

Peace Building Training for Youth Instructors

Training Programme and Resource Handbook

Project Title: Peace building and Stabilization Through Youth
Engagement

Supported by German Fund



Materials compiled from:



Training timetable

Day 1	Peace Building and Conflict Resolution
0900 0930	Opening Session: Initial welcome and introduction: Working team formation. Task Setting: To devise a programme for Peace Building, Conflict Resolution and Mediation for a group of 20 young people in your community. Each team will present their plan, layouts, exercises and formats at the end of Day Three. Introduction to Theory of Change approaches to underpinning Peace Education and the combatting of violent extremism.
0930 1000	Session 1: The role of Young People in Peace Building Presentation on ways to include young people in peace building – to what extent and how can these ideas be applied to the Iraqi context? https://www.peaceinsight.org/guiding-principles-young-peoples-participation-peacebuilding/
1000 1030	Session 2: Teaching Peace and Resilience Review of a Rights Based Approach to Peace Education. Alternative Lesson and Workshop plans for training in Peace Education as a Rights based approach: https://www.international-alert.org/sites/default/files/Syria_PeaceEducationImpact_EN_2016.pdf
1030 1045	Break
1045 1215	Session 3: Peace Building Education https://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f1-b7443cb2125b An exercise for youth engagement in Peace Building is the ‘Eleven Dilemmas’ exercise. Working in pairs the team will evaluate each of these Dilemmas and present them in plenary for evaluation in Iraqi context. Dilemma 1: Taboos Dilemma 2: Intercultural dialogue Dilemma 3: Culture Dilemma 4: Peace Dilemma 5: Violence Dilemma 6: Democracy Dilemma 7: Terrorism

	Dilemma 8: Power Dilemma 9: Non-violence Dilemma 10: Neutrality Dilemma 11: Identity
1215 1300	First Team Meetings in breakout groups
1300 1400	Lunch Break
1400 – 1445	Session 4: Conflict Resolution – community and national models and theories http://unesdoc.unesco.org/images/0026/002613/261349e.pdf Understanding conflict Conflict context Conflict analysis Conflict mapping Direct, structural and cultural violence Conflict dynamics Conflict handling mechanisms Role of the family, school and community in handling conflict
1445 – 1530	Session 5: Young People and Community engagement - a menu of ideas http://unesdoc.unesco.org/images/0026/002613/261349e.pdf Each team will be given a selection of ideas for exercises to do with young people and asked to evaluate their usefulness in an Iraqi context. Indicative list of ideas, assuming translation of materials available: Role plays Conflict Tree Reach for the stars Peace news Interfaith visits Walking in another's shoes Human knot Diminishing islands Personal shield The aardvark and the elephant Crossing the river Cross-cultural simulation Dilemmas Protecting the egg Mock elections Cultural diversity days 2030 Sustainable Development Goals Community engagement projects Peace clubs
1530 1545	Team Meetings in breakout groups and report back on responses to: The role of Young People in Peace Building and The Menu of ideas

Day 2	Mediation
0900 0930	Revision of Day 1
0930 1030	Session 6: Outline and exploration of the Six Stages of Community Mediation 1. Mediator Sets the Stage 2. Parties Tell Their Stories / Mediator Identifies Concerns 3. Mediator Identifies and Frames Issues, and Sets Agenda for Negotiation 4. Mediator Assists in Generating Alternatives 5. Mediator Encourages Parties to Select Alternatives 6. Mediator Assists in Writing the Agreement and Ends the Mediation Key elements in effective Mediation: Keeping mediator's own issues out Identifying issues and shared/common interests Personal approaches to conflict Tactics When Stuck Generating options Moving from position to interests Options to consider when at an impasse & brainstorming Outline of lesson plans and workshops for preparing young people as Youth Mediators on peer to peer basis and more widely
1030 1045	Break
1045 1300	Session 7: What are the potential roles of young people in mediation processes in Iraq? Brain storming exercise based on two European examples: https://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f1-b7443cb2125b Art and sports: create learning and practice opportunities for young people using a particular type of creative expression (for example, theatre, drama, music or dance) or a sport (usually team sports, such as football). Two case studies: The International Sport and Culture Association (ISCA) www.isca-web.org Dancing Classrooms www.dancingclassrooms.com Team to evaluate these approaches
1300 1400	Lunch Break
1400 1445	Second Team Meeting in breakout groups

1445 1530	Session 8: Presentation of Five ways to include young people in peace building – to what extent and how can these ideas be applied to the Iraqi context? http://www.c-r.org/resources/youth-aspirations-peace-and-security Presentation for critical evaluation and response – from Conciliation Resources Projects outside Iraq: Teams to consider ways in which to generate and work with Peace statements from Young People
1530 1545	Break
1545 1630	Characteristics of an Effective Young Facilitator – team feedback and discussion of key elements in Iraqi context

Day 3	Mediation and Presentations
0900 0930	Revision of Day 2
0930 1015	Session 9: Communication Skills – introduction to key skills training for mediation There will be short presentations in each of these skills and the teams will role play building these skills in each other: Active listening The language of diplomacy Role playing exercises Basic reframing Mandate building Trust building
1015 1100	Session 10: Case studies 1: Communal and dialogue processes Myanmar's young peacebuilders in connection https://www.jointpeacefund.org/sites/jointpeacefund.org/files/documents/youthspaceofdialoguemediation_myanmar.pdf
1100 1115	Break
1115 1200	Session 11: Case studies 2: Cultural approaches to partnership and networking – Ukrainian Festival of Ideas and Politics
1200 1300	Third team meeting
1300 1400	Lunch break
1400 1500	Team Presentations
1500 1515	Break
1515 1600	Team Presentations
1600 1630	Feedback on Presentations
1630 1700	Evaluation of course

- SECURITY COUNCIL

7573RD MEETING (AM)

Security Council, Unanimously Adopting Resolution 2250 (2015), Urges Member States to Increase Representation of Youth in Decision-Making at All Levels

Recognizing the threat to stability and development posed by the rise of radicalization among young people, the Security Council today urged Member States to consider ways to give youth a greater voice in decision-making at the local, national, regional and international levels.

Through the unanimous adoption of resolution 2250 (2015), which defined youth as persons aged 18 through 29, the Council also urged Member States to consider setting up mechanisms that would enable young people to participate meaningfully in peace processes and dispute resolution.

Prior to its adoption, Jordan's representative, Dina Kwar, said the resolution — considered the first of its kind on youth, peace and security — followed efforts by the Prince of Jordan, public discussions on combating violent extremism, and the Global Forum on Youth Peace and Security that took place in Amman in August.

"What we seek is to draw the world's attention to ensure that young people are given the attention they deserve at a time when the world is a theatre for an increasing number of negative issues," she said.

By the terms of its resolution, the Council recognized that today's generation of youth is the largest the world has ever known, and accounted for many of those civilians affected by armed conflict, including as refugees and displaced persons.

But it expressed concern over the increased use of the Internet by terrorists and their supporters to recruit and incite youth to commit terrorist acts, and underlined the need for Member States to work together to prevent terrorists from exploiting new technologies.

Youth, the Council said, should be actively engaged in shaping lasting peace and contributing to justice and reconciliation, as they represented "a unique demographic dividend that can contribute to lasting peace and prosperity" if inclusive policies were put in place.

Member States were encouraged to engage local communities and non-governmental actors “in developing strategies to counter the violent extremist narrative that can incite terrorist acts”. They were also encouraged to address conditions conducive to the spread of violent extremism by empowering youth, families, women, religious, cultural and education leaders and other concerned groups in civil society, and by adopting “tailored approaches” to counter recruitment to violent extremism.

By other terms, the resolution called for the participation and views of youth to be taken into account during the negotiation and implementation of peace agreements, as their marginalization would be detrimental to building sustainable peace in such aspects as repatriation, resettlement and reconstruction.

The meeting began at 10:04 a.m. and ended at 10:11 a.m.

Resolution

The full text of resolution 2250 (2015) reads as follows:

“The Security Council,

“Recalling its resolutions 1325 (2000), 1820 (2008), 1889 (2009), 1960 (2010), 2106 (2013), 2122 (2013) and 2242 (2015) on Women, Peace and Security and all relevant statements of its President, its resolutions on Countering Terrorism 2178 (2014) and 2195 (2014) and the Statement of its President S/PRST/2015/11, and the Statements of its President on Post-Conflict Peacebuilding S/PRST/2012/29 and S/PRST/2015/2,

“Recalling its resolutions 1265 (1999) and 1894 (2009) on the Protection of Civilians in Armed Conflict,

“Bearing in mind the purposes and principles of the Charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security,

“Noting that the term youth is defined in the context of this resolution as persons of the age of 18-29 years old, and further noting the variations of definition of the term that may exist on the national and international levels, including the definition of youth in the General Assembly resolutions A/RES/50/81 and A/RES/56/117,

“Recognizing that today’s generation of youth is the largest the world has ever known and that young people often form the majority of the population of countries affected by armed conflict,

“Expressing concern that among civilians, youth account for many of those adversely affected by armed conflict, including as refugees and internally displaced persons, and that the disruption of youth’s access to education and economic opportunities has a dramatic impact on durable peace and reconciliation,

“Recognizing the important and positive contribution of youth in efforts for the maintenance and promotion of peace and security,

“Affirming the important role youth can play in the prevention and resolution of conflicts and as a key aspect of the sustainability, inclusiveness and success of peacekeeping and peacebuilding efforts,

“Recognizing that youth should actively be engaged in shaping lasting peace and contributing to justice and reconciliation, and that a large youth population presents a unique demographic dividend that can contribute to lasting peace and economic prosperity if inclusive policies are in place,

“Recognizing that the rise of radicalization to violence and violent extremism, especially amongst youth, threatens stability and development, and can often derail peacebuilding efforts and foment conflict, *and stressing* the importance of addressing conditions and factors leading to the rise of radicalization to violence and violent extremism amongst youth, which can be conducive to terrorism,

“Expressing concern over the increased use, in a globalized society, by terrorists and their supporters of new information and communication technologies, in particular the Internet, for the purposes of recruitment and incitement of youth to commit terrorist acts, as well as for the financing, planning and preparation of their activities, and underlining the need for Member States to act cooperatively to prevent terrorists from exploiting technology, communications and resources to incite support for terrorist acts, while respecting human rights and fundamental freedoms and in compliance with other obligations under international law,

“Noting the important role youth can play further as positive role models in preventing and countering violent extremism, which can be conducive to terrorism, and fuels conflict, inhibits socioeconomic development and fosters regional and international insecurity,

“Noting that the Secretary-General is finalizing a Plan of Action to Prevent Violent Extremism to integrate youth’s participation, leadership and empowerment as core to the United Nations strategy and responses,

“Noting the World Programme of Action for Youth, the Guiding Principles on Young People’s Participation in Peacebuilding, the August 2015 Global Forum on Youth, Peace and Security, the Amman Declaration on Youth, Peace and Security, the September 2015 Global Youth Summit against Violent Extremism and the Action Agenda to Prevent Violent Extremism and Promote Peace, and acknowledging their role in creating a foundation that promotes young people’s inclusive participation and positive contribution to building peace in conflict and post-conflict situations,

“Acknowledging the on-going work of national governments and regional and international organisations to engage youth in building and maintaining peace,

“Encouraging Member States to consider developing a UN common approach to inclusive development as a key for preventing conflict and enabling long-term stability and sustainable peace, and highlighting in this regard the importance of identifying and addressing social, economic, political, cultural and religious exclusion, intolerance, as well as violent extremism, which can be conducive to terrorism, as drivers of conflict,

“Recognizing that the protection of youth during conflict and post-conflict and their participation in peace processes can significantly contribute to the maintenance and promotion of international peace and security, and being convinced that the protection of civilians, including youth, in armed conflict should be an important aspect of any comprehensive strategy to resolve conflict and build peace,

“Noting relevant provisions of the Rome Statute of the International Criminal Court,

Participation

“1. *Urges* Member States to consider ways to increase inclusive representation of youth in decision-making at all levels in local, national, regional and international institutions and mechanisms for the prevention and resolution of conflict, including institutions and mechanisms to counter violent extremism, which can be conducive to terrorism, and, as appropriate, to consider establishing integrated mechanisms for meaningful participation of youth in peace processes and dispute-resolution;

“2. *Calls on* all relevant actors, including when negotiating and implementing peace agreements, to take into account, as appropriate, the participation and views of youth, recognising that their marginalisation is detrimental to building sustainable peace in all societies, including, inter alia, such specific aspects as:

“(a) The needs of youth during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction;

“(b) Measures that support local youth peace initiatives and indigenous processes for conflict resolution, and that involve youth in the implementation mechanisms of peace agreements;

“(c) Measures to empower youth in peacebuilding and conflict resolution;

“3. *Stresses* the importance of Security Council missions taking into account youth-related considerations including, as appropriate, through consultation with local and international youth groups;

Protection

“4. *Calls upon* all parties to armed conflict to comply strictly with the obligations applicable to them under international law relevant to the protection of civilians, including those who are youth, including the obligations applicable to them under the Geneva Conventions of 1949 and the Additional Protocols thereto of 1977;

“5. *Further calls upon* states to comply with the obligations applicable to them under the 1951 Convention Relating to the Status of Refugee and the Protocol thereto of 1967, the Convention on the Elimination of All Forms of Discrimination against Women of 1979 and the Optional Protocol thereto of 1999 and the Convention on the Rights of Persons with Disabilities;

“6. *Further calls upon* Member States to comply with their respective obligations to end impunity and further calls on them to investigate and prosecute those responsible for genocide, crimes against humanity, war crimes and other egregious crimes perpetrated against civilians, including youth, noting that the fight against impunity for the most serious crimes of international concern has been strengthened through the work on and prosecution of these crimes by the International Criminal Court, ad hoc and mixed tribunals and specialized chambers in national tribunals;

“7. *Calls on* all parties to armed conflict to take the necessary measures to protect civilians, including those who are youth, from all forms of sexual and gender-based violence;

“8. *Reaffirms* that states must respect and ensure the human rights of all individuals, including youth, within their territory and subject to their jurisdiction as provided for by relevant international law and reaffirms that each state bears the primary responsibility to protect its populations from genocide, war crimes, ethnic cleansing, and crimes against humanity;

“9. *Urges* Member States to consider specific measures, in conformity with international law, that ensure, during armed conflict and post conflict, the protection of civilians, including youth;

Prevention

“10. *Urges* Members States to facilitate an inclusive and enabling environment in which youth actors, including youth from different backgrounds, are recognised and provided with adequate support to implement violence prevention activities and support social cohesion;

“11. *Stresses* the importance of creating policies for youth that would positively contribute to peacebuilding efforts, including social and economic development, supporting projects designed to grow local economies, and provide youth employment opportunities and vocational training, fostering their education, and promoting youth entrepreneurship and constructive political engagement;

“12. *Urges* Member States to support, as appropriate, quality education for peace that equips youth with the ability to engage constructively in civic structures and inclusive political processes;

“13. *Calls on* all relevant actors to consider instituting mechanisms to promote a culture of peace, tolerance, intercultural and interreligious dialogue that involve youth and discourage their participation in acts of violence, terrorism, xenophobia, and all forms of discrimination;

Partnerships

“14. *Urges* Member States to increase, as appropriate, their political, financial, technical and logistical support, that take account of the needs and participation of youth in peace efforts, in conflict and post-conflict situations, including those undertaken by relevant entities, funds and programmes, inter alia, the United Nations Peacebuilding Support Office, United Nations Peacebuilding fund, United Nations Development Programme, United Nations Population Fund, UN-Women, and by the Office of the United Nations High Commissioner for Refugees, the Office of the United Nations High Commissioner for Human Rights, the United Nations Office on Drugs and Crime and other relevant bodies, and actors at regional and international levels;

“15. *Stresses* the vital role the Peacebuilding Commission in addressing the conditions and factors leading to the rise of radicalization to violence and violent extremism among youth, which can be conducive to terrorism, by including in its advice and recommendations for peace building strategies ways to engage youth meaningfully during and in the aftermath of armed conflict;

“16. *Encourages* Member States to engage relevant local communities and non-governmental actors in developing strategies to counter the violent extremist narrative that can incite terrorist acts, address the conditions conducive to the spread of violent extremism, which can be conducive to terrorism, including by empowering youth, families, women, religious, cultural and education leaders, and all other concerned groups of civil society and adopt tailored approaches to countering recruitment to this kind of violent extremism and promoting social inclusion and cohesion;

Disengagement & reintegration

“17. *Encourages* all those involved in the planning for disarmament, demobilization and reintegration to consider the needs of youth affected by armed conflict, including, inter alia, such specific aspects as:

