. The first acts of violence are happening on both sides.

Roles:

- People from country A, sharing their feelings and how they feel threatened by country B.
- People from country B, sharing their feelings and how they feel threatened by country A.
- A convinced peace activist from another country.
- Friends from other countries who believe country A is right and needs their support.
- Friends from other countries who believe country B is right and needs their support.

3. Refugees

Because of wars all over the world, lots of refugees come to your country. Many actions are organised to help the refugees, which are also shared on social media platforms and talked about in public.

Roles:

- Someone who is afraid of this new situation and the refugees, and has lots of concerns.
- People who don't like all the 'good' people trying to help everyone.
- Anti-racist people who are active in helping refugees.







Planet of aliens

Age 13+
Duration 60 minutes
Group Size 12+

Overview

A simulation game about aliens from different planets, to show the importance of communication and dialogue in transforming conflicts.

Objectives

- 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

Preparation

Set up the tools for building shelter in the middle of the room. Only use the number of materials described above!

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.

Tips for facilitators

- It is important to be aware that these made-up cultures can easily be read as different national stereotypes. You should be sensitive about stereotyping and respect in the debriefing.
- You can be as creative as you want when you introduce the story, to really get everyone into the scenario. You could dress up, use sounds or become a famous sci-fi story teller. There are no limits for creativity in making this a fun and memorable activity.

Appendix 1: 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 2: 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 3: 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).





Appendix 3: Role cards

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).

Appendix 3: Role cards

The aliens from planet Turtelina

On Turtelina, friendship and care are important values. Turtelinians show their feelings all the time and they are the central issue in communication. Your facial expression and gestures show how you feel. You always touch each other. When you talk to another alien you hold their ear. You stand close to each other when talking. A distance of more than 30 cm is considered rude. When you greet another alien you put their hand on your heart. Any reference to sex is taboo and considered offensive.

You like to take your time and are never in a hurry. When you work with others, you want to be sure that the atmosphere is good before starting. So you always ask others how they feel and inform them about your own feelings. Interrupting aliens when they are speaking is considered impolite. When other aliens interrupt you, you feel rejected and you react very emotionally.

Turtelina is well known for its round-shaped, colourful buildings. Houses are always built in round shapes because it reflects friendship and harmony.

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 battle for the orange

Age 8 - 13
Duration 30 minutes
Group Size 4 - 24

Overview

Children compete for possession of an orange and discuss how to resolve conflicts.

Objectives

- 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 get the orange because they need the peel of 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. The way the groups deal with the situation will be a surprise. 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. Do not interfere. After three minutes say stop.

Debriefing

- Did your group get what it wanted before the three minutes were up?
- What was the outcome of the conflict over the orange?
- What did you do to achieve this outcome? What could you have done differently?
- Why is it important for people to communicate in order to resolve conflicts?
- Do people always communicate with each other when they are in a conflict? Why (not)?
- Do people always want the same thing in a conflict?
- Have you ever experienced similar situations? What was the outcome?

Tips for facilitators

- After the three minutes, take the orange, or what is left of it, to avoid distraction during the debriefing.
- During the three minutes, you should not try and influence the results but be careful to emphasise that they should not use violence in order to get what they want.

This activity is published in 'Compasito: Manual on Human Rights Education for Children' (Council of Europe Publishing, 2009).





Pins and balloons

Age 9+
Duration 20 minutes
Group Size 5 - 30

Overview

An introductory activity to explore violence and its roots, where everyone has to try to survive with their pin and a fully inflated balloon.

Objectives

- 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.

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?





Tips for facilitators

- Before running this activity it is important to think carefully about health and safety and individual personalities of the children in your group. It may not be suitable if there are children who get distressed by loud noises or for those with behavioural difficulties as there are sharp objects involved. The nature of the game requires that no boundaries are discussed before starting the 'survival time' so you need to consider if your group is able to cope with this - the last thing you want is for someone to get hurt.
- The game time is usually quick and frantic; if you have a small group you may only need a few minutes, for larger groups you may need longer.
- The Reporters activity (page 40) might be a good follow up from this to talk about the role of weapons in conflicts.





Cake!

Age 10+
Duration 45 minutes
Group Size 8 - 20

Overview

An activity where groups attempt to make cakes to simulate the unequal distribution of resources and understand how conflicts can develop.