“(a) evidence-based and gender-sensitive youth employment opportunities, inclusive labour policies, national youth employment action plans in partnership with the private sector, developed in partnership with youth and recognising the interrelated role of education, employment and training in preventing the marginalisation of youth;

“(b) investment in building young persons’ capabilities and skills to meet labour demands through relevant education opportunities designed in a manner which promotes a culture of peace;

“(c) support for youth-led and peacebuilding organisations as partners in youth employment and entrepreneurship programs;

“18. *Notes* its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to consider their potential impact on the population, including youth;

Next steps

“19. *Invites* relevant entities of the United Nations, Rapporteurs and Special Envoys and Representatives of the Secretary-General, including the Secretary-General’s Envoy on Youth and the Special Envoy for Youth Refugees, to improve the coordination and interaction regarding the needs of youth during armed conflicts and post-conflict situations;

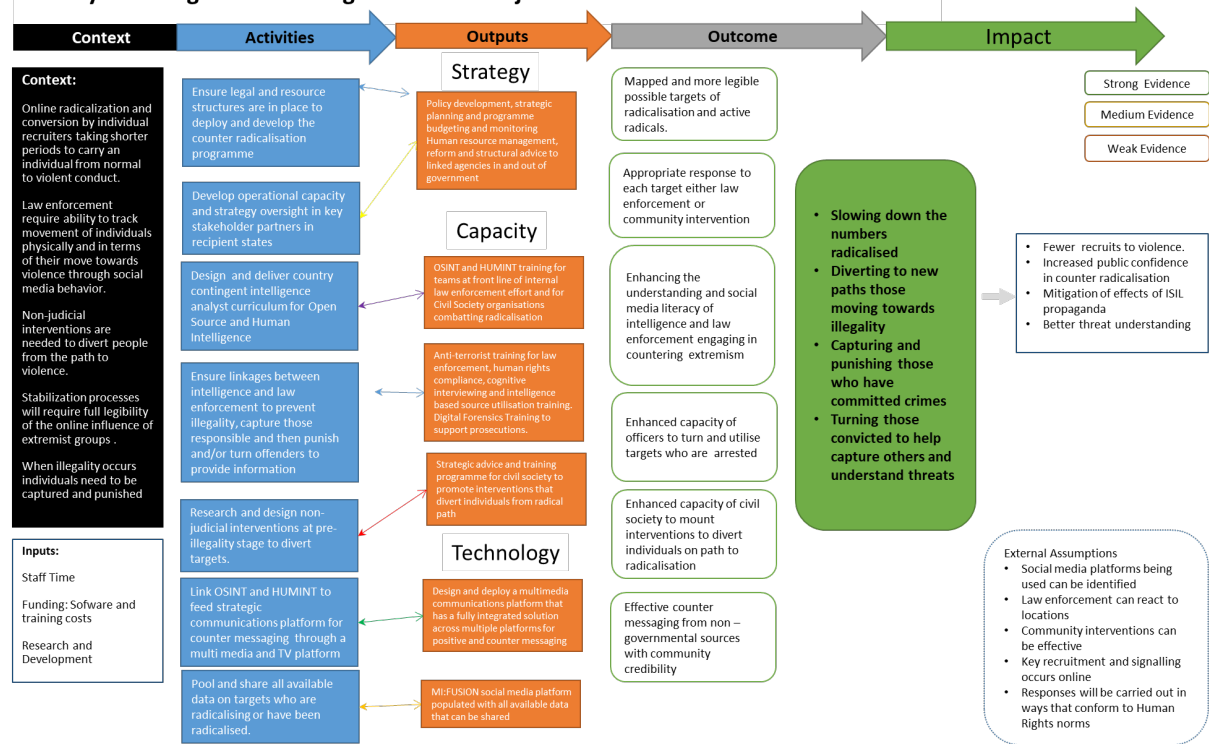
“20. *Requests* the Secretary-General to carry out a progress study on the youth’s positive contribution to peace processes and conflict resolution, in order to recommend effective responses at local, national, regional and international levels, and further requests the Secretary-General to make the results of this study available to the Security Council and all Member States of the United Nations;

“21. *Also requests* the Secretary-General to include in his reports in the context of situations that are on the agenda of the Council the measures taken in the implementation of this resolution, including information on youth in situations of armed conflict and the existence of measures relating to the prevention, partnerships, participation, protection, disengagement and reintegration of youth under this resolution;

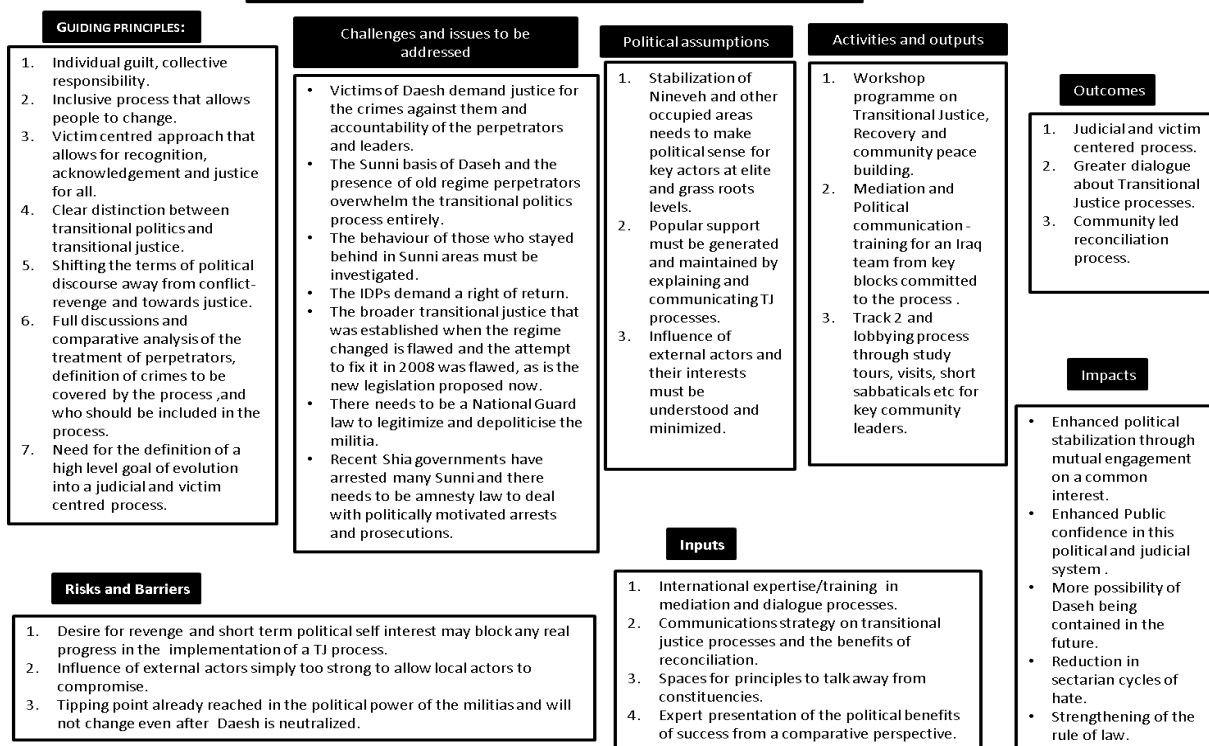
“22. *Decides* to remain actively seized of the matter.”

Theories of Change

Theory of Change – Countering Extremism Project



The Day After Daseh – stabilization processes in Nineveh Governorate



Session 1: The Role of Young People in Peace Building

The Guiding Principles for Young People's Participation in Peacebuilding:

<https://www.peaceinsight.org/guiding-principles-young-peoples-participation->

Session 2: Teaching Peace and Resilience

Teaching Peace, Building Resilience: Assessing the Impact of Peace Education for Young Syrians: https://www.international-alert.org/sites/default/files/Syria_PeaceEducationImpact_EN_2016.pdf

Session 3: Peace Building Education

Dilemma 1: Taboos

"Life is liveable because we know that wherever we go most of the people we meet will be restrained in their actions towards us by an almost instinctive network of taboos." - Havelock Ellis.

The word 'taboo' originally comes from Tonga. Captain James Cook first wrote it in his diary in 1777 – "Taboo in general, signifies forbidden ... When any thing is forbidden to be eaten, or made use of, they say that it is taboo. Nowadays, the term is used all over the world to express an inhibition to discuss some issues as a result of social custom. An interesting aspect of taboos is their implicit, unexpressed nature. Taking on importance as social rules, they are not written, but they exist as part of a community's savoir-vivre (knowing to live) and savoir être (knowing to be). Whereas in some communities, talking about money is taboo, in others it will be sex, God, or some other topic. However, as taboos are not written down or codified, they are difficult for outsiders to identify."

Taboos are created through political tensions or situations of uneasiness on topics of controversy. These are difficult to resolve and can be painful for society at large. Such debates are often suppressed as politically incorrect or offensive. In this way, the issues they deal with become taboo. At the same time, taboos have also been seen as a way of ensuring respect. Declaring a subject taboo creates social limits over its discussion and treatment in public. When those taboos are swept away, certain groups may feel threatened or that their previously acquired status has been reduced. On the other hand, taboos can also be the cause of oppression, with the inability to speak openly about the issue at hand perpetuating injustice. The consequences of breaking taboos cannot easily be predicted. In some cases, it could lead to controversy and open up debate, and an eventual improvement of the situation for some parts of the community concerned. However, it can also result in the exclusion of a community or a group. In some cases, death threats and violence have been the direct consequences of "overstepping boundaries".

According to one politician, "Today's taboos are no longer death or sexuality. The strongest taboo today is against having clear ideas of right and wrong. Or even worse, against saying clearly to other people what is right and wrong, and stopping those who cross the line. The fear of being moralistic has become a fear of morals themselves, and as a result many people in our country feel that they have lost their way. The way forward will be difficult to find unless we can agree on basic values and where to set limits."

This indicates the extent to which society has reached a new stage in the debate over limits on freedom of expression and respect for difference. Be it cartoons of the Prophet Mohammed, threats against writers criticising Islam or denial of the Holocaust, the result has been strong reactions by all sides of the controversies in question in the media and across civil society, leading in some cases to violent demonstrations. Whereas many reject the idea that some things simply must not be criticised, British historian Timothy Garton Ash reminds us that freedom of expression does not mean that anyone should be allowed to say anything anywhere and anytime and, therefore, of how delicate this debate can be. Respect for others, while living together in peace, implies the imposition of self-limits and an awareness of what can and cannot be said in public. It is in this way that taboos can be strong tools of social and political control. This can be positive, in the sense of enabling certain communities to feel safe from prejudice. However, it can also have negative consequences. Taboos are a strong vector of power. They can contribute to suppressing certain marginal, unsatisfied and politically unpalatable groups with politically incorrect opinions and in a sense that it is not acceptable to criticise those in positions of power. As such, they indirectly create the potential for states to act in a securitarian and authoritarian way.

Taboos are part of our lives, consciously or not. We have to live with them. Taboos have a positive and protective role to play in shaping social interaction, setting limits and grounds for interpersonal and inter-community respect, and thus contributing to open debate and mutual engagement. It is when they are used as tools for ensuring control over people that taboos can become the cause of segregation, manipulation and violent conflict. Youth work, especially peace work with young people and human rights education, requires honesty and a willingness to deal with issues, to deconstruct barriers and stereotypes between (young) people, and also requires the creation of safe spaces for debate and exchange on diverging points of view. Can this be achieved without breaking taboos? Should youth work intervene in the development of internalised dos and don'ts? Experience, including experiences gained from youth work in conflict situations, shows that youth work can open doors to dialogue between groups that otherwise might never meet or exchange. This is where youth work can, to a certain extent, externalise and verbalise sensitive issues, creating the potential for building trust and making change possible.

Dilemma 2: Intercultural dialogue

Reporter: *"What do you think of Western Civilisation?"*

Mahatma Gandhi: *"I think it would be a very good idea!"*

In the aftermath of the Second World War and the Holocaust, "race" and "nation", as distinguishing characteristics, could no longer be legitimately used. However, differences between peoples were still recognised as existing. Cultural difference came to be considered an acceptable approach to distinguishing one from another according to a variety of characteristics – religion, place of birth, citizenship, or affiliation to a particular community. Some criticised this development as the creation of a convenient euphemism for the discredited concept of race. Others set about promoting the idea that cultural difference

has to be acknowledged, respected and actively worked with.

People with different senses of belonging have lived in close proximity to each other since the beginning of time. The drawing of nation state borders some two centuries ago has made people in Europe and around the world think otherwise. Nevertheless, most people living in cities have come to consider cultural diversity a normal state of affairs, with which they are essentially at peace, even if they do not often come into direct and deep contact with people from other cultural groups. At the same time, and paradoxically, in some circles cultural difference or “diversity” has come to be seen as a social and political liability, straining whatever relations may actually exist between different communities.

“Intercultural relations” have come to the centre of political and social attention, with difficult social and political challenges, including racism, xenophobia, intolerance, discrimination and, in the worst case, violence, coming to be associated with the growing diversity of the modern, global, mobile, society.

In response to this societal tension, “intercultural dialogue” has come to be understood as a means for making the encounters of diverse cultural communities more constructive and as a means of avoiding potentially negative outcomes of intercultural relations. In practical terms, intercultural dialogue is seen as a strategy for dealing with conflicts that arise between people considered culturally different:

Dialogue between cultures, the oldest and most fundamental mode of democratic conversation, is an antidote to rejection and violence. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law.

The experts involved in the preparation of the Council of Europe White Paper on Intercultural Dialogue defined the main objective of intercultural dialogue as: ... to enable us to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging.

In other words, intercultural dialogue demands that individuals and communities take a step back from their everyday practices and think about what makes them unique and different and about what they have in common with others, about how they want to live together inside their community and with others outside their community, what they expect of society in terms of recognition and how they should contribute to society in return. It demands critical self-reflection, space for expression of nonconformist opinions and consensus building inside the community, and structures for the negotiation of needs and the implementation of change strategies.

This objective places considerable expectations on intercultural dialogue. In the European context, the fulfilment of such expectations has increasingly come to be seen as the role of education and of those who deliver education – whether formal or non-formal – schools, teachers, youth and community workers. However, this approach implicitly assumes that intercultural relations are a problem that can be solved through individual learning and change. Rarely are the structural origins of the ghetto, or the disadvantage and discrimination that young people from minorities living in the ghetto experience, mentioned

as the cause of violence. It is because of their difference that such young people rise up and destroy public and private property. The responsibility for the difficulties is conveniently moved from the state to the individual. Education is the way of dealing with such individuals. However, this often boils down to integration being demanded on majority terms, with critical counter voices being branded subversive, or worse still, as terrorists.

Neither dialogue nor change are possible if working from the above assumptions. To meet the challenge of living intercultural relations as an opportunity rather than as a problem, intercultural dialogue must go beyond an individual and even a collective learning experience, in order to encompass the transformation of social structures, taking into account all the possible levels of hierarchy and power relations that may exist, so that different communities can, firstly, develop individually in full equality, and, secondly, develop together for the betterment of the whole society on the basis of clearly identified common interests. If the state does not recognise its part in the process and acknowledge its key role in creating structural opportunities for real dialogue, NGOs and educationalists will not be able to do their job either, no matter how many programmes promoting European citizenship are put in place.

Intercultural dialogue requires critical reflection and action. It follows, therefore, that for intercultural dialogue to be possible, the institutions of power, and not just young people, should develop critical faculties and reflect on their responsibility for the way intercultural relations have been lived until now and should be lived in the future. This is not a matter of loudly expressed mea culpas. It is a matter of recognising that to engage in intercultural dialogue means to subject oneself, as an individual and in a collective, to scrutiny and to be ready to change, no matter how painful that might be.

Dilemma 3: Culture

Culture is everything! Culture is everywhere!

Everyone from politicians to journalists seems to be talking about culture. However, on closer inspection, they attribute different meanings to the concept.

What are the meanings associated with culture?

Why is culture such a contested concept?

According to one expert, "... culture may be used to describe 'ways of life' and life practices, collectivities based on location, nation, history, lifestyle and ethnicity, systems and webs of representation and meaning, and realms of artistic value and heritage. It has come to be used as an explanation for why people from different parts of the world sometimes have difficulty in understanding each other and is often blamed for the existence of tensions between different communities."