Objectives

- 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 (appendix or one of your choice) 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 of the ingredients or equipment they need to properly bake the cake. For example, you can give one group almost all of the things they need but lacking one crucial component or the equipment. Another could get half of the ingredients and a third might have lots of only one ingredient.
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 the debriefing, you can all help make and eat the cake together!

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?





Tips for facilitators

- Baking and checking on the cake can become distracting so ensure you set aside time for a proper debrief with the whole group before you start baking.
- You could give each group a different recipe, for example a lactose free, gluten free or vegan cake, to add an extra dimension to the activity and cater for different dietary requirements.
- If you don't have access to a kitchen, this could also be done with imaginary ingredients and equipment represented on flash cards.
- This activity can work well on camps, and can be combined with outdoor or campfire cooking.

Appendix: Simple cake recipe

Cake ingredients:

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

Decoration ingredients:

200 g icing sugar
100g butter
Cake decorations

Equipment:

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





Power and conflict

Age 14+
Duration 120 minutes
Group Size 15 - 30

Overview

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?
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 similar to 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, but 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 de-roling 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?

Appendix 1: Role cards

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.

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.





Minister of a superpower: You are the Foreign Minister of the big, economically strong country Superpower B. Your country has power, and wants to maintain it. However, you always feel threatened by Superpower A 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.





Othering

Age 8+
Duration 30 minutes
Group Size 6+

Overview

A short activity using coloured stickers to divide people that introduces the concept of 'othering' and its role in conflicts.

Objectives

- To get to know the concept of 'othering'
- To empathise with people who are excluded
- To understand how 'othering' can lead to conflict

Materials

- Different 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 one with one particular colour. For example: 7 reds and 1 blue or 3 greens, 2 oranges, 4 reds and 1 yellow.
3. Then ask the participants to open their eyes again and group themselves into their colours by simply saying 'Group yourselves without talking'.
4. Leave the group to organise themselves, just make sure they don't 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.

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?





A peaceful society

Age 14+
Duration 60 minutes
Group Size Any

Overview

A debating activity to discuss the elements of a peaceful society.

Objectives

- 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 and marker pens

Preparation

Copy and cut out the 'peaceful society' cards. 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.

Step-by-step instructions

1. Ask everyone to gather round and read the different cards.
2. Ask everyone to choose the card they think is most important in a peaceful society and place it on the flipchart paper.
3. 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.
4. 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.
5. 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.

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?





Tips for facilitators

- You can ask some debriefing questions during the activity itself in order to get the debate moving.
- Feel free to adapt the activity to suit your age group, for example adding more cards or letting participants write down some of their own ideas.
- When facilitating the debate, make sure that everybody is respectful and waits for others to finish speaking. You can suggest to participants that they write their ideas down to clarify and remember their thoughts.

Appendix: Peaceful society cards

A strong police force	Freedom to travel wherever you want
Population control	A fair distribution of wealth
Freedom of speech	Non-interference from other countries
Choice of profession or type of work	Powerful partner countries





A place to live for everyone	Peace taught in schools
Free health care	Free and fair elections
A ban on extreme political parties	Capitalism
Severe punishment for terrorists	The right to protest
Education for all who want it	A stable economy
A fair legal system	A popular leader
Democracy	Socialism





Peascapes

Age 6 - 8
Duration 90 minutes
Group Size 6+

Overview

A discussion and collaborative art activity to think about the concepts of conflict and peace and create a visual 'peascape' mural to depict what peace means for different people.

Objectives

- To explore what conflict and peace mean and understand that they have different meanings for different people

Materials

- Images that could symbolise or depict conflict (appendix)
- An old roll of wallpaper or flipchart paper
- Masking tape
- Marker pens, paints, crayons, felt tips, other arts materials

Preparation

- Copy the images and lay them out on the floor
- Fix a length of wallpaper to a wall

Step-by-step instructions:

1. Ask the participants to look at the different images and choose one which best symbolises conflict for them personally. They do not need to take the picture, as several people might want to choose the same one.
2. When everyone has chosen a picture, ask them to present their photo and ask:
 - How does the image make you feel?
 - Why did you choose this one? How does this symbolise conflict for you?
3. If you have more than 10 participants, then it might be easier to split into two or three groups so that everyone can share their ideas, without the activity becoming too long.
4. Then in the group discuss the following questions:
 - Is conflict always negative or can it sometimes be a good thing?
 - Can the pictures and your ideas help you to come up with a definition of conflict? Brainstorm keywords that define conflict and write them on a piece of flipchart paper.
5. Put the conflict pictures to one side and begin to discuss how you might try to define peace. Is peace simply the opposite of conflict? What does peace mean for you? Take notes on flipchart paper.
6. Invite the participants to use the art materials to portray their ideas of peace on the piece of wallpaper to make a collaborative 'peascape'. They can contribute images, doodles, words, graffiti, cartoons, quotes and poems.
7. When everyone has finished their contributions, have a look at the peascape together and debrief.





Debriefing

- What do you think of our peascapes? How does it make you feel?
- Which different images, quotes, doodles etc. did people contribute to the peascapes?
- Why do different people have different ideas of peace?
- Are there any similarities or common themes between your contributions to the peascapes?
- Is there one part which best sums up peace for you? And why?
- What is the main difference between the peascapes and the images of conflict you saw earlier?
- Is it possible to define peace without using the word war or seeing it as the opposite of conflict?
- What do we need to create peace?
- Is it possible for us, children and young people, to create peace? What can we do?

Tips for facilitators

- You can adapt the activity and make it appropriate for different age groups by finding your own images of conflict.
- Depending on the age group, you could also have a look at different definitions of peace that you can search online. You might think about whether peace is always to do with being calm and serene, or if it sometimes involves being active, perhaps protesting. Does it encompass other values like friendship, cooperation or equality?
- The peascapes, or parts of it, could be transformed into a banner for the group. This could involve using fabric paints on an old sheet or sewing and applique.

Appendix: Images of conflict







The bunny and the rabbit

Age 6 - 9
Duration 60 minutes
Group Size 5+

Overview

An activity which uses storytelling to think about how to overcome prejudices.

Objectives

- To introduce how prejudices work
- To think about how to overcome prejudices

Step-by-step instructions

1. Tell the story of the bunny and the rabbit to the group (appendix).
2. Then form small groups and ask them to invent an ending for the story. Ask:
 - What do the bunny and the rabbit think now? How do they feel?
 - If they meet again, what will it be like? How will they feel?
 - What do you think they will do the next day? How do you think their families will react to this?
 - How could the story end?
3. The small groups should decide on how they tell their ending to the story. They can assign one storyteller, act it out, draw it or tell it together. Though, in some groups, it might be easier if you tell them how they should present it.
4. Come back together to share the stories.

Debriefing

- Which of the other groups' endings did you like the most? Why?
- Were there more positive or negative endings to the story?
- Why did you choose a positive or a negative ending for your story?
- Do you think they are realistic?
- Have you ever been in situations where other people commented on your friends? How did you react?
- Why do you think they have these prejudices over your friends?
- What can you do to show the others that your friends are not as they think they are?
- How can we overcome our own prejudices?





Appendix: The bunny and the rabbit

Many years ago, a family of rabbits lived in a green and distant forest. One morning the youngest son, Navi, went out to the woods for a walk, far from where his family lived. He always looked for the most fresh and tasty leaves to eat.

By an old oak tree he found the most wonderful field of grass, and immediately started nibbling, enjoying the sun and the smell of post-rain blossom. Suddenly, he heard a rustle from behind one of the bushes. Navi stretched his long ears, afraid it might be a dangerous animal. Surprisingly, from behind the bush came a white and small creature that looked quite similar to him, though her ears were shorter and her tail smaller.

"Hello" said Navi. "Who are you?"

"I'm Fani the bunny", answered the creature.

"A bunny?" asked Navi.

"Yes, a bunny!" said Fani. "And what are you?"

"I'm a rabbit".

The two played along for many hours, telling each other stories, finding that they were pretty much alike. Their languages were quite similar and they both liked the same snacks - especially fresh green leaves!

Happy and joyful, Navi came back to his little burrow, telling his brothers about his new friend. "A bunny?" his brothers were shocked to hear. "What do you - a respectable rabbit, an offspring of a glorious dynasty, have to do with a pitiful bunny? They are lazy, gluttonous, and destroy every piece of land they set their foot on!" "But Fani is a very nice bunny" said Navi.