A common analogy for culture is the iceberg. You can only see the smallest part of the iceberg. Its main mass is hidden under the water. In this understanding of culture, outward signs are only the smallest part. Many other characteristics, habits and ways of going about everyday life are not visible. It is rather the hidden dimensions of culture that determine how people behave. People are often not even aware of these hidden aspects or of their

influence on their behaviour. Attractive as it might be, however, this approach can trap us into thinking of culture as something static and unchanging, something which is impossible to acquire or learn if one is not born into it. This points to what one expert explains as the tension between ideas of culture as “living culturally” (namely, as a process) and as “living in cultures” (namely, as belonging). It also points to the fact that, as human beings, we have a tendency to become aware of what it is to be a member of a culture when we are confronted with someone who we consider to be culturally different. However, this can also trap us in relativism, excusing certain practices as justifiable because they are “cultural”, even when it is clear that they constitute gross abuses of human rights. This points at what another expert considers to be the necessity of “intolerance of tolerance” in youth work: human rights always have to be the bottom line when it comes to tolerance.

Recent attention in politics and the media to migration and terrorism have raised the profile of culture as a problem for European society. If, before 11 September 2001, both were managed by the governments and societies concerned, then the period after has been marked by increased alarm and even hysteria over cultural difference. Since then, the idea of a “clash of civilisations” has gained currency for explaining why some groups of people, considered culturally different because they are associated with another country or region of the world, because they have a different skin colour or because they belong to a particular religious group, react with violence to their situation in society.

However, in the view of some, the “clash of civilisations” has become a smokescreen for political elites to avoid taking responsibility for their lack of effectiveness in catering for the basic needs of their citizens and the non-citizens under their care. The deep sense of alienation and discrimination such communities experience is seen as the fundamental cause of conflict and violence, rather than the presence of the so-called other culture per se. It is argued that, in fact, culture obscures more than it explains when it comes to the roots of conflict and violence. Rather than the multiplication of repressive measures and increased policing of youth from ethnic minorities or the demonisation of young migrants, policy makers should find ways of addressing the structural injustices that they face in their everyday lives, including racism in access to education, jobs and better living conditions. Such commentators dismiss the “clash of civilisations” thesis as nothing more than populist scaremongering.

Nevertheless, and worryingly for human rights, this idea has become a central guiding principle for the elaboration of policies pertaining to integration and immigration by some governments, amongst them, several in the European Union. Cultural diversity was for a long time considered valuable in Europe – or rather it was promoted as such by international organisations and by the process of European integration. The marked shift of European politics to the right, with several countries’ legitimately elected national governments including right-wing, nationalistic and even openly racist political parties, has led to the emergence of social movements in defence of cultural diversity. International and non-governmental organisations in Europe and worldwide have become active in countering “cultural diversity fatigue”. These movements are both political and intellectual – combining practical activism with research and theorisation of institutional racism. However, their approaches differ considerably. Notably, approaches rooted in principles of tolerance and integration can be distinguished from those based on ideas of respect, equality, inclusion

and active participation.

For several powerful political leaders, deeper and wider European integration has its limits. However, no matter how convincing some European politicians consider the fact that some terrorists are indeed Muslim, all major religions have produced extremists (let us not forget the Crusades). Terrorists are also nationalist, atheist, Marxist, anarchist and may be of a multitude of other beliefs. Today, some human beings are deemed illegal. The very real threat to people's lives and livelihoods that is today posed by international terrorism, Islamic or otherwise, cannot be overcome by limiting cultural diversity or freedom. In fact, recent European history shows only too well that this approach only leads to war and genocide. Cultural diversity in Europe is simply not going to go away. Finding positive ways for people from different cultural backgrounds to interact with each other is also about being clear about how much of the difficulty to interact is, first and foremost, existent and, secondly, caused by the cultural dimension of their differences. As such, resituating culture and its explanatory power for perceived social evils has become more urgent than ever.

Dilemma 4: Peace

"There is no way to peace. Peace is the way." - Mahatma Gandhi

Since 1945 the world has only seen 26 days without war. In all, only two European countries have maintained peace for almost two centuries – Sweden since 1814, and Switzerland since 1815 – at least, on paper. On closer inspection, would it be fair to say that both countries have experienced true peace during that entire period? Would the citizens of Sweden and Switzerland, for example, consider the two World Wars periods of peace? Hardly. Peace can most simply be described as the absence of war. Originating from the Latin word *pax*, the term traditionally equalled *absentia belli*, which translates into an absence of war. However, today peace also holds many other meanings and connotations. As much as it is still often understood within those narrow parameters, many challenge the concept as incomplete. The Norwegian peace researcher Johan Galtung suggests that the underlying issues of conflict, namely, the structural conditions such as the unequal distribution of resources, discrimination and power imbalances, must be resolved in order for true peace to come about. The mere absence of war could be described as a negative peace.

The term "negative peace" describes peace in its traditional sense. It is a state-centred approach, founded on the general belief that all social relations are ultimately regulated by violence. Peace is not perceived as a natural state of affairs, but merely as the opposite of war. The goal is to avoid war and this is accomplished by approaches such as the balance of power, or deterrence rather than co-operation. A society in peace is, in this sense, a society that, even if not openly and visibly violent, is characterised by ongoing and systematic oppression and injustice. This allows the stronger and more powerful in a society to use the threat of violence to maintain oppression and power. Yet is peace really peace if it is built on the threat of violence? Should peace have winners and losers?

In international relations it is common for third parties, such as the United Nations (UN), North Atlantic Treaty Organization (NATO) or other international institutions, to try to force peace treaties on warring parties. It is questionable if this is sustainable. The danger inherent in putting the lid on a conflict before it is ready is that it boils over again. There are many examples of the consequences of this kind of forced peace, amongst them some of the countries most notorious for being “international bad guys”, for example Germany after the Second World War, the United States after Vietnam, and Serbia after the Kosovo crisis, to mention just a few. Positive peace, on the other hand, advocates for peace using peaceful means. This means that the methods used to achieve peace are also important for the outcome. Positive peace proposes that involving all parties in a negotiated solution will surely make it more sustainable. This understanding of peace also stresses the fact that even during periods without war, people are still being killed and injured, physically and mentally. Inequality in social structures limits what individuals can achieve in their lives. Institutional violence, racism, exploitation and other barriers to equal opportunities limit peace. The civil rights movement in the United States that aimed to end racial segregation in America in the 1950s and 1960s highlighted the need for justice in peace. The system in place was structurally unjust and deprived African Americans of their rights. At the time, some opponents criticised the civil rights movement for disturbing the peace. Hence, positive peace aims at accomplishing freedoms, rights and equality as a basis for sustaining peace.

Martin Luther King, Jr said, “Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal.” The point is to envision peace not as a destination, but as a process. Peace is often misunderstood as soft, silent, weak and static. Quite the opposite, peace requires courage and has to be worked on at all times. It does not involve sitting silently and praying for the violence to end but requires that active, but peaceful, measures be taken to improve the situation.

Should humans be considered evil by nature, or war as the natural social condition? After all, wars still exist and violence is everywhere. Yes those in war-torn regions are no more hostile or aggressive by nature than those in any other part of the world. Conditions, needs and expectations have determined that developments in their countries have taken place in ways that are not peaceful. For example, centuries of peace treaties and international agreements formed the state borders in the Balkans with little or no involvement of the people living there. Major powers decided when there was peace and when there was war, and under which conditions. The same is true for large parts of Asia, Africa, South America and the Caucasus. When asked, most children place world peace at the top of their wish list. The outspoken agenda of most politicians is to contribute to the emergence of peaceful international and civil relations and to world peace. Fathers, mothers, young and old everywhere wish for a world free of violence and full of opportunities for everyone. This consensus notwithstanding, in the last 60 years there were only 26 days on which there was an absence of war. This can only be considered one enormous failure.

Dilemma 5: Violence

“If you are not a revolutionary at twenty you have no heart, and if you are still one at thirty

you have no brains ... We are all familiar with the well-established doctor or lawyer who talks with muted pride about his 'very revolutionary son', confident that this state of affairs will be no more lasting than an attack of flu." - Peter Lauritzen

Young people are very often blamed for the violence that seems to have become pervasive in our modern societies. Adults are very concerned about the amount of violence young people consume through mass media entertainment and new information technologies, especially computer games, and they worry about the long-term psychosocial effects that this exposure to violence will have on the families and social interactions of the young people concerned. This impression is certainly exacerbated by the occasional youth "uprising" that takes some large European capital by storm once every few years, the October 2005 riots in the suburbs of Paris and those in Greece in May 2009 being probably the most recent examples that received the attention of the media.

One would be forgiven for believing that violence has become more widespread in recent decades. We are confronted on a daily basis in the mass media and in public spaces with scenes of more or less gratuitous violence, many of which involve young people. Older people, especially, are tempted to look back at their own time as young people and to think the "grass was greener", that there was less violence when they were growing up. To an extent, this is inevitable – nostalgia is always rosy. However, with increasing attention in the media being given to violence, the population as a whole is more aware and necessarily fearful of muggings and robberies, drug-related crime and the rare but shocking and, therefore, memorable, school shootings in the United States and Europe. Of further concern, especially to parents with children in school, is the fact that many schools can no longer be considered really "safe", whether because of the presence of weapons, gangs or bullying.

Public debate on the issue of violence and especially of youth violence faces very challenging questions. What do young people consider entertaining in the gratuitous violence they consume through the mass media and technology? How can we distinguish legitimate revolutionary fervour from gratuitous and unjustifiable violence? When does a young freedom fighter become a terrorist? Can violence of any kind ever be justified? Who are the victims and who are the perpetrators?

Governments have come under increasing pressure from adult voters to "do something" to stem the tide of youth violence. Policy has responded with punishment and policing. Unfortunately, as in the case of many other complex and challenging social phenomena, the root causes of violence and how best to deal with them are not always well understood. This has tended to give public debate to the issue a rather emotional and moralistic tone. In addition, policy responses have tended to propose black or white solutions, vacillating between the poles of treating young people involved in violence as helpless victims or as hardened criminals.

Why do young people turn to violence? What can be done to prevent violence without demonising young people as amoral delinquents? Case-by-case differences notwithstanding, a variety of ideas exist on the causes of youth violence and some "generic" causes have been distinguished. These, while not universal, can provide insights into what kinds of

solutions might be considered appropriate and effective for dealing with the phenomenon.

One group of analysts has argued that young people who face “no future” will turn to violence as a means of demonstrating their dissatisfaction and frustration with their lot, one of disadvantage and hopelessness and that, in the face of a closed political system, deaf to their needs, young people will choose violence over dialogue and negotiation. Overall, this view presents the idea of youth violence as an expression of young people’s sense of themselves as unimportant in the concerns of mainstream politics and society, as marginalised and unconsidered. Others have identified the violence that permeates youth consciousness as originating in the consumption of violence through computer games and toys, television and cinema products from early childhood. Young people cannot but be prone to violence considering what the liberal market media economy “feeds” them with from a young age. Others again have identified the presence of war and the absence of peace in the lives of many young people as the cause of inordinate emotional and psychological damage that predisposes them to further violence as adults, whether in the form of participation in war, or of domestic violence.

Yet others have argued that the “securitarian discourse” of modern 20th and 21st century political realities (first the Cold War, then the War on Terror) has created a climate of fear of the (often implicitly defined) “other” – the unknown enemy in our midst. Certain religious groups have fallen especially foul of this socio-political scapegoating, with young men from certain communities being at once construed as violent (possible terrorists) at the same time as being more vulnerable to falling prey to manipulation by extremist groups as a result of the marginalisation and exclusion they feel they experience in mainstream society. This is also true of young people living in degraded suburbs and urban ghettos, the so-called dropout generation of antisocials, significant numbers of whom are also of migrant or minority background.

Overall, there remains little social and political recognition for the complex reasons that underlie the violence committed by young people. Young people can be at one and the same time perpetrators and victims of youth violence. Without social recognition of the problem, there can be no solution, and the root causes of the violence being perpetuated by the young perpetrator-victim cannot be tackled. What it boils down to in the end is that violence is a human rights issue.

Dilemma 6: Democracy

“The formal process of constitutional reform takes at least six months: a general sense that things are looking up as a result of economic reform is unlikely to spread before six years have passed: the third condition of the road to freedom is to provide the social foundations which transform the constitution and the economy from fair-weather into all-weather institutions capable of withstanding the storms generated within and without, and sixty years are barely enough to lay these foundations.” - Lord Ralf Dahrendorf.

The number of armed interstate conflicts in the world has steadily declined since the early 1970s. Of the 91 interstate conflicts observed in 2008, only eight were conducted with the

use of violence. The global spread of democracy is commonly considered as one of the key explanations for this positive development. Research has shown that democracies do not usually wage war against each other. With the collapse of the Soviet Union, the end of communism in eastern Europe and the democratisation that followed, the world has become a more peaceful place. Democracy, in the eyes of many, is a solution for many problems.

Thomas L. Friedman has taken this idea even further in his “Golden Arches Theory of Conflict Prevention”. He proposes that countries that have McDonald’s franchises will not go to war with one another since this would jeopardise their place in the global economic system, as symbolised by McDonald’s. Friedman’s theory, attractive as it may be, has not been borne out by reality. In the first place, the definition of war used in assessing who is or has been at war with whom plays a role. Secondly, both the 1989 US intervention in Panama and the NATO bombing of Serbia in 1999 took place, and both countries have McDonald’s fast-food restaurants.

Eccentricities aside, even if democratic states do not usually wage war against each other, they still go to war with states that have other forms of government. The United Kingdom and France, followed closely by the United States, all of which are established democracies, have been most involved in post-Second World War interstate armed conflicts. In the opinion of some, the ongoing wars in Afghanistan and Iraq are proof that war has become a tool for the export of democracy.

Neither does a democratic system guarantee peace inside countries. In his book *The Dark Side of Democracy – Explaining Ethnic Cleansing*, sociologist Michael Mann has argued that a major problem of modern democratic states is that the two terms that make up democracy, *demos* (the rule of the people), and *ethnos* (a group of people that share a common culture distinct from other people), have come to be misinterpreted. When the will of the people is replaced by the will of one ethnic group, the state becomes an ethnocracy instead of a democracy. This means that the interests and rights of minorities become subordinated to the will of one ethnic majority, leading to social and political tensions and often outbreaks of violence.

One underlying problem is that the modern nation state was founded on the theoretical presumption of “one people, one state”. In reality, “ethnic” and other cultural differences are present in all states. The modern democratic state is structured to rule by the will of the majority. In states where “ethnicity” or “national culture” is the bond recognised by the state as uniting the majority, ethnic and national forms of exclusion are common. Paradoxical as it may seem, the democratic nation state can come to promote a form of tyranny, that of the majority. In its milder forms, exclusion is characterised by pressure to assimilate, by discrimination in employment and education (amongst other key areas), and by subordination or even suppression of minority languages and segregation of minorities from majority society. In its most extreme forms, exclusion will be characterised by expulsion, apartheid and even genocide. Policies of exclusion are usually state enforced, but violence against minorities also has social manifestations, including individual hate crimes and organised group attacks. Indifference on the part of the largest part of the majority population perpetuates both state and society violence against minorities.

Such conflicts are more complex than many would care to admit. For many people in positions of power, it is convenient to label such conflicts “ethnic” or “religious” and to blame the minority community’s “lack of will to integrate” for their emergence. However, other factors play a key role in the emergence and perpetuation of such conflicts. More often than not, the distribution of power and resources is to the advantage of the political elite. It has little interest or motivation to share or give up any of these advantages. Ethnic and religious conflicts have often been used as a means of distracting attention from the self-enrichment of corrupt political elites, even in so-called democracies. In many newly founded “democratic states”, corrupt and self-serving state officials, often with the help of organised crime, were able to make off with state assets using dubious privatisation schemes by stirring up historically founded, but nevertheless latent suspicions between different ethnic and national communities.

It should also be noted that the motives for “national” self-determination can be very different from the real causes of the conflicts that commonly accompany the emergence of self-determination movements. Unlike revolutionary movements, secessionist movements do not want to change the political status quo or overthrow the existing government. The demand is simply to start afresh by founding a new state. As such, they represent a threat to the territorial integrity of the nation state. Movements for secession and independence are created by profound dissatisfaction with the various forms of exclusion and political disenfranchisement experienced in the long term by the populations demanding self-determination. As of 2009 there were active secessionist movements in some European member states. Members of the Council of Europe are considered by the international community to be functioning democracies.

The existence of such conflicts begs the question of the extent to which democracies are capable of the full and equal inclusion of all citizens, regardless of their ethnic or religious origin. Might the quality of the democracy in question, and its ability to deliver justice to all, be a more important indicator for peace than the mere adoption of procedural democracy? If one takes ideas such as “positive peace” seriously, then the answer is most certainly yes.

Dilemma 7: Terrorism

“I was called a terrorist yesterday, but when I came out of jail, many people embraced me, including my enemies. ... I tell people that I was also a terrorist yesterday, but, today, I am admired by the very people who said I was one.” - Nelson Mandela.

The terrorist attacks on 11 September 2001 shocked the world and changed the world view of many people. The attacks demonstrated that terrorism cannot be contained by national borders, exposing the vulnerability of states. States have commonly reacted to what they see as the increased terrorist threat by putting in place new measures for monitoring and controlling suspect populations, especially non-citizens.

Defining terrorism has proved to be a very difficult task. Few words are as politically or emotionally charged. Branding someone a terrorist has significant political connotations and

makes a clear cut between good and evil. At the same time, one man's terrorist may be another man's freedom fighter, as exemplified by the case of Nelson Mandela. Contemporary terrorism has come to be reduced to the alleged existence of a violent Islamic conspiracy against the civilised world. Misguided as this attitude may be, it has come to be widely held by ordinary people in many countries of the developed (white) West and in Europe.

Terrorism has a long and extensive history and is anything but foreign to Europe. It cannot be associated with any (one) cultural or religious group and its motives and methods vary greatly. State and state-sponsored terrorism, for example, have existed as long as states. The word "terrorism" first came into use in the Académie Française in 1798 in reference to the Reign of Terror waged by the government following the French Revolution. In the mid-19th century, terrorism came to be associated with small oppositional groups using violence as a means to accomplish political goals. Such groups had the common aim of overthrowing the ruling power elite, believing that a strategy of direct action against political leaders would fulfil their objectives. At this time, Russian terrorists were most active. In 1881, members of the Russian revolutionary group Narodnaya Volya (Will of the People) murdered Tsar Alexander II, but failed to instigate a democratic revolution. This group inspired others around Europe, amongst them Serbian nationalist Gavrilo Princip. His assassination of Archduke Franz Ferdinand of Austria on 28 June 1914 started the First World War.

Following the Second World War, political movements turned to violence to further the struggle against colonial rule. The enemy was the official representatives of the colonial powers, but during the 1960s and 1970s civilians increasingly became victims, and even deliberate targets, of terrorist attacks. Many of the new terrorist groups were secular in ideology, with left or right-wing extremist views. The most famous include Brigade Rosse in Italy, Euskadi Ta Askatasuna (ETA) in Spain, the German Rote Armee Fraktion (RAF), the Irish Republican Army (IRA), the Japanese Nihon Sekigun and Sendero Luminoso in Peru. The 1970s and 1980s saw hijackings become the method of choice. The highly mediatised attack on the Munich Olympics (1972), as well as the Entebbe (1976), and the Lufthansa Flight 181 (1977) hijackings, taught the world the hard lesson that terrorists were no longer making distinctions between civilians and active representatives of state.

Terrorist acts in the name of Islam have become more frequent since the end of the Cold War. In 1993, a car bomb was used in an attempt to destroy the World Trade Centre in New York. In 1994, the Algerian Groupe Islamique Armé (GIA) killed a large number of passengers aboard hijacked Air France Flight 8969 from Algiers to Paris. The Embassy of Egypt in Islamabad was bombed in 1995, and in 1996 a US military camp in Saudi Arabia was attacked. Hundreds of people were killed in simultaneous bombings of American embassies in several cities across Africa in 1998. During the years that followed, groups suspected of being associated with the al-Qaeda network carried out several violent attacks worldwide leading up to the events of 11 September 2001. Al-Qaeda posed a new kind of terrorist threat, with new aims and methods of increased brutality against civilians.

The consequences of the attacks on the United States on 11 September 2001 were,

however, the most far-reaching. The invasion of Afghanistan and Iraq were direct responses to the new sense of threat felt by the United States and others. Governments around the world and international organisations have adopted political and legal measures to prevent and counter terrorism. Restrictions on and monitoring of air travel, financial transactions and communications have all been extended. Additionally, an increasing amount of resources is being thrown at the problem. For young people, and especially young men from Muslim or immigrant backgrounds, this has meant less freedom of movement and more surveillance and policing.

However, there are many critical voices. Some say the threat of terrorism is overestimated. According to "Patterns of Global Terrorism", issued by the US State Department annually, a total of 20,464 worldwide were victims of international terrorism between 1998 and 2003, out of which 6,276 were killed and 14,188 wounded. During the same period some 3.5 million deaths occurred as a result of the war in the Democratic Republic of Congo alone. The civilian casualties in the war in Iraq by mid-2007 amounted to approximately 80 000 according to the NGO Iraqi Body Count. Another important critique relates to the effectiveness of measures taken by governments to prevent and combat terrorism. The focus of those measures has been questioned extensively, as it would seem that tighter control and policing has not been effective in addressing the root causes of terrorism. Reports from intelligence services, amongst others, suggest that the socio-economic conditions of a large proportion of the world's young people are one of the main grievances that leads some to engage in terrorism. This begs the question as to whether tighter policing in the absence of measures to redress the feelings of contempt, humiliation and hopelessness experienced by such young people can succeed in preventing terrorism.

Dilemma 8: Power

"The measure of a man is what he does with power." - Plato

Hubert M. Blalock has said that "... the concept of power is both exceedingly slippery to pin down and yet indispensable in enabling one to analyse a number of important social issues, including that of conflict." He considers power as both the capacity of an individual or group to accomplish an aim, and the act of attempting to achieve that aim.

Max Weber points to the fact that "... within a social relationship power means any chance (no matter whereon this chance is based) to carry through one's own will (even against resistance)."

Power is also commonly defined in the broadest sense as the ability to make things happen, or as the capacity or potential for making change. Dr Martin Luther King, Jr defined power as "... the ability to achieve a purpose. It is the strength required to bring about social, political, and economic change.

French and Raven introduced the most widely accepted typology of power, one which distinguishes the kinds of power that individuals can have over other individuals and reflects the different bases or resources that power holders rely upon to gain and maintain power.

- Legitimate power

Power based on relative position and duties, resulting from one's being elected, selected or appointed to a certain position.

- Reward power

Power based on the perceived ability to give positive consequences, remove negative ones or confer valued material rewards.

- Referent power

Power or ability of individuals to persuade and influence others, resulting in charisma and interpersonal skills.

- Coercive power

Application of negative influences, ability to withhold rewards, punishes those who do not conform to your demands.

- Expert power

Power related to the knowledge, skills or expertise of the person holding power.

- Informational power

Ability to control the availability and accuracy of information.

- Connectional power

Ability of the power wielder to influence, based on association with or respected sources of power.

In real life, several types of power will combine, but one power base will dominate. The importance and role of specific power bases varies between societies. Describing real-life power relations, Toffler points to three forms of power: violence, wealth and knowledge. Women's rights' advocates and feminists have developed other categorisations that clarify the diverse sources and expressions of power – both positive and negative. These include the most common controlling forms of power – “power over” and more life-affirming and transformational forms – “power with”, “power to” and “power within”:

The most commonly recognised form of power, “power over”, has many negative associations for people, such as repression, force, coercion, discrimination, corruption and abuse. In the absence of alternative models and relationships, people repeat the “power over” pattern in their personal interaction, values, communities and institutions.

Power with “Power with” has to do with finding common ground among different interests in order to build collective strength. Based on mutual support, solidarity, collaboration, and recognition and respect for differences, “power with” multiplies individual talents, knowledge and resources to make a larger impact.

Power to “Power to” refers to the unique potential of every person to shape his or her life and world. It implies that education, training and leadership development should be based

on the belief that each individual has the power to make a difference; it can be multiplied by new skills, knowledge, awareness and confidence.

Power within “Power within” has to do with a person’s sense of self-worth and self-knowledge. It is grounded in an ethical value base that fosters a vision of human rights and responsibilities as well as an ability to recognise individual differences while respecting others. It is the capacity to imagine and have hope. Gene Sharp points to the fact that successful “rulers” derive political and other forms of power from the legitimacy given to them by their “subjects” and that their source of power depends intimately on the obedience and co-operation of those subjects. His analysis describes the social and psychological mechanisms that motivate subjects to be obedient, including habit, fear of sanctions, moral obligation, self-interest, psychological identification with the ruler, zones of indifference and absence of self-confidence. While habitual obedience is embedded in all cultures, “moral obligation” can be seen as the product of cultural programming and deliberate indoctrination by the state, church and media, and the extent to which any kind of obedience can be understood as truly voluntary can be questioned.

As such, power can seem especially difficult to attain and engage with for individuals who have lived under repressive regimes that deny individual and collective freedoms. However, in reality, power is dynamic and conditional, rather than absolute, so the access to power, even of marginalised groups or excluded minorities, can change. Recent European history has been characterised by democratic revolutions: the popular revolution that led to the fall of the Berlin Wall in 1989, the subsequent collapse of communist regimes all over eastern Europe, and electoral revolutions in Serbia (2000), Georgia (2003) and Ukraine (2004). Noteworthy is that civic student and youth movements were at the front line of these successful democratic revolutions that relied on non-violent civic actions to achieve change.³³ Gene Sharp has identified 198 different kinds of non-violent action, stressing that strategic non-violence can be a powerful tool for achieving changes in power relations, when these are unsatisfactory or unjust.

Dilemma 9: Non-violence

“When people decide they want to be free, there is nothing that can stop them.” - Desmond Tutu.

When one hears the term “non-violence,” great men such as Mahatma Gandhi and Martin Luther King Jr easily come to mind. Although they are revered by young people all over the world, their actions might seem difficult to emulate. However, the history of non-violence has not only involved great heroes who dedicated their lives completely to a higher cause. Non-violence has also come to be a powerful tool for change from below. There are many examples of youth movements which have pursued profound social and political change in their countries using non-violence, even when the authorities resort to violence. Among the best known in Europe include Otpor! in Serbia, Zubr in Belarus, Kmara in Georgia, Pora in Ukraine and YOX! in Azerbaijan. These movements have all used humour, creativity and non-violent direct action to break deadlocked situations and change opinions. The young people involved in Otpor! (Resistance!) in Serbia, for example, have been credited with

leading the revolution that overthrew Slobodan Milosevic, the authoritarian leader of Serbia, in 2000.

Real power is legitimate power, and, therefore, always based on popular support. Once large numbers of ordinary people no longer approve of the actions of those in power, they will eventually lose their positions. The same can be said for dictators, oppressors and warlords. However, these illegitimate leaders seek to monopolise or cling to power using a variety of legal and illegal means, not infrequently violent. They may rig elections, censor the media, limit freedom of movement, or change the laws of their country to create a veneer legitimacy for their actions. Their “support” often comes from fear: people might fear losing their job, being accused of being a traitor or an enemy of the state, being imprisoned or exiled, or that the future of their children will be jeopardised if they have non-conformist opinions or openly oppose the regime in power. In such closed societies, strategic non-violence has often worked as a means of raising the awareness of ordinary people to the corruption and illegitimate actions of such regimes, thereby acting as a catalyst to break down fear, and helping people to dare to disobey.

As a method, non-violence can be especially effective in situations of oppression. As long as the methods used by the oppressed are similar to those used by the oppressive state, the outside world can have difficulties in recognising that oppression is taking place, and the legitimacy of the claims for change made by those taking a stand. In such circumstances, the oppressive regime can simply accuse its opponents of disturbing the peace or causing trouble, and explain away its actions as a legitimate reaction to the violence of the opposition. However, if the opposition decides to stick to non-violence, the oppression will become obvious and it will be difficult for the oppressor to maintain their power in the long run.

Non-violence is also often confused with passivism, which refers to a refusal to use violence. Non-violence is not only a rejection of violence. It is based on the Indian term Ahimsa, which means “without violence” and first came to prominence as a method for political change with Mahatma Gandhi. To him, it was not enough only to refuse to participate in violent actions, as do pacifists. It is an obligation to actively interfere against oppression. Many atrocities would never have been possible if it was not for the obedience of soldiers to take orders and for the silent acceptance of bystanders. The rise and reign of the Third Reich is one of history’s most horrifying examples of how a lack of disobedience enabled human catastrophe.

Nowadays non-violence is seen as both a philosophy and as an effective method for change, and considerable research has been done on the topic. Gene Sharp, for example, has listed and categorised nearly 200 different methods of non-violence ranging from public meetings and demonstrations, to administrative non-co-operation, non-violent invasion and the establishment of parallel government. Strikes, protests and civil disobedience are common methods of non-violence. Throughout modern history, these have been frequently used for raising awareness about social and political debates of importance and for registering protest when those decisions are not to the satisfaction of important constituencies of citizens.

At the international level, violence is often met with violence, even though it has clearly not been an effective approach for preventing or controlling armed conflicts. There are countless examples. Although the mission of North Atlantic Treaty Organization (NATO) forces, African Union troops and United Nations peacekeepers is to keep peace and prevent violence, these forces seldom engage in strategic non-violence. Many groups and individuals vainly use violence in their struggle for recognition and freedom. However, the suicide bombings, hijackings and terror attacks have done little for the aims or the image of the "cause". Even when they have succeeded in bringing down dictators, wars have proven very inefficient in eradicating injustice. Yet they continue to be the method of choice most of the time. Non-violence, however, has been successfully used to eliminate any reasonable doubt about the intent and the methods of oppressors and to raise awareness concerning core issues in conflicts. Remember the man in front of the tank in Tiananmen Square in Beijing in 1989? Why, then, is non-violence not a more widespread approach in the prevention of armed conflict? Is it because of stupidity, a lack of awareness or tradition? Or are other interests perpetuating the situation as it is?

Dilemma 10: Neutrality

"The hottest places in hell are reserved for those who in times of great moral crises maintain their neutrality." - Dante Alighieri.

The concept of neutrality plays a fundamental role in relation to conflict. The commonly accepted definition of neutrality characterises it as non-participation, nonengagement or non-involvement in a dispute, conflict or war. The idea of neutrality in the context of international or armed conflict may also refer to the position of a state. In international relations and law, neutrality refers to the position of a state that is non-belligerent in a war between other countries. It has a long history and the underlying rules are laid out in The Hague Convention. In its wider sense, neutrality is also associated with tolerance, respect of others' positions, beliefs, values and lifestyles, as well as the capacity for unbiased and impartial criticism. Nevertheless, there is an important difference between tolerance and neutrality.

One definition is as follows:

'Tolerance is the attitude: I think you are wrong, but I will not hinder you from going on in your wrong ways. Neutrality requires more than this restraint concerning action. It also requires refraining from expressing a verdict ... Tolerance commands staying clear of some actions; neutrality commands also staying away from some aims and justifications.'

Are there limits to neutrality? Considering the involvement of a third party and their impact on a conflict can help us to address this question. The opinions, positions, actions or inaction of a third party can have a significant effect on the course of a conflict. Neutrality requires that a third party's actions equally impact on the conflict parties: to be neutral in any conflict means to do one's best to avoid unequal treatment of the conflict parties.

At least in theory, this is true. Conflict parties have various needs and expectations and the actions of the different parties, including third parties, will always have a variety of impacts.

Furthermore, depending on the type of conflict, there can be various types of third parties: people, groups, organisations, communities, states or international organisations. They can have a professional background in dealing with conflict, direct or indirect roles, or a formal or informal status. In reality, the requirements, understanding and interpretation of neutrality depend on the whole context of the conflict. Sometimes it is more important for the resolution of the conflict for the third party to maintain absolute impartiality. In some cases, third-party neutrality requires that the conflict parties be heard out equally. In principle, the neutral party should have no interest in the conflict outcome and should have no close links or relations with the conflicting party/parties. That said, conflict transformation experience shows that in many cultures, participation or involvement of trusted interveners (insiderpartials) having prior relationships with conflicting parties is considered more effective than completely external mediation. Furthermore, the state of being neutral should be the ability to interact with the absence of emotions, values or agendas. However, this begs the question of how long neutrality should or can be maintained.

According to Desmond Tutu: "... if you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality."

It is recognised that neutrality has become a pillar of mediation and is even synonymous with the definition of mediation. The process of mediation indeed requires impartiality and neutrality, but new trends in approaches to conflicts have begun to question the primacy of neutrality for the conflict transformation process. It is clear that a third party in a conflict has its own attitudes to the conflict issue, and from the standpoint of human psychology, it is very difficult to remain neutral. Staying neutral is probably harder for young people: at the same time as they are forming their opinions and attitudes, they have strong ideals and wish to defend particular values. In this vein, some organisations combine fundamental principles of impartiality and neutrality with their humanitarian mission to protect the lives and dignity of the victims of war and violence. This contrasts with the approach of other organisations which openly denounce human rights violations, putting the focus of their work on testimony and advocacy and often making themselves "unwelcome" in the countries where they work.