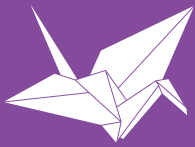
"Hoho, you are so innocent, don't let them fool you. It's only a mask. As soon as she can she will eat all your food. We hope she didn't follow you here. That's exactly what we need - a plague of bunnies!"

In Fani's home the temper was also rising. "A rabbit? The filthiest and most deceiving animal in the whole forest. Some friend you found there! How can a bunny like you, well-educated and ordered, be seen with the forest's fool?" said her father furiously.

"But Navi is such a kind animal and not even a bit dirty!"

"Don't you dare meet him again! He most likely has ticks on him!"





Goldilocks and baby bear

Age 10+
Duration 90 minutes
Group Size 5 - 30

Overview

Through a conflict between the fairy tale characters Goldilocks and Baby Bear, participants discover the steps of a mediation process.

Objectives

- To introduce the concept of mediation
- To develop a step-by-step model of mediation
- To discuss what is important when mediating conflicts
- To think about how there are different narratives in a conflict

Materials

- Cards with the 5 steps of mediation written on them, five sets (appendix 1)
- The mediation script (appendix 2)
- Costumes for the actors

Preparation

Three people have to act out the mediation. They can be group leaders or participants, depending on their age. Give them the text beforehand to read through and understand the situation. Talk to the actors about their roles and think about a good stage setting in your workshop space.

Step-by-step instructions

1. Ask the group if they know the fairytale 'Goldilocks and the Three Bears'. If they don't know it, tell them the story.
2. Then explain that Goldilocks and Baby Bear would like to solve their dispute, and they go to a mediator to ask for help.
3. Act out the mediation scene.
4. Afterwards, ask the participants what happened in the play. What were the different sides to the story? What did they observe? Note down their answers in key words.
5. Form five small groups and give each a set of the five cards with the steps in a mediation process. Give them a few minutes to think about which order to put them in.
6. Come back together to compare. Then assign each group one of the steps, and ask them to remember what happened in the play during their phase of the mediation. Give them a few minutes to discuss.
7. Then they can either re-play their part of the story, or just tell the others what happens.
8. Summarise the steps. Have a look in the introduction section on page 12 for support.

Debriefing

- How realistic did you find the mediation between Goldilocks and Baby Bear?
- What can a mediator do to best help two conflict parties?
- Which part of the process do you think is the most difficult for the mediator? Why?
- What skills do you think a mediator needs? (You can note down these ideas).





Tips for facilitators

- As a follow-up, participants could think about conflicts in other fairytales and prepare a play on another mediation.
- For younger groups, you can leave out steps 5-7.

Appendix 1: Steps of a mediation process

1. **Initiation or welcome:** initiate a comfortable environment.
2. **Explain your point of view:** both conflict parties explain their point of view.
3. **Conflict enlightenment:** come to an agreement about what the conflict really is about. Clarify emotions, interests, backgrounds.
4. **Solution finding:** brainstorm possible solutions to the conflict or how to move on.
5. **Agreeing on ways forward:** make sure the next steps are clear for both conflict parties.

Appendix 2: Fairy tale mediation

Goldilocks and Baby Bear have requested mediation because they can no longer figure out how to get along. They have been friends for a long time but recently something happened that changed their relationship.

Mediator: Welcome! I'm really happy that you're both here. Do you want some coffee or cookies?

Goldilocks: Oh yes, cookies would be great!

Baby Bear: I would like some hot chocolate, please.

Mediator: Baby Bear, you have asked for this mediation and I'm happy that Goldilocks agreed and you both found the time to come here so that we can talk about what happened and how you can find a solution together. I will just help you to talk to each other, but will not take any sides or tell you what to do, okay?

Let me remind you of the rules of mediation. It's important that you don't interrupt each other but listen to what the other has to say, that you don't curse and that you're honest to each other. Are you okay with these rules? Do you want to add any more?

Baby Bear: I want Goldilocks to respect me!

Mediator: Yes, respecting each other is really important. Do you agree, Goldilocks?

Goldilocks: Yes, if Baby Bear also respects me.

Mediator: Who would like to begin?

Baby Bear: I want to begin because she's the one who broke into my house and broke my chair.

Mediator: Goldilocks, how do you feel about Baby Bear beginning?

Goldilocks: I didn't break into his house!

Mediator: You both have important things to say and I assure you that we will get to





hear from each of you. Do either of you have strong feelings about who should start?

Baby Bear: Oh, it doesn't really matter as long as I can tell my side of the story.

Goldilocks: Yeah, he can start as long as I can talk next.

Mediator: OK, so why don't you tell us what is going on for you, Baby Bear?

Baby Bear (angry): So, Goldilocks and I have been really good friends for a long time, but a few weeks ago something really horrible happened. Goldilocks broke into my family's house while we were out for a walk in the forest. She didn't tell us that she was going to come. And then she ate all of our food and walked everywhere; I mean she even slept in my bed!

Mediator: So, Baby Bear, you feel annoyed because Goldilocks was in your house without telling you, is that right? Goldilocks, what would you like us to know about what is going on?

Goldilocks: I really don't know how Baby Bear can think that I broke in! I've been there so many times and they always tell me that I'm like family. The door wasn't even locked, so I just thought I would wait until they came back.

Baby Bear (interrupting): But you ate our porridge and slept in our beds!

Mediator: Please, Baby Bear, you have agreed not to interrupt. We will give each of you a chance to respond to what the other has said.

Goldilocks: You're right; I did eat some of your porridge. I was starving and it smelled sooooo good.

Mediator: Goldilocks, so you went into the house to wait for Baby Bear and ate some food. Is that right? Baby Bear, can you tell us how this makes you feel?

Baby Bear: It's true that Goldilocks has been a good friend for a long time, and she's normally always welcome - at least when we're also at home. Oh, and my mum's porridge is really delicious, so I can completely understand that she ate some. But I'm still angry. She really broke my trust by going into the house without us being there.

Mediator: So it's okay if Goldilocks comes over, but not when you're not at home?

Baby Bear: Yes, exactly.

Mediator: Goldilocks, is there anything else you'd like to add?

Goldilocks: I just still don't understand why Baby Bear is suddenly angry. Why is he so upset about such stupid stuff? He always walks into our house and eats our food, and we know each other so well.

Mediator: It sounds like you're still confused and hurt about how Baby Bear is treating you.

Goldilocks: That's right. I didn't think it was wrong and I would never do it if I thought he wouldn't like it.

Baby Bear: But you should have just waited in the kitchen and not gone all over the house.

Mediator: Goldilocks, can you respond to what Baby Bear has said?

Goldilocks: Well, I'm sorry. You're probably right. I should have just waited in the kitchen.

Mediator: So it would be okay if Goldilocks didn't walk through the whole house. Is there anything else you would like to add?

Goldilocks: No.

Mediator: Baby Bear?

Baby Bear: Yeah but...I thought I could trust her.

Mediator: Can you say a little more about that?





Baby Bear (still upset): Yeah, I can. I thought she was my good friend and now I just can't trust her. I know she always comes into our house, but this time when we got back she had gone all over the house, eaten our food and then... I find my favourite chair broken; the one my Grandfather made for me. It breaks my heart because it can never be replaced!

Mediator: So what I'm hearing is that this chair was an especially important part of your life and that you are heartbroken because it can never be replaced.

Baby Bear: That's right! My grandfather is gone now and that was the one thing he made just for me. How could I ever replace it?

Goldilocks: Oh, Baby Bear, I am so sorry. I didn't realize how special that chair was. I thought it was just a leftover baby toy or something. I really am sorry.

Mediator: So to be clear, what you're saying is that when you went into Baby Bear's house you did eat some porridge and sleep in his bed but also that you broke his favourite chair. Is that right?

Goldilocks: Yes, I'm really sorry that it happened and I had no idea how special a chair it was.

Mediator: How do you think you can become friends again?

Baby Bear: Goldilocks, you should try to find another chair, but it will be difficult.

Goldilocks: But you said this specific chair was so special to you... maybe I can make a nice picnic for you to say sorry?

Baby Bear: A picnic is also nice, but it will not solve the problem.

Mediator: So it's really about the chair for you, Baby Bear?

Baby Bear: Yes, the chair was so special!

Goldilocks: Then I can try to fix the chair for you. It is not completely broken.

Mediator: What do you think about that, Baby Bear?

Baby Bear: Yes, that's a good idea! I can also help her fix it. That would make me happy!

Mediator: That's great! Is there anything else you need from this mediation?

Baby Bear: No. I believe that Goldilocks broke my favourite chair by accident and she didn't know how special it was to me. I'm not mad at her anymore.