At first glance then, neutrality might seem like a contradictory concept for youth workers dealing with conflict issues. On the one hand, they are expected to take an active part in resolving conflicts with the young people they work with. On the other hand, they are encouraged to be neutral and not take sides. The solution possibly lies in the values that urge youth workers to act, such as peace, human rights, multiculturalism, pluralism, citizenship and inclusion. Youth workers and organisations should not renounce their basic principles and values for the sake of an outcome or "pure neutrality".

Dilemma 11: Identity

"You are all individuals!"

"Yes, we're all individuals!"

"You're all different!"

"Yes, we're all different!"

"I'm not!"

The Life of Brian – Monty Python's Flying Circus, 1979

According to Webster's Encyclopaedic Dictionary, "identity" is defined as "the condition of being oneself or itself, and not another". As such, it refers to the totally individual way a person defines him or herself – the features which distinguish him or her from all other human beings. What is the relationship between identity and conflict? How does this relationship play out in relation to young people, and why is it important?

In the study of psychology, identity refers to the self-image of the individual. It is understood to be important for a person's self-esteem. The term "identity" refers to a person's capacity for self-reflection and their awareness of self. This is important for how people interact with each other in society. Sociologists use identity to describe the variety of senses of belonging, or group memberships that define the individual. People learn that society expects them to behave in a particular way depending on the identity role(s) they take over. During adolescence, young people experiment as a means of forming their identity. They have to negotiate their ideas about who they are with the social expectations of the wider society, including parents, teachers, peers and authorities (for example, local government or the police).

However, identity is, above all, an individual, personal process. Everyone, at some stage, has to make decisions about who they want to be or are. Everyone identifies more with some groups than with others, with some political ideas, with some cultures, traditions or beliefs. Societies often strongly contribute to these "identifications" by pressurising people to make conscious choices. In most countries, the authorities impose integration conditions on those wishing to access citizenship. These also relate to those new citizens' feelings of "belonging" to that countries' culture. Erik Erikson describes various stages of "identity crisis" that everyone goes through as part of their natural development process. For him, it is one of the most important conflicts people ever face. Today, the concept of identity crisis is often used in relation to young people from minority or migrant backgrounds who have trouble finding or constructing their own identity, considering the expectations of the majority society in which they live and of the culture of their parents or grandparents. As a result, identity can be the cause of conflict between people, but also within individuals.

In contemporary politics, identity is most often referred to in national, cultural or even ethnic terms. In multicultural societies, where people from different cultural backgrounds and origins live together, but do not necessarily communicate or co-operate, and where immigration has come to be seen as a problem, identity distinctions (such as nationality, religion or citizenship) can come to be interpreted as barriers to social integration. In such circumstances, identity differences have increasingly come to be blamed for causing conflicts and social unrest. Identity politics is not, however, only about culture. We often forget about its multiple facets, including the sexual, gender, religious and professional dimensions. The various dimensions of identity can come into conflict with one another in the lives of individuals, for example, being homosexual at the same time as being a practising member of a religious community, or being both a mother and a career woman.

These are identity issues, which can put additional pressure on individuals but which have important implications for the way in which society deals with certain groups or communities of people. Often these identity issues need to be addressed and regulated through legislation.

How are identity differences and conflict interrelated? A typical example is minority/majority relations. On the one hand, minority religious and immigrant communities can be seen as a danger by majority society. This can be because they live in compact areas, which are seen as closed to people who are not from that community, because they do not speak the majority language among themselves or because they are perceived as not accepting the values of the majority society. On the other hand, minority communities are often fearful that their cultural identity will be lost if they “integrate more” into the majority society or behave as the people considered locals do. The conflict potential is clear. Each side fears the other will respond with violence if challenged.

Despite some theorists’ attempts to present identity as the main cause of contemporary social conflicts, cultural arguments alone are weak in explaining which differences are intractable, and which differences can be addressed through negotiation and compromise. Many other experts have argued that economics, competition for resources and structural disadvantage are more important for explaining where conflict, including the violence that often accompanies them, comes from. These argue that while cultural or identity differences can divide, these divisions are only a necessary (but not sufficient) condition for conflicts.

Young people are often seen by their community elders as losing their traditional morals and as being corrupted by promiscuity and consumption. Minority young people face dilemmas about how to behave with peers and with parents, about how to be accepted by their specific cultural group and by the wider society. At all levels there is potential for conflict – between members of different communities (intercultural), among members of individual communities (intergenerational and interpersonal) and even in an individual (intrapersonal).

The conflict potential of identity also poses challenges for the practice of youth work in multicultural settings and for international youth work. Multicultural groups, whether composed of young people from within one country or from several countries, can be challenging to handle: suspicion, fear of the unknown, language barriers and prejudices may all play a role in the way the group dynamic develops. Contrary to popular assumptions, young people are not always curious about people who are different from them, often making communication and interaction in youth-work situations complex. Youth-work situations are also significantly influenced by the wider conflict context in a given country or between countries, where propaganda, violence and the atrocities of war make suspicion, segregation and hatred the norm between people from different backgrounds. The challenge for the youth worker then is to motivate young people to actively engage with each other, by confronting their fears, overcoming prejudices and moving in the direction of mutual recognition and respect.

Session 4: Conflict Resolution

A guide for teachers: <http://unesdoc.unesco.org/images/0026/002613/261349e.pdf>

ACTIVITIES FOR CLASSROOM & COMMUNITY

Below are examples of activities that can be used to support learners with key concepts and approaches of peace-building. Learning activities are most impactful when customized to the specific context and group of learners. Thus, you are encouraged to adapt these and other learning activities in order to best meet the learning needs of your particular group of learners.

What I Stand For

Objective: To get learners to stand up for what they believe in. To allow learners to reflect on their own beliefs and discover those of others.

Outcomes: Learners will have discovered how their beliefs and opinions differ from those of others.

Materials: Appropriate materials are needed to make a line down the center of the room or playground, (chalk, adhesive tape, a roll of cloth). Two large signs marked 'I agree' and 'I disagree'. List of statements to be read out.

Activity: Draw a line down the center of the room and put the two signs on either side. Ask the learners to line up along the center line facing you. Instruct them to respond to a series of statements by moving towards the appropriate sign based on if they Agree or Disagree with the given statement.

Read out a few statements that can cause a difference of opinions among the learners. Here are some examples:

- All children should be able to go to school
- Only the cleverest students should have the right to education after 14 years
- Killing someone for any reason is wrong
- People have the right to fight for what they believe in
- Everyone has the right to live in peace
- Pollution is the responsibility of governments
- Everyone has a right to practice their religion
- Religions are a major cause of conflict in the world

These statements are phrased so that learners may find themselves in contradictory positions, which should encourage reflection.

When you have worked through your statements, ask learners to sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they found themselves confronting and how this made them feel. If learners experienced difficulties in responding to the questions, ask them why they think this happened.

A major point to come out of the discussion is that the world is not simple and that it is not always easy to decide what to believe and when to take a stand.

Ask the learners about how they felt when others were standing on the other side of the line. How did they feel about them and their beliefs? Conclude the exercise by emphasizing how people's beliefs and opinions differ and how at times can lead to conflict. Discuss the importance of respecting those who may not have the same beliefs as us.

Reflection: Ask learners to write about their reflections of the activity in their Learning Diary.

Role Plays

Objective: To help learners understand and analyze conflicts in terms of the parties involved, their positions and needs

Outcome: Learners have understood the difference of positions and needs related to conflicts

Materials: Flip chart paper and marker pens.

Activity:

1. Ask learners about different types of conflicts and have them brainstorm. Write their ideas on a flipchart or board. Categorize different types of conflicts based on their level.
2. Types of conflict could be: interpersonal, intra-group, inter-group, intra-community, inter-community, national, international.
3. Divide learners in to groups of 6-8 persons and assign each team a level of conflict and ask them to come up with a short role play (about 3-4 minutes) to demonstrate
4. it. Provide around 20 minutes for groups to prepare their role play.

A brother and a sister in a family are fighting with each other about who gets the last remaining orange. Both believe that they should have the orange. Their favourite cousin is visiting and the brother wants to use the Orange to make a juice for their visitor. The sister was planning to bake an Orange cake for the cousin.

Parties in conflict: The Brother and the Sister Position of the Brother: I want the Orange

Position of the Sister: I want the Orange

Need of the Brother : To make Orange juice to help visiting cousin feel welcomed.

Need of the sister: To bake an Orange cake to help the visiting cousin feel welcomed.

5. Return to the full group and introduce the conflict, positions and needs by using an example. One example is provided below, feel free to use your own example.

6. After all role-plays have been performed and discussed, invite the learners to write a few points about what they learned from the activity. Discuss with the learners the importance of understanding additional needs of people.
7. Invite a few learners to share their learning points and as the full group discuss what we can take away from the activity.

Reflection: Invite learners to use their Learning Diary and look at the various positions and needs in a conflict situation they experienced during the past week.

Conflict Tree

Objective: To allow learners to understand conflicts by analysing some of the causes and effects.

Outcome: Learners have discovered the importance of looking at a conflict to understand its root causes.

Materials: Flip chart paper and marker pens, example of a Conflict Tree.

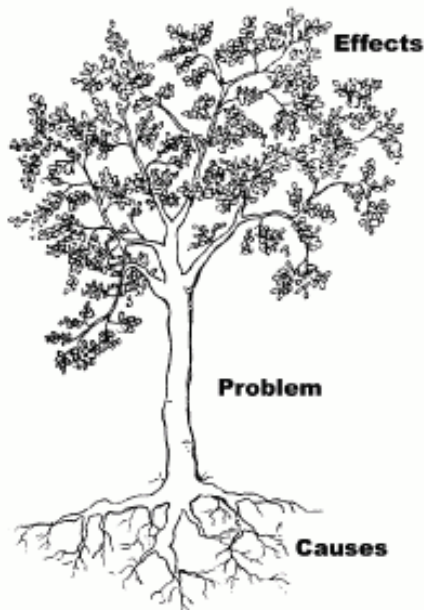
Activity:

1. Brainstorm with learners of a few examples of conflicts that occur in the local society. Write responses on board/paper and help categorize the responses to different types.
2. Divide learners into groups of 5 to 6 and assign each group with a different conflict to discuss. Ensure that the conflicts are not too sensitive and discussing them would not put any of the learners in a difficult situation.
3. Introduce the Conflict Tree by showing an example.

The Conflict Tree is a graphic tool, using the image of a tree to sort key conflict issues. This tool is best used in a group, collectively rather than as an individual exercise. In many conflicts, there will be a range of opinions concerning questions such as:

- What are the root causes?
- What is the core problem?
- What are the effects resulting from this problem visible to us?

Ask each group to draw a picture of a tree including roots, trunk and branches on a large sheet of paper.



Source: SADC Centre of Communication for Development & FAO. 2004. Situation analysis framework in Participatory Rural Communication Appraisal, Starting with the People: A Handbook, pp 23–24, pp 122–123.

Ask groups to discuss the conflict they were assigned to complete the tree as follows:

- On the trunk, write what they agree is the core problem related to the conflict.
 - On the branches, write down all the visible aspects of the conflict that they think are effects of the conflict. On the roots, write down all the root causes of the conflict that they identify. To identify root causes, it helps to look at the different effects identified and ask why that is happening.
4. Once all the groups have completed their Conflict Trees, provide a few minutes for representatives from each group to present their Conflict Tree. Encourage other groups to ask questions.
 5. Conclude the lesson highlighting the importance of analysing conflicts to understand the root causes that may not be visible.

Note: How to use the Conflict Tree:

- a) Draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper, a chalkboard, a flip chart, on the side of a building, or on the ground.
- b) Give each person several index cards or similar paper, with instructions that, on each card, they write a word or two / draw a picture to indicate a key issue in the conflict as they see it.
- c) Invite each person to attach the cards to the tree:
- d) On the trunk, if they think it is the core problem,
- e) On the roots, if they think it is a root cause, or
- f) On the branches, if they think it is an effect.
- g) After everyone has placed their cards on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.

- h) Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict.
- i) This process may take a long time; it may need to be continued in successive meetings of the group depending on the discretion of the teacher.
- j) In groups participants can post their Conflict Tree and each group presents

Reflection: Ask learners to sketch a drawing or a few symbols in their Learning Diaries to represent their learning from the lesson.

Reach for the Stars



Objective: To allow learners to discover who others are and how they are similar or different to them

Outcomes: Learners understand that others who are different can also be very similar. Learners will acknowledge the humanity in themselves and others.

Materials: A4 paper and a pen for each learner, lots of rolls or lengths of coloured thread.

Activity:

1. Ask each learner draw a star with five points so that it covers a full A4 paper. You can draw one as an example for them to follow.
2. Ask the learners what information about themselves is fundamental to their identity and select five questions from the list.
3. Ask them to write, in each point of the star, the answer to the questions. You could choose questions most suitable for the make-up of the group. For example:
 - Their favourite music or song
 - The place that means most to them
 - The person who is most important to them
 - An important belief they hold
 - Something they really enjoy doing
4. When they finish writing on their stars, ask them to find a partner to sit with and explain their responses.
5. After pair sharing has happened, ask the learners to hold their star in front of them and walk around to meet other learners and to discuss at least two of their responses. Each person has to try to find at least one similarity, difference or something interesting about others that they meet.

You have to encourage mingling and ask learners to move on to a new person each time they hear a bell/clap end of 4 minutes. Allow time for each person to share at least with 5 others.

6. Find an open space big enough for all to form a circle and ask the learners to talk about one of the people they met, explaining what they had in common or

7. how they differed or something they found interesting. Pass a ball of string to the first person who starts, asking them to hold the starting point and pass it to the person they talk about.
8. As each person shares, the ball of string should be passed to the person they talk about while they themselves hold to a point so that a large web will form as they share. Ask learners to always pass to someone that does not have the string already
9. If the group is very large, sharing and dialogue after the pairs can be done as two separate groups so that everyone is able to share within the time available.
10. Once everyone has shared and the web is complete, build a dialogue with learners on what they see, what the web can represent and what we can learn from the web. Conclude the session highlighting the value of diversity, the interconnectedness of humanity and the concept of Ubuntu

Peace News

Objective: To allow learners to find solutions to situations where there is a lack of respect and understanding.

Outcome: Learners have explored positive solutions to situations involving a lack of respect and apply this method to their own lives.

Materials: Peace News Cards.

Activity:

1. Ask learners to split into groups of four or five. Give each group a Peace News Card. Tell them that they have to come up with a solution and report on it as if it was a headline story in a TV news bulletin.
2. Each group has thirty minutes to find a solution and prepare their news bulletin. Ask them to enact the situation or interview the people involved and report the solution.
3. Have a discussion following each news-bulletin.

Some of the questions can be:

1. Are there other possible solutions to the given situation?
2. What if the situation were aggravated by a natural disaster?
3. Is the proposed solution violating the rights of others?
4. What would you do if you were in this situation?
5. How can people reconcile?
6. Is reconciliation important to bring peace to the world?

Get the learners to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversies. Encourage them to think about peaceful solutions that do not hurt other people. Ask learners to view the events through a rights, respect and responsibility perspective. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Does the solution see people taking responsibility for themselves and for others? Are they protecting the rights of other people?

Reflection: Ask learners to write reflections on what peace means to them in their Learning Diary.

Peace news cards: Here are few examples of Peace News Cards. You are encouraged to develop your own cards that are relevant to the local context.

Peace News Card 1: Forty youth from an area where inter-communal violence is taking place have been recently moved to school in another community. The new school and the community feel the arrival of the youth is a disruption to their activities and performance. Some of the youth are refusing to go to school as they feel unwelcomed and discriminated. Several parents have complained about this to the local education authorities. With the mediation by the local educational office the situation has been solved, and the solution is headline news.

Peace News Card 2: Five percent of the population in your town are refugees. A couple of weeks ago some violent incidents took place among refugees and local people. Three refugee kids were caught stealing a bag in a shop. Local people rose up saying that it has not been the first time this happened and that they don't want refugees living in their area anymore. There have been tensions between local people and refugees that have led to violent confrontations. Local people asked the government to move the refugees to another place and let them have their own community. They argued that the level of insecurity and criminality has increased in their town since more refugees have arrived. Refugees complained that they are discriminated against and it's not easy for them to get jobs and be integrated into society. They have been protesting in front of the town hall every day during the last week. The government has found a solution, and it is headline news.

Peace News Card 3: A school that is sponsored by a religious organization normally insists that all learners participate in the religious rituals related to the religion of the sponsors. However, a girl of 13 years who has recently joined the school has refused to participate for the religious ceremonies repeatedly saying it is not part of her religion. The school administration has sent a letter to the parents of the child, complaining about the behaviour of the child and insisting that the parents to ensure that the child participates in school ceremonies. The parents have threatened to take the school administration to courts. This has been solved, and the solution is headline news.