Mediator: Goldilocks, do you need anything else from this mediation?

Goldilocks: No. I hope Baby Bear and I can be friends again and try to fix his chair together.

Mediator: When will you meet to fix it? You can agree now, so that you don't forget about it.

Goldilocks: I will come tomorrow and bring my toolbox!

Baby Bear: Yes, that's great!

Mediator: I want to thank both of you for coming to the mediation.

The story is an adaptation of a sample mediation in: 'Resolving Conflict with a Peer Mediation Program', a collaborative project of the Peace Studies Program, University of Maine, and Maine Law & Civics Education, University of Southern Maine, with support from the Division of Family Health, Maine CDC, Department of Health and Human Services.





Arguments and making up

Age 6 - 8
Duration 30 - 45 minutes
Group Size 6-12

Overview

An activity to explore personal experiences of arguing, conflict and making up.

Objective

- To think about ways of ending arguments and making up

Materials

- Large piece of paper and 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...'
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...'
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!
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).





Right to peace

Age 10+
Duration 90 minutes
Group Size 5 - 30

Overview

An activity where the participants have to rank children's rights according to how important they are to achieve peace.

Objective

- To reflect on the role of children's rights in achieving peace

Materials

- Blank sheets of paper for participants to copy the diamond shape (appendix 1). Alternatively, you could prepare the shape in advance for everyone.
- A copy of the list of rights for every two people (appendix 2)

Step-by-step instructions

1. Ask the group what they know about the UN Convention on Children's Rights. Briefly explain that it is a document that has been signed by almost all countries in the world, stating rights that are specific for all people under the age of 18.
2. Ask the group to get into pairs and hand out the blank paper to every pair. Show them the diamond shape (appendix 2) and ask the participants to copy this shape onto their piece of paper.
3. Hand out the list of rights and ask them to read through it. In their pairs, they should discuss the rights and consider how relevant each one is to achieve peace in the world. They should then arrange them in a diamond pattern in order of importance. They should write the most important right at the top of the diamond. Underneath it, they should write the two next most important statements side by side. Underneath these, they should write out the next three statements of moderate importance. The fourth row should have two less important rights and on the fifth row the right they believe is least important.
4. When they are done, they should find another pair, compare their diamond rankings and find a compromise to come up with one diamond that all four agree on.
5. Once they are done, they can meet another group of four and compare their rankings once again. If you have time, you can ask them to discuss and compromise once again. If not, just let them compare.

Debriefing

- How was it? Was it difficult to decide on the most important and least important right for peace?
- How do the results compare? What are the similarities and differences between your rankings? Why?

Point out that there is no right or wrong ranking, but that people's priorities are different depending on their backgrounds and experiences. Here, it might also be useful to introduce the principles of human rights: that they apply to everyone everywhere; they all have the same status so there is not one that is more important than others; violating one leads to the violation of others, and fulfilling one requires the fulfilment of other rights (universality, inalienability, indivisibility, interrelatedness and interdependence).

- Do you think that it is important for a peaceful society to have rights that are specifically for children? Why?
- Are these rights respected where you live? What needs to change so they are respected? What could you do for this?
- Would you like to add any rights that you think would be important to achieve peace?



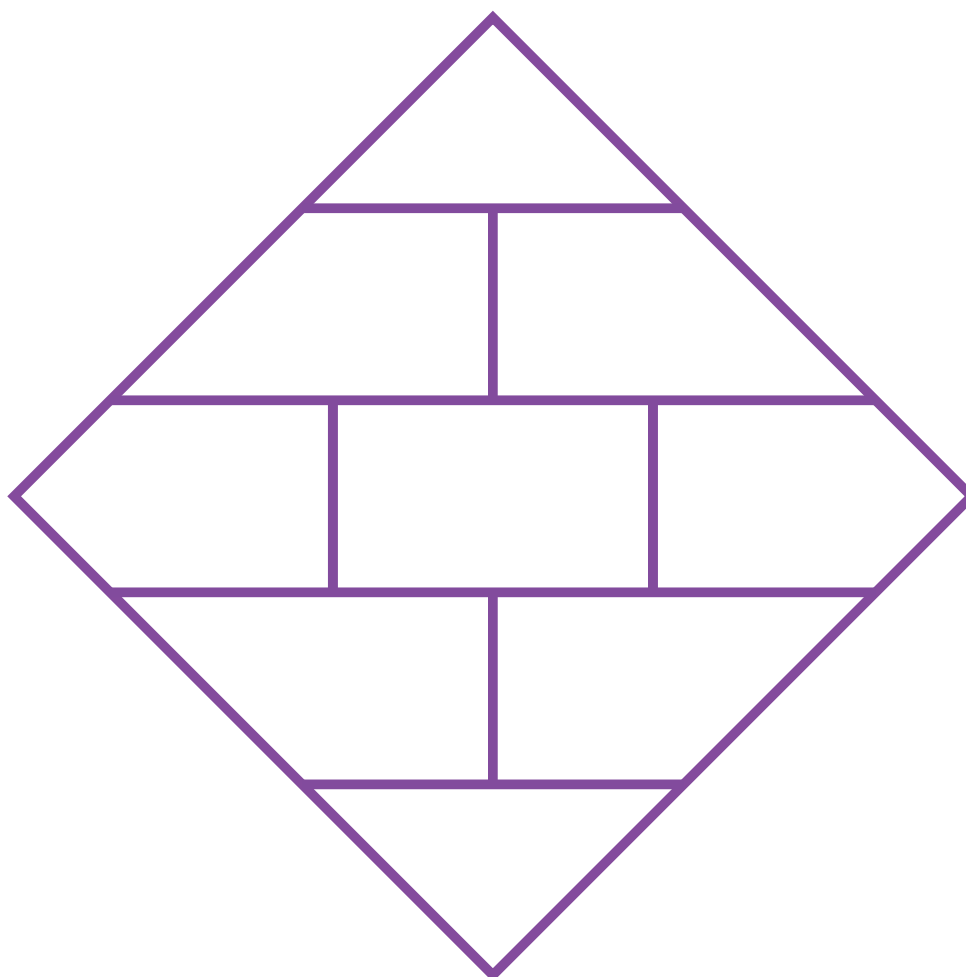


Tips for facilitators

It might be useful to start with an activity introducing the concept of rights or children's rights more generally. Have a look here for activities: <http://www.eycb.coe.int/composito/>

This activity is an adaptation of 'Children's Rights', taken from 'Compass: A Manual on Human Rights Education with Young People' (Council of Europe, 2014)

Appendix 1: Diamond shape





Appendix 2: Set of rights

Article 6 (survival and development): Children have the right to live. Governments should ensure that children survive and develop healthily.

Article 8 (preservation of identity): Children have the right to an identity – an official record of who they are. Governments should respect children’s right to a name, a nationality and family ties.

Article 12 (respect for the views of the child): When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account.

Article 13 (freedom of expression): Children have the right to get and share information, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others.

Article 14 (freedom of thought, conscience and religion): Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights.

Article 27 (adequate standard of living): Children have the right to a standard of living that is good enough to meet their physical and mental needs. Governments should help families and guardians who cannot afford to provide this, particularly with regard to food, clothing and housing.

Article 28 (right to education): All children have the right to a primary education, which should be free. Discipline in schools should respect children’s dignity. For children to benefit from education, schools must be run in an orderly way – without the use of violence. Any form of school discipline should take into account the child’s human dignity.

Article 31 (leisure, play and culture): Children have the right to relax and play, and to join in a wide range of cultural, artistic and other recreational activities.

Article 38 (war and armed conflicts): Governments must do everything they can to protect and care for children affected by war. Children under 15 should not be forced or recruited to take part in a war or join the armed forces.

The summaries of rights are taken from 'UNICEF: Fact sheet: a summary of the rights under the Convention on the Rights of the Child' (www.unicef.org/crc/files/Rights_overview.pdf)





The power of youth

Age 14+
Duration 90 minutes
Group Size 9 - 24

Overview

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.
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 acting.
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?

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.

Tips for facilitators

- You can think of different conflict situations that fit your group and the age range.
- The activity 'The bunny and the rabbit' on page 72 would be a good way of introducing the topic of how youth can play a role in overcoming prejudices and conflicts that exist in adult society.
- Malala Yousafzai is a famous young human rights activists who could serve as an example of youth engagement for your group. You can use the infobox on Malala to start further research into her work and discuss how she promotes actions for peace.
- This workshop is an opportunity to inspire young members and help them to become active citizens. The question of young people's role in changing society or taking actions for peace is not an easy issue; it is often rare to see and find examples in society today. Giving participants space to discuss the difficulties or obstacles we face is just as important as encouraging the tools for choosing peace, taking actions or standing in solidarity.