Peace News Card 4: The Ministry of Education has recently introduced a policy to democratize the selection of school leaders by conducting an election. However, the teachers of a school in a semi-urban area feels that elections would bring school leaders who are looking to please the student population and would not be able to best represent the school. They believe that teachers should have a bigger role in the selection of the student leaders. A group of students who are aware of the new policy and have organized a protest demanding that the school holds elections. The school administration has warned these students that they may face suspension. After this news was featured on local news, a representative of the Ministry of Education has visited the school to hold a meeting with the school administration, the students and their parents where a solution has been found. Now the local news is featuring the solution found.

Interfaith Visits

Objective: To learn about other faiths through study tours to different religious places, such as: temples, mosques, synagogues, churches and gurdwaras.

Outcome: Learners have broadened their awareness of other religions' beliefs, rituals and spiritual expressions.

Materials: Provide information sheets for the learners covering the religions they will study. They should also take notes about the places they visit.

Activity:

1. Learners make a number of visits to different religious places, such as temples, mosques, synagogues, churches and gurdwaras (Sikh worship space). The visits could be grouped together into a day visit or an even longer period. No matter the religious identity of the learners, or whether they are secular, everyone can benefit from the new, possibly unique experience of putting themselves in others' shoes.
2. Religious places can be visited privately or when they are open to the general public. In either case, it is best to organise your visit in liaison with the 'keeper' of the religious place. It is important to meet the person who will organise the visit so that you can explain the interfaith programme and the purpose of the visit. Inform your host that, given the interfaith spirit of the visit, the programme should provide descriptive rather than strongly promotional or comparative information.

The visit might for example include:

- A talk by a member of the religious place about the religion's core belief
 - An explanation of the different rituals at the worship place and their importance
 - An opportunity for your group to ask questions
 - An opportunity to talk to young people who worship in the religious place
 - If appropriate, ask one of your hosts to say a prayer in the tradition of her or his religion
3. Before the visit, convey the purpose of the visit to the learners is to learn about other faiths. Also emphasize the need to respect the dress codes applicable in the locations to be visited and to behave appropriately.
 4. Allow time for a discussion with the learners after each visit and moving on. Encourage them to both talk both about what they have learnt and how this compares with their own religion or with other religions they have learnt about. Reflect on what they experienced while in the religious place and how they felt.

Learners Learning Logs should record:

- Religious place, including name and location
- Who they met and what they learnt
- Their main impressions of the building
- The main beliefs of people of that religion

Similarities and differences with one's beliefs – whether one follows a religious practice or not.

Guidance for preparing interfaith visits

1. Get information about the religious places you would like the learners to visit. Take into consideration the religious beliefs of the learners, so you include them in your tour. Discuss your choice of places with the learners.
2. Make a list of religious places and plan the most practical way to visit all of them during the time you have assigned for the activity. Remember to save enough time for visiting each place and plan in time for moving from one place to another.
3. Contact the person responsible at each place you would like to visit. Explain the purpose of your visit and the importance of experiencing and learning about others' beliefs. Assure that the information given to the learners at each place is informative and is given in an atmosphere of respect of other faiths.
4. Underline the interfaith nature of the group, regardless of whether the group includes young people from different faiths or is a homogenous group in a learning process of respect of other beliefs.
5. Agree on a day and time for the visit with the person who is going to receive the learners. Ask if it is possible to arrange for the participation of other children or young people members of the worship place.
6. Prepare, if possible, a brochure for the learners about the religions you will learn about during the visits.
7. Inform the learners about the way they should be dressed.
8. Conduct a preparatory meeting with the learners before the visits. Ask them to prepare questions and observe the place and everything both outside and inside. At the preparatory meeting, have a discussion about religions and ask some of the learners to explain to the others about their own religion. Tell the learners about the importance of being respectful and open minded.
9. During the visit, let learners explore the place and arrange a time for questions before you leave.
10. After the visit ask the learners to write down their experiences and feelings and have a sharing time for debriefing. Emphasize the importance of learning about others' beliefs and our own.

TIPS

In some circumstances, visiting religious places might not be possible, for lack of time or for example for lack of transportation, or for lack of religious place in the vicinities of your school establishment.

Here we provide additional activities to learn about different religions and beliefs:

1. The learners can participate in religious festivals that are open to the public such as Mescal in Ethiopian Orthodox tradition, or celebrate Eid al-Fitr (the End of Ramadan).
2. The school could invite representatives of different religious to come to the school and talk to the students explaining and showing photos or videos of their religious places, discussing the religion's core beliefs and describing the different rituals at the religious place and their importance. Always create the space and opportunity for learners to ask questions and reflect together.

3. The learners can be tasked to conduct research about different faith and to present and discuss in groups their findings. The learners should be encouraged to use photos, videos and songs to express the core elements of the faith they are to research.

Walking in Another's Shoes



Objective: To support learners to develop empathy towards others.

Outcome: Learners identify what can help them and/ or prevent them developing empathy for others.

Materials: Cardboard for each learner to cut out shape of their shoes or feet. Small pieces of rope or pieces of cloth to tie the imaginary slippers. Several pairs of scissors. Pens.

Activity:

1. Invite learners to pair with another learner that they don't know very well and would like to know.
2. Each learner draws the outline of their partner's feet/shoes on the card board and cuts it out.
3. Partners are invited to find a quiet place to sit down together and to interview each other with the intention of getting to know more about their partner. You can share few questions such as the examples given below to help them have a meaningful interview. Question Ideas:
 - Who are the important people in your life?
 - What is something that you are really proud of?
 - What makes you happy?
 - How do you want other people to treat you?
 - What is an important dream or hope you have?
4. Remind learners that it is important to ask questions respectfully, to listen actively to what their partner is sharing and to be respectful if their partner does not want discuss something personal. When they are being interviewed, youth can skip any questions that they feel they wish and should not feel pressured to share sensitive information.
5. At the end of interviews, ask each person to draw symbols or write words to capture the essence of what was shared on the outline of the feet/shows of their friend.
6. Ask learners to make few holes on the cardboard and use rope/pieces of cloth to tie the cardboard outlines to their own feet/shoes.
7. Ask learners to now 'walk in the shoes of the other' around an open space, taking slow steps while attempting imagine how life must be for their partner based on their interview.
8. After the activity, invite learners to share some of their own learning from the experience. Discuss with learners about the idea of empathy, what can help or prevent us from developing empathy towards others.

Reflection: Ask learners to use their Learning Diary to reflect on a person or group they would like to have more empathy towards and what can help them develop empathy.

Human Knot

Objective: To allow learners to overcome a shared challenge through collaboration.

Outcome: Learners have reflected on interdependence and the need to work together to address shared challenges.

Materials: none.

Activity: Divide learners into groups of approximately 10-15 learners and ask them to form a circle. Each learner in the circle extends his/her hands to grab hold of the hands of two other persons in the circle to form a “knot”. As teams, they must then try to unravel the “knot” by untangling themselves without breaking the chain of hands.

Instructions for Human knot:

1. Get the group to form a circle.
2. Tell them to put their right hand up in the air and then grab the hand of someone across the circle from them.
3. They then repeat this with the left hand, ensuring they grab a different person’s hand.
4. Check to make sure that everyone is holding the hands of two different people and they are not holding hands with someone either side of them.
5. They must now try to untangle themselves to form a circle without breaking the chain of hands. Give a specific amount time to complete this challenge (generally ten to twenty minutes)
6. Get learners to take their time in order to limit injuries. Ask the group not to tug or pull on each other and provide assistance as students pass over other learners. Monitor throughout the challenge and stop them if you need to.
7. If the chain of hands is broken at any point, then they must then start over again. Once all teams have formed their circles or the time is over, ask each group to discuss what happened, what helped and what prevented them from untangling the knot.

Once everyone has returned to the full group, ask each team to share a few points from their discussion. Ask learners if they have faced similar situations outside the classroom? Use the experience from the activity to discuss the importance of cooperation and collaboration to address common challenges faced in the local society.

Reflection: Ask learners to reflect on what skills they need to develop in order to work together with others

Diminishing Islands

Objective: To introduce the topic of conflict transformation and non-violent solutions

Outcomes: Learners have reflected about conflicts and their causes. Learners have explored the importance of creating win-win situations.

Materials: Pages of newspapers and recorded music.

Activity: Spread pages of newspaper on the floor with gaps between them. Start with many pages of newspapers. Each page represents an island. Play some music and ask the learners to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops. Periodically stop the music.

Remove one island every time you start playing the music again, so that the number of islands gradually diminished and each becomes more crowded. Eventually, there will not be space for all learners; those who cannot get onto an island will be out of the game. Play the game until there is only one island left and most of the learners are out of the game.

Debrief the activity: When the game is finished, discuss with the learners what happened. These are some questions you could ask:

- What happened when there were fewer islands?
- How did people react?
- How did you feel when you could not get on an island and were out of the game? • Did you help others?
- Is this similar to what happens in real life? In what way?

Relate the game to real situations and have a discussion with the learners about the ethical challenges of survival, sharing of resources, inclusiveness, protecting the vulnerable, etc.

Tell learners that conflicts are normal but that they can become violent when people fail to share, cooperate and be in solidarity with others. Discuss what can help us to be ethical in our engagements with one another.

We tend to solve conflicts by thinking only of ourselves, but what about ethical considerations of the need of others and working together with them to transform situations so that there are no losers?

Reflection: Invite learners to use their Learning Diary to what are their key learning from the activity.

Personal Shield

Objective: To highlight the importance of active listening

Outcome: Learners have reflected on the importance of listening and identified indicators of active listening

Materials: Each learner should have a paper/ notebook and a pen or pencil

Activity:

The Story of the Shield: We use the sign of the shield in many areas to symbolize and capture our concept of achievements, goals, aspirations and challenges in Governments, schools and organizations. The shield is also used as a tool for self-discovery.

Ask learners to get a plain piece of paper and to write their name on the piece of paper

1. Draw a shield on the paper as shown above
2. In each compartment of the shield, state the following;
 - My greatest achievement
 - My goals/aspirations (at least two)
 - The most important person in my life
 - My greatest failure

The educator can contextualize these statements.

3. On the belt below the shield, ask learners to state their motto or philosophy of life
4. Using any of the group formation approaches, divide the learners into groups of 4-5 members and ask the participants to write responses on the different compartments of their shield
5. Repeat with new groupings to allow learners to share on different compartments with as many others as possible

The Aardvark and the Elephant

Objective: To highlight the importance of listening actively.

Outcomes: Learners reflect on the importance of listening and identified indicators of active listening.

Material: Each learner should have a paper/ notebook and a pen or pencil

Activity:

1. Begin this activity by asking everyone to get out a piece of paper. Tell them that you are going to read the description of a real animal and that they are to draw the animal.
2. Pause between each line of the description to give them time to draw (imagine that you are drawing it- think of how much time you would need between each line). If you move too quickly this will not work. Here's the description:
 - An animal found largely in Africa
 - Long tubular snout (clarify- the nose is shaped like a tube)
 - Small eyes
 - Large ears
 - Long tail
 - Legs that are thin in comparison with the size of its body
 - Grey-brown skin
 - Thick claws that can be used as digging tools

3. Most learners will draw an elephant. They'll then hear the last clue and be VERY confused. Some will draw long claws on the elephant. Others will cross out their picture and start over.
4. Ask learners to hold their picture so that others may see what they have drawn and explain. For your reference, here is a picture of an Aardvark (A type of ant eater):

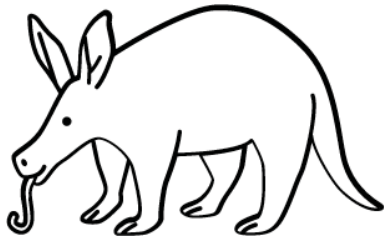


Image Source: The Noun Project, Parkjisum, CC

Listening: This is a chance to reflect upon the human tendency to hear some basic pieces of information, and then jump to conclusions. This activity can be particularly helpful in getting learners to think about how they listen. Generally, we listen to the first part of what people say, and then fill in the blanks. It is critical to REALLY listen to all that people say.

Internal Voice: You can also introduce the concept of "internal voice"- say that when we listen we generally have a voice inside of our head that comments on what the other person is saying, and fills in with additional information. This is the voice that probably told them- "It's an elephant"- long before they had full evidence in this regard.

5. Then you can ask learners: Why do you think we did this activity? What can we learn from it? Almost always they will come out with lots of comments about list.
6. Ask learners, 'how we can listen better?' and write down their responses on the board or on a flipchart. If they don't come up with it themselves, ask them what would be visible signs that shows someone is likely listening well.
7. At the end ask learners to form into pairs to practice active listening. Ask one of the pair to tell a story of a situation when they felt happy, while the other actively listen. After few minutes reverse the role. If time allows, you can discuss the process and challenge of active listening.

Reflection: Invite learners to write down their reflections in their Learning Diary. Also ask them to identify of a person in their life with whom they would like to be a better listener. Invite them to practice active listening when they meet next.

Crossing the River

Objective: To create a challenging experience that allows learners to solve by working together

Outcome: Learners develop their communication skills and cooperation to achieve a common goal.

Materials: Old newspapers, A4 papers.

Activity:

1. Group learners into teams of approximately 8-16 persons based on how much space you have available and the total number of learners. The idea is to have a space of around 6 feet x 20 feet available for each team as their river. Once the two sides of the river have been marked, place four newspapers as "islands" in the middle of the river. Additionally, provide each team with two to four A4 papers as "rocks".
2. A team succeeds when they have managed to have all of its team members cross the river from one side to the other. All teams start on one side of the "river" and can only step on the limited number of islands and rocks available.

The Rules for the learners: You and your teammates are on one bank of a poisonous and deadly river. The river is so contaminated that if any part of a person's skin or clothing touches the river, they will die instantly! Each of the people on your team must cross from one bank of the deadly river to the other. You have 20 minutes.

- No part of a person's skin, clothing or personal articles may touch the river. The only items that can survive in the river are islands and rocks.
- Islands, rocks and pebbles are safe spots (touchable).
- Islands in the river may not be moved.
- Rocks may not be moved once placed in the river.

Once the teams have started, pay close attention to group dynamics. Some items to be conscious of in particular follow.

Points for Observation:

- How long did it take for there to be a single conversation going?
- Did everyone who wanted to speak get an opportunity to be heard?
- When suggestions were made, was a response given every time? (Or did some people's suggestions get listened to while others were ignored?)
- Was a plan created? Who initiated the plan? How many people were involved in developing the plan?
- Were there negotiations to find the best solution?
- Did any of the learners play a role as mediators between other learners differing opinions?
- How was agreement reached? Did the group check to ensure understanding and agreement from everyone before acting on the plan?
- Did the plan provide a complete picture of how to start and how to end?
- Was there a leader or multiple leaders? How was the leadership chosen? Was the leadership followed?
- How willing were people to rely on one another, to help one another and physically support one another?
- Was the goal achieved? How much time was required? What was the key to achieving or not achieving the goal?

At the completion of the exercise, debrief the activity with the learners.

- What did you observe during the game?
- What can we learn from the experience?

Reflection: Ask learners to use the Learning Diary to reflect on how they can apply what we learned to real life situations

Cross Cultural Simulation

Adapted based on the cross-cultural simulation game 'Albatross'.

Outcome: To understand the differences between cultures, experience living in another culture and to enhance ethical sensitivity to cultural, religious and gender differences.

Materials: Few cups of water, few sweets / candies, a branch with leaves to use as a fan and any other materials suitable for adaptations; chairs, several spaces to run the activity as described in the activity.

Activity:

1. The learners are asked to simulate entering a culture where the community they are visiting has different cultural practices. Explain that the activity is a simulation and that it is important that learners take on their respective roles.
2. Divide learners in to two groups of 8-10 persons (mix female and male learners) to form two different community groups that will engage in cross-cultural experiences. Remaining learners can be asked to observe the dynamics of the interactions and make note of what happens. Alternatively, you can also divide all learners into paired groups as above if you are able to get additional support from other teachers or volunteers for facilitating and coordinating the activity.
3. Meet the two different community groups separately, without the other group being able to hear or see, to brief them of their specific backgrounds and behaviour to simulate. At each meeting, give the respective group their instruction sheet that explains their culture and make sure they are clear with their role and behaviour
4. Preparation Time: Provide 10 minutes for each group to agree and practice their cultural behaviour and get ready for the visitors that will come. Ask each group to identify three different pairs of team members to visit the other community during three different opportunities.

Community: Mamaro

The Mamaro are a community with a long history where females are the leaders. They do not have a spoken language and uses clicks of their tongues to communicate. Two clicks show agreement/approval and one click shows disagreement/disapproval. They welcome females first. They greet by placing their hands on the shoulders of the visitor until the greeting is returned. Men do not participate in greetings. The Mamaro believe that the earth and water as the source and protector of life and thus scared. Only females, who are the leaders of the community, may have the chance to be close to the sacred and sit on the ground during formal meetings. Having experienced several attempts to poison their leaders by outsiders, they now first have the men taste any food or drinks before, they place it at the feet of the women to show that it is safe to consume.

Community: Zambu

The Zambu are a community from a forest region and consider that the trees have special powers to bless and heal people. When they greet visitors they fan the visitors three times with a branch with leaves and then taps on the head with the branch. They communicate in their own local language. The word 'MOO' means agreement/approval and the word 'BO' means disagreement /disapproval. In formal meetings everyone is considered equal as the spiritual children of the trees and sitting in high chairs is a sign of respect. Before eating or drinking, the Zambu first offer their meal to the trees and only then eat the food themselves. They do not take food with their own hands and instead always feed each other, as recognition of the interdependence

Visit Round 1: First visit and greetings (15 minutes)

Both communities have their specific ways of welcoming visitors and greeting each other. The two visitors to each community must respond appropriately to be allowed to visit the new community.

After 10 minutes ask the visitors to return to their own communities to share their experience and discuss with the group what may be the dynamics of the other community.

Visit Round 2: Sitting arrangement (15 minutes) During the second visit two new visitors are welcomed and asked to join the host community to sit together. The host community expects the visitors to respect their beliefs, to adopt to their own practices in terms of seating arrangements and only then will bring the meal for the visitors.

After 10 minutes ask visitors to return to their own community to share their experience and discuss with the group what may be the dynamics of the other community.

Visit Round 3: Sharing food (15 minutes) In the final round the third pair of visitors are welcomed and they sit together for a meal. The host community offers their meals as per their traditions and beliefs.

After 10 minutes again ask the visitors to return to their own communities and discuss the dynamics of the community they visited based on all three visit experiences.

Once all three rounds of visits have completed invite the learners to come together and for each community to briefly share what happened in each of their visits and what they have learned about the other community based on these experiences. Afterwards, allow the other community to share their own backgrounds in terms of beliefs, values and behaviours. Discuss about difference of gender dynamics, differences of beliefs and cultural practices between the two communities.

Invite learners to find a partner from the other community and to discuss their key learning from the activity and facilitate a dialogue

Discuss with the learners what they think is important in being respectful towards a different culture, what difference they might find challenging and how best to communicate when differences are encountered.

Reflection: Invite learners to use their Learning Diaries to write a letter to themselves with some tips of what they should do when they meet people of different cultural or religious backgrounds.

Dilemmas

Objective: To learn the importance of making decisions based on ethical principles.

Outcomes: Learners have enhanced their ability to make ethical decisions by themselves. An ethical dilemma is a situation that will often involve a conflict between moral choices, in which the one appears to go against the other.

Materials: Copies of one or several moral dilemmas (see below on how to write your own); Decision-making guidelines written on board/flipchart paper or as copies for each group.

Guidance to write your own moral dilemma:

- Present a situation where learners have to decide what is right and what is wrong
- Propose a dilemma where the best solution seems to be one that benefits the learners themselves but that has adverse effects on others
- Describe a situation that involves opportunities to bypass rules
- Make sure the dilemma involves a situation where the learners have to make their own decisions

Ethical decision-making guidelines:

When you are exposed to a situation where you have to make a decision, try to use the following questions to help you make a good choice:

- Does this decision affect other people? Who?
- Does your decision affect your beliefs?
- Does your decision affect the beliefs of others?
- Will your decision make others act against their will or beliefs?
- Does your decision respect the views of people from different beliefs or cultures?
- May your decision portray a bad image of people that are different from you (in terms of gender, religious affiliation or different status)?
- Does your decision degrade human dignity?
- Can you openly share your decision with your family, friends or teachers? Is your decision addressing the problem or simply hiding it?
- Are there any future negative consequences of your decision?

Activity:

1. Learners get into groups of three to five people and are given a moral dilemma.
2. Give them 30 minutes to discuss the dilemma and to arrive at a consensus solution. Then let them share their decisions with the other groups.
3. Introduce the learners to the Ethical Decision-making Guidelines above. Learners first discuss these guidelines and then use them to review their decisions.
4. Discuss whether the introduction of the guidelines has changed the groups' decisions or not. Has the knowledge of human rights affected their decisions? Do they wish to revise the Ethical Decision-making Guidelines?

5. Lead a moment of reflection on the fact that an issue can raise many and conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its merits.

Reflection: Invite learners to identify a dilemma they've face in their own life, and write several different arguments as to what could be the best response on their Learning Diary.

Example of moral dilemma – Protecting a lie:

Rahel is 15 years old. Her mother promised her that she could go to a special music festival coming to Ethiopia if she helped after school at their family bakery. Her mother agreed to give her 20 birr for each day she helped. She managed to save up 200 birr, more than enough for the music festival costs, which costs 150 birr. However, Rahel's mother changed her mind and told her that she had to spend the money on books for school.

Rahel was disappointed and decided to go to the musical festival anyway. She bought a ticket went to the festival. However, she her mother that she was spending the day with a friend. A week passed without her mother finding out. Rahel then told her older sister, Zen that she had gone to the concert and had lied to their mother about it. Menil wonders whether she should tell their mother.

- Should Zen, the older sister, tell their mother that Rahel lied about the concert – or should she keep quiet? On what grounds should she make her decision?
- Who does Zen have the strongest loyalty to, her mother or her sister? Why?
- Is the fact that Rahel earned the money herself important in this situation? Why?
- The mother promised Rahel she could go to the concert if she earned the money. Is the fact that the mother went back on her promise an important consideration? Why?
- In general, should a promise be kept? Why?

Does it make a difference whether the person who is promised something is close to you or a relative stranger?

Protecting the Egg

Objective: To provide opportunities to work together to identify creative solutions to a problem and think critically.

Outcomes: Learners have enhanced their communication, problem solving and critical thinking abilities.

Materials: Eggs (based on the number of groups), newspapers, plastic drinking straws, masking tape or other suitable tape.

Activity:

1. Divide learners in to teams of 4 to 6 learners. Provide each group with an egg, two pages of newspaper, 30 plastic straws and about 2 meters of masking tape.
2. Explain to the teams that their goal is to use the given materials to prepare a design that will protect their egg when thrown in the air to a distance of about 15 meters.

3. Provide 20 minutes for each team to design and prepare their structure. At the end of the time ask the teams to gather at an open field and one by one have the structures thrown to a 15m distance at a similar angle.
4. After all the throws have been completed, visit the point of landing and open each structure to see if the egg has survived the impact.
5. Ask each team to have a meeting and discuss their strategy, their results and how it could have been done differently.
6. Next ask each team to discuss the dynamics of their interactions. For example, if each member of the team felt they were listened to and could fully participate in the team. What could have been avoided and what could have been done differently to help the team achieve its goal but also engage each team member fully?
7. Return to the large group and invite some teams to share their learning. Discuss how both the strategy and the process of working as a team are both important for problem solving.

Reflection: Ask learners to use their Learning Diaries to write down how they would engage differently in the game if given another chance.

Mock Elections

Objective: To create opportunities for learners to share their different cultures and customs.

Outcomes: Learners have experienced other cultures and thereby have discovered more about themselves in relation to others.

Materials: A suitable place for presentations about different cultures, where visual displays, presentations, music and dancing, refreshments and other items can be set up.

Activity: Ask learners to volunteer for the different roles for the mock election of a town council. Roles and Responsibilities:

- Candidates (These are the candidates standing for election and trying to get votes to be elected.)- 2 to 4 learners as candidates.
- Candidates Campaign Team (The team in charge of the candidate's campaign responsible to identify key messages that would secure support and votes for their candidate)- 5 learners per candidate
- Policy Advisors (Responsible to helping candidate identify the top 3 policy issues or community problems they will build their campaign around)-1 learner per candidate.
- Candidates Supporters (Strong supporters of each candidate who are willing to overlook the negatives of their candidate and willing to support the campaigning) - 5 learners per candidate
- Election Committee (Responsible to ensure a free and fair election): 3 learners
- Disability Rights Activist (Wants to get disability rights as one of the top 3 policy issues addressed by each candidate) – 1 learner
- Youth Sports Group (Wants a new sports stadium for the community) – 5 learners

- Complainers (These are members of the community have lost their faith in elections and are criticizing the election process as a useless exercise) – 2 learners
- General Population (Undecided votes willing to be convinced by candidates to vote for them) – all other learners

Run the mock election facilitating the following stages of the election.

1. Planning: Once all the roles have been filled give 15 minutes for each group to plan and prepare for the election.
2. Campaign Period: Give a period of 15 minutes for campaigning.
3. Voting: Each community member has 1 vote and ballot papers marked with the candidate's number are collected in a box by the election committee.
4. Election Results: Election committee announces winner of the election.
5. Acceptance Speeches: Remarks by the winning and losing candidates on the election results.

Once the mock election process has finished, debrief on the experience by first asking youth from different roles to explain any interesting incidents, how they felt during the election, what they think worked and did not work. Ask learners what we can learn from the mock election experience. What can be done to ensure elections help community to be peaceful.

Reflections: Invite learners to use their Learning Diary to list a set of criteria they would use to decide which candidate for vote if they were eligible to vote at national elections.

Cultural Diversity Days

Objective: To create opportunities for learners to share their different cultures and customs.

Outcome: Learners have experienced other cultures and thereby have discovered more about themselves in relation to others.

Materials: A suitable place for presentations about different cultures where visual displays, presentations, music and dancing, refreshments and other items can be set up.

Activity:

- A) Cultural days are good opportunities to share and experience the tradition of another community or religion. The event can include traditional food, costumes, music, dancing, and displays conveying the geographical, cultural, religious and economic facts of the different communities.
- B) If your group of learners is not of diverse cultural backgrounds, this might be an opportunity for them to first study different communities or cultures and then present about the communities that they will represent for the event.
- C) This is an opportunity to let your learners take charge in organizing the event and they should organize all aspects of the programme (with support from you)
- D) Ensure good attendance by sending invitations to family and friends and local dignitaries well in advance. If the learners encounter difficulties in acquiring the

needed material for the event, suggest that they contact community leaders for support.

- E) If you are celebrating a number of different cultures at the event, there is possibility to have a 'bazaar' where each group is represented by a stand. Guests can then walk from stand to stand and view the artefacts and objects on display, while enjoying refreshments, listening to music of different cultures. At the same time, there can be different presentations and performances in close proximity to the stands.

Reflection: After the event, have a discussion about everyone's impressions about the event, how the organizing went and what they learned about the different cultures. Ask youth to use their Learning Diary to write down their personal learning.

2030 Sustainable Development Goals

Objective: To introduce the Sustainable Development Goals to the learners

Outcomes: The students have learned how Sustainable Development Goals encourage action focused on solving some of the key problems the world is facing and to identify ways in which they can contribute.

Materials: Sustainable Development Goal posters, flipchart paper, marker pens.

Activity: At the start of the lesson, have the following question written in large letters on the board or on a big paper. 'What are the biggest problems faced by people worldwide?'

Ask learners to reflect on the question and write down at least 3 answers on their own. Ask learners to share their different answers and compile them as a list on the board without repeating the same answer. Alternatively, you can provide them with 3 sticky-note papers to write their answers and then paste on the board grouping similar responses together

Introduce the Sustainable Development Goals (SDGs) you can prepare posters or display the 2030 SDGs. Walk the learners through each one; asking first what they think each one is about and then clarifying meaning.

"We only have one planet. We have nowhere else to go. If we use our creative powers



properly we don't need anywhere else. If we take care of it, and each other, everything we need is right here" - Sir Ken Robinson

Group learners into groups of 4 to 6 persons and ask them to select 5 issues from the list of problems and for each problem identify which of the sustainable development goals are related. Provide time for each group to share about one problem and the related SDGs.

- To start, prompt a dialogue with the question 'Why are the SDGs needed and why are they important?' Provide space for different learners to share their opinions. Questions such as the following can help take the dialogue further. Why do countries need to collaborate to achieve SDGs?
- In our country who is responsible for taking action on the SDGs? Which groups? Which institutions? Help learners understand that everyone needs to contribute to SDGs and also that there are specific institutions with specific mandates related to these goals.
- In this exercise we will focus on SDG 16 – to stabilize peace through youth engagement

Reflection: At the end of the lesson invite learners to identify a Sustainable Development Goal they wish to contribute to and plan a small action that they will carry out during the week.

(Adapted from World's Largest Lesson <http://worldslargestlesson.globalgoals.org/all-lesson-plans/>)

Community Engagement Projects

Objective: To enable learners be involved in transforming a situation

Outcomes: Learners are encouraged to contribute to the promotion of peace and justice in the world.

Activity:

1. Ask the learners to come up with a project to help transform their societies. The project must be completed by a time duration.
2. Learners form groups of ten people and are asked to create a project to transform a problem or situation in society – be it in their school, their family, neighbourhood, city or country – and which is achievable in a few months.
3. Some projects may need the support of the school leadership, parents and community leaders and be launched as a formal programme. This would also let you involve more learners in the project. It may also be necessary to secure some resources for the projects.
4. Projects should meet specific criteria, which could be determined by the learners.

The project, might for example, have to:

- Engage different communities
- Be concrete and clear
- Uphold ethical practices
- Help transform a specific situation

- Be innovative.
- Be solution-oriented

The project development programme could be institutionalized for senior learners and, given the proper arrangements and recognized as part of the formative assessments. Prepare a special event, invite parents and special guests, and let the learners present their projects.

Peace Clubs

Adapted from Peace Club Guidelines (2014): National Cohesion and Integration Commission (NCIC) & Ministry of Education, Science and Technology – Kenya.

Objectives:

- Promote respect for religious, cultural and linguistic diversity in a plural society by enhancing tolerance, understanding and acceptance of diversity in all aspects of national life.
- Promote the use of dialogue and other peaceful means of resolving conflicts and disagreements within and outside the schools.
- Enhance good character and self-discipline among the youth.
- Empower learners to deal with life's challenges peacefully and become responsible citizens.
- Promote good relations and harmonious co-existence amongst learners themselves and between schools and their neighboring communities.

Outcomes: Learners have developed their civic consciousness and have actively worked together to address common problems.

Activity: The peace clubs are a strong way to engage learners beyond the classroom and are expected to promote good relations, harmony and peaceful co-existence amongst learners themselves and between schools and their neighbouring communities.

The clubs are expected to provide learners with a path to confront ethnicity, in a targeted way and to plant seeds of appreciation of diversity and tolerance by enabling leaders to learn to co-exist harmoniously despite their ethnic, racial or religious differences. The clubs should guide young people to respect diversity in pluralistic society.

Structure: A leadership team should be elected from among the learners interested to engage in the peace club. Teachers must give emphasis that girls, children with disabilities and those marginalized and minorities are engaged in the group and in group leadership as well.

Meetings: Peace club leaders and members should regularly meet to plan and implement its activities. The meeting cycle can be similar to other active clubs in your school.

Programmes: Peace club members should be encouraged to establish diverse community outreach programmes which will provide them with opportunities to model the skills and values learnt in school to the wider community. Through community outreach programmes,

peace club members will be able to interact with community members and influence them on matters pertaining good relations, harmony and peaceful co-existence. The community outreach programmes will also help promote school-community relations. The following are some of the community outreach programmes that club members may use to convey peace messages within and outside their educational institutions:

- Participating in public events and meetings
- Celebrating international and national days such as international peace day, child labor youth days
- Organizing for environmental clean-ups activities • Establishment of peace gardens and/or nature trails • Volunteerism and community service
- Organizing dialogue Forums
- Peace caravans and races/walks

Session 6: Six Stages of Mediation

Material will be presented in the session

1. Mediator Sets the Stage
2. Parties Tell Their Stories / Mediator Identifies Concerns
3. Mediator Identifies and Frames Issues, and Sets Agenda for Negotiation
4. Mediator Assists in Generating Alternatives
5. Mediator Encourages Parties to Select Alternatives
6. Mediator Assists in Writing the Agreement and Ends the Mediation

Key elements in effective Mediation:

Keeping mediator's own issues out

Identifying issues and shared/common interests

Personal approaches to conflict

Tactics When Stuck

Generating options

Moving from position to interests

Options to consider when at an impasse & brainstorming

Outline of lesson plans and workshops for preparing young people as Youth Mediators on peer to peer basis and more widely will be

Material will be presented in the session

Session 7: What are the potential roles of young people in mediation processes in Iraq?