Malala, a youth activist

Malala Yousafzai is a young Pakistani human rights activist who campaigns for female education. In 2012, when she was 15, she was shot on her bus travelling to school, targeted for her activist work. She survived the assassination attempt and went on to receive the Nobel Peace Prize in 2014, aged 17. She continues to advocate for the rights of children, and especially girls, to access education.

You can discuss in the group why Malala has so much impact, and how her impact can be different from adults'. Malala is just an individual. What do you think could happen if big groups of young people come together for positive change?



Picture: Russell Watkins/Department for International Development. Available free under the terms of Crown Copyright/Open Government License/Creative Commons - Attribution





Appendix 1: Identity cards

Go-with-the-flow group

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.

Rebel group

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.

Solidarity group

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 2: 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.





UNDERSTANDING CONFLICT

Title	Overview	Age	Duration	Page
Peace words	A simple energetic activity for children to think about what peace means to them.	5+	15 minutes	22
When I am in a conflict situation...	A simple activity about recognising our own behaviour and the ways we deal with conflict.	10+	30 minutes	24
Conflict onions	An activity to introduce the "onion model" of conflict analysis.	14+	120 - 180 minutes	26
Chain reactions	A fast-paced drawing activity to explain conflict escalation and to think about how to calm down.	12+	60 minutes	30
What is violence?	An activity which introduces the topic of violence using thought-provoking situations.	14+	90 minutes	33
Child soldiers	An activity using testimonies of child soldiers to explore their experiences and compare them to participants' understanding of childhood.	14+	60 minutes	36
Reporters	An activity where participants learn about the arms trade and produce newspaper front pages to present their findings.	14+	90 minutes	40
Barriers to peace	An activity where groups design their own walls to explore their function in conflict situations and how they affect people.	8+	60 minutes	44
Identity maps	An activity to think about and visually represent our identities and then discuss and analyse how personal identities can cause conflicts.	14+	90 minutes	45
War detectives	An activity using print and online news stories to understand the bias involved in media reporting and how media shapes and affects conflicts.	14+	120 minutes	47
Social media	A simulation activity to reflect on the mechanisms of social media and its functions in different conflicts.	15+	60-90 minutes	49





TRANSFORMING CONFLICTS

Title	Overview	Age	Duration	Page
Planet of aliens	A simulation game about aliens from different planets to show the importance of communication and dialogue in transforming conflicts.	13+	60 minutes	52
The battle for the orange	Children compete for possession of an orange and discuss how to resolve conflicts.	8-13	30 minutes	56
Pins and balloons	An introductory activity exploring violence and its roots, where everyone has to try to survive with their pin and a fully inflated balloon.	9+	20 minutes	57
Cake!	An activity where groups attempt to make cakes to simulate the unequal distribution of resources and understand how conflicts can develop.	10+	45 minutes	59
Power and conflict	A role play activity to understand who is gaining from armed conflict and war.	14+	120 minutes	61
Othering	A short activity using coloured stickers to divide people that introduces the concept of 'othering' and its role in conflicts.	8+	30 minutes	65



MAKING PEACE

Title	Overview	Age	Duration	Page
A peaceful society	A debating activity to discuss the elements of a peaceful society.	14+	60 minutes	67
Peascapes	A discussion and collaborative art activity to think about the concepts of conflict and peace and create a visual 'peascape' mural to depict what peace means for different people.	8+	90 minutes	69
The bunny and the rabbit	An activity which uses storytelling to think about how to overcome prejudices.	6 - 9	60 minutes	72
Goldilocks and baby bear	Through a conflict between the fairy tale characters Goldilocks and Baby Bear, participants discover the steps of a mediation process.	10+	90 minutes	74
Arguments and making up	An activity to explore personal experiences of arguing, conflict and making up.	6 - 12	30-45 minutes	78
Right to peace	An activity where the participants have to rank children's rights according to how important they are to achieve peace.	10+	90 minutes	79
The power of youth	An activity simulating group identities and behaviour to explore the potential for young people to change their society and end conflicts.	14+	90 minutes	82