Brain storming exercise based on two European examples:

https://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f1-b7443cb2125b

Art and sports: create learning and practice opportunities for young people using a particular type of creative expression (for example, theatre, drama, music or dance) or a sport (usually team sports, such as football).

Two case studies:

The International Sport and Culture Association (ISCA)
www.isca-web.org

Dancing Classrooms
www.dancingclassrooms.com

Team to evaluate these approaches
Youth work activities that use art or sports

Session 8: Ways to support youth inclusion in peacebuilding

Five key findings emerged on how young people can play a greater role in peacebuilding:

1. Support youth visions of peace

Even when they have not known life without conflict, young people have clear visions of what peace should be, and have a strong desire for a future without violence. Peace processes need to ensure meaningful inclusion of these views in their design and implementation.

“For me when there is no firing and shelling, it is peace. When children do not become victims of mine blasts in my village, it is peace. When I see my mother going to the fields to collect wood and graze animals, it is peace. When I see children playing in the common fields or grounds then I consider it peace.” - *Young person in Azad Jammu and Kashmir*.

2. Create space for youth to engage in political processes

Many youth feel excluded from political processes, and from making meaningful contributions. It is crucial that governments make sustained commitments to rebuild the young people's trust and confidence in governments. There are also additional challenges facing women and girls in gaining access to public spaces which need to be addressed.

“We have few opportunities to act politically outside the house, let alone take part in the peace process on either a local or national level.” - *Young Afghan woman*

3. Facilitate and support dignified livelihoods

Greater economic opportunities for youth are necessary to motivate young people to pursue peaceful and productive paths in their lives. Youth are keen to increase their opportunities to learn skills and develop entrepreneurial capacities but these need to be made available to them.

“The main concern of both young and older generations is to ensure daily well-being, that is, to find a job, get an education. Only after these problems are resolved will it be possible to increase the youth's interest in resolving the Georgian-Abkhaz conflict.” - *Georgian youth*

4. Support education and capacity-building for peace

Access to education is fundamental for facilitating young people's positive engagement in peace. Youth suggested specific and practical ways this could be realised, including reforms to civic education, and the introduction of peace education.

“The only thing that can ensure us a better future is education... Without education, the country will not have a future.” - *Young Azeri woman living in Georgia*

5. Facilitate inter-community dialogue and exchanges

Distrust, stereotypes, and prejudices can be tackled by initiatives, such as exchanges, which encourage continuous dialogue and engagement between youth from different communities. It is particularly important that young people who have been directly victimised by conflict are involved.

“The problems of young people are due to the fact that, during their upbringing, we were in a state of blockade. Young people did not have the resources to receive any information from the outside. We stewed in our own juice. There was no way to learn from the experience of other countries.” - *Abkhaz youth*

Session 9: Communication Skills for Mediation

The session will workshop each of the skills with the teams roleplaying a series of case study scenarios.

Two Views of Communication:

1. Transmission View
2. Social Construction View

Roles	Sender, receiver	Participants
Message and its Meaning	Sent and received	Created and recreated
Success	Receiver "gets it" (accuracy of transmission)	Shared understanding and experience
Function	Influence across space	Community across time

What do we mean by “Communication?”

Communication as Transmission

- S-M-C-R

The sender transmits a message through a channel to a receiver.

- The key feature is transmission through a channel - “was the message sent?”
- “Noise” is anything that interferes with transmission
- A traditional view

Communication as Construction

- Communication is human symbolic activity.
- Meanings are constructed and negotiated.
- Parties seek shared understanding.
- Focus is on the parties, as receivers and interpreters.
- Contemporary view.

Mediators Should Communicate Strategically

- Articulate communication purposes and goals in mediation
- Understanding the mediation/communication situation, including possible constraints
- Identifying communication alternatives
- Employing appropriate communication skills

Communicating Well in Challenging Situations: Competence Skills

- A variety of skill areas
- Skill areas overlap
- Communicating well is a shared responsibility
- Communicating well takes effort; it's not easy

What is Communication Competence?

It has three dimensions:

- Adaptability
- Appropriateness
- Effectiveness

KEY POINTS:

- Appropriateness and effectiveness are evaluated by others as well as by yourself.
- The judgments of others about your communication behavior is critical to determining your communication competence.

Communication Competence and Awareness

- Unconscious incompetence - we misinterpret, but are not aware of doing so.
- Conscious incompetence - we are aware we misinterpret, but do nothing about it.
- Conscious competence - we think about our communication behavior and intentionally modify it to improve our effectiveness.
- Unconscious competence - we have practiced communication skills to the extent that we can use them without a lot of thought.

Communication Competence: Seven Questions

1. Am I listening well?
2. Am I asking and encouraging constructive questions?
3. Am I providing and inviting helpful feedback?
4. Am I modeling communication behaviors I hope others employ?
5. Am I monitoring my verbal and nonverbal behaviors?
6. Where appropriate, am I fostering dialogue?
7. Am I arguing constructively?

Attentive Listening Skills

- Commit to understanding; paraphrase and acknowledge.
- Focus on the essential message rather than detail.
- Provide undivided attention; avoid interruption.
- Concentrate nonverbally.
- Withhold judgment; maintain an open mind.
- Respect pauses as time for speakers to think, rather than as opportunities to reply.
- Where appropriate, take notes or construct a rich picture.
- Be patient.

Questioning Skills

- Clarification - questions to better understand.
- Probing - questions to learn more.
- Hypothesis/scenario testing - questions to explore alternatives.

- Doubt raising or constructive skepticism- asking critical questions, exploring feasibility.
- Evaluation - questions to assess issues, ideas and proposals.

Feedback Skills

- "I" message feedback - use statements that begin with "I".
- Appropriate, relevant self-disclosure.
- Description of thoughts and feelings - try to describe your feelings and thoughts with "I" messages rather than expressing them.
- Perception check - Check out the feelings, thoughts, intentions, and meanings you perceive.
- Behavior description - describe as accurately and objectively as possible the behavior you see that concerns you.
- Specificity via indexing and dating - be specific about what has occurred and when it occurred.

Modeling Skills

- We serve as models for others; spouses and partners, children, friends, co-workers, fellow community members, clients, etc. If we expect competent, respectful, and constructive communication behavior from others, we need to model that behavior ourselves.
- Demonstrate desired communication behavior.
- Invite feedback and criticism of one's own behavior.
- "Meta-communicate" - talk with one another about how well you are communicating and how communication can be improved.
- Self-monitoring Skills
- Communicating well includes a heightened awareness of our own behavior. We need to consider our own behavior in a number of areas:
- Semantic sensitivity - monitoring the language we use and be sensitive to the others' interpretations, the meanings we intend, and the meanings others construct.

Self-monitoring Skills

- Nonverbal sensitivity - monitoring our nonverbal behaviors and be sensitive to others' interpretations of those behaviors; welcoming others' concerns about our behaviors.
- Face sensitivity - monitoring our verbal and nonverbal behaviors so as to minimize threats to another party's "face" (reputation, status, public image).
- Cultural sensitivity - monitoring our verbal and nonverbal behaviors so as to respect and be sensitive to cultural norms, values, and meanings.
- Personal identity sensitivity - monitoring our verbal and nonverbal behaviors so as to minimize threats to another party's identity and sense of self.
- Stress sensitivity - assessing the situation and monitoring our actions to be responsive to the stress and pressures the other party is experiencing.
- Time sensitivity - assessing the situation and monitoring our actions so that we time our confrontation, feedback, and intervention constructively and appropriately.

Dialogue Skills

- Competent communication interaction often occurs as dialogue.

- Dialogue emphasizes mutual learning, recognition, and empowerment.
- Perspective taking - trying to understand the other person's point of view or experience thoughtfully (cognitively).
- Empathy - trying to understand the other person's experience or viewpoint emotionally (affectively).
- Bilateral focus, role reversal, and mirroring - techniques designed to promote perspective taking, empathy, and mutual learning.
- Mutual centeredness - focusing on the interests (needs, desires, concerns, fears) of all primary parties.
- Patience and tolerance - giving people time to contemplate, speak, and respond.
- Equal opportunity/time/turns - supporting everyone's opportunity to participate.
- Acknowledgment and reinforcement - recognition for people's contributions and commitment.

Collaborative Argument (Deliberative) Skills

- Built on an orientation toward argument
- Valuing disagreement
- Desire to learn
- Willingness to risk
- Open-mindedness
- Distinguish between arguers & arguments
- Positive regard for the other
- Ethical responsibility
- Arguing as equals

Collaborative Argument Skills: Inquiry Skills

- Questions to understand
- Identifying underlying assumptions, values, and world views
- Requests for alternative views (inviting doubt, criticism, skepticism)
- Seeking areas for further investigation

Collaborative Argument Skills: Advocacy Skills

- Reason-giving and explanation
- Providing accessible proof (evidence)
- Case building and modification
- Refutation and constructive criticism
- Examining alternatives
- Problem-solving
- Joint decision making

Session 10: Case Studies 1 - Communal and Dialogue processes

The youth sphere of influence: Convening and mobilising communities

In the midst of violent conflict, youth-initiated and youth-led organisations at the community level have also created spaces for community members to come together, build confidence among each other, resolve misunderstandings, and subdue tensions. This space often brings together community and state authorities, demonstrating young people's efforts to foster relationships between different stakeholders. In synthesising a collective community voice on key local concerns, young people have endeavoured to include local concerns in the formal peace process through advocacy with EAO leaders, political parties, and government authorities. In recognising that national reconciliation must involve the public in order to confront root causes of the conflict and address local grievances, young people in Myanmar have been key connectors of grassroots level peacebuilding to the national level peace process – in mobilising to raise the community voice to high level decision makers.

“We always stand with them.”

In August 2016, over 270 representatives from the Ta'ang community – including politicians, civil society organisations, monks, Members of Parliament, and community leaders – convened for three days to discuss key concerns and demands to be raised at the upcoming national Union Peace Conference (21st Century Panglong Conference). During the meeting, the most important issues were agreed upon and synthesised into a statement.

The meeting was organised by a central committee comprising young people, monks and representatives of Ta'ang Literature and Culture Association (TCLA), Ta'ang Students and Youth Union (TSYU), Ta'ang Women's Organisation (TWO) and political parties. However, it was mainly initiated by TWO and TSYU, the majority of whose members are young women and men. Comments for national newspapers were also provided mainly by youth leaders. This initiative strongly exemplifies youth groups' efforts to create space for dialogue within their community in the context of ethnic minorities' struggle for recognition and reconciliation.

The TSYU and TWO have also collaborated with young people from different ethnicities within their community and with other ethnic youth networks to organise workshops during critical times.

For example, they were prompted by the recently elevated tension between Ta'ang and Shan ethnic groups to arrange a timely workshop for young people from both ethnic backgrounds to come together and discuss these issues within a youth space. Such workshops aim to stimulate dialogue and foster understanding between the groups, reduce hate and blame, increase trust, and minimise misperceptions.

At the community level, young people have acted as human rights advocates and messengers, sensitising community concerns to political parties and EAOs, and in some cases informally negotiating with EAOs the release of recruited civilians. Some young leaders, particularly from ethnic states, have been called upon by the community to mediate in local disputes.

For example, a specific case is known where young people were called upon by the community to mediate between an international extractives and community members firm

regarding an injury dispute. Having built a reputation within the community, the young mediators were perceived as trusted leaders to resolve the issue; consequently certain companies have further engaged young people to mediate agreements between communities and corporations.

At the state level, young people have generally not been granted a formal role to negotiate or mediate. This space is predominantly seen as 'reserved' for the elder generation and senior leaders, while young people are often perceived by their elders as needing further experience, and greater maturity and composure. There are, however, a few examples where youth networks have created the space for non-confrontational encounter and engagement between actors involved in the protraction of the ethnic armed conflict. For example, the Union of Karenni State Youth (UKSY) – a network of different youth groups in Kayah (formal government name for Karenni) State – has informally brought together several EAOs and political parties within their state

"It's simple: if they don't meet, they won't understand one another."

Kayah State is home to six different ethnic groups. The Union of Karenni State Youth (UKSY), created in 2006, brings together young people from these ethnicities, and different backgrounds and religions. It opened an office in the state capital, Loikaw, in 2012, which they call "a little common space in our state". UKSY is composed of members from several youth organisations, and the office is a home for more than 20 full-time young Members of the Union of Karenni State Youth (UKSY), Kayah State staff members from different backgrounds, religions, and ethnic groups. Although highly active in politics, UKSY is strictly independent of political partisanship. With seven different EAOs and three political parties active in Kayah State, UKSY has sought to build a new generation that is not divided. The belief is that to have national peace, there first needs to be cohesion and peace at the state level.

UKSY explained: "The older generation of armed group and political party leaders rarely met and spoke together; that's why they have misunderstandings". By bringing together and building trust between youth organisations and the youth wings of armed groups and of political parties, UKSY created a strong and interconnected youth network. They then worked to bring together the 'older generation' of leaders. Recognising a level of mistrust and lack of communication between senior leaders, UKSY approached this space informally, which is less confrontational than formal meetings. In their first attempt at mediation, they invited the different EAOs and political parties to a celebratory dinner; this was viewed as an entry point for them to meet, bond over common traditional cuisine, and increase mutual understanding.

Over the years, UKSY has organised workshops and meetings – both formal and informal – that create space for the different parties, as well as young people, to meet. One unique method for dialogue utilised by UKSY is inviting different political and ethnic leaders from within the state to attend thematic workshops or community forums as panellists and speakers. This simultaneously provides a space for the leaders to listen to one another (which fosters understanding), as well as acts as a bridge through which the community can engage with decision makers. It is an opportunity for the different stakeholders within the

state to express common concerns and search for common ground.

UKSY's activities have not been entirely without risk. Particularly prior to 2013, the government kept a close watch on potentially politically relevant activities; their close interactions with EAOs or ethnic political parties could have led to legal persecution. Nevertheless, UKSY persevered, and the impact of their initiative is evident in the fact that their state experiences significantly reduced violent armed conflict since 2012: "Now, they rarely fight, because we brought them together."

There is additionally a difference in approach to engaging with politics and the peace process between periphery/ethnic and centrally-based youth. Traditionally, within rural communities, youth groups – which consisted of unmarried women and men – used to play key roles in mobilising the community, for example by raising funds for funeral services within an impoverished family, organising blood donations, or providing free education for children. This mobilising power had given the young people the legitimacy to raise their collective voice to make suggestions to community leaders on key issues, as well as oppose leaders' decisions. However, with the advance of the ethnic armed conflict in the periphery states of Myanmar and lack of employment opportunities for young people within rural communities, many young women and men migrate for work across borders or to urban areas. Today, fewer young people remain in rural communities to take on the traditional role of community mobilisation. Youth groups initiated within periphery states tend to work with their community leaders to build trust with the community, using less confrontational tactics to influence decision-making processes and move an agenda forward. For example, youth groups might research and present policy papers on critical issues facing the community or seek support to organise a youth network or event. Young people in urban and central Myanmar, in contrast, have given visibility to the youth space and made their voice heard through activism, demonstrations, and protests, through which they gain credibility as youth leaders.

To counteract the hierarchical structure that lies above them, young people have used their collective youth voice – channelled through youth forums or networks as described previously which gives them strength in numbers and enables young people to more effectively be heard by decision makers. Young people have also used forums and youth networks to link their youth space to decision-makers within the peace process. For example, several members of the EYC were subsequently invited as observers to the national Union Peace Conference.

In working within the community decision making space, young people position themselves both as individuals and as youth groups, depending on the problem and context they are dealing with. The perception of youth among elder leaders may at first be sceptical, and several youth leaders have therefore described there being "a process" to gain trust and credibility of the both the community and elders in order to be in a position where their voice is listened to. They must often prove their value first, for example, by working on community issues to build a reputation. Particularly in ethnic states, young people might position themselves within cultural and literature associations, or youth organisations related to preservation of ethnic identity, and may act as a wing of political parties or EAOs. Some youth leaders working on interfaith dialogue also find ways to approach influential religious leaders, in an attempt to build bridges between leaders of different religious

communities. Often through a long and persistent process of trust-building, these youth leaders have become intermediaries between religious leaders, and have sought to raise awareness and understanding of other faiths. One such youth leader believed that being young was perceived as less threatening by religious leaders, who may otherwise be under pressure to “have all the answers” for the community. He explained his approach: “To get to know the elders, I ask simple questions about their religion, which makes them curious about my approach.”

Session 11: Case Studies 2: Cultural Approaches to partnership and networking

Material to be presented in the session

The Festival of Ukraine: A cultural diplomacy capacity building programme in the regions of Ukraine